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VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 29, 1923

NO. 9

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

THE YEAR THAT HAS PASSED

Editorial

BELIEVING IN THE EPISCOPAL CHURCH

By the Rev. Bernard Iddings Bell, D.D.

QUO VADIS?

By the Rev. S. D. McConnell, D.D.

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The Episcopal Church

Its Message For Men of Today

BY

GEORGE PARKIN ATWATER, D.D.

Rector of the Church of Our Saviour, Akron, Ohio.

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The building of a soul is like the building up of a coral island, it is slow, secret, and silent.—*The Quiver.*

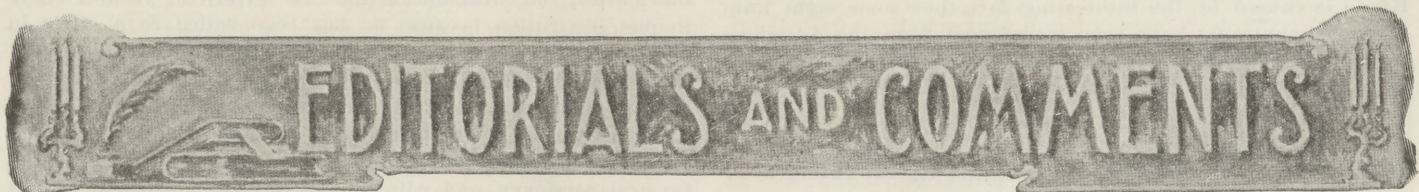


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VOL. LXX

MILWAUKEE, WISCONSIN, DECEMBER 29, 1923

NO. 9



The Year That Has Passed

BEING THE EDITORIAL PRINTED IN THE *LIVING CHURCH ANNUAL** FOR 1924

SUMMARY OF STATISTICS REPORTED IN 1923,
AS COMPARED WITH THOSE REPORTED IN 1922.
Including the United States and Foreign Missions

	REPORTED IN 1922	REPORTED IN 1923	INCREASE
Clergy	6,024	6,075	51
Ordinations—Deacons	139	149	10
Ordinations—Priests	89	126	37
Candidates for Orders	379	393	14
Postulants	453	499	46
Lay Readers	3,506	3,581	75
Parishes and Missions	8,242	8,246	4
Baptisms—Infant	57,676	56,207	-1,469
Baptisms—Adult	12,687	13,133	446
Baptisms—Not Specified	6,842	4,963	-1,879
Baptisms—Total	76,705	74,303	-2,402
Confirmations	67,907	67,079	-828
Communicants	1,143,801	1,156,207	12,406†
Marriages	29,529	28,217	-1,312
Burials	47,724	49,440	1,725
Sunday School—Teachers	53,992	55,051	1,159
Sunday School—Scholars	476,375	467,725	-8,650
Contributions	\$35,748,625.67	\$36,752,520.58	\$1,003,894.91

THE foregoing is the statistical story of the year past. Yet, as several analyses of statistics, made during the past year, show some misapprehension of the figures themselves, an explanation is due.

The *Living Church Annual* for 1924 records the figures on the basis (frequently subject to correction), of the figures reported to the diocesan conventions of 1923. With the increasing tendency to take the kalendar year for the fiscal year, and to hold the diocesan conventions in January, the figures reported to the conventions of 1923 are substantially those of 1922. For the most part, the tables now published, therefore, are actually those for the year 1922, though reported in 1923. If one would compare the figures of the National Council for the year (1922) that showed the large decrease of more than \$350,000 (see page 108) in contributions to the national Church, with the total figures gathered for substantially the same year, the comparison should be made with this year's figures and not, as many have supposed, with those for last year. From that comparison it now appears that the total contributions of the year for all Church purposes exceeded those of the preceding year by more than a million dollars, so that the deficiency in contributions through the National Council was due, not to smaller offerings from the people, but to a shift in their destination. With all the emphasis that has been laid on support of the national Pro-

gram of the Church, only two and seven-tenths of the total contributions in 1922 were actually devoted to that purpose. In the multiplicity of needs for parochial and diocesan work, it is difficult to tell what really would be a proper ratio which support of national work should bear to these other calls, but certainly a ratio of .027 to .073 does not indicate that the Church is being bankrupted by the enlarged activities of the national Church. We have reached the stage where the average annual contribution per communicant (though it must be remembered that all contributions are not from communicants) is a fraction under \$31.80, which is very much better than we have ever done before. Of that amount only \$2.28 goes for the national work of the Church. Apparently, therefore, the National Council is justified in believing that the possibilities of the Church have by no means been exhausted in the contributions that are assigned them for their activities; but no comparison of values between the amounts given in the Church for one purpose and those for another can be made, and it would be only harmful to ask that contributions to one pocket of the Church be diverted to another. New activities must be financed by new contributions.

THE YEAR whose figures are now under review shows a net decrease in baptisms, in confirmations, in marriages, and in Sunday school pupils, while the increase in communicants (12,406), is but slightly more than one per cent. The clergy have increased by nearly one per cent, candidates for orders, by 3½ per cent, and postulants, by 10 per cent. This part of the record is better than usual.

But when we analyze the figures in detail we are appalled, as usual, by the common laxity in collecting statistics. The basic figures for reported communicants—because we have no way of ascertaining what number of baptized persons are connected with our parishes—are carefully checked up in this office, and many corrections of official figures are made, but other parochial statistics are invariably deficient because of non-reporting parishes. Eighteen dioceses, and two domestic, and two foreign missionary districts, report fewer communicants than the previous year, while one entire Province—the Fifth shows a net decrease. Only the Eighth Province reaches a three per cent increase.

Analyzing the statistics of communicants in detail, we find decreases shown in such pivotal dioceses as New York, Long Island, and—largest of all—Pennsylvania. Still further analysis reveals the fact that in the Diocese of New York one parish has dropped 1,275 names, and another 372; an illustration of the practical impossibility of tabulating floating popula-

*The *Living Church Annual*, The Churchman's Year Book, and American Church Almanac for 1924. Milwaukee: Morehouse Publishing Co. Paper, \$1.00. Cloth, \$1.25.

†The discrepancy between the increase of communicants in the general table (page 495), and that of the Summary, is caused by the division of the Diocese of South Carolina, wherein there is a decrease of fifty-nine communicants in the two dioceses, over figures of the one diocese, for last year. The figure here given is the accurate one.

tions. Worse still, both in Long Island and in Pennsylvania, the large decreases shown appear to be due primarily to erroneous figures being reported officially last year. Most of the explanations of decreases are the common one of revision of parish registers. In Montana it is stated that the population of the state has decreased, while the relatively large decrease in Eastern Oregon is due to the necessity of a new administration, beginning with a new count. The figures for Wyoming, Southern Brazil, Tokyo, and European Congregations are carried over from last year because of inability to obtain later information. That our communicant list in Tokyo is absolutely broken up by the disaster goes without saying, but it will be impossible to give reliable statistics for some time to come. European statistics are returned only triennially, those from Southern Brazil are not at hand, and we have been unable to obtain late information from Wyoming. The loss in Kyoto is caused by the interesting fact that some eight hundred communicants have been transferred from the American to the Japanese Church, in the founding of the new Japanese Diocese of Osaka. . . .

WITH RESPECT to other contents of the book, the editor begs to direct particular attention to the topical chronicle of the year's work in the Church, printed in the Annual Cyclopaedia pages, and in that department, particularly, to the record of the activities of the National Council and its departments (pages 95-108), the equivalent of which is nowhere else laid before the Church in such concise form. The cyclopaedia year runs from October 1st, to September 30th, each year, while in the remainder of the book, generally, it is from November 1st, to October 31st, and many corrections are made later than the latter date. The table of American bishops (pp. 132-136), was held open in order that changes in the episcopate, authorized by the House of Bishops at its special session in November, might be made. The information relating to Foreign Churches in America not subject to the Roman See (page 137) is new this year, and is compiled by the Rev. Thomas Burgess. Other new material includes the new legislation (1922) Concerning the Services of the Church, with the new tables of Proper Psalms for Seasons and Days, for Special Occasions, and for Sundays, and the new Selections of Psalms; also the table showing the Names of Churches in the United States, compiled by Neil Annable, which shows the count of parochial names; and an Index of the Subjects of the Hymns in the New Hymnal, compiled by the Rev. Robert A. Benton. Attention is directed to the Classified Index of the Organizations and Institutions of the Church (pp. 484), and to the much expanded Alphabetical Index (pp. 583). These, with the Table of Contents in the front, immediately following the Portraits, are frequently overlooked by those who would be glad to make use of them.

AS one reads the columns of "religious" matter now being printed in the New York daily papers and, to a somewhat lesser extent, in other papers throughout the country, it would seem as though everybody in the Episcopal Church had suddenly found it necessary to fly at somebody else, and that we were all engaged in writing and in promoting hymns of hate for use in place of the customary Christmas carols.

As a matter of fact, exactly the reverse is the case. Suppose there are three or four, or even a half dozen people, chiefly in New York, who are so worked up over the Pastoral Letter as to have spoken "unadvisedly with their lips"; there are also several thousand others who are not. Evidently, however, some half dozen people have been hit pretty hard by the Pastoral. They have climbed their respective housetops to tell the world about it.

Out of the columns of fiery matter printed last week, THE LIVING CHURCH was able to extract two pieces of alleged information that seemed to approach the character of news. One was that Dr. Leighton Parks had "flouted" the fact of the Virgin Birth and had demanded that his bishop immediately place him on trial. The other was that Professor Miller, of the chair of apologetics at the General Theological Seminary, had resigned his chair because of the position affirmed by the bishops in their Pastoral. We telegraphed our New York

correspondent to give each of these distinguished gentlemen the opportunity to make any statement he might deem proper through THE LIVING CHURCH. The result is that Dr. Parks says not only that he did not "flout" the Virgin Birth, but that that would be "a shocking thing to do." Also that he did not "defy" his bishop and that that would be "a disloyal thing to do." Professor Miller "refused to be interviewed." That, of course, means that he does not care to deny the statements that have been printed in the daily papers, but we hope it also means that he will as carefully refrain from rushing into the daily papers to tell the rank and file of the population of New York what may be his pet heresy, if he has one, as he refrains from telling his fellow-Churchmen. If Professor Miller is really retiring from his chair because he cannot conscientiously teach what the Church formally affirms, it is wholly to his credit; yet even in the face of his refusal to talk about the matter, the presumption that he is retiring from a chair in one institution because he has been called to a chair in another that he prefers to accept, and that the opportunity and the determination to decline the one and accept the other can scarcely have arisen entirely since he read the Pastoral, seems to us so strong as sufficiently to account for the proposed change. Professor Miller has given excellent service at the General Seminary, and will be greatly missed when he retires from it. We are confident that he will do equally creditable work at Smith College, and the opportunity to guide the thought of intelligent women in the sphere of philosophy is one that can scarcely be over-rated.

So, dear world-in-general, though perhaps somebody or other may have said something in some New York church that were better unsaid—and surely we are all perfectly accustomed to that—we really are all singing Christmas carols and not hymns of hate this week. The Episcopal Church is not on the verge of dissolution. We are not all planning to cut each other's throats. Most of us continue to believe in the honor of the rest of us, even when the rest of us hurl at poor us the thundering charge "Fundamentalist," which we know we are not. And we all know that it helps wonderfully to hurl into space a big word like that when one is really mad.

And all the time the Virgin-born Child of Bethlehem is trying hard to breathe peace on earth, to promote good-will among men.

As for THE LIVING CHURCH, it sends its best New Year's greetings to the same genial effect to all and sundry of those whose profound lucubrations have lately graced the front pages of the New York papers.

But—

Blessed are those New York churches whose rectors' names do not appear upon the front pages!

ON another page, we are printing a story by Dr. Bell concerning the upbuilding, spiritually and materially, of St. Stephen's College, that is one of the most cheering episodes we have been able to chronicle in many a long day. Perhaps it indicates, as Dr. Bell believes, that the Church has demonstrated that she believes in her own educational system. Even more, however, it shows that she has not ceased to produce great executives and educators. That she had seemed to fail to produce the men was more alarming than that she had been apathetic in the support of her traditional educational system, bad as that apathy had been.

For in spite of the fact that a well equipped college is among the most expensive things that can be attempted today, it still remains true that an educational institution rests primarily on personalities. A de Koven had to die before a Racine could die. A generation had to arise that did not produce outstanding leaders who saw the ultimate connection between Churchmanship and education before Columbia could be secularized and later institutions could almost throw away their Churchly birthright. It required a Brent to recall the latter to their ideals, a Bell in New York, and a Finney in the South, to galvanize stone and mortar into living institutions, and a group of godly, far-seeing Churchmen in each case to enable these real educators to put their ideals into execution. In each of them the man with the ideals had to come first. When Dr. Bell "spent a whole summer sweeping out rubbish," he was using several sorts of vacuum clean-

Belief and Building

ers simultaneously, although only one kind may have been physically in evidence.

Dr. Bell's accomplishment at Annandale in only five years' time—and those the most depressing five years for idealists in all American history—constitutes one of the happiest chapters in the history of the American Church.

DOES any "minister" of the Protestant Episcopal Church desire a jack-knife free of charge—a regular "high-grade knife," "with two high carbon steel blades"?

We ask, because a circular is being received through the mail by a number of the clergy, proceeding from a couple of "doctors" in Indianapolis, in which the offer of such a knife is made in return for "the names of one or more persons who, to their knowledge, are now afflicted with cancer, lupus, or tumor." The unfortunate sufferers whose names are to be exchanged for the jack-knife are to receive a "free book," *Facts about Cancer*, in which the value of a certain treatment by these "doctors" is heralded and a certain hospital is recommended. For the reassurance of these ministers, a little booklet is furnished with the picture of a church on the cover and the charming countenances of a number of ministers inside, each of whom is evidently intended as a bait, and each of whom may be presumed to own a jack-knife. Happily, none of the names of these ministers will be found in the *Living Church Annual*, nor does their particular style of beauty, in face or in dress, seem to identify them with the Catholic religion.

It seems incredible that such an insult to the clergy of any religious body that educates its clergy could be a paying investment. Is there anywhere a religion whose ministers would sell the names of sufferers from this dread disease for a jack-knife? Can it be possible that the returns from such advertising can "pay"? Perhaps, however, a single name will prove profitable enough to the advertisers to justify the whole expense of sending this material to thousands of ministers.

THE LIVING CHURCH will give two jack-knives for positive information as to any clergyman of the Protestant Episcopal Church who has earned a jack-knife in this way. But it is incredible that such a clergyman lives. Evidently, however, these "doctors" think there are such.

COMPARISON of the official text of the Bishops' Pastoral with the text printed in THE LIVING CHURCH (November 24th), shows the latter to be faulty in one sentence, although printed according to the text furnished us for the purpose. In paragraph 5 a sentence thus appeared in

THE LIVING CHURCH:
 "Individual aberrations, in teaching or practice, however, are regrettable and censurable, but should not be taken to supersede the deliberate and written standards of the Church."

The following is the reading of the official text:
 "Individual aberrations, in teaching or practice, are regrettable and censurable; but they ought not to be taken as superseding the deliberate and written standards of the Church."

CONTINUING the pleasant task of enrolling additions to the number of ASSOCIATES OF THE LIVING CHURCH, the report to date is as follows:

From December 10 to December 21, inclusive	Number of Subscribers	Total Subscribed for First Year
Previously acknowledged	338	3,778.00
	344	3,804.00

ACKNOWLEDGMENTS

CHURCH FUND FOR JAPAN RELIEF

Men's Club of St. Paul's Church, Trenton, N. J.	\$ 10.00
Julia Blanche Hanford, Tours, France	5.00
St. Luke's Church, Milwaukee, Wis.	5.00
St. Margaret's Mission, Middletown Springs, Vermont	1.50
Rev. Charles H. Hatheway, Columbiaville, N. Y.	5.00
St. Andrew's Church, Thompsonville, Conn. (Additional)	2.40
Class No. 9, C.N.S., St. John Baptist Church School, Clarendon, North Texas	2.00

St. James' Church, Milwaukee, Wis.	38.25
Mrs. Smart, St. Ignatius' Church, Antioch, Ill.	1.00

\$70.15

NEAR EAST RELIEF

The Community of St. John Baptist *	\$ 100.00
Trinity Parish, Hightstown, N. J.	6.00
St. Paul's Parish, San Diego, Calif.	4.50
J. B. **	3.00
Grace Church Sunday School, Scottsville, N. Y.	3.00
Proceeds of a union service on Thanksgiving Day, Dallas, S. D. (for children in orphanages)	5.05
St. Paul's Church, Marysville, Kan.; St. Mark's Church, Blue Rapids, Kan.; and Rev. P. B. Peabody (December installment on pledge for support of refugee orphan in Greece)	5.00
K. K., Bloomfield, N. J.	10.00
M. F. M., St. Paul's Parish, Milwaukee, Wis. *	50.00
In memory of J. L. G.	1.00
Holy Trinity Church, South River, N. J.	8.60
St. Francis' Society at the University of Wisconsin, Madison, Wis.	6.28
Children of St. Marguerite's Home, Ralston, N. J. **	5.35
J. E. K., Hartford, Conn.	5.00
Mrs. Geo. M. Hanchett, Fort Madison, Iowa (Christmas gifts for children)	10.00
In memory of James W. Swartz *	5.00
Trinity Parish, Portland, Maine	11.84
St. Peter's Parish, Neligh, Neb. **	12.75
A New Jersey family **	2.50
St. Augustine's congregation, Rhinelander, Wis. **	61.65
W. C. Sherwood, New Rochelle, N. Y. (for Syrian and Armenian children)	5.00
Mr. and Mrs. H. B. Livingston, Montclair, N. J.	5.00
M. L. W.	10.00
"Bethlehem"	50.00
A. B.	30.00
M. F. M., St. Paul's Parish, Milwaukee, Wis., in memory of J. O. B. (children) †	10.00
Rev. Joseph Reynolds, Burlington, Vermont **	2.00
St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, Pa. *	1.00
St. Martin's-in-the-Fields, Chestnut Hill, Philadelphia, Pa.	28.50
Quinter Kephart, Cedar Rapids, Ia. (one-half of amount for starving children)	15.00
Three members of St. Luke's Church, Racine, Wis.	2.50
Miss Evelyn Newcomer, scholar in Mrs. E. Murphy's class, St. James' Church School, Painesville, Ohio	5.00
St. Ignatius' Church, Antioch, Ill.	9.89
Anonymous	5.00
St. Stephen's Church, New Hartford, N. Y.	9.00
Rev. Joseph Jameson, Jacksonport, Wis. †	5.00
Church of the Advent, Boston, Mass. (for work in Palestine)	10.00
Church of the Good Shepherd School, Terrell, Texas	10.00
Rev. Wm. Maltas, Stalwart, Mich.	10.00
St. Paul's Church, Marysville, Kan. **	8.90
St. Mark's Church, Blue Rapids, Kan. **	6.90

\$555.01

*For starving children
 **"Golden Rule Sunday" contributions
 †For Armenian Christians

RESTORATION OF ST. LUKE'S HOSPITAL, TOKYO, JAPAN

Sum collected by the Rev. John J. Cowan, of the Missionary District of the Panama Canal Zone in Barranquilla, Cartagena, and other Colombian points	\$ 24.30
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FOR WORK OF ARCHDEACON NIES IN MUNICH

A Sympathizer *	\$ 5.00
E. B. *	20.00
H. S. F., Kingston, Pa.	10.00

\$35.00

SONGS OF A MYSTIC

V. BEFORE AN IMAGE WITH A HALO.

I am tormented and forlorn,
 By dreadful doubts and sorrows torn.
 My spirit, into darkness thrust,
 I feel dissolving into dust.
 Yet in the deep abyss of grief,
 Sinking, I cling to my belief.—
 Though doubts with vile grimaces haunt me still,
 And though I cannot grasp Thy lofty will,
 I drag my weary feet
 Unto Thy altar's safe, benign retreat:
 There from Thy aureole a golden ray
 Falls down upon the shadows where I pray.
 With fervor, ere my fainting powers fail,
 I quaff and quaff, as from the holy grail,
 The flood of glory from Thy image poured:
 And lo—I am restored.
 The hideous doubts and cruel demons flee—
 Delivered, tranquil, I gaze up at Thee.

MARGARET MUNSTERBERG.

DAILY BIBLE STUDIES

EDITED BY THE REV. STANLEY BROWN-SERMAN.

*December 30: First Sunday after Christmas.***R**EAD Galatians 4:1-7.

Facts to be noted:

1. The law enforces obedience.
2. Christ has made us sons of God.
3. The Son willingly serves the Father, because He loves Him.

St. Paul saw everywhere earnest men trying to keep the laws which demanded their obedience. Here it was a Jew zealous for the law of Moses, here a Greek or Roman ordering his life by the severe demands of stoicism. They were, St. Paul thought, like orphan children obeying guardians whom an unseen Father had appointed to train them, without recognizing the loving purpose which lay behind the discipline. That purpose God has declared in Jesus Christ. The discipline of obedience is preparatory. God has freely offered His love and protection to His children, and He has raised them to the position of trusted sons. Christianity is not, primarily, an ethical system, or a moral standard; it is a life lived in a new relation to God. The love and loyalty which mark that relationship turns obedience which was rendered with difficulty in the past into willing service.

December 31.

Read St. John 1:6-14.

Facts to be noted:

1. We become children of God by receiving Christ.
2. Christ causes us to be born again.
3. We are born into the life of Christ.

We shall never understand the Gospel, or receive its power, till we recognize the truth that man cannot save himself, or perfect his own life. The modern man and woman find it hard to accept this truth. We are not conscious of insufficiency, and we do not like to acknowledge weakness. Humility is not a common virtue today. But there are definite limits to human progress and achievements, and experience shows us that even these are never reached. When we try to make supermen, we create monsters. Man's failure is God's opportunity. He offers us life and salvation in Jesus Christ, and makes the sole condition of His gifts our trusting and humble acceptance of Christ. At the best we can round out our human lives, but Christ brings to us eternal life which is beyond our power to win. We must be born again to enter it, and we can be born again not "of the will of the flesh, nor of the will of man, but of God."

January 1, 1924: Circumcision.

Read Romans 8:4-15.

1. To be worldly minded is death.
2. To be spiritually minded is life.
3. Spiritual life is given to us by Jesus Christ.

St. Paul is here appealing to a fact justified by experience and common sense: to be worldly minded is death. We know that the higher instincts and faculties are blighted by worldly living. They are either crushed out by material cares and pleasures, or become atrophied by neglect. In any case the person, who makes the world the object of his affection and his efforts, is doomed. He has identified himself with a losing cause, for the world is not eternal. Indefinite progress is an illusion. Many people are worldly because they do not believe or hope there is any other life worth living. The Gospel proclaims that such a life exists, and that it is found in Jesus Christ. God has entered into a covenant with man to give it, and all His truth and righteousness is back of His promise. In return God asks for man's faith; He asks that he will make the venture of spiritual living in reliance upon His word. St. Paul calls God's promise the "Covenant of Faith."

January 2.

Read Hebrews 11:1-8.

Facts to be noted:

1. Faith is assurance that there is a spiritual realm not visible to sense.
2. It makes men adventurers for life and truth.
3. Great men have been men of faith.

The basis of all progress is a "divine discontent." We may be satisfied with things as they are, but, in that case, we stagnate. We may be discontented, in the ordinary sense of the word, but that will only make the bad worse. There is a third alternative. We may feel that present experience is unsatisfactory because it is only a short step toward another life more real and satisfactory. Great men have always acted upon that assumption. It is the faith upon which men, who have made progress in every department of life, have worked. They have never been willing to acquiesce in what they found about them, and they have struggled on to what they believed lay beyond. In many cases such beliefs have had only hope as a foundation. The Christian has the word and promise of God. God will not let us rest content with our characters, our lives, or the world in which we live; He drives us on into effort and sacrifice, but He does not leave us in doubt as to the goal. He has promised eternal life "to them that believe."

January 3.

Read Hebrews 11:8-13.

Facts to be noted:

1. Abraham is the typical example of the life of faith.
2. He responded to the call of God.
3. His faith entailed courage.

"First you have Abraham, the man of faith, and of the heroism which faith inspires—the man to whom the call of God is everything, and who is never disobedient to that call—the man who sees with an inspired directness, who dares with the fine audacity of greatness, who never rears his tent against a storm, but close beside his tent he builds an altar. Here is a man who must always be great, gifted with the capacity for leadership, cleaving his way through a thousand lesser things to grasp and grip the things that really matter" (Morrison). Because Abraham was such a man, he became the spiritual father of Israel. St. Paul, like the author of the Epistle to the Hebrews, made him the type of the life of faith which was the true life of Jew and Christian alike.

January 4.

Read Genesis 21:1-6.

Facts to be noted:

1. Isaac was born when Abraham was old.
2. The fulfilment of God's promise depended upon this son.
3. Abraham passes the covenant of faith to his son.

The vitality of our faith is often shown less in the intensity with which we ourselves feel it than in the care we take that others, and especially our children, may share it. Our own faith is based upon experience of God's goodness and mercy which make our faith natural and inevitable. The test comes when we are called to pass our faith on. That is why we have "problems" of missions, and "problems" of religious education. Abraham's faith was so real that he was not content till he had brought his son into the household of faith, and had perpetuated God's covenant in him. It is quite common to find professedly believing Christians who give their children every care, providing everything from doctors to shoes, but who give them little moral training, and no religious training at all. Their children must go to school, must eat, bathe, and play, but they need not go to church unless they want to.

January 5.

Read St. Luke 7:44-end.

Facts to be noted:

1. The woman was a sinner.
2. She cast herself in faith upon Christ.
3. Her faith saved her.

Jesus almost never commended good people. He simply took it for granted that religious people would be good. It was little to their credit that they did not lie or steal or kill; they had only done what they ought to have done. But He always praised faith. Faith is love and trust in Christ, and the willing acceptance of His help and strength, which makes the sinner potentially a saint. Faith approaches Christ with humility which enables Him to find an entrance to the heart. Another thing Jesus liked about faith: it is not always asserting its respectability; it is always offering tributes of affection, and gracious little services.



BLUE MONDAY MUSINGS

By Presbyterian Ignis

I HAVE just been reading a report of a recent meeting in Symphony Hall, Boston. It was "The American Association for the Recognition of the Irish Republic" that met, and City Councilor James Moriarty, representing Mayor Curley, presided. The speakers were the Rev. Michael J. O'Flanagan, sometime "Vice-President of the Irish Republic," and the Rev. Dennis Kilday, of County Mayo.

I quote from the *Boston Evening Transcript*, an unusually reliable newspaper:

"Father O'Flanagan denounced the Irish bishops for favoring the Free State policy as against the Republicans. 'One thing on which I would rather not speak,' he said, 'is the attitude of the bishops of Ireland. The mortal remains of Cathal Brugha were refused admittance to the Cathedral in Dublin. The very sacraments of the Church were used to bludgeon Liam Mellows into submission. If he got the sacraments they were given grudgingly. There is a question whether they were not refused him.

"What I say now I have thought over for several weeks. I would rather take my chances with Liam Mellows dying without the sacraments than with the foolish ecclesiastics responsible for withholding them from him. The sacraments are being used to bludgeon the hunger strikers into submission. If the Irish people ever lose faith, it will be because of the bishops of Ireland."

"War between the United States and England was predicted by Father O'Flanagan. He pointed out that England and Germany used to be friendly nations, but when Germany began to drive England from the markets the World war developed.

"The Rev. Dennis Kilday also predicted war between America and England. 'Every bullet sent by America and fired to free Ireland of England's tools,' he added, 'is fired in defense of America, too. The first time England is in difficulty we'll stab her in the back and delight in it. Don't be surprised to hear an Irish priest preach hatred. It is a priest's duty to hate iniquity and evil.'

"A collection was taken for the benefit of Irish political prisoners, and it was reported to amount to \$5,000."

Any comment upon these Christianly utterances of the two reverend gentlemen would be superfluous: they speak for themselves. Only I point out that "England's tools," so-called, are ex-Sinn Feiners themselves, the deliberately chosen officers of the Irish Free State.

THIS IS, HOWEVER, a good place to recommend *The Revolution in Ireland: 1906-1923*, by Walter Alison Phillips, Lecky Professor of Modern History in the University of Dublin, Member of the Royal Irish Academy. It is the sanest, most judicial treatment of those troublous years that I have yet found.

I NOTICE by the way, that Bishop Cohelan, of Cork, has refused Christian burial to Commandant Denis Barry, who died from the effect of a hunger-strike. "By Church law, anyone who deliberately takes his own life is deprived of Christian burial. I shall interpret the law of the Church, and refuse Christian burial: I feel bound to do it: Republicanism in Ireland has for the last twelve months been a wicked and insidious attack on the Church and the souls of the faithful committed to the Church's care."

This ruling completely overturns the case of Terence McSwiney, Mayor of Cork, who killed himself in the same way three years ago.

This is a significant instance of the split that threatens the Roman Church in Ireland. Fr. Dominic and multitudes of younger priests side with Fr. O'Flanagan, while the Bishops and the older clergy are of the contrary part. The one party glory in what the Bishops call "immoral methods." From the Maynooth Pastoral of October 11, 1922, I quote one startling

phrase: "We read with horror of many unauthorized murders." But what, pray, are authorized murders?

IF AN INSTITUTION or an order of society can be judged by its attitude toward children, what shall we think of Communism in Russia, when we read this official report to the "Soviet Congress," quoted in the *North American Review*?

"The children's homes offer a ghastly sight. Intended for forty to fifty inmates, they have accommodated one hundred and fifty to two hundred. One bed had to do for six children, or else they sleep on the bare floor, on bundles of straw, or wood shavings, which are very seldom changed and reek with vermin, which are eating the children alive. There are no dishes. The children eat out of some dirty conserve cans, or tins, which contained axle grease, and which they frequently pick up on the streets. There are no spoons, and the children eat their soup without them, forming spoons with their hands. . . . Hands and feet are frozen. Chilblains cover the body. Everywhere the children are suffering from the itch, so that their bodies are covered from head to foot with sores, scabs reeking with lice. Such children rot and putrefy while still alive. The older children are addicted to all kinds of vices, play cards, smoke, and drink. The girls traffic with their bodies.

"It is a shame to have to say that these children are our future, our reliance, our pride, and our strength. The children's homes are not nurseries of Communism, but breeding places of counter-revolutionary sentiments, which arouse the population against us. So, for instance, during the terrible fire at Saratov, when children were perishing in the flames, the parents prevented us from saving them, saying it were better for them to burn to death, rather than suffer and rot alive in the Children's Homes."

WHAT A sweet little Christmas poem is this, by F. W. Bain:

IN THE NIGHT

"Who is crying in the night
At my nursery door?
What's that pretty shining light
On the nursery floor?"

Mary, in her little bed,
Rises up to see.
"Jesus, is it you?" she said:
"Come and talk to me."

Nothing stirred: then out she creeps,
Down the winding stair.
All is dark: the household sleeps.
Jesus isn't there!

Out into the winter night,
Barefoot she must go,
In her cotton nightgown white,
Through the glistening snow.

Through the garden fast she goes,
Through the stable yard:
Yes, the manger's here, she knows:
Oh! the door is barred!

Then there came an Angel bright,
Drew away the pin:
All the place was full of light
As she flitted in.

There, within the stall, He lay!
And the Ox and Ass
Gently moved a little way,
Just to let her pass.

And on little Mary, sweet
Mother Mary smiled,
As she kissed the hands and feet
Of the Holy Child.

Ah! He fades! He is not here!
Whither has He flown?
"Wake, Miss Mary, wake, my dear!"
Mary's all alone.

Nurse is standing by the bed,
In the morning gray:
"You've been dreaming, dear," she said,
"And it's Christmas Day!"

AMONG THE atrocious perversions of Christian names (some of which I have given here before) this, I think, bears the palm: *Ethyl*. The unfortunate young woman, whose ignorance of Anglo-Saxon has caused this abomination, ought to have a twin sister, *Methyl*.

Faith and Order Meeting in Buffalo

OVER forty members of the Commissions in the United States and Canada appointed to arrange for the World Conference on Faith and Order, met in Buffalo, November 7th and 8th, for a two-day conference, upon the call of Bishop Brent, chairman of the Continuation Committee. Prominent among those present were Archbishop Alexander of the Greek Orthodox Church in America, Rev. William E. Barton, D.D., retiring Moderator of the Congregational Church, Bishop Wm. Burt of the Methodist Episcopal Church, who was the presiding officer, Rev. Joseph A. Vance, D.D., of Detroit, Rev. Peter Ainslie, D.D., of Baltimore, and others. Eight bishops, including the Bishop of Montreal, were among those representing our own Communion.

The meeting was called to hear the report of the General Secretary, Mr. Robert H. Gardiner, on his consultation with leaders of the movement in England during the past summer, and to discuss the three series of questions on the Creed, the Ministry, and the Church which have been set forth for consideration before the meeting of the World Conference. By a resolution, the meeting approved these questions and commended their circulation in all the denominations, and the Commissions were urged to foster their discussion by local interdenominational groups. Copies of these questions can be had free from the General Secretary, 174 Water St., Gardiner, Maine.

Though not on the program, the attitude of the Church toward war was also earnestly discussed, and the newspapers gave much space to two resolutions which were passed. One was a general declaration that the Churches must seriously face the question whether war—the wholesale breaking of the Sixth Commandment—is ever justifiable, and if so under what definite conditions. The second, which caused considerable debate but was finally adopted in its original form, concerned American policy; it commended the work of the late President Harding and of Mr. Hughes for limitation of armaments and expressed confidence that President Coolidge would follow their example and extend the range of its application.

Mr. Gardiner presented a most hopeful and encouraging account of recent progress. The Subjects Committee met in Oxford last September and issued a Report (which is just off the press, copies being distributed at the meeting) which is based on the many answers from conference-groups all over the world that were received to the first series of questions, on the Creed. Accompanying the Report is a "Statement" by the Committee of the issues involved as regards the Creed, which it offers "for information and consideration, and as a possible document for use at the World Conference." It is the Subjects Committee's purpose to follow a similar procedure with the other series of questions, and thus prepare definite material for discussion at the World Conference.

The discussions drew forth some most interesting speeches. They showed that frank and unequivocal statement of the various positions represented is now quite possible without any fear of breaking the sense of fellowship, which was strong throughout the sessions. This sense of a unity already attained in the desire for unity made for frankness of statement stimulating and suggestive. Dr. Ainslie declared that the obstacle to unity is not really creeds or orders, identical positions on both of which are held by bodies that are still separate, but is simply our failure to recognize disunion as sin. It is a sin against the law of Love, and therefore a disease at the root of Christianity.

The evening meetings, which were open to the public, were well attended, in spite of rain on one night and snow on the other. The Incarnation the Foundation of Unity was the topic on Wednesday evening, of which Bishop Perry and the Rev. William H. Black, D.D., of the Presbyterian Church, were the speakers. Bishop Hall and Dr. Vance made the addresses the following evening on The Vision of Unity, Bishop Hall emphasizing the fact that it is not a dream of a future possibility but a vision of a fact, a present fact, to which it is our duty to give manifestation. Bishop Brent concluded the meeting with a brief but vivid picture of the unity of the Church Expectant, and his blessing.

The complete unanimity of ideal that showed itself when-

ever the meeting joined in common meditation and prayer was notable. Half an hour, at least, at each session was devoted to this purpose, led by various members. Only one reason for Christian unity found expression in these devotions: because it is Christ's will. Only one method by which it could be attained: through greater love for Him. Bishop Burt, concluding the last session by reading the 13th chapter of I Corinthians, perfectly expressed the feelings of all present.

The visiting delegates were most hospitably entertained through the coöperation of the churches of Buffalo. The sessions took place in the fine parish house of the Westminster Presbyterian Church on Delaware Ave., and the evening meetings in that church. A delicious lunch was served each day. In addition to the delegates a large number of the local clergy attended the meetings, and the newly consecrated Greek Orthodox Bishops of Boston and Chicago were among those present and followed the discussion closely.

The report submitted by Robert H. Gardiner, as secretary, was written in a very hopeful vein. It was a survey of the various movements throughout the world looking toward unity, and expressed thanks that "counsel of despair is being repudiated wherever the name of Christ is known." Mr. Gardiner had attended a meeting of the Subjects Committee in Oxford last September and he related various details of his cordial visit with representatives of different Christian groups in Europe. "In obedience to the instructions of the Business Committee, the secretary went to Malines to present the respects of the Committee to Cardinal Mercier. That great man, truly a man of God, was most cordial, and gave the secretary the joy of an invitation to spend the night at his house. Afternoon and evening were spent in talk, most helpful and inspiring to the secretary, about the hope of that unity which will manifest Christ to the world, and in the morning the secretary had the great privilege of attendance at Mass, said by his Eminence in his private chapel, and of joining with him silently in the prayer that the Lord will regard not our sins but the faith of His Church and will give her that peace and unity which is agreeable to His Will. His Eminence recognized, at once and clearly, as Cardinal Gibbons and Cardinal Farley, and many other leaders in the Roman Church have done, that the only road to unity is the vital acceptance of the Incarnation. The secretary had received, on arrival in England, a message from Cardinal Marini, urging him to come to Rome, but, unfortunately, the Cardinal had died while the message was on its way." In England there have been a number of conferences between Anglicans and members of Free and Established Churches, in which the former have been asked to define more clearly what was meant by the Lambeth Appeal. "A memorandum," says Mr. Gardiner, "prepared by both the Archbishops and a number of others eminent in the Church of England, making notable declarations, far in advance of anything that has hitherto appeared anywhere, was presented to the Federal Council on September 18th, asking for further conference, to which the Council agreed. . . . The Anglicans had deprecated the use of the word *validity*. Bishop Gore has urged the value of the word, defining validity as the ratification by the whole body. There may be a suggestion here of great importance, for, as some one has said, no ministry, in a sense, is complete, for it represents only a part of the Holy Church Universal. The question must be considered, as the Anglicans point out, with reference to the Eastern Orthodox Churches and also possibly eventually as to the Roman Church. Help will probably come also from South India, where there is under consideration a form of mutual commissioning which recognizes the value of the separated ministries but will give each of them a fuller authorization." These papers will shortly be printed.

The date and place of the World Conference have been tentatively fixed for 1925 in Washington. There has been a movement to postpone until, perhaps, 1930, and another movement suggesting Jerusalem as the place, and it cannot be said that either matter is finally settled. Among various considerations relating to the availability of the year 1925 are that that year is the "sixteen hundredth anniversary of the victory of the Church over denials of the Deity of Christ; the probable consummation of some of the important local and partial efforts, the possibility of the reassembling of the Vatican Council, of an Ecumenical Council called by the Eastern Orthodox Churches, and of the Universal Christian Conference on Life and Work."

THE LATEST

[BY TELEGRAPH]

Washington, D. C., Dec. 24.

IN TEN DAYS' campaign the District of Columbia has pledged \$1,000,060.00 to the National Cathedral.

Believing in the Episcopal Church

The Story of Five Years in a Church College

BY BERNARD IDDINGS BELL, D.D.,
President of St. Stephen's College

“DON'T do it,” advised an officer of one of our educational foundations when, five years ago, I asked his advice about taking the presidency of St. Stephen's College. “I have been in touch intimately with American college education for twenty years. I'm not an an Episcopalian and so what I say may sound ungracious, but one comes to know after a while that educationally your Communion isn't to be believed in. Educationally it doesn't believe in itself. That college up the Hudson has more reason to exist than most small colleges in America. It helps minister to a metropolitan area badly in need of more colleges than it has. It possesses every advantage of location. If it had been a Roman Catholic college, or one belonging to the Methodists or Baptists or Lutherans, it would be booming. With your people it has been dying of neglect for thirty years. Steer clear, young man.”

“Well,” I replied, “you know a good deal more than I do about education; but I am going to accept. You see, I happen to believe in the Episcopal Church.”

It is because the five years that have passed have more than confirmed that faith, because it has been demonstrated that the Episcopal Church will support an educational project if the work is clearly explained to it, because with possibly one other exception the way the College has grown is the most enheartening thing in the history of our Communion since the war, that this paper is written. We hear too much that is gloomy. It is good to hear good news once in a while.

I.

Five years ago it was no joy for any Churchman to look at St. Stephen's College. When I first saw it myself, which was after the World War, I hardly knew whether to laugh or to cry. On one of the fairest sites ever chosen for educational work, looking over the Hudson and twenty miles westward into the Catskills, the Church had in time past invested the better part of half a million dollars; and then made it of almost no effect, by long neglect. There was a library of thirty thousand volumes—in filthy confusion and with no volumes added to it for years. There were laboratories—mildewed, rusted, decrepit. There were fine stone dormitories—unpainted, unrepaired. A gymnasium had been started and left uncompleted for the weather to ruin. Classrooms there were, in ill-repair, some of them abandoned. There was a debt of many thousands of dollars. There was a disheartened remnant of an underpaid faculty. And there were less than twenty students. It was a disgrace to the Communion. The educational authorities of the state were considering asking the legislature to annul its charter.

We spent the whole summer sweeping out rubbish, getting a faculty together, making things decent. And we asked ourselves what was our reason for being. Then we began to tell the Church of our purpose and our needs. That purpose, as we stated it to ourselves and others then, still remains our purpose. It was a good purpose, a necessary purpose, valuable both to the Church and to education. If we had not had such a justification for existence we should have perished, and rightly. Perhaps it may be well again to state it here.

St. Stephen's College is an agency of the Church to furnish in a rural atmosphere a very high type of undergraduate education, combined with certain features of the old-time American college which have somewhat disappeared in the newer type of American college and which we deem worth preserving. These qualities are as follows:

1. *Simplicity of living.* The tendency today is toward an extravagance in youth not conducive to the development of character or apt to fit men to endure hard work with limited resources in the making of their careers.

2. *Smallness in size.* The essence of education is the contact of older, wiser persons with younger, maturing persons. To secure this, intimate classes are needed; but even more, the throwing of instructors and students together in social contacts possible only in a small and somewhat secluded academic community. In most large colleges the classes are big and the students, outside the classroom, are absorbed into a community so large as to render them inaccessible. The result is little touch between instructor and instructed. Oxford and Cambridge have their chief advantage over American colleges because by their small college organization they have maintained this that we have lost.

3. *Inexpensiveness.* Where are the sons of our less well-off people, many of them of the best American stock, to receive a college education within reach of their pocketbooks without their accepting direct charitable doles? If they dwell in a big city, possibly they can go to a metropolitan university at small cost, because they can live at home. No such facilities are provided for the boys of the small and middling cities and the countryside. If boys from such homes go to metropolitan colleges they must pay not only tuition but also excessive charges for room and board in the city or the exploited “college town.” The sons of the country doctor, the priest or pastor, the business man or lawyer, in the little city, the non-urban school teacher, the farmer—these are some of the men we can care for better than other institutions. And it will not do the boy whose people are wealthy any harm to learn that inexpensive living may be rich and satisfying. To this end the fees, for tuition, board, and furnished room, have been kept down to \$600 a year, less than half what it costs to live decently at Williams or Amherst or Princeton or Yale.

4. *An emphasis on idealism, service to humanity, and uncontroverted religion.* The old colleges, which reared the men who made the nation, had such an emphasis. The new colleges have only rarely kept it. One cannot teach such things in classrooms. The only way students can get these attitudes toward life is by living in an atmosphere where they are assumed to be valid without argument and as a matter of course.

This was our announced reason for being. On this basis we set to work to make the new St. Stephen's.

II.

Five years have gone by. The Episcopal Church, “which is not interested in education,” “which does not believe in Church colleges,” has made of what was a nearly ruined remnant an institution of recognized merit, commanding and receiving the respect of its sister colleges, efficiently working, a credit to the Church itself, a demonstration of the willingness of Church people to support a good cause trustfully presented for their consideration.

It has been said that the state educational authorities were about to ask for its suppression by act of legislature. Now it meets in full every requirement of the state and also has been admitted, as meeting its highest requirements, to the exceedingly exacting Middle States and Maryland College Association. It has received the educational endorsement of the Presidents of Princeton, Bowdoin, Vassar, Union, to mention only a few of those nearest at hand. There is today no one in the educational world who has anything but good words for it from the point of view of scholarship.

Physically its buildings are repaired, its library in order and greatly enlarged, its laboratories modernly equipped, a new gymnasium erected, with every convenience for health and sport. Its debt has been paid. Its endowments have been greatly increased. A few figures in columns reveal progress in other respects.

	1918	1923
Number of students	18	113
Number of professors	7	15
Minimum salary to professors	\$1,700	\$2,200
Maximum salary to professors	\$2,000	\$3,200
Buildings	7	9
Number in graduating class	4	14
Endowment, less debt	\$36,000	\$215,000

During the five years \$470,000 has been raised for the college toward rehabilitating it and making it respectable, a sum nearly equal in amount to all that had been given in over fifty years preceding the World War. During the past three months a quarter of a million has been contributed in addition to the amount named, for building more dormitories and erecting and endowing a science building more adequate than the one now in use. Of the three quarters of a million in all contributed, the alumni have given quite a share. They furnished, in a campaign helped on by the college itself, \$380,000. There is now well over a million dollars invested at St. Stephen's.

It would be impossible to list all of those who have made this possible, but perhaps it may not be unwise to state who some of the larger investors have been. They represent every school of thought within the Church. The chief donors so far have included: Mr. Haley Fiske of New York, Mrs. Henry Barton Jacobs of Baltimore, Dr. William C. Rives of Washington, Mr. Edward F. Albee of New York, Mr. A. Hatfield, Jr., of New Canaan, Conn., Dr. Walter B. James of New York, the Hon. W. J. Tully of Locust Valley, His Excellency Alanson B. Houghton, Ambassador to Germany, Mr. John A. Hance of New York, Mr. Henry Young of Newark, Bishop Manning, Bishop Matthews, Mr. F. M. Kirby of Wilkes-Barre, Pa., Mr. Joseph P. Day of New York, the Misses Emery of Newburyport, Mass, the New York Society for the Promotion of Religion and Learning. These, be it remembered, are only a few. The financial assistance so far necessary has come from over one thousand individual donors.

III.

The college has only begun its development. It has worked for five years to make what it has respectable, attack-proof from every angle. It has succeeded in this. Now it intends, with the continued support of the Church, to enlarge its usefulness and to enrich its life until it shall be rendering a maximum of efficient service to God and the nation.

Its needs during the next five years are two-fold: (1) the college must be enlarged so that it may accept 200 students; (2) money must be secured for the rapid raising of faculty salaries and for the endowment of these increases. A word about each of these seems advisable.

1. It is hard to maintain a proper social and educational life on the campus with less than two hundred men. There is need of that much conflict of diverging personalities. It is also economically advisable. The development would involve very little increase in overhead expense. If there were two hundred students the loss per capita, which now is no greater than at Yale, would be cut nearly in half. In order so to enlarge, there must be dormitories erected for seventy-five more men. These would cost not over \$200,000. As for getting the students, that is easy enough. We turn away applicants every year, as it is, many of them men who, for both Church and state, it would be well for us to take.

2. Even more necessary is the raising of faculty salaries. These are at present entirely too small, ranging as they do from \$2,000 to \$3,200. We ought to pay, if we are to gain and to hold for any length of time really competent scholars, about \$5,000 a year. We get good men now, but they cannot afford to stay long with us. We are thus deprived of that maturity and urbanity in teaching which here would be abundantly productive of results. It is true that we pay most of our men as well as most other colleges do. That is not the point. Here we need better men than other places, because we both demand more of them and give them greater teaching opportunities. To endow a professorship will take, therefore, \$100,000. We need five of them endowed in the immediate future.

It is moreover necessary that very soon there be built at least four houses for married members of the faculty. At

present when we seek new instructors we are limited almost wholly to unmarried men, a limitation unjust to our success. Such houses can be built for about \$15,000 apiece. To look out for our faculty needs we ought to have, within the next five years, \$600,000. This is the greatest need, for, after all, a college consists of people, not of bricks and stones and mortar.

IV.

We have every confidence that this money will be forthcoming from the Church. Some of it will come in little bits; some in large gifts; some in legacies. We have believed in the Episcopal Church. We still believe in it. We are proud of many things about the college at Annandale, but most of all we are proud of the fact that all the money sought and procured in these past five years has come on the plain understanding that we are a Church college, undeviating in our loyalty, belonging whole-heartedly and without equivocation to our Communion, her agency in higher education. We shall continue confidently to develop on that basis.

RING THE BELLS

Ring the bells! Ring the bells!
 Christmas is here.
 The day most exalted
 Of all the glad year.
 The holly tree glistens,
 Sweet carols are sung.
 Affection grows stronger,
 And old hearts are young.

Ring the bells! Ring the bells!
 Christmas is here.
 There's a throb in our hearts,
 And joy everywhere.
 Friends welcome each other
 And presents are given.
 Happiness brings us
 A foretaste of heaven.

Ring the bells! Ring the bells!
 Christmas is here.
 Hope gloweth with fervor;
 Love casteth out fear.
 Peal forth, O ye organs!
 Ring out, ye bells, ring!
 A Saviour is born
 To redeem us from sin.

MRS. ALAN PRESSLEY WILSON.

THE STAR OF BETHLEHEM

To him who longs to see the Star
 Of Bethlehem that shines afar
 A grievous sin shall be a bar.

He who the sacred Star would see
 Must lead a life of purity,
 So saith the legend read by me.

Led by the Star like men of old
 On Christmas night he shall behold
 The Babe whom Mary's arms enfold.

He who hath done no grievous wrong
 Shall hear the angels' Christmas song,
 Through ages echo sweet and strong.

This legend like a flower fair
 Is hiding in its beauty rare,
 A sacred thought, a call to prayer.

O Holy Babe! the Star shall guide
 Thy children stripped of worldly pride,
 To find Thee now at Christmastide.

MARTHA A. KIDDER.

Quo Vadis?

BY THE REV. S. D. McCONNELL, D.D., LL.D.

IN a previous series of papers I elaborated the fact that for fifty years or more this Church has been steadily moving away from Protestantism and towards Sacramentalism. My own ministry covers most of the period during which this movement has taken place. I have opposed it and disliked it, but I recognize the fact that it has come. It is no longer possible for us to unite or make terms with the Protestant Churches. All late efforts in that direction have not only failed but they have made more and more evident the irreconcilable difference between our conception of the Church and theirs. So long as we regarded the Apostolic Succession as of historic value only, or chiefly, we might be willing to see it modified or disregarded in the interest of unity, for present life is more important than past history. But in the steady advance of Churchmanship the Episcopate has taken on a new importance both in theory and practice. For practical purposes it makes little difference whether the Succession can stand historical investigation or not. The significant thing is, that the bishops have nearly all come to believe in it as a fact. Fifty years ago, the majority of them either did not believe it to be the fact, or, believing it, they attached little importance to it. They lived in the company of Hooker; today they live with Laud. They are *intransigents*. I am not quarreling with this conception, but only stating what I believe to be the situation. But if it be a fact, it has consequences. The first consequence is that it renders it impossible for the Episcopate to negotiate with Protestantism. Many of them sincerely and earnestly desire to do so. So they can, while the preliminary declarations of good-will and the desire of fellowship continue, but when it comes at last to a showdown, they are forced to say "*Non possumus*," "*Hier stehe Ich, Gott helfe mir, Ich kann nicht anders*." Nor can they.

This Church is no longer Protestant. It is largely unconscious of the fact. I read the *Church Monthly* and the *Chronicle*. I am not fond of either. But the significant thing is that, while one rejoices and the other deplures, they both recognize that the drift is steadily away from the *Chronicle* and toward the *Church Monthly*. And it is the unconscious drift of a Church or people which determines destiny.

The salient feature of the Church for more than half a century has been its rising tide of Churchmanship. It is everywhere only a matter of degree. The assertion of the priestly character, the elaboration and adornment of services, the increasing emphasis of Sacraments, the decorations of the altar and the observances with which it is encompassed about, the officiating as well as the every-day dress of the clergy, all are common in a greater or less degree from Fond du Lac to Virginia. The movement has been more or less rapid in different sections, but the direction of the movement has been universal.

Now does any one believe that the Church will ever return to its thought and its habits of two generations ago? Is there any reason to think that the drift will be retarded or its direction changed? What other course is open? Shall it take its stand on the *Via Media*? or "The Prayer Book as it is"?

The only sense in which the former has been a middle way was to serve as a wavering line on either side of which opposing elements in the Church struggled against each other. As a principle it has always merited the scorn with which Newman turned his back upon it long ago. "Whether the ideas of the coming age upon religion be true or false, they will be real. To set down half a dozen general propositions which escape from destroying one another only by being diluted into truisms; never to enunciate a truth without guarding against being supposed to exclude its contradictory; to hold that Scripture is the only authority yet that the Church must be deferred to; that grace does not depend upon the Sacraments yet is not given without them; that bishops are a divine ordinance yet those who have them not are in the same religious condition as those who have; this state of things cannot go on. They cannot go on forever standing on one leg, or sitting without a chair, or walking with their feet tied, or grazing like Tityrus' stags in the air. They will take one or another, but it will be a consistent view."

As for "the Prayer Book as it is," the ever restless agitation for its revision shows that it would not be any thing like a stable rock to moor to.

What then? I answer, If the Church has become that which the term "Catholic" connotes, and ceased to be "Protestant" within the real meaning of that term, or if it be evident that that is its inevitable *terminus ad quem*, then it would be wise, as speedily as possible, to adjust ourselves and our methods to the reality. I know there be many who would abhor the suggestion. Such once was I. They protest in all sincerity that if that is the Church's goal it must arrive thereat without them. I do not think they have well weighed their choice. In case they determined to forsake the Church and refuse to walk in the path she has chosen, where will they go? To some Protestant Church? They do not realize how impossible this would be for them. All their devotional habits, their tastes, their instinct of reverent worship, their high estimate of the Sacraments would forbid. What they fail to realize is that the most Protestant of them have already advanced so far along the Catholic path that they would only live uncomfortably as aliens and strangers in any Protestant Church, strangers to its manners and foreigners to its spirit. Let any Churchman love or loathe the Church's choice, willy nilly he must go with it.

But it is of the first importance that, if he must, he should go cheerfully. He should shun as a pestilence such guides as the *Church Monthly* or the *Chronicle*. These are not only blind guides but vicious guides. The solidarity of the Anglican Church has been tested through four centuries. It has borne such internal strains as would have disrupted any other body. It has been elastic but cohesive. In whatever direction it has moved, it has moved as a whole. There is a certain subtle force within it which renders its members unable to go any where else, however much they may dislike its course at a particular time. There will be no secession. But it is possible for extremists on either hand greatly to retard and confuse the time until the Church will have settled into her sacramental equilibrium. It would be well for the Catholics greatly to change their policy and their temper. The Anglican Church will maintain its own identity. If it cannot coalesce with Protestantism, no more can it unite with Rome. Her path will not be any *via media* between the two, but an independent route of her own. I do not believe that even those who are most ready to call themselves "Catholics" have either desire or intention to go to Rome, but they needlessly excite suspicion. They are apt to assume that Roman ways in worship are the standard. They emphasize practices and doctrines, celibacy and Mariolatry and the like, in such ways as to arouse suspicion that they do not value these things because they have found them good and true, but because they are the ways of Rome, which they look to as a model. They incline to be clannish and to draw apart into groups with others like minded. All of which is bad manners and bad policy.

But regardless of extremists, the units of the Church are steadily grouping themselves around the Sacramental System. In this they are following the instinct which has led men at all times and in all places. It is the *Mysterics* which make the abiding appeal to the mystery of living. The Church of Rome has been kept alive by this, in spite of the fact that besides being steward of the Mysteries she has built around them a secular empire whose tyrannies become intolerable where her power prevails. Protestantism made its appeal to the intellect and the emotions. During four centuries men's minds have been working over the problems of religion with the outcome of sheer bewilderment. *Tot homines tot sententiae*. The answer has never come, but its strange attraction abides.

At this point the practical difficulty appears. While it is true that the interest and emphasis of the Church have moved from the pulpit and the experience meeting to the altar, her liturgies and ordinal remain unadjusted to the new position. The service, the sermon, and the Sacrament, try to be equally prominent. One goes to church, let us say, for the sermon, another for the service, and another for the Sacrament. All

three go away vaguely unsatisfied. To one the service is tedious and the sermon a bore. To another the sermon is the object, the service negligible, and the Sacrament incomprehensible. In the office of the Holy Communion itself, the Protestant habit of exposition obtrudes at every point. At its most solemn moments history and doctrine are injected, the origin of the Sacrament, the definition of the Trinity, the nature of the Atonement. The Sacrament is rationalized even while it is being adored.

During twenty years, while retired, I have attended many, many services at many, many places. I have been impressed by the mechanical indifference with which the people assist at the service, during the Dearly Beloved Brethren, the Old Testament lessons, the recitation of the Psalms, with their listlessness and vacancy during the sermon, and also with their evident devotion at the Sacrament. And I have been still more impressed by the sparseness and meagerness of the congregations. A beggarly array of empty pews gives the visitor great choice of seats. I have found a few, a very few churches habitually filled. These are of two kinds; *first*, where there is a pulpit which commands public attention and interest—of these less than a dozen among the hundred in New York; *second*, where the altar is the center of interest and the service and sermon made of little account—of these a far larger number, though not so large or conspicuous. In the country the situation is far worse; in the parish church which I attend, with an able and devoted rector, two score women and a score of men. In the same small town I pass on Sundays the Roman Catholic church. It has a constituency not one tenth of the Protestant community, and it happens that in this case they are of the same racial stock, but I see throngs of men going in to each of the two daily Masses.

I ask myself again and again, Why? Why?

Maybe the time has not come to find the answer. But may it be that we are trying to do two incompatible things at the same time: offering a worship to satisfy the understanding, and another to gratify that mysterious instinct which craves mystical union with God? It may be a long time, but ultimately the choice must be made. When the movement of the Church toward Sacramentalism, already so far advanced, reaches its conscious goal, then the Church must fit her worship, her order, her discipline, and her arrangements, to satisfy its needs.

HOLY NIGHT

The velvet softness of the night falls 'round
Those weary shepherds seated on the ground,
When lo! the guiding star beams from the sky
And beckons to the Magi standing by.
It leads them to the lowly cattle shed
Where Mary and the Christ Child have their bed;
Gifts precious, myrrh, frankincense, and of gold
The Wise Men bring, to worship and behold.
So now upon this ever Holy Night
May you be guided by the Star's soft light,
As were the Wise Men from the East of old,
And in the manger cradle Christ behold.

JAMES LOCKE MUIR.

CHRISTMAS, THEN AND NOW!

A manger dim—
A Mother bending low; odor of cattle
And a murmur from the busy inn,
The sweet and Holy Babe on Mary's knee,
And shepherds bending low to worship Him.
And far away the echo of the Angel's song;
Dying in heaven, where its first begun.

An altar rail;
Sweet incense; odor of fir and pine
And gleaming lights. The holy wine
Poured by the priest. The wafer pure
So soon to lie upon my palm,
And feed my starving soul.
Then, low-voiced sentences of love;
"This is My Body—This My Blood."

KATHERINE W. CROWE.

It is the Carpenter of Nazareth who fashions all our crosses.—A. Gurney.

THE HOLY INNOCENTS

BY EUGENIE DU MAURIER.

ON December twenty-eight, with mingled joy and mourning, the Church celebrates Holy Innocents' Day, when the "unspotted lambs of sacrifice" were offered up in honor of the newly born Redeemer. The slaughter of the Innocents by the cruel Herod was the fulfillment of the prophecy of Jeremiah. When King Herod heard from the three Wise Men from the East that a King had been born to Judea, he was afraid that this new Babe would deprive him of his throne. Concealing his evil heart, he asked the Magi to return when they had found the Child so that he, too, might go and worship Him. But he was disappointed; for, after the Magi found the Child Jesus, they were told by an angel of God not to return to Herod. So they went home another way. When Herod found they did not return he determined to kill every male child in Bethlehem, under two years of age, thinking that this way he would not fail to destroy the Messiah.

"Man proposes, but God disposes." The Child and His Mother, with Joseph, departed in the night and were out of Herod's reach when his cruel soldiers performed their awful deed. How Mary's tender heart must have ached for the poor mothers of Bethlehem! Then, too, how the loving heart of Jesus must have warmed to those little ones who died in His stead. He must often have thought of them as He watched children, whom He so loved, at play.

In Florence, that charming city of Italy, a hospital for children has been dedicated to the Holy Innocents. It was one of the first hospitals for children that was ever established in any country. In the interior hangs a beautiful painting of the Innocents, and on the outside are many terra cotta figures of little forms at play. Don't you think it was a beautiful thought to dedicate a hospital to the care of those little ones, who had lost fathers and mothers, and who might have died without any care or loving kindness to try to make them live?

CHRISTMAS GIVING

GOD WAS NOT satisfied with giving things to His children on earth. "He gave His only-begotten Son . . ." Our Lord Jesus Christ was not satisfied with giving service and sermons to men. He gave His life. There is no accounting for the abiding joy of Christmas, except by the gratitude which recognizes this amazing generosity of God. People may overlook the Church's explanations of this fact. They may disregard the theories of the way in which God's Son came into the world, or of the reason why He left it through suffering on the Cross. But they will never quite forget the story of Bethlehem or of Calvary. The world of men will never quite lose sight of the Gift, the announcement of which was "tidings of great joy" to shepherds and to Wise Men.

Measured by the generosity of God in Christ, our Christmas giving seems rather trivial. Hundreds of millions of dollars, no doubt, spent in trade, resulting in a measure of prosperity for many business ventures. Other millions are spent in holiday amusements and in bounteous hospitality. All of this is good for business. Tradesmen welcome the holiday season. But what has all this got to do with a manger and a Baby: with shepherds and an angelic song: "Glory to God in the highest, and on earth and peace, good will toward men"? Generosity is not being squeezed out of the human heart; but there is a question whether our giving is directed toward benefits worth while. We give things. We give money. God gives *Himself* in Christ.

Measured by the generosity of God in Christ, our Christmas giving seems rather ineffective. Today, more than half the world of human beings is in poverty. More than half the Christian world is burdened by armament for warfare. We exchange presents with our friends as evidences of good-will, and more than half the world looks on with haggard eyes, and doubts the sincerity of our hearts. We have measured the bill of benevolence too exclusively in money terms. We think giving alms is a substitute for giving ourselves. God knows better. He gave His Son. His Son gave His life. The Christmas giving that is not trivial or ineffective is the gift of our will and our ability, of our very self, to make people happier and holier.—The (Oakland, Calif.) *Trinity Messenger*.

PRAYER cannot be made without hope; holy hope must be the savour of every prayer; it is the wing causing it to fly upwards.—J. B. Powell.

The Russian Orthodox Church of America

A STATEMENT BY THE METROPOLITAN PLATON

To the Annual Meeting of the Executive Committee of the Federal Council of Churches of Christ in America

Dear Brethren:

I WAS cordially gratified by the kind invitation to attend this annual meeting of the Executive Committee of the Federal Council of Churches of Christ in America, and I wish to convey to the meeting my sincere greetings, as well as my heartiest desire that God may guide and bless your Christian work.

I would avail myself of your invitation with great pleasure, but for very important affairs connected with recent attempts to attack and disrupt our Church here, which preclude any possibility of my leaving my office even for a short while.

Therefore, I am compelled to commit to writing the message which otherwise I would be glad to deliver to the meeting personally.

Recent happenings in Russia and in America have aroused general interest in the affairs of the Russian Church, and I feel that a few words explaining the basic principles and actual standing of our Church would not be out of place in this Christian gathering, the more so because our Creed and our Church have oftentimes been sadly misunderstood and misrepresented.

It is generally assumed that there is no Orthodox Church but several Orthodox Churches. It is not so. The Orthodox Church is one universal, indivisible Church as far as the questions of Faith and Canons are involved. For the purpose of practical administration only she is divided in several national branches which are autonomous. The universal Church does not interfere with the internal administrative affairs of such branches, and the latter have no right to pass upon the questions of Faith and Canons independently of the Universal Church. If they did so, they would exclude themselves from the Orthodox Church and Communion.

Our Church is a Bible reading Church. Not only are the Holy Scriptures constantly read and explained in churches, but Bible reading is emphatically recommended by our Church to her communicants, who must seek, in the Word of God, the eternal source of religious inspiration and moral progress. Laymen are permitted and even encouraged to preach God's Word in churches.

The Orthodox Church is, and has always been, essentially democratic. She recognizes no other Head of the Church than our Lord and Saviour Himself. No one on the earth may dare to speak in His Name. Only the Church as a whole, being the living body of Christ and guided by Him, may, in our belief, hope to express His true and holy will. The Universal Church may act and speak only through her established representative body, namely, the Ecumenical Councils. Although there have been no Ecumenical Councils in our Church for more than a thousand years, the idea is not dead, and the time is near when a new Ecumenical Council will be convoked to discuss the new problems which are facing Orthodoxy.

The National Churches are also organized on democratic principles of election and representation. Speaking of my own, the Russian Church, I may state that, until the beginning of the Eighteenth Century, these principles were more clearly expressed and more strictly observed in her than in any other representative body, political or ecclesiastical, which existed at that time in Europe. Being free and democratic, our Church stood in the way of the wilful policy of Peter the Great and his successors, and was deprived by them of her independence. The long period of submission to the state which followed could not, however, extinguish the spirit of freedom and democracy inherent to our Church. No sooner the old regime had fallen, than she reasserted her sovereign rights and reorganized herself in accordance with the democratic ideals and principles of Orthodoxy. In conformance with the Canons and age-long customs of the Church, only an All Russian Ecclesiastical Council (Sobor) could lawfully perform the reorganization of the Church. Such a Sobor was

convoked in 1917 with the observance of all the detailed rules, which had been previously established, in order to secure the fullest representation of the whole Russian Church. No diocese, no parish, nor any other ecclesiastical organization, were without representation at the Sobor, which really expressed the will of the whole Russian Church. The canonical legality of the Sobor was emphasized by the fact that representatives of Eastern Churches were invited to attend that Sobor, and its decisions were recognized and accepted by the whole Orthodox Church. After careful consideration the Sobor of 1917-1918 adopted, enacted, and enforced the following reforms in our Church.

1. The Church was recognized as independent of any government.
2. The supreme ruling body of the Church was declared the All Russian Sobor, to be convoked at regular intervals in accordance with established rules securing the complete representation of the whole Church as well as full freedom of elections.
3. The Patriarchate was reestablished.
4. The Patriarch is the Head of the Church only as far as the administration of Church affairs is concerned. In the questions of Faith and Dogmas he has no more authority than any bishop or priest.
5. Even as the chief of Church administration, the Patriarch is not an autocrat but rather a constitutional ruler, sharing his authority with two representative bodies, the Sacred Synod (in spiritual affairs), and the Supreme Church Council (in temporal affairs), over which he presides.
6. In extraordinary circumstances the Patriarch has unlimited powers, but is responsible for his activities to the Sobor.
7. The principle of election was applied to all ecclesiastical offices, including priests, bishops, and the Patriarch himself.
8. Laymen were included in the ruling bodies of the Church: Sobors, Supreme Church Council, Diocesan and Parish Councils.
9. The necessity for various important reforms of a purely ecclesiastical character was recognized, but, in view of the importance of such reforms, some of which pertained to the jurisdiction of the Universal Church, they were referred to the next Sobor.

Certainly no more truly and efficiently democratic organization was ever established or now exists in any Christian Church. But, nevertheless, there are some antagonists of our Church who keep insisting that the Russian Church and the Russian Patriarchate are in fact but reactionary organizations, survivals of despotism in the Church, and tools of Tzarism. On the other hand, a new religious sect, which came into existence in 1921, until recently calling itself the "Living Church," and now unlawfully assuming the sacred name of the Russian Orthodox Church, is represented as a champion of freedom and democracy fighting against the evil practices of the old Church. But this sect is anything but democratic. This sect fights not for but against the democracy and freedom of our Church, together with the atheistic Soviet government. They seek not to free, but again to enslave our Church to a government which is immeasurably worse and more despotic than any despotic government which ever existed. All of you know the resolution of the gathering of the "Living Church" in May 1923, which styled itself a sobor of the Russian Church, and which pledged on behalf of the Church their allegiance to the Soviet government, and promised actively to support the Communistic policies. It speaks for itself. I may only add that the Russian Church was not represented at this gathering and cannot be made responsible for its resolutions.

As to the Russian Church in this country, I shall continue

to govern her in strict accordance with the above stated principles of our Church.

Being legally appointed by the Patriarch to my office, I am also properly and freely elected by my flock to rule them.

I shall not govern the Church here otherwise than in common accord and upon consent of the members of the Church properly represented at periodical general conventions.

I insist that Church properties be held not by the Archbishop, as was usual until recently, but by the parishes themselves through their elected trustees.

I welcome the participation of laymen in Church administration, and have provided for their membership in the Diocesan Council.

My parishes enjoy a large self-government as far as their local affairs are concerned. I retain only a general canonical supervision and control.

I consider that America, with her free institutions, is a second blessed Fatherland for my flock, and I teach them to admire the great spirit of freedom and democracy, which is the very foundation of the wonderful American Constitution, to stand by the flag, laws, and administration of this country, and to become good and useful citizens and residents of the United States. One of the principal purposes of our American Church is and will be to assist the Russian and general Slavonic people here, in any possible way, to adapt themselves to the new and peculiar conditions which are facing them in this country.

I earnestly hope that the time will come when all the Orthodox in this country, no matter what their nationality is, will be united in one flock, strong in body and in spirit, a faithful and useful member of the Orthodox Church.

I wish to be on friendly and brotherly terms with Christian Churches and organizations of every denomination, for I believe that all of them contribute toward the eternal purpose of Christianity. But I will always defend the creed and freedom of my Church against every intruder and imposter who, under false pretexts or by violence, would try to harm and disrupt her.

And above all I am fervently praying our Lord Jesus Christ that He in His inexhaustible mercy will restore peace and love in our suffering Church, and lead her forever into His glorious paths.

With prayers for the best success of your pious work, I remain

Your friend and brother in Christ,
Metropolitan PLATON.

THE WORLD COURT

A Resolution Adopted by the National Council at its December meeting.

WHEREAS, on February the 24th, 1923, our late President, Warren G. Harding, in a message to the Senate of the United States, urged our adhesion to the statute creating a World Court with certain reservations so that "we might remind the world anew that we are ready for our proper part in furthering peace and adding to stability in world affairs,"

WHEREAS, the participation of the United States in this World Court involves a great moral question in the effort to promote peace on earth and is, therefore, a responsibility for all Christian people,

BE IT RESOLVED, that this Council endorses the recommendation of our late President that the United States become a constituent member of the World Court, under the reservations suggested by him, and be it

RESOLVED FURTHER, that this Council urges on all members of the Church the duty of prayer for this great step in world peace, of study and of action in its behalf, and instructs the Department of Christian Social Service to make every effort to bring to the attention of our government and to the people of the Church the importance of the question of the World Court and to offer for free distribution throughout the Church such material as may be helpful in giving information and suggesting action.

IT IS EASIER for an auto to go through the eye of a needle than it is for its owner to go through a church door on a fine Sunday morning.—*Idaho Churchman.*

THE ACTIVITIES OF THE COMMISSION ON THE MINISTRY

By THE REV. MALCOLM TAYLOR,
SECRETARY OF THE COMMISSION

ONE of the most representative, as well as one of the most active, commissions of the National Council is the Commission on the Ministry of the Department of Religious Education. It is composed of the deans of the fifteen theological schools of the Church, and of two examining chaplains from each Province and a few other members at large.

The Commission has recently rendered a notable service in revising the Canons governing the ordination of men to the ministry, and in securing their adoption by the General Convention. It has also been active in awakening the Church to a fuller realization of the urgent need for more men in the ministry, and in suggesting and promoting effective methods of recruiting. The recent conferences for boys of high school age on the ministry were one outcome of the work of the Committee on Recruiting, as well as much increased interest on the part of bishops and diocesan committees, and of individual clergymen, who have been urged by direct communications from the Commission sent to all the pastors of the Church.

The Commission has prepared a number of publications designed to assist candidates for the ministry and examining chaplains. It has issued a Guide to Candidates for Holy Orders containing all necessary information as to the various steps that must be taken before ordination. It has issued a syllabus of the subjects on which candidates must be examined before ordination, and also a list of text books on these subjects, and another syllabus of academic studies required of candidates who are not college graduates. These publications have been in large demand and of considerable help not only to theological students, but also to examining chaplains.

At present the Commission, as appointed after the General Convention, is engaged in several new lines of activity as well as in continuing its efforts in recruiting. It is trying, by suggesting standards and methods of procedure, to correct the wide differences that now exist in the standards of scholarships in the various dioceses, a situation which is manifestly unjust, some men being under the present system rejected in certain dioceses who would be readily accepted in others.

The Commission has also taken up the question of financial aid to candidates for the ministry, and is carefully studying the whole situation with a view to improving the present haphazard methods. Under the prevailing system, or rather lack of system, promising men are often prevented from entering the ministry because they cannot find the means to pay their way, while others, unfitted for the calling, drift into it because their way is made so easy; while still others suffer in self-respect because of aid unwisely given. Why should not some intelligent and general system be worked out as has been so effectively done in the matter of pensions? The Commission is undertaking this task.

Another interesting experiment is the present effort on the part of the Commission to give religious education a larger place in the curriculum of the theological schools, so that young ministers will be sent forth better equipped to deal with the educational tasks which have become so important a part of parish work. The educational work of the Church has been feeble because its clergy are so often untrained for the task. Today, when religious education is so generally neglected in the home, the Church is called to a large activity, the neglect of which is causing the loss of many of her boys and girls.

Another matter to which the Commission is giving much thought is the situation in the small and struggling parishes and missions. Are the ministers in such fields being given a fair chance? Is the Church giving them the support and equipment without which no man, however earnest and unselfish, can do good work; the kind of support which makes him willing to give his life to the work, and which justifies the Church in inviting him to devote himself to these smaller but vitally important fields?

It is an interesting and encouraging sign of the times that some of the Church's leading and busiest men are willingly giving their time and thought in working for a more carefully selected and better equipped ministry through united efforts as members of this Commission.



CORRESPONDENCE

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

"THE EUCHARIST IN ST. PAUL"

To the Editor of *The Living Church*:

IF Mr. Weed will examine the six hundred or more instances of *mou* (=my), and the seventy-two occurrences of *emos* (=my) in the New Testament, he will realize that the idea of the former being simply and always equivalent to an objective genitive and the latter to a subjective, cannot be maintained. As, Dr. Robinson says (*Grammar of N. T. Greek in the Light of Historical Research*, p 685), "The possessive pronoun may be objective just like the genitive. This is in full accord with the ancient idiom." Among the examples adduced is *eis ten emen anamnesin*. While the true reading in the passage is, as Mr. Weed says, *emen* and not *mou* (no good MS, I think, has the latter), the difference between the two words is one of emphasis only. Yet the distinction even here is not always observed—e.g., in the Fourth Gospel, which has *emos* thirty-six times, the same number as found in all of the New Testament books combined.

"For my memorial" is in itself an entirely correct translation of the phrase in I Corinthians. The objection to it is that there is an element of ambiguity attached to the noun which will inevitably cause some unacquainted with the meaning of *anamnesis* to read into it a quite erroneous meaning. A man giving a hospital to his community might say, "I have done this for my memorial," and every one would understand the last three words to mean, "so that people will call me to mind." But unfortunately in theology, with our antecedently formed beliefs, it is possible (and natural) to construe "memorial" in a sense which the original will not bear. The four Greek words in I Corinthians mean, and can only mean, "for a recollection of Me," "for the purpose of recalling Me affectionately to mind." To make the possessive pronoun equivalent to a subjective genitive and at the same time preserve the etymological and historical meaning of the noun, would require the impossible thought, "Do this that I myself may recall to mind."

STUART L. TYSON.

To the Editor of *The Living Church*:

THE writer of *The Eucharist in St. Paul* bolsters up a hopeless cause by reminding me that he "only claimed the 'best' Catholic scholars affirmed that *poiein* and *anamnesis*, as used by St. Paul (and St. Luke), were non-sacrificial terms." This in answer to my citation of masters!

But our writer has appealed to Dr. Pohle as to one of the "best"; to Pohle he now must go. This author, after proving the sacrificial character of the Holy Supper from the words spoken by our Lord over the cup, continues:

"The sacrifice of the Mass was indeed to be a permanent institution in the Church. This is made evident by our Saviour's command: 'This do ye, as often as ye shall drink it, for the commemoration of Me'" (Pohle-Preuss, *The Sacraments*, IV; *The Holy Eucharist*, page 310).

As for the *Catholic Encyclopedia*, it is not available; but, if it were, questions in (philosophy and) theology are not settled by references to encyclopedias.

A. A. MUELLER.

To the Editor of *The Living Church*:

IN view of the controversy between Dr. Tyson and Dr. Gavin, on the subject of "The Eucharist and St. Paul," the following may be of interest as showing the view held on this matter by the first bishop of the American Church.

It is an excerpt from an article written by Dr. Samuel Seabury, which appeared in a copy of a Church monthly, called *The Gospel Advocate*, published in Boston in April, 1822, and is entitled An Earnest Persuasive to the Frequent Receiving of the Holy Communion:

"The Holy Communion is not only a commemoration of Christ's death, but a memorial or representation of His sufferings and death, made before the Almighty Father, to put Him in mind of the meritorious sacrifice of His blessed Son on our behalf. . . .

"As we are to commemorate and confess Christ before men, and gratefully to acknowledge the wonderful works of love and mercy He has done for us; so we are to make a commemoration or memorial of His precious death and sacrifice before the almighty Father, and plead with *Him* (italics, Dr.

Seabury's), the merits of His dearly beloved Son, dying for the sin of the world."

May I add, in closing, that the Bishop's entire article is based very largely upon I Cor. 11 and, therefore, includes, of course, the very passages (verses 24 and 25) which are in controversy.

CORTLAND H. MALLERY.

COVENANT AND TESTAMENT

To the Editor of *The Living Church*:

I DESIRE to emphasize that portion of Mr. Weed's letter in your issue of December 8th, in which he calls attention to the words used in the Prayer of Consecration: "This is my Blood of the New Testament," instead of "This is my Blood of the New Covenant."

Of course he is right, and I don't suppose there is any one who knows anything about the subject who does not know that he is right. The serious question is whether the Church at large cares enough for this truth to have the change made, or whether we are going to be governed by those who prefer to go on using old phrases because familiar, and without any regard to the ideas expressed, whether true or false.

In one detail I venture to think Mr. Weed is mistaken. I do not think the phrase "New Testament" in the Prayer of Consecration, has any reference whatever to the book called the New Testament. It probably goes back to the fact that in the Vulgate (Latin version), the Greek word *diatheke* is rendered throughout by the Latin word *testamentum*. It is also worth pointing out that in the 16th and 17th verses of Hebrews 9, the author (whoever he was), plays on the fact that this Greek word does mean both covenant and testament. And if Mr. Weed will read Hebrews 9:16, 17, even in the Revised Version, he will find the word "testament" retained, though everywhere else in that Epistle, it is rendered "covenant."

Thayer's edition of Grimm's Wilke's *Clavis Novi Testamenti* has the following under "*diatheke*": "Finally must be noted the amphiboly or twofold use by which the writer to the Hebrews, in 9:16 ff., substitutes for the meaning *covenant*, which *diatheke* bears elsewhere in the Epistle, that of *testament*, and likens Christ to a testator,—not only because the author regards eternal blessedness as an inheritance bequeathed by Christ, but also because he is endeavoring to show, both that the attainment of eternal salvation is made possible for the disciples of Christ by His *death* (9:15), and that even the Mosaic covenant had been consecrated by blood."

It would seem to be this aspect of the matter, rather than any book, which our Prayer of Consecration has reference to. The idea is to focus attention upon the death of our Lord.

Nevertheless, there would seem to be no question that in the Communion service what we ought to do is to go back to the words spoken by our Lord at the institution of the Communion, and which are correctly rendered in the Revised (though not in the King James') Version: "This is my blood of the new covenant"; *covenant*, rather than *testament*, because the reference is not merely to death, but to the Old Covenant which was then passing into the new.

The contrast between the two covenants, that mediated by Moses at Sinai, and that mediated through our Lord on the Cross, is fundamental to an understanding of the Christian religion.

And that brings up another question in connection with Prayer Book Revision. Many, not to say, most, have no idea at all of the place of the Decalogue in the Communion service; or a wholly incorrect idea.

The petition after the tenth commandment: "write all these thy laws in our hearts, we beseech thee," is from Jeremiah's prophecy of the New Covenant (Jeremiah 51:31-34).

Now what ought to be made plain in our Communion service is that the Decalogue is the center of the Old Covenant made at Sinai, and is not Christianity at all. "The Law," said St. Paul, "is the *pedagogue* to bring us to Christ."

If this were understood, we could not have such inane discussion as was carried on in the General Convention at Portland, as to whether the commandments should be used in their abbreviated form; the form, by the way, in which they occur in the New Testament.

The letter of the Decalogue is not binding on Christians. It is an insult to the intelligence to be told that we must not do any manner of work on the Sabbath day. What we need to be told is that Christians memorialize the Resurrection of our Lord by participation in the Holy Communion on the first day of the week.

Instead of a long discussion over being permitted once in a while to use these commandments in their abbreviated form, those who want their commandments to be used in this service ought to be called to show cause why they should ever be used at all, instead of, for example, the Beatitudes.

There is one justification, and one only, for using them at all, in full or in brief; and that is on the principle from St. Paul quoted above. So employed, they help to guard against an antinomian, unethical religion—which was probably the reason they were put in there at the Reformation. But—and here is my especial point—if that be so, why not make that plain? Why not preface them with some such statement as this: "Hear the words of the Old Covenant." Then Jeremiah's words after the Tenth Commandment: "Write all these laws in our hearts," which apply only to the essence of them, make a connecting link, leading up to the words of the Prayer of Consecration: "This is the blood of the New Covenant."

Then we will be teaching our people, or can teach them, that the Old Covenant system of laws is "fulfilled" as to their spiritual import through our eating the flesh, and drinking the blood, of our Lord's Glorified Humanity. And it is to be hoped that whatever the outcome of discussions over the precise meaning of the Words of Institution, one thing is certain: "Eating His flesh and drinking His blood" must include this: "As the living Father sent Me and I live because of the Father: so he that eateth Me, also shall live because of Me"; and this: "My meat is to do the will of Him that sent Me and to accomplish His work."

And then, perhaps, these words will have some meaning, as they are heard by those who have not rushed off to an early dinner:

"That we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in."

In that connection, it may help us to recall that after the institution of this sacrament, our Lord went into the Garden of Gethsemane, where He prayed: "My Father, if it be possible, let *this cup* pass away from Me; nevertheless, if this cannot pass away except I drink it, Thy will be done."

Atlanta, Georgia.

C. B. WILMER.

POIEO AND ANAMNESIS

To the Editor of *The Living Church*:

IN the *Greek Lexicon* of Liddell & Scott, edition of 1889, you will find this definition of *poieo*:

"VIII. In Alexandrian Greek, 'to sacrifice,' and quotes the Septuagint, Job 8:42, *poiesei karposin*, 'offer up for yourselves a burnt offering.'"

As for *anamnesis*, in Hebrews 10:3, you may read, "In those sacrifices there is a remembrance, *anamnesis*, again made of sins, every year."

GEO. HENRY SMITH.

New Britain, Conn.

[The discussion of "The Eucharist in St. Paul," and other subjects growing out of it, is now closed.—EDITOR L. C.]

VIGIL OF SS. PETER AND PAUL

To the Editor of *The Living Church*:

IN THAT most admirable, most accurate edition of the Roman Missal, 1889, in the Collect for June 28th, the Vigil of the festival of St. Peter and St. Paul, we find the Roman Church authoritatively giving our own Anglican exposition of our Lord's words, "Upon this rock," which we interpret as *the rock of St. Peter's confession of Christ's divinity*, the Collect reading:

"Grant, we beseech Thee, Almighty God; that we whom Thou hast firmly fixed upon the rock of apostolical confession, may not be permitted to be shaken by any fears"—absolutely no hint whatever of their usual acception of St. Peter as "the rock"—the Latin being:

"*Praesta, quaesumus, omnipotens Deus; ut nullis nos permittas perturbationis concuti, quos in apostolicae confessionis petra solidasti.*"

Now, what should we say upon finding this certainly important authoritative expression of doctrine entirely omitted in that Roman Missal, 1877, "IMPERIMATUR, † John, Cardinal Archbishop of New York," which, in the preface, declares: "Every pains has been taken to render this Missal accurate in matter"?

But it is not the Collect alone that has been herein omitted, but the entire service for the Vigil of a double of the first class.

WILLIAM BOLLARD.

National City, Calif.

THE PATRIARCHATE OF RUSSIA

To the Editor of *The Living Church*:

AT THE present serious crisis in the affairs of the genuine Orthodox Catholic Church, in Russia, and in this country, it seems to me of the first importance that Patriarch Tikhon's unqualified, unquestionable right to his exalted position by virtue of legal election by all ranks of the clergy and laity, and by virtue of the guidance of the Holy Spirit, should be understood clearly, without the shadow of a doubt.

Will you permit me therefore, to say a few words in regard to a statement made by the Rev. Thomas Burgess, in an article which you published on November 17th, entitled *Red Attempt to Seize American Russian Church?* Speaking of Metropolitan Platon, he says: "... he was deadlocked with his friend, Tikhon, for the Patriarchate of all Russia. He withdrew in favor of his friend."

The *Russian Orthodox American Messenger*, the organ of the Russian Church in this country, published for years at the St. Nicholas' Cathedral, New York, the editor being always either the Dean or a well-informed priest, in its issue for August 9 (22), 1917, printed an article entitled *Order of the Election of the new Metropolitan of Moscow*. An English translation is furnished, in addition to the Russian. It states, in detail, the rules for electing delegates, clerical of all orders, and secular, to the convention for the election of the Metropolitan. The election duly took place on June 21 (July 4), at an extraordinary session, conducted in the Cathedral of the Saviour, accompanied by unusual solemnity, as was fitting. The delegates, formed in four lines, deposited their votes in four urns, which, at the conclusion, were sealed and carried to the center of the Cathedral, where the votes were publicly counted.

"The majority of votes, 481 in number, was received by Archbishop Tikhon, of Vilna and Lithuania, Mr. A. D. Samarin received 303." (Mr. Samarin was a layman, universally famed for his high character.) "Archbishop Arsenius of Novgorod, had 6; the Archbishops of Kishineff and of Kharkoff had 3 each; Archbishop Sergius of Finland, Bishop Joseph in charge of the Diocese of Moscow, and Bishop Andrew, of Ufa, all had 1 each." Obviously, there was no "deadlocking" in the election.

The same *Russian Orthodox American Messenger*, No. 1, 1918, reprints from the *Russkoe Slovo* (Moscow), of November 9 (22), 1917, No. 240, an article entitled *The All-Russian Church Congress has restored the Patriarchate in Russia*.

"On November 5th, in the Cathedral of Christ the Saviour, during a solemn service celebrated by Metropolitans Vladimir of Kieff, Platon of the Caucasus, and Benjamin of Petrograd, and a host of prelates, the drawing of the lots to decide between the three candidates chosen by the Congress for the post of Patriarch of Moscow and of All Russia, took place. The three slips whereon were written the names of the candidates, Archbishop Antony of Kharkoff, Archbishop Arseniy of Novgorod, and Metropolitan Tikhon of Moscow, were placed in a special urn. The lot was drawn by an aged monk-recluse of the Zosi Hermitage, a member of the Congress, Hiero-monk Aleksiy. The lot drawn was that of Tikhon, Metropolitan of Moscow." Shortly afterwards, the other two candidates were elevated to the rank of Metropolitan. There is no question of "deadlocking" here—or of anything save the guidance of the Holy Spirit. I may add that the decision to restore the Patriarchate in Russia was reached at a session of the Congress on October 28th (O. S.), the three candidates for the Patriarchal Throne were selected at the session on October 31st. On November 4th it was resolved to carry out the drawing of the lot at once, and this, accordingly, took place on November 5th. The Patriarch was formally enthroned in the Cathedral of the Assumption, in the Kremlin, on November 8 (21), 1917.

I fail to comprehend how Mr. Burgess could so misunderstand a series of solemn acts, all most publicly performed, in the presence of thousands of witnesses.

ISABEL F. HAPGOOD.

ST. PETER AND ROME

To the Editor of *The Living Church*:

IN regard to the letter of the Rev. Dr. Merrill, in *THE LIVING CHURCH* of November 10th, may I suggest that if St. Peter was ever in Rome, it could hardly have been in any high official capacity, when St. Paul wrote his tremendous warning to the Romans in his epistle to them. See Romans, eleventh chapter, the thirteenth and following verses.

It is also noteworthy that St. Peter's presence in Rome is not once mentioned in the Book of the Acts of the Apostles. Boston, November 12, 1923.

I. H. DANA.

RECENT PULPIT UTTERANCES

To the Editor of The Living Church:

I HAVE just read in the secular press of the recent alleged denial of the Virgin birth by the Rev. Mr. Heaton, of Texas, and the denial of the Virgin birth and the Resurrection of the body, by, and I find myself rubbing my eyes, and wondering "where we are at."

I have been a priest for thirty-three years, have always tried to keep abreast of the times, and have never yet been tempted to challenge, or deny, a single article of the faith to which I swore allegiance in my ordination vows. But now I am wondering whether I have been too credulous after all! And thousands of the clergy feel just as I do about it!

But the only alternative offered us is bald and naked Unitarianism. If Christ were not born of the Virgin Mary, but was born as any other human being is born, and if He stands out in history only as a good man—the best man that ever lived on earth—why should He be worshipped? He taught us more about God than we ever knew before, but if He were only a man, then to worship Him seems to me to be idolatry. And yet the Church, of which I am a priest, worships Him!

And if He were only a man—the best man that ever lived—what is the value of the sacramental system? How can Baptism make us any more than members of a human society that is pledged to a high form of morality, and how can the Holy Eucharist be anything more than the memorial of a dead Christ?

And why should we keep Sunday instead of the Sabbath, if Christ never rose from the dead? And why should our National Council urge us to give our last cent to make these pestiferous lies known in all the world?

Heresy trials are unfortunate, but sometimes they are necessary to the Church's existence. If men, whether bishops, priests, or deacons, are permitted to deny those truths which distinguish us from Unitarianism, how can we ever hope to make any impression upon the honest and sincere? And how can we, who hold fast to the Creed, justify ourselves in the sight of God and man, when those occupying the most favored places blatantly deny it?

It seems to me that the time has come for the Church to declare herself before the world as one thing or the other. If a belief in the Virgin birth and in the Resurrection of the body be untrue—if Christ were a mere man, though the best of men, who died as other men die, and who did not rise from the dead, and ascend into heaven, and sit upon the right hand of God—then, in the name of God, and of all that is true, let the Church eliminate these falsehoods from the Creed we recite at every service.

In the early Church the men who denied the faith were summarily ejected; and now that the old heresies have revived—for none of them are new—the Church should be brave enough to cast out of office the men who would destroy her faith. If she be too cowardly to do this, she is worthy only of the contempt of men.

If we are Unitarian, in the name of God let us say so. Then let us honor and revere Christ, but don't let us worship Him. But if Christ be God, then let us know it and believe it.

PERCY T. FENN.

Syracuse, N. Y.

To the Editor of The Living Church:

REMARKS attributed in the daily press to the rector of St. Bartholomew's Church, New York City (and which is called curiously the "Park Avenue Church"), suggest a certain interesting analogy. Years ago, when I was a graduate student in geology at Pennsylvania, and went into the chemical laboratories, I made the interesting discovery that chemists are in the habit of using certain substances called "Indicators"; these indicators are not intended to enter into the process of carrying along the chemical analysis, but are merely to show when a certain stage has been reached, and that it is time to stop.

There seem to be a certain number of spiritual indicators to unfold the processes passing in human mentalities. "Jonah and the whale" for example, is a common indicator of that temperament which refuses to have anything to do with the Christian religion because "You can never make me believe"—and so on and on. Coming nearer home, the Virgin Birth at present holds the stage as an indicator of when it is "time to stop." The Virgin Birth may not be, and in the creeds is not, insisted upon as of equal weight with the fact that He "is Very God of very God," but all the same it is an indicator of a mental condition usually associated with rejection of the Incarnation as a whole. It is a mark of Liberal, not Catholic theology; it is among those who are skeptical as to the Incarnation of Jesus Christ in the first case that there is found

distress over the whole mass of data pertaining to the Blessed Virgin, of which the Virgin Birth is a part, not the whole.

Here again is the analogy between the Indicator and the Thing which is indicated. If the Virgin Birth is rejected, then of what great theological and spiritual reactions would Dr. Parks, and others of his school, make it the Indicator? They certainly cannot wish to put themselves into the same intellectual category as those who stumble over the "Whale" story? They tell us to "stop"; then what?

Suppose we do stop, and reject the Virgin Birth; what is the next step indicated in the process of our spiritual reactions? Are we to become out and out Unitarians, or what? This is not intended as quibbling in any way. It is not, unfortunately, always easy to find out from the somewhat heated language used by the Liberals, in their reactions to the Bishops' Pastoral Letter just what they do mean by what they say. Certainly to a layman it seems rather a footless task to haggle over whether or not the House of Bishops has, or has not, the "authority it seems to have assumed"; and that "each minister has an equal authority with his bishop." These are points a layman would suppose that every man would find out before he presumes to take the vows of a priest in any part of the Anglican Communion; or at any rate, would inform himself about, before making a statement which even in a layman's eyes he cannot back up by Canon law.

One is always conscious of a wish, well defined, that those of the Liberal camp who are just now making the welkin ring with the sounds of their mental distresses, would follow out their spiritual-chemical reactions just a little bit further: they have told us a certain amount of their condition. Why not go still further, and tell us definitely just what they do think Catholicism, Liberalism, and the Incarnation really stand for, and what it is that they would have the rest of us do?

Are they rejecting the Incarnation in itself, or simply a statement as to the necessary mechanics, if God were to come down to earth in a visible form at all, at any time? We wish they would say more—or less.

In the meantime a statement, attributed in the daily papers to Dr. Parks (and which may not of course be accurate), is not creditable either to scholarship or spiritual candor. "Scholars tell us," he says, "that virgin in the Greek really means married woman." He may be correct as to the assertion, but if he had quoted one of the "passages of the Bible" regarding the Blessed Virgin there would be no room for such a quibble. When Mary said: "How can this be, seeing that I know not a man?" her words are not by any possible stretch of the imagination, those of a married woman, no matter what language they were spoken in.

FREDERICK EHRENFELD.

St. James' Parish, Philadelphia.

To the Editor of The Living Church:

A P. E. church is dedicated with much ceremony to the worship of God Incarnate, and so differs entirely from a lecture hall or meeting house, where addresses on subjects of interest of the day, religious or otherwise, are delivered to Sunday audiences. The worship in a P. E. church is prescribed and centers around the Eucharist. The duly ordained ministers who may officiate are clad in garments called vestments, also duly appointed. No subject of discourse is permissible that departs from the use to which the church is dedicated. These are axioms that a certain class of half-baked rectors, largely in New York, but also, to some degree, sprinkled throughout the land, overlook.

The Church is an army, fighting the battle for Truth as revealed by our Saviour. It is the regular army, not a band of irregular skirmishers, and must therefore uphold the discipline necessary, however it irks the half-baked in her ranks. Imagine, if you can, the spectacle of an army officer who appeared at drill, and tore off his uniform, and donned a dressing gown and, in place of the duty of the day, talked disloyalty! And yet the daily papers say that such a case actually happened in a P. E. church, and that the officer in the gown railed against his superior officer. The instance was concrete and illuminating, first, as showing how utterly the party misunderstood why he was there, what he was commissioned for, and the use the building had been solemnly dedicated to.

Naturally the mind of the Church will be directed to the cause of such an exhibition or revolt against authority. Must we not say that our divinity schools are primarily responsible for the half-baked, and secondarily the bishops who ordain men who have not learned the rudiments of obedience or discipline, and who mistake their crude theories for the truth as held by the Church they profess to serve?

At this time the great responsibility of the P. E. Church is her schools. She is neglecting to instruct the young. She is

allowing in her specialized schools, a laxity and a vagueness unknown in any branch of specialized training elsewhere. Is it, then, to be wondered at that among her officers there is confusion of thought and of discipline? If the world at this period looks to her for guidance out of turmoil, is she not proving a sorry leader, while professing to be "the Way?"

W. C. HALL.

To the Editor of The Living Church:

IT seems almost incredible that a man with the intelligence of the rector of St. Bartholomew's Church, New York City, should stand up in his pulpit and give expression to such sentiments as were reported in his sermon last Sunday morning.

Dr. Parks expresses ignorance as to what is meant by "Catholic tradition." Any seminarian, who has been at all instructed in the teachings and doctrines of the Christian religion, would not find it difficult to give him information on that point.

Dr. Parks questions the authority of the Bishops, both individually and collectively, to define the teachings of the Church in regard to the primary facts of religion. If the Bishops, as witnesses to, and keepers and defenders of, the Faith, are not qualified and competent to give a pronouncement relative to what has always been accepted, and believed by the undivided Church, who, then, is competent? Surely not such men as Drs. Parks, Grant, and Reiland!

The generally accepted religious truths, challenged, at this late day, by these men, have not only to do with the Christian religion fundamentally, but are also statements of profound supernatural religious facts, set forth and embodied in the creeds of the Church, statements directly unequivocal, and presented in the plainest and most straightforward language. Evasion, or attempted denial, by individual men, can in no way effect the fundamental truths. When any minister, or priest, stands up and recites, in the services of the Church, the plain, matter-of-fact statements embodied in the Creeds, and then seeks to vitiate them by strange and evasive personal interpretations, that person, in my judgment, is, to say the least, not acting in conformity with the principles of candor and honesty. The peace of the Church has, in times past, been disturbed by the intrusion of strange teaching and teachers, but the old faith has been preserved and the Church and religion have continued their progress, and I, for one, in spite of all the doubtful questioning now going on in the religious world, have faith to believe that the old faith will stand unimpaired, as the hope and solace of God-seeking men, long after the doubters and disputers have passed away and are forgotten.

JOHN O. FERRIS.

Newark, N. J.

THE PASTORAL

To the Editor of The Living Church:

I WISH our Bishops could realize the intense thankfulness that fills the hearts of so many of the faithful laity over their declaration concerning the Creeds.

As the ark of Christ's Church tosses over the stormy waves of unbelief, how good it is to feel that there still are hands of true faith guiding her course, and guarding the honor of the great Captain of our salvation.

I also rejoice in the thought that this declaration protects, against their own errors, those dearly beloved bishops and clergymen, whose faith in the Creeds seems to ring less true than it should.

MARY LEVERETT SMITH.

Newburyport, Mass.

MODERATE CHURCHMANSHIP

To the Editor of The Living Church:

WHAT is a Moderate Churchman? This inquiry is inspired by an advertisement that was running in your classified columns for some weeks past: "A Moderate Churchman" is wanted.

A "moderate drinker" in the pre-Volsted days was generally one who drank more than was good for him.

A man "in moderate circumstances" is usually a person whose finances are in a precarious condition.

Possibly the late Col. Robert G. Ingersoll had the "Moderate Churchman" in mind when he said that the Episcopal Church was a body that never mixed up in politics or religion.

Why not have the Vestry that made the call for a rector of the moderate Churchman type give your readers a definite description of what is desired?

HOWARD A. SAXE.

Erie, Pa.

IN DEFENCE OF THE SEMINARIES

To the Editor of The Living Church:

THE Rev. J. V. Cooper, in a letter in the October 27th issue of THE LIVING CHURCH, made what seemed to me a very strong condemnation of the theological seminaries of our country. That is, if what I understand him to say in his article is true, then it seems to me that not only he, but all bishops and other clergy, and the congregations committed to their charge, ought most strongly to condemn and denounce our seminaries all over the country, as apostates from the Faith. I gathered from his letter that the seminaries take young men and immediately teach that what they have believed (particularly the Virgin Birth of our Lord) is stuff and nonsense, and then teach them things which they either dare not teach or soon outgrow.

If the above summary is what Mr. Cooper thinks of the seminaries, I must beg leave to differ with him, and most strongly assert the very opposite. I am a young man just out of the seminary. I was taught nothing that I dare not teach now that I'm out. Of course, I had small conceptions of the great truths of the Christian Faith, which, thank God, my seminary training pushed aside for the greater truths which it taught. During the process of changing and growth I must say I found myself very uncomfortable in mind and spirit, to say the least. But young boys are afflicted with growing pains. I am ready now to say that the discomfort and the trials of my belief which I experienced in order that I might grasp the larger conceptions of the truth were but a small price to pay for the continual source of direct inspiration in my sermon and lecture work which my seminary course has been to me. I was taught to believe in the Virgin Birth of our Lord as strongly and as positively as I was taught to believe in the existence of God. So were the other members of my class.

I must say that my experience in what the seminaries teach is limited to my *alma mater*. I can speak for its teaching and training. I was not only *not* taught anything there that I now dare not teach, nor have yet outgrown, but further I only wish that I had been more diligent to learn its teachings that I might teach and preach them the more strongly.

Mr. Cooper says that those that are fathers have a double right to know about the seminaries. I agree with him heartily. I can say safely that if he sends his son to the Theological Department of the University of the South, he will receive him back at the end of the three years, broadened in his outlook, and insistent in his belief that Jesus Christ is "the Only-Begotten Son of God," "conceived by the Holy Ghost, and born of the Virgin Mary."

I must say that I think Mr. Cooper is greatly mistaken in his estimates of the teachings of *all* of the theological seminaries of our country today.

CAPERS SATTERLEE.

Walterboro, S. C.,

November 26, 1923.

THE SINGING OF HYMNS

To the Editor of The Living Church:

THE copies of THE LIVING CHURCH, dated September 29th, refer again to the "faulty phrasing" of the last lines of verses 2, 4, and 5 in the hymn For all the Saints, sung to Barnby's tune, Sarum. It really sounds awkward and inelegant to sing "and hearts are brave a gain and arms are strong." May I suggest that in the 5th verse, the last line could be rendered "and hearts again are brave and arms are strong"?

Then, why could we not in the 2d verse render the last line either "in dreary darkness Thou, the one true Light" or "in the drear darkness Thou, the one true Light"? And would it not improve the last line of the 4th stanza to sing it "yet all in Thee are one, for all are Thine"?

It will perhaps occur to many minds that if special notation is adopted in that hymn to fit the words in the last lines of a few stanzas (but not in all the stanzas), there might arise more or less uncertainty, at least in the congregation, about the singing of the hymn. If a congregation loses confidence in itself about knowing "what to do and where," it might cease to sing those hymns needing special notation. Surely it would be a pity to wrest from any congregation the undeniable uplift of personally singing so magnificent and tremendously helpful a hymn as For all the Saints.

The suggestions are respectfully submitted.

ANNA H. COAN.

ON THE PROPOSED REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

ON pages 33 and 45 of the book called *The Proposed Revision of the Book of Common Prayer* the rubrics are left in very bad shape. In the present Prayer Book, though they were not perfect in expression, they were, at any rate, fairly explicit. The Revision has altered them decidedly for the worse. The old rubrics before Prayers and Thanksgivings respectively were phrased alike, except that they ordered us to say the Prayers before, and the Thanksgivings after, the General Thanksgiving. That was liturgically correct. The special intercessions followed the general one (For all Conditions of Men), and the special Thanksgivings the general one. But the rubric before the Prayers in the Revision directs us quite improperly to say the special Prayers *before* the general one, while no corresponding change is made in the old rubric before the Thanksgivings. We are still to say them in the only proper place, *after* the General Thanksgiving. Let us be thankful for so much, even while we wonder why on earth the distinction was made by our Commission, where no logical distinction exists.

Again, the rubric in the Revision directs us to say the Prayers before 2 Cor. xiii. 14 (the punctuation, as printed, differs from that where the passage is specified in the daily offices), in case the Prayer for all Conditions of Men is not said. Rubrics are expected to say what they mean, and to mean what they say. Therefore we are directed for the future to say the Prayers even after the General Thanksgiving, in case that is said, and the Prayer for all Conditions of Men is omitted in the office,—a condition that is authorized by the rubric prefixed to the Prayer for the President. Evidently the new rubric turns us topsy-turvy indeed.

Furthermore, why is the prayer commonly called "the Grace" specified here by the place in which it occurs in Holy Scripture, while in the rubric before the Thanksgiving it is not so specified? The latter rubric is left standing precisely as it was before the current Revision. In it, I suppose, "the final Prayer of Blessing" means that which concludes the Communion Office, while "the Benediction" means the Grace. Any similar concluding prayer, and this one specifically, was commonly called, in our own Communion and among other Christians, "the Benediction." The Revision differentiates the expression in the two rubrics. Does it mean to recognize a difference between the things? If so, what difference? If none at all, why did it (presumably with deliberation) alter the earlier expression? I cannot see. Was it merely that the brain-cells of the responsible persons were not working?

In case we wish to interpolate some of the Prayers into the saying of the Litany, we are told to say them at the end thereof. That means, if rubrics say what they mean, that in the Litany we are to say these prayers, not before the General Thanksgiving, as previously, but even after the Grace, which is of course absurd. But I protest that it is quite within the power even of a Commission of the General Convention to make a rubric say clearly what it means. Is a Church which has inherited such a magnificent monument of English as the Book of Common Prayer, to permit itself to be slovenly in the emendation of it?

Why not substitute "the Grace" for both "2 Cor. xiii. 14" and "the Benediction" in the respective rubrics, and anywhere else where they may occur in this sense? That is a designation in common use and of long standing. It is a correct liturgical use; for of old times a prayer, or other formula, was regularly known by its first word or words. We still continue the custom in the Latin words prefixed to the Psalms in the Prayer Book. And in place of the words "at the end of the Litany," why not say "after the Collects of the Litany," according to the form used in the old, but now to be discarded, rubric prefixed to the Collects printed after the Blessing in the Communion Office? The Grace has never been accounted a collect.

But again, the Revision permits us to say the Prayers "in the Order for Holy Communion, as there appointed." There was a place "there appointed" in the old Prayer Book; there is none at all in the Revision. If the Revision goes through as it stands, we shall not be permitted to say any special prayers at any place in the Communion Office, unless we do so in the face of the omission of provision for them. In the third place among the rubrics on page 91 of the "Proposed Revision" ought to be inserted a rubric to read about as follows: ¶ *Immediately before the Blessing may be said, at the discretion of the Minister, any of the Prayers, Thanksgivings, or Collects to be found elsewhere in this Book.* For I doubt not that many priests would like to have formal authorization to do what they have been doing without (to say no

worse) authorization, that is, to use in the Order for Holy Communion certain intercessions and commemorations that will not find a place in the Prayers and Thanksgivings, but happily will be found elsewhere, or are already to be found elsewhere, in the Prayer Book.

I think it would be necessary to specify in the suggested rubric the three categories of Prayers, Thanksgivings, and Collects, because our Revisers have unfortunately appended to the lists of Prayers and Thanksgivings a third class of what they designate as Collects (but without any rubric at all to tell us how or where they may be used!) The Revisers may have had good intentions, but ecclesiastics do not need to be reminded that good intentions are useful in a certain locality for paving-stones, but do not take the place of careful expression in a directory of public prayers. The special label "Collects" was unnecessary, and is even confusing. They are, to be sure, rather more precisely framed after the antique collect form than most (but not all) of the Prayers, but that certainly need not be regarded as a quality demanding that they be set apart in a class by themselves, when presumably they are to be used as the Prayers are used. (The prayers of Mattins and Evensong are denominated Collects in the rubric of the Communion Office above referred to.) If they are to be left in their proposed place, they certainly need a rubric before them. It would appear altogether better to append them to the Prayers, perhaps with a special title to indicate that they are adapted for use at the end of any service, before the Grace or the Blessing. Of course the collect "For Unity" ought in any case to be put in among the Prayers. It looks strangely out of place where the Revisers left it.

I must relieve my feelings by saying that the proposed Baptismal Office appears to me to be positively the worst piece of hodge-podge patchwork that I have ever seen in any ancient or modern concoction of a liturgical form,—and I have studied a good many. It would be a shame to the Church, if that should be finally adopted in its present shape.

I have not limited my criticisms to the parts of the Book that have been only tentatively adopted by General Convention, because I most earnestly wish that the whole thing may be referred back to the same, or better to a new, Commission to examine at their leisure, and report at a much later date. The business thus far has evidently been altogether too quickly done to be well done, however long it has taken. It is not like an ordinary piece of legislation. It is much more important, and ought to be much more lasting. Probably so much the better, if we do not get the new book for another ten or twenty years. It may then endure for a century.

The University of Chicago. ELMER TRUESDELL MERRILL.

A SUCCESSFUL MISSION

To the Editor of *The Living Church*:

THE Christian prophet, who is on fire with his message, and has the gift of putting it across to the plain people, will never lack a following. This has been demonstrated once more by a six-day preaching mission at St. Andrew's Church, Thompsonville, a mill town in Connecticut. Roman Catholics, Dissenters, and Anglicans, after a nine-hour working day, have sat side by side in a crowded church for two hours each night, greatly moved and thrilled. Despite the late hour, the congregation refused to leave when the opportunity was given. Even a heavy rain did not discourage attendance. There were daily celebrations, with meditations and special services for children.

Temporarily, the man on the street is more interested in religious discussion than in political topics, and the comments are kindly, not critical. The missionary, the Rev. Walter E. Bentley, of Port Washington, Long Island, of Actors' Church Alliance fame, has been deluged with questions, together with prayers for intercessions. The vestry gave him a supper and a special gift as a proof of their personal esteem and appreciation.

Dean Colladay, Canon Plumb, Dr. Miel, and other clergy from nearby towns and cities, have been present among the many out-of-town guests.

I feel, Mr. Editor, that I must share this means of helpfulness with others in the Church. Mr. Bentley makes a tremendous popular appeal. In his skillful hands, religion becomes vivid. His addresses are more than mere sermons. He paints, in a masterly way, pictures which grip you and which will remain in the memory long after the spoken word has been forgotten. My only regret is that his visit has been to our small parish of four hundred communicants, when he could as easily have filled a city theater, thereby reaching many who are indifferent to religion. I shall be happy to answer any inquiries which may be sent me.

Thompsonville, Conn.

GLENN B. COYKENDALL.

THE SERVICES OF THE CHURCH

To the Editor of *The Living Church*:

ON A recent visit to New York, I worshipped in a church where the Eucharistic service was mumbled and said too fast; and here I listened to a splendid sermon, simple, clear, direct, forceful, and convincing. I left the church feeling it was a pity that the service and the sermon were not more in accord. I know you yourself, Mr. Editor, have preached against mumbling of our services. I should like very much to know what excuse or reason some of our Catholic clergy give for mumbling the service and reading it rapidly. I recall very well at All Saints', Margaret Street, London, which is a well known Catholic church, the Eucharist was celebrated in simple way and not too fast, and was perfectly clear and audible.

In the afternoon it was my good fortune to be present at Evensong at the Church of the Transfiguration, which was celebrating the 75th anniversary of its foundation. I had never been there before, but I left the "little church" feeling I had been in a friendly place, in a place where there was kindness and good-will—this was reflected by the excellent sermon, the service, and the general atmosphere of the place. The service was Catholic, most reverent and beautiful and distinctly Anglican. But I wish especially to comment upon the reading of the two lessons by two gentlemen of the dramatic profession. This was most impressive. Both gentlemen were possessed of clear rich voices and both read with simplicity and clearness of utterance so that it was a delight to listen to them. I would that there were more actors who would be good enough to step into our churches and read the first and second lesson.

THEODORE DILLER.

To the Editor of *The Living Church*:

BISHOP Johnson, of Colorado, shoots straight and hits the mark. At the sessions of the Brotherhood of St. Andrew Convention, when he said there is no such thing as juvenile delinquency, but there is a tremendous lot of adult inefficiency, he scored a high mark. But when he told the painful truth about the Church, in the form of a question, being a home where the children are merely annexed in a dull Sunday school while the adults enjoy the luxuries of a pipe organ, popular preacher, and a celestial choir, he broke all records.

What clergyman, with the solid backing of his vestry, has the courage to revolutionize the conventional late-hour service on Sunday morning? Who dares to make the late service one especially for children, relegating the adults to the early service or to the rear at the late service?

However, the clergy teach that the Lord's service, in the Lord's House, on the Lord's Day, is the rule to guide the children, these are, by convention and by the rule of the late service for adults only, practically excluded from that service. Consequently, scores of pews in almost every church remain empty.

Fill them up by recognizing the place of the children at the late Eucharist every Sunday, and make that service primarily a children's service. The Sunday school problem will then be diminished, and perhaps, once more, "A little child shall lead them"; God's banquet will be furnished with guests, and a new generation of Churchmen may be developed who will know something about the art of social worship.

Ashland, Wis., Nov. 28.

HARRY S. RUTH.

VOLUNTARY CLERGY

To the Editor of *The Living Church*:

IN YOUR issue of September 15th, Dr. Louis Tucker (in his account of the DuBose Memorial Church Training School), tells us that "the supply of men for the ministry is practically unlimited. There is a shortage of boys, but mature men, in numbers far greater than we can use, are willing to resign well-paying positions, or sell out prosperous businesses, and undertake a life of ill-paid certainty for the Master."

Now, in your review (in your issue of September 29th), of the Rev. Roland Allen's *Voluntary Clergy* (S.P.C.K.), your reviewer mildly ventures that such a scheme as Mr. Allen proposes (*viz.*, the ordination to the priesthood of men who would not necessarily be dependent upon their sacred office for their livelihood), is impracticable, owing to the fact that the making of a living in these days of competition is a full-time job, and also to the fact that the pastoral work of a priest makes the same claim upon a man's time.

But Mr. Allen does not suggest that the unpaid volunteer clergy should supplant their professional, or "regular" brethren; far from supplanting them, they are to assist them. It is quite obvious that many centers of the Church's work must be directed by full-time clergy, but it is no less clear that thousands of outlying congregations in America, Canada, Australia, and the foreign mission field, are literally starved of the Sacraments,

for long periods together, just because there are not sufficient full-time clergy to minister to them. Mr. Allen suggests that in each such congregation, a suitable man would be, in most cases, forthcoming, as a candidate for the priesthood, if he knew that he could exercise this office without being obliged to relinquish his secular occupation. These congregations, under the present system, have to be content with the services of lay readers, or catechists, who may only read prayers and preach sermons, and we then, forsooth, dare to be amazed that so many people treat our holy religion as non-sacramental!

Your reviewer's objection to Mr. Allen's proposals is surely disproved by the fact that thousands of the Church's business laymen are able to set aside a very fair amount of time for work connected with the Church, and its various organizations. How much more valuable would be the work of many such men if they were in priest's orders!

However true it is that Dr. Logan cannot accommodate the number of mature applicants at DuBose, it will not be disputed that such is by no means typical of the Church in general. Indeed, your reviewer admits that as regards the shortage of clergy, the needs of the Church of England "do not differ materially from the same thing in the American Church." Surely, then, it is high time to consider what best may be done to meet these needs. A voluntary clergy seems to be the only adequate solution of the problem. It has considerable precedent behind it—no less precedent than the constant practice of the greatest Church builder of Christendom, St. Paul. Reference to the Pastoral Epistles will show that it was just the pious, mature men, with businesses and families, who were ordained in the Apostolic Church, and modern problems are not so different from those of St. Paul's days, that we can continue to ignore such a system of recruiting for the ministry in our times. The Apostle's practice resulted in the establishment of fully-organized churches, and in the conversion of tens of thousands—ours, in the establishment of mission stations and preaching posts, a small dribble of converts, and the spiritual starvation of thousands of the Church's own children!

What is wrong with the Church? GEOFFREY WARWICK.
Bishop's College, Cheshunt, Herts., Eng.,
October 19.

THANKSGIVING DAY PIFFLE

To the Editor of *The Living Church*:

ABOUT twenty years ago, I think, THE LIVING CHURCH contained a brief animadversion on the questionable innovation of so wording Thanksgiving Day proclamations that the preference for appropriate worship that day seemed to be given to the home ("in their homes or in their several churches"). Does any one since then recall a proclamation by President or Governor that did not follow this incongruous order? Why is it chiefly family worship that the citizens at large should be advised to have on Thanksgiving Day? Who knows of any family that stays away then from any public worship but carefully has family prayers in honor of the occasion? Why the piffle? Every family I ever saw that had family prayers had them oftener than once a year, and was conspicuous in church going, as well; those who can't get to a public service will assuredly have no home religious exercises.

The essential idea of Thanksgiving Day is the thankfulness of the people at large: but anything like general recognition of a special day invariably expresses itself in congregations of people. Popular Protestantism has given us a Sunday once a year when we ought to "go to church" (Go-to-Church Sunday); is Thanksgiving Day to be suggested by insinuation as a good day, once a year, for us to be at home for once? Does that mean *all day*, no "movies" or football? If so, why not call it "Get-acquainted-at-Home Day" and omit the pretext of performing pious duties? Why the piffle?

Randlett, Okla.

T. T. CHAVE.

A CORRECTION

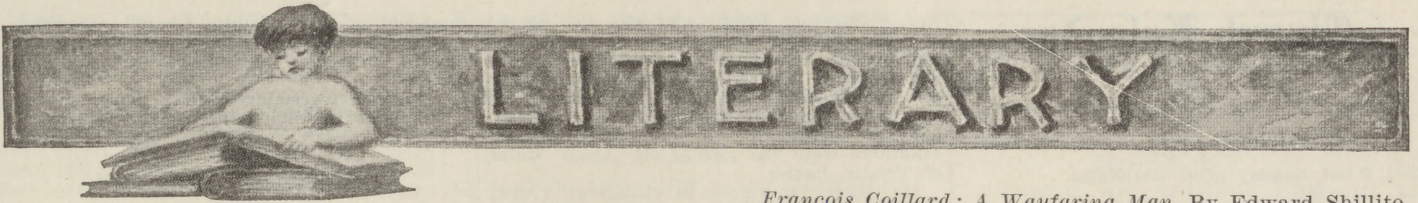
To the Editor of *The Living Church*:

HERE is a misstatement of fact in *The Story of the Program* (page 111), which should be corrected. It says, "Two years before his death, in 1913, in response to an appeal from the Church in Haiti, the House of Bishops received it as a missionary jurisdiction of the American Church."

Bishop Holly died March 13, 1911. The date of the petition of the Haitian Convocation to the House of Bishops, to be made a Missionary District of the Church, was January 12, 1912. Definite action was taken by the House of Bishops on the 8th day of the General Convention of 1913. Incidentally, the error does great harm to the cherished ideal of the late Bishop of Haiti.

GEORGE F. BRAGG, JR.

Baltimore, Md.,



SOCIAL SERVICE

Christianity and Social Service, a Challenge to The Church.

By Chas. A. Ellwood, Professor of Sociology, University of Missouri. New York: The Macmillan Co.

The Church has been challenged so frequently of late years by cranks who have had schemes to foist that it has become somewhat callous and rather inclined to ignore any book which blazons itself as *A Challenge to the Church*.

But here is no challenge in the usual sense. Rather here is a calm and scientific study of the place of Christianity in the life of the body social. Religion is one of the great Social Sciences, perhaps THE great Social Science in that it deals with the association of men in all phases of life. The function of Christianity is to socialize men. This process involves a firm faith in the Founder of Christianity and His principles, and then, because of the oneness of mankind through the Saviour who died to make God and man one, and man and man one with another, man's great end is to serve his brother man as an individual, and also those institutions which man has developed to facilitate and make pleasurable the processes of living together.

Practically Professor Ellwood hastily sketches the serious and dangerous condition of civilization due to the possessive attitude towards life as a principle of human development, and then points the remedy through the great central teaching of Christianity, that is, the principle of reconciliation; the repudiation of force and selfishness as bases for human relationships; the preaching and practising of mutual forgiveness; the identifying of men one with another in thought and feeling; and the sharing of goods, both material and spiritual. This can be accomplished only by strengthening the religious motive among men. We need faith in God in order to have faith in men and the possibilities of life.

But human society is imitative and therefore needs leaders. The book closes with an appeal to the Universities and the Churches to realize their oneness in objective and to train religious leaders.

To those who have watched the development of sociology during the past decade or two it is indeed the fruition of hope to have this book from an outstanding sociologist such as Professor Ellwood. Book after book from the pens of the sociologists have berated the Church because it would not give up all its spiritual content and become just an organized propaganda for this or that social theory. But here is one who comprehends the genius of the Christian Church, and thus realizes that because the Church is more than a mere voluntary association of humans, its functions in society may be universal, and who cries to the Church to be herself, her whole self, and rise to her power.

B. F. P. I.

BIOGRAPHY AND TRAVEL

Remembered Yesterdays. By Robert Underwood Johnson. With illustrations. Boston: Little, Brown & Co. \$5.

In this absorbingly interesting volume of more than six hundred pages, the editorial acquaintances and friendships of the *Century Magazine* are told by an editor of forty years' standing, while the story of the author's diplomatic and personal experiences as ambassador to Rome in Mr. Wilson's second administration reads like an abridged continuation of Walter H. Page's *Letters*. In the chapters depicting the story of the *Century* activities, the narratives of the suppressed interview with the Kaiser and the Civil War papers are of principal interest, though the reminiscences of men who came into intimate touch with the *Century* staff, including the greatest Americans of the forty years, are notable contributions to American biography. The diplomatic adventures of Mr. Johnson in Rome are told with a disappointing brevity, but, like other similar writings of our day, they tell the strange story of the utter lack of coöperation between Washington and our diplomatic representatives abroad, and also the stranger and more unpleasant story of the pathetic figure which the United States has cut in the international politics of the years since the war. One wonders whether presidents or secretaries of state read the volumes written by former ambassadors. One certainly hopes so.

Mr. Johnson has given us one of the really notable books of the year.

Francois Coillard; A Wayfaring Man. By Edward Shillito. New York: George H. Doran Co. \$1.50 net.

This is rather an intimate account of the life of a French Protestant missionary in South Africa, where he was from 1857 to his death in 1904. It is a very interesting account of a man who gave himself entirely to the evangelization and betterment of the natives. There is also a view of the historical development that took place at that time, and of Coillard's part therein.

The Home of Fadeless Splendour; or, Palestine of Today. By George Napier Whittingham. New York: E. P. Dutton & Co.

A very interesting book on Palestine, based on the author's travels in that country in 1920, and replete with incidents of historical and religious interest. The traveller-author saw with intelligence what he saw and has written a really notable book. One wishes for greater information concerning the curious and thrilling story of the fighting near Jerusalem which is entitled only *L'Avant-Propos* and is signed with unexplained initials.

OF RELIGIOUS INTEREST

The Passion of Our Lord. By Cardinal De Lai. Translated by Cardinal O'Connell. Boston: The Pilot Publishing Co.

A devotional account of the passion; in no way dealing with critical problems; without any effort to distinguish between the actual scriptural details and traditional additions to the story; warm and emotional, full of evangelical fervor, but not specially original or striking. Beautifully typed and printed—as, alas! too few books are nowadays.

Preaching by Laymen. By Ozora S. Davis, D.D., President Chicago Theological Seminary. New York: Fleming H. Revell Co. \$1.50 net.

President Davis makes, in this book, another valuable addition to his contributions to the literature of Homiletics, this being a manual for lay preachers. He has two things to talk about: first the need of lay preaching and then the best methods for lay preachers to pursue.

As to the first, there is always a rightful place for lay preaching in the Church, which has been exercised from the beginning, except, possibly, for brief periods. But Dr. Davis, unconsciously perhaps, emphasizes in his book the fact that the "official" clergy need to be other than merely preachers; and this the Church also recognizes in its priesthood.

As to the second, Dr. Davis has much to say that is valuable to all preachers, lay or "official"; and all students of preaching can read it profitably.

The Churchman's Glossary of Ecclesiastical Terms. By E. G. Cuthbert F. Atchley and E. G. P. Wyatt. London: Mowbray. Milwaukee: Morehouse Publishing Co. Price, \$2.40.

An exceedingly useful volume, giving definitions or explanations of ecclesiastical terms and literary allusions, many of which would perplex the best educated Churchmen. It is such a book as all of us need to keep close at hand for easy reference.

Theology: A Monthly Journal of Historic Christianity: Vol. VI. New York: Macmillan, for S. P. C. K. of London. 10 shillings.

It is distinctly worth while to have the monthly issue of *Theology* put into permanent form each half year. It means, in the present case, six numbers making a volume of 360 pages, with articles on such subjects: Fair Play in Controversy, Reservation of the Holy Eucharist, The Person of Christ, Formal Creeds and Reunion, etc., together with unusually careful reviews of the books of the year. This volume includes the numbers from January to June, inclusive, 1923.

TWO RECENT VOLUMES are *The New and Old Immigrant on the Land*, by C. Luther Fry, and *Irrigation and Religion*, by Edmund and Mary V. Brunner. These books deal with their respective themes from the Protestant point of view, but they are full of interesting facts and observations.

Church Kalendar



DECEMBER

30. First Sunday after Christmas.
31. Monday.

JANUARY

1. Circumcision.
6. Epiphany.
13. First Sunday after Epiphany.
20. Second Sunday after Epiphany.
25. Conversion of St. Paul.
27. Third Sunday after Epiphany.
31. Thursday.

CALENDAR OF COMING EVENTS

- 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, Western New York, Pittsburgh, East Carolina, 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—Synod of the Second Province, Atlantic City, New Jersey; Diocesan Conventions of California, Fond du Lac, Milwaukee, Southern Ohio, and South Florida.
January 30—Diocesan Conventions of Los Angeles and Minnesota.

APPOINTMENTS ACCEPTED

- BRAMHALL, Rev. A. L., of Kellogg, Idaho; to the cure of St. Luke's Church, Wenatchee, St. Andrew's Church, Chelan, St. James' Church, Cashmere, and the mission station at Waterville, Washington, with residence at Wenatchee.
GEAR, Rev. E. CROFT, rector of the Church of the Intercession, Stevens Point, Wis.; to be rector of St. John's Church, Linden Hills, Minneapolis, Minn.
JATHO, Rev. C. C., of Worcester, Mass.; to be rector of the Church of the Incarnation, Cleveland, Ohio, with address at East 105th St. and Marlowe Ave.
PARSHLEY, Rev. A. R., rector of St. Paul's Church, Clinton, N. C.; to be rector of St. Paul's Church, Lancaster, N. H.
PISE, Rev. C. T. A., D.D., rector of St. James' Church, Goshen, N. Y.; to be rector emeritus September 1st. Address 122 Murray Avenue, Goshen.

NEW ADDRESSES

TWINEM, Rev. LEO LEONARD; 251 West 80th St., New York City.

WINTER ADDRESS

NEW, Rev. ALBERT, rector of Grace Church, Waynesville, N. C.; priest in charge of St. John's Church, Kissimmee, Fla., for the winter only.

ORDINATION

DEACON

MARYLAND—In St. Paul's Church, Baltimore, ARTHUR LEE KINSOLVING, was ordained to the diaconate, Sunday, December 16, 1923, by the Rt. Rev. George Herbert Kinsolving, D.D., Bishop of Texas, acting for the Bishop of Maryland. The sermon was preached by the father of the candidate, the Rev. Arthur B. Kinsolving, D.D., rector of St. Paul's Church.

The Rev. Mr. Kinsolving has recently returned from England, where for the past three years he has been a student in Oxford University.

PRIESTS

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. WALTER HUBERT BIERCK, in Trinity Church, Gouverneur, New York, on St. Andrew's Day, November 30, 1923. The candidate was presented by the

Rev. C. Gregory Prout, who was also master of ceremonies. The Ven. D. Charles White was the Bishop's chaplain, and read the Gospel, and the Rev. Robert C. Joudry read the Epistle. Bishop Oldham preached the sermon. All the clergy joined in the laying on of hands; and the eucharistic vestments placed on the candidate were the gift of St. Agnes' Guild, of Trinity Parish.

Mr. Bierck continues in charge of Trinity Church, which he has been serving as deacon.

NORTH DAKOTA—On the First Sunday in Advent, December 2, 1923, in St. Stephen's Church, Casselton, the Rev. HOMER R. HARRINGTON was ordained to the priesthood by the Rev. J. Poyntz Tyler, D.D., Bishop of the District. The candidate was presented by the Rev. N. E. Elsworth, of Jamestown, who also preached the sermon, and, with the Rev. F. H. Davenport, of Mandan, assisted in the laying on of hands.

At Gethsemane Cathedral, Fargo, on Sunday, December 16, 1923, the Rev. PETER EDWARDS was advanced to the priesthood by the Rev. J. Poyntz Tyler, D.D., Bishop of the District. The candidate was presented by the Rev. Charles W. Baxter, Dean Cowley-Carroll preached the sermon, and the Dean, the Rev. Mr. Baxter, and the Rev. Homer R. Harrington assisted in the laying on of hands.

WESTERN MICHIGAN—On Wednesday, December 19th, Ember Day, in Emmanuel Church, Hastings, Mich., the Rev. WILLIAM KEITH CHIDESTER was ordained to the priesthood by the Rt. Rev. J. N. McCormick, D.D., Bishop of the Diocese. The sermon was preached by Archdeacon Vercoe, and the candidate was presented by the Rev. William G. Studwell, Dean Jackson read the Epistle, and the Rev. G. P. T. Sargent the gospel. Ten clergymen of the diocese were present and took part in the service and in the laying on of hands. The musical portions of the service were well rendered by Emmanuel choir.

Mr. Chidester becomes rector of Holy Trinity Church, Manistee.

DIED

KNIGHT—Entered into rest, December 4, 1923, at Gynwyd, Pa., MARY HARRISON, widow of Jesse H. KNIGHT, and eldest daughter of the late Samuel H. and Jeannette R. Harrison, aged 76 years. The funeral service was at Grace Church, Hulmeville, Pa., of which she was a life-long communicant.

SHIELD—ROBERT L. SHIELD entered into eternal rest on Wednesday, December 12, 1923. He is survived by his widow, Margaret Custis Shield.

Mr. Shield was born, near Shield P. O. Accomac Co., Va., April 18, 1862. For many years he has been a prominent merchant in this county. A devout Churchman, he was for many years senior warden and Church school super-

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"Love's redeeming work is done,
Fought the fight, the victory won."

POSITIONS OFFERED

MISCELLANEOUS

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BY A PRIEST OF 20 YEARS, A CHANGE of location. Served one parish ten years, present charge, five years. Address S-108, care LIVING CHURCH, Milwaukee, Wis.

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PRIEST AVAILABLE FOR SUPPLY OR Rectorate after February 1, 1924. Best of references. Address S-110, LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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

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

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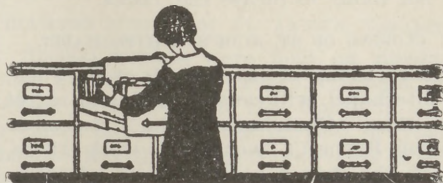
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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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.

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

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Cathedral of St. John the Divine, New York

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

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REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M., 4 P.M.
Noonday Services, Daily: 12:30

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Sundays: 7:30 A.M., 9:45; 11:00; 4 P.M.
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REV. DON FRANK FENN, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

BOOKS RECEIVED

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

Allayn & Bacon. New York, N. Y.
World Progress. By William Mason West.

Brentano's. New York, N. Y.
Verses by the Way. By James Henry Darrington, Bishop of Harrisburg. With a Foreword from his friend Edwin Markham. Price \$1.50.

Rev. C. P. A. Burnett. Holy Cross House, 300 East 4th St., New York, N. Y.

Low Mass Ceremonial. In accordance with the English Rite as set forth in the Book of Common Prayer. By the Rev. C. P. A. Burnett, B.D., vicar of Holy Cross Church, New York. Price 50 cts. net.

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

The Book of Psalms. A Revised Version. By W. M. Furneaux, D.D., sometime Dean of Winchester. Price \$2 net.

B. W. Huebsch, Inc. New York, N. Y.

Mexico: An Interpretation. By Carleton Beals.
Free Thought and Official Propaganda. By Bertrand Russell.

Immigrant Publication Society. New York, N. Y.

Makers of America. By Emma Lillian Dana.

J. B. Lippincott Co. Philadelphia, Pa.

Population Problems. By Edward Byron Reuter.

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

Pictorial Beauty on the Screen. By Victor O. Freeburg.

The Spirit of France. As Told in Forty-two Sonnets. By Charles Lewis Slattery.

The Character of Paul. By Charles Edward Jefferson, pastor of Broadway Tabernacle, New York City. Price \$2.25.

Charles E. Merrill Co. New York, N. Y.

Everyday Citizenship. By Frederick F. Blachly and Miriam E. Oatman.

Charles Scribner's Sons. Fifth Avenue at 48th St., New York, N. Y.

Not Wanted. By Jesse Lynch Williams. Price 75 cts.

The Bristol Church Congress Achieves a Marked Success

**Orthodoxy Resurgent in Moscow—
Gregorios, Patriarch of Constanti-
nople—Closing of St. Jude's,
Whitechapel.**

The Living Church News Bureau }
London, Dec. 7, 1923 }

THE Committee of the Bristol Church Congress, and its energetic secretary (The Rev. H. S. S. Clarke), are to be warmly congratulated on the success of the gathering. One has to remember that Bristol is a place with great Protestant traditions. Thirty years ago it is simply inconceivable that vast crowds should have thronged to the Colston Hall, which seats over 4,000, twice daily to listen to papers on Anglo-Catholic propaganda; interesting and thoughtful enough, but some of them decidedly stiff. Anyone who knew Bristol thirty years ago would have expected to see the platform stormed by an indignant crowd when a monk in his habit addressed it on Confession. Instead, the audience was held in rapt attention for forty minutes!

That nearly 6,000 tickets were sold for the Congress, held in the midst of the turmoil of a General Election, surely speaks volumes. And what is perhaps more significant is the fact that at the "Protestant Congress," held at the Victoria Rooms as a counter-blast, there were present fewer than 200 persons.

The spirit of the Congress was truly Christian. There was no display of partisanship, no party spirit, and no cheap "scores." One priest wrote to say that he felt he had been at a retreat rather than a Congress. To the Archdeacon of Bristol, who presided at one of the meetings, the Congress owes a debt of gratitude for his valued sympathy and support.

There will be a substantial balance, after all expenses are paid, and this is to be devoted to the promulgation of Anglo-Catholic teaching in the Western dioceses.

ORTHODOXY RESURGENT IN MOSCOW

A short time back I recorded the fact that Bishop Bury, the Anglican Bishop for North and Central Europe, had taken part in an Orthodox service at Moscow with the Patriarch Tikhon; also, that many favorable auguries had been drawn from the presence of an English bishop in Moscow, as showing the sympathy of Anglican Churchmen towards their Russian brethren.

Bishop Bury has since been reported in the daily press as having said that the Orthodox Church in Russia was on its last legs. What ground the Bishop can have had for the statement is not clear, but such judgment can only have been formed upon a partial or hasty view. At any rate Bishop Bury's statement is not borne out by *Tserkovriya Vedemoste*, the official organ of the Acting Holy Synod of Russia, in a recent issue of which a very different account of affairs is given. It is there stated that the Patriarch Tikhon, to whom a residence in the Donsky Monastery was assigned after his liberation from prison, has appointed as his delegate for the administration of Moscow and its district the well-beloved Bishop Ilarion, whose preaching, loyalty

to the Patriarch, and vigorous action, have won the admiration of the laity. The churches in which the Patriarch ministers are wholly inadequate to the congregations which assemble. He has forbidden the clergy to take part in politics, and desires that the Church shall not be entangled in them; while he exhorts the priesthood to devote itself entirely to its sacred calling and work. Parishes which have gone over to the "Living Church" have returned to their proper allegiance. "Red" soldiers are always found among the Patriarch's congregations. The laity have themselves suppressed movements in favor of the "Living Church" and churches which had conformed to the rite of that body are ceremonially reconciled. "Orthodoxy is resurgent in Moscow, and is full of vigour," concludes the article.

GREGORIOS, PATRIARCH OF CONSTANTINOPLE

The Constantinople correspondent of the *Times* reports that Mgr. Gregorios, Metropolitan of Kadikeny, was elected Ecumenical Patriarch yesterday (December 6th) by the Holy Synod by a majority of ten out of eleven votes. The Turkish authorities had intimated that the new Patriarch must be a Turkish subject, and that only those Metropolitans whose sees lay within the present boundaries of Turkey would be considered qualified to take part in the final election. Papa Eftim, the leader of the Turkish Orthodox in Anatolia, attempted to enter the Synod during its session, but was prevented.

Mgr. Gregorios, who will be known as Gregorios VII, received twenty-nine out of the sixty votes cast in the preliminary ballot, and this figure was sufficient to show that his election would be popular. He is 68 years of age, and, like his immediate predecessor, Meletios IV, a native of Crete, has been Metropolitan in turn of Rhodes, Seres, and Cyzicus, and is known as a man of energy. His election is not likely to please the Turks.

CLOSING OF ST. JUDE'S, WHITECHAPEL

The closing of the Church of St. Jude, Whitechapel, will cause a feeling of regret to those Churchmen who remember Canon Barnett's wonderful work there, when the church was the scene of interesting (if heterodox) religious experiment and the parish the center of social enterprise of an unprecedented kind. Succeeding years have, however, seen the usefulness of the church gradually diminish to vanishing point, not because the Church has altogether failed, but because the Jew is altogether ousting the Gentile. In the parish of 8,000 there are now but 200 who are not Jews. When St. Mary's, Whitechapel, formed three daughter parishes, of which St. Jude's was one, it had an altogether different population. Now that St. Jude's is again absorbed into St. Mary's, the parish will have 35,000 residents, of whom only 5,000 (or one in seven) are Gentiles; and the rector of St. Mary's declares that his own people are "like Englishmen in a foreign land, little isolated colonies in the midst of an alien race." So St. Jude's, which possessed no particular merit as a building, may well be allowed to disappear. Of its once active neighbor, Toynbee Hall, little is heard today. Perhaps that foundation also may be compelled to consider

the question of closing down, or of migration to a suburb as yet uninvaded by the alien.

DEATH OF MRS. HERMAN

A well known writer has passed to her rest this week in the person of Mrs. Herman, whose familiar signature, "E. H.," so frequently graced the columns of the *Church Times*, the *Challenge*, and other Church papers, of late years. She was also, I believe, a contributor to American Church journals. A singularly well-read lady, her many contributions and books reveal her mind and exhibit the breadth of her reading. The Fathers, the Schoolmen, the Mystics, were known to her as to few who were not primarily and professedly scholars, and her marvelous memory enabled her to draw easily upon her reading. Among the most famous of her books were *Eucken and Bergson*, and *The Meaning and Value of Mysticism*, the latter of which has done more to enlighten the English-speaking world about mysticism than anything written before on the subject. Her style was eminently her own, but she was much influenced by the late Dr. Forsyth, whom she greatly admired.

The vivid article on the Anglo-Catholic Congress which appeared in the *Church Times* of July 6th, was from her pen; this received a graceful tribute, as you will recall, in the editorial columns of THE LIVING CHURCH. Mrs. Herman attended the Congress in a state of almost physical collapse, and only kept going by a superhuman effort. Immediately after it, she was obliged to undergo a serious operation, from which she never recovered. Yet during the four months that she was slowly traveling towards the Great Beyond she continued to write her articles for the *Church Times*. May she rest in peace!

THE ISLE OF MAN

The Isle of Man, in the Irish Sea, occupies a curious position of independence, both as regards civil and ecclesiastical matters. It has its own Parliament, and—at least nominally—its own Convocation. The Bishop of Sodor and Man has a seat in the English House of Lords, but no vote, since he has also a place in the Manx legislature. The diocese is in the province of York, but is independent of provincial legislation; and the island is free to manage its own affairs in its own way. It is therefore somewhat surprising that the Bishop is now endeavoring to commit his diocese to the Enabling Act, and to all the machinery designed for two provinces. All necessary powers are inherent in the Manx Convocation, which has authority to make "such orders and constitutions as shall from time to time be found wanting." The chief reason for the passing of the Enabling Act in England was the difficulty of getting Church legislation through Parliament. That reason does not exist in the Isle of Man. The Bishop's bill provides for the extension to the Isle of Man of a piece of legislation which in England has not proved an unqualified success; and which is quite unnecessary in an island possessing its own legislatures, civil and ecclesiastical.

GENERAL NEWS NOTES

The tercentenary of Thomas Weelkes, a contemporary of Shakespeare, who died on November 30, 1623, was marked in Chichester Cathedral last Friday by the unveiling and dedication of a mural tablet to the famous composer. The memorial, which is placed in the north

transept, was unveiled by Dr. Fellowes, a minor-canon of St. George's Chapel, Windsor, and Editor of *The English Madrigals*, and Sir Hugh Allan, Professor of Music at Oxford University (where Weelkes took his degree in 1602) and President of the Royal College of Music, the dedication ceremony being performed by Dean Hannah.

Thomas Weelkes belonged to a celebrated group of musicians, among whom were Byrd, Wilbye, Morley, and Milton. He was organist at Winchester College about the year 1598, and while there wrote the immortal *Madrigals* with which his name will ever be associated. He left Winchester for Chichester Cathedral in 1602, and was organist there until his death in 1623.

The Rt. Rev. Dr. George Forrester Browne, who was from 1897 till 1913 Bishop of Bristol, and now lives in Kensington, London, was ninety years old last Tuesday but is still on the active list, for "his eye is not dim, nor his natural force abated." Three nonagenarian bishops (Randall, Thicknesse, and Stirling) having recently passed away, Bishop Browne is apparently the oldest living Bishop in England. He still takes part occasionally in Church and other functions, and as recently as Wednesday last presided at a gathering at the Heritage Craft Schools at Challey, Sussex.

The S. P. C. K. has resolved to issue in future no Bibles as a grant from the Society except those containing the books of the Apocrypha. This is a long-deferred

reform now made urgent by the general use of the New Lectionary. Perhaps the British and Foreign Bible Society will now have the courage to follow suit, and put forth a complete Bible, at all events for home use.

The Church of All Hallows', Lombard Street (a Wren church), which has been restored under the supervision of Mr. Powys, architect to the Society for the Protection of Ancient Buildings, was reopened last Wednesday with a service of thanksgiving. The work of restoration has been made possible by the generous gift of one donor, partly as a demonstration of the profound sorrow caused to many people by the threatened demolition of some of the city churches. The Bishop of Croydon (who is also the rector of All Hallows') preached from the text, "Lord, I have loved the habitation of Thy House, and the place where Thine honor dwelleth."

The preferment of Bishop King to a canonry in Rochester Cathedral will create a vacancy at the office of the Society for the Propagation of the Gospel, the secretaryship of which he has held since Bishop Montgomery resigned that post in 1919. The incorporated members of the S. P. G. no longer have the choice of a successor in their hands, for, since the memorable election of Bishop Montgomery, when there were divided opinions on the fitness of the office for a Bishop, the election lies in the hands of the President and the Standing Committee.

GEORGE PARSONS.

tions of the architecture of the church." Upon the dome, illuminated with hidden lights, the faces of the Old Testament prophets appear against a background of rich color. In the chancel there are handsome panels illustrating some of the most precious incidents in the life and ministry of Christ.

Addresses of congratulation were given by Bishop Reeve, Assistant Bishop of Toronto, and Principal O'Meara, of Wycliffe College.

TRIBUTE TO ARCHDEACON MACKAY

Of the many tributes paid to the memory of Archdeacon Mackay, the veteran Indian missionary of the Diocese of Saskatchewan, none was more affecting or effective than the address given at the funeral at St. George's Church, Battleford, by the Rev. Edward Ahenakew, an Indian priest. Here are some extracts from it:

"There is no greater source of joy and encouragement than in seeing one of our fellow human beings attain to what we think to have been his life object as planned out by God for him. When such an one is before our eyes our faith in the worth of man stands steadfast and sound. Such men are the glory of our race, they are its salvation, and this day we come into this house of God to pay our last respects to one whose name and whose fame for goodness have been sounded for the greater part of a century, not only in our land, but also across the sea. Amidst the wildness of this last great West, he has stood out among men and fearlessly did that which was right in the sight of the Lord his God. I speak as a priest of the Church, and also as an Indian speaking for other Indians, and I say that which was said of his Master, 'We found no fault in this man.' He went about doing good amongst us, he was a father to our race, not indulgent, but kindly and wise, ever burning with zeal for his Lord's cause, simple and Christlike in his daily life, tremendously effective in his work, a true man, an honest one, the noblest work of God.

"Only five years short of four score years and ten, he spent sixty-one of those in the sacred ministry, working mainly among the Indians, but also among the pioneer settlers. The name of Archdeacon Mackay will be placed in history beside those who shine as stars in the Church: Bishop Bompas, Mackay of Uganda, David Livingstone, and many others. He has placed the Cree Bible in the hands of the Indians, also the Prayer Book, the hymn book, and others. He gave us all these; he gave us himself; he gave us his life. By day and by night, in winter and summer, in the forest of the North, and the more open spaces of the South, he traveled from one reservation to another, guiding and encouraging his men, preaching Jesus Christ the Crucified to the Crees, and incidentally coöperating with the Indian Department in the work of education among the Indians. Ever engaged in his Master's business, never in a hurry, but wasting no time, every day with its something attempted, something done for God and His creatures. From the shores of the Hudson Bay he came, and his path westward to Saskatchewan is dotted with evidences of the great effectiveness of his service for his Lord among the Indian men. These are a monument to his worth, they are eloquent in their tribute to his faithfulness, and the lowly and loving respect and trust and love in many a humble heart for him, whom they called simply 'Mackay,' is per-

Te Deum of Thanksgiving Ends the General Diocesan Mission

Appeal for Greek Refugee Children —Diamond Jubilee of St. Anne's Toronto—Tribute to Archdeacon Mackay.

The Living Church News Bureau }
Toronto, Dec. 18, 1923 }

THE general Diocesan Mission, held in the Diocese of Toronto, came to a close last Sunday, when a solemn *Te Deum* of thanksgiving was sung at St. Alban's Cathedral. The Bishop of the Diocese attended the last of the Missions, which was in progress in Christ Church, Scarborough, on Wednesday evening, and announced that, during the eight weeks since October, fourteen Missions had been held in 125 parishes, and that ninety-nine missionaries had taken part in the work, thirty-four of whom came from outside of the Diocese. The Bishop emphasized the spirit of thankfulness to be observed throughout the Diocese for blessings vouchsafed during the Mission.

The Canadian Churchman in its last issue says: "This great diocesan effort has been a wide one, and the amount of definite knowledge, inspiration, and spiritual help given is probably unprecedented in the history of the Diocese and of incalculable value to the urban and rural districts which have come within the influence of this great spiritual enterprise."

APPEAL FOR GREEK REFUGEE CHILDREN

The Council for Social Service has issued an appeal to the children of the Sunday schools asking for an offering on Sunday next, December 23d, or at some

later time during the Christmas festival, on behalf of the thousands of refugee Christian children now in Greece, who suffer because of the continued loyalty of their parents to the faith of Christ. The amount received will go to the Save-the-Children Fund for exclusive use in Greece.

DIAMOND JUBILEE OF ST. ANNE'S, TORONTO

Special services were held on Sunday last at St. Anne's Church, Toronto, of which Canon Skey is the energetic and popular rector, for the purpose of commemorating three important events in the annals of St. Anne's; first, the diamond jubilee of the first church, built in 1863; second, the fifteenth anniversary of the new St. Anne's and its reopening after decoration and improvement; and, lastly, the opening of a splendid new organ, presented to the congregation by the choir. St. Anne's was built in the Byzantine style, and its redecoration has been on singularly suitable lines.

The redecoration of St. Anne's has enlisted the services of a number of Canadian artists, several of them prominent in the Royal Canadian Academy. The interest of Dean Fry of Lincoln Cathedral, in England, was secured by Canon Skey, and as a result valuable suggestions as to Byzantine coloring were obtained from Sir Charles Nicholson, architect of St. Paul's Cathedral, London, which have guided the artists in their plans. There are twenty-one paintings in all, each carrying its message and interpretation of biblical or religious thought. The effort has been to "produce a color scheme which would be reverent, harmonious, and in keeping with the tradi-

haps the greatest of his many achievements, as they appear in the sight of God.

"Canada has lost one of her most interesting and useful sons, the Pioneer

West one of its stabilizing elements, the Church one of her most faithful and Christlike servants, and the Indians their truest earthly friend, champion, and counsellor."

Chicago Clergy not Excited by Reports of Controversy

The Western Seminary Campaign— Library at St. Luke's Hospital— The Advent has Celebration

The Living Church News Bureau }
Chicago, Dec. 22, 1923 }

IF THE opinions of many of the clergymen of the Church is an indication, there is little excitement over the latest phase of the so-called Modernist controversy which has been given such publicity during the past week.

First of all the clergy, and laity too, are learning by experience always to discount reports of Church news or interests made through the daily press. The average report is inaccurate. Mr. Chesterton complained of this in the treatment of his public addresses in this country. That the first reports of the upsetting incidents in New York were inaccurate is proved by a statement sent out later by Dr. Leighton Parks admitting that his sermon was not as clear as it might have been, saying that it had been misconstrued, and emphasizing the fact that he had not denied the Virgin Birth, and had not defied Bishop Manning.

Again, many feel that most of the so-called controversy is largely a misunderstanding due to the loose employment of terms and words. We need a Nationwide Campaign for the right definition of the terms of our Faith. Something of this kind must be done to clear up the widespread confusion, haziness, and sheer ignorance in the minds of most of the American laity.

"Change and rechange the phrases that are the coin of the Christian Faith as often as such restatement is necessary and desirable, from age to age, but let the Modernist be careful lest, in the process, he short change Christians in the essential doctrines." This, one of our daily correspondents says, represents the mind of the Church clergymen interviewed on the controversy. All of the clergymen interviewed emphasized that the essence of our Faith is that part of the Creed which names the Virgin Birth and the divinity of our Lord.

The Rev. Dr. Stewart said, "When a man tells me that he doesn't believe in the Virgin Birth and that he does not take stock in this idea of the divinity of our Lord, I admit to him that he is most consistent, but I say to him, 'Get out of the Church, for the Church is founded on the very things you refuse to accept.'"

"I think that the bishops are right and that Dr. Parks is wrong," said Dr. Hopkins. "It is incomprehensible to me how a man can remain in the Church, and preach doctrines contrary to its accepted and age-long beliefs."

These and other kindred statements pretty well reflect the opinion of the Chicago clergy. "Take away the story told by the Blessed Virgin herself, because it is miraculous: take away the story too of our Lord's Resurrection Body, and you take the heart and life from the New Testament, and make it a mere human

document." Like Chauncey Depew we grow less and less alarmed by "isms" as the years go by.

THE WESTERN SEMINARY CAMPAIGN

The wonders of the radio have been called upon for the making of the campaign for the Western Theological Seminary. Those who listened in on Tuesday night, December 18th, heard Bishop Anderson and Judge Holdom, general chairman and lay chairman respectively of the campaign organization, give telling messages on the need of the Church for the Western Seminary, and the opportunity for building this great institution on the campus at Evanston. The speeches were broadcast through the courtesy of the *Chicago Daily News* over the WMAQ Station, at the Hotel La Salle.

LIBRARY AT ST. LUKE'S HOSPITAL

St. Luke's Hospital is one of the few large hospitals in the city which has no deposit of books from the Public Library. There is a great demand for the library both from the patients and from the nurses, and it is hoped that in the near future books may be in circulation throughout the hospital. The rector of Grace Church is meeting the demand at St. Luke's in undertaking the establishment of a branch of the Chicago Public Library there. Frequently before an operation, the patient is under great mental strain, and this is often alleviated by interesting him in a good book. Much has been done by members of Grace Church, in this bedside work, in carrying books from the parish library to the patients. The rector of Grace Church well says that a library at St. Luke's would do a great service, and would be directed by the workers of the parish library.

MISSION OF THE ADVENT CELEBRATION

On Advent Sunday, 1901, the mission of the Advent was organized and the first service was held in Temple Hall. The church is on Logan Blvd., at the corner of N. Francisco Ave., and is placed in a most advantageous place. The section has grown very fast, and the church has kept pace with the growth. The most rapid development has taken place during the rectorship of the present incumbent, the Rev. Gerald G. Moore. On Advent Sunday, the twenty-second anniversary of the church, special services were held, and, at eleven o'clock, the rector, in his sermon, gave an account of the beginnings of the mission and of its remarkable growth. In the evening there was a homecoming, when many former members, came, some from great distances, to attend the service and the reception afterwards.

LEARNED PAPER BY DR. MERRILL

At the last meeting of the Northwestern Deanery, held at St. Martin's, Austin, the Rev. Professor Merrill, of the University of Chicago, read a paper on Pliny's Persecution of the Christians. The paper was very scholarly and full of interesting detail of the life of Pliny as governor of a Roman province in Asia during the

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time when Christianity was fighting its way for recognition, in the time of Trajan. The conclusion of the paper was that Pliny, the Roman governor, was very much impressed with the simplicity and sublime character of the lives of the Christians, and desired in every way possible to save them from the persecution entailed by the law enacted by Trajan.

ELECTED TO COMMISSION OF
FAITH AND ORDER

Dr. Stewart has accepted his election to the Commission of Faith and Order. Some years ago he declined the election to be secretary of the Joint Commission.
H. B. GWYN.

STATEMENTS ON BEHALF
OF DR. PARKS AND
PROFESSOR MILLER

[By telegraph]

New York, Dec. 20.

Called by appointment on Dr. Parks, but he absented himself. Statement to press follows: "I do not belong to the Modern Churchmen's Union or to any association of the clergy, and I consulted no one in regard to what I should say in preaching this sermon. It represents nothing but what I myself have been teaching for the last thirty years. The sermon would never have been preached had I not been required by the canon of the Church to read the pastoral letter to my congregation. One of the papers said that I 'flouted' the Virgin Birth, which would be a shocking thing to do. Another paper said that I had 'defied the Bishop,' which would be a disloyal thing to do." Dr. Tyson reports Dr. Parks' exact words as follows: "There is justification from scripture for those who deny that the Virgin Birth was an historical fact," and "I believe it is Bishop Manning's duty to bring me to trial." Professor Miller refuses to be interviewed. Dean Fosbroke's statement follows: "Dr. Miller has resigned his professorship, to take effect at the end of the academic year in June, and I understand he has accepted appointment as head of the department of philosophy at Smith College." Further comment was withheld.

FREDERIC B. HODGINS.

THE CASE OF THE
REV. L. W. HEATON

PUBLICITY having been given through the daily papers to certain canonical inquiries into the teaching of the Rev. Lee W. Heaton, rector of Trinity Church, Fort Worth, Texas, in the Diocese of Dallas, the following statement of canonical proceedings is of interest.

Mr. Heaton is alleged to have preached on Palm Sunday, 1923, a sermon in which he declared his belief that Jesus Christ was the son of Joseph and Mary. Complaint having been filed with the standing committee under the canons of the diocese, a preliminary inquiry was made, as the result of which the standing com-

mittee declared him subject to trial, and has issued the necessary preliminary papers in the case. These papers have thus far not been turned over to the Church Advocate and no presentment has been served upon the defendant. It is understood that it is not certain that the case will be allowed to go to trial, and it is still possible for the proceedings to be quashed. These preliminary proceedings antedate the issuance of the Bishops' Pastoral, which latter may very possibly make it seem to the diocesan authorities unnecessary to proceed further.

Mr. Heaton was ordained deacon by Bishop William Montgomery Brown of Arkansas in 1911 at the last ordination

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held by that bishop before his resignation was accepted; and was advanced to the priesthood two years later by Bishop Winchester. He is thirty-five years of age. He is not credited in Stowe's *Clerical Directory* with being a graduate of any college or theological institution.

BISHOP MANNING ISSUES PASTORAL

(By Telegraph)

New York, December 21st.

Bishop Manning issued the following Pastoral Letter today, his only utterance on the subject:

"Serious questions are before the Church at this time. Let no one, however, be unduly disturbed. We have our Lord's promise that the Church shall be guided by the Holy Spirit, and to the full truth of Jesus Christ this Church has always steadfastly borne witness.

"The position of the Church has not changed. No new statement of doctrine has been made by the House of Bishops. The Bishops have reaffirmed the teaching of this Church as set forth plainly in her creeds and in her worship. The recent Pastoral Letter is the answer made by the House of Bishops to an important question formally presented by a large number of laymen. Any difficulties or questions which may be felt in any quarter should have full and careful consideration. The present questions are serious, and must be met faithfully, but as the Bishop of the Diocese, I ask that controversial discussion of them shall be suspended during the Christmas season, and that all of us, clergy and laity alike, give our thoughts to the message of peace and good-will and brotherly love which the festival of our Saviour's Birth brings to us.

"A little time of silence and thought and prayer will be of help to all of us, and at the end of such a period we shall be better able to meet these questions rightly in the spirit of truth and love, having in us that mind which is also in Christ Jesus.

"Faithfully yours,

"William T. Manning,

"Bishop of New York."

"December 20, 1923.

APPROVE THE PASTORAL

THE EXECUTIVE COUNCIL of the Diocese of Harrisburg being recently in session, its members, acting as individuals, voted to "place on record this expression of our complete satisfaction with the recent Pastoral Letter of the House of Bishops. Most of us are neither fundamentalists nor modernists, but every-day, middle-of-the-road Christians, all content to plant our feet on the foundation laid by apostles and prophets, sincerely accepting the statement of faith and fact, set forth in the Apostles' Creed, as admitting neither variableness nor shadow of turning in their hearty acceptance by all people. We regret that any should seem aggrieved at this letter, and urge on all to continue in this doctrine of fellowship."

PASTORAL AVAILABLE FOR CIRCULATION

INFORMATION is given to the effect that the official text of the Pastoral Letter may be obtained for circulation from the Secretary of the House of Bishops, the Rev. Charles L. Pardee, D.D., 281 Fourth Ave., New York City. It is stated that the demand has been so great that three different editions have been printed.

Our information does not state whether these are supplied free of charge or otherwise, but this detail may be obtained on inquiry.

PRESENT RING TO BISHOP PAGE

"DEAR BISHOP PAGE:

"For nine years you have been the Bishop of this District of Spokane. During these years you have endeared yourself to all classes of people. To your clergy you have been a wise counsellor and a sympathetic friend. We are loath to have you leave us, but we feel that the interests of the whole Church are paramount. We wish you to take with you this ring, bearing the seal of your new Diocese and family crest. May it be to you an abiding reminder of our appreciation and affection. We pray that God's richest blessing may be with you always."

Signed by all the clergy of the Missionary District of Spokane, this letter accompanied a ring, bearing the insignia of the District of Spokane, the Diocese of Michigan, and the crest of the Page family. The District of Spokane appears in the gold setting, and the Michigan seal and family crest are combined in the stone, a large South American amethyst, of singular beauty.

A citizen of Spokane, Wash., where Bishop Page made his residence, says:

"It is with sorrow that the people of Spokane see the day of Bishop Page's de-

AMERICAN CHURCH MONTHLY

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January, 1924 Vol. XIV, No. 5
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EDITORIAL COMMENT

The Declaration of the Bishops—Private Interpretation of Scripture—Mr. Tyson's Scholarship—Psychology and Education—What Kind of Candidates?—The Gullibility of the Laity—Reservation and Communion of the Sick.

THE TABERNACLE
J. G. H. Barry

THE EUCHARIST IN ST. PAUL II.
Francis J. Hall

THE PRESENT SITUATION
F. J. Foakes Jackson

THE CHURCH AND ORTHODOX PROTESTANTS
Frederick Sherman Arnold

THE CHURCH AND RELIGIOUS INSTRUCTION
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By the Rev. LEONARD PRESTIGE, M.A., Dean of Divinity at New College, Oxford. Cloth, \$1.15. Postpaid, \$1.25.

"There are two absolutely different classes of people into whose hands it may chance that this book may fall, and I should like to ask for the consideration of each class on entirely different grounds. In the first place there are those . . . to whom the teaching function of the Church has a very definite meaning. . . . If the Church has been so completely wrong and deceived in a question of fact . . . there is no longer any certainty about any single article of her faith . . . The Church has staked all her teaching authority on the truth of the Virgin Birth by asserting it in her creed . . . The other class . . . does not believe in the inspired teaching commission of the Church. . . . I would ask them first of all not to prejudge the question at issue.—from the Preface.

Modernism and the Person of Christ

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

Broad Church Theology: Its Limitations and Defects

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

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

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parture draw near, although they are glad that he has been chosen for a larger work, and one which will present a greater opportunity for usefulness to the whole Church. Not only the Churchmen in the District, but everyone—Roman Catholic, Presbyterian, Jew, and Christian Scientist—feels that, in losing Bishop Page, he is losing a real friend from Spokane.

"However, Spokane considers itself very fortunate indeed in the acceptance of Rev. Edward M. Cross, of St. Paul, of his election as Bishop Page's successor."

PROPOSE PRO-CATHEDRAL FOR PITTSBURGH

ALL ARRANGEMENTS for the fifty-ninth annual diocesan convention of the Diocese of Pittsburgh, to be held in Trinity Church, Pittsburgh, January 22d and 23d, have been completed. This will be the second diocesan convention at which Bishop Mann has presided. One of the proposals expected to be presented at the convention is to have Trinity Church made the pro-Cathedral of the diocese. This movement was begun by the late Bishop Whitehead, but was dropped during the war. The matter was to have been renewed by Bishop Whitehead at the 1923 convention, but his death prevented this. It is expected that Bishop Mann will push the matter to completion.

TO PRESENT FAITH TO YOUNG PEOPLE

A FUND to be used in presenting the historic faith of the Church to American young people of high school and college age, is provided by a legacy of \$20,000, recently received by the National Council for the Department of Religious Education, from the will of the Rev. Thornton Floyd Turner, late rector of St. Peter's Church, Bennington, Vt.

The Rev. Mr. Turner, whose interest in religious education was constantly manifested, desired that a memorial, associated with his family name, should center about two undertakings, one a lectureship through which a speaker of outstanding influence might be used in a college or university, and the other, a library of printed matter which, in the words of the will, "shall appear proper to present to American youth of high school and college age, the historic faith"

The fund is a memorial to Herbert Beach Turner (1835-1903), the donor's father, the Rev. Joseph Mason Turner (1839-1886), the Rev. Dr. Samuel H. Turner (1790-1861), a teacher in the General Theological Seminary, and the Rev. Joseph Turner (1742-1821).

ST. MARK'S CHURCH, RICHMOND, OPENED

SUNDAY, December 9th, was marked in Richmond, Va., by the formal opening of the new St. Mark's Church on the Boulevard, the Rev. William D. Smith, D.D., rector. Services have been held in the basement for the past year or more, while the main body of the church was under construction. After much delay in the making of the pews the work has finally been completed and an overflowing congregation bore witness to the general interest in the opening of the new building. The sermon was preached by the rector; the Rt. Rev. W. C. Brown, D.D., Bishop

of the Diocese, and the Dean of Church schools, the Rev. E. L. Woodward, M.D., took part in the service.

St. Mark's is one of the oldest congregations of Richmond, having been established in 1866, in a section which has since been given up to colored people. It was forced to leave its old location at the corner of First and Clay Streets for this reason in 1919, and the congregation worshipped in a public school building until they were able to enter the basement of their new church.

The new St. Mark's has already taken its place as one of the outstanding church buildings in the city. It is built in the Virginia Colonial style, the architects being Baskerville and Lambert of Richmond. The organ, built by the Hall Company, of Hartford, is said by many local organists to be one of the finest in the city.

VIRGINIA W. A. INSTITUTE

THE WOMAN'S AUXILIARY, of the Diocese of Virginia has arranged for a Diocesan Institute to be held at the Church House, Richmond, Va., January 7th to the 10th, beginning with a Quiet Hour at All Saints' Church on the evening of the 7th. Conferences will be held each afternoon on the various departments of the Auxiliary work, and study classes, meeting afternoon and evening; one on Creative Forces in Japan, led by Mrs. Marcellin Adams, of Pittsburgh; Diocesan Missions, by Miss Sallie Deane, of Richmond, and Junior Work, by Mrs. C. M. Davison, of Richmond. Addresses will be made each evening; a stereopticon lecture on Japan, Before and After the Earthquake, on the 8th, by Mrs. Charles R. Pancoast, of Germantown, Pa.; The Dominican Republic, on the 9th, by Mrs. William Wyllie, of San Domingo; Our Mountain Work, on the 10th, by Mrs. R. W. Hibbert and Miss Adah Knight, two of the missionaries engaged in mountain work in the Diocese. There will be educational conferences each morning; for the Daughters of the King on Tuesday, the Girls' Friendly on Wednesday, and a Conference of Missionaries on Thursday.

ORDER OF SIR GALAHAD

THE RT. REV. HERBERT SHIPMAN, D.D., Suffragan Bishop of New York, has accepted the office of Grand Chaplain of the Order of Sir Galahad, in New York City. The public conclave, held in St. George's Church, December 11th, testified to the growth and popularity of the Order in New York.

EVERY MEMBER CANVASS IN ALBANY

PARISH REPORTS on the Every Member Canvass in the Diocese of Albany show an increasing interest in the Missions side of the duplex envelope. Some of the parishes have pledged their full quota, others an amount that is a substantial gain over preceding years, and all the returns are evidence of a genuine interest and an earnest effort to reach the goal set. One of the most encouraging features of the canvass is the renewed interest in the larger work of the Church and awakened spirituality in the parishes. The former is illustrated by the organization of mission study classes, while in a number of parishes the Church school, the choir, and other departments of the parish organization have received a quickening inspiration, new members, and work-



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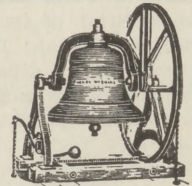
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ers. The canvass has been educational, the bishops and the clergy having aimed to make this the beginning of a permanent feature of the Church's life.

ST. STEPHEN'S, WILKINSBURG, PA.

NOT ONLY was the budget of St. Stephen's Parish, Wilkesburg, Pa., the Rev. William Porkess, D.D., rector, oversubscribed, but the indebtedness on the choir building of the church's plant was freed during the campaign for the mission of the Church that took place in the parish this fall.

On Thursday evening, December 11th, there was a thanksgiving service in the church, after which the Bishop of the Diocese, the Rt. Rev. Dr. Mann, dedicated the choir building, following which there was a parish reception.

STUDENT WORK IN NEVADA

TRINITY CHURCH, Reno, Nevada, when the parish sold its land, was partly dismantled and moved a mile to a lot one block from the gate of the University of Nevada, and has been remodeled into a University chapel and social hall. The chapel will seat seventy-five persons.

This year twenty-three per cent of all students giving any religious affiliation at the University of Nevada, give the Church. This remarkably large proportion is due to the work of the Church in small communities and on scattered ranches, etc.

Trinity Club is a unit of the National Student Council, of which Mr. John Martin Fulton, an undergraduate of the University of Nevada, is national president.

The Student Chaplain is the Rev. Stanley T. Boggess, vicar of St. Paul's Church, Sparks, two miles distant.

The work has been carried on for four years. The name of the Chapel is St. Stephen's.

IMPROVEMENTS IN MILWAUKEE

CHURCH PROPERTY in the Diocese of Milwaukee has recently been increased by the addition of two rectories. St. Mary's Church, Tomah, has purchased a nine room house in a desirable and convenient location. Holy Innocents' Church, Racine, has likewise purchased a house for a home for their rector, and, while it is at a distance from the church, it is in the very heart of the parish. These two rectories replace those that were sold some years ago, and will add much to the effectiveness of the work in both places.

The entire interior of St. John's Church, Milwaukee, has been redecorated. The walls of the sanctuary are in Tiffany finish, and the walls of the church in a light brown, which is very pleasing. St. Stephen's Church, Milwaukee, has also been repainted both inside and out.

COLORED WORK IN GEORGIA

ST. STEPHEN'S CHURCH, Savannah, Ga. (colored), the Rev. J. Stewart-Braithwaite, rector, has recently inaugurated a parish paper called *The Monthly Letter*. It is the latest parish paper in the Diocese, St. Augustine's *Weekly Visitor* having preceded it by two months.

A new plan for social service has been put in operation at St. Augustine's Church (colored), Savannah, Ga., the Rev. J. Henry Brown, vicar, by selecting one member from each group to form the social service committee, every district in

the city having a representative in the social service department. Instead of a monthly meeting as heretofore, a short business meeting is held each week. Two special cases were recently taken care of through this method; two children who were found wandering in the street late at night were taken care of, and four orphan children, with no friends, no relatives, were placed in homes in less than two days.

URGE WOODRUFF'S RE-ELECTION

A LETTER has been sent to each member of the incoming Council of the City of Philadelphia by the Pennsylvania Civil Service Association urging the re-election of Mr. Clinton Rogers Woodruff as one of the civil service commissioners of the

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city. A letter of similar purport was sent to the mayor elect.

The action urged is based on the excellent service given the city by Mr. Woodruff and his fellow commissioners. Mr. Woodruff is well-known in THE LIVING CHURCH, and other journals, as a writer on social subjects.

**EAST CAROLINA
DIOCESAN COUNCIL**

THE VESTRY of St. Paul's Church, Clinton, N. C., having found it impossible to entertain the annual Council of the Diocese of East Carolina, the Bishop, the Rt. Rev. T. C. Darst, D.D., with the consent and approval of the Standing Committee, has taken order to assemble the Council in Christ Church, New Bern, on Tuesday, January 22d.

A MISSIONARY ON THE AIR

RADIO STATION WOR (Newark) is using Miss Louise Hammond, one of our missionaries now on furlough from China, for a program of Chinese poems and songs, to be broadcasted on December 27th at three o'clock. Miss Hammond comes from Wusih, District of Shanghai, where she is in charge of the School of the Holy Child.

DEATH OF

REV. WM. B. EVERETT, Sr., M.D.

THE REV. WILLIAM B. EVERETT, SR. M.D., of Ballston, Virginia, a retired priest of the Diocese of Washington, died Friday, December 14, 1923, and was buried in the churchyard of Zion Church, Fairfax, Va., the next day.

Dr. Everett was born in Kent County, Md., December 19th, 1837, and had therefore nearly completed his eighty-sixth year. He graduated in medicine at the University of Maryland in 1862. He was ordained deacon in 1870 by Bishop Whittingham, of Maryland and priest by Bishop Lay, of Easton, in 1873. His whole ministry was spent within the States of Maryland and Virginia, until his retirement in 1895. He leaves a son, in the ministry of the Church, the Rev. William B. Everett, Jr. rector of Piedmont Parish, Marshall, Virginia.

DEATH OF

REV. CHARLES F. LEE

THE LIVING CHURCH has received the intelligence of the death of the Rev. Charles F. Lee, of Damariscotta, Maine, rector emeritus of St. Mary's Church, Northeast Harbor, and for several years correspondent to THE LIVING CHURCH from the Diocese of Maine. His decease took place Monday, December 17th.

The Rev. Mr. Lee was ordained to the diaconate in 1892 by Bishop Brooks, and to the priesthood, the following year, by Bishop Leonard. His only previous charge was St. Andrew's Church, New Castle, Maine. He was for a time president of the Standing Committee, and represented the Diocese in the General Convention of 1901.

DEATH OF REV. J. W. BRADIN

THE REV. JAMES WATSON BRADIN, for thirty-six years rector of St. John's Church, Hartford, Conn., and since 1918, rector emeritus, died December 12th, after a long illness.

The Rev. Mr. Bradin was born in Bur-

lington, N. J., on August 27, 1846. He was graduated at Burlington College and Berkeley Divinity School at Middletown. His first pastoral work was as assistant to the Rev. Benjamin H. Paddock, afterward Bishop of Massachusetts, at Grace Church, Brooklyn Heights. He was afterward at St. Stephen's Church, Brooklyn, going from that post to St. Paul's Church at Flatbush, where he remained eight years, resigning in 1882, and entering then upon the rectorship of St. John's, Hartford.

DEATH OF BENJAMIN W. WELLS

THE DEATH of Benjamin W. Wells, Ph.D., of New York City, a layman of much distinction, and an occasional writer for THE LIVING CHURCH, occurred at his home in that city on Wednesday,

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December 19th. Dr. Wells was born in Walpole, N. H., Jan. 31, 1856, and was graduated at Harvard, taking the degrees of A.B., A.M., and Ph.D. He also did post-graduate work at the University of Berlin. He was for a number of years professor of modern languages at the University of the South, and afterward an editorial writer for *The Churchman* at the time when Silas McBee, his warm friend, was editor-in-chief. He was author of volumes entitled *Modern German Literature* and *Modern French Literature*, and edited a considerable number of school texts in both those languages. He was also a frequent writer for various magazines and reviews.

TO BUILD MEMORIAL CHURCH

AS A MEMORIAL to their late president, Miss Elizabeth Delafield, the members of the Woman's Auxiliary of the Diocese of New York, plan to erect a church in Japan, to take the place of one destroyed by the earthquake. This announcement was made at the recent meeting of the Auxiliary in the Cathedral of St. John the Divine, in New York City.

NEWS IN BRIEF

COLORADO—The many friends of the Rev. Philip Nelson, rector of St. Peter's Church, Denver, will be glad to hear that he is recovering from a case of blood poisoning. He has Philip Nelson, rector of St. Peter's Church, after Thanksgiving, but is expecting to return to his home very soon.

NEW HAMPSHIRE—On St. Andrew's Day, the Rev. Ezra F. Ferris, Jr., was instituted rector of St. Andrew's Church, Manchester, by the Rt. Rev. Edward M. Parker, D.D., Bishop of the Diocese. The Rev. Mr. Ferris went to Manchester from Mohegan, N. Y.—The trustees of St. Mary's School, Concord, have decided that the welfare and the future of the school require the renovation of the present property, and the erection of a new building. To make this possible a determined effort is to be made to raise \$60,000 from among those who appreciate the value to the Church and to the State of a school of recognized achievement in learning and the development of Christian womanhood.

NEW JERSEY—A window, representing the Incarnation, and in memory of Elizabeth Monroe Smith, was dedicated, Sunday, December 16th, in the Church of the Ascension, Atlantic City, the Rev. H. E. A. Durell, rector.

NORTH DAKOTA—The Church School Service League in the District, through the Executive Secretary, Mrs. N. E. Elsworth, has been doing good work in preparing a Christmas box for the Indians at Moapa, Nevada, and the response from the Church schools and the G. F. S. branches was so good that Mrs. Elsworth was enabled to furnish gifts to fifty-one Southern mountaineers at the Mission at St. John the Baptist, Ivy, Virginia. The box for this mission had been assigned to some place that had failed to have it prepared, and notified headquarters too late to have it replaced; so the opportunity came to North Dakota to help in this also.—The Rev. Homer R. Harrington has been appointed Archdeacon of the Indian work in North Dakota by Bishop Tyler. Mr. Harrington has been assisting the Bishop in the work among the Indians since his ordination to the diaconate with great success and efficiency. He is also in charge of the mission at St. Stephen's Church, Casselton.—A handsome sign has been erected outside the Cathedral at Fargo, through the generosity of Mr. Martin Hector. The sign is provided with movable letters for announcements of parish activities, was designed by the architect of the Cathedral, Mr. W. B. Hancock, and will be illuminated for night use.

OKLAHOMA—Trinity Church, Tulsa, is backing up its reputation as one of the leading parishes in the Missionary District of Oklahoma. Of course for a parish to have such a reputation it must be doing a notable piece of work, and this is true of Trinity. The weekly parish paper carries a list of more than twenty organizations, in which are banded together for work the men, women, boys, and girls; and it is interesting to know that the men's work seems to be just as strong and effective as that of the women. This parish has enjoyed the distinction of being the

amount asked of it (one dollar per communicant) for the support of the Church's Hospital at McAlester.—At Chilocco there is located the largest Government Indian School in the United States, and services are carried on here by the clergyman at Pawnee, the Rev. Benjamin Bean. Not a very large number of the Indian boys and girls at the school are communicants of the Church, but some are attached to the Church, and there are upwards of a dozen adults.—The Church's work at Stillwater, where is located the Agricultural and Mechanical College of Oklahoma, is in a most hopeful condition. The Rev. Alvin S. Hock, minister in charge of St. Andrew's only one in the District that has paid the full Church, is winning his way into the hearts of a very large number of the two or three thousand students; and the Church is splendidly represented by him.

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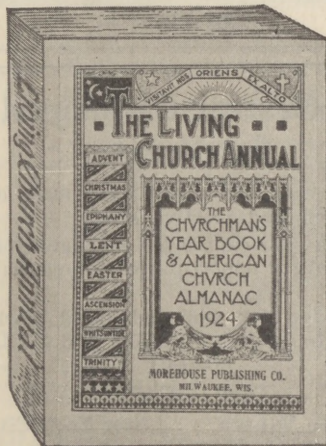
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