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NO. 18

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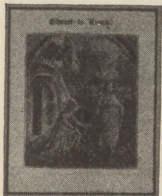
"Jesus is living, Jesus is not dead,
"Jesus is known in Breaking of the Bread."



No. 103

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PREACH AND TEACH the things that make for nobler living and purer principles; avoid the modernism that has eliminated the supernatural and that has turned the Bible narratives into fairy tales, quite independent of the very real predominance of Christ. Breathe the strong, healthier air of strict obedience, and an unquestioned confidence in the ways and will of God, and be sure that what we may not fully comprehend now, will some day be for us an "open vision".—*Bishop Leonard.*

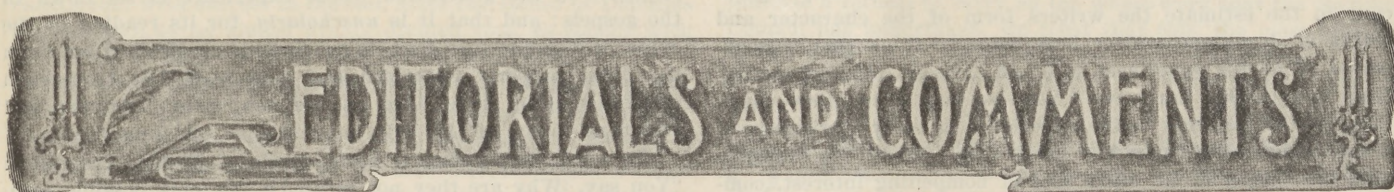


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VOL. LXVIII

MILWAUKEE, WISCONSIN, MARCH 3, 1923

NO. 18



Miracles and the Gospel

IN THE ninth chapter of his *Belief in God*, Bishop Gore summarizes some of the statements in regard to the miraculous which have been made by some of the foremost New Testament critics. Several of these are most significant, and are worthy of careful consideration, as they have everything to do with the topic of this editorial. "People who are in accord with positive science", wrote Renan, "do not admit the special supernatural, the miracle." Strauss, in his *New Life of Jesus*, took as a "principal . . . if not the sole consideration", the proposition "that in the person and acts of Jesus no supernaturalism should be suffered to remain". Schweitzer, in his *Geschichte der Leben-Jesu-Forschung* (p.113) states that "the exclusion of miracle from our conception of history has become recognized as an obvious principle of criticism, and miracles have no concern, positively or negatively, with the historical presentation" (of the facts). Quotations of this kind can be multiplied indefinitely, for they are a commonplace with the dominant school of biblical criticism.

Such a point of view (for it is that, rather than a conclusion arrived at on the basis of evidence) repays careful examination. If one were asked to look into evidence in a given case, in order to determine and examine its full weight, he would be asked, as a purely obvious matter, whether or not he had already formed opinions about it which would in advance have determined his decision. This is a legal commonplace. It is no easy matter to attain to that degree of open-mindedness which will allow evidence to tell its own story. Almost all of us have prepossessions of one sort and another, which enter, unconsciously, into all the decisions we make, and have everything to do with creating our initial attitude. But in any legal questions, one is quite justified in requiring impartiality and in demanding absence of prejudice in the judge of the case at issue. How much the more should one ask, as a right, that the specialists, upon whose verdict students and laymen alike have to rest, should give all the evidence a fair hearing, and should be of that rare type of mind—the unprejudiced.

The quotations given above show clearly that, antecedent to the examination of the evidence drawn from the Gospels, these particular specialists have ruled out in advance the possibility of one element, which, if true and "factual", would have a great deal to do with deciding the case. In common with the three great scholars mentioned, innumerable students and scholars of lesser rank have assumed without proof this very position and attitude in regard to the miraculous. It is difficult to reconcile this assumption with any hope of an impartial reading of the evidence, with any true interpretation of it, or with any complete picture of the Person who is the subject of the Gospel narratives.

Furthermore, it is simply illogical. When one sets himself

the task of making an examination of a mass of data, to determine what evidence is therein offered, he sets before him a definite objective as a goal and end, which purpose determines the nature of his investigations. The definite goal before New Testament critics is to ascertain who and what Jesus of Nazareth was, and what He actually did and said. The very question at issue is: Was He just like any other man, or was He something different? It is as if one were to sift all the evidence in regard to a man accused of burglary, and to begin his investigation with the thought: "Now when he stole all this money, he did this and that,—and I am to find out just what he was like, how he did it, for what purpose, and with what success." Such an attitude would immediately discount the conclusions which might be drawn—because it *begs the question*. If anyone take up the memoirs and records of Jesus' life, as given in the Gospels, and begin by ruling out the possibility of the miraculous, he has precluded the possibility of Jesus' being anything else than man. In other words, he has begged the whole question, by assuming (through his presupposition in regard to miracles and their impossibility) that, no matter how the story may read, Jesus was only man.

THERE IS ANOTHER CRITICISM that may be brought against this sort of criticism. It is unscientific. It is, of course, rationally and practically justifiable to assume in ninety-nine cases out of a hundred, that the normal and accustomed order of things will inevitably prevail. One does not expect the miraculous to be the normal. Nevertheless he is not free to deny its possibility. The only difference in the two cases is that one has every right to demand a greater degree of evidence for the extraordinary than for the ordinary. My best friend may have committed some grievous crime; I am utterly loath to believe the report. I cannot say with absolute dogmatism, "He *could not* have done it", yet I have every right to demand an extremely convincing bit of evidence, before I shall reverse the judgment formed by years of acquaintance and intimate knowledge of his character. It is perfectly honest and right to subject the Gospel narrative to the most painstaking scrutiny, as it obviously purports to tell of a Person who was no ordinary man and who did things that are not within the ordinary range of our everyday experience. But I cannot assume in advance that "certain things *could not* have happened", unless at the same time I should be willing to face the implication that such a statement would involve: that I am omniscient, know all the things that have happened, as well as all the possible things that might have happened, or all that may yet happen.

This same unscientific attitude of dogmatic assurance and certainty as to the possibilities of certain types of occurrences has been utterly disastrous in scientific research. Darwin found no people more bitterly antagonistic than the "scientists"

of his own day. The "it can't be done" attitude has wrecked much hopeful and promising experiment. Real progress has taken place despite such opposition. The same unscientific attitude marks a good deal of biblical criticism, and inhibits that freedom of investigation on which alone may sure results be built; it takes a courageous heretic, indeed, to doubt the dominant heresy!

Again, the most superficial acquaintance with the contents of the New Testament shows that the accounts of the life of Jesus purport to be, directly or indirectly, the records of actual experience with the Person who is their subject. They may be true records or false ones; they may be accurate or inaccurate; they may present a true or a mistaken picture of their Hero. That they claim to be accounts of actual experience no one can doubt. There is something real and actual in any such material. There is something extremely significant in the estimate the writers form of the character and works of Jesus—no matter how we may think they misconceived Him—for experience is of an entirely different quality from imaginative narrative. Yes, we may even allow something to the elements in the experience of early Christians of Jesus, which later times find perplexing. What, for example, does the Gospel of St. Mark find of compelling interest, commanding position, and chief importance? (Critics concede that his was the first Gospel, that it contributed the scheme for the narratives of St. Matthew and St. Luke, that it is distinguished by an absence of reserve and reverence—of the sort which would have put the figure of the Saviour on a mental pedestal—and that it embodies as authentic a picture as we have of the Saviour.) It is precisely this Gospel which is by far the most miracle-ridden; precisely St. Mark which most emphasizes (or, rather, takes for granted) the whole texture of a narrative of the extraordinary and unusual; and it was precisely these matters which were of the greatest importance and significance to the writer.

We have, then, as between the modern prejudice against the miraculous, and the evangelic experience which reckoned them as central and fundamental, a gulf which no sort of study can bridge: the vital and fundamental difference in presuppositions makes it impossible for a critical scholar of this type to comprehend or properly to evaluate the narrative and contents of the evangelical tradition. Inasmuch as early Christian experience, which is the basis and source of the gospel narratives, found its chief basis in what is, to prejudiced scholarship, the very part of the record which is of no historical value, it is obvious that any reconstruction of the picture of Jesus could in no possible way restore or reproduce the Jesus whom the Evangelists portrayed, experience of whom lay at the very foundation of their narratives. It is, briefly, just those elements which modern critics of this school discard, that the Gospels regard as most fundamental.

A still more weighty difficulty may be urged against the prejudiced position of those critics who reject in advance all that savors of the miraculous. The claim to be critical scholars should certainly carry with it the assurance that biblical scholarship is conducted by the same canons as scholarship of any sort. Given the same materials, the same method, the same interest, and the same point of view, we have the right to expect a convergence of results which would in some measure assure us of the validity of the whole process. If five scholars study the same texts with much the same object in view, pursue their investigations by the same methods, they ought, in a reasonable measure, to attain to somewhat the same kind of results. That this is exactly what does not happen, can easily be seen by the examination of the history of modern New Testament criticism. The Gospels in their much abbreviated form—"U^rmarkus" and "Q"—give no such picture of Jesus as any single critical scholar paints, when he sums up the results of his investigations. Bishop Gore points out that two considerations are of great importance in this connection: the individual interpretation or delineation—or, for that matter, imaginative portrait—of the Master, bears no intrinsic resemblance to that in the recognized and acknowledged sources, and, secondly, such resultant portraits must therefore be the result of arbitrary and deliberate manipulation of the evidence, according as each one chooses and selects, or as his subjective feeling dictates. So it may well be urged against this type of critical scholarship that it is unscholarly, and therefore unsound in the very field it claims for its own.

The whole question as to the credibility of the Gospel record has been left untouched, as has the problem concerning the value of the evidence for miracle, given in the Gospels. What has been attempted is to show: that the acknowledged and admitted prejudice of many critical scholars in advance of the examination of the evidence against the possibility of the miraculous, is *illogical*, in that it begs the whole question at issue in the investigation of the gospel narratives—the answers to the questions, Who was Jesus? What did He say? What did He do? that it is in principle *unscientific*, for it assumes an intimacy and completeness of knowledge on the possibilities of events in the world of our experience, wholly unwarranted by true science; that it is *temperamentally incapable of weighing the evidence properly*, since at the outset it deletes just the elements which seemed of the vastest consequence to the generation whose experience is set down in the gospels; and that it is *unscholarly*, for its reading of the evidence demonstrates that its conclusions are derived not from the data, properly examined and evaluated, but from such selections from these data as the subjective judgment and arbitrary choice of the individual scholar has prescribed.

To quote in conclusion some words of Bishop Creighton: "You say, 'Why are they not refuted?' The only possible refutation of them is to show that, apart from the presuppositions on which they rest, their conclusions are not capable of proof . . . The miracles connected with the Person of Jesus are analogous to the spiritual experience of the believing Christian. Therefore he is not moved by the presupposition that they are contrary to nature. The real question in dispute is the conception of nature. Biblical criticism will not solve that question" (Quoted by Bishop Gore, *op. cit.*, p. 229).

THE statement made by Mr. Gardiner in his letter printed in the Correspondence pages refers to an exceedingly delicate matter, which we have preferred not to broach.

At the General Convention the question of full affiliation of this Church with the Federal Council of Churches was one on which there was grave difference of opinion. In the hope of avoiding divided action, a joint committee, on which, naturally, both sides were represented, was appointed to consider and recommend a policy. Bishop Brent was chairman of that committee. It was well known that at the outset it appeared that the committee would be unable to agree and that therefore two reports, recommending different if not opposite policies, would be presented. But there were members of the committee, and very many outside its number, who felt strongly that on such a matter the Church ought not to move by a closely divided vote, which was inevitable if the committee could not agree upon a policy that would be acceptable to both sides. This influence ultimately prevailed, and in a unanimous report, of which a copy lies before us at this moment, subscribed by Bishop Brent as chairman and C. M. Clement as secretary, a resolution was offered "that the existing relations between this Church and the 'Federal Council of Churches of Christ in America' through the Department of Christian Social Service and the Commission on Christian Unity be maintained for the next triennium"; with other resolutions bearing on the subject.

That the committee had been unanimously able to agree on a policy was a matter of much gratification. It seemed to indicate that all the members preferred unanimity among ourselves to the adoption of a policy, whether of entire withdrawal or of complete affiliation, that could, in either event, be carried only by a bare majority, leaving a minority of almost equal strength gravely dissatisfied. Many were the expressions of appreciation at the fine spirit of forbearance shown by the partisans on both sides.

But a strange thing happened. The House of Bishops, which acted first in the matter, overthrew the compromise thus secured, and adopted resolutions providing for full affiliation; and the strange report went out that Bishop Brent, who had signed the unanimous report, had himself led the movement for its overthrow. Mr. Gardiner, whose sources of information must probably be accepted as accurate, now makes this explanation: "Bishop Brent stated in open debate that the report was simply the maximum amount of agreement which could be obtained from the Joint Committee, and he declined to

support it and proposed as a substitute the vote which passed the House of Bishops by a majority of nearly two to one."

So, if Mr. Gardiner is well informed, the compromise measure was used to induce the opponents of affiliation to concede the "maximum" that could be extracted from them; and then the leader of the movement for full affiliation, having secured that result in committee, repudiated the compromise measure that bore his own signature, and made a new fight in the House of Bishops for the measure that his committee had refused to endorse, and won "by a majority of nearly two to one".

And in the House of Deputies the same compromise report was presented by Dr. van Allen, on behalf of the committee, upon whose unanimity he laid much stress; and Dr. van Allen scrupulously adhered to the compromise, and, as the exponent of the committee, did all that was in his power to secure its enactment; with success in the end, after the House of Deputies had refused, by an almost evenly divided vote, to concur with the House of Bishops in its violent change of policy.

The whole matter is so delicate that one forbears the sort of comment that would be made in a daily paper if a similar incident had transpired in any state legislature. To sign a report, on the ground stated by Mr. Gardiner, and then, without asking for the privilege of withdrawing one's signature, to repudiate its chief recommendation, is an act that is probably unprecedented in General Convention, nor do we know of a precedent in any other legislative body. When a rumor to that effect was circulated during the session of General Convention we were among those who indignantly denied that it could be true. We pointed to Bishop Brent's signature attached to the report and held, as a matter of course, that that settled the matter. If Mr. Gardiner is right, then, obviously, we were wrong. Beyond that we do not care to make comment.

But we believe nothing in the editorial that has called out Mr. Gardiner's letter requires correction. We spoke of the report of Bishop Brent's committee as a unanimous report. It was and it continues to be. Mr. Gardiner himself states that it was. It has been printed and is easily available.

For our part, we believe strongly in prayer as our Lord's method of promoting the unity of Christian people.

WE ARE GLAD to see that *America*, a Roman Catholic paper that is generally very keen in its criticism of things Anglican, writes very intelligently and sympathetically of the work of our bureau for work among foreign-born Americans, which it holds up as a model of what "Catholics" should be doing. A leading article by Floyd Keeler in a recent issue begins with an appreciation of the recent General Convention, observing that "If any one is looking for the often-heralded and prophesied 'split' in the Protestant Episcopal Church, this convention showed him no sign of it. What I want to emphasize is that this convention showed a large and influential religious organization in deadly earnest over the problems of work in the United States and setting about in a thoroughly business like fashion to solve them."

He lays stress, then, upon our efforts to reach immigrants who come generally "from what have usually been called Catholic countries, and are people of at least a traditionally Catholic ancestry". He wonders why his own Church is not doing similar work. He quotes with admiration from the report made by the Rev. Thomas Burgess, and cites our excellent work in dealing with the Czech problem. "When the Czech schism took place", he says, "they had a man on hand"—referring to the Rev. Robert Keating Smith's service at the time, which has resulted in inter-communion between the newly founded Czecho-Slovak Church and ourselves. "If the Protestant Episcopal Church", says Mr. Keeler, "can spare some of its most valued clergy to send them to the field to study at first hand conditions therein, and make reports which have already borne their fruit in overtures of friendship from religious organizations in the countries visited, some of which may have far-reaching import, then why cannot the American Catholic Church, which would have a much easier task in so doing, send its representatives to make first-hand studies of these same fields? The quasi-recognition of Anglican orders by one of the autocephalous Greek Churches (!) shows the need of bringing about a healing of the thousand-year-old sore

which has distressed Christendom so long. Until we, as a Church, exhibit this generosity of spirit and back it up with generosity in material things, we have no right to look upon such efforts as those put forth by the Protestant Episcopal Church with any other feeling than one of admiration for the spirit they are showing and with one of chagrin, sadness, and regret that we, to whom the treasure of the Faith has been committed, have been so lukewarm in our efforts for its extension—yea, for its very preservation—among the descendants of those who have had it longer perhaps than we, but who, by a unique set of conditions, and those not altogether of their own making, are threatened to be deprived of it unless we make their cause our own."

Rome evidently thinks our work among the foreign-born is worth while, and we quite agree. If American Churchmen shall indicate a refusal to carry on the whole work that the National Council has undertaken, we trust that this, the most brilliant of the work newly undertaken, may not be sacrificed.

OUR ENGLISH contemporary, the *Church Times*, is celebrating its sixtieth anniversary. Its first issue, we learn, was dated for February 7, 1863, and consisted of eight pages. The usual size at the present time is 32 pages, each of them about twice the size of a page of THE LIVING CHURCH.

In an editorial and in a paper by Mr. The *Church Times'* Clifton Kelway printed in its anniversary number, we are afforded brief glimpses of the contents of the first few issues, which show, in some remarkable instances, the contrast between then and now.

Protest was being made against the proposed marriage of the Prince of Wales—afterward Edward VII.—on Ash Wednesday; even princes in Christian countries know better nowadays. Mr. Mackonochie was writing to deny a rumor that linen chasubles were in use at the temporary church of St. Alban's, Baldwin's Gardens, out of which work, if we remember rightly, St. Alban's, Holborn, grew. The choristers at West Malling church had "commenced wearing the surplice". A clergyman "in the neighborhood of Bristol" had forgotten Ash Wednesday, and a congregation, having gathered in his church for service, finally left when their patience was exhausted, "when, to their astonishment, they saw the rev. gentleman superintending the carrying of a load of turnips". The Rev. Canon McNeile had bravely preached in St. Paul's Cathedral "notwithstanding the pressure which we understand was put on the rev. gentleman to prevent his appearance there, on account of the recent placing of a super-altar and candlesticks on the altar". We do not find news or comment of that sort in our Church papers nowadays. Somebody arises occasionally to condemn the Oxford Movement, which rescued the Church of England from the low estate shown by these items, but we doubt whether a single intelligent Churchman, English or American, would push the Church back to those dismal days if he could.

The *Church Times* has been a large factor in promoting a healthier sentiment within the English Church. It has been well edited. Its perspective has been broad and sane. It never has been "spiky". It has not specialized on side issues. It has neither been anti-Roman nor pro-Roman but always pro-English and pro-Catholic. We in America desire to bear testimony to its generally discriminating and sympathetic attitude toward things American, in Church and in State. And lastly, THE LIVING CHURCH appreciates the kindly tone which our elder sister has always maintained toward our humble selves. THE LIVING CHURCH, in the lesser dignity of its forty-five years of age, gladly sends earnest and heart-felt congratulations to the *Church Times* on the completion of sixty years of its useful life.

The *Church Times* is commonly credited with having attained a circulation and an influence much greater than that of any other Anglican newspaper. It speaks well for Anglican Churchmen that it has.

ANSWERS TO CORRESPONDENTS

B. E. T.—A priest should deprecate a marriage in Lent, and if it were to be attended by special festivities, should, in our judgment, decline to officiate. He would probably not be justified in declining to do so if the wedding were to be a quiet one, whether or not the reasons

March 7.

Read Psalm 46. Text for the day: "Be still then, and know that I am God."

Facts to be noted:

1. This psalm was probably written at the time of the destruction of Sennacherib's army.
2. "There is a river"—the river of God's presence.
3. God never fails His people.

Have you ever thought of the amount of time we spend in our services in talking to God? This is something we must do. But there is something else we must do. We must give God a chance to talk to us. We must learn to be silent. "Be still." Shut out from your life for a little while every day everything that has to do with business, every thought of pleasure; stop thinking about your problems; forget your anxieties; treat yesterday as if it had never existed and don't think of even the possibility of tomorrow. Be still for a few moments while God speaks to you now. Follow the advice of Brother Lawrence, and practise the presence of God. Do this for a week or more, and note the results.

March 8.

Read St. John 12:23-32. Text for the day: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Facts to be noted:

1. Life out of death.
2. God's witness to His Son.
3. Crucifixion of Christ—the Salvation of the world.

David James Burrell writes: "What is it that the husbandman scatters over his ploughed field? Bread. The bread which is necessary to sustain his own life. Why then, O husbandman, do you broadcast it? Why throw it away? . . . 'Lift up your eyes and look on the fields, that they are white already unto harvest' . . . The corn of wheat died, and behold, it passed into a vaster life.

"The Lord Christ died. See Him yonder upon the cross in the last anguish. . . Dead . . . Is it possible that the world is still moved, troubled about a dead man? What does this mean? There are some hundreds of millions of people who gather at intervals about a table where a frugal repast is spread. And then they lift their hearts and voices and speak with Him as a living Christ, laying all their plans and purposes and hopes before Him"—*The Verities of Jesus*.

March 9.

Read Romans 8:31. Text for the day: "If God be for us, who can be against us?"

Facts to be noted:

1. The Christian may face the future fearlessly.
2. The love that sacrificed His only Son will hold nothing from His people.
3. No power in the universe can separate us from the love of Christ.

A doctor said to me one morning: "We have many cases where it is nothing but the faith of the patient that pulls him through. A few weeks ago I operated on a woman and we knew that she had about one chance in fifty of recovering. But, before she underwent the operation, she insisted that God would take care of her and that she would recover. To our amazement she came out of the ether and one of the first things she said was that God had taken care of her and she was going to get better, and she did. The nurses and I agreed that it was absolutely nothing but her sublime faith that saved her. She was away beyond all medical aid." Imagine all of us meeting our problems in life in the spirit of "God is with us, who can be against us?"

March 10.

Read I St. John 4:1-9. "Because greater is He that is in you, than he that is in the world."

Facts to be noted:

1. The Christian must be on his guard against false teachers.
2. The test of a true teacher is his acceptance of Jesus Christ as the Son of God.
3. "They", false prophets: "we", Christian teachers.

In another lesson we learned that the forces that are with God's people are far stronger than the forces of evil, and, in

our lesson for today, St. John tells us that, with the indwelling of the Holy Spirit of God, we need have no fear of the devil and his power. After a church service a young man said to his minister: "I feel as if I could meet any temptation, any kind of temptation. I know that I could overcome it." That young man went through almost every trial and difficulty known to man, and while at times he did waver, he emerged ultimately every time from the trial successfully, and today he knows that the Spirit of God is greater than the power of the devil. His is a working knowledge.

ON GOING TO CHURCH

BY THOMAS F. OPIE

IT IS said that Roosevelt was once twitted by a friend on the subject of going to church. The gentleman could not understand why the ex-president went to church every Sunday, and said so. Roosevelt replied that he went to church to worship God. His friend said, "I can worship God in my automobile, as I spin through the country on a Sunday morning!" "Yes," said Mr. Roosevelt, "but no one would ever suspect you of it!"

There is more in the reply than appears on casual notice. No one would ever suspect any man of worshipping God, while spinning through God's country in an automobile, simply because he does not do it. He is not thinking of God whatever. He is thinking only of himself, and his own enjoyment, and pleasure.

We can worship God everywhere—but we do not do it? Now the man who wants his watch repaired will go to the jeweler to have it done.

The church is conducive to worship by reason of environment, atmosphere, and appointment. Even the architecture, the furniture, and every outward and visible sign are psychologically adapted to a worshipful attitude. Then, too, it is much more likely that we shall fall in with the scores or hundreds in the edifice at the time, and get into communion with the Great Spirit, than that we shall do so under the distractions of an automobile journey into the country.

Someone has said that the Church is "an angel by the highway to lead the weary to the well of life". That is a striking and true figure. But it requires some imagination and some spirituality to perceive it! To those who go to church as a mere duty, or from mere habit, or for any other purpose than to worship and to have their spiritual strength renewed, the church cannot offer much real life-giving refreshment. Even those who go to "hear Mr. So-and-So preach" are guilty of a rather low motive, and will probably be disappointed with the sermon, if for no other reason than because they are not *en rapport*.

Worship is an art. What a pity it is that with many it is a lost art, while with many others it has never been acquired! Only the true worshipper, whose life is rich and sweet by reason of worship, knows what they miss! "O, worship the Lord in the beauty of holiness; let the whole earth stand in awe of Him."

LUTHER SAID: "I would rather obey than to work miracles." Any Christian man could say the same, when speaking of his relation to Jesus. It is better to do what God says than to bewilder Pharaohs by sleight of hand, to bewitch the multitudes, like some Thaddeus, by Jordan's reedy edge, or to cast out visible devils. And as to obey is better than signs and portents, so it is better than sacrifice. Many a man would be quite willing to do great things in his own name, who withholds from the Lord the love and loyalty which God wants more than turtle-doves, incense, or wave offerings. To be a Christian is to follow Jesus in the way, and to make His will the rule of one's own life. To do so is safe, it is noble, it is the only thing to do. And if any man obeys Christ, and utterly trusts Him, he will effect all the miracles, or at any rate, moral miracles, which any individual could desire to have credited to him.—*Zion's Herald*.

CHRIST does not ask for the good works of the righteous. The only good works that Jesus can recognize are the good works done by Him through the penitent. Therefore, He seeks and longs for the tears and confessions of the penitent—the tears and confessions which make the courts of heaven ring with joy.—*Rev. C. C. Bell*.



BLUE MONDAY MUSINGS

By Presbyterian Ignoramus

PROTESTANT EPISCOPALIANS" are not the only folk to have a problem confronting them concerning the change of name, if the *Springfield Republican*, of recent date, is to be believed. Unitarians are faced with a like question, it

appears; and "the Liberal Christian Church" is offered as an alternative. Unitarian is theological, and Trinitarian is not theological, the local minister explains; but all thinking men have given up the idea of the Trinity, and though they retain the name, they do not stress the fact. On the other hand, the word Unitarian is dear to the rich, the social elite, the smugly complacent; and much harm might be done by abandoning it.

We shall view with interest, if not with alarm, the progress of this question, confident that the difference between Tweedledum and Tweedledee will be settled without disruption.

THE ANNUAL "howler" competition of the *University Correspondent* has again produced a joyous collection of schoolboy mistakes, contributed by their masters and mistresses. The translations of Smith minor from the dead languages are always fruitful. *De mortuis nil nisi bonum* produces on this occasion as an English version "There's nothing but bones in the dead," and *Ne plus ultra* "There's nothing beyond Ulster". *Tertium quid* "is a legal term meaning six shillings and eightpence."

There are some excellent examples of miscellaneous "information". "A grass widow," we are told, "is the wife of a dead vegetarian." The author of "Britain has a temporary climate" was evidently a youthful cynic, and one suspects the same hand in the definition of "ambiguity" as "telling the truth when you don't mean to". Other specimens are:

Palsy is a kind of new writer's dance.
Letters in sloping print are hysterics.
Etiquette is the noise you make when you sneeze.

In the departments of history, geography, grammar, and literature the following occur:

The capital of Norway is Christianity.
No one has yet succeeded in edifying the dark lady of the sonnets.
The French Revolution was won violently, not by "freedom slowly broadening down from president to president", as Tennyson wrote.
Guy's Hospital was built to commemorate the Gunpowder Plot.
Oceania is that continent which contains no land.
Mephistopheles was a Greek comic poet.

A mathematical problem is swept out of the way with a broad gesture in the definition. "Things which are equal to the same thing are equal to anything else". An expert in child psychology is required to explain the tortuousness of "One of the chief uses of water is to save people from drowning in", and "A circle is a rounded figure made up of a crooked straight line bent so as the ends meet". There is, however, a simple directness about "The plural of forget-me-not is forget-us-not."

THIS GEM occurs in a private letter: A zealous, but unlearned, lay-reader always gave it "Forgive us our transactions as we forgive them that transact against us".

Another, coming upon a polysyllabic Hebrew word, looked helplessly at it, both ways, sighed, and said, "Well, that's too much for me!" And a third, resenting the oft-repeated names of the instruments of music in Daniel, substituted for what was written, "the whole band". Nor must he be forgotten who paid his tribute to after-dinner speaking in this fashion:

"I am become like a pelican in the wilderness; and like a hare that is in the dessert."

FROM *The Church of Ireland Gazette* I take the following article, upon which it would be profane to comment:

"We had hoped that the burning of Ahascragh Church would have been the last outrage of the kind that we should have to chronicle, but we regret to say that the hand of the impious destroyer has not been stayed. The beautiful little church at Moyrus, in the Diocese of Tuam, with the vicarage and schoolhouse, are now in ruins. On Sunday, November 5th—ominous date—the strong door of the vestry was broached, the Communion Table smashed to matchwood, the pulpit flung down, and the heavy font broken. The vicarage—now occupied by a Scripture Reader—was attacked at the same time, but the attack failed to break in the door. On the following Wednesday night, however, the attack was renewed—this time with inflammable material—and the pretty vicarage was soon a roaring furnace, and in the morning a smouldering ruin. And the work of destruction on the church was completed. This church is now an utter ruin. Everything has gone. The fine stone-work has been broken in with crow-bars. The wood-work of the pews, choir-stalls, pulpit, and even the floor and joists and the very tiles have been torn up and taken. The porch and the vestry torn down and broken to the ground. The schoolhouse has had a like fate. This little center of Protestantism on our Western shores—church, school, and vicarage—has been wiped out. It is a melancholy reflection that at one time there were some five hundred of our people in this parish, with a resident clergyman. Some years ago, owing to the gradual decline of population, it was joined to Roundstone, and the services are conducted by the rector, who crosses by boat an arm of the Atlantic. To him and to our lonely brethren we offer our sympathy in their cruel loss. What can we say of the moral degradation of those who inflicted it?"

SOMEONE (Lowell, I believe) recorded it as his opinion that America has been appointed to vulgarize religion. I do not believe it: but there is much to be said in favor of that proposition notwithstanding.

Take this, for example: the prayer offered at the inauguration of the Governor of Arizona. No one doubts that the minister was sincere, or that he strove to express aspirations inexpressible; but what could be more perfect in its *genre* than the rhetoric and the style of composition?

"O, Thou Eternal Jehovah, on this inaugural day, as this grand old Roman assumes the Gubernatorial responsibilities of this great commonwealth, we stand as hopeful, happy expectants of better days for Arizona. We pray that he may have wisdom to steer the ship of State over the breakers of extravagance and the deep seas of indebtedness which now confront him.

"During his tenure of office spare him the unjust, unreasonable criticism of disgruntled mugwump Democrats, shrewd and designing Republican politicians, and sensational headlines of newspapers. Grant that he may have the support and cooperation of all sections, from every hilltop high and valley low, from desert waste and city full, from these rich and fertile valleys where the lowing herds come winding o'er the lea and the plowman homeward plods his weary way, from the golden West, where the sun gilds the Western hills and the beautiful Colorado winds its way like a silver thread on its way to the ocean; from the North, where the snow-capped mountains and waving pines kiss the skies and aurora borealis shines at midnight like the noonday sun; from the East, where the quivering, glimmering rays of the coming sun prophesy the approach of the coming day and the stars pour their luster on the mountain slopes; from the sunny South, where the notes of the nightingale are more melodious than the lays and lutes of Olympus and the song of the mocking bird sweeter than the sound of the dulcimer that is heard in the shadow of death.

"Grant, O Lord, that the banner of peace and prosperity may wave over Arizona until every State in the Union shall point with pride to this, the youngest, fairest daughter and brightest star that shines in the galaxy of States, and that Arizona may be regarded as the playground of the angels."

DuBose as a Prophet of Unity

A Series of Lectures on the DuBose Foundation Delivered at the University of the South

By the REV. J. O. F. MURRAY, D.D.

Master of Selwyn College, Cambridge, and Hon. Canon of Ely Cathedral

LECTURE 3

SECTION I—HIS METHOD—SPIRITUAL PSYCHOLOGY

A

METHODS OLD AND NEW

WE HAVE seen the foundation of DuBose's witness to and striving after Unity in his vision of the Truth. We have seen, further, how, in all his thinking, he kept in the closest touch with life and reality. We have to consider, now, the characteristics of his method of apprehending and expounding it. This should bring us very near to the heart of our subject. Success or failure in the solution of any problem depends on nothing so much as on the way in which it is approached. The genius which advances knowledge in any direction is shown even more in the selection of the appropriate method, than in any amount of skill and perseverance in its application.

In DuBose's case the method was so simple and spontaneous—with him in the deepest sense "the method was the man"—that we may find ourselves asking whether he had any method at all. His own account of the matter is just this, "I presented Christ and Christianity at first hand, not in the letter but in the spirit, not in traditional or conventional forms of technical language, but in living terms of actual human relation and experience."—*Turning Points*, p. 44.

It sounds simple enough when stated so. It is just the ideal which we would wish our teachers of theology always to keep before them. A man with that ideal before him will be forced, in all his teaching, to keep in closest touch with life and reality. It will keep him clear from the pitfalls that beset the path alike of the Greek metaphysician and of the Latin scholastic.

In saying this, we are under no necessity to disparage the contribution either of the Greek or of the Latin Church to the understanding of the fact of Christ. In abstract thought the Greeks have been, and no doubt will remain, our masters to the end of time. It was not for nothing that the fact of Christ was for five centuries subject to critical analysis in the light of the clearest thinking that the world has known. There is singularly little justification for the complaint that the Gospel was corrupted by being "Hellenized". There is of course "metaphysics" in a single clause in the "Nicene" Creed, the clause in which we declare that the One Lord Jesus Christ is of "one substance" with the Father. But it would seem about as reasonable to say that the Platonic doctrine of substance was "materialistic" as to bring that charge against the whole of Greek theology.

At the same time, Greek philosophy has the defects of its qualities. The method of metaphysics is a method of abstraction. When we forget that fact in philosophy, we need a Bergson to remind us that every step that we take towards greater precision in recording and communicating the impressions that we receive from the growing universe to which we belong, is a step away from reality: and, when we forget the same fact in theology, we find that, as Dr. Mackintosh puts it, "The doctrine of the two natures, if taken seriously, gives us two abstractions instead of one reality, two impotent halves in the place of one living whole. It hypostatizes falsely two aspects of a single concrete life; aspects which are so indubitably real that, apart from either, the whole fact would be quite other than it is."—*The Person of Jesus Christ*, p. 295.

It is hard to remember that we ought never to have regarded "nature", whether "human" or "divine", as anything other than an "abstraction". It is just the "metaphysical" way of expressing a distinct aspect of a living reality. If we are to take the doctrine seriously, we must make allowance for that fact. Or, in other words, if we are to get behind our analytical representation of the fact, we must approach it by some other way than that of the analytical understanding.

DuBose's criticism of the failure of Greek theology takes a different form, but it amounts in the end to the same thing.

"Its primary lack" he says, was that of the, as yet, undeveloped capacity to "apply to its facts a proper scientific or inductive method"—*Ecumenical Councils*, p. 332. It was *a priori* or deductive; i. e., it argued from its own definitions as if they were themselves the realities with which we have to deal. In any case DuBose, struggling to bring his pupils into contact with spiritual realities, was in no danger of mistaking abstractions for substantialities, or of trying to combine them in unspiritual modes.

He was delivered also from the besetting danger of scholasticism. The Schoolman started, as we shall see that DuBose started, from Holy Scripture, and he set himself to fashion its teaching into a coherent whole in the light of the philosophy of Aristotle, and of the writings of accredited Fathers. This is an entirely worthy object, and no one can contemplate the *Summa* of St. Thomas Aquinas without deep awe. But concentration of attention on the text of written authorities may take our minds away from the observation of the living fact, no less fatally than preoccupation with the letter of our own definitions. Martin Luther, in one way, and Francis Bacon, in another, were needed to break the fetters of scholasticism.

We cannot now dwell on the causes which led straight from Martin Luther's appeal to the Bible, as the fount and test of spiritual experience, to the establishment of a period of Protestant scholasticism which has issued in the modern revolt against the religions of authority in favor of the religion of the Spirit. My immediate point is that DuBose's pupils were in no danger of supposing that reverence for the authority of the Bible and of the Church absolved them from the obligation of striving after a first-hand acquaintance with the Truth.

B

THE INSPIRATION AND AUTHORITY OF THE BIBLE

I have already dealt with DuBose's attitude towards the authority of the Church, in considering the conditions of corporate thinking and the use of the Creeds. It will be well to say something with regard to his conception of the inspiration and authority of the Bible, before attempting to find a term by which to characterize more precisely his method as a whole.

There is no doubt that the New Testament was, in the strictest sense, DuBose's text-book. From it he learnt and out of it he taught what Christ and Christianity are.

In doing so, he showed no desire to shield the Bible from criticism, or to claim for it any mechanical infallibility.

"There is no question that the case has been made out for the very humanness and fallibility of the Scriptures as of the Church. Is their divine origin and authority gone with it? I confess that the Scriptures are more divine to me now than they ever were before, that I was never more a believer in their inspiration. If there has ever been anything in all my life verified by actual experience it has been the divinity of the New Testament, after all that criticism has done with it."—*Turning Points*, p. 91.

In regard to its inspiration he writes:

"All that is necessary is that those who were nearest to Him in time and space should have so known our Lord as it was essential that He should be known, if He was to be any revelation at all of God and of human salvation, and that they should have so recorded and transmitted their knowledge of Him that it should continue to be the possession of the Church after them."—*Ecumenical Councils*, p. 39.

This view of the inspiration of Holy Scripture corresponds with his view of the principle that was implied in the formation of the Canon:

"The action of the Church in accepting a Canon of Scripture need not have been more than the instinctive and practical wisdom of receiving as highest, truest, and best, Christianity's own first, living, and creative expression of itself, and making this the norm and measure of all subsequent self-expressions of it. It is self-evident to the mind that takes it in as a whole that the New Testament is a single movement of spiritual and Christian thought and life and that it is complete and sufficient in itself. It is equally certain that neither the succeed-

ing nor any subsequent age had in it either the plastic capacity or the creative power to take for itself a living form such as Christianity easily, freely, and naturally assumed in its initiative stage. And, therefore, it was, to say no more, an act of practical wisdom to accept that first embodiment and expression of itself as in principle at least and in substance final and irreformable.—*Ecumenical Councils*, p. 25.

C.

HOLY SCRIPTURE AS THE UNIVERSE OF SPIRITUAL SCIENCE

We have seen that the value of the New Testament lay, for DuBose, in the fact that it contains a complete expression of Christian experience in its first "creative" stage. From this fact, seen in the light of the action of the Church in fixing a definite "Canon", or list of books which are to be regarded as authoritative in determining the contents of the Christian faith, he deduces a remarkable conclusion, for which, no doubt, his study of Butler's *Analogy* is ultimately responsible, viz.: that Holy Scripture stands to the theologian in the same relation in which the natural world stands to the man of science. All the materials for the construction of a complete view of the spiritual universe are stored up there:

"Jesus Christ is to be known from the Old and New Testaments taken together, as science is to be learned from nature."—*Ecumenical Councils*, p. 322.

"There was much still, and would be always, for Christian thought and science to occupy itself with in the Christian faith and life, but so far as the materials were concerned for all this future occupation, they were complete in the primitive experience as recorded in the Scriptures, or if they were not, there was no means or possibility of future addition to them."—*Ecumenical Councils*, pp. 27, ff.

This conception is, he feels, verified in experience:

"With whatever prepossession or freedom from prepossession we undertake it, the effect of an exact spiritual study of the mind of the New Testament, after that of any later movement of Christian thought, is surprise and wondering admiration. It is as true to the truth of the spirit as nature itself is to natural truth, and in the same way. In the first place it is a unity but a unity in diversity, and as it requires a whole mind to see the absolute unity of nature in its infinite diversity, so also does it to see the one and whole Christ, in His every trait and aspect in the New Testament. And in the second place while all the materials are given, no induction is made for us from them, but it is left to the spiritual science of humanity to construct for itself the Christ, as it is to physical science to arrive for itself at the unity and wholeness of natural knowledge. In this way we arrive *a posteriori* at a sort of natural conviction, that confirms the instinct of the Church, of a divinity in Holy Scripture, similar to that in nature."—*Ecumenical Councils*, pp. 323 ff.

And again:

"Already we find there (in the New Testament) all of Christianity that we know, and increasingly more of it that we know not yet, and are more and more coming to know."—*Constructive Quarterly*, June, 1915.

D.

THE SCIENCE OF SPIRITUAL PSYCHOLOGY

We can pass on now to look more closely into DuBose's method and see if it admits of more precise characterization.

If we confined our attention to his account of the place of Holy Scripture in Christian thought, we might describe his method as a method of induction from the facts which underlie the New Testament records. Such a description, however, would be, at best, incomplete. It would tell us nothing with regard to the class of facts which he singled out for observation, and the kind of evidence to which he appealed. In this connection his own account of the influence that determined the form that his public teaching took is illuminating:

"I began to read with an advanced class, Aristotle's *Ethics*—both for the Greek and the philosophy. Unconsciously Aristotle became the basis and starting point of all my thinking. I seemed to find in him the true root and starting point of all thought or knowledge of myself: Socrates' 'Know Thyself' found in him in the third generation, its scientific response, or at least the beginning of it. I began to apply his principles and follow his lines, and found that instruction built up on that foundation was not only more satisfactory to myself, but more intelligible and self-evident to the classes than upon any other system."—*Turning Points*, p. 6.

Here surely we have the key we are in search of. The center of DuBose's interest lay always in personality. His appeal was to experience. His attention is fixed on the facts of consciousness. The secret, therefore, of the attraction of Aristotle's *Ethics*, for DuBose, is self-evident. Aristotle's

treatise is based, throughout, on a first-hand examination, on the one side, of the facts of consciousness as throwing light on the constitution of the soul, and, on the other, of the facts of common language, that "rich storehouse of human experience", as revealing the popular estimate of various elements in human character. It would be difficult to point to any philosophical treatise in which the reader is kept so habitually in touch with life and reality. It is not surprising, therefore, that DuBose found it an introduction not only to the subject matter of Ethics, but to a method which is strictly psychological. Once wedded to this method, for which he had a strong natural affinity, he was ready, when he came to present Christ and Christianity to theological students, to make a new application of it and so to make a contribution, all his own, to the science of Spiritual Psychology—or, to use more familiar phraseology, to the study of the religious Consciousness.

In so doing he was in complete harmony with the trend of modern thought both in philosophy and in theology. On all sides there is a revolt against abstractions. Psychology is taking the place of metaphysics in philosophy. We are more interested in the study of the facts of consciousness than in the rules of logic, or even than in the laws of thought. In theology voices are making themselves heard, calling for some one to translate "a theology that was cast in a scholastic mould into a theology based on psychology", and "to express the truth of the Creed in terms which can appeal to those who are accustomed to think in the terms not of metaphysics but of personality". This being so, those who make this demand should feel a special attraction to DuBose. It is precisely the task on which he worked for forty years.

It must be the work of subsequent lectures to discuss the special contributions that he made by the application of this method in different departments of theology. Our present task is simply to define the distinctive element in his contribution to the study of the religious consciousness in itself. In brief, it consists in the fact that he took the New Testament as his text-book, and studied it for the light that it throws on the spiritual experience not only of St. Paul and of the other Apostles, but of our Lord Jesus Christ Himself.

The field of investigation in connection with the religious consciousness is no doubt wide, and evidence can be drawn from many different quarters. Professor W. James, among other things, demonstrated the value of evidence largely pathological in his *Varieties of Religious Experience*. Professor Pratt, in *The Religious Consciousness*, examines the normal religious consciousness partly by means of questionnaires, and partly through his own wide and sympathetic acquaintance with various forms of organized religion both within and without the limits of Christianity. Professor Grainger, in *The Soul of a Christian*, bases his results on the autobiographies of St. Augustine, St. Theresa, and John Bunyan. DuBose, as we have seen, felt the primary importance of the experience of the first generation of Christians, and fixed his attention on the record of that experience which the Church accepted as canonical.

He began, as he has told us, with St. Paul. He learned Christ first of all in the mirror of St. Paul's reaction to Him. It may seem a narrow field, but at least he explored it thoroughly from the psychological side, testing it for himself, and encouraging his pupils to test it for themselves, as the Church has tested it down the ages, in the light of direct spiritual experience. He checked his results by the study of the other Epistles, and found, in spite of formal differences, a deep and substantial harmony between St. Paul's experience of the salvation that was his in Christ, and the experience of St. Peter, St. John, and the author of the Epistle to the Hebrews. But he could not stop there. This experience of the salvation that is ours in Christ is so vitally dependent on the personal relation both ways between ourselves and Christ that he had to press on and explore, in all reverence, the religious consciousness of Jesus Christ Himself, as it is revealed to us through those who had knowledge of Him both before and after His Ascension. A moment's reflection is enough to show that this and nothing short of this is the true goal of the inquiry into the nature and content of the religious consciousness to which we are committed. I cannot doubt that, as the years go by, our sense of gratitude will deepen towards one who, in comparative obscurity, with characteristic fearlessness explored the path by which it may be attained.



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.

MEMBERSHIP IN THE FEDERAL COUNCIL

To the Editor of *The Living Church*:

AS ONE who urged in the House of Deputies concurrence with the strong vote of the House of Bishops in favor of cordial acceptance of membership in the Federal Council, I trust that you will give me space to supplement the editorial in *THE LIVING CHURCH* of Jan. 13th on that subject.

It is true that the Joint Committee, of which Bishop Brent was chairman, presented unanimously a report recommending, for the present, a continuance of the existing plan for representation of the Church in the Council, but in presenting that report in the House of Bishops, Bishop Brent stated in open debate that the report was simply the maximum amount of agreement which could be obtained from the Joint Committee, and he declined to support it and proposed as a substitute the vote which passed the House of Bishops by a majority of nearly two to one. It should be remembered that the vote advocated by Bishop Brent and passed by the House of Bishops passed the clerical order in the House of Deputies by a substantial majority; and while it is useless to speculate as to what might have been, it may be of interest to know that three lay delegations told me after the vote by orders was over, that their votes would have been for concurrence with the House of Bishops. One of them actually voted for such concurrence on the vote by orders, but their vote was not heard by the Secretary, and the delegation did not notice that it had not been recorded. The other two delegations supposed that the *viva voce* vote had settled the whole matter and went out before the vote by orders was taken.

I forbear to discuss the argument that a part of the Christian bodies in the country cannot cooperate in social service work because they are not joined by Unitarians, Jews, secular organizations, and Roman Catholics. Surely, Christians who believe in the Deity of Christ, which is the foundation of the Federal Council, have a special incentive for cooperation in efforts to follow Him, the Way.

I take it that by the largest of all Christian Churches your editorial refers to the Roman Catholic Church. It is, of course, perfectly well understood that the Roman Catholic Church would not accept membership in the Federal Council, any more than it will participate officially in any movement by Christians for any purpose. While I deplore that position in most instances, yet, in the case of the Federal Council, the Roman Church could not participate without a real surrender of its principles. The Federal Council is made up of Churches in America. The Roman Church is not an American Church and could not admit that it is without destroying its claim to be world-wide.

It is perfectly well understood in the Federal Council that each constituent Church is entirely free to accept, modify, or reject any policy suggested by the Federal Council.

ROBERT H. GARDINER.

"VICTORIAN ETHICS"

To the Editor of *The Living Church*:

AS YOU printed an article on Victorian Ethics and Religion Today, it seems that you ought to permit criticism.

The article is crammed with evil of that popular kind which judges, magistrates, and jail governors tell us is filling our land with crime.

Let us take one statement: "Our young people know that Jesus was a Christian, despite the fact that He treated girls that had gone astray in a manner unknown to attendants at Little Bethel."

"Jesus was a Christian"; can anybody measure the impudence of that? Do we know that He treated a single girl who had gone astray? There is no record. This leaves us only supposition. Calling a supposition a fact is, well, let us politely say, not speaking the truth.

There is a story about a woman taken in sin, but we are all familiar with its doubtfulness of origin. At best it reveals how our Lord dealt with one adult case. It is thoroughly false to teach that our Saviour treated all female offenders as He may have treated one. We should keep strictly to the

truth. Nobody knows that our Lord dealt with even one girl who had gone astray, so it is entirely false to state it as a "fact" that He treated all such cases in one well-known way.

Then, what is meant by "Little Bethel"?

Possibly one particular meeting house; possibly many; possibly all Dissenting places of worship.

A charge is brought against "attendants at Little Bethel". They behaved unchristianly toward girls in Victorian days. This is slanderous toward a period of splendid progress in the care of souls. The ill-treatment is attributed to "attendants at Little Bethel". Can anybody prove this against one congregation? If not it is slander. Can anybody prove it against many congregations? If not it is far worse slander. Can anybody prove it against all Dissenting congregations? If not it is prodigious slander. If "Little Bethel" indicates one certain place, then how slanderous it is to asperse the whole Victorian Era because of error in one tiny particular! Moreover, it is grossly evil to use an expression which is so likely to be taken as indicating many congregations, or Dissent in general. Careful regard for our neighbor, even if dead, would cause us to shield all but those whom we know to be the guilty. Surely it is fairly common knowledge that saintly care of souls was taken by hosts of "attendants at Little Bethel". Is it a secret that practically all care of souls was the loving work of Dissenters in many places where Churchmen left them to the devil?

There are in mind two daughters of a judge in a great city, who forsook luxury and social honors to tramp slums all night seeking to save girls and others going or gone astray. Any honest and good heart must feel anger when a general accusation is made that covers with foul slander these and countless more "attendants at Little Bethel". Insinuation that "Little Bethel" did not know about Christian labor of love is preposterous slander.

The Church has attendants that treat sinners most unchristianly. I have been told that if I sought out and drew to God's house those who had "gone astray", I would lose the rest of a congregation. I have heard mockery of penitents amongst our communicants. But would any properly Christian person make a general accusation out of this that "attendants at church" ill-treat the fallen?

What hideous slander!

Sneering at the Victorian Era is popular, but God forbid that we should boast of sneering as a proof of our superior Christianity. Sneering at this period and at Little Bethel by general accusation is utterly evil, and will produce nothing but disregard for truth, pride, and all uncharitableness.

Ottawa, February 17.

S. D. HAGUE, Priest.

UNCROWNED KING OF HUMAN INTELLIGENCE

To the Editor of *The Living Church*:

SEEING the Shakespearean Lenten Kalendar in the last issue of your paper, brought to mind a statement, printed in *The Bible Society Record* of November, 1922—published monthly by the American Bible Society. This is the quotation: "Shakespeare has been termed 'the uncrowned king of human intellect', and no less than three thousand quotations from the Bible are to be found in his plays."

MRS. MALLORY TAYLOR.

February 12.

KNOWING JESUS CHRIST

To the Editor of *The Living Church*:

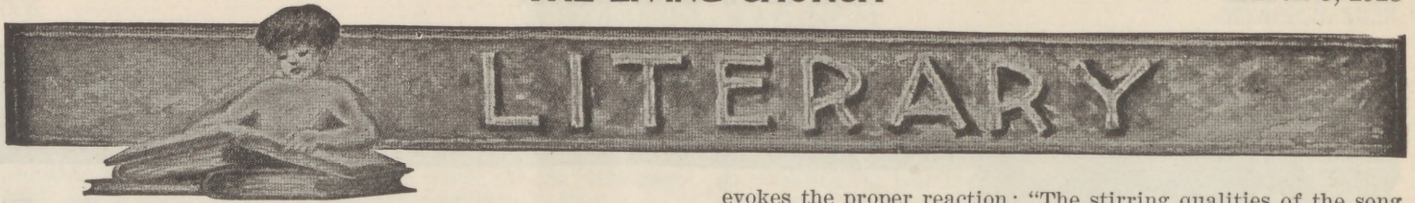
I CAN'T understand how any one who has known a personal Lord and Saviour Jesus Christ can ever deny Him.

There must be Christians among the clergy and laity who have never known Christ except with their minds, and when the test comes they fail Him.

BASILINE PRINCE.

A CORRECTION

MR. WILLIAM STANTON MACOMB wishes us to say that the first line of the last paragraph of his letter on page 555 of the issue of Feb. 17th of *THE LIVING CHURCH*, should read, "If a canon on clerical attire seems inexpedient", instead of "expedient", as printed.



BIBLE STUDY

The Book of Job. By Moses Bottenwieser, Ph.D. New York: Macmillan's, 1922. \$4.

We have had an enormous revival of interest in the book of Job in the past few years, evinced by the publication of a number of works on it of varying degrees of interest and excellence—from the devotional commentary of Mother Eva Mary, C.T., to the critical text of Driver-Gray in the *International*, and the brilliant essay of Jastrow to the present work of Dr. Bottenwieser. It is difficult not to feel that this book is the best that has yet appeared. Dr. Bottenwieser is, first of all, not given to startling or wild "discoveries", but, as the scholar he is, examines each hypothesis advanced by others or by himself with critical acumen before it is allowed to take its place in the ordered scheme of his own teaching. Then, the work is the product of mature reflection and many years of lecturing, in which discarded theories and exploded hypotheses have never been allowed to usurp the horizon of interest; it is in consequence sane, balanced, ripe. Since a fine piece of work may yet be marred by inadequate presentation, it is of interest to note how successfully the author develops his material. His introductory chapters are a model of clearness and definiteness. The Prologue, he holds, is an integral part of the work (pp. 1-7), and the book itself is indebted neither to Babylonian nor Egyptian sources (pp. 10-12). "The Prologue and the Dialogue tally in the details about Job" (pp. 24-26), as is indicated by the "unity of character and action" (pp. 26-30), and the figure of Satan (pp. 31-33). "The customary classification of the Book of Job as 'Wisdom-Literature' is a mistake . . . It is a true drama . . . in spirit and purpose" (p. 38). One of the central theses of the writer is "that there is such a thing as disinterested piety in man . . . real, unselfish love for the good—with the corollary that once this love for the good is firmly implanted in the human heart, no power in heaven or on earth can avail to uproot it" (p. 40). Others are: the "question whether the infinite God directs man's destiny in accordance with man's idea of justice" (p. 49), and the discovery that there is nothing irreligious about revealing one's doubt . . . to God . . . Job was convinced that his wrestling with God is a sign, not of estrangement, but of intimacy . . ." (p. 51). Job assailed the belief in retributive justice (p. 52), and "as the spiritual heir of the prophets . . . had come to realize that the relation between God and man is a purely moral relation, that righteousness is the one bond which can bring man close to God" (p. 55). "The abiding trust in God which fills his heart . . . together with his new realization of the limitations of the human intellect, lead him to the recognition that there is a divine purpose at the root of man's nature and destiny, and that only in the absolute surrender to this divine purpose is the true aim of human existence fulfilled" (pp. 59-60). "By ridding himself of all pride and egoism, he has lost his old self, and . . . found his real self" (p. 66).

Dr. Bottenwieser dates the book at about 400 B. C. (p. 75). Two distinctive contributions are made by the author: one, the very great use he has made of the Greek version of the LXX, and the principles of interpretation he has employed (cf. pp. viii-x) and the other, the rearrangement in chapters 16-37. Pp. 89-152 contains the author's excellent translations; pp. 155-292 ("Part III"), his notes and synopses; and pp. 295-343, a vocalized Hebrew text embodying his researches as to critical readings, textual emendations and reordering of the text. It is a consummately satisfying work from cover to cover.

A Literary Guide to the Bible. By Laura H. Wild, B.D. New York: Doran. Price \$2.

It is sometimes useful to fix the attention on one phase of Holy Writ and consider it to the exclusion of its essential object and aim. So we may feel that texts on "the Bible as literature" have a rightful place in modern study, provided that even this partial study does not obscure the larger purpose of Holy Scripture. Miss Wild's book is not particularly convincing, nor is it "inspired". One feels that the author is aware that it is incumbent on her to make the stereotyped response,—of ecstasy, admiration, enthusiasm—to the text under consideration. The "Song of the Sea" (Exodus 15:1-3)

evokes the proper reaction: "The stirring qualities of the song are readily felt and even at this late day, so far removed from the occasion, we can almost join Miriam and her women in the joyous singing and dance. It would naturally be a song long to be remembered and sung over and over again" (p. 39). Perhaps the greatest value of the book lies in its excerpts from critical scholars, the copious illustrations and parallels from non-Biblical literature, and the apparatus for closer study suggested at the end of each chapter.

How to Know the Bible. By Robert Allen Armstrong, L.H.D. New York: Crowell. Price \$1.75.

This text has as its object "to aid those who would like to master a book of the Bible as they master a secular classic, to get at its great message, and at the same time enjoy its wonderful literature" (Preface). Its compass is the whole of the Old Testament, canonical as well as deuterocanonical books. The arrangement of the subject matter is somewhat curious, though quite effective because of the unique order and sequence of the topics. Much use has been made of some critical scholarship, and it has the merit of fastening on the "high peaks" of Old Testament literature for detailed treatment.

CHRISTIAN HEALING

The Meaning of Christian Healing. By George F. Weld. Published by the author, Santa Barbara, Calif.

This little manual has grown out of the experience of the author, a priest of the Diocese of Los Angeles. Mr. Weld was associated with Mr. Hickson in one of his California missions, and both to Mr. Hickson and to the Rev. H. B. Wilson he acknowledges much help. He has himself been at the head of a prayer group and, he says, "those who compose this weekly prayer group now believe in prayer because they find it works". The book, he adds, is "in no sense a dogmatic treatise but only a statement of individual belief." It is an excellent study of the subject.

Be Thou Made Whole. A Symposium on the Healing, Re-education, and Growth of the Soul. Compiled by L. H. J., compiler of *In His Presence*. Hall's Bookshop, Boston. \$2.00.

This is a little book of extracts from many authors, among whom Churchmen have an important place, bearing on such topics as Healing, Thoughts, Fears, Light from Science, Sin and Temptation, Victory, Confession and Repentance, Forgiveness, Religion, Faith, Prayer, etc., and an introduction from the pen of Dean Rousmaniere, of Boston, is sufficient evidence of its value to those who would apply personal religion to their illnesses and their troubles. The selections, writes the Dean, have been made "with unerring insight from many and rich sources, from books which, above all, are narratives of genuine religious experience". No doubt the book will be helpful to many.

Ask and Receive. By Aaron Martin Crane. Boston: Lothrop, Lee, & Shepard Co. 1920. Price \$2.00.

Succinct, terse, direct explanation from a layman of devotion and conviction, as to our Lord's teaching on prayer, and that which he felt was cognate to it, healing. The interest of the volume is largely created by two factors: the unconventionality and freshness of interpretation, and the whole "unprofessional" outlook of its author.

RELIGIOUS EDUCATION

Week-day Religious Education; a Survey and Discussion of Activities and Problems. Edited by Henry F. Cope. Doran, New York. \$2.00.

This volume is in compendious form a "complete report of the discussion of the Week-day Church School, conducted by the Religious Education Association, in Chicago." It is necessary—in fact, invaluable—for those who desire information on the subject, and for any parish churches which would institute one of the possible systems of religious education during the week. It is copiously diagrammed and complete as to the range of topics, the possible contingencies, and the reports of all available data bearing on the subject.

Church Kalendar



MARCH

1. Thursday.
4. Third Sunday in Lent.
11. Fourth Sunday in Lent.
18. Fifth (Passion) Sunday in Lent.
25. Sixth (Palm) Sunday in Lent.
26. Monday before Easter.
27. Tuesday before Easter.
28. Wednesday before Easter.
29. Maundy Thursday.
30. Good Friday.
31. Saturday.

Personal Mention

The address of the Rt. Rev. H. R. CARSON, Missionary Bishop of Haiti, is Port au Prince, Haiti.

THE REV. GEORGE DUDLEY BARR has resigned as vicar of All Saints' chapel, Grace parish, Lockport, N. Y., and has accepted the rectorship of St. Paul's Church, Aurora, N. Y., and the charge of the associated missions at Union Springs and King's Ferry, and will enter upon his new work March 1st.

THE REV. R. H. FAIRCHILD, of Dowagiac, Mich., has been appointed priest in charge of St. Ambrose's Mission, Chicago Heights, Ill., and St. Clements', Harvey, Ill. He began his new work Feb. 11th.

THE REV. LEFFERD M. A. HAUGHWOUT, for the past eight years rector of Holy Trinity Church, Ponce, Porto Rico, has been transferred to St. Luke's Church, San Juan, with oversight of the Spanish work in that city. His address is Box 1115, San Juan, Porto Rico.

THE REV. SETH C. HAWLEY has resigned charge of St. Mark's Church, Mendham, N. Y., to accept charge of St. Paul's Church, Elko, Nev., effective March 1st.

THE ADDRESS of the Rev. EDMOND PHARES, retired, is now 1822 South Oxford Ave., Los Angeles, Calif., instead of Owensboro, Ky.

THE REV. ERNEST J. SECKER, of Selkirk, Manitoba, has become vicar of St. John's Church, Omaha, Neb.

ORDINATIONS

DEACONS

NORTH CAROLINA—The Rt. Rev. Henry Beard Delany, D.D., Suffragan Bishop of North Carolina, ordained to the diaconate on Septuagesima Sunday, Jan. 28, 1923, at St. Cyprian's Church, Oxford, N. C., FREDERICK H. U. EDWARDS. The candidate was presented by the Rev. S. N. Griffith, rector of St. John's Church, Edenton, N. C., and the sermon was preached by the Rev. F. H. T. Horsfield, rector of St. Stephen's Church, Oxford.

The Rev. Mr. Edwards will be in charge of the colored congregations at Oxford and Satterwhite, where he has been acting as lay reader for the past-eighteen months.

SOUTH DAKOTA—In St. Paul's Church, Grand Forks, on the first Sunday in Lent, Feb. 18, 1923, the Rt. Rev. J. Poyntz Tyler, Bishop of the District of North Dakota, ordained Mr. JOHN DEBEDICK SAUNDERSON to the diaconate. The candidate was presented by the rector, the Rev. F. W. Goodeve, and the sermon was preached by the Bishop. A very large congregation was present. Mr. Sanderson is of Irish birth, and took his course in divinity in Trinity College, Dublin. He returns as missionary to the parish at Bathgate and Pembina, where he has been, for some months, lay-reader in charge.

DEACON AND PRIEST

PENNSYLVANIA—On Sunday, Feb. 18, 1923, the Rt. Rev. Thomas J. Garland, D.D., Suffragan Bishop of Pennsylvania, ordained HERBERT ALCON DONOVAN to the diaconate, and the Rev. JOHN MARION WEBER to the priesthood, in Holy Trinity Memorial Chapel. Mr. Donovan is a senior at the Virginia Theological Seminary, and the Rev. Mr. Weber, a graduate of the Philadelphia Divinity School, has been, for several months, assistant at Holy Trinity Memorial chapel, and will remain temporarily there as priest in charge.

PRIESTS

ATLANTA—On Sunday, Feb. 18, 1923, the Rev. A. M. ROBERTS was ordained to the priesthood in St. Paul's Church, Atlanta, Ga., by the Rt. Rev. H. J. Mikell, D.D. The Rev. A. M. Marshall, Chaplain of the High and Industrial School at Fort Valley, Ga., presented the candidate and the Ven. E. L. Braithwaite, Archdeacon of colored work in the diocese,

preached the sermon. The Rev. A. M. Roberts is now priest in charge of St. Elizabeth's Mission, La Grange, Ga.

EAST CAROLINA—The Rev. GEORGE E. MANSON was advanced to the priesthood in St. John's Church, Wilmington, on Sunday Feb. 4, 1923, by the Rt. Rev. T. C. Darst, D.D., Bishop of the Diocese. The candidate was presented by the Rev. W. R. Noe, Executive Secretary of the Diocese, the Litany was said by the Rev. W. H. Barnwell, and the sermon preached by the Rev. James E. W. Cook. Mr. Manson finished at the Virginia Seminary in June 1922. Since that time he has been in charge of St. Thomas' parish, Windsor, and several Bertie County missions.

DIED

EWALD—Died, on Jan. 27, 1923, at her residence, Mt. Savage, Md., MARGARET EWALD, mother of the Rev. Louis H. Ewald.

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

STORRS—Died at Vancouver, B. C., Feb. 17, 1923, the Rev. LEONARD K. STORRS, D.D., formerly of Brookline, Mass.

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

No advertisement inserted in this department for less than 25 cents.

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

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

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

POSITIONS OFFERED

CLERICAL

ASSISTANT. A YOUNG, ACTIVE PRIEST is desired to serve as Assistant to the Vicar of the Chapel of the Mediator, 51st & Spruce Sts., Philadelphia, Pa., one of the largest and best located churches in the city. Communicate directly with the REV. GRANVILLE TAYLOR, Vicar.

MISCELLANEOUS

WANTED, A MAN ORGANIST AND CHOIRMASTER for parish in Ohio. Must be able to train boy voices. Fair salary offered with exceptional opportunity for teaching. Apply D, 800, care LIVING CHURCH, Milwaukee, Wis.

WANTED PRINCIPAL—CHURCH BOARDING and Day School. Midwest. Great opportunity. Woman, capable executive, cultured, who would like to build up a great school. Sound Churchmanship not extreme. Would consider a priest answering to above if wife could teach. Two teachers also. State salary expected, education, experience, references. Address S-815, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST OF SOUND CHURCHMANSHIP—married—eleven years in Mission field desires parish. Address J-808, care LIVING CHURCH, Milwaukee, Wis.

RECTOR LARGE CITY—PRIVATE INCOME—wishes smaller parish. Stipend secondary importance. Highest references. L.M.P-805, care, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, 7 YEARS' EXPERIENCE, well recommended by Bishop and rector, desires parish, curacy, or mission. University and seminary graduate. Excellent preacher, tireless parochial worker. Successful with young people. Good testimonials. Address "Ecclesia" 786, care LIVING CHURCH, Milwaukee, Wis.

WANTED—A PARISH IN VILLAGE OR small city in Eastern Diocese, by Priest with experience in rural work. Climate must be dry. Refers to Bishop. Work for Lent desired. Address M-803, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

TEACHER OF EXPERIENCE, THE PRINCIPAL of a private day school, will undertake the care of a limited number of little girls, between the ages of 8 and 12 years. Home and Church Training with careful oversight of school work. For fuller particulars, write to "Teacher" 801, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN DESIRES POSITION AS Matron or Caretaker in Children's Home. Address G-811, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN DESIRES POSITION AS House Mother in Church School. Address: LUCY M. OSLER, 209 So. Brady St., DuBois, Pa. Reference: Rev. George F. Potter, DuBois, Pa.

LADY GRADUATE DESIRES RE-ENGAGEMENT as Nurse-Companion. Excellent References. Apply R. N. Box 813, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER—EPISCOPAL Specialist—Holding highest type of credentials as to character and ability, desires immediate change. Address E. S-797, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES appointment upon his return to America, May 1st, after two years' study in Europe. (Paris and Florence) Choirmaster of wide experience with both boy and adult choirs in New York City. Thorough musician, highest credentials. Address: "Organist", care American Express Co., Florence, Italy.

ORGANIST AND CHOIRMASTER, MANY years' experience desires immediate position. Churchman. Highest references. K-812, LIVING CHURCH, Milwaukee, Wis.

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WANTED, A MAN ORGANIST AND CHOIRMASTER for parish in Ohio. Must be able to train boy voices. Fair salary offered with exceptional opportunity for teaching. Apply D-800, care LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

CATHEDRAL STUDIO-ENGLISH CHURCH embroideries and materials—stoles with crosses \$7.50; plain \$5.50; handsome gift stoles \$12.50 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington D. C., Tel. Cleve. 52.

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

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

EUCHARISTIC VESTMENTS, WHITE, RED, Green, Violet, and Black, also Purple Cope, Chalice, Pyx, and a few used Altar Cloths, for sale. Address B-806, care LIVING CHURCH, Milwaukee, Wis.

DEVOTIONAL

AIDS TO FAMILY PRAYER, ENLARGED Edition morning and evening prayers; children's prayers, graces, interesting facts about the Bible. Fine for Sunday School and Confirmation classes. Sample copy 10 cents. \$1.00 per dozen postpaid. ARCHDEACON DODSON, 277 Ontario Bldg., Columbus, Ohio.

ART SOUVENIRS

MADONNAS AND SUBJECTS ON THE Life of Christ. Reproductions in colors of the great masters. \$1.00 per dozen, assorted. M. ZARA, Box 4243, Germantown, Pa.

MISCELLANEOUS

CHURCHWOMEN, IN ADVERSITY, WITH small incomes, may join an economic organization, founded to cooperate as a household, under our management. System, developing talents and gifts, with congenial, profitable employment, assured. Inquiry, must give all information, with stamp, for answer. Address H-814, care LIVING CHURCH, Milwaukee, Wis.

FOR SALE: DESIGNS FOR CHURCHLY Holy Week and Easter Cards, and novelties, Church year and Altar flower poems. Reply to Miss EDITH G. TEMPLE, 78 South Main St., Rutland, Vt.

HEARING DEVICE FOR THE DEAF FOR sale very reasonable. Complete outfit listed \$45.00, made by the Williams Articulator Co., will sell for \$20.00 and guarantee to be good as new. Address G-802, care LIVING CHURCH, Milwaukee, Wis.

RETREATS

NEW YORK CITY.—A RETREAT FOR WOMEN will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 17th. Conductor, the Rev. J. O. S. Huntington, Superior O. H. C. Apply to the MOTHER SUPERIOR, Community of St. John Baptist, Holy Cross House, 300 East 4th St., New York City.

THE REV. ALBAN HENRY BAVERSTOCK, of Wimborne, Dorset, England, will conduct the Annual Retreat for the women of the Diocese of Long Island and Greater New York in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Friday, March 23d, from 10 A. M. to 4 P. M. Tickets for luncheon will be forwarded free of charge upon application to the Secretary, St. Andrew's House, 199 Carroll St., Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car and is one block west of Court Street on Carroll Street.

THE REV. ALBAN HENRY BAVERSTOCK, of Wimborne, Dorset, England, will conduct the Annual Retreat for Acolytes, for Greater New York and vicinity, to be held under the auspices of St. Joseph's Sodality in St. Paul's Church, Clinton and Carroll Sts., Brooklyn, on Saturday, March 24th, from 5 P. M. to 9 P. M. Those desiring to attend should notify the CHAPLAIN, St. Andrew's House, 199 Carroll St., Brooklyn, New York.

UNLEAVENED BREAD AND INCENSE

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

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

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

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

HOSPITAL—NEW YORK

ST. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., Sisters of St. John Baptist. October to May 15th. For women recovering from acute illness or for rest. Age limit 60. Private rooms, \$10 and \$20 a week.

SUMMER CAMP FOR BOYS

CLERGYMAN SOLICITS PATRONAGE FOR camp in Jacksons Hole, Wyoming, July and August. Swimming, fishing, hiking, horseback riding, tour of the Yellowstone Park. Educational feature, talks around campfire, on John Colter, discoverer of Yellowstone Park, and other pioneers, told by director who has 35 years' experience in West. Recommended by my Bishop. Illustrated booklet. REV. R. S. STRINGFELLOW, Blackfoot, Idaho.

BOARDING

Atlantic City

SOUTHLAND REMOVED TO 111 SO. BOSTON Ave. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMAN.

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

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

A FEW GUESTS CAN BE ACCOMMODATED with board and sunny rooms at the Episcopal DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Rates, \$15.00 and \$18.00 per week.

New York

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

REAL ESTATE

SUMMER RESORT LOTS IN CANTERBURY Park, Mich., (near Ludington) belonging to an estate which must be closed, will be sold at \$50 and up, for lots 50 x 75 feet on Big Star Lake, if purchased at once.

This property was originally secured for an Episcopal Chautauqua Summer School and Resort, but owing to the death of the leading promoter, these plans have not yet materialized.

Income from above tract has been conveyed in will to a large Episcopal Church in Chicago which profits by the closing of this estate. Address G. A. C. 804 LIVING CHURCH Milwaukee, Wis.

APPEALS

WILL ALTAR GUILDS HAVING MANY duplicate sets of Vestments, Altar hangings, and linens contribute to a small mission church which has very little:—Burses, veils, book-marks, of all colors, except white and gold needed. Address ALTAR GUILD 810, care LIVING CHURCH, Milwaukee, Wis.

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under the Act of Congress. Administered by a representative Board of Trustees of leading business men, clergymen, and bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal title for use in making wills: The Protestant Episcopal Cathedral Foundation of the District of Columbia.

CAUTION

ASSYRIANS—CAUTION is suggested in connection with an Assyrian called SIMON NATHAN or NATHAN SIMON who is said to have been active recently in western Pennsylvania. Information concerning his whereabouts will be received gratefully by the Foreign-born Americans Division of the National Council.

As there are several other Assyrian bishops and priests appealing to the public without proper credentials, it would be well, before assisting any of them, to insist upon verified credentials or upon authorization from this office.

THOMAS BURGESS,
Secretary Foreign-born Americans Division.

W. C. EMHARDT,
Field Director, Foreign-born Americans Division.

THE RECTOR of St. James' Church, Oneonta, N. Y., wishes publicly to state that he has advised no one of his parishioners to appeal for financial aid outside his parish. We have a "poor fund" and are glad to help all worthy cases.
REV. L. CURTIS DENNEY, rector.

MANUAL OF FAMILY PRAYER

AND

NEW CHURCH CALENDAR

Dear to every good Churchman is the thought of a sacred home. Yet many are diffident and awkward about beginning that beautiful and helpful custom of Family Prayer.

This Manual presents a convenient means to establish the practice in a most natural manner. It is simple and adaptable, and meets the frequent needs of family life: Grace at Meals, Church Seasons, Morning and Evening, Children's and Parents', and Special Prayers.

The Calendar is original in its practical adaptation to family use, conveniently arranged, combining Scripture readings in seasonal outline, with spaces left for writing in home anniversaries and Church dates.

Calendar and Manual not sold separately. Sold together for Fifty Cents the set, postpaid.

Published by the Brotherhood of St. Andrew, Church House, 202 S. 19th St., Philadelphia, Pa.

INFORMATION BUREAU



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

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

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

The shortage of merchandise has created a demand for used or rebuilt articles, many of

which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

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

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

Church Services

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week days: 7:30, 10 A. M., 5 P. M.

Church of the Incarnation

Madison Ave. and 35th Street, New York
Rev. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A. M., 4 P. M.; Daily 12:30

St. Peter's Church, Chicago

Belmont Ave. at Broadway
Sunday Services:
7:30, 10:15, 11:00 A. M. and 5:00 P. M.
Daily Services: 7:30 A. M.

Gethsemane Church, Minneapolis

Gethsemane Church, Minneapolis
4th Ave. So. at 9th St.
Rev. DON FRANK FENN, B.D., Rector
Sundays 8-11 A.M. 7:45 P.M.

BOOKS RECEIVED

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

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

St. Mark's Life of Jesus. By Theodore H. Robinson, M.A., (Camb.), D.D., (Lond.), University College, Cardiff. With a Foreword by Prof. James Moffatt, D.D., Litt.D. United Free Church College, Glasgow, author of *The New Testament: A New Translation*, etc. Price \$1.75 net.

Ginn & Co. Boston, Mass.

American Problems. By Frances Morehouse and Sybil Fleming Graham.

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

Common Sense Religion. By Rev. Frank E. Wilson, rector of Christ Church, Eau Claire, Wis., author of *Contrasts in the Character of Christ, What a Churchman Ought to Know*, etc. Price \$1.50.

Religious Foundations. By A. Clutton-Brock, and others. Edited by Rufus M. Jones, LL.D. Price \$1.00.

He Opened to Us the Scriptures. A Study of Christ's Better Way in the Use of Scripture. By Benjamin W. Bacon, D.D., Litt.D. (Oxon.). Price \$1.00.

The Trend of History. Origin of Twentieth Century Problems. By William Kay Wallace. Price \$3.50.

The History of Utopian Thought. By Joyce Oramel Hertzler, Ph.D. Price \$3.00.

An Introduction to the Psychology of Religion. By Robert H. Thouless, M.A., fellow of Corpus Christi College, Cambridge; lecturer in psychology at the University of Manchester. Price \$2.50.

Fleming H. Revell Co. 158 Fifth Ave., New York, N. Y.

The Deity of Christ. An Address delivered at Northfield with Three Supplementary Notes. By Robert E. Speer.

PAMPHLETS

Church Art Commission Diocese of Colorado. Denver, Colo.
Little Churches. 1923.

THE FUNERAL OF THE BISHOP OF MICHIGAN

THE BODY of the late Rt. Rev. Charles David Williams, D.D., Bishop of Michigan, was laid to rest Monday afternoon, Feb. 19th, in Woodlawn Cemetery, Detroit, Mich., after the funeral service in St. Paul's Cathedral. Later, it is intended to place the body in the crypt of the Cathedral, under the high altar.

At the hour of the funeral, 2:30 P. M., the Cathedral, that normally seats 1,500, was filled with 3,000 persons, while great numbers were compelled to stand outside. The Cathedral was draped with purple hangings, and the casket was covered with a purple pall.

The service was taken by bishops. The Psalms were said by the Rt. Rev. David Williams, D.D., Bishop of Huron, Ontario; the lesson was read by the Rt. Rev. D. L. Ferris, D.D., Suffragan Bishop of Western New York; the prayers were taken by the Rt. Rev. J. M. Francis, D.D., Bishop of Indianapolis; the committal was said by the Rt. Rev. W. R. Stearly, D.D., Bishop Coadjutor of Newark; and the benediction was given by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio. At the cemetery prayers were said by the Very Rev. W. L. Rogers, Dean of the Cathedral.

Prior to the funeral service a celebration of the Holy Communion was made in the presence of the body in the Cathedral. The Rev. S. S. Marquis, D.D., formerly Dean, was the celebrant, being assisted by the Rev. W. L. Torrance, epistoler, and the Rev. W. D. Maxon, D.D., gospeller, and by other clergymen. After this service the body laid in state, with a guard of clergy and of Knights Templars.

While the body was lying in state, a group of the clergy and choirmen of the Russian Orthodox Church, in vestments and with incense, came to the Cathedral and chanted over it the Orthodox *ektene* of the dead. The Rev. Seraphin Oblivantsev, of Ford City, Ont., acted as priest, and the Rev. Andrew Sura, of the Orthodox Church of Sts. Peter and Paul, was deacon. This action was taken to honor the Bishop as a promoter of Church unity.

Bishop Williams was greatly interested in the social aspect of the Church and the Gospel. He was president of the Church League for Industrial Democracy, and was very largely interested in the Inter-Church World Movement. In 1921 he accompanied a party of American professors and leaders in economic thought to England, for the purpose of studying the English Labor Movement, and its relation to the Church. He was always eager that the Church be closely allied with labor.

A carefully prepared estimate of Bishop Williams' ministry says:

"From the beginning of his ministry, Bishop Williams, in his preaching, teaching, and public addresses, emphasized the need for the regeneration of society, the ultimate replacement of the present commercial, social, and political system, by a civilization founded on the ethics of the Sermon on the Mount, the principles of true democracy, rather than upon the salvation of the individual soul; in other words, he desired the larger righteousness of society rather than the smaller righteousness of the individual. In his opinion, the Church must ever stand foursquare for equity and justice, even though by so doing it endangers its income by the antagonism of certain wealthy and powerful members. He ever maintained it is the Church's business to mix religion with industry, politics (national and international), economics, and society. He was not by any means a socialist, but rather a

student of, and an authority on, sociology. While he had often been accused by his critics of misstatements due to ignorance of conditions actually existing in modern industrial, commercial, and political life, it is doubtful if there are any public men today in this country who were better informed, or who more carefully analyzed and considered such conditions, than he.

"As a member of the commission of the Inter-Church World Movement to study conditions in the steel industry; as a member of the American Seminar, which studied at first hand, in the summer of 1921, the labor conditions in England and on the continent; and by keeping constantly in touch with the writings of prominent and well-informed leaders in the industrial, economic, and political world, he had a wide knowledge of the subjects which he discussed in sermons and public addresses."

A STUDY OF THE STUDENT AND RELIGION

THE CHURCH'S INQUIRY INTO STUDENT RELIGIOUS LIFE, is the title of a new study of the Student and Religion which has been made by the Rev. Paul Micou on the basis of the work of the Student Inquirers, and has recently been issued from The Book Store, 281 Fourth Ave., New York, at fifty cents. Seven men for the last thirty years, have been patiently and unostentatiously hammering out on the anvil of experience a technique of doing Church work in college.

Mr. Micou, from his semi-annual conferences with them, his visits to them at their work, and their very full letters and reports, has deduced some eighty principles of work with students which he gives at the heads of the chapters. In the discussions which follow he shows how these principles have appeared in the Inquirers' work, and gives frequent references to the reports and letters quoted in the latter half of the book. This second part is the most fascinatingly interesting section of the volume. Here the reader is given an intimate glimpse of the work as it developed day by day and month by month. All the difficulties met are shared by the reader, and as he reads of how they were surmounted, he echoes the sentiment which appears in one quoted letter, "I am quite happy about this".

Not the least helpful feature of the book are the illustrations, especially those of the buildings. Diocesan authorities should study carefully the student architect's idea of a university church, the splendid creation of Cram and Ferguson embodied in Autry House, at Rice Institute, the modest but adequate plans for the church and parish house at Auburn, Ala., the roomy, hospitable residence for the university pastor at Cornell, and the eager faith in the Church's aid manifested in the stone pile on our student center lot at Ames, Iowa.

In the preface is this reference to the Inquirers' conclusions: "Taken together they constitute the first body of tried and tested opinion which our Church has set forth on student work." When these pioneers built their bridges over the rushing streams of college life they were neither hasty nor careless. Others can follow where they have blazed the trail. We believe that a generation hence, when the Church has at last come into her own in the college world, the names of these investigators will be written high, Burroughs, Dallas, Harris, Masterson, McDowell, Randolph, and Taylor.

The English National Assembly Concludes Its Spring Sessions

The London Anglo-Catholic Congress—A Commission of Christian Doctrine—Patronage and Benefices

The Living Church News Bureau }
London, February 9, 1923 }

THE concluding day, Friday, of the National Assembly's spring session was occupied in rapidly clearing off the remaining items of the agenda. The Bishop of London carried his resolution that the Standing Committee be instructed to nominate a Social and Industrial Committee which, among other things, would take the initiative in calling attention to social and industrial matters in which moral issues were involved. Another committee was appointed to consider and report upon the question of pew-rents; it was resolved that the incumbent of every parish be required to read to his congregation the Thirty-nine Articles at least once a year; and the status of communicants and clerical incomes were both considered.

Before the close of the session, the Archbishop of Canterbury announced that the Standing Committee of the House of Laity had fixed Wednesday, April 25th, for a meeting of that House to consider the measure for the revision of the Prayer Book. The House of Bishops will hold their session for the same purpose on Monday, April 16th, and probably on the following day also.

THE LONDON ANGLO-CATHOLIC CONGRESS

The decision to prolong the summer session of the National Assembly to July 13th will, as I have before pointed out, cause it to encroach on the week arranged for the London Anglo-Catholic Congress (July 8-13). But presumably the plans for the Congress are too far advanced to make any alteration in their date. Moreover, that particular week will mark the celebration of the ninetieth anniversary of the Oxford Revival (1833), and this fact makes the choice of time singularly fitting for the holding of an Anglo-Catholic Congress.

The Congress Committee, of which the Bishop of London is president and the Bishop of Zanzibar chairman, has approved of the following program:

Sunday, July 8th.—In the morning High Masses in certain churches, with the intention for a blessing on mission work, and collections for foreign missions. In the evening, Solemn Evensong and devotions before the Blessed Sacrament in certain churches.

Monday, July 9th.—All day (1) continuous intercession before the Blessed Sacrament in many churches, for a blessing on the Anglo-Catholic Movement. (2) A missionary exhibition. Afternoon and evening presentations by the Catholic Play Society of a religious play. At 8 P. M., the annual General Meeting of the Federation of Catholic Priests at Caxton Hall, Westminster.

Tuesday, July 10th.—In the morning, High Masses in twenty London churches, with sermons about the Oxford Movement. In the afternoon and evening, first and second Sessions of the Congress in the Albert Hall.

Wednesday, July 11th.—Third, fourth, and fifth Sessions in the Albert Hall.

Thursday, July 12th.—Sixth, seventh, and final Sessions in the Albert Hall.

Friday, July 13th.—General Communion of Thanksgiving (7 A. M.) in many London churches.

The general subject of the Congress will be The Gospel of God, considered in its three aspects of God Above Us, God With Us, and God In Us. Churches in the United States will, I understand, send many representatives, and will also supply speakers and preachers.

The Bishop of London writes that the Congress program is not of his personal arrangement or choice. His responsibility is, of course, confined to giving an opening address, in which he is free to express his own opinion on the matters to be discussed by others.

A COMMISSION OF CHRISTIAN DOCTRINE

As the outcome of conferences organized by the Bishop of Oxford and other Churchmen, a Commission of Christian Doctrine appointed by the Archbishop of Canterbury and the Archbishop of York will begin to consider, about the middle of April, the nature and grounds of Christian doctrine, with a view to demonstrating the extent of existing agreement within the Church of England, and to investigate how far it is possible to remove or diminish existing differences.

The Bishop of Oxford, and those associated with him in asking for the Commission, made it clear that they did not contemplate authority being given to the Commission to frame either a statement of doctrine which would be binding on the Church or the clergy, or even a statement of doctrine which would *ipso facto* be held to be the official teaching of the Church. After pointing out that the problem was not merely to discover an agreement which already existed, they remarked: "On a number of important questions there is disagreement which is as real as it is disastrous. We would submit with all the emphasis within our power that our present disagreements can only be overcome in any degree by a laborious and systematic effort to reconcile different points of view in a clearer apprehension of those truths of which the different points of view give a partial presentation. We are jealous for liberty of thought, but we are no less desirous that every effort should be made to reconcile disagreements by a closer approach to truth, that this goal should be steadily set before the Church by those in authority, and that those in authority should themselves initiate a more systematic effort in this direction. Valuable and necessary as are informal conferences, in our judgment there is also required a more systematic, laborious, and continued effort than can thus be secured. We are anxious to see the bishops themselves initiate such an effort, because their action would bring before the Church the importance of finding and appreciating the real agreement that lies behind divergencies, and of diminishing as far as possible these divergencies, and would thus do much to create the right atmosphere for the enquiry; but we also desire official action, because such an effort would be so onerous as well as so important that men could only fairly be asked to cooperate in it in response to an authoritative appeal."

PATRONAGE AND BENEFICES

The Convocation of Canterbury will meet next Thursday morning, when a celebration of the Holy Communion at Westminster Abbey will precede the meeting for business in the Church House.

In the Lower House the Archdeacon of Canterbury will move: "(a) That it is desirable for the effective administration of a diocese that the patronage of a large proportion of the more important benefices should be in the hands of the bishop; (b) That legal facilities should be provided whereby the bishop may be enabled, in the interest of the diocese, to effect changes of patronage with the patrons of such benefices; (c) That it is undesirable that the monopoly or excessive share of the patronage of benefices in any area should be in the hands of an incumbent *ex officio*, and that steps should be taken to transfer some of such advowsons to the bishop or other diocesan authority."

The Dean of Salisbury has given notice to move: "That in the interests of the Church and the incumbents themselves, the present tenure of a benefice by an incumbent should be modified"; and Canon Lacey proposes to add the words: "but every man advanced to the priesthood should be secured a maintenance *quamdiu se bene gesserit*."

MR. BARRY LEAVES KNUTSFORD

The Rev. F. R. Barry is resigning the post of principal of the Knutsford Test School, at Easter, and will probably work in the Diocese of Egypt for a year. Mr. Barry was appointed principal of the G.H.Q. Ordination Candidates' Test School at Le Touquete, in December, 1918, and he continued in the same post when the school was demobilized and moved to England in February, 1919. Owing to lack of housing accommodation the old jail at Knutsford was utilized for this purpose. Some six hundred men who passed through the school are now completing their training at the universities and theological colleges, and about forty have been already ordained. These six hundred, under Mr. Barry's leadership, constitute the Knutsford Fellowship. The official school, it will be remembered, was closed by the National Assembly last July for want of funds, but a committee was formed to carry on the school unofficially and on a much smaller scale. Mr. Barry carried out the transition from the old to the new school, which now contains thirty-four men. He will continue his association with the Knutsford Fellowship, and he has accepted a seat on the school council. The Rev. R. V. H. Burne, who joined the original school in France and was the senior member of the staff during the three years at Knutsford, will succeed Mr. Barry as principal.

THE BISHOP OF BIRMINGHAM'S HEALTH

The Bishop of Birmingham's health compels the taking of practical steps to safeguard it. Writing in his diocesan magazine, the Bishop says: "The time has at last come when reiterated proof has been given me that, if I were not to resign, I must rest, I am, therefore, leaving for the Continent, and my return must depend on improvement being sufficient to enable me to face my work again. . . . No doubt I look forward to some time of rest, but I am sure my friends are painfully accurate when they say that I begin very soon to desire to be again in harness." Bishop Hamilton Bayne will deal with episcopal affairs during the Bishop's absence.

GENERAL NEWS NOTES

A fund is being raised to establish a memorial to the late Dr. John Percival, the first headmaster of Clifton College, afterwards, successively, president of Trinity College, Oxford, headmaster of Rugby School, and, from 1895 to 1917, Bishop of Hereford. The memorial will take the form of, or at the least include, some representation of Bishop Percival's features suitable to be placed in the Cathedral Church of Hereford.

The Rev. J. A. V. Magee, for many years vicar of St. Mark's, Hamilton-Terrace, St. John's Wood, London, passed to his rest, at a nursing home, yesterday (the 8th), aged fifty-three. He was the son of Archbishop Magee, for many years Bishop of Peterborough, who died soon after his translation to York as Archbishop. Mr. Magee inherited much of his father's eloquence and intellectual vigor, but ill health undoubtedly prevented him from fulfilling the promise of his earlier years. He was appointed to St. Mark's in 1906, in

succession to the late Canon Duckworth, and resigned only a few months ago.

The eight hundredth anniversary of the priory church of St. Bartholomew the Great, Smithfield, will be celebrated at special services on Sundays, March 11th and 18th. On the 11th, the Bishop of London will preach in the morning, and the Lord Mayor and the Sheriffs will attend in state. The Archdeacon of London (the Ven. E. E. Holmes) will be the evening preacher. On the 18th, Bishop Taylor, Canon of Windsor, will preach in the morning, and the Rev. Dr. Costley-White, headmaster of Westminster School, in the evening.

Having explained the chief proposals in connection with the revision of the Prayer Book, the Rev. C. B. Law, vicar of Cheshunt, was asked at his parochial church meeting why the word "obey" was to be retained for brides in the marriage service. Amid laughter, the vicar replied: "I should call it a triumph of hope over experience." GEORGE PARSONS.

THE NEW PSYCHOLOGY AND RELIGION

Over six hundred students, clergymen, social workers, and many of the leading thinkers in the various professions and callings of Greater Boston, filled Emmanuel Church last Wednesday as they heard the Rev. Elwood Worcester, D.D., give the second in the series of four addresses on *The New Psychology and Religion*. Some people have recently asked "What has become of the Emmanuel Movement?" As this question was recently put to a leading layman in the diocese, not a member of Emmanuel Parish, the layman very earnestly replied, "Nothing has ever happened to the continued effectiveness of this great service which Emmanuel Church is rendering". Then this layman gave me a most personal report. His own child's life had just been tremendously helped through the personal ministrations of Dr. Worcester. It has been the personal service which Dr. Worcester has so generously rendered to thousands of individuals that has kept the Emmanuel Movement's wonderful work being made good publicity stuff. But, as we saw it last Wednesday evening, Dr. Worcester's leadership in the Emmanuel Movement has by no means reached the limit of his power.

A NEW CHURCH FOR THE SWEDES

The Episcopal City Mission of Boston consummated, on Feb. 14th, the purchase of a beautiful stone church known as All Souls' Unitarian Church, in Roxbury, which is to be used by the Swedes for the development of their important work in Boston and suburbs.

The Rev. Dr. Sundelof, who has served this congregation for nearly thirty years, will find in the property acquired much more attractive and suitable accommodations for his large and widely scattered flock. The church has much of that dignity with which the older members of his congregation were, as residents of Sweden, familiar.

The Church Service League held its monthly missionary meeting at Pilgrim Hall, 14 Beacon St., on Wednesday afternoon, Feb. 21st. The meeting was under the auspices of the Church Periodical Club, The Girls' Friendly Society, The Massachusetts Altar Guild, the Guild of St. Barnabas, and the United Thank Offering. Dr. Alfred Johnson gave an address on *The Colored People*.

The Girls' Friendly Society in Massachusetts is cooperating with the National Good-Will Election of the American Committee for Devasted France, and has chosen for its candidate Miss Amelia Bennett, of Lowell. Six thousand votes will send the G.F.S. candidate to France.

NOTABLE WINDOW AT WEST POINT

A MEMORIAL of national importance has just been completed in the north window of the chapel of the Military Academy at West Point, which has been erected by the Association of Graduates of the Academy.

The subject of the window is the Apocalypse, the ultimate victory of Christ and His Church over sin and death. The inscription of the window reads, "To our graduates who died in the World War, proudly their Alma Mater claims her own: May she have sons like these from age to age."

The water color design of the window and full-sized drawings of certain panels, are at present on view at the exhibition of the Architectural League, 215 W. 57th St., New York.

Boston's Lent Marked By Inspiring Addresses

Dr. van Allen's Message—The New Psychology and Religion—A New Building for the Swedes

The Living Church News Bureau }
Boston, February 26, 1923 }

BISHOP Slattery gave the noonday Lenten addresses at the Cathedral last week. His subjects were grouped around some of the great geographical centers made famous by their connection with the life of Jesus, such as Nazareth, the Jordan, and Jerusalem. The large congregations each day were practically unanimous in declaring that these addresses are among the best that have ever been delivered in St. Paul's Cathedral. Happily, through the broadcasting station of a nearby department store, these addresses were broadcasted all over New England, and perhaps to many far-distant points. As one high school senior reported almost word for word one of Bishop Slattery's addresses, which he had heard through his improvised radio receiving outfit, his face glowed and his voice quivered even more than had he been present at the Cathedral and had seen as well as heard the Bishop.

Bishop Slattery has published, in an attractive pamphlet, a list of about one hundred books for Lenten reading. These pamphlets are being distributed by each parish to its members. If the pamphlet is finally received by each communicant in the diocese, it has been estimated that, at least one hundred thousand books will be read by the Diocese of Massachusetts during this season of Lent.

DR. VAN ALLEN'S MESSAGE

In writing in the *Advent Calendar* "How shall we make the most of Lent?", Dr. van Allen has given a most comforting Lenten message. He answers his own question as follows: "By recollectedness. The world is too much with us; we fret, repine, over-weary ourselves, when we should 'rest in the Lord', doing the sweet daily duties gladly, undisturbed, unworried. Most of what we call pleasure is only a spurring of jaded senses. Even

our good works, done under pressure, may sap our inward peace. Lent is the season of true re-creation, when we are enabled to put first things first. But what are 'first things'?

"Worship, self-mastery, kindness, do not these three activities make up the Christian life? Worship involves faith and love: we Christians (all the more as we see the ruin wrought by loss of faith) hold us fast by Jesus, God Incarnate, in whom we believe, whom we love, towards whom our hearts incline. Not by querulous debate, not by fierce denunciation, shall we build ourselves up in our most holy faith; but by worshipping Him whom Jesus reveals. Before the altar is the Christian school of right belief; and we cannot believe aright without loving. But we must wish to 'keep His commandments', and, though they are not grievous and are for our good always, there is something in us which rebels at all law. Sin, we name it. We must overcome sin to be masters of our souls; and that victory is won only by struggle, and by divine aid. Lent is a 'training camp', so to say; and we must have a clear understanding of our task. Study, instructions, meditation, the devout use of the Sacraments, all strengthen our best selves, help us to vanquish the baser man, that disputes sovereignty.

"And the necessary fruit of victory is kindness—love in action. If we cannot reconstruct Europe, convert Asia, lighten Africa, all at once; if indeed, the task of unifying America is beyond us just now; let us, at any rate make our own circles bright, fragrant, radiant, with kind thoughts, kind words, kind deeds, every day. So shall men take knowledge of us, that we have been with Jesus, and seek our company even within the gates of the House of the Lord.

"A good Lent: that is a Lent with Jesus. But a Lent which shall every day remind us that Jesus is King of kings and Lord of lords, to whom all power is given in Heaven and on earth. That means Missions, witnessing for Him in all lands. That means the offering of our wealth, as His Church requires it. A Lent of giving and of serving; are you ready and willing?"

Bishop Speaks Significantly On the Content of the Ordinal

Catholic Guidance at St. Mark's—
Dr. Parks on Modern Civilization
—Jewish and Christian Leaders
Confer

The Living Church News Bureau }
New York, February 24, 1923 }

THE CLERGY of the diocese spent a most helpful Quiet Day at the Cathedral on Monday, Feb. 19th, conducted by the Bishop and at his invitation. The utmost informality marked the whole proceedings and rendered them all the more impressive. At 11:30 the Bishop met the assembled clergy in the Chapel of St. James. The hymns were sung without accompaniment, heartily and devoutly. After a period of prayer led by the Bishop, he made an address of a searching, spiritual nature, founding his remarks upon the first paragraph of the Exhortation in the Ordinal, wherein is stated the three-fold obligation of a priest in the Church of God: to be a Messenger, a Watchman, and a Steward of the Lord. The Bishop spoke of the triple responsibility: as a priest, a pastor, and a preacher. As a priest, the clergyman was to be a witness to the truth as it has been revealed by Jesus Christ and recorded in His Gospel. The best witness is one who has grown up in the truth to the stature of the fulness of Him who is the Truth. As a pastor, the clergyman was to watch for souls and to feed them with the Bread of Life. As a preacher, the clergyman was to expound the Word of God, not his opinions. The Bishop urged his clergy to use diligence in the reading of the Scriptures devotionally, and to seek the social contacts of real life, which Phillips Brooks used to say were valuable "means of grace". They should take time to prepare their sermons and not trust to the inspiration of the moment nor rely on any natural facility of utterance.

After luncheon in the Undercroft the Bishop presided at an informal conference on The Work of the Ministry: Its Opportunities, Its Joys, Its Responsibilities. Brief, helpful addresses were made by Bishops Shipman and Lloyd, by the Rev. Dr. Van de Water, the Rev. Dr. Henry Mottet, the Rev. Eliot White, the Rev. Fr. Huntington, Dean Robbins, the Rev. Dr. S. P. Delany, the Rev. Montague Geer, and others. The suggestions were all *ad clerum* and aimed at the development of a more faithful and fruitful exercise of the three-fold obligations of the priesthood, of which the Bishop had reminded them earlier in the day.

CATHOLIC GUIDANCE AT ST. MARK'S

The Rev. Leslie Watson Fearn, founder and leader of the Church Mystical Union of England, is conducting a Lenten mission at St. Mark's-in-the-Bouwerie. Dr. Guthrie, the rector, asserts that this is "exactly what was needed at St. Mark's" as a substitute for the "many more or less spectacular precious experiences" that have made this old down-town Church widely known of late. It now seeks what Dr. Guthrie calls "Catholic guidance", in order to get out of "the hazes and mazes" of its previous programs. The Rev. Mr. Fearn will be at St. Mark's until Passion Sunday, March 18th, preaching every Sunday morning, and on Thursday evenings. He will also conduct group meetings for men and for women.

DR. PARKS ON MODERN CIVILIZATION

The Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church, preached a most significant sermon to his morning congregation on Sunday, Feb. 18th, on Living by Bread Alone—Thousands of Souls Lost Every Year in the Experiment. Dr. Parks charged that our modern civilization, on its material side, was a failure, despite its marvelous achievements. It "runs after production", he said, "but forgets the producer; adds up money but forgets to add up men. Those who control our civilization are sincere, mean well, but have never realized that they are wronging others. They have never thought their duty through. What America needs is some one to wake these men up. They are often among the most devout, give to missions, maintain hospitals, pray fervently to God to relieve the poor whom they themselves have oppressed." Dr. Parks reviewed the substitutes for the present industrial order: Socialism, Communism, and Sovietism, but did not deem it the duty of the Church to recommend any one system of civilization. He declared that there was, however, no writer of any prominence or influence who believes in either the righteousness or performance of the present industrial order.

JEWISH AND CHRISTIAN LEADERS CONFER

It is refreshing to turn from controversial dialectics to constructive planning for the promotion of the Kingdom of God. Most appropriate was it that the first week of Lent should be devoted to a consideration of such a topic as The Need and Possibilities of Sympathy and Coöperation between Evangelical and Jewish Believers in the Fatherhood of God and Brotherhood of Men, for the Welfare of New York. Such was the subject of the second luncheon-conference promoted by the Clergy Club of New York, held Tuesday afternoon, Feb. 20th.

The Rev. Dr. Milo H. Gates, vicar of the chapel of the Intercession, and president of the Club, was prevented from presiding, and his place was filled by the Rev. Dr. Walter Laidlaw, its registrar and secretary. The appointed speakers were Rabbi Samuel Schulman, D.D., of Temple Beth-El. Rabbi C. H. Levy, D.D., editor of *The Jewish Tribune*, Bishop Luther B. Wilson, D.D., LL.D., resident bishop of the Methodist Episcopal Church, the Rev. Henry A. Atkinson, D.D., secretary of the Church Peace Union, and the Rev. Henry Mottet, D.D., rector of the Church of the Holy Communion.

Dr. Laidlaw spoke of Locke's plea for religious toleration, and this was the keynote of the other speeches, although all the speakers pleaded for much more than that: for the banishment of intolerance, and its replacement by an intelligent, understanding sympathy.

Rabbi Schulman upheld the importance of religious dogma and doctrine as the only foundations upon which a vital faith could be reared. He gloried in his Jewish birth and faith and resented the racial and religious prejudice which still affected the Jew, even in America. He pleaded for a juster judgment on the Jew simply as a man and a citizen, as the only logical outcome of the American theory of religious equality and freedom which, he said, was unsurpassed in all the world.

Rabbi Levy urged coöperation on the

basis of mutual good-will as the only possible solution for the problems of the present which, unsolved, menaced our civilization and institutions. What was most needed was a return to the simple moralities common to Judaism and Christianity, and which both must unite to secure or acknowledge the failure of all religion.

The Rev. Dr. Mottet recalled the fact that Dr. Muhlenberg, the founder of the Church of the Holy Communion, had been the pioneer in the free and open church movement in America; that his church was open all day every day, was a free church, and that it was in deed and in truth "a House of Prayer for all people". He went on to say that he was working towards the realization of his dream of years: to open his church at any convenient hour that might be chosen by his Jewish brethren, and give them the free use of it for devotional purposes. He also said that his parish was looking after some of the 2,000 Japanese Buddhists in the city, and he had hopes that they too, some day, might use his church for their worship.

The Church Club deserves much credit for initiating and continuing these most useful and helpful group meetings. They have already done much to bring Jewish and Christian leaders together, to make them acquainted with one another and with the great common task awaiting their united efforts in this great cosmopolitan city.

GENERAL NEWS NOTES

The Very Rev. J. H. Randolph Ray, Dean of St. Matthew's Cathedral, Dallas, Texas, has been appointed vicar of the Church of the Transfiguration. For quite some time the venerable rector, the Rev. Dr. George H. Houghton, has been in failing health, and has had to be absent from the parish for months at a time. Last winter, the Rev. Dwight F. Cameron, formerly rector of St. Michael and All Angels, Anniston, Ala., was in charge.

The Rev. H. R. L. Shepherd, vicar of St. Martin's-in-the-Fields, London, who has been visiting preacher at St. George's, Stuyvesant Square, has been compelled to abandon his projected mission in that parish this Lent by sudden illness. His place as missionary will be taken by the Rev. William T. Walsh, rector of St. Luke's, Convent Ave.

Mr. Hilaire Belloc, an English writer and ardent Roman Catholic, signaled his arrival in New York on Feb. 19th, by a statement to the effect that "The greatest peril to civilization is a decline in dogmatic religion."

The Hon. Bird S. Coles, Commissioner of Public Welfare, made the address at the Washington's Birthday Service held in the Church of the Holy Communion. It was in this parish that the religious observance of the day was inaugurated years ago. The offering was for the Near East Relief.

Over 100 men and boys from the New York Chapters of the Brotherhood of St. Andrew made their annual Washington's Birthday corporate communion at the Cathedral at 9 A.M. Bishop Manning was the celebrant at the service, assisted by Dean Robbins and the Rev. H. P. Veazie, which was held in St. James' chapel, and afterwards addressed the members informally on the significance of the memorial celebration and of their obligations as Churchmen and as Brotherhood men.

The Dean of Windsor, the Very Rev. Albert Victor Baillie, C.V.O., will address the Church Club on Friday evening, Mar. 9th, and show his beautiful lantern slides of Windsor Castle and St. George's chapel.

The dean sails for home on the following day.

The Rev. Professor F. J. Foakes-Jackson, of the Union Seminary, will give four lectures during Lent to the members of the Church Club and their friends on the Saturdays in March: 3d, 10th, 17th, and 24th. His general subject is: The Layman's Part in the Church throughout the Ages. The lecture on March 3d, is on What is a Layman.

The Diocesan Council of the Church Service League of New York held a meeting on Tuesday afternoon, Feb. 20th, at St. James' Church, 71st St., at which the principal address was made by Mrs. Arthur S. Phelps, of the New Jersey Diocesan League. Her subject was: Development of the Church Service League in the Parish.

FREDERIC B. HODGINS.

DEATH OF THE REV. GEORGE CLINTON TANNER, D.D.

THE VENERABLE Dr. G. C. Tanner, senior presbyter of the Diocese of Minnesota, died in Minneapolis, Minn., Feb. 13th, at the home of his son, Samuel Seabury Tanner. He was in his ninetieth year.

He was born in West Greenwich, R. I., Jan. 21, 1834, son of Joseph and Amy Kinne Gates Tanner. He studied at Brown University, with the purpose to fit himself for teaching, graduating with honors in 1857. He was a member of Theta Delta Chi, and Phi Beta Kappa.

The same year, he married Emma Campbell, of Voluntown, Conn., and removed to Minnesota. In 1858 he began his long connection with the educational institutions in Faribault. He taught for nine years in the Faribault Episcopal Institute, which was afterwards known as the Bishop Seabury Mission, and from which both Seabury Divinity School and Shattuck Military Schools were to grow.

In 1860 he was ordered deacon by Bishop Whipple, and two years later advanced to the priesthood. In 1867, because of his health, he removed to Owatonna, where for twenty years he was rector of St. Paul's Church, for fifteen years of this period being also superintendent of schools in Steele County. In 1887 he returned to Faribault, and for twenty-two years was director of studies in Shattuck Military School. In 1909, he became professor of liturgics and Greek in Seabury Divinity School, being made professor emeritus in 1918, but continuing to assist in the work till 1920, when he removed to Minneapolis.

Among other offices which he held was that of Trustee of St. Mary's Hall, 1890-1910, and Trustee for many years of Breck School, which owed its origin to his suggestion. In 1894, the Seabury Divinity School conferred upon him the degree of Doctor of Sacred Theology.

He leaves two sons and one daughter, his wife and three children having died during his lifetime. The funeral was held from St. Paul's Church, Owatonna, Feb. 16th, and was conducted by Bishop McElwain, assisted by several of the clergy of the diocese.

SOUTHERN OHIO HEADQUARTERS

THE headquarters of the Diocese of Southern Ohio has been moved from High St. to 277 Ontario Bldg., Long St., Columbus, Ohio. The Rt. Rev. Theodore I. Reese, D.D., the Rev. B. H. Reinheimer, executive secretary, and Archdeacon Dodshon should be addressed there.

Church of Noted Rectors

Celebrates Centennial

Americanization Group Meetings— A Day of Intercession—Lenten Services at the Garrick

The Living Church News Bureau }
Philadelphia, February 24, 1923 }

OLD St. Stephen's Church, Tenth St. above Chestnut, will begin the celebration of its centennial on Feb. 24th. St. Stephen's has always occupied an important place in the Church life of the city, not only because of the prominent part it has played in the life of the diocese during the last century, but also on account of the large number of noted men who have been its rectors. For some time after its erection it was regarded as one of the largest buildings in what was then the western section of the city. Now it is in the heart of the business section, where it has ministered to business people and shoppers by means of noon-day services. For many years the Lenten services under the auspices of the Brotherhood of St. Andrew were held in St. Stephen's. The corner-stone of the church was laid on May 30, 1822 by Bishop White, and the church was consecrated on February 27, 1823 by Bishop White, assisted by Bishop Hobart of New York, who preached the sermon.

The first rector was the Rev. James Montgomery, who, after a rectorate of eleven years, died, and was succeeded by the Rev. H. W. Ducachet. The Rev. William Rudder, who had been assistant minister for several years' succeeded Dr. Ducachet in 1865, and was in turn followed, in 1880, by the Rev. S. D. McConnell, D.D. who resigned in 1896 on account of ill-health. The next rector was the Rev. Elwood Worcester, who is now rector of Emmanuel Church, Boston. The Rev. Carl E. Grammer, D.D., became rector in 1905.

The parish has been the recipient of many valuable memorial gifts, including a magnificent Italian marble group, The Angel of the Resurrection, in memory of the three children of Mr. Edward Burd. Mrs. Burd presented a full chime of bells, which still ring out the tunes of hymns above the din of traffic. In 1859, Mrs. Burd gave a font, sculptured in Italy by Steinhäuser, representing three angels bearing the emblems of the passion, and supporting by their wings a marble bowl. Another gift to the church was the Burd Orphan Asylum, erected at Sixty-ninth and Market Sts., at a cost of \$175,000, with an endowment of \$500,000. This school has recently been moved to Forty-third St. and Baltimore Ave.

The religious services connected with the centennial celebration will be held on Feb. 25th, in which a number of prominent clergymen will participate. The music rendered will include compositions by deceased members of the parish. In the evening there will be a musical service including the works of the late Dr. David Wood, the blind composer, who for many years was organist of St. Stephen's.

On Monday evening, addresses will be given by Roland S. Morris and James H. Penniman.

AMERICANIZATION GROUP MEETINGS

Group meetings for the study of Americanization and the responsibility of the Church towards the immigrant and the

foreign-born will be held in forty-three parishes in Philadelphia and other parts of the Diocese of Pennsylvania during the coming week, and will be continued throughout each week until the end of the Lenten season.

These meetings bear a close relationship to the Americanization movement recently inaugurated by the Philadelphia Chamber of Commerce when that body adopted the slogan, "Our city 100 per cent American". To that slogan the leaders of the Americanization campaign within the Episcopal Church have added, "Our diocese 100 per cent Christian".

Mrs. Adeline Avery Pilsbry, of Bala, wife of Dr. H. A. Pilsbry, of the Council of the Academy of Natural Sciences, is in charge of the group meetings. Mrs. Pilsbry is diocesan secretary of the Education Department of the Woman's Auxiliary of the Diocese. The Rev. N. B. Groton, rector of St. Thomas' Church, Whitmarsh, is also associated in the work.

A DAY OF INTERCESSION

A day of corporate intercession for the Church, for our Country, and for the world has been arranged for Tuesday of next week in St. Mark's Church. Addresses will be made by the Rev. Charles S. Lewis, Canon of Christ Pro-Cathedral, Trenton, N. J.

Issuing the call for the observance of the day, Bishop Garland says: "Among our manifold divisions, the word of God still proclaims 'One Lord, one Faith, one Baptism' and unto everyone who confesses the faith, 'Grace, according to the measure of the gift of Christ'. We thank God for a clear conception of our privilege and of our duty to pray for the unity of Christendom.

"In perfect faith let us lift up our hearts and ask God to pardon our shortcomings and our offences, through Jesus Christ our Lord, to pour His grace into our lives and use them for the advancement of His Kingdom and a blessing to all mankind.

"May we be led through the appealing power of intercession to bring forth the fruits of the Spirit; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"Let us on this day of corporate intercession, and throughout the Lenten season, think more deeply, meditate more frequently, and pray more earnestly for the fellowship of the Spirit, and that God's benediction may be poured out upon His waiting Church."

LENTE SERVICES AT THE GARRICK

The speakers at the noon-day services in the Garrick Theater, during the remainder of Lent are arranged as follows: Feb. 26th to Mar. 2d, the Rev. H. P. Almon Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore; Mar. 3d, the Rev. Perry G. M. Austin, rector of St. Luke's, Kensington; Mar. 5th to 9th, the Rev. Samuel S. Marquis, D.D., rector of St. Joseph's Church, Detroit; Mar. 10th, the Rev. Charles E. Tukey, D.D., rector of St. John's Church, Lansdowne.

Bishop Fiske will speak each day from March 12th to 16th, followed the next week by Bishop Woodcock from Monday to Friday, Mar. 19th to 23d. On Mar. 24th, the Rev. Andrew H. Haughey, chaplain of the Brotherhood will be the speaker.

In Holy Week, Bishop Darst is the speaker from Monday to Good Friday, and the closing service will be conducted by the Rev. F. M. Taitt, D.D., rector of St. Paul's Church, Chester, Pa.

HEBREW CHRISTIAN SYNAGOGUE

This afternoon, the Hebrew Christian Synagogue is observing its first anniversary, with special services at which addresses will be made by Max I. Reich, President of the Hebrew Christian Alliance of America, the Rev. D. J. Newgertz of Montreal, Harry G. Greenberg, of Long Island, and the Rev. L. N. Caley, D.D., Chairman for Jewish Work in the Diocese.

Bishop Garland will preside, and the priest in charge, the Rev. John L. Zacker, will report on the year's work.

Great progress has been made by this venture of faith, and the influence of the work is far-reaching.

Arrangements are being made to add to the staff of workers Miss May Ormsby, one of the graduating class of the Church Training and Deaconess House.

GENERAL NEWS NOTES

On Saturday afternoons commencing today and continuing for five successive Saturdays, the Rev. John Mockridge, D.D., will deliver a course of lectures in St. James' Church, of which he is rector. The subjects of the lectures are Twentieth Century Religion, Can a Man Know God? The Divinity of Jesus Christ, The Spirit and the Spirits, and The Virgin Birth of Jesus.

The Rt. Rev. Hugh L. Burleson, D.D., Missionary Bishop of South Dakota, is expected to address the Indian Hope Committee of the Woman's Auxiliary at the regular meeting in the Church House on Wednesday morning.

Dr. John W. Wood, Executive Secretary of the National Council will speak on Sunday morning in St. Michael's Church, Germantown, on The Story of Japan.

Miss Maude Royden is coming to Philadelphia next month under the auspices of the Young Women's Christian Association, and will speak in the Metropolitan Opera House on March 16th.

The winter meeting and conference for rectors, superintendents, and teachers of the West Philadelphia Branch of the Sunday school Association will be held on the evening of Mar. 15th, in the chapel of the Mediator.

The topic for discussion is Home and School, and the speakers expected are Mr. William Henry Welsh, Director of the Department of Superintendents, Board of Public Education, Mr. Warren Hires Turner, Church of the Good Samaritan, Paoli, and the Rev. Andrew H. Haughey, rector of St. Mary's Church, Ardmore.

Mr. James Flood, Jr., for many years associated with George W. Jacobs & Co., booksellers and publishers, died last week after a brief illness. Mr. Flood was a prominent Churchman, and a member of the Brotherhood of St. Andrew, connected with Holy Apostles' Church. He was one of the best known laymen of the Diocese.

BISHOP DEMBY'S WORK

DURING the past year, the Rt. Rev. E. T. Demby D.D., Suffragan Bishop of Arkansas, secured for the Diocese of Arkansas two earnest priests and has ordained a third for the colored work. He has also started an endowment fund for the Episcopate, and urges people, especially in their wills, to remember this important work for the colored people.

Dean Baillie Pleads for English Speaking Friendship

Serbian Bishop to Live in Chicago —Lenten Noonday Services— William J. Bryson Retires

The Living Church News Bureau }
Chicago, February 26, 1923 }

A MOST welcome visitor to Chicago last week was the Very Rev. A. V. Baillie, C.V.O., dean of the royal chapel, St. George's, Windsor. Like that of Miss Royden, Dean Baillie's mission is to ask for a better understanding between English speaking people and through them a better understanding among the nations. Dean Baillie preached at St. Chrysostom's Church on Sunday morning, Feb. 18th, and at the Sunday Evening Club at Orchestra Hall. There the large auditorium was filled and the Dean was given a most enthusiastic reception. He said that he had come to speak not from a political point of view but from a Christian point of view, and to reiterate that love is the great condition of living and understanding. "Today", he said, "we are inheriting the fruits of the Great War, and it will take a generation before we acquire a new conception of things. The law of love is the great solvent, and belongs not only to individuals, but to communities. The law of love must be applied between the nations, and must be worked out slowly, as between married persons. This process means much patience, forbearance, and mental discipline. The call to the nations should begin with the English speaking people. Our common language, speaking tonight in the hymns we sing, in the prayers we say, and in the Bible we read, is a great means by which we English speaking people better learn to understand each other. By the application, too, of the law of love we learn better to understand other nations." The Dean said that his mother had taught him, as a boy, always to look for the good in everybody. He had made this a rule of his life, and had found it the greatest road to happiness in his varied experiences in a ministry of more than forty years. During that time he had discovered infinite possibilities for good in all kinds of individuals; and he said that we too would find such things if we looked for them among the nations. "Any fool can see faults in his neighbor, but it takes a noble man to see the better things in his fellows." He referred pathetically to the vast devastated areas in England, not alone those caused by the War, but those existing today because of unemployment, and the resulting curse of idleness which wounds an Englishman's self-respect. "In these sad times we come to you not to ask help but to ask for sympathy, because sympathy is the great power in carrying through the difficulties of life."

Dean Baillie also addressed the clergy at a meeting of The Round Table, on Monday, Feb. 19th, when Bishop Burleson and the Rev. Dr. J. D. MacLauchlan also spoke.

SERBIAN BISHOP TO LIVE IN CHICAGO

Because of the present cordial relations existing between the Anglican Church and the Eastern Orthodox Church, it is of special interest not only to Churchmen in Chicago, but throughout the whole country to learn that the Rt. Rev. Archimandrite Mardary, administrator of the Serbian Eastern Orthodox diocese in the United

States of America and Canada, has taken up his residence in Chicago, at 1905 Fowler St., and will at once proceed to organize congregations throughout his territory. He hopes to organize fifty new congregations throughout his territory, in addition to those already organized, and establish other branches of work. Bishop Mardary is the only Serbian bishop in this country. He was formerly in Russia, and because of his outspoken denunciation of the former czar and the monk Rasputin, was banished to Serbia. He was restored to the Church under Kerensky.

Because of the low rate of exchange in his native land, the Bishop appeals to all citizens who wish to see the Serbians religiously cared for in America, to assist him in his mission. He says he wishes his people here to become true Americans, learning the English language and supporting American institutions.

LENTEN NOONDAY SERVICES

The Lenten noonday services have begun well, the Garrick Theater having been well filled since Ash Wednesday. The churches of the Chicago Federation are also holding a series of services at the Olympic Theater beginning on Monday noon, Feb. 29th, when the Rev. S. D. Gordon, the well known preacher and author of *Quiet Talks* will speak. Mr. Gordon will continue to conduct these services and preach until Easter.

Bishop Wise, of Kansas, who took the mid-day services for the first week of Lent, had also many other appointments. On Saturday afternoon, Feb. 20th, he spoke on current events, to a large gathering at the University Club. The Bishop made special reference to the necessity of a just child labor law. "If we are going to establish the kind of democracy our boys fought for in France", he said, "we cannot expect to do it by the exploitation of child life. A child labor amendment such as that now under consideration, is of vital importance to the nation." Bishop Wise preached at the Church of the Atonement, Edgewater, on the morning of Sunday, Feb. 18th, and at the service held by the Sunday Evening Club, at Orchestra Hall.

Bishop Du Moulin who has many friends in Chicago, where he spent his early ministry before going to Cleveland, was the noonday preacher for the week of Feb. 19th to the 24th. In his addresses he made an analysis of present conditions of the world, and emphasized the need for the application of the Christian religion to heal the wounds of mankind and to rebuild society. Bishop DuMoulin, like Bishop Wise, had preaching engagements daily in Chicago parishes.

WILLIAM J. BRYSON RETIRES FROM ACTIVE SERVICE

It is with great regret that the Church people of this diocese, especially those who know and who are interested in St. Luke's Hospital, have heard of the resignation of Mr. William J. Bryson from the presidency of the Board of Trustees of St. Luke's, which office he had held since the opening of the Smith Memorial Building in 1908. During the term of his office the Kirkwood Building with accommodation for 100 patients was erected as part of a general scheme for a new building on the Indiana frontage, and the work of the hospital has grown in all its departments. The following resolution was recently

passed at a meeting of the Board of Trustees:

"For fifteen years, Mr. William J. Bryson has acted as president of the Board of Trustees of St. Luke's Hospital. He was first elected to that office in June, 1908, in succession to the late Leslie Carter and each year since has been chosen unanimously to guide the destinies of the institution. Mr. Bryson's reputation for conspicuous honesty and unswerving loyalty in his devotion to principles and duty in the discharge of responsibility have made him an outstanding man in the community and have given him the success he has won in his administration. Immediately upon his election as president of the Board, he brought to the Hospital a warm personal interest and generous support which reached every corner of the institution from the office to the place of humblest service. In the Training School for Nurses, that most important arm of hospital service, his popularity proves his sympathetic interest and watchful concern for the safety, comfort, and happiness of those devoted young women, and his efforts, personal and otherwise, in keeping up the spirit and efficiency to the highest standard. To all the employees of the other departments, he is personally known through his contact with them in their work and by his presence and spirit of good fellowship at their annual gatherings.

"Through that most critical period to the Hospital following the great war, he rendered most effective service in guiding the Hospital through its difficulties.

"For years Mr. Bryson has urged the great project of a new hospital building and a new home for nurses, and it is for fear that his present state of health and strength might not enable him to do his full part in the immediate beginning and accomplishment of that great work that he has resigned from the Presidency of the Board. In his letter of resignation, like the loyal soldier, ever true to the cause he serves, he states that 'for the good of the service' he feels he must give place.

"In the same spirit in which it was tendered, and to conserve Mr. Bryson's health, the resignation was accepted.

"He had fought a good fight; he had kept the faith."

"In appreciation of Mr. William J. Bryson's many years of splendid service, and to preserve his close association with the Hospital, the Trustees of St. Luke's Hospital have voted unanimously to make him honorary President of the Board.

"May length of days, and long life, and peace, be added unto him."

Mr. Bryson was president from the time the Smith Memorial was opened in 1908. During his term of office the Kirkwood Building with accommodations for 100 patients was erected as a part of a general scheme for a new building on the Indiana Ave. frontage, and the work of the Hospital has grown in all its Departments. He has always been most generous to the clergy when ill at St. Luke's Hospital.

At a meeting of the Board, held Jan. 30th, Mr. John A. Spoor, who had served many years as First Vice-president, was elected President.

As is intimated in the resolution with regard to Mr. Bryson, the Hospital is about to launch a campaign to secure \$2,500,000, or more, to erect a new building for low pay and free patients. This is being carried out quietly with the intention of making a widespread public appeal after a substantial portion of the desired sum has been subscribed.

MRS. KOLKEBECK'S FUNERAL

Mrs. Josephine Kolkebeck, who was killed in a motor accident, Feb. 3d, in which her son, the Rev. A. D. Kolkebeck was seriously injured, was buried from

the Church of the Holy Apostles, Feb. 7th, by the priest in charge, assisted by the Rev. Messrs. Fleming, Pond, and Crosby. The interment was in St. Bartholomew's Cemetery. H. B. GWYN.

Bishop Gailor Preaches at Washington's Birthday Service

The Capital's Observance of Lent —General News Notes

The Living Church News Bureau }
Washington, D.C., February 21, 1923 }

HERE was a wide reference to our great first President and brother Churchman, George Washington, throughout the various religious bodies on the Sunday preceding his birthday.

The Sons of the Revolution, through their Chaplain, the Rev. Dr. Thomas E. Green, held what was probably the most interesting service of the day, and the most representative one, at St. John's Church, Lafayette Square. The order of service was one prepared by the late Dr. Randolph H. McKim, sometime chaplain of the Sons of the Revolution, D. C., and set forth for this purpose with the approval of the Rt. Rev. the Bishop of Washington. Dr. Green was assisted by the Rev. Robert Talbot, D.D., rector of St. Paul's Church, the Rev. E. S. Dunlap, of St. John's Church, and the Rev. David Ransom Covell, of Trinity. Bishop Gailor was the preacher, and with him in the sanctuary was the Rt. Rev. J. F. Sweeney, D.D., Bishop of Toronto.

The President of the United States was present, as were also the following representatives of the Diplomatic Corps: the Brazilian Ambassador and Mme. de Alencar, the Peruvian Ambassador and Senora Pezet, the Bolivian Minister and Senora Ballivia, the Nicaraguan Minister and Senora Chamorro, the Minister of Panama and Senora Alfaro, the Minister of the Serbs, Crovats, and Slovenes, and Mrs. Pavichich, the Venezuelan Minister and Senora Arcaya, the Charge d'Affaires of Latvia and Mrs. Seya, and the Councilor of the Polish Legation and Mrs. Kwapiszewski. The commemoration was recited by Brig. Gen. George Richards, U.S.M.C., President of the Society. This commemoration covered the lives of the deceased members, including the services of their revolutionary ancestors.

Bishop Gailor's sermon was a splendid one, all too brief, and listened to with appreciation, marked interest, and benefit. The Bishop declared that despite accusations against the American people, a national spirit is awakening which must be made a blessing to the country and the world at large. He urged that the nation be a consecrated servant and benefactor of all mankind.

In speaking of the American principles of Freedom of the Individual and Supremacy of the Law, Bishop Gailor said, in part:

"We can hardly be said to have succeeded in realizing either of these traditions. On the contrary, we are all painfully aware of a sad lack of reverence for law, and this condition is not improved by groups of people who organize themselves into bands of regulators to enforce the laws they favor.

"We have forgotten that liberty is an earned degree and involves a solemn responsibility. What I mean is that free-

dom cannot be conferred on a people by mere legislative enactment. It has to be won by men who have shown the capacity to exercise it and the task of the statesman today is to keep a free people from forgetting the discipline, the self-restraint, by which freedom has been earned.

"But the safeguard of liberty is the sense of the obligation of service. That also is the redemption of democracy, which may be a very noble and splendid thing if exercised by people who have a profound conviction of the obligation to public service. And this means fellowship. This means freedom from blind partisanship and the willingness to know and understand the other man's point of view.

"And today we are all sharing in the great awakening of the public conscience, which says that business and politics and society must be made moral. So the state is interfering with individual liberty, so-called. It repudiates the notion that free government means the right of the strong man and wicked man to take advantage of and despoil the weak man under the forces of law."

In speaking of George Washington, Bishop Gailor said:

"No nation in the world perhaps owes its existence so preëminently to the courage and devotion of one man as does the United States; and certainly no nation can boast of a founder whose personal and public character has so splendidly sustained the criticisms of four generations.

"His first legacy to his countrymen was his religious faith. In his Farewell Address he declared his firm conviction that the stability of the republic would depend upon the maintenance of the moral standards, and said: 'Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.'

"His second legacy was his belief in the national idea. As a prophetic statesman, he saw the heterogeneous elements of our population welded into one mighty whole, and, as a recent critic says, 'he dared to use the word nation and to advocate the national idea long before nine-tenths of the people saw that they were bound to become a nation, or desired to be one.'

"Today the dream of Washington has been fulfilled and all Americans are responding with gladness to the privilege and responsibility of the national life."

The customary super-emotionalism that appears to actuate a certain type of so-called reformers, has appeared in this connection. The Associated Press quotes one such as attacking Bishop Gailor for the phrase in his sermon, "Reformers and law breakers seem to be in a conspiracy to bring the law into disrepute". In Washington we see many instances of the harm that troublesome, self-appointed "uplifters" bring to the very causes they claim to assist. If all had the sane, well-balanced attitude of the Bishop, who is the President of our National Council, the

cause of righteousness in legislation and other channels would be much further advanced.

THE CAPITAL'S OBSERVANCE OF LENT

Very quietly indeed Washington has slipped into the penitential season of Lent, and the multiplied services attendant thereon. The Rev. Thomas W. Cook, rector of the Church of the Ascension, has arranged a series of Lenten lectures on Early Church History, to be delivered on Wednesday and Friday evenings.

The Rev. Thom Williamson, Jr., is giving Sunday night informal addresses on The Fundamentals of the Christian Faith, and has arranged for special preachers each Wednesday night during Lent.

Great Books as Interpreters of Truth, is the theme of a special series of lectures which the Rev. Dr. James Edward Freeman, rector of the Epiphany, will preach on Sunday nights during Lent, at Epiphany. There will be Tuesday and Friday afternoon services in addition to the daily services at noon, with special speakers.

The Rev. Dr. C. Ernest Smith is to deliver a Lenten course of sermons on The Old Faith and Evolution, with the following topics: Evolution in the Realm of Human Activity, In the Realm of Religious Knowledge, In the Realm of Nature, Evolution's Impassable Chasms, Evolution and Man, and Evolution and Christianity. The night of Feb. 18th, Dr. Smith conducted a question box, answering questions on such matters as The Case of Dr. Grant, The Ordination of Women to the Priesthood, The Canonization of St. Patrick and Other Saints of the Old British Church.

On Feb. 19th, the first of the series of mid-day Lenten services, held at Keith's Theater by the Laymen's Service Association and cooperating churches, took place.

GENERAL NEWS NOTES

The Local Assembly of the Junior Brotherhood of St. Andrew was addressed the night of Sunday, February 18th, by the Rev. J. J. Dimon, rector of St. Andrew's Church, where the service was held. For the past two years, such services have been held in the neighborhood of Washington's Birthday, with the idea of interesting college and high school boys in the Christian ministry as a profession. The Rev. Mr. Dimon dealt with this topic in his address.

The Sunday School Institute of the Diocese had its February meeting in Epiphany parish hall the night of Feb. 20th. The feature of the evening was a five-reel motion picture of the Story of Abraham. The picture is the product of the Sacred Films Corporation of Los Angeles, and was shown with the intention that the clergy and Sunday school workers have an ocular demonstration of the value of motion pictures in religious institutions.

In response to an attractive invitation sent out by the Washington Committee of the National Cathedral Association, through its Secretary, Dr. Wm. C. Rives, there was an interested gathering at the winter meeting of the Committee held the afternoon of Monday, Feb. 19th. The Rev. Dr. James E. Freeman, Canon of Washington, was the speaker.

The night of Sunday, Feb. 11th, the Girls' Friendly Society of the Nativity and Resurrection chapels, held its annual admission service. The entire membership assembled in the parish house, and marched into the Church, almost 100 strong, behind the choir and clergy. The chaplain, the Rev. Enoch M. Thompson, was presented by the branch secretary, Mrs. H. W. Pote, and he, in turn, received

one honorary associate, one working associate, and thirteen girls. The Rev. Mr. Small preached the sermon.

ENCOURAGING REPORTS IN COLORADO

THERE WAS LITTLE that was uncommon, but much that was encouraging, in the reports heard by the council of the Diocese of Colorado, which met in the Chapter House, Denver, on Wednesday, Feb. 7th.

The Lay Readers' League reported a membership of 45 active workers, who had conducted around 200 services during the year, and had made 46 addresses at various gatherings. Their activity extends into many other branches of Church work; they are teachers, vestrymen, choir leaders, superintendents, and many other such things, from bellringer to delegate to General Convention. Six members of the League graduated into the diaconate during the year, and five new members were inducted into office on the morning of the Council.

The Department of Religious Education has been responsible for a Summer School, two Parochial Teachers' Institutes, the circulation of 1,500 copies of *The Task of the Church*, the founding of ten Young People's Societies, and four College Societies; besides the routine work of its department.

The cathedral specialists in pageantry were formed into a Western center for Church Pageantry and Drama, at the request of the National Commission on Pageantry and Drama in New York. The chairman is Mrs. Fredericka LeFevre Bellamy, whose pageants have been nationally successful. The diocesan Commission has been asked for aid and suggestions by Church parishes, even as far away as Philadelphia, and by several Presbyterian and Congregational churches in Denver. Some of its equipment, costumes, model stage sets, and other material, were shown at the General Convention, and later at the Church Missions House, New York.

The Bishop's Building Fund, for assisting struggling groups in small towns and mission stations, has received contributions of over \$4,000 in eight months.

The confirmations in the Diocese during 1922 were 710, the largest yet for any calendar year.

Deputies to the Provincial Synod elected at the Council are the Rev. Messrs. H. W. Prince, C. E. Coles, C. J. Tinker, G. A. C. Lehman, and Robert B. H. Bell, and Messrs. James H. Pershing, E. M. Sparhawk, F. W. Feldwisch, Wm. M. Spalding, and G. P. Goodier.

St. John's College, Greeley, while no longer purely a Diocesan institution, is still an object of Diocesan interest and pride. At present it has no indebtedness, an endowment of \$12,000, ten acres of land, two buildings, and \$13,000 in the bank towards the next building.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor, in his address appealed to the laity to take greater part in bringing people to Baptism and Confirmation. He said, in part, "There would be fewer unbaptized and unconfirmed in our neighborhoods if the laity made it their business to speak about the Church to their friends and acquaintances. Sometimes I think that this very problem right here at home is our greatest problem. The Church of Christ is not marching out triumphantly, but rather allowing an unevangelized fringe to creep over our communities like a great octopus. When I give a dollar to work for me in Japan, I do something dead

easy. My obligation as a Christian orders me to do something very much harder and nearer at hand: to go to the unevangelized fringe and help bring it into the Church."

He also urged that a copy of the *Churchman's Kalendar of Daily Bible Readings* might be in use in every home in the Diocese.

INFLUENCE OF THE CHURCH EXTENDING

THE CONVENTION of the Diocese of Sacramento, which met in Trinity Pro-Cathedral, Sacramento, Feb. 6th and 7th, took a step forward in the creation by canon of an Executive Council, to which passes immediately the power of all the committees, boards, and departments which have heretofore cared for the work of the Diocese. The members of the Council elected at this convention are the Rev. Messrs. H. V. Harris, W. H. Hermitage, A. E. Butcher, and I. E. Baxter, and Messrs H. E. Boudier, C. A. Worden, Horace Wulff, and D. L. Smith.

The Bishop's address indicated that the Church is carrying with it a growing influence in the diocese, and that the clergy are being called upon increasingly to play their part in those movements which, while not an actual part of their duties, still provide an opportunity for bringing the Church and her ideals before men and women who would not otherwise have actual knowledge of those ideals.

The Bishop also brought out the fact that this diocese is making a fight to meet its obligations, not only of a parochial and diocesan nature, but also those of the general Church. There are more missions than parishes in the diocese, and none of the parishes are large and strong. The demand for extension is very great, and there are only the resources of this diocese to depend upon for extension, as well as for the diocesan expenses. However, little by little, the necessary things are being done, and each year now is showing an increase in practically every way.

Hereafter the business sessions of the Convention will begin on the Wednesday of Convention week, the preceding Tuesday being set aside for the meeting of the Woman's Auxiliary.

ELECTIONS

The Rev. H. V. Harris, of Grass Valley, was elected Secretary, and Mr. Carroll Searles was elected Chancellor. The Rev. W. L. Clark and Mr. Horace Wulff were added to the Standing Committee. The delegates to the Provincial Synod are the Rev. Messrs. E. S. Bartlam, Barr G. Lee, W. H. Hermitage, and A. E. Butcher, and Messrs. C. O. Porter, F. A. S. Foale, George Holberton, and George Weniger.

RICHMOND CLERGY CONDEMN ATTITUDE OF SOUTHERN CHURCHMAN

ACCORDING TO A REPORT printed in the Richmond, Va., *News Leader*, a group of our clergy of that city, comprising nearly all of them, have addressed to the directors of the *Southern Churchman* a protest against the attitude of that periodical toward issues arising in "the present situation in the Church," which is understood to refer to the editorial comments on the utterances of Dr. Percy Grant. The petition, dated Jan. 13th, with its signatures, is as follows:

"To the President and Members of the Board of Directors of the *Southern Churchman*, Richmond, Va.:

"Gentlemen:—We, the undersigned,

clergymen of Richmond and vicinity, appreciating the seriousness of the present situation in the Church and feeling that it is a time when every member of the same should defend 'the faith once delivered to the saints', as this Church hath received the same, and realizing that the *Southern Churchman* has stood for evangelical truth and may still be a power in educating the public mind, would respectfully petition the board of directors of the *Southern Churchman* to hold the paper to its former policy. It is our earnest desire to support the *Southern Churchman* as a leader and moulder of Christian thought and would deplore a change of teaching such as we have seen in recent editorials.

- "J. J. GRAVATT, rector Holy Trinity.
- "J. Y. DOWNMAN, rector All Saints'.
- "G. FREELAND PETER, rector St. James'.
- "J. HALLER GIBBONEY, rector Church of the Epiphany.
- J. FRANCIS RIBBLE, rector St. Mark's.
- "ERNEST EARLE OSGOOD, rector Emmanuel Church.
- "WM. E. COX, Church of the Holy Comforter.
- "W. H. BURKHARDT, rector Grace Church.
- "W. GEIGER IRWIN, St. Andrew's.
- "GILES B. PALMER, St. Stephen's Church.
- "G. MACLAREN BRYDEN.
- "PHILIP A. ARTHUR, Church of the Ascension.
- "HUGH WRISHING SUBLETT, rector St. John's Church.
- "B. N. DE FOE WAGNER, rector Christ Church.
- "JOHN G. SCOTT.
- "E. L. WOODWARD."

other paper: "The majority of those who sailed yesterday were women and children, and their grief at leaving the country where they had expected to find peace and comfort was pathetic to witness." Commenting on this statement, Bishop Lines says, in part: "I have seen no expression of sympathy with these women and children, whom the United States government is sending back, almost to certain death, whether at the hands of the Turks, or as part of that multitude of starving and stricken people who must die in Greece.

The Catholic Churchman

H. B. LIEBLER, B. D., H. F. ROCKWELL, B. D.,
Editors

VOL. I. MARCH, 1923 No. 6.

- A Lenten Meditation by the Rev. Father Joseph, O.F.S.
- "Christian Unity and The Priesthood" (concluded), by the Rev. W. H. van Allen, S.T.D., D.C.L.
- "A Glimpse of the Trail and Sagada", by Helen C. C. Brent.
- "Instructions on The Sacraments", by the Rev. Latta Griswold, M.A.
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The Catholic Churchman

Riverside Conn.

THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D. D., Editor

FEBRUARY, 1923 VOL. XII., No. 5
Subs. \$3.00 per yr. Single Copies 25 cts.

EDITORIAL COMMENT:

The Y. M. C. A. and the Church—Is the Church Obscurantist?—Decency in Literature—Shall We recognize Soviet Russia?—Attack on Religion at Columbia—If Marriage Is a Sacrament—Dr. Holmes and Judaism—Further Light on the Functions of Co-Consecrators.

FATHER WELLDON GOES TOO FAR
J. G. H. Barry, D.D.

CHARLES CHAPMAN GRAFTON
A Parker Curtiss.

THE METHODISTS
Hamilton Schuyler.

THE STEADFASTNESS OF WASHINGTON
John H. Yates.

THE HOUSE OF QUIET
A Guest.

THOUGHTS ON MEDIEVAL THOUGHT
Howard R. Patch.

THE CHURCH MISSION OF HELP AND THE MODERN GIRL
Mary Wilcox Glenn.

BOOK REVIEWS
BOOKS RECEIVED

EDWIN S. GORHAM, Business Mgr.

11 West 45th St. New York City

A CHURCH CONGRESS MEETING

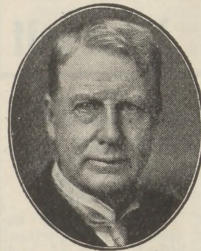
THE EXECUTIVE COMMITTEE of the Church Congress will hold a meeting of the General Committee and of invited guests at the General Theological Seminary, New York City, on Wednesday, April 11th, to discuss the purpose, policy, and future of the Church Congress.

The subjects for discussion at this meeting are: 1, How shall the Church Congress conduct its discussions so that all schools of Churchmanship shall feel free to present their positions fully? 2, Possible plans for arousing and maintaining interest in the Church Congress in all sections of the country; 3, Methods of presenting the subjects of the Congress in order to secure free and fruitful debate; and 4, A statement of the plans of the Executive Committee for the Jubilee Meeting of the Congress in 1924.

The business meeting of the General Committee will be held during the day. The General Theological Seminary will entertain at luncheon those guests who send acceptances before April 2d.

BISHOP PROTESTS AGAINST DEPORTATION OF ARMENIANS

BISHOP LINES has made vigorous protest against the deportation of ninety Armenians who arrived in this country, according to newspaper reports, and were returned as being in excess of the immigration quota allowable to Turkey. He charges that technicalities are being invoked to "drive out ninety women and children" to torture and death. He quotes from a newspaper the pithy statement in regard to the fact: "Ninety Armenians deported as in excess of immigration quota, sail in fear of death at hands of Turks," and also the following from an-



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Pastor, Educator, Bishop

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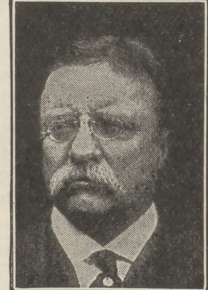
WILLIAM H. TAFT,
Chief Justice of the United States:

Bishop Bashford was one of the missionary statesmen sent out by the United States to China. The good that he and Bishop Harris and others of the same purpose have done, no one can measure who is not somewhat familiar with the Far East. I am very glad to have this book to give me a record of his useful life, and to keep in memory one of the sweetest and most gentle Christian natures I have ever met.

MR. MELVILLE E. STONE,
Counselor, The Associated Press,
New York City:

I have just read the book with very great interest. I was honored with an almost intimate friendship with Bishop Bashford for a number of years. Indeed I can say that he was pretty much my mentor in respect to affairs in the Far East. The encomium paid to the Bishop by Dr. Grose is fully deserved. He was a great statesman. I know of few men having the same clarity of vision concerning the world's affairs. I shall prize Dr. Grose's book greatly. His portrait of the Bishop is in no sense overdrawn.

TWO GREAT AMERICANS



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Editor and President, New York Evening Mail:

Dr. Reisner's book reveals Col. Roosevelt's firm faith in God and his unswerving devotion to religious principle. Col. Roosevelt made a sharp contrast between the side of his life that belonged to the public and the side that belonged to his family and his church. Dr. Reisner gives us the latter side, and has done his work thoroughly, intelligently, and sympathetically.

THE NEW YORK TIMES:

Its value lies in the fact that the author has gathered together a vast quantity of material bearing solely upon his theme, from preceding volumes and other sources, and has put it together very skillfully to make a complete, well-rounded and outstanding presentation of the ethical and spiritual aspect of Roosevelt's nature and of his attitude toward religion.



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because relief is impossible." Several groups of this kind, he says, had been found in this country who apparently had been warranted by United States consuls, etc., of their right to land in the United States. Letters to Washington bring back only the reply that the quota is full and the law requires that those arriving in excess of the quota from any country be sent back. "The great glory of this country," continued Bishop Lines, "has been that it has been a refuge for the oppressed, for those who had no chance in life, no money, and no pity across the sea; and now the time has come, apparently, when we can read without protest or pity such a record as this. Tens of thousands of people are in great ships, with unmeasured luxury, crossing the sea for pleasure, while this ship, named the *Madonna*, strange name for so pitiless an errand, is carrying these women and children to almost certain death."

SOUTHWESTERN VIRGINIA DETERMINED TO COMPLETE THE PROGRAM

SUBSCRIPTIONS in this diocese for the financing of the Church's Program in 1923 are coming strong. Up to February 6th, the outlook was not especially encouraging. Bishop Jett felt that the time for strenuous action had arrived, and called a conference in Lynchburg on the evening of Feb. 6th, at which were present clergy and lay representatives of the churches in Lynchburg, Roanoke, and Staunton—about thirty men in all.

Prior to this conference none of these churches had reported subscriptions for its full apportionment; one of them being as much as 26 per cent short.

The Bishop laid before the conference the reasons for his earnest conviction that every effort should be made to finance the entire Program of the Diocese, plus the diocesan apportionment for the general Church—the two amounting to \$81,499.

The Diocesan Program was gone over and fully discussed, item by item, and the greatest interest and enthusiasm were manifested by the gentlemen present.

The results of the meeting are:

First, the Bishop was assured that *every one* of the churches represented in the conference—the seven largest churches in the diocese—would subscribe its apportionment in full. Since, prior to the conference, the combined deficiencies of these churches totalled \$7,970, the amount of subscriptions in the diocese was instantly increased by this sum.

Second, the conference adopted a resolution giving its hearty endorsement to the Program and earnestly approving the plans of the Bishop and Executive Board, as outlined by the Bishop.

Third, the conference adopted a second resolution requesting the Bishop to inform the other churches in the diocese of its actions at this time, and to urge them to do their very utmost in an attempt to subscribe their respective apportionments in full.

This conference was such a complete success in every way that the Bishop held another session in Lynchburg on the afternoon of Tuesday the 13th, which was attended by clergy and laymen from the churches in Amherst, Nelson, Campbell, and Bedford Counties. At this time the same fine spirit of interest and coöperation was manifested as on the previous occasion. Several of the representatives present guaranteed that the subscriptions of their respective churches would be in-

creased to 100 per cent. Some had already subscribed their apportionments in full. Every man determined that his church should bend every effort toward the complete financing of its share of the Church's Program.

On Thursday afternoon, the 15th, a similar conference was held at Pulaski for the representatives of the churches in Montgomery, Smyth, Pulaski, Washington, and Wythe Counties, with equally good results.

It is probable that one or two more conferences of this nature will be held in other parts of the diocese in the near future.

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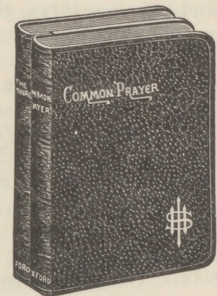
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yet completed in some that have already reported.

The Lenten Offering in all the Church schools in the diocese will be devoted this year to the Program of the Church and the regular Easter offering in many of the churches will be either partially or entirely designated for the same cause.

The Bishop and Executive Board are encouraged to believe that this diocese will finance in 1923 its complete Program as follows: Budget of Diocese \$43,333; Priorities of Diocese \$16,166; Apportionment of General Church \$22,000; Total \$81,499.

**COMBINING PROGRAMS
IN FIELD WORK**

HOW TWO PROGRAMS can be combined in field work has just been demonstrated through a tour in the Diocese of Georgia by the Rev. W. A. Jonnard, executive secretary of the Diocesan Department of Religious Education and Mrs. W. J. Cranston, Educational Secretary of the Diocesan Branch of the Woman's Auxiliary, also secretary of the young people's work of the Diocese, who visited Albany, Americus, Thomasville, Douglas, Fitzgerald, Cordele, Jesup, Valdosta, Bainbridge, Quitman, Moultrie, and Tifton. Part of the time the secretaries held joint conferences, and at others they separated, presenting programs in their own fields. Particular emphasis was laid on Mission Study Classes, Discussion Groups, and ways in which the Woman's Auxiliary can assist in the Church's Program for Religious Education. The Church School Service League and the Young People's Service League were also presented, and conferences were held on Church school administration and organization. At the meeting of the Archdeaconry of Albany, held in Douglas, Mr. Jonnard gave an address in which he pointed out, among other things, that no program on religious education could be complete without the aid of the Woman's Auxiliary. It was through the efforts of the Diocesan Department of Religious Education that Mrs. Biller was brought to Savannah for a conference with the Woman's Auxiliary. For the first time some of the smaller missions have come in direct contact with the forward plans of the Church's Program, and many good results are expected from the tour of these two secretaries.

A CHURCH VICTORY OF SERVICE

AT RICHLANDS, in Tazewell County, Va., a Civic Betterment League was formed a few years ago with a view to improving, in various ways, the social conditions in the community. The League, whose membership was composed of eight members of the Methodist Church and one Presbyterian, had as its leader Senator C. C. Hyatt.

In order that the active work of the League might be conducted in the most effective manner possible, it was decided to obtain a trained social worker, and Miss Bertha B. Mills, a deaconess of the Church, was secured. So well did Deaconess Mills perform the work to which she was called and so impressed were the members of the League by her activities, that the members of the League ultimately decided they could better hope to accomplish their vision by asking the Diocese of Southwestern Virginia, through its Bishop, to take over and conduct the work. All that the League had acquired in the purchase of lots and equipment was presented without cost to the Diocese, with

the understanding that Deaconess Mills would be retained in her position. This of course means that the placing of this whole enterprise in the hands of the Church represents a fine tribute to the splendid leadership of Deaconess Mills.

Trinity Community House has recently been completed at a cost of somewhat more than \$12,000, which is to be borne partly by local interests, and partly by the Diocese.

The structure is of brick, with two stories above and one below ground. In the concrete basement, in addition to the furnace and fuel rooms, there is a large playroom with shower baths and other conveniences.

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The formal opening of Trinity House was held on the evening of Friday, Feb. 9th, and was a most interesting occasion, about two hundred persons from the community being present.

HISTORIC CHURCH RECEIVES ENDOWMENTS

MRS. KATHRYN CLARK MORRIS, of New York City, has added \$1,000 to the permanent endowment fund of old Zion Church, Morris, N. Y. Dr. and Mrs. L. R. Morris have made similar gifts in the past to this century old church, from which the present Presiding Bishop of the Church, the Most Reverend Daniel Sylvester Tuttle, D.D., was called to the episcopate in 1867. It is the only church in which he officiated as priest.

Two other men from Zion Church have also been elevated to the episcopate. The Rt. Rev. Nelson S. Rulison, D.D., became Bishop of Central Pennsylvania, and the Rt. Rev. Mahlon N. Gilbert, D.D., who was Bishop Coadjutor of Minnesota, as a boy attended Zion Church, and was confirmed and received as a communicant here.

A WOMAN'S AUXILIARY STUDY INSTITUTE

THE WOMAN'S AUXILIARY of the Diocese of Michigan has recently held a very successful Study Institute in St. Paul's Cathedral, Detroit. The subjects studied were The Negro, under the leadership of the Rev. Harry C. Robinson of St. Peter's Church, Detroit, and The Foreign-born, led by the Rev. Charles T. Bridgeman, of the National Council, who fortunately was in Detroit, making a study of Foreign-born conditions in that city.

At the last session of the Institute, Bishop Williams, in one of his characteristic addresses, made a most inspiring plea for a closer fellowship with our foreign neighbors, realizing that they have a very valuable contribution to make to American materialism, because of the artistic and mystic quality of their natures.

The Russian double quartette appropriately illustrated this in part by closing the Institute with an impressive rendering of the Lord's Prayer.

CONFERENCE ON RURAL SOCIAL SERVICE

THE FIRST conference organized by the National Church on Rural Social Service met in Philadelphia on Feb. 8th and 9th. It was called together by the Rev. Charles N. Lathrop, Executive Secretary of the Department of Christian Social Service. Six dioceses were represented by sixteen men present.

The evening session on Thursday was devoted to a conference led by the Rev. Dr. Morse, director of the Rural Work of the Presbyterian Church. Dr. Morse has been the director of his department for some twelve years, and started what was the first formal movement in any Communion for Rural Work.

The conference took careful consideration of three main topics: What Special Training Should Rural Clergy Have? What Steps Ought the Church Take to Develop Rural Work? and The Farmer's Community Life, and What the Country Parson Can do to Improve It.

Bishop Davenport, in opening the conference, gave the key-note. He said, "Do rural work not in the sense of building up

parishes, or with the idea of adding to the communicant list, but in the sense of building up the Kingdom of God in love and service. Rural clergy should feel that they have a mission to the whole community whether the Church gains one member or not. There is need for real altruism in rural work, and it is for the Church to exemplify it."

A summer conference for ministers on Rural Work will be held at Madison, Wis., from June 26th to July 6th. The Department of Christian Social Service plans to bring a number of Church clergymen to this conference. The school is part of the summer school of the University of Wisconsin, managed by the College of Agriculture.

MICHIGAN STATE SUMMER CONFERENCE

THE MICHIGAN SUMMER CONFERENCE for 1923 will be held at Hillsdale College, Hillsdale, Mich., from Thursday, July 5th, to Thursday, July 12th, under the joint direction of the two dioceses in the southern peninsula. For six years, under the auspices of the Diocese of Michigan, the school has effected a most useful purpose in stimulating educational interest in the various centers, where it has been held. It is, however, generally felt by Church people that, on account of the enormous expansion of population, and the keen interest in religious education in this part of the country, summer conference opportunities should be afforded to all within moderate distances of the great centers.

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leaders, to young people, and to the clergy. An interesting program in all departments has been prepared by Mr. E. E. Piper, superintendent of Religious Education for the Diocese of Michigan, who will act as director of the conference. The movement for coöperation between the Dioceses originated with the Rev. Geo. P. T. Sargent, of Grand Rapids, and Mr. Chas. L. Dibble, of Kalamazoo, and was backed by a generous appropriation of this diocese. Bishop Williams, of Michigan, was in warm sympathy, and gave his hearty consent to proposed plans. A working organization was recently effected at a meeting of representatives from both Dioceses, at which the Rev. Wm. L. Torrance, Chairman of the Department of Religious Education of the Diocese of Michigan presided.

MAINE ADDS ANOTHER MISSION CHURCH

BY THE OPENING on Jan. 29th, of the newly erected church of St. Luke's, Woodland, Me., by the Bishop of the Diocese, the Rt. Rev. Benjamin Brewster, D.D., another well-equipped mission church has been added to Maine. The Bishop was assisted by the Rev. T. F. Marshall, rector of St. Anne's, Calais, through whose efforts largely the church was built, and by the Rev. P. G. Cotton, of St. Stephen, Brunswick, Canada. The cost of the church was \$7,000, \$1,500 of which is yet to be raised. Many special gifts were offered and dedicated, among them being an altar desk by the Rev. Mr. Marshall, in memory of his mother, and a pulpit designed and constructed by the carpenter of the building, Mr. Johnassen.

CANON DOUGLAS IN COLORADO

THE REV. WINFRED DOUGLAS, who has been in failing health for several months, has been obliged to give up all public work, and take up residence in the Rocky Mountains for treatment and recuperation. He may be addressed, till October, at Evergreen, Colorado. He greatly regrets the delays in his correspondence occasioned by his sickness, and hopes in the near future to make up all arrears. During the period of enforced quiet, he also hopes to complete the projected Manual on The Hymnal, portions of which have appeared in the columns of THE LIVING CHURCH.

THE REV. E. F. TALMAGE AT BEXLEY HALL

THE REV. ELLIOT F. TALMAGE, rector of Trinity Church, Toledo, Ohio, addressed the students and faculty of Bexley Hall, recently, on the teaching function of the ministry. In an informal and very interesting talk, Mr. Talmage gave his hearers the benefit of his years of experience as a teaching minister in a large city parish.

Mr. Talmage said that the success of a priest in his teaching work depended upon his knowledge of the three factors in all teaching,—the teacher, the message, and the one to be taught. First of all comes sincerity. The priest who would teach must thoroughly know and believe the divine message, and he must so implicitly trust in the power of his message as not unduly to warp it, or even color it with his own personality or prejudices. Experience has shown Mr. Talmage that what most priests lack is a bond of understanding and sympathy with their parishioners. This bond can be established only

by the priest's getting to know his people intimately, and, perhaps more important than this, by letting his people get to know him. This is the only way in which to secure that mutual confidence which is so necessary if truth is to be conveyed from one person to another effectively.

The Rev. Mr. Talmage made a very distinct impression at Bexley, and his talk was one of the most enjoyable and at the same time helpful addresses ever delivered in the Seminary.

IN MEMORY OF BISHOP HARE

FIFTY YEARS ago, on the 29th of April, William Hobart Hare, first Bishop of South Dakota, first set foot on Dakota soil at the then territorial capital, the city of Yankton. The story of what his coming meant to the Church, to the white men who were then rapidly coming in as settlers, and to the native Sioux, nearly 9,000 of whom are now children of the Church, and what it meant to the great state, then only in its early and rather "wild and woolly" infancy; the last Indian battle yet unfought, the gold rush days undreamed of, the famous gulch awaiting only the coming of the pioneers and the fortune hunting hordes to raise upon its rugged sides the more famous city of

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Deadwood, need not be told. It is written wherever the history of the Church's missionary effort has been put into print, and it is just as vital in the annals of the State of South Dakota, for William H. Hare was not only a great missionary bishop, but, as well, a mighty figure in the affairs of both territory and state.

The coming of Bishop Hare will be commemorated in a most fitting manner during the annual Convocation, to be held this year at Yankton, on April 27th, 28th, and 29th, the closing day to be given over to a proper celebration as a memorial of that unforgettable event, when the Church, through the young priest, made this most fruitful advance in what Bishop Burleson has called, in his delightful book, *The Conquest of a Continent*.

The committee in charge of the memorial is the Hon. J. H. Gates, chancellor, the Hon. George W. Burnside, mayor of Sioux Falls, Mr. Charles Smith, of Yankton, Miss Mary B. Peabody, secretary to Bishop Hare during his long episcopate, and to succeeding bishops, until she retired to give all her time to teaching in All Saints' School last year, and J. M. Miller, executive secretary of the District. The plans provide for a program of addresses on the life and work of Bishop Hare by representatives of both white and Indian fields, and a pageant presenting the outstanding events of his life in South Dakota, in which many who knew him well, men and women from city, and village, and tepee will participate.

At least a month before the Convocation, the clergy of the district will deliver a sermon or address on the life of Bishop Hare, by request of Bishop Burleson, as recommended by the committee.

To give the celebration a permanent character, such as will make it a real memorial, the Executive Council of the District has approved the committee's recommendation that a fund to be known as the Mary Howe Hare Scholarship Fund be established, thus honoring the name of Bishop Hare's wife. The income is to be used to defray the board and tuition at All Saints' School, founded by Bishop Hare, of such worthy girl or girls of high character and ability as may be selected by or under the direction of the Executive Council. It is hoped that the fund may become large enough to permit the selection of one girl from each of the five deaneries for each year. The fund will be started by offerings to be taken at the convocation in April.

TO HELP BOYS

ARCHDEACON Ernest J. Dennen, of Boston, Mass., and Mr. Harper Sibley, of Rochester, N. Y., have started a movement in the Church, to help boys. They secured, in the General Convention, the passage of a resolution which calls upon the Church to give more attention to the boyhood of the Church. This resolution authorized the National Council to create a Commission on Boyhood-building; Archdeacon Dennen is its chairman, and the names of the other members are:

The Rt. Rev. W. B. Stevens, D.D., Los Angeles, Calif., the Rev. Samuel S. Drury, L.H.D., Concord, N. H., the Rev. Remsen B. Ogilby, D.D., Hartford, Conn., the Rev. Gordon M. Reese, St. Louis, Mo., Dean Herbert Johnson, Phoenix, Ariz., the Rev. Arthur Phinney, Lawrence, Mass., Prof. H. S. Langfeld, Harvard University, Cambridge, Mass., Mr. Douglas Jamieson, Detroit, Mich., Mr. Charles E. Mason, Boston, Mass.

This Commission does not expect to

start a new boys' organization; its immediate work is to inspect all organizations doing successful work with boys: the Boy Scouts, the Knights of King Arthur, the Order of Sir Galahad, etc. The Commission believes that every one of these organizations can be used by the Church, and it is setting out to discover and to make known to all leaders in boy work those methods that will prepare the boyhood of the Church to assume the responsibility of the manhood of tomorrow.

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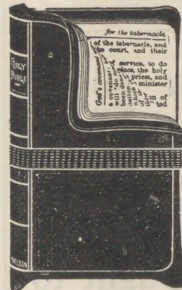
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connection with the high schools in both Red Lodge and Joliet under the new regulation of the State Board of Education allowing credit for such study. He has also started to organize a branch of the Girls' Friendly Society in Joliet and one in Silesia where there has never been any work by the Church. In the latter place a troupe of the "Pioneers" for the boys is organizing. A Girls' Friendly Branch was organized several months ago in Red Lodge. Here, also, a Junior Chapter of the Brotherhood of St. Andrew has been formed. A valuable property in connection with the rectory has been purchased within the past year.

TO ENLIVEN THE DIOCESAN COUNCIL

THE BIGGEST THING ever undertaken in the Diocese will be the annual Council of the Diocese of East Carolina, according to advance announcements that have been made. It is to be held at St. James' Church, Wilmington, May 12th to the 18th. Heretofore, the annual Council of this Diocese has been like those of the average, attended by a comparatively few of the more active laymen and laywomen, who come year after year, spending two days in the transaction of routine business. That is to be changed this year. A Training Institute is to be merged with the Council, the whole thing to last for a period of six days, and a strenuous effort will be made to have at least 500 delegates. There are to be a number of national leaders present to conduct conferences and to make inspirational addresses on every phase of the Church's work. The Rev. Wm. M. Milton, rector of St. James', is the originator of the movement, and his people will back him up by entertaining the large number of delegates.

SEWANEE DESIRES MEMORIAL CHAIRS

WHEN Mr. B. F. Finney was elected Vice-chancellor of the University of the South last year, the condition of the University finances was serious. The deficit, which had been piling up for several years, was steadily increasing. The Million Dollar Endowment fund had been standing around \$700,000 for months. The Rockefeller Foundation had promised to add \$250,000 to this fund, with the proviso that the University must raise sufficient to complete the million and to pay all debts by June 1, 1922. Under Mr. Finney's management, however, the University has paid its debts, completed the Million Dollar Endowment, and is now looking forward to a surplus, instead of a deficit, on the operating income and expenses of the current year.

At present the business of securing \$50,000 endowments for the various chairs of the University is occupying much of Vice Chancellor Finney's time. He is especially anxious to have chairs endowed as memorials to the three founders of the University—Bishops Polk, Elliott, and Otey—and to their successor, Bishop Quintard. There is already on hand a fund amounting to about \$6,000 for the endowment of the Quintard Chair of Dogmatic Theology, and the Diocese of Louisiana recently pledged \$21,000 towards the Bishop Polk chair. Mr. Finney announces further that he has promises of \$30,000, conditioned upon the entire \$50,000 being raised within five years, for the Bishop Elliott chair.

Mr. F. B. Williams, of Patterson, La.,

has thus far been the most liberal donor to the University's needs in this respect, with a contribution of the full endowment for one chair, to be known as the F. B. Williams Chair of Chemistry. Mr. Williams made the gift in commemoration of the benefits which he felt his three sons had received from their education in the University of the South.

Prospects of other responses are encouraging. Mrs. George A. Washington, of Nashville, Tenn., has organized the Sewanee League for the purpose of raising an endowment for the Gen. E. Kirby-Smith Chair of Mathematics. The Diocesan Council of Missouri, at a recent meeting, appointed a committee to undertake the raising of \$50,000 for a chair in honor of Bishop Tuttle.

At the meeting the Board of Regents, on Feb. 22d, it expects to make elections to fill two chairs in the Theological School, namely, of Dogmatic Theology, made vacant by the election last November of the Rev. Francis M. Osborne to the chaplaincy of the University, and of Pastoral Theology, made vacant by the resignation of the Rev. C. K. Benedict, D.D.

DEAN ROBBINS, MEMBER OF VERSIONS COMMITTEE

THE VERY REV. HOWARD C. ROBBINS, Dean of the Cathedral of St. John the Divine, has recently been elected a member of the Versions committee of the American Bible Society.

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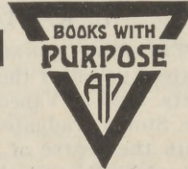
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SOUTH DAKOTA CATHEDRAL PARISH HOUSE PLANNED

HOUSED in a plant which is utterly inadequate for the growing needs of the Church at work, the congregation of Calvary Cathedral parish, Sioux Falls, S. D., at its annual meeting, voted unanimously to go ahead with the building of a parish house and to carry on the expansion and development work which has reached a point where no forward steps can be taken without increased housing facilities. The Church school is literally overflowing and the various guilds are handicapped to the point of discouragement, while there is no place whatever to get the men of the parish together for either business or social activities.

Realizing that it would be a difficult job to raise approximately \$30,000 and build this year, the vestry unanimously endorsed the proposal, and named committees to formulate plans immediately and to lay the lines of a campaign to finance the building. The general outline calls for a building 60 by 64 feet with full basement, a second story for a large auditorium, and a third story in which will be located offices for the diocesan headquarters, for each of the bishops, and for the dean, with a number of drop-partitioned rooms for Church school classes.

In addition, at the south end of the third story, there will be a large room with fireplace, where the men of the parish may get together and which may also be used for meetings of the diocesan council and the vestry. The building will be of Sioux Falls granite, corresponding to the handsome cathedral and will form the base of a hollow square, with the cathedral and the deanery forming the sides.

CLERGYMAN TO CONDUCT PARTY ABROAD

THE REV. CHARLES BRECK ACKLEY, rector of St. Mary's Church, Lawrence St., New York City, is getting up a small party, which he will personally conduct on one of the regular Mediterranean cruises. The ship, which is especially chartered for the cruise, enables one to visit not only the Holy Land, but to touch at ports in Portugal, Spain, Italy, Greece, Constantinople, and Egypt. The cost is from \$650 up, and reservations may be made through Mr. Ackley.

DEATH OF THE REV. L. K. STORRS, D.D.

THE REV. LEONARD KIP STORRS, D.D., a retired priest of the Diocese of Massachusetts, died in Vancouver, B. C., Feb. 17th. Dr. Storrs graduated from Trinity College with the degree of M.A., in 1866, and received his doctor's degree from this college in 1893. He was ordained to the priest-

hood by Bishop Neely in 1870. His first work was in Maine, after which he went to Pittsfield, Mass. In 1875 he became rector of St. Paul's Church, Brookline, retiring in 1910, being made rector emeritus.

DEATH OF THE REV. W. S. BOARDMAN

THE REV. WILLIAM S. BOARDMAN, a retired priest of the Diocese of New York, and for many years a resident of Italy, died in Siena, and was buried there, Jan. 29th.

The Rev. Mr. Boardman was a graduate of Columbia, and received priest's orders from the Rt. Rev. Horatio Potter, D.D., Bishop of New York, in 1863. His first work was in Albany, and he held a number of parishes in the neighborhood of New York City. He was chaplain in American churches in Europe from 1889 to 1892.

One of his last clerical acts was his presence at the consecration of St. James' Church, Florence, in 1911. He was buried by the Rev. A. B. Hunter, priest in charge of that parish.

DEACONESS ADAMS RECOVERING

HER MANY FRIENDS in various parts of the Church will be delighted to know that Deaconess Blanche Adams, of Keokee, Va., who recently was quite ill with an attack of influenza, has recovered and is at present visiting in the home of Bishop and Mrs. Jett, in Roanoke. On Friday, Feb. 16th, the deaconess and Mrs. Jett were most welcome guests at luncheon with the Executive Board of the Diocese.

BEQUESTS

BY THE WILL of the late Guilford Smith, banker and manufacturer, recently died in Willimantic, St. Paul's Church, Windham, Conn., receives a bequest of \$5,000.

ST. JOHN'S PARISH, Hartford, Conn., and Christ Church Cathedral are to share jointly in a bequest of \$20,000 made in the will of the late Mr. George E. Hoadley, for many years a devoted Churchman and citizen of Hartford.

THE CHURCH OF THE GOOD SHEPHERD, Forrest City, Ark., has recently received a bequest from the will of Capt. John Young, whom the Bishop confirmed several years ago, of over \$30,000. The congregation has almost rebuilt the old parish church, renovated the rectory, and has purchased a fine new organ as the result of this gift.

EXTENSIVE and needed improvements, at the Helen Dunlap School, at Winslow, Ark., have been recently made in consequence of a bequest of about \$5,000 in the will of Mr. Cornelius W. Fowler. The school is now in better condition than any time in its history and these improvements have greatly cheered the new warden, the Rev. Dr. W. S. Simpson-Atmore.

ITALIAN BIBLE SOCIETY

TWENTY YEARS ago the Society of St. Jerome was founded in Rome, its originator and first president being the present Pope. Since its formation, the society has produced and published a new Italian version of the four Gospels and the Acts of the Apostles, with notes. Of these it has circulated over three million copies, and in addition a million copies of separate Gospels. The Gospels are issued at popular prices.—*The Mission Field.*



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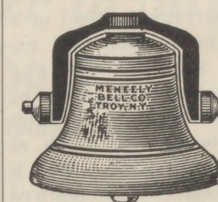
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THE NEW ENGLAND STUDENT CONFERENCE

THE BEST of the provincial Student Conferences held in recent years, best at least in point of numbers, was that at Trinity College, Hartford, Conn., Feb. 9th to the 11th. The Provincial Board of Religious Education united with the National Student Council in issuing the call, to which twenty-two colleges and one normal school responded. As there are only twenty-eight colleges in New Eng-

land this is a remarkably complete response. Sixty students came to Hartford, and to these were added many Trinity College men, so the audiences were large at all sessions. The entire registration was eighty-six.

best thought and Christian optimism; Miss Adelaide Landon, of Grace Church, New York, made a very earnest talk on personal religion; Bishop Brewster conducted a preparation for the Holy Communion; and Dr. William C. Sturgis made an appeal for the more abundant life of body, mind, and spirit, a talk full of illustrations of what he had seen in the Orient and India.

Delightful features of the Conference were the tea dance given by the Delta Phi fraternity on Saturday afternoon, and the



THE NEW ENGLAND STUDENT CONFERENCE

The attendance at this conference is a proof of the value of steady student work by a provincial executive secretary. The Rev. Malcolm Taylor has, in two years' time, taught the students to value his leadership to such an extent that, when he promised them a good conference, they took him at his word, and were not disappointed.

The special value of this conference lay in the sense of a New England Church student movement which it developed. The conference elected three officers; a president, Mr. R. S. Hubbard, of Harvard, a vice-president, Miss Mary Reynolds, of Smith, and an editor for the National Student Council *Bulletin*, Mr. F. Webster Brown, of Bowdoin, to serve continuously with the other provincial members of the National Student Council, President K. C. M. Sills of Bowdoin, the Rev. F. B. Roseboro, of Yale, and the Rev. Malcolm Taylor.

The chief problem considered by the students in their discussion periods was how to maintain loyalty to the Church amid the crowded conditions of college life today. Among the resolutions adopted were some advising college Churchmen to organize to bring themselves into touch with one another; to supplement the work of the Christian Associations along the lines of worship and the developing of Church loyalty; to organize discussion groups and to extend the Church's message to others in conversations about religion; and to arrange for the presentation of Christian vocation, especially to the ministry, to college Churchmen.

The addresses to the conference were of a very high order. The Rev. Paul Micou spoke of the student movement in the Church; Prof. Angus Dun, of the Cambridge Seminary, made an appeal for the proper use of freedom in academic life, to think straight and conclusively about religion; the Rev. T. W. Pym, of England, made available for the conference by his host, the Berkeley Divinity School, pictured world conditions as demanding the

cordial entertainment afforded by Trinity College and the Hartford Church people. The girls were entertained at homes in the city, to which automobiles took them each night. All the meals were served at the college dining hall. President Ogilby voiced a welcome the first night, which each and every host made a reality.

MEMORIALS AND GIFTS

A RECENT ADDITION to the interior of Trinity Church, Asbury Park, N. J., the Rev. Hiram R. Bennett, rector, is a new gothic pulpit, with canopy, carved in oak. It is the gift of Mrs. S. H. Fay, in memory of "all those who have fought the good fight". The rector of the parish blessed the pulpit on the morning of Quinquagesima Sunday.

A PAIR of eucharistic candlesticks, eighteen inches high, and made of brass, by R. Geissler, Inc., of New York, from a special design, have been presented to St. John's Church, Jamaica Plain, Mass., in memory of Mrs. Bessie Wilson, for many years a devout communicant of the parish. The candlesticks are the gift of her two children, Mrs. Amy W. Wills and John H. Wilson, both of that suburb of Boston.

NEWS IN BRIEF

BETHLEHEM—The Rev. Robert Lambert has been appointed to the Church of the Good Shepherd, Milford, Pa. Mr. Lambert is one of the "Leonard Hall boys", as they are affectionately spoken of by the Bishop and the clergy of the diocese. He is a graduate of the General Theological Seminary, and saw service abroad, in the great war.—The Rev. Howard B. Ziegler, rector of the Church of the Holy Apostles, St. Clair, Pa., has resigned, and will take a rest until after Easter. His physical condition necessitates this action. During his rectorship, Holy Apostles' has advanced from a mission station to that of an independent parish.—Messrs. Mercer and Hadley recently held an eight days' Mission in the Pro-Cathedral Church of the Nativity, Bethlehem, the Rev. D. Wilmot Gateson, Dean. The Dean speaks in the highest terms of the good results.

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Over 3,000 persons attended the services.—Five pre-lenten services in five different points of the diocese were held on Quinquagesima Sunday in the interests of the Church school Lenten offering for the Church's mission. The Department of Religious Education did the same thing last year, and the Lenten offering increased over \$2,000. This year there is hope for \$10,000. At these meetings the children are given reasons for saving, earning, and gathering funds.—The Archdeacon of the diocese will be the noonday speaker at St. Luke's Church, Scranton, during the week of March 4th to the 10th.

CENTRAL NEW YORK—The Ven. Francis B. Blodgett, Dean of the Cathedral of St. Paul, Erie, Pa., was the preacher at the noonday services in St. Paul's, Syracuse, N. Y., during the week commencing Feb. 19.

COLORADO—At a recent meeting of the vestry of Holy Trinity Church, Pueblo, Mr. Alexander B. Cuthbertson, for five years vestryman of the parish, and for twenty-five years senior warden, was elected honorary life warden of the parish in appreciation of his earnest, diligent, and devoted service.

CONNECTICUT.—A Church school Institute was held in Trinity Parish, New Haven, on Monday evening, Feb. 19th, with a view to the establishment of a permanent organization of this kind in that city. Addresses were made by the Rev. William T. Hooper, on the Equipment of a Church School Teacher, by the Rev. William Grime on How to Teach a Lesson, and by the Rev. John H. Rosebaugh on Christian Nurture.—The Diocesan Branch of the Church Mission of Help will hold a three day Conference Monday to Wednesday, March 6th to the 8th, in Christ Church parish, New Haven, with a view to enlarging the work of the Commission throughout the diocese.—A few years ago, St. Andrew's mission, Devon, was organized with gatherings for Church services in the homes of the several Church families under the direction of the Rev. G. Everett Knollmeyer, rector of St. Peter's Church, Milford. St. Andrew's Guild was organized at the same time with the avowed purpose of securing funds with which to erect a chapel. The response to the work and efforts of the guild, has been so good that now ample funds are on hand with which to purchase a lot for the proposed building. Land has been purchased at the corner of Bridgeport Ave. and Fairview St., Devon, for the church, and ground will be broken in the spring for the edifice. Recently the guild received a bequest of \$1,000 from the estate of the late John M. Lake: this, with money received from the diocesan Church schools' Advent offering, and other sources, it is thought, will be adequate to build a substantial chapel.—A Christian Social Service Conference, is to be held by the Connecticut Federation of Churches acting jointly with the Diocesan Commission on Social Service and Research, at the Berkeley Divinity School, Middletown, Feb. 26th and 27th. In issuing the call for this Conference, the Federation and the Commission said, "The Kingdom of God waits upon the growth of a spirit of greater unity among Christians. In this conference, we shall meet together to face some of our common problems together, and to rekindle the fires of Christian fellowship, as a step towards the realization of that unity for which our Lord and Master prayed.

EAST CAROLINA—Two communicants of the Church in this diocese have died re-

cently, leaving large bequests to their parish churches. Mrs. Lizzie Overman, the oldest communicant of Christ Church, Elizabeth City, left that church a house and lot valued at \$20,000. In her will she named the Rev. G. F. Hill, rector of Christ Church, as her executor. The Christ Church congregation is considering the sale of the property, the proceeds to be applied toward the erection of a parish house. Mr. James A. Bryan, a member of a prominent East Carolina family, and a noted financier, has left \$5,000 to Christ Church, New Bern. This sum will be added to the endowment fund.—The Diocese will again urge the parishes and missions to make a Lenten Self-denial Offering. This offering, which originated in the Diocese last year, was very effective. The offering this year will be used to wipe out the present deficit in the diocesan treasury.—The Rev. Frank D. Dean, M.D., who for two years has been chaplain of the city of Wilmington, being employed by a laymen's organization made up of members of a number of different Communions, has resigned to accept the assistant rectorship of St. James' parish, Wilmington. He will have charge of the missionary work of that church.—The Rev. A. R. Parshley, rector of St. Paul's, Clinton, has resumed his work after an absence of several months enforced by illness. Mr. Parshley has been restored to health, and has signalized his return to the active ministry by announcing a stren-

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uous Lenten program.—The Rt. Rev. T. C. Darst preached the annual sermon to the Kiwanis Club, of Winston-Salem, N. C. in St. Paul's Church of that city. The rector of St. Paul's, the Rev. R. E. Gribbin, is an enthusiastic Kiwanian, as is Bishop Darst.

FOND DU LAC—St. Mark's Church, Oconto, was badly damaged by fire on the night of Feb. 11th. The rear half of the roof was burned off and the chancel furniture and fixtures were destroyed, the damage amounting to about \$14,000. There was \$10,000 insurance. Among the things destroyed were vestments and other personal effects belonging to the rector, the Rev. E. P. Sabin.—The vestry of Trinity Church, Waupun, has requested the Rev. John W. Torok, D.D., who has been temporarily in charge of the parish, to be rector until January 1924. Subsequent to the diocesan Council's action in authorizing the Bishop to appoint an archdeacon for the Foreign-born Americans of the diocese, Bishop Weller has appointed Dr. Torok to that position.

LOS ANGELES—The Rt. Rev. G. F. Mosher, D.D., Bishop of the Philippine Islands, made a brief visit to the diocese on his way to the Orient. On Feb. 11th, he preached at St. Matthias' Church, Los Angeles, and at St. James' Church, South Pasadena. Two days later he addressed the Woman's Auxiliary of the diocese at St. John's, Los Angeles. He left for his field on the 21st, sailing from Victoria, B. C., on the *Empress of Asia*.—The Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles, preached by radio from the broadcasting station of the *Los Angeles Times* on Feb. 11th.—The 1923 year-book of All Saints Church, Pasadena, reflects the tremendous growth of this, the third parish of the diocese. During 1922 the parish raised \$46,000 for normal activities, and contributed \$19,300 of this for work outside its own boundaries. There are now 1,050 communicants, and over 400 scholars in the Church school. The Rev. Leslie E. Learned, D.D., has been rector of All Saints' since 1908.—Bishop Stevens returned, Feb. 11th, from a short visit to West Texas where he preached the sermon at the Annual Council. Its sessions were held in his former parish, St. Mark's, San Antonio.—St. Athanasius' Church, Los Angeles, the Rev. Thomas C. Marshall, rector, has begun the enlargement of the church, made absolutely necessary because of crowded congregations.—The Girls' Friendly Society of the diocese has purchased a large house on an ample property close in to the business section of Los Angeles for a G. F. S. lodge. Accommodations will be arranged for fifty girls. Inasmuch as less than 600 girls can be housed in existing boarding homes in Los Angeles, this lodge will help to fill a vital need. It will probably be opened about Easter.

MILWAUKEE.—Miss Maude Royden's visit to Milwaukee took the form of a lecture on Can We Set the World Straight, delivered in Immanuel Presbyterian Church, Feb. 17th. She was introduced by the Rev. Holmes Whitmore, rector of St. Paul's Church.—The customary noon-day services during the last two weeks of Lent will be held this year in the Pabst Theater, Bishop Anderson being speaker during Passion Week, and Bishop Thomson, Coadjutor of Southern Virginia, during Holy Week. Bishop Thomson will preach at the Cathedral on the morning of Palm Sunday.

NEBRASKA—Father and Son Week was observed in three of the Omaha parishes. Bishop Shayler was the speaker at a banquet in the parish house of the Church of the Good Shepherd, the Rev. Ralph F. Blanning, rector. Ninety were in attendance. At the banquet held in St. Paul's Church, the Rev. Stanley Jones, vicar, fifty-five were present. A Father and Son service participated in by all the parishes of the city was held in Trinity Cathedral at which Bishop Shayler was the preacher.—A campaign to raise \$200,000 for Brownell Hall, the Diocesan School for Girls, is in process of organization. This is one of the objectives of the Bishop of the Diocese, for the year 1922; the other is a Community House at the University Church, Lincoln, where 7,000 students are enrolled. The campaign for Brownell Hall opens Feb. 26th.—A meeting of the Young People's Service League of the parishes and missions of Omaha was recently held in the parish house of the Church of the Good Shepherd, Omaha.

NEW HAMPSHIRE—At a recent week of prayer in Claremont in which Trinity Church joined with other religious bodies, the Rev. Wm. Porter Niles of the Church of the Good Shepherd, Nashua, was the preacher at the services which were held in the Congregationalist and Baptist churches.

NEW YORK—During the month of Feb-

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ruary, President Bernard I. Bell was preacher in four college chapels, those of Williams, Amherst, Cornell, and his own college, St. Stephen's.

OREGON—The children of the diocese gave to the National Council for General Mission Work last year the sum of \$2,519.91, while the congregations gave only \$1,700.—A Conference of Summer School leaders was held recently in Portland under the leadership of the Rev. H. I. Oberholtzer. It was decided, as far as possible, to so arrange the Schools in the Pacific Northwest as to use a part of the same leadership in each. A discussion of program brought out the likeness of interest in the various sections. A very strong conviction existed in the Conference that the Pacific Northwest should develop its own leaders, and in some measure each Diocese should develop leadership. The dates of the schools have not yet been determined.—The Board of Religious Education has organized by electing the Rev. Thomas Jenkins, of St. David's as president, Mr. A. W. Stone as secretary, and Mrs. Thomas Kirby as treasurer. The children of the diocese have been asked to give \$3,000 as their Lenten offering. This amount has been apportioned among the various schools, and, in turn, will be apportioned to the various classes, at least in some schools.—The Diocese reports a larger school growth this year than for several years. It also reports one candidate for Holy Orders.—St. Michael's Mission is building a fine church near its old site. If all goes well it is hoped to have it ready for use by June 1st. St. David's is also building an edifice for the Chapel of the Transfiguration on Mt. Tabor. The people expect to get the use of this by Easter. At present the work is carried on in a public school room, neither well located nor convenient. St. Peter's Chapel, another of St. David's children, is also raising a building fund.—Rumor was, at Convention time, that both St. Mark's, Medford, the Rev. W. B. Hamilton, vicar, and St. Michael's, Portland, the Rev. T. F. Bowen, vicar, would ask to become parishes at the next Convention. It is a long time since one has heard of a mission becoming a parish in this part of the West.

PITTSBURGH—The Rev. John Armitage Staunton, of St. Mary's Mission, Sagada, P. I., spent the week end of February 11th in Pittsburgh, speaking to four gatherings in two days.—A Daily Lenten Thought, written by the Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, Pa., is to appear in a Pittsburgh daily paper this Lent, for the sixth successive year.

SOUTHERN OHIO—A testimonial dinner was recently given at the University Club, Cincinnati, to Mr. Howard M. Bacon, who, for fifteen years, has been in charge of the large and very busy parish house of Christ Church, and who is noted as one of the leading social workers of this city. The Rev. Dr. Frank H. Nelson, the rector of the parish, presided and paid a loving tribute to the worth of his coworker. Mr. Bacon was given a three weeks' vacation, and presented with a purse of \$1,400 from his many friends.—The men of St. Mark's, Oakley, have built a shack for the social affairs of that mission, hoping that some day a real parish house may be erected. The steady and faithful work of the Rev. Frank E. Cooley, who has been stationed here for several years, has rallied what was once a rather discouraged congregation.

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
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