



The
Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 24, 1925

No. 13

CHRISTIAN
LIBERALISM

EDITORIAL

BROWN JUDGMENT
IS UPHELD

UTILIZING
PRISON LABOR

BY CLINTON ROGERS WOODRUFF

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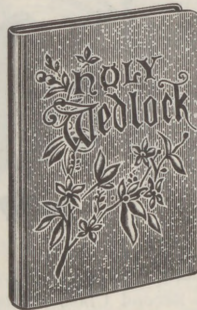
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MILWAUKEE, WIS.

THE LIVING CHURCH

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

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Published by the MOREHOUSE PUBLISHING Co., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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

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

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Published by Morehouse Publishing Co.

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

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JESUS taught that He could not trust with spiritual gifts those whom He could not trust with money. So we learn that liberality in temporal things may be a proof of grace, and also prepare the heart for more grace, and for spiritual service.—*James Ostema.*

THE SENSE of the beautiful, with which the religion of the Lord Jesus is intended to inspire us, is quite sure to fill our minds with wholesome, lofty, and noble thoughts, and to keep us away from the pitfalls of social evil and sin.—*Rev. Henry Lowndes Drew.*

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VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 24, 1925

No. 13

EDITORIALS & COMMENTS

Christian Liberalism

ONE'S heart warms to Dr. Harry Emerson Fosdick, even though his Churchmanship bids caution, when he reads the paper by that distinguished writer on What Christian Liberals are Driving At, in the *Ladies' Home Journal* for January.

And then one begins to analyze. And it occurs to him that the ten per cent—or possibly only five—of error, as a Churchman views it, in Dr. Fosdick's article, will be swallowed whole, along with its large measure of truth, by the vast majority of his readers. And that, in turn, would mean that if they actually digested all that they swallowed, most of these would cease to be Churchmen, if such they had been, and would find themselves as completely adrift in the Christian world as Dr. Fosdick seems to be. Let us therefore see whether we can correlate the ninety per cent truth in Dr. Fosdick's article with the hundred per cent truth that we try to find in the Catholic Church.

Dr. Fosdick is not enamored of many of those who consider themselves Liberal—with a big L—and who are anxious that all the world should hear how much wiser they are than their deluded brethren. Indeed we have seldom seen such polite but complete castigation of a large measure of modern Liberalism as Dr. Fosdick administers.

There are, he says, a good many kinds of liberals—and he does not employ an initial capital letter in describing them.

There are "swashbuckling radicals, believing not much of anything," he says. There is a "negative, agnostic, destructive" sort. "Some liberals make negations their chief stock in trade. Whenever they have a chance, they produce a long list of things, which they no longer can believe."

He thinks liberals ought to be constructive: "The progressive in religion may well test himself at this point. Every day in every way he may be getting liberaler and liberaler; but that will not matter much if, with his new opinions, he is not being made into a more devoted, efficient, constructive builder of a Christian civilization."

Well, there are not a few liberals whose blood must run cold when they discover that it is Dr. Fosdick, and not Dr. Straton or Mr. Bryan or some extreme "Fundamentalist" organ that describes them in these terms.

A good many front page heroes would be indignant beyond measure if THE LIVING CHURCH had invented this interesting summary; and we believe that Dr. Fosdick must have been sorely tried by some of his admirers before he could venture to size them up publicly in this way. Dr. Fosdick tempts us all to respond at once, Count me as one of your kind of liberal—without a capital L—from the start!

But let us analyze a little further.

DR. FOSDICK'S "liberal" is one that lays "emphasis on positive convictions rather than on negative denials." "He is sacrificially in earnest about establishing God's will in the earth." He does not "belittle doctrine. The ordered and intelligible statement of the convictions which undergird Christian living is important. A man's creed, if it be real and vital, is his conviction about the nature and meaning of his life, of the world in which it is lived, and of the God who rules it." "The need of the Church"—Dr. Fosdick will pardon us for following our usual practice of capitalizing the word where he does not, since it denotes nothing less than the Body of Christ—"is not for less doctrine but for more; more clear-cut, luminous, intelligible teaching about God, Christ, the Scriptures, the soul, the meaning of life and immortality." All this makes us wish to be a liberal like Dr. Fosdick. And especially does a father whose son is at one of the great colleges of the land appreciate Dr. Fosdick's statement of the need for this liberalism:

"Our children are going to schools and colleges where scientific methods of thinking are taken for granted; where they underlie all studies and are involved in all results; and the most ruinous blow that can be struck against the faith of our youth is to make them choose between scientific thinking and the Gospel. . . .

"As one deals with young men and women religiously upset, one must often blame their unsettlement not so much upon the colleges as upon Christian churches and Sunday schools, upon religious agencies which taught these young people in the beginning that the Christian Gospel is indissolubly associated with the prescientific view of the world in the Scriptures or the creeds; that the Gospel of Lord Jesus is dependent upon fiat creation or the historic credibility of old miracle narratives, of ax heads floating and fish swallowing men; that the God of the Gospel, like the God of the early Hebrew documents, is a magnified man who could walk in the garden in the cool of the day or come down from the sky to confound

men's speech lest they should build a tower high enough to reach his home. . . .

"No more sacred obligation rests upon ministers, teachers, fathers, and mothers in this generation than to give children from the first a type of Christianity that will not have to be unlearned."

Yes, a father that can proudly trust his son to preserve his intelligent religion in the midst of modern college life, certain that truth cannot contradict truth, and that it is impossible to establish any truth in science or philosophy that can run counter to a truth that rests on revelation; and that it is equally impossible for that to be accepted as revealed truth which runs counter to whatever may be demonstrated in the classroom or in the rocks and fossils of the earth; such a father must appreciate the need for a philosophy of religion which will do what Dr. Fosdick believes his constructive sort of liberalism will do.

But will it?

DR. Fosdick's conclusions disappoint one. His liberalism is aeons in advance of the Liberalism of the little Liberals who think of themselves as entitled to a capital letter; but it seems to us to fall short of the greatest liberalism in thought of which the world has ever conceived—that of a religion based on nothing less than God becoming man and lifting manhood up into the infinity of the Godhead itself.

For Dr. Fosdick seems to us to disappoint his own splendid liberalism when he attributes to the real Christian liberals only "two chief aims": "To think the great faiths of the Gospel through in contemporary terms, and to harness the great dynamics of the Gospel to contemporary tasks."

Good as far as it goes; but is that all?

What was behind the wonderful "dynamic" appeal of St. Peter, such as added so greatly to the Church those who should be saved? What gave St. Paul his success in planting the new religion of Christianity from Jerusalem to Rome?

What made martyrs of the Apostles? What continued the process of martyrdom on an imperial scale for three centuries? What made strong men and delicate women ready and glad to undergo the tortures of long-drawn-out martyrdom?

It was neither of those causes that Dr. Fosdick enumerates as the "aims" of "liberals." Those would not have cast a ripple upon the thought or the habits of the Jewish or of the Greek or Roman world. Christianity would have died out in its first generation, if indeed, it were not still-born, had there been nothing bigger than this "liberalism."

It was the recognition and the worship of Jesus Christ as God. It was the incorporation of the individual into His very Person by baptism. It was the feeding upon His life in Holy Communion. It was the substitution for a religion of promise among the Jews, of superstition among the pagans, of a religion of POWER.

Christianity did not mean simply a truer philosophy or a better life. It was not a reformation of Judaism nor a correction of Epictetus. Its adherents, for the most part, were wholly unable to "think the great faiths of the Gospel through." Nobody dreamed of such a petty, intellectual movement as being Christianity.

God had come from heaven to earth in the Person of His Son. He had taken human flesh of a virgin mother. He had become man. He had instituted a method for incorporating men into Himself and infusing divine POWER into them. He had been killed and then had risen again. He had ascended into heaven and had sent the Holy Spirit into the Body of which He was the head and the baptized were the members,

to guide them into the way of truth. He had assured them that the Jewish hopes and the pagan dreams of eternal life were well founded, and that they should be with Him in the world to come.

Out of the POWER which this religion gave, the world was turned upside down. The "great dynamics of the gospel" came, not from superior thinking, but from superior sacraments. The power was the power of God; not a triumph of human intellect.

Why are not Christian liberals distinguished by the tenacity of their hold upon this religion of sacramental power? Why are we not able to look to them to be its chiefest protagonists? Why, when some phase of this religion—for instance, the Virgin Birth, we will say—is attacked by half baked theorists who show their inability "to think the great faiths of the Gospel through in contemporary terms," do we not turn instinctively for its defense to those "liberals" of the better sort whom Dr. Fosdick so carefully distinguishes from "swashbuckling radicals"?

Something is wrong somewhere, or we would.

But Dr. Fosdick himself can tell us whether we would obtain any satisfaction if we did. Where can he point us to any "liberal" literature that can be depended upon to correlate this historic faith in its entirety with modern thought? Yet the Catholic scholarship of the day has done it thoroughly. The contest of today is not between Fundamentalists and Liberals. We in the Episcopal Church are, happily, free, to a large extent, from the quarrel over Fundamentalism that is current in the world of Protestants. Fundamentalism grows out of the Protestantism of the Eighteenth and Nineteenth Centuries which the thought of the Twentieth has disproven. It cannot survive among Protestants, yet it will be a tragedy if the hold upon the orthodox faith goes with it and a superior form of intellectual thinking alone is left.

The real contest today is between an uncertain Liberalism and a certain Catholicity. Both groups contain real scholars and, undoubtedly, also vehement advocates who are not scholars. Both are really trying to *think things through* in modern terms. Both are perfectly convinced that there is not and cannot be an antagonism between real Christianity and real science, or between real theology and real philosophy.

But which of these groups is really demonstrating it? Or which wobbles in its hold on the Christian faith in its very defenses of it?

If "liberals" would only distinguish between facts and thinking about facts; if they would take the Christian religion for what it is, a religion of sacramental power, and would then apply their intellectual gifts to the task of correlating the facts made known by revelation with the facts made known by scientific investigation; if we could depend upon them to get somewhere in their thinking—

What a union between Liberals and Catholics there would be!

ONE of the most useful of the minor agencies of the National Council has been its Commission on Preaching Missions. This is partly because the commission is composed of real specialists in this important field, and partly because of the clinical value of the work of its two or three general missionaries who were sent into the field to illustrate the manner in which parochial missions might best be conducted.

Out of the experience gained both as a member of the commission and as one of its missionaries, the Rev. J. A. Schaad has contributed to the work a little

Evangelism in
the Church

volume entitled *Evangelism in the Church*. It is well worthy of study. Mr. Schaad does not believe that the world will be evangelized chiefly by formal sermons or even by the clergy. He feels that the obligation rests upon the laity; that theirs is chiefly the opportunity to bring men to Christ, and that theirs, therefore, is the responsibility. This little book is full of practical suggestions as to how to do it.

It is a conception that is not new, but one, nevertheless, that is not enough emphasized. Mohammedanism and Mormonism are two cults that have succeeded in making every member a missionary. Christian Science has measurably succeeded in doing the same. Christianity was able to do it in its early days, but seems somehow not to be able to do so now. The result is that Christianity does not make nearly the progress that it ought to make. Its extension is far too "professional."

Mr. Schaad's book may well be utilized, especially for the use of the laity, throughout the Church. It is well written and very practical. We hope for a large circulation for it.

THE upholding of the trial court in its condemnation of the position of Bishop William Montgomery Brown by the court of review last week was the only step possible for that court to take. The situation is pathetic, not to say tragic. Bishop Brown and his counsel have repeatedly set up parodies on the Church position which, in turn, they solemnly repudiate as untenable—as does every other Churchman. Then they assume that the impossible position of Bishop Brown follows logically as a matter of course—as of course it does not.

A Pathetic Situation

Nothing remains now but for the House of Bishops to ratify the sentence of deposition which is recommended by the court. Since any retraction on Bishop Brown's part is deemed unlikely, this must inevitably follow.

And so, in the evening of his life, when a bishop ought to have earned the loving tribute, "Well done, good and faithful servant," the commission of the Church to teach in its name must be formally withdrawn by the body that gave it to this once devoted pastor and bishop.

May God have mercy upon him!

ANSWERS TO CORRESPONDENTS

K. E. N.—The "Fiery Cross," referred to frequently in English Church news, is an emblem carried in procession from place to place throughout the country districts of England, as a call to intercession for the Church and nation. Received formally in a parish, a vigil of prayer is maintained constantly for a period of two or three days, after which it is similarly carried to the next parish that is willing to receive it.

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THE REV. ETHELBERT H. J. ANDREWS, AN APPRECIATION

BY THE BISHOP OF ARKANSAS

AT this time the Missionary District of North Texas is rejoicing over the election of the Rev. Eugene Cecil Seaman as Bishop of that great field. The District has cause for rejoicing and for the congratulations of the whole Church: we think the Bishops were divinely guided in their choice of this young Bishop. But there is a minor note in the chord of joy, an offset to the outburst of Yuletide praise, as we think of one of the choicest missionaries of the Church, connected with North Texas, having been so suddenly called from the field of his heroic service to the Paradise of God.

Those of us who knew the Rev. Ethelbert H. J. Andrews, can realize what Bishop Seaman is to miss in his lonely Episcopal life, especially in his visits to Plainview and its adjacent mission field, left vacant by this wonderful man of God, who loved his Bishop and upheld the episcopal office as an appointment of our Lord Jesus Christ. Yes; Andrews was a loyal Churchman with a rich heritage from England, where he received his early education, both secular and ecclesiastical. Coming to America with a conviction of his vocation to the Holy Ministry, he was trained under some of the most saintly clergymen of the Church in the United States, such as Bishop Kendrick, of New Mexico, who ordained him deacon, and Bishop Johnston, of West Texas, who advanced him to the priesthood. He had the privilege of serving with that wonderful minister of Christ, the Rev. M. Cabell Martin, at El Paso, Texas, who laid the foundation of the great St. Clement's Church there.

Ethelbert Andrews was a Christian gentleman, sympathetic as pastor, faithful as priest, and practical as preacher. His life was on a spiritual plane of high thinking, and he walked, like Enoch, with God. He walked amid lofty ideals, and he so put those ideals into his personal life that they were transplanted into the lives of all who came into contact with him, making better men and women of all who knew him. He loved the beautiful from early childhood and filled his poetic mind with gems gathered from history, literature, and art. There was no wavering in his faith in these days of vacillating opinions and ecclesiastical drift. Above all else he sought the kingdom of God and His righteousness and, in so doing, he had a very happy ministry and one blessed of God. Like Enoch again, "he was not, for God took him."

His end came as a glorious sunset, as I should wish mine to come. It was on God's own day, after he had broken the bread of life to his beloved congregation, and had preached to them of the love of Jesus, their Saviour. Being forbidden to conduct his evening service, which would have involved a tedious trip, he had the privilege of falling asleep at his own fireside, having his wife, the faithful companion of his splendid ministry, near him. "He fell on sleep," freed from the languor, the weariness, and the pain, necessary incidents in our life in the Church Militant, to awake in the Church at Rest, there to prepare, through a more glorious service, for the alleluias of the Church Triumphant. The conclusion of his beautiful poem dedicated to his late beloved Bishop Temple was strangely applicable as a prophecy of his own home-going:

"God rest his body, where it lies:
Christ bless his soul in Paradise."

Now, in quiet retrospection of that consecrated life, which pictured itself in my heart and on my mind, a life whose potent agency has been incorporated into the Missionary force of the Church, I find myself saying, "Let me die the death of the righteous, and let my last end be like his!"

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS: GOD OUR DEFENCE

January 25: Third Sunday after Epiphany

GOD OUR DEFENCE AGAINST PERSECUTION

READ Acts 9:1-22.

GOD does not promise us immunity from trial and conflict as the result of our life of faith. Jesus, indeed, bade men expect that such a life would inevitably arouse opposition. Truth which is not accepted is apt to create resentment; a life which challenges but fails to win response awakens a spirit of defensiveness which passes easily into active hostility. With a kind of self-justification we are likely to hate what we are resolved not to love. But, Jesus assures men, those who are persecuted for righteousness' sake have an impregnable defence. They have the joy and satisfaction of knowing that they are on the right side. They have "the testimony of a good conscience." They have the knowledge that, being on the side of God, He is fighting on their behalf with all the power and energy with which God must maintain His honor and secure the triumph of His righteousness.

January 26

GOD OUR DEFENCE IN TEMPTATION

READ I Corinthians 10:1-13.

WE sometimes hear men speak of God as being the author of the evil in life, and of the temptations which meet us. That is contrary to the teaching of the New Testament. "God cannot be tempted with evil, neither tempteth He any man" (St. James 1:13). God's will is solely toward the good. It gives us strength in trouble and temptation to remember that God is striving for our well-being. He may allow us to experience the temptation, since character is developed by struggle and resistance, but He will not allow temptation to become stronger than our power to bear. He gives us His "sufficient grace," that is, spiritual resources adequate for our moral battles, if we will but use them. We may plead that we were not strong enough to withstand this or that particular temptation, but the fault usually proves to be our own. The truth is that we have not lived so as to prepare for the test, or, at the moment of trial, we had failed to ask for God's help.

January 27

GOD OUR DEFENCE IN CRISES

READ St. John 16:23-33.

IHAVE overcome the world." Our Lord's victory was not an isolated event in history, remote from possible human experience, and therefore incapable of being won again. Jesus' life was the typical human life, revealing what human nature may be and what it can accomplish. We sometimes think that the facts of life are against us, and that the world bears down our spiritual endeavors by its own irresistible force. Yet Jesus triumphed. We have in Him a revelation of what man can do when he works with God, or, rather, when he lets God work through him. Our trouble is so often that we meet life's crises alone; we bring to our difficulties or opportunities only our own unsupported strength. No wonder that we so often fail! The conquering Christian attitude is that of St. Paul's, who cried, "With God I can do all things," "I, yet not I, but Christ."

January 28

GOD OUR DEFENCE IN DANGER

READ Acts 18:1-11.

IAM with thee; no man shall hurt thee." It was not always so. The divine protection against harm was not always given. Religion does not give man a letter of safe con-

duct. God, who grants this protection, may at another time say: "I will show him how great things he must suffer for my Name's sake." But what religion of the right kind can do is to give strength and courage which can transform pain, and lighten suffering. While the Old Testament was greatly concerned with the explanation of the problem of suffering, the problem is scarcely felt in the New. The suffering of Christ made so deep an impression upon men's minds, that they were willing to be identified with Him in pain. Christ had so ennobled suffering that they could even "rejoice that they were counted worthy to suffer for His Name's sake."

January 29

GOD OUR DEFENCE IN THE BONDAGE OF SIN

READ St. John 8:23-32.

SIN is in its essence selfishness. When we put the self first, then the main object of life becomes self-gratification. We do the things which please us. Self-interest becomes our main motive of action. We fall easily into sin because we recognize nothing without us which is strong enough to compel us to self-control, disinterested action, and generous living. We are without standards. But, when the truth of God breaks upon us, and we see His beauty and holiness, when we recognize the righteousness of His purposes, the old self-centered life becomes an intolerable thing. We have found an ideal, and a motive for living which not only gives us new powers, but provides what Dr. Jowett has called "the defensive power of a spiritual enthusiasm" against old sins. The truth has set us free from the narrow, confined life of selfishness, because our discoveries of God cannot be contained within its limits.

January 30

GOD OUR DEFENCE AGAINST SPIRITUAL WICKEDNESS

READ Ephesians 6:10-18.

MEN have sought escape from sin by fashioning for themselves moral codes, and schemes of living which have often been admirable in their completeness. The trouble with them lies in their lack of driving power; they want the inspiration to secure their enforcement. That was true, St. Paul saw, of the Jewish law. It could command, but it had not the spirit to compel. There was a subtlety about sin which its formal requirements had not the power to meet. Sin is a perverted spiritual energy; it is a living, dynamic force, which must be opposed by the spiritual energy of God. Our real defence against sin lies, therefore, in religion through which we find God, and avail ourselves of the spiritual powers which He supplies. Much of our moral living is like defensive warfare when we wait to repel the attacks of the enemy. St. Paul believes in offensive warfare with God's spiritual weapons of faith, truth, and prayer in our hands.

January 31

GOD OUR DEFENCE IN FACING DEATH

READ II St. Timothy 4:1-8.

OUR Lord enables us to overcome the fear of dying by the conviction that He, crucified and risen, is and will be with us. Apart from His Divine power, He supports us by the sympathy of His human nature, which makes Him so intimately our Brother and our Friend. When our human weakness shrinks at the thought of death He comes to us with the authority of personal experience. He, too, has died; He, too, has known the secrets of the grave. He has grappled with all from which nature that is common to Him and us instinctively recoils. And thus we do *not* die alone."—Canon Liddon.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE had a new experience lately; a Christmas in bed. One might talk about many aspects of bodily infirmity, perhaps not without profit; but I choose to ignore all those and comment rather upon the books that I have had the opportunity of reading during my enforced idleness. To read an old one whenever one has a new book, was Charles Lamb's well known rule; and I do not deny that it has much to commend it. But it is not altogether wise to neglect entirely what the new books have to offer, and though my reading has been pretty evenly divided, I mean to comment only upon certain of the novelties.

HAVELOCK ELLIS would hardly be counted an ecclesiastical writer. On the cover of his newest book he is described by various American Jews as being the bright particular star of their constellation in England; that, perhaps, need not necessarily commend him to a Christian reader. Indeed, I doubt very much whether *Impressions and Comments, Third Series*, would be found agreeable reading by most of the people I know, Mr. Ellis has a gift of language, rather involved, but extremely picturesque in the literal sense of that word; some of his descriptions of landscapes and cloud effects are vivid and delightful. I note two passages which are refreshing, though *non tali auxilio* may perhaps be said in connection with them. Here is one, on page 162:

"I am sometimes called 'modern,' and there is nothing that I less desire to be called. The only 'modern' things that I care for are those that are as old as the dawn or the rainbow, or at least as the wild rose. The things that are commonly called 'modern' today are the things that will be old fashioned tomorrow; and if we live among eternal things, there is nothing old-fashioned, nor anything 'modern.'"

Not bad for an atheist, is it? He has meditated upon that good phrase, *sub specie aeternitatis*; and there is a quaint echo of Chesterton, who says that he has no desire to be a Thursdayite. I commend the passage to the consideration of my Modernist friends.

The second passage, on page 15, has to do with another aspect of ecclesiastical thought, though quite without any reference in its context to such matters.

"I am frequently brought up against contempt of ritual in life [I suppose he means ceremonial]. It is a widespread feeling most usually directed against religion, especially among ourselves, that of the Catholic Church, in its ancient and fantastic, seemingly absurd and unnatural shapes. When, in the last century the Evangelicals invented the term 'ritualistic' for a kind of ritual they disliked, they felt sure they were appealing to a sound common sense principle of life. Yet all social life is ritualistic. You cannot walk along the streets or enter a house, without observing a ritual which you could not violate without an overwhelming sense of guilt. A child has not grown up to the sense of ritual. Imagine yourself doing in public the things a child does! Human society, as much that of the savage as of the civilized, seems, in practice, if not in theory, impossible without ritual, however we may have amplified it, or conventionalized it from its primitively more elaborate and sacredly significant forms. The ancient Chinese, who had so profound a feeling for the essential things of life, based their morals on ceremony and music. It is impossible to construct even Utopia without ritual, however novel a ritual it may be; and even Thelema was an Abbey!"

I HAVE SPOKEN before of the extraordinary vogue which volumes of personal reminiscences have in England. Sometimes they are interesting and profitable, especially if the writer has had a wide acquaintance and knows how to mix his ink with a certain discretion. The unreserved recollections are no more profitable than any other revelation of nakedness would be. Sometimes, when the writer insists upon telling all his experiences from childhood on, it needs a great deal of salt to make the rather insipid viands palatable. Mrs. Katharine Tynan Hinkson is an Irishwoman, married to an Englishman. She has written many charming verses and a great

many light novels which are more or less important. Just now she has published another volume of *Memories*, which has helped me to pass some hours.

Mrs. Hinkson's acquaintance is somewhat affected by her religion, since she is a Roman Catholic, and insists upon telling us so on every page; but, despite that rather obtrusive propagandism, the book is entertaining and not unprofitable reading. On the whole I liked it; but I note certain passages which are written without knowledge, or with that extraordinary lack of imagination which one sometimes finds in books from the other side. I do not know why she has a grudge against Americans; but evidently she has. It does not express itself in anything one can take hold of to rebut, but rather in little allusions almost too insignificant to comment upon, but combining to produce an irritating effect. For example:

"More than any other man I have seen or known, Parnell was the natural aristocrat, taking little or nothing from his American mother. She was a flamboyant person, very American, obviously a handful, who must have been a trial to her grave and distinguished son."

Or this:

"Over nearly thirty-five years I can remember the oft-repeated name of Levi P. Morton. All the names get their full show, in the American fashion."

That is rather amusing when one takes six names which head her chapters, namely:

Robert Yelverton Tyrrell,
Charles Stewart Parnell,
John Butler Yeats,
Richard Bary O'Brien,
Richard Francis Tobin, and
James Beauchamp Stanley Alderson.

In another place, commenting upon Louise Imogen Guiney, she quotes A. H. Bullen as saying: "What a nice girl! But why Imogen?" He went on to shake his head sadly over the American choice of names, with special reference to one Josephine Dodge Daskam; he repeated her name over to himself several times, tossing back his mane, as though driven to despair. Poor A. H. Bullen!

Commenting upon the J. J. Piatts, whom she knew in Queenstown, she says:

"He was the simpler of the two. I am quite sure he set Longfellow among the Immortals. The only time he became a little heated with me was because of my saying that Meredith and Hardy were great men. That, I think, was just natural jealousy of the English writers."

Speaking of Donn Piatt, I find this gem:

"He had the reddish hair and sandy complexion which in so many Americans reminds one that the red Indian preceded them as Americans. In his second brother Fred, there was certainly a red Indian look as to features."

Yes; and one could comment upon how the yellow-haired English remind one that they had had Hongkong for a possession over some generations, and the yellow Chinese for neighbors!

One more passage:

"The other members of the party were very American; the leading lady was Mrs. Alexander Sullivan."

Perhaps Mrs. Hinkson's comments upon Americans in general are somewhat colored by the fact that most of them were named Sullivan or something like it.

I notice a delightful reference to "Cotton Mather, that old burner of witches." Will nothing convince the careless writer that there were never any witches burned in Massachusetts? They came to a sad end, but it was not by burning.

Poor Mrs. Hinkson refers to her mother in this fashion:

"My mother was a simple, innocent, narrow woman, with whose milkmaid-like beauty my father had fallen in love as a young man; but I think they hardly ever met on the same

plane of thought. She counts for no more in my life, that was full of him, than if she had been a person in a book."

Such an utterance comes near to being what was called impious in the old classic sense of that word. At any rate it is entirely unseemly. I had rather be Shem or Japhet, than Ham.

Speaking of the Bible reminds me that Mrs. Hinkson, with inexcusable carelessness, refers to "The lean kine of the Apocalypse."

She is quite ready to criticize Americans for being "nastynice" in their language; but one can hardly imagine a more offensive form of that particular weakness than when she herself speaks of "an exquisite procession of fairy girls, their rosy *limbs* pirouetting under skirts which were layers upon layers of diaphanous rose."

And yet, with all these surface faults, I can forgive the defects in the book, for its real honest virtues, and particularly for the sake of dear Louise Inogen Guiney.

I HAVE NOT left myself time to speak of a dozen other books. Perhaps I may do that later, if my imprisonment continues, but there are compensations, clearly, in such a sentence as I am serving, and until my *exeat* comes, I shall endeavor to look for them, rather than to indulge in self-pity.

IS THERE A RELIGIOUS INSTINCT?

BY THE REV. H. C. ACKERMAN

THE emphasis placed today upon instinct in modern psychology in the study of motivation on the ground that there is no more adequate explanation of human response to environmental stimuli than an explanation in terms of innate dispositions brings to the fore the ever recurrent question, Is there a religious instinct? Popularly, this is assumed. There must be some instinctive tendency underlying and determining the religious activities and the spiritual goal of mankind universally. How otherwise explain the uniform striving of human nature toward deity? As homing pigeons unerringly fly back to the original nesting place across strange and hitherto untraversed regions, so the soul, it is thought, in this exotic world seeks instinctively to return to its native country, to rest in God.

This poetic but hasty assumption, however, ought to be carefully overhauled; because, though there is a certain devotional value in interpreting our deep seated impulses as instinctive, yet, at the same time, many people are too ready to justify any kind of irrational prejudice against a definite theological system by appealing to some vague instinct which they profess. Let us then look at the matter psychologically and see what conclusions may fairly be drawn.

Now the quickest way to find a religious instinct, if such there be, is to look over a list of the instincts classified and tabulated by some competent psychologist. In these tables, however, we will not find any definite instinct inventoried as religious. We will find a classification somewhat as follows (for which I am indebted to Prof. Woodworth): 1, response to organic needs, as eating, breathing, avoiding injury, etc.; 2, response to persons, as herding, mating, parental tendency, etc.; and 3, a miscellaneous collection, like playful activities, locomotion, curiosity or exploration, rivalry, fighting, etc.—such as are less essential for maintaining life or propagating the species. Moreover, such lists aim to be complete; so that we look in vain for the tabulation and description of a religious instinct.

And this is as it should be, for no religious experience is wholly devoid of idea or totally untheological. There will always be some measure of intellectual interpretative content or deity-notion which makes the experience in question specifically religious, differentiating it from other kinds of experience. This is also apparent from the rational nature of faith* which initiates religion even in its most primitive form.

It follows, then, that if there is no soul and particular religious instinct upon which all spiritual life is grounded, but that all or most all innate mental dispositions subserve religious responses generally, the question resolves itself into a

problem of determining what are the basic or most elemental of the instincts which definitely underlie our fundamental religious activities. If we must surrender our fond hope of a religious instinct, in its own right so to speak, then for compensation it will be helpful to learn just what positive "series of coördinated reflexes," functioning prior to and independent of actual religious experience, underlie and motivate spiritual action in its simplest forms.

FIRST, there is among the group of responses to organic needs the native reaction of the baby's cry at birth and from birth on. Certainly this response cannot have been learned. Although the baby cries from cold, hunger, discomfort later on, the first crying activity is hardly these. Nor, of course, would it be from sorrow or grief. It seems to express a state of *helplessness* (Woodbridge, page 144), a reaction to a situation in which it itself is powerless to obtain the satisfaction of need. In the beginning human nature simply cries out to the unknown (something) for help, evidencing at the same time a native trust in the fulfillment of its want. In the end the appeal of religion in its most mature form to God as the fountain head of all blessings is traceable back to the appeal of helplessness instinctively uttered by the child at birth. We should note, however, just here that, strictly speaking, religion itself is not purely instinctive for, until the cry is directed intelligently with some measure of knowledge, it could not be characterized as religious. And obviously any degree of knowledge, acquired in experience, would take the response out of the sphere of pure instinct.

Secondly, with the instinctive cry for help in the unknown world (absolutely unknown) goes also a "filial" instinctive tendency answering to the parental instinct—in this way: as there is an instinct on the mother's part to give, there seems to be also an instinct on the child's part to take. That is to say, the instinctive appealer looks natively, instinctively, to the mother for what is wanted and accepts when given. In the end the soul, spiritually illumined, accepts the grace of God with the same instinctive reaction to divine benevolence as the babe accepts the loving bounties of the mother.

We have thus two basic instincts underlying spiritual experience in its most fundamental form, namely, the cry of the new-born child, expressive of utter dependence upon some other-than-self, and the filial acceptance of that which providence provides. To these two basic or primary instincts of appeal and acceptivity may be added, and correlated with them, a third, namely, the exploratory instinct. In the beginning, listening to a strange noise, following a moving light, sniffing the odor of nourishment, and the like illustrate genuine exploratory reactions. This kind of activity can be extended indefinitely to include all man's highest and most intelligent search for God, since spiritual exploration, though far beyond the plane of pure instinct, is based upon and grows out of this instinctive disposition of human nature.

Space prohibits attempting anything more than the mere clarifying of the vexed question of religious instinct. We may, therefore, in summary fashion solve our problem by admitting once for all and plainly that there is no simple and pure native reaction which is properly instinctive and at the same time religious, i. e., accounting for all reaction to spiritual stimuli prior to knowledge and independent of previous experience. But we may also point out that since religious experience, like all intelligent experience (and religion certainly aims to be intelligent), is grounded in specific instincts with which the intelligent and rational factors of mind cooperate. Finally, the three instincts which appear to be most elemental in the motivation of religious activity are *the appeal of helplessness, the filial acceptance of aid, and the exploratory reactions* that energize the searching soul on and on to higher and higher spiritual satisfactions.

There is, then, always the child abiding in the man; and it is always the truly childlike responses to life which exhibit traces of instinct and which constitute the qualifications for membership in the kingdom of God.

NEGLECT of worship can never be covered up by gifts of money or by the accomplishing of work. God has spoken clearly, and for all time, that worship must be the towering summit of all heights.—*Rev. William Porkess, D.D.*

**Cf.* The Psychology of Faith, in THE LIVING CHURCH, Vol. LXIII, No. 5, page 152.

Brown Judgment Is Upheld

The judgment rendered against Bishop William Montgomery Brown last spring by the trial court of bishops sitting in Cleveland was upheld by the Court of Review, also composed of bishops, which sat in Cleveland this week. The judgment of the lower Court was affirmed and the Court of Review pronounced that the Bishop was guilty and should be deposed from the ministry of the Church. This sentence, however, must be ratified by not less than two-thirds of the members of the House of Bishops at their next session before it becomes effective, and sentence will, in that event, be pronounced by the Presiding Bishop. It is not anticipated that there will be a session of the House of Bishops before the next General Convention in October, or possibly a few days prior to the formal opening of the Convention.

The Living Church News Bureau
Cleveland, Ohio, Jan. 12, 1925

THE Rt. Rev. William Montgomery Brown, D.D., retired, who, in May of last year, was adjudged guilty of heresy by a Court of Trial sitting in Trinity Cathedral House, Cleveland, demanded, in the Court of Review, that a Court of Appeal be set up by the General Convention, through his attorney, Joseph W. Sharts, of Dayton, the claim was made that the defendant could not hope to get full justice until such a Court of Appeal, contemplated by the Constitution of the Protestant Episcopal Church, had been duly appointed.

Bishop Brown contends that his colleagues in the House of Bishops have deprived him of his full rights by failing to anticipate trials for "errors of doctrine," and neglecting to furnish opportunity for an appellate court.

The court of review opened for the hearing of the appeal from the judgment of the trial court at eleven o'clock. The Holy Communion had just been celebrated in the Cathedral, by the Rt. Rev. Wm. A. Leonard, D.D., assisted by other members of the court. Members of the court of review are the Rt. Rev. Drs. William A. Leonard, Chairman; William C. Brown, C. B. Brewster, Davis Sessums, William W. Webb, Irving P. Johnson, James De Wolf Perry, and David Lincoln Ferris.

The Apostles' Creed was recited and prayer offered by the presiding bishop, who then declared the proceedings of the day in order. There was a notable absence of that bizarre crowd which gave color and atmosphere to the sessions of the trial court held in the same room seven months ago. Before entering upon his argument, Counsel Sharts said that it would be necessary for the court to dispose of two motions he desired to submit:

One was a motion for continuance until the court of review has been reconstituted in accordance with Canon 32, section 1, of the Canons of the Church. The point sought to be made was that the canon requires the election of three bishops to serve for nine years at each meeting of the General Convention. In 1919 no bishops were elected, but in 1922 *six* were elected, instead of three. Counsel believed that the circumstances under which the present Court was constituted had in mind the contemplated trial of Bishop Brown for heresy. There was a movement purposely designed to secure a Court of Review which would be prejudiced against the defendant. He therefore wished for the court's ruling as to whether it was properly constituted, in the hope of averting grave consequences.

Church Advocate Dibble replied that the failure of one General Convention to elect three members of the court of review in no way limited or invalidated the right of a subsequent General Convention to elect six to fill vacancies. Further, even if it were conceded that three of the present members of the Court were improperly elected (which was not conceded), the remaining six constitute a quorum competent to carry on the business of the court. The very motion for a *continuance* was tantamount to an admission of the validity of this court of review. Counsel Sharts in rebuttal claimed they had a right to a full panel of nine judges, just as any man in the civil court, charged with a crime, had the right

to demand a full panel of twelve jurymen. "So do you think you are properly constituted?" asked Mr. Sharts; "Would it not be better to wait for the General Convention to remedy matters?"

The President of the Court stated: "The Court is of the opinion that the three members elected in 1922 are competent to sit, as the other six members of the court deem them properly qualified. Therefore, the motion of appellant is overruled."

Counsel for Bishop Brown then moved to postpone these proceedings until the constitution of a proper court of appeal by the General Convention. If the defendant be found guilty in a trial court, he may take his case to the court of review, and, if found guilty there, he could then carry the matter still higher to the court of appeal. If found guilty there, he would have exhausted his rights. Defendant has another door through which he may pass to secure justice, but the Church has as yet failed to make that door.

Church Advocate Dibble said the same question had been raised in the trial court. But a court of appeal in matters of doctrine has been established in the case of bishops. The court of review has plenary power to go into any question considered by the trial court. In effect the court of review in this trial is the court of appeal contemplated in Article IX of the Constitution. The judgment of such a court of appeal must be confirmed by a two-thirds vote of the House of Bishops.

The court then overruled this second motion of defendant counsel.

THREE hours' time was accorded to Mr. Sharts for his opening argument, and three hours for rebuttal in closing, save fifteen minutes which he desired to give Bishop Brown for the purpose of a final statement.

Defendant Counsel said that in the first heresy trial recorded there were many false witnesses, but the testimony of two only is given who declared that Jesus had said: "Destroy this body and in three days I will raise it again." This testimony was *not false*, for he had used such words, but with a different meaning. The twenty-three excerpts from the book, *Christianism and Communism*, which formed the grounds of the presentment of Bishop Brown for errors of doctrine, are misleading when read without the context. They give a false impression that Bishop Brown denies God and Jesus Christ and seeks to destroy all belief in the Christian faith. On the contrary he wrote the book designedly to preserve religion and Christianity. Several other passages were read from the book to support this claim.

Mr. Sharts certainly used both liberty and plainness of speech, declaring that the "Old and New Testaments are utterly worthless as history." "The Jehovah of the Old Testament is a fiction." "The Jewish God is a god of war." "The Jesus born on earth and afterwards ascended to the heavens to His Father as a sky-dwelling god is fiction."

The jurisdiction of the trial court over the defendant bishop was challenged on the ground that, according to the canons, a bishop must be tried in his own diocese. If defendant have no diocese, the court has no jurisdiction. The trial court, said Mr. Sharts, erred in refusing to grant a commission to take the depositions of the 125 bishops in the Church to ascertain whether their beliefs and teachings were, or were not, in harmony with those of Bishop Brown. Counsel said they were kept in a judicial ambush for three days; it was a game of "hide and seek," since they were not informed as to what particular doctrines had been violated. The trial Court had resorted to "judicial notice of the Church's law" to gag the defendant. Hitherto such judicial notice had been a medium of light; in the trial court it was a medium of darkness. The court did not set forth *what* the doctrine of the Church is, nor *where* it is to be found from any legal standpoint. The court below said the doctrine is in the Prayer Book. They might as well have referred us to the public library or to the dictionary. In a book with eighteen different departments we are not able to find what they allege to be doctrine. The Church acting in its corporate capacity has nowhere fixed the doctrine. "The

Ratification" of the General Convention declares the Book of Common Prayer to be a *Liturgy*.

Opposing Counsel in the trial court expressed himself as willing to rely upon the Nicene Creed as the doctrine of the Church. "I call that treason to the human intellect and treason to the human soul." The Nicene Creed was adopted at a council called by the Roman Emperor Constantine in 325 A.D. It is to Constantine more than anyone else that we owe this creed. He waded through human blood to a throne. He strangled his own son, his wife, and his nieces. The ministers of religion were fighting at the very doors of their churches. We are asked to believe that this creed, adopted under such conditions, contains the ultimate conception of God. Mr. Sharts attempted to draw from Bishop Brewster an admission that the word "body" in the Creed was not meant to signify "the flesh." Bishop Brewster had reminded him that the Creed spoke of "the resurrection of the body." The doctrine of the Trinity was characterized as "a mathematical absurdity." "The Creeds are valuable in their place. We would not part with them, but nothing in the Church constitution or in canon law gives the right to say that the creeds contain the doctrine of the Church."

At 5:30 P. M., recess was taken till 10:30 A. M. Wednesday.

Cleveland, Ohio, January 14.

AFTER the celebration of Holy Communion, the court of review reassembled at 10:30 A.M.

Mr. J. H. Smart, of the counsel for the Church, cited various authorities to establish the validity of the acts of the trial court, especially in the matter of refusing to appoint commissioners to take depositions from all bishops in the Church on points involved in the controversy. The Courts, civil and ecclesiastical, have decided that it is competent for a court, such as this, to determine for itself the question of continuance. The common law required the attorney for the defendant to declare under affidavit what was the nature of the evidence sought to be obtained by depositions. The accused in this case having failed to do this, the trial court rightfully refused to appoint commissioners to take depositions from the bishops, and refused a continuance of the case for a similar reason.

Church Advocate Dibble said that the counsel for the defendant alleges that the trial court was incompetent from the beginning, because said counsel was not permitted to examine the members of the court as to their qualifications. The court had replied that they sat as a court and not as jurors. Many statements had been made by opposing counsel concerning members of the Court, which, *if true*, would hold them up to the ridicule of all good people, and were little short of contempt of the court.

The defendant further claims that the trial court had no jurisdiction over the teachings of a bishop. Bishop Brown had resigned and held no jurisdiction. A bishop is a ruler, a prince in his own diocese. On this basis the English bishops at the time of the Reformation justified their renunciation of the authority of the Bishop of Rome. True, but that is not to say a bishop is competent to enact a code of laws and doctrine for his own diocese without reference to the consent of the Church universal!

The defendant claims that he holds his episcopate by direct authority from Jesus Christ, and cannot be tried by his brother bishops, and yet he has published his views to the effect that Jesus Christ is a fiction and a myth, no more real than Santa Claus or Uncle Sam. The Church, on the contrary, does believe in the reality of the living Christ, and must maintain and defend its position; and a bishop who errs and renounces this essential teaching can be silenced and his authority cancelled. It is sufficient in this presentment to apprise the defendant of the offences with which he is charged. Our presentment was sufficient to accomplish this in its detail and particularity to satisfy any reasonable mind.

"It is claimed that we have not shown where the doctrine of the Church is to be found," the counsel stated. "In 1801 the General Convention adopted the Book of Common Prayer, which contains this doctrine. The trial court took official notice of this fact and so informed the defendant. What is doctrine? It must mean authoritative teaching, else why impose a penalty for contrary teaching? Opposing counsel takes exception to the word dogma and regards it as debased. The Church's dogma is a formula-

tion of Christian experience. Formulation does not make it true. Because it is true it is therefore formulated. There is no desire of the Church to force this upon every one desiring to enter the kingdom of Heaven. Its truth establishes its practical value. The Church's doctrine is stated in the Preface to the Prayer Book, in the offices for Baptism, Confirmation, Visitation of the Sick, Holy Communion, and Ordering of Deacons and Priests. It is not to be expected that doctrine is formally stated in the prayers and devotions, but the Prayer Book contains much more than these. The ritual of the Church also exemplifies its doctrine. The historicity of Jesus Christ is assumed all through the Prayer Book, as, for example, in the proper preface for Christmas Day. The facts of His life are rehearsed in the Creeds. We may reinterpret the doctrines of the Resurrection, Atonement, and Regeneration, but that is a very different thing from denying them. In accord with his doctrine man has been able to transcend his environment of sin and rise into new life of purity and power."

MR. Sharts, counsel for the defendant, in his closing argument said he would discuss the doctrine of Apostolic Succession, and claim that in the Catholic Church each bishop was mutually independent of all other bishops in his official and unofficial teachings as a bishop. "No number of bishops could acquire any authority over another bishop, because a bishop derived his authority from the head of the Church. St. Paul claimed his independence from James and Peter. No doubt he was regarded as a greater heretic than even Bishop Brown. If it be error of dogma with which the accused is charged, as Mr. Dibble maintains, then the case is lost. The real heretics are not on this side of the table but on the other. The movement now turns from the infallibility of the Bible to the infallibility of the Creeds. If you were to hold up the Bible to keep back the waves of modern thought now rolling in on the Church, I could forgive you, but when you hold up the creeds as the source of doctrine I stand amazed."

"It is charged that Bishop Brown denies the personal, objective reality of God. He *does*. He believes in a God without body, parts, and passions, as stated in the first Article of Religion. It is impossible for such a being to have personality. The great cosmic principle of nature is identical with God. I accept that idea myself. God is not an objective reality but a subjectivity. Bishop Brown is accused of heresy because he declares God is not personal. The defendant cannot accept as an article of belief what he does not understand."

"As to the Trinity, the accused cannot see mathematically how three can be one, and he calls this 'psychic jugglery.' But in his book, Dr. Dibble, in discussing the doctrine of the Trinity describes the explanation given thereof by the bishops of former days as a 'fantastic verbal incubus.' Which is the more objectionable?"

"When we come to the historicity of Jesus, defendant is again indicted. On what grounds? It is said that, in the presence of numerous witnesses, Jesus ascended into heaven and a cloud received him out of their sight. Stephen saw the heavens opened and Jesus sitting on the right hand of God. If all this be accepted as literal truth, then you must accept other things, that heaven is a certain distance above the clouds, that there is a material heaven with a floor, and an opening door in the floor."

"Bishop Brown believes these things described did occur, but only subjectively in the minds of the witnesses. It is my conviction that the prosecution is laying down a doctrine for Bishop Brown which they themselves do not accept. The standard set up by the prosecution is not the standard of this Church. We are closing what is probably the most important trial in the history of the Protestant Episcopal Church. I hope it is the last trial this Church or the world will ever witness."

"Every heresy trial has resulted in a temporary victory for the conservative element of the Church and the hierarchy, but in a permanent victory for the heretic."

To an observer, Counsel Sharts was willing to play upon the emotions by treating the tragic events in the life of our Lord Jesus Christ as real and true. At other times he lightly cast aside all such facts as purely fanciful and unreal. He recalled the martyrdom of John Huss, Savonarola, Cramer, Latimer, and Ridley to illustrate the disaster which is visited upon the Church in its vain effort to suppress the truth. Look-

ing at the court he asked: "Out of this trial will the Church emerge victorious? Have you learned nothing from history?"

To an unprejudiced observer the sole issue involved in this controversy is: "Shall we accept a material philosophy in place of the spiritual heritage of the Christian Church?" The crux of the difficulty lies in the seeming inability of the defendant and his counsel to recognize the possibility, much less the fact, of God as a personal, objective reality, spiritual and not material.

The last fifteen minutes for the defence were taken by Bishop Brown himself solemnly repeating each article of the Apostles' Creed, and then giving his own interpretation of the same. It was a pathetic thing to see this aged and misguided man, to hear him use sacred words and language in evident sincerity, and then find him investing such words with an alien meaning, actually emasculating them of their manifest and historic content.

AFTER the noon recess, the court of review resumed its sitting at 3:15 P.M. Bishop Leonard said:

"According to the address made to this court by Bishop Brown this morning, in which he reiterated his belief in the creed of the Church, this Court would ask Bishop Brown if he now retracts any of the things he has heretofore stated in his book, and on which statements the presentment was based."

Bishop Brown arose to reply: "My statement of belief in the creeds does not involve the retraction of anything stated in my book. If there is anything misunderstood I will be glad to explain, but there is no retraction. I think you owe it to me to read what I have said to you in my appeal, *The Chimera of Orthodox Supernaturalism*."

The President of the Court then said: "Acting under the provisions by which this Court is invested by the constitution of this Church, we are of the opinion that no error was committed by the court of trial at the time of the presentment of defendant for teachings contrary to the doctrines of the Church. Therefore, the judgment of the trial court is hereby affirmed."

Mr. Sharts gave immediate notice of appeal to the ultimate court of appeal provided for in the Constitution of the Church.

"It is true that no such court of appeal exists at present," said he, "but we shall make application to the General Convention to establish such a Court."

Bishop Leonard asked: "Does the accused desire to be heard before sentence is declared?" Counsel answered "No." Presiding Judge: "The sentence as determined by the Court is that the defendant be deposed from the Sacred Ministry of this Church."

Thereupon the Court adjourned *sine die*, after every one of the Bishops constituting the court had given affirmative response to the president's question as to whether he approved the sentence.

GEORGE BAILEY.

TOWNSEND HARRIS: PIONEER CHRISTIAN

BY THE RT. REV. HENRY B. RESTARICK, D.D.,
FORMER BISHOP OF HONOLULU

IN the efforts now being made for the rehabilitation of the Church in Japan it may add to the interest in the movement if the facts given below are widely known.

The first Christian service in the English language ever held in Tokyo, was that of the American Prayer Book, and was said by a devout American Churchman. This man was Townsend Harris, the first American Envoy to Japan, and the place was a house within the palace walls. Harris, after almost incredible difficulties, was waiting to interview the Shogun. To hold a Christian service was punishable with death, but he wrote in his journal:

"Sunday, December 6, 1857. This is the Second Sunday in Advent. Assisted by Mr. Heusken, I read the full service in an audible voice, with the paper doors open. This was beyond doubt the first time the English Bible was ever read, or the American Episcopal service repeated in this city."

He had informed the Japanese that he performed his religious worship, "that they might have knowledge of it. What is my protection? The American name alone."

My attention was first called to Townsend Harris, when I was in Japan, by a representative of the British Government,

who said to me, "I do not understand why you Americans say that Perry opened Japan to the commerce of the world." On my asking what he meant, he said, "The man who obtained the treaty was Townsend Harris, one of the ablest diplomats America ever had."

This led me to look into the matter, and what I learned will be new to many. Townsend Harris was a New York man, a pewholder, a member, and a worshipper at the Church of the Ascension, New York, when the Rev. G. T. Bedell, afterwards Bishop of Ohio, was rector. He was a member of the School Board, and one of the founders of the College of New York. In 1848, he went to San Francisco, where he purchased a vessel and sailed for China, where he engaged in Oriental trade. Perry found him in Canton, and, on reaching the United States, recommended Harris to President Pierce for appointment as Envoy to Japan. Here he labored for two years before he obtained the treaty providing for commerce with the United States and for the residence of Americans in Japan.

The late Count Okuma, in his book on Japan, makes the statement that Perry, in 1854, obtained a simple agreement with Japan which did not contain "even a covert provision about trade, nor did it mention the residence of Americans in Japan."

Perry had been sent to Japan to secure humane treatment for American shipwrecked sailors. By a display of force an agreement was entered into, which a Japanese writer condenses thus: "The Japanese promised to accord kind treatment to shipwrecked sailors, permission to obtain coal, provisions, and other stores needed for ships at sea, at the ports of Shimoda and Hakodate, and a United States consul or agent was to be allowed to reside at Shimoda."

HARRIS reached Japan in August, 1856, and took up his residence in a temple at Shimoda. From his first days here he persistently refused to transact business on Sunday. He wrote in his journal in 1856, "I adhere to my determination to attend to no business on Sunday. I do not mean to set an example of Puritanism, but I will try to make it what I believe it was intended to be, a day of rest."

His weary task of waiting to get a treaty is graphically told by William Elliot Griffis in his life of Harris. At Shimoda, he had only one companion, a Mr. Heusken, a Hollander, who had lived in New York. This man acted as interpreter, for, as the Dutch had traded with Japan at Nagasaki for two hundred years, many officials in Japan were familiar with their language.

While at Shimoda Harris read the service every Sunday and frequently mentions this in his journal. Here is one example: "Sunday, November 29, 1857, the First Sunday in Advent. I read the whole service with Mr. Heusken as my clerk and congregation—while the law punishing such an act with death is still in force."

It was not until July 1858, that the treaty was signed and Harris carried all his points in regard to commerce and the residence of Americans. He records in his journal: "As no class is named, missionaries may actually reside in Japan." Under the provisions of this treaty, the American Churchmen, the Rev. John Liggins and the Rev. Channing Moore Williams, were sent to Japan in 1859.

Doctor Nitobe, in writing on the subject, says: "Sufficient justice is not done the memory of Townsend Harris. . . . Four quarto volumes made known to the world the minutest details of Perry's expedition, while Harris forbade the publication of his papers until five years after his decease. Thus it has always been. . . . Men have not learned what conquests there are in peace and silence."

Harris had hastened the signing of the treaty by telling the Japanese that the English had opened up ports in China, and would no doubt come to Japan. Two weeks after the American treaty was secured, Lord Elgin appeared in Yeddo Bay with a British fleet and insisted on obtaining a similar one. Other nations soon followed.

MY SOUL, thou art careful and troubled about many things, but one thing is needful! Choose the better part in this still hour, and sit thee down at the feet of Jesus! Listen, and beneath all human words hearken to His word! Speak, Lord, Thy servant heareth!—*F. B. Meyer*.

Utilizing Prison Labor

By Clinton Rogers Woodruff

NOT long since, there was a conference held in Salt Lake City participated in by official prison representatives from the Intermountain States; Colorado, Idaho, Montana, Nevada, New Mexico, Utah, Washington, and Wyoming, and by representatives from the Federal Department of Justice. It was called by an organization known as "The Associates for Government Service," which is attacking in a practical fashion that most difficult of modern problems, How best to employ the inmates of our penal institutions. This Conference reached some very practical conclusions, among others these:

That all able bodied, physically fit, mentally competent prisoners, both male and female, should be employed, and not maintained in idleness.

That, as soon as practicable, all work-competent prisoners should be employed under the "States' use System," including public works, as the fairest method of employment alike to the tax-payers, to capital, to free labor, and to the prisoners themselves; it being recognized that the basic considerations that govern the selection of states' use industries are:

(a) The selection of those industries whose products will find a ready, stable, and adequate market among state and local governmental agencies within or without the state, and for which adequate raw materials are obtainable at reasonable prices.

(b) The selection of industries in which the class of prisoners in the institution can be most effectively and constructively employed.

That all prisoners should receive such compensation as their conduct and efficiency warrant, to be paid out of the earnings of the prison industries after all costs of prison maintenance have been deducted.

That the services of The Associates for Government Service, Incorporated, be utilized whenever needed as a medium for the exchange of surplus products between the states.

This conference was one of a number of sectional ones having the same general purpose and reaching the same general conclusions. Last February (1924) there was another conference dealing with the same subject, called in pursuance of instructions voted by a convention of the American Federation of Labor, including representatives of the United Mine Workers of America, the International Ladies' Garment Workers, the United Garment Workers of America, the International Brotherhood of Bookbinders, the International Broom and Whisk Makers, the Boot and Shoe Workers' International Union, the United Textile Workers of America, the International Association of Machinists, the Union Label Trades Department, A. F. of L., the American Federation of Labor, the National Committee on Prisons and Prison Labor, and the General Federation of Women's Clubs.

This conference agreed upon a program the cardinal points of which were:

The adoption of the "state and states' use system," calling for state use, but permitting interstate sale or exchange of surplus products for state's use only.

The development of prison industry on a high plane of efficiency, safety, and expert management.

The rehabilitation of prisoners through payment for prison work, such payment to go either to dependents or to the prisoner upon release, the cost of maintenance of the prisoner being deducted from the wages earned by him in prison.

In adopting this report the American Federation of Labor assumed the leading role in the final battle against the contract system and, as its principal weapon, adopted a new principle in dealing with the prison labor problem. The "states' use system," as distinguished from the state use system, is advocated as providing a method of escape from the contract system in states where there has until now seemed no escape.

Under the "states' use system," it becomes possible for a group of states to join together by reciprocal agreement to consume, in "state use," the surplus output of the state prisons in the group of states, under each state consuming the products of its own penal institutions. "States' use" permits the exchange of surplus prison products between states for the use of the state institutions of the states having a reciprocal agreement. Under such use system each state consumes its

own products up to its own necessities, only the surplus being sent into other states, for sale to the states or in exchange between the states. A model bill will be drafted by the American Federation of Labor and introduced in the various state legislatures authorizing the system.

WHILE the rehabilitation of prisoners through wage payment is not a part of the report adopted by the executive council, it is a long standing policy of the American Federation of Labor, and will be included in the program now laid out for an educational campaign to overthrow finally the contract system.

"From the very first," said President Gompers, "we have sought to aid every movement that might develop men and not criminals in prisons. Nothing contributes more to that end than decent treatment and recognition of the worth of the labor of prisoners. They are not put in prison to be exploited.

"The prisoners benefit in every way by the payment of a recognized wage. But the dependents also benefit. Prisons ought to be institutions of reform and not merely places where society exacts an eye for an eye. We shall do everything within our power to carry into effect our fall program, including liberation of prisoners from bondage to contracts and the payment of wages for their labor."

In advocating the "states' use" system, E. Stagg Whitin, the President of the Associates for Government Service, sets forth the arguments somewhat as follows:

The state is still thought of as housing, feeding, and clothing a few straggling vagrants, prisoners, or sick persons, while, in reality, the institutional population, under governmental control in this country, has reached the enormous figure of 520,138. Many persons are employed in the care of these people, who are housed, fed, and, for the most part, clothed. The housekeeping of the state can no longer be the charge of some jovial, politically-minded host, but has become the grave responsibility of the technical expert under the guidance of the socially-minded statesman.

A great hotel has its laundries, bakeries, and mammoth kitchens. It keeps whole factories at work manufacturing the materials for its daily use. Similarly, the institutions have developed towards self-contained units, and the more recent growth, is to turn the idle or otherwise exploited labor in prisons, to producing the food supplies and materials necessary to satisfy the needs of the great population of these State institutions the many advantages that are possible in the big of goods in 1,200 different lines of commodities for institutional use. The Federal Department of Commerce is busy working out standard specifications for these commodities so that there may be uniformity as well as the best kind of service. Forty-three of the states and all the larger cities have combined their purchase-making into one purchasing bureau, and there has been created this organization known as the Associates for Government Service, Inc., a non-profit-making and self-supporting organization, which serves these different purchasing departments so as to bring about to the government institutions the many advantages that are possible in the big hotels. Purposely, simplicity is being emphasized so as to decrease the cost, already too large, to the tax-payer, and it is being found that goods, more serviceable and durable in every way, can be secured for a lower price.

An added interest in this housekeeping problem of the state is due to the advent of women into the political field. They are being appointed to positions of responsibility in supervising the state institutional system. They have an aptitude for it, but the necessary experience lies more in the field of actual participation in big business than in the home training of the home-keeper. The General Federation of Women's Clubs has been especially active in this field and today 12,500 such clubs are discussing the problems connected with the housekeeping of the state. A reciprocal advantage will be found in the different attitude on the part of the women toward their own problem of home-keeping. The demand for standard types of commodities in the place of much advertised varieties, the combining of club groups so as to get the advantage of a larger order, the realization that a standing order can actually be more economical in time and money than bargain counter hunting are destined to result.

We have said enough, however, declares Mr. Whitin, who I believe is a parishioner of St. Michael's Church, New York City, of the purely material side of government housekeeping.

"The home-keeper's duty lies equally in cherishing the young, caring for the old and infirm, and training the members of the household to be diligent, in their responsibilities

towards the maintenance of that household. Likewise, in the maintenance of the government household, will be found opportunity for service on the part of the inmates. In the tremendous population of the state institutions are many able to participate in the work of maintaining them and of producing the commodities needed for their maintenance. Some have been sent to these institutions under a penalty of hard labor. The task of organizing their labor, equipping the shops or the farms for their greatest productivity, providing for the proper distribution of what is produced, and looking forward to the needs of differing seasons, differing climates, and differing requirements, is a service that requires organization, continuity, and skill. Public-spirited citizens have combined to make this available to even the most distant and unpromising county institution. Organized as the Associates for Government Service, Inc., and supplementing the National Committee on Prisons and Prison Labor, where the latter organization, because of its philanthropic nature, is unable to assist, the Associates for Government Service faces a sphere of usefulness equal to none in the opportunity for growth."

To those who are interested in spiritual ministrations Mr. Whitin further said:

"It should be pointed out that the one great impediment to bringing real religion into the lives of the wards of the state, is the inadequate condition under which they have been forced to live and many of them to labor. While the eleemosynary institutions have been exploited by the politicians, the penal institutions have been exploited by private business interests, which, for a song, have bought the labor of the prisoners, reaping profits which would have supported the institutions and the dependents of many of the inmates. The wiping out of these old conditions which is but the corollary of the newer developments gives the opportunity necessary for the introduction of really valuable religious training. The many economies will allow for the expenditures made necessary for medical and psychiatric treatment, much of which is a direct help toward the development of the deeper and more profound religious life which has been hampered by the disharmonies of human nature. This is all finding its place in the new house-keeping of the state and in coöperating with it, Churchmen are destined to find a real opportunity for service."

CHINA AND CHINESE EDUCATION

FROM A LETTER FROM THE REV. F. L. H. POTT, D.D., PRESIDENT OF ST. JOHN'S UNIVERSITY, SHANGHAI, CHINA

PRESIDENT POTT, of St. John's University, Shanghai, in discussing some of the outstanding events of the last academic year, stresses the fact that China is still in a transition period.

"Politically, industrially, and commercially," he says, "there is much that is disappointing. Politically, China remains disunited. Not only does the revolt in the South under Dr. Sun Yat-sen continue, but the provinces act more or less independently, and refuse to support the Central Government. The Central Government is controlled by a military dictatorship, and fails to function in many important departments. The struggle between military governors for supremacy continues, and the Presidency is the bone of contention much as the imperial office was in the latter days of the Roman Empire.

"Democracy in the government is conspicuous by its absence. As a whole, China was not ready for the radical change from sovereignty residing in the Emperor and his delegates to sovereignty residing in the people, and it will take a long time before representative government can really become efficient.

"The political situation has had disastrous effects upon the maintenance of peace and order in the country, and consequently banditry has become rife, and, in the interior, life and property are no longer as secure as formerly.

"The disorder in the country hinders the growth of industry and commerce, and the development of China's natural resources.

"Discouraged by the lack of progress in China and the internal disorganization, many would-be reformers are turning to education as that which may prove the means of saving their country. It is seen more clearly than ever that training for citizenship must accompany the development of a democratic system of government. There is much activity in educational circles, and an important association for the advancement of learning has been established, entirely independent of the government. This association emphasizes the importance of popular education. A great many private schools and universities have been established. Some of these have had a chequered career. Depending for their support largely on the fees received, the students attempt to govern them, with the

result that there are constant strikes, and temporary suspension of operation.

"The great and increasing demand for education keeps open a wide door of opportunity for mission schools and colleges.

"Although the number of students in Christian institutions is very small compared with those in government and private institutions, yet the better management and superior discipline of the former gives them a position of prominence. Recently an attack upon missionary education in China has been brought to our notice, called forth by the Report of the Educational Commission which visited China in 1921.

"It contained the following charges against mission institutions: First, that they are conducting a Christian propaganda; second, that they obstruct the growth of patriotism; and, third, that they are deficient in their courses in Chinese Literature, History, and Philosophy.

"To the first charge we willingly plead guilty. We frankly confess that the mission school or college has the aim of advancing the influence of Christianity in this country. As to the second charge, we doubt if it could be substantiated. Many of the men now playing an important part in the life of their country were educated in mission institutions. The mission institution, however, is opposed to half-baked patriotism, and does emphasize the importance of internationalism. As to the third charge, we would admit that there is room for improvement in the courses in Chinese in mission institutions. St. John's is trying to bring about a reform in this respect, and is endeavoring to remove this reproach.

"The best answer, however, to criticism of this sort is that mission schools and colleges retain their popularity and are full to overflowing."

Summarizing some of the present needs of the University in a later letter, President Pott says that unmarried American college graduates are needed as instructors in the Departments of Philosophy, Sociology, Science, and English.

"In regard to additional plant," he adds, "the following needs are important: 1, more residences for our Chinese teachers; 2, additional property for an athletic field; 3, a small dormitory and class room building for the School of Theology; 4, a new lecture hall for the College; and, 5, a new recitation building for the Middle School.

"We should also aim at the building of a new chapel, of larger dimensions and of more impressive appearance, a building that would dominate all the others, and symbolize the central place of the spiritual and religious side of the work.

"Looking forward to the celebration of our fiftieth anniversary in 1929, we should soon determine whether definite plans can be formulated for securing an endowment fund. In China, the first step will be the organization of the Board of Overseers, and the securing of the services of some one who can give his whole time to directing the campaign. In the United States, if the authorities of the Church grant permission, the president plans to devote his time to this object while on furlough."

HE'LL NOT HAVE AN UNKNOWN GRAVE IN A STRANGE LAND

THEY HAD NOT SEEN each other for twenty-three years, but the older brother, who is an engineer, had kept in touch with the younger brother, also a seaman, by letter. A few months ago the younger brother stopped writing, and the other became anxious. He wrote to his brother's company and was told that he was very ill in Long Island College Hospital, Brooklyn.

As soon as possible the older brother resigned his position and sailed for America.

He arrived two days too late. His brother was dead, but not buried, so he went as chief mourner to the funeral. And he bought, as he told the House Mother of the Seamen's Church Institute of New York, a wreath each in the names of himself and the two sisters and laid them on the grave.

And as he was going out of the office he turned and said, "He'll no have an unknown grave in a strange land. I'm going to put up a cross where he lies."—*The Lookout*.

I MAY have in readiness wherewith, not to avenge, but to defend myself, if need be, so as to appear having rather the power than the will.—*St. Ambrose*.

Could We Improve the Church Calendar?

By the Rev. John W. Suter, Jr.

II

AS I observed in the beginning, my proposal has two main objects: first, to bring out more clearly the idea of the Trinity; and secondly, to harmonize more perfectly the ecclesiastical and secular calendars.

Turning now to the second, my feeling is that our country, though young, has reached a sufficiently dignified age, and has achieved a few sufficiently ancient and honorable customs, to warrant the Church in giving recognition to, and even absorbing, some of the national holidays. Take for instance, New Year's Day, Lincoln's Birthday, Washington's Birthday, Memorial Day, Independence Day, Labor Day, Columbus Day, and Thanksgiving Day. Is it not advantageous to the Christian religion to reflect, in its official calendar, the habits and life of the nation as they actually exist? It is not enough merely to echo the habits and events of the past, though this has its great value. The Church ought to enrich and revise its calendar every two or three centuries, and ought above all things to keep sensitive to the great underlying rhythm of social life as it is here lived in the twelve-month cycle.

Probably the most glaring defect in our present calendar is that it absolutely ignores the really great event which takes place every autumn when hundreds of thousands of families return to their more permanent homes, and thousands of thousands of children start off once more for school. In the rhythm of our national life this is one of the decisive accents. It causes the thoughts of average people to turn with almost perfect unanimity to a single object—school. It affects pupils, teachers, superintendents, and other leaders of education, churches, hotels, department stores, apartments, railroads, theaters, and almost every other concern which in any way responds to the habits of large classes of people. Almost every institution recognizes this great turning of the tide. The covers of the popular magazines, or if not the covers at least some of the pages inside, carry pictures of children going to school. Advertisements make use of the same idea in catch-word and drawing.

"Years," says Scott Holland, "begin in October. . . . That is the only moment when resolutions might make a difference. For, by Christmas or January, our year has already determined its drift. . . . Here is October. We have our chance. It is the dawn of the year."

And meanwhile what does the Church do? On the Sunday before the opening of school, or the Sunday after, parents and children return to church and find that it is the Twelfth or Thirteenth Sunday after Trinity. In other words, the Church is half-way or two-thirds of the way along, on the dead level of a very lengthy, uninteresting season. There is no feeling of any turning-point. Apparently nothing of great consequence has happened all summer, and it does not look as if anything were going to happen. I have heard it said that the Church has a divine instinct for consecrating and ennobling any truly great movement or occasion which captures the public imagination. I hope that this is often true; but surely in this instance something has been lacking.

ROUGHLY speaking, the proposed new division of the year sacred to the Fatherhood of God would begin with Labor Day and end with Thanksgiving Day. The ideas present in the secular calendar for that period are those of the dignity of labor, the opening of school, the physical beauty of our land (Columbus Day), and thanksgiving for the harvest. By a coincidence which is fortunate for our proposal, all these ideas are peculiarly pertinent to the Fatherhood of God and the Brotherhood of Man.

My plan would be to appoint the *Sunday before* each holiday as the Church's day for recognizing the idea, or anniversary, in question.

We ought seriously to observe Labor Day, placing its Sunday on our calendar and providing a Collect, Epistle, and Gospel. The Church is definitely committed to social service quite

as truly as to missions, and our social service enthusiasts would rightly welcome Labor Sunday in the Christian Calendar. It would be a great opportunity to emphasize Christian teaching in regard to brotherhood and all the social relationships. I do not know off-hand what passages of Scripture would be selected for the Epistle and Gospel, but no doubt the Social Service Department, acting with the Commission on the Revision of the Prayer Book, could discover something appropriate.

The addition of Columbus Day Sunday to our calendar would give us an opportunity to celebrate with dignity and intelligence our deeply instinctive love for the physical beauty of our land. This is, I believe, a religious instinct, which finds expression in all great religions in the history of the human race. It is also appropriate to the Fatherhood, or Creatorship, of God. It is not so much Christopher Columbus whom we remember as the North American Continent, with all its grandeur, fertility, and wealth. Many of our national songs and hymns, notably *America the Beautiful*, give voice to this emotion. Here is another instance where the Church should lift up and glorify an already-existing habit of mind. Fortunately the Bible is not without its testimony to the same instinct, so there would be no difficulty in selecting appropriate passages for the Epistle and Gospel.

It is hardly necessary to mention the religious ideas inherent in Thanksgiving Day, which already has a place in our Prayer Book. I think we ought to make more of it, possibly using the Sunday before, and, incidentally, more of the Rogation Days, which are in the nature of a spring Thanksgiving for what the earth is about to yield. Another religious reason for giving more emphasis to Thanksgiving Day is its association with family life. It ought to be a great annual moment in the program of every parish.

New Year's Day represents another great accent in the recurring rhythm of our national social life. Practically everybody notices New Year's Day. It is a definite part of the current thought of American humanity. No newspaper, or store, or institution of any kind, ignores it. We do not have to persuade people to think about it, because they are already doing so. We ought, therefore, to capitalize this unanimity, and make it serve the cause of religion. It, or its Sunday, ought to be another great day in the Church calendar. After all, the Church consists of people, and New Year's Day is already a great day in the lives of people. The Christian year was made for man, and not man for the Christian year.

Lincoln's Birthday, Washington's Birthday, Memorial Day, and Independence Day, have their places in reminding us not so much of our land as of the institutions and ideals which hold the nation together. Each of these days makes its peculiar contribution, and in general the same argument applies to them as to the others.

I RECOGNIZE, of course, that, in order to carry out many of the suggestions here made, a good deal of literary revision would be required in the addition, and also alteration, of Collects, Epistles, Gospels, Lessons, Psalms, etc. It is not my purpose to suggest *what* additions and changes ought to be made, for that must be left to experts in liturgics and in the particular lines of thought which the new holy days and seasons would bring into play. I feel certain, however, that the necessary additions and alterations could be made. The Bible is a very ample treasury which our present Prayer Book by no means exhausts.

To sum up, it must, I think, be clear that we are now living by two distinct calendars, the religious and the secular. The secular calendar, for its own purposes, is all right; that is, it is effective; people actually live and move by it. It is popular and successful. The reason for its success is that it did not begin on paper, but started at the other end, viz., with the actual habits and movements of large masses of people. These customs finally became more or less fixed, and ended by being

put on paper through legislative action. The secular calendar is therefore a result rather than a cause. It is a record of certain national habits. The religious calendar, on the contrary, does not always represent the actual feelings and movements and customs of the people. In so far as this is true, it lacks reality and life. But it refuses to become a dead issue. There is an extraordinary amount of interest in the Christian calendar. People write books about it, and sing hymns about it, and act it in plays and pageants. Its poetry and color and sense of movement make a very strong appeal. It seems, therefore, that so good an instrument ought to be made better, and the suggestion of this paper is that we seek improvement along the two lines of making its Trinitarian theology more evident, and incorporating into it certain very usable, because very religious, features of the secular calendar.

[THE END]

THE OBSERVANCE OF SATURDAY IN HOLY WEEK

BY THE REV. C. P. A. BURNETT

VICAR OF HOLY CROSS CHURCH, NEW YORK

IN the Anglican Communion, the last day in the season of Lent is commonly called *Easter Eve*, but elsewhere in Catholic Christendom either *The Great Sabbath*, or *Holy Saturday*. In a Gallican missal in use about the year 600, the said day has the title of *Sabbatum Requieti Domini Corporis*, the Saturday in which the Lord's Body was at rest.

Closely associated with Good Friday, the said Saturday, in ancient times, was observed very strictly as a fast-day. However lax their keeping of other days in Lent, all Christian people, in the early ages, thought they were under solemn obligation to observe religiously the last two days as those on which "the Bridegroom was taken from them." The fast on Holy Saturday was maintained until midnight, and even to the dawn on Easter Day. Throughout the night, that is, in the hours between sunset on Saturday and the dawn on Easter morning, Christian people were wont to assemble and spend the time in prayer and psalmody, and in listening to preaching and the reading of Holy Scripture.

This anniversary vigil was also a particular occasion for the administration of Holy Baptism. All these exercises had for their purpose not only preparation for the celebration of Easter Day and the receiving of the Easter Communion, but also, at least in the earlier ages, the being in readiness to meet the Lord Christ at His second coming, which it was supposed would take place on an anniversary of the day in which He rose from the dead, and at the same hour.

With the arrival of dawn and no visible appearance of the Saviour, the Easter Mass was celebrated, and the people were communicated and dismissed.

In keeping a strict fast on Good Friday and Holy Saturday, Christian people recognized the binding force of the words of their Divine Master, "In the days when the Bridegroom shall be taken from them, then shall they fast." For similar reasons, the celebration of the Holy Eucharist was deemed to be inconsistent with the observance of penitential fast and prayer; and therefore Good Friday and Holy Saturday as chief among such occasions, were accounted as "aliturpic" days, that is, days in which there should be no consecration of the Holy Eucharist. Very gradually such restrictions of the celebration of the Eucharist, in Western Christendom, were confined to the last two days in Lent.

There is evidence that observance of the Easter vigil after the primitive manner continued in some quarters so late as the Ninth Century. Gradually, however, because of disorderly behavior on the part of some of the people, such all-night assemblies became less esteemed, and less general, and at last were forbidden. After this prohibition, the hallowing of water for baptism, the administration of that sacrament, and the celebration of the Holy Eucharist, were ordered to take place on Saturday late in the afternoon. Later on, the performance of these functions was transferred to the early morning hours of the same day. Thus it has come to pass that, in the present-day usage of the Roman Catholic Church, the apostolic tradition of the aliturpic character of Holy Saturday has been set aside, and the anomaly of a Mass on that day introduced. Nor is the said practice merely an irregularity; for with the use of

white vestments and other festal notes, there is also, the anachronism which, so far, makes the day in which our Lord's Body was at rest, the day He arose from the dead.

This inconsistent usage is deplored by the more learned and impartial of scholars in the Roman Communion. Thus, for example, Bishop Van der Stappen, in his *Sacra Liturgia*, commenting on the subject, says: "The sacrifice of the Mass may be celebrated by all priests, on all days in the year except the last three days in Holy Week, in which days the Church either forbids the celebration of Mass, as on Good Friday, or else restricts it, as on Maundy Thursday and Holy Saturday" * "On Good Friday it has never been lawful to celebrate the sacrifice of the Mass; and this rule is of apostolic tradition. Because it was on this day that Christ himself, the great High Priest, sacrificed on Mount Calvary, offering himself a bloody sacrifice to God the Father, on the altar of the Cross, the Church, mourning the bloody death of her beloved Spouse, abstains from sacrifice." † "On Holy Saturday also the celebration of Mass is omitted, in agreement with apostolic tradition; because on this day the Lord Jesus, in whose Name all sacrifice is offered, lay slain in the sepulchre, the Church continues to mourn for her Divine Spouse: the Mass which today is celebrated in our churches on Holy Saturday is not the Mass of the day, but pertains to the most sacred night of the Lord's Resurrection; so that this Mass, which formerly, in reality, was celebrated after Holy Saturday midnight and properly as soon as it was dawn on Easter-day, in honor of the Saviour arising from the dead, now, by anticipation, is celebrated on the day before that dawn. So much indeed has the discipline of today fallen away from ancient tradition, that *de jure* and *de facto* this Mass, celebrated in the morning of Holy Saturday, is spoken of as if it belonged to the said day." ‡ The Rev. Fr. Thurston, S.J., in an article published in the *Catholic Encyclopedia*, also testifies to the incongruity of the transfer of rites proper only to the hours shortly before the dawn on Easter-day to the morning of the preceding day. "The consecration of the new fire with a view to the lighting of the lamps, the benediction of the paschal candle, with its suggestion of night turned into day and its reminder of the glories of that vigil which we know to have been already celebrated in the time of Constantine, not to dwell upon the explicit references to 'this most holy night' contained in the prayers and the Preface of the Mass, all bring home the incongruity of carrying out the service in the morning, twelve hours before the Easter 'vigil' can, strictly speaking, be said to have begun. . . . Strictly speaking, Holy Saturday, like Good Friday, is 'aliturpic,' as belonging to the days when the Bridegroom was taken from us. Of this, a memorial still remains in the fact that, apart from the one much anticipated Mass, the clergy, on that day, are not free either to celebrate or to receive the Holy Communion."** From the testimony here set forth, it appears that the action of certain priests of our Communion, in this country and in England, in the introduction in their parish churches, on Saturday in Holy Week, of usages appointed for that day in the Roman Rite, is not well-advised, and that the said usages do *not* make "a fitting prelude to Easter rejoicing."

*Van der Stappen, *Sac. Lit.*, Vol. III, q. 157.

†*Ibid.*, Q. 158. 2.

‡*Ibid.*, Q. 158. 3.

***Cath. Encyclopedia*, s. v., Holy Week.

THE OLD phrase, "First things first," has almost become trite; but we need to keep it ever before us. Our human nature has a wonderful propensity for sliding back into trivial things. Our Lord told us, "Seek ye first the Kingdom of God and His righteousness." The old leitical law required that the "first fruits," not the leavings, be given to God. Kneeling before His altar we say, "And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice to Thee." We wonder at times how Christians will explain away their inability to do some far less important thing. Are we really honest with God, and even with ourselves when we place other things before God and His Church.—*Trinity* (Grantwood, N. J.) *Tidings*.

LOYALTY to the Church must always mean a harmony between our talking to God about her interests and our conversation with one another on the same subject.—*Rev. William Porkess, D.D.*

Church Kalendar



JANUARY

"WHEN THE DAY dawns, how wonderful it will be to look back and trace the path through which He has led us in the Twilight."—*Forbes Robinson.*

25. Conversion of St. Paul. Third Sunday after Epiphany.
31. Saturday.

CALENDAR OF COMING EVENTS

January 25—Convocations of Nevada and Utah.

January 27—Diocesan Conventions of Erie, California, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Missouri, Pittsburgh, South Carolina, Southern Ohio, Southern Virginia, and Convocation of Spokane.

January 28—Diocesan Conventions of Indianapolis, Los Angeles, Marquette, Maryland, Minnesota, Oregon, and Convocation of Oklahoma.

APPOINTMENTS ACCEPTED

BOSWELL, Rev. WILLIAM H., Professor of English and History at the National Farm School, Doylestown, Pa.; to be rector of St. Barnabas' Church, Reading, Pa., February 1st.

JENKINS, Rev. THOMAS, D.D., rector of St. David's Church, Portland, Ore.; to be General Missionary and Educational Secretary of the Diocese of Oregon, with residence at McMinnville, Ore.

LAWRENCE, Rev. H. L., rector of Grace Church, Menominee, Mich.; to be rector of the Transfiguration, Ontonagon, Mich., and Director of Religious Education in the Diocese of Marquette.

LOCKWOOD, Rev. ALFRED, rector of the Church of the Redeemer, Pendleton, Ore.; to be rector of St. David's Church, Portland, Ore.

MARSHFIELD, Rev. WALTER J., of the Church of the Good Shepherd, and St. Simon's Church, Topeka, Kansas, and chaplain of Christ's Hospital; to All Saints' Church, Pittsburgh, Pa.

PANNELL, Rev. A. W., of Trinity Church, El Dorado, Kansas; to St. Paul's Church, Marysville, and St. Mark's Church, Blue Rapids, Kansas, with residence at Marysville.

SEWELL, Rev. W. R., rector of St. David's Church, Scranton, Pa.; to be rector of Christ Church, Susquehanna, Pa., February 1st.

SPEARS, Rev. HENRY E., rector of Grace Church, Lake Providence, La.; to be chaplain of St. Katharine's School and rector of St. James' Church, Bolivar, Tenn.

NEW ADDRESSES

DE PRIEST, Rev. ROY E.; 802 Cathedral St., Baltimore, Md.

SWEET, Rev. CHARLES F., D.D.; Noyes Memorial Home, St. Mary's Manor, Peekskill, New York.

ORDINATIONS

DEACONS

ALABAMA—On Sunday, January 4, 1925, in Grace Church, Anniston, the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of the Diocese, ordained S. H. LIVINGSTON, Ph.D., to the diaconate. Dr. Livingston has been studying for orders for the past two years under the direction of the Rev. S. M. Stoney, rector of Grace Church.

The candidate was presented by the Rev. Mr. M. Stoney, and the Rev. Peerce N. McDonald, of the Church of the Ascension, Montgomery, preached the sermon.

For some months past he has been in charge of St. Luke's Church, Jacksonville, and of Christ Church, Piedmont, Ala., and he will continue in charge of these two churches.

Dr. Livingston holds the degree of Doctor of Philosophy from Leipzig.

KENTUCKY—On Sunday, January 4, 1925, F. CRAIGHILL BROWN was ordained to the diaconate by the Rt. Rev. Charles E. Woodcock, Bishop of the Diocese, in St. Mark's Church, Louisville. The Rev. John H. Brown, rector of the parish and father of the candidate,

was the preacher and delivered a particularly impressive charge. A number of the city clergy, all who were not on active duty elsewhere, were also present.

The newly ordained deacon is a graduate of the University of the South, and expects to be graduated from the Virginia Theological Seminary in June, after which his intention is to work in the China Mission field.

PRIEST

KANSAS—On Tuesday, January 13, 1925, the Rt. Rev. James Wise, D.D., Bishop of the Diocese, ordained the Rev. JAMES CLARENCE BOYCE to the priesthood in St. John's Church, Girard. The Rev. H. W. Stowell, Neodesha, preached the sermon, and the Rev. C. A. G. Helligstedt Parsons, presented the candidate. Other clergy present were the Rev. Messrs. S. F. D. Walters, C. A. Clark, and J. K. Putt.

The Rev. Mr. Boyce is in charge of St. John's Church, Girard, and St. Mary's Church, Galena.

DIED

ANDERSON—Died, Saturday morning, January 10, 1925, AUGUSTUS S. ANDERSON, a vestryman of St. Michael's Church, Germantown, Philadelphia, Pa.

DUNHAM—Entered into rest at his home in Bainbridge, New York, January 14, 1925, ANDREW ALLEN DUNHAM, in his forty-seventh year. He was friend, scholar, benefactor, and an ardent, faithful, and loyal Churchman. The funeral was held January 17th in the Parish Church of St. Peter, with interment in the churchyard adjoining.

MEMORIAL

Mrs. Ella R. Heminway

In the passing of MRS. ELLA R. (HINMAN) HEMINWAY, whose death came on Sunday afternoon, January 4, 1925, at St. Raphael's Hospital, New Haven, Conn., as the result of injuries received in an automobile collision on December 29th, not only Christ Church, Watertown, but the whole Diocese of Connecticut, suffers what seems, today, to be an irreparable loss. It would be difficult to find a woman more generally loved and respected by all who knew her, than was Mrs. Heminway.

Born in Watertown, of the best of the old New England stock, and growing up there; married to one of the leading manufacturers of the town, and always making her home there, she was intimately associated with every phase of community life. Those who were her associates in her childhood and school days; those who knew her in the town's social life; those who worked with her in the interests of village improvement; those who were her fellow members of the Daughters of the American Revolution; those who were co-workers with her in Church activities, especially in the Woman's Auxillary and its junior chapter, of which she was for a long time the head in the diocese; those who were privileged to meet her in her home and family life, all have the same story to tell. Her sweet, unselfish personality, her constant thought for others, her earnest Christian character, her wise and far-seeing judgment, and her unflinching charity toward all, made her the ideal Christian woman, and her influence was far-reaching. The poor, the sick, the afflicted, were never forgotten by her, and hundreds remember gratefully many acts of unostentatious kindness of which only the recipients and those most closely associated with them ever knew.

As a devoted wife and mother, her home life set its seal upon the life of her children and grandchildren; and, though the death of her husband, in 1920, left her very lonely—they had celebrated their golden wedding anniversary not long before—, she kept

"Letting fall her own tears
Where only God could see,"

leaving the atmosphere of her home sunny and attractive, so that all loved to come to her there. She was the friend and adviser of all who came to her for counsel or sympathy. To the rectors of Christ Church, of which she was a regular and devout communicant, and to their families, she was always the loyal supporter and friend, proffering to them her hospitality, and making no criticisms of changes in customs of Church life and worship as the personnel of those at the head of affairs changed with the passing years.

To those who revisited her home town at more or less frequent intervals after, perhaps, an absence of years, she always gave a cordial welcome; and her invitation, "Do come and see me," carried with it the sense of sincerity that made it gladly accepted. She remembered the friends of her younger days and those she had known as

children, and enjoyed exchanging reminiscences with them whenever she met them. She loved pictures, books, and flowers, and few homes express their owners as did hers. She loved, too, to share these things, especially flowers, of which she always had an abundance, and many sick rooms were brightened by her gifts.

Her love for the Church was deep and sincere. Never one to talk about her most sacred feelings, she lived her religion day by day, and her life was an eloquent sermon for all who saw it. She was no ascetic, but appreciated and enjoyed the lighter side of life, and was always ready to enter into the joy of those about her and help to increase it.

"She knew not that she was a saint,
As, day by day, without complaint,
She bore what came of pain or loss,
Hiding beneath sweet flowers the cross;
The flowers of smiles, of kindly deeds;
Of loving thought for others' needs;
Yet round her head we saw the light
Of sainthood's halo, clear and bright.

"Let her sweet influence, day by day,
Be felt about us, Lord, we pray;
Let us, like her, for others live,
And joy and comfort, freely give;
Guide Thou our feet, that, day by day,
Like her, along the heavenly way,
We walk with Thee, until our eyes
Behold her, in Thy Paradise."

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

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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.

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CLERICAL

ACTIVE PRIESTS WANTED—One rector, parish city of 6,000. One priest for three missions in small towns. One priest for small parish and adjacent missions. Give full information in first letter—education, age, experience, salary expected, references. Address MID-WEST-321, care of THE LIVING CHURCH, Milwaukee, Wis.

THERE ARE TWO VACANCIES IN THE Diocese of Western Michigan in well equipped parishes paying about \$2,000 salaries. Also one vacancy in a parish more suitable for unmarried man, salary about \$1,500. Correspondence may be addressed to BISHOP McCORMICK or ARCHDEACON VERCOE, Federal Square Building, Grand Rapids, Mich.

WANTED: CURATE, UNMARRIED, especially for work with boys, assisted by Gymnasium Instructor, Deaconess, and Parish Worker. Church schools over 400. Salary about \$2,000 with three pleasant rooms in parish house. Address Rev. A. B. RUDD, Emmanuel Rectory, Newport, R. I.

RECTOR WANTED BY CHURCH IN northern Wisconsin. Good stone church and modern rectory. No debt. Membership about 225 adults and children. Active guild and Church school. Write W. E. 325, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: PARISH AND MISSION IN small eastern city of 10,000 would consider calling young energetic unmarried rector. Biggest opportunity for development of any field in its diocese. Address C. G. S-318, care LIVING CHURCH, Milwaukee, Wis.

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WANTED, PRINCIPAL, CHURCH BOARDING school, 1925-26. Thorough Churchwoman. Capable of directing a first class school. New building; great opportunity. Give experience and salary desired; particulars confidential. Address, PRESIDENT-322, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES CHANGE OF FIELD. Rectorial and living wages required. Address R-323, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, DESIRES PARISH OR small group of missions. Will accept *locum tenency*, or assist during Lent and Eastertide. Address R-319, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTS PARISH, SOUTH, WHERE good teaching sermons are appreciated. Cathedral experience, strong Churchman, strongly recommended. \$2,400 and house. E. G. M.-320, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

FORMER ORGANIST-DIRECTOR FAMOUS English Church desires post with good three manual organ. Good musical service essential. Twelve years American experience. Recitalist. Excellent testimonials. Address DIAPASON-328, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, EXPERIENCED. Address G-319, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, EXPERIENCED, Communicant, desires change from present position to a live Catholic parish. First class references. English musical education. Address R-329, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER OF EXPERIENCE and ability would like position in southern city. Splendid references as to character and musicianship. Address A-330, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SECRETARY DESIRES POSITION. Experienced in business, church office work, visiting. Address C-331, care of THE LIVING CHURCH, Milwaukee, Wis.

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APEALS

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NORTH FOND DU LAC, WISCONSIN

May I plead for this Mission Church of St. Michael's, North Fond du Lac, founded by Bishop Grafton of blessed memory? I took charge of this mission some three months ago knowing it to be in a very run down condition. Up to a few weeks ago, things had greatly improved, the congregation had increased, and so had the Sunday school. Now things have gone back again. The reason is lack of warmth. It is impossible to heat the church with the existing apparatus.

Surely there are some zealous Churchmen and women who will subscribe a few hundred dollars to provide a new furnace and airtight windows.

Our communicants are only a few but I am sure there is a great chance of building up the Church if one could invite people to a warm building.

Any gifts can be sent to the Bishop, to the Treasurer, Mr. C. H. Dille, 620 Florida Ave., North Fond du Lac, or to myself.

CROMPTON SOWERBUTTS, Vicar.

A UNIQUE MOTOR TOUR

TWO CHURCH WOMEN WILL TAKE A small party for an unusual, delightful, and leisurely tour in France, Switzerland, and Italy, sailing May 9th. Ten weeks in private motor car; steamers and hotels first class. For information address Mrs. C. A. JONES, 520 West 114 St., New York.

RETREATS

THERE WILL BE A RETREAT FOR SOCIAL Service Workers and others, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa., on Sunday, January 25th, beginning at 8 A.M., and closing at 5 P.M. Conductor, Rev. C. C. EDMUNDS, D.D. Those desiring to attend are asked to notify the SISTER-IN-CHARGE.

THERE WILL BE A RETREAT FOR ASSOCIATES and friends at St. Margaret's Convent, 17 Louisburg Square, Boston, from January 27th to 30th, 1925. Conducted by THE REV. J. WILSON SUTTON, D.D., of Trinity Chapel, New York City.

A RETREAT FOR PRIESTS WILL BE held at Holy Cross, West Park, from Tuesday, February 10th, to Friday the 13th, 1925. Address the GUESTMASTER.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

PUBLICATION

THE CATHOLIC CHURCHMAN, A monthly magazine for members of the Episcopal Church. In each issue: two articles, a sermon, an instruction, and these features: St. Joseph's League for Children. The Catholic Afield, Sacristy Talks and Question Box, League of The Blessed Virgin, Blessed Sacrament Novena, Travellers' Guide to Mass; Correspondence and editorials. \$1 per year. Address THE CATHOLIC CHURCHMAN, 1 East 29th St., New York City.

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A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

The arrangement of prayers is on an original plan, simple for the beginner in Family Devotions, yet with means for enrichment.

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings. Price 25 cents; 4 copies, \$1.

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CHURCH SERVICES

Cathedral of St. John the Divine, New York City

Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A. M.; 4 P. M.
Daily Services: 7:30 and 10:00 A. M.; 5 P. M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York

Madison Avenue, and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 10, 11 A. M.; 4 P. M.
Noonday Services Daily 12:20.

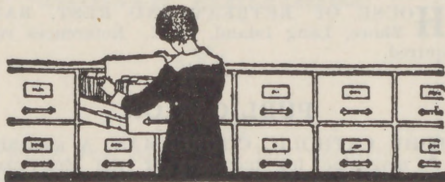
St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:10 A. M., Mass for Communions
" 11:00 A. M., Sung Mass and Sermon
" 8:00 P. M., Choral Evensong.
Daily Mass at 7:00 A. M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

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Sundays: 8:00 and 11:00 A. M.; 7:45 P. M.
Wednesdays, Thursdays, and Holy Days

INFORMATION BUREAU



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

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.

In writing this department kindly enclose stamp for reply. Address *Information Bureau* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

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

Prayers for Women Workers. By Mrs. George H. Morrison, Glasgow. Price \$1.25 net.

General Board of Religious Education of the Church of England in Canada, 604 Jarvis St., Toronto, Ont.

Christian Truth and Life. G. B. R. E. Series No. 10 (for pupils 13 years of age). The Church Catechism. Manual for Teachers.

Christian Truth and Life. G. B. R. E. Series No. 10. Pupil's Work Book.

Harcourt, Brace & Co., 383 Madison Ave., New York, N. Y.

The Evolution of American Political Parties. By Edgar E. Robinson.

Houghton Mifflin Co., 4 Park St., Boston, Mass.

Woodrow Wilson: The Man, His Times and His Task. By William Allen White.

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

Knowledge and Virtue. The Hulsean Lectures for 1920-1921. By P. N. Waggett, M.A. Oxon. and Canter., Hon. D.D. Oxon., Society of St. John the Evangelist. Price \$4.20.

PAMPHLETS

The National Council, 281 Fourth Ave., New York, N. Y.

The Search for Peace. An Outline for the Study of Methods Toward Peace to be Used by Leaders of Forums and Discussion Groups. By Laura F. Boyer. Price 25 cts.

A CHURCH PAPER IN ITALIAN

NEWARK, N. J.—An Italian English publication, *La Sentinella* (The Sentinel), has been started by the Italian Priests' Fellowship which, is composed of a large number of the Italian clergy of the Episcopal Church in America. The purpose of the magazine is to bind closer together the various Italian clergy and their congregations, and also to present to unchurched Italians the Episcopal Church as a branch of the historic Church, and one which can give to the Italians all those things which they desire, without the superstitions and other things which have turned them aside from historic Christianity.

Certain American clergymen are cooperating in the publication and the management of the paper. The editor is the Rev. Carmelo Di Sano, 78 Jewett Ave., Port Richmond, L. I. The business manager is the Rev. Canon Leslie, 21 Washington St., Newark, N. J. The subscription price is \$1 a year for ten issues.

Review of Year's Work in the Church of England

Anglo Catholic Congress Movement —Changes in the Ministry—The Apostle of Reunion

The Living Church News Bureau
London, Jan. 12, 1925

MY FIRST LETTER OF THE NEW YEAR may fittingly begin with a brief review of the work of the Church in England in 1924, which I summarize from the official report of the Church Assembly. This states that the past year has been one of much activity and progress, in spite of continued trade depression, unemployment, and political unrest. Several important reforms have been effected, and a notable advance made in matters vitally affecting the life of the Church.

Three sessions of the Church Assembly have been held during the year, in February, July, and November. During part of the spring session, the Houses of Clergy and Laity sat separately to consider further the Revision of the Prayer Book. In addition, two separate sessions of the House of Clergy were held in the summer and autumn for the same purpose.

The following six measures received the Royal Assent: The Benefices Act, 1898 (Amendment) Measure, 1923; the Union of Benefices Measure, 1923; the Ecclesiastical Dilapidations Measure, 1923; the Diocese of Southwell (Division) Measure, 1923; the Bishopric of Blackburn Measure, 1923; and the Diocese of Winchester (Division) Measure, 1923. Several other measures have received final approval from the Assembly, and will shortly be laid before the Ecclesiastical Committee of Parliament. They include the Union of Benefices and Disposal of Churches (Metropolis) Measure, which reforms the machinery for the union of benefices in London, the possible removal of churches and the sale of their sites; the Interpretation Measure, which defines certain titles and expressions contained in the measures of the Assembly; and the Bishopric of Leicester Measure, which provides for the division of the Diocese of Peterborough by the creation of the See of Leicester.

At the summer session Lord Phillimore introduced the third report of the Pensions Committee, which was generally and provisionally approved. A measure embodying the proposals of the report was presented by Lord Phillimore at the autumn session; it applies to all clergy below the age of fifty-five, and the main provisions include the payment of a premium of three per cent per annum on the clergyman's official net income, which will entitle him to a pension at the rate of £200 a year under the following conditions: (1) He must have attained the age of seventy; (2) He must have served not less than forty years to obtain the full pension; (3) he must have contributed the annual premium. The measure received general approval, and will come up for revision at the spring session, 1925. Other measures which have received general approval include the Diocesan Boards of Finance Measure, 1924, and the Bishopric of Shrewsbury Measure.

The Convocations of Canterbury and York met in February and May, and, in addition, a joint meeting of the two Convocations was held in London in July.

Among the main subjects discussed were, Synods of the Church, Representation of Chapters, Calendar Reform, The Ministry of Healing, The Publication of Banns, and The Age of the Diaconate. At the joint meeting the subject for debate was, The Form and Manner of making Deaconesses."

The Church Congress was held at Oxford from September 30th to October 3d, under the presidency of the Bishop of Oxford. The general subject was, The Church of Tomorrow. The membership of the Congress was 2,379, and some hundreds of day and single session tickets were also issued. This compares with 1,614 members for the congress held in Plymouth the previous year.

On July 19th Liverpool Cathedral was consecrated by the Bishop of the Diocese in the presence of the King and Queen, the Archbishops of Canterbury and York, and a great gathering of dignitaries, including archbishops, bishops, and deans from all parts of the country and also from abroad.

ANGLO-CATHOLIC CONGRESS MOVEMENT

The Anglo-Catholic Congress Movement is not mentioned in the Church Assembly's report; but it may be said to have made marked advance during the year. "Back to the parishes" is the principle on which its work is being carried on, whether in individual parishes or in groups, and the cause is advanced by a variety of missionary methods, lectures, conventions, Missions, and the like. In particular, the work of the Fiery Cross crusade has been greatly helped by the appeal which the ceremony of sending round that holy emblem makes to people. The station days in many parts of the country have been enthusiastically observed and the watches kept by devout worshippers. The alms collected are given to a fund for aiding candidates for Holy Orders, and so far £5,000 or more has been devoted to the training of priests.

CHANGES IN THE MINISTRY

To return to the Assembly's Report. On February 2d, the Archbishop of Canterbury consecrated in Westminster Abbey the Rev. Dr. C. C. B. Bardsley, Bishop of Peterborough, and the Rev. Dr. J. O. Aglionby, Bishop of Accra, and on March 25th the Rev. Dr. L. J. White-Thomson, Bishop of Ely. Two diocesan bishops resigned their sees on the grounds of ill-health, Dr. Chase, Bishop of Ely, and Dr. Russell Wakefield, Bishop of Birmingham.

The following are the chief among a large number of changes in the ministry during the year: Dr. E. W. Barnes, Canon of Westminster, to be Bishop of Birmingham; the Rev. C. L. Thornton-Duesbery, vicar of Holy Trinity, Marylebone, to be Bishop of Sodor and Man; the Rev. Mark Carpenter-Garnier, to be Bishop of Colombo; the Rev. S. K. Knight, to be Suffragan Bishop of Jarrow; the Rev. F. L. Molyneux, to be Assistant Bishop of Melanesia; the Rt. Rev. C. J. Wood, to be Assistant Bishop in the Diocese of Newcastle; the Rev. G. K. N. Bell, to be Dean of Canterbury; Prebendary H. Venn Stuart, to be Dean of Carlisle; Canon E. H. Hardcastle, to be Archdeacon of Canterbury; Canon F. L. Donaldson, to be Canon of Westminster; and Provost E. L.

Henderson, of St. Mary's Cathedral, Edinburgh, to be Dean of St. Albans.

Prominent Churchmen who died during the year included: The Rev. Sabine Baring-Gould, the author and hymn writer; Dr. Henry Wace, Dean of Canterbury; the Rt. Rev. F. R. Townley Balfour, late Assistant Bishop of Bloemfontein; Dr. Hastings Rashdall, Dean of Carlisle; Dr. G. A. Ormsby, formerly Bishop of Honduras; Dr. E. C. Sumner Gibson, formerly Bishop of Gloucester; Sir Frederick Bridge, forty-three years organist of Westminster Abbey; Sir Walter Parratt, organist of St. George's, Windsor; Dr. J. N. Quirk, Bishop of Jarrow; Dr. J. G. McCormick, Dean of Manchester; Dr. G. W. Blenkin, Dean of St. Albans; Dr. Denton Thompson, Bishop of Sodor and Man; Dr. Frank Weston, Bishop of Zanzibar; and the Rev. Stewart Headlam.

THE APOSTLE OF REUNION

Unity is once again the leading theme of the Archbishop of Canterbury's New Year address to his diocese. His Grace finds considerable promise for the future in the fact that both in secular and religious affairs men are drawing nearer to each other, and are endeavoring to minimize differences and to arrive at united actions. The Archbishop has been called "the apostle of reunion," and no man has better served his day and generation. Every Christian will be in agreement with the spirit of his letter.

A NEW DIOCESE

At the York Diocesan Conference on Monday last, approval was given to the proposal to divide the diocese by the creation of a new diocese of the East Riding, but the Conference postponed until the spring consideration of the further division by the transference of the Deaneries of Hemsworth and Pontefract to the Diocese of Wakefield. It was stated that, even if the new diocese of the East Riding were created, it would leave a York Diocese with a population of over half a million, and more than two hundred and fifty clergy.

The Archbishop of York pointed out that, in addition to the demands which the Diocese itself made upon him, as head of the Province of York he was called upon to discharge so many duties in connection with the national activities of the Church that he was bound to depute many things to his suffragans and to leave undone many things which as diocesan bishop he would like to do personally.

TO COMMEMORATE CHARLES KINGSLEY

Arrangements are being made in the parish of Eversley, Hampshire, to commemorate the fiftieth anniversary of the death of Charles Kingsley. Kingsley took his B.A. at Magdalen College, Cambridge, in 1842, and became rector of Eversley two years later, remaining there until his death on January 23, 1875. He is buried in the village churchyard. It is proposed to hold a special service in the parish church, and the rector, the Rev. E. F. Morison, is in consultation with the Bishop of Winchester and a committee as to other ways of marking the commemoration.

Kingsley was one of the most English of Englishmen who ever lived, and came very near the ideal of a country parson. Some people nowadays say of his verse that it was so good one almost mistook it for poetry, and of his prose style that all but the best judges mistook it for elo-

quence! But let the "superior" person say what he may, the fact remains that *Alton Locke* and *Westward Ho*, as well as his ballads, are still read, and the memory of the remarkable man who wrote them endures.

AN EDITOR DIES

Mr. H. C. Hogan, for many years editor of the *Record*, who had been ill for

a long time, died of a severe heart attack last Wednesday morning—the last day of the Old Year. He was a man greatly respected both in journalistic and ecclesiastical circles, and his death will cause great sorrow to his many friends. Mr. Hogan was also the editor of the *Church Congress Official Report*.

GEORGE PARSONS.

Political Considerations Disturb Future of Ecumenical Patriarchate

The Burning of Smyrna—British Labor Delegation in Russia—The Oxford Society for Reunion

The European News Bureau
London, Jan 2, 1925

WITH THE OPENING OF 1925 THE FUTURE of the Ecumenical Patriarchate lies still in doubt. It will be remembered that at the death of the late Patriarch Gregory VII, I predicted that there might be possibilities of trouble between Angora and the Phanar, and although the Turkish government allowed the election of the new Patriarch to go forward, there may still be trouble ahead. I pointed out that the Turks had insisted that the new Patriarch was liable to be exchanged compulsorily under the exchange clauses of the Treaty of Lausanne, but it is not known yet whether the threatened expulsion of His Holiness will take place. The *Times* correspondent in Athens wrote recently that the Turkish Legation in the Greek capital had issued a *communiqué*, in which was stated that the Turkish government was annoyed at the rumors circulated in Greece concerning the danger to the Patriarchate. The Turkish government will always, according to the *communiqué*, respect the Patriarchate, but nevertheless insists that Constantine VI is an exchangeable subject. The Turkish government will accept the ruling of the mixed commission upon this point. The Archbishop of Athens, a very delightful and able prince of the Church, whom I had the good fortune to meet when I was in Athens fifteen months ago, has no illusions upon this subject. He has informed the press that the Holy Synod of Greece will protest to all the Christian Churches in Europe and America against the persecution which the Turks are waging against the Ecumenical Patriarch. The legal point concerning the position of Constantine is this. The Treaty of Lausanne only exempts from compulsory exchange those Greeks born within the prefecture of Constantinople. Constantine was born at Sigmis in Asiatic Turkey. On the other hand, it is argued that His Holiness should be protected from deportation by virtue of his sacred office, for Ismet Pasha promised that the Patriarch would be allowed to remain in the Phanar.

Further, in today's *Times*, Canon Douglas has written one of his trenchant letters on the subject:

"If Lord Curzon was right in declaring at Lausanne two years ago, that the civilized world would not tolerate the destruction of the famous historic institution, the Ecumenical Patriarchate, then we owe the *Times* Near East correspondent thanks for the publicity given to the apparent present threat to its existence; for, should the Vali of Constantinople enforce and act upon his claim that the new

Patriarch is 'exchangeable,' he will be in a position to refuse any of the eighty Bishops-Metropolitan of the Patriarchate, the Patriarch of Sardis excepted, to take his place. Apart from Ismet Pasha's pledge that the Patriarchate should remain in Constantinople, the technical answer to the Vali's technical claim is that, up to 1918, Ottoman Law domiciled all Bishops-Metropolitan of the Patriarchate at the Phanar and they are, therefore, 'non-exchangeable.'"

It would seem, then, that on Angora's own showing the Patriarch has a right to remain.

THE BURNING OF SMYRNA

An interesting decision has been given recently in the English High Court by Mr. Justice Rowlatt. A number of firms having businesses in Smyrna made claims on a fire insurance company for the damage done to their premises by fire during the burning of Smyrna. The insurance company had refused to pay on the ground that the fire was an act of war by the Turks and therefore was not covered by the policies, which were only the usual fire risks. The judge gave a verdict to the insurance company, though I believe that the verdict will be contested by an appeal to the House of Lords on the part of the plaintiff companies. A vast sum of money is involved, but the real interest of the decision lies in the fact that, after hearing witnesses for both sides, a British court of justice decided that the burning of Smyrna was not caused accidentally, as the Turkish government and certain English newspapers friendly to the Turk asserted, but was the wanton and devilish work of the Turkish army. It is a remarkable testimony to the truth of the Christian cause.

BRITISH LABOR DELEGATION IN RUSSIA

A British Labor delegation has just been visiting Moscow, and has come back highly pleased with itself and with everything that its members have seen. It has published a document which is interesting not so much for what it says, as for what it omits. Much is said about "social, economic, and industrial progress," but nothing concerning the Zinovieff letter, the state of unhappy Georgia under the Soviet, and the negotiations with the Russian unions concerning the setting up of an Anglo-Russian Unity committee. It is also wide of the facts in at least its article 8: "Religious institutions have complete freedom to exercise their religious beliefs, and members of the delegation visited churches and mosques during the services; but the Church has been disestablished and is now maintained entirely by voluntary contributions, and no religious instruction is given in schools or other educational institutions." When uneducated men travel to countries such as Russia they are liable to have their legs pulled. What the delegation does not seem

to realize is that the Soviet code has never given "religious institutions complete freedom to exercise their religious beliefs." It has attempted to stop them altogether. But it has been unable to do so, because the Russian people is religious and its public opinion too strong for even the Soviet government. The delegation has, too, to admit that there is no religious education in the schools, and so we are obliged to presume that religious instruction of the young is a difficult matter; more so when we remember that to give religious instruction in a school is a penal offence in Russia. The delegation omitted to state this.

THE OXFORD SOCIETY FOR REUNION

In a recent letter I mentioned the newly formed Society of Reunion in the University of Oxford, and its great meeting in Wadham College Hall. Thanks to Mr. Taylor of New College, president of the society, I am able to give something of what was said at that meeting which demands the attention, I think, of Americans as well as of Oxford undergraduates. Is it too much to hope that some Anglo-Catholic undergraduates of Yale or Harvard may be moved to attempt something on the same lines? The great danger to guard against in movements of this sort is to let them degenerate into mere gatherings of Protestant sects, and it is here that Anglo-Catholics can do great service.

In the report that the Society has issued, Mr. Wells, Warden of Wadham College and Vice Chancellor of the University, contributes a foreword in which he says:

"The subject of Reunion is one that has always excited interest in Oxford and with good reason; the University owes its origin to the Church and, amid all the changes and chances of its history, it has never forgotten its obligations. Ever since the divisions in the Church began, there have been movements here to remove them; it is sufficient to remember the efforts, heroic in spite of their humorous side, of Dr. Woodroffe at the end of the Seventeenth Century, and the relations of William Palmer with the Russian Church in the early days of the Oxford movement. It is fitting and most encouraging that the youngest generation in Oxford should continue the same efforts; they are not forgetful that the problems of Reunion are home problems as well as European ones, and that we need to heal our breach with the Free Churches as well as with the divided branches of the Catholic Church. And the members of the 'Society for Reunion' recognize that sound knowledge must be the basis of mutual understanding, but also that while knowledge reveals obstacles that seem impossible to overcome, Faith knows that 'nothing is impossible with God.'"

Of the foreign speakers the Metropolitan of Thyatira gave a really remarkable address in English of which I will give extracts here:

"The more desirable a doctrinal reunion of the Churches may be, the more are the obstacles standing in the way. In addition to the general obstacles there are the special ones. There is the irreconcilable intolerance of the Roman Church, which believes that reunion means subjection to the Pope. One need only read the reply returned by the Holy See to the American commission which invited the Roman Church to participate in the Conference on Faith and Order to understand the real spirit of the modern Vatican. On the other hand the work for reunion is opposed by Protestantism which, by its individualism, endangers the Unity of the

Christian Church. So it may seem that organic union is a hopeless task. But if this be so at present, the case may be quite different in the immediate future. Peoples as well as Churches change. The duty is therefore incumbent upon us to pave the way.

"The organization and convocation of a Congress representative of all Christian Churches, such as the one organized by the Episcopal Church of America, appears to us a means conducive, if not to a dogmatic union, at least to a fraternal exchange of views. Such an external rapprochement may lead in the long run to the establishment of a Christian Confederation which may be useful on questions affecting the whole of Christianity. 'Two Churches,' Dollinger said, 'cannot throw themselves into each other's arms, like two brothers meeting each other after a long separation!'

"The Ecumenical Patriarchate took the initiative in 1920 of addressing an Encyclical to all the Christian Churches inviting them to a fraternal intercourse and understanding. It proposed the establish-

ment of a League of Churches, after the precedent of the League of Nations, in the hope that such a step might be useful in leading us at some future time to reunion. To cope successfully with the colossal forces of infidelity, indifference, immorality, and destruction, arrayed against the Christian Churches, the latter must combine their forces. The signal for solidarity, rapprochement, and union between the Churches should be given by priests and laymen highly cultured and really pious. Let not the theologians forget in their discussions the words of St. Augustine, '*In necessariis unitas, in dubiis libertas, in omnibus caritas.*'"

When we think how the Metropolitan of the ancient city, to which the writer of the Apocalypse was sent, must know the horrors of Mahometanism, we can easily understand his desire for a great reunion of Christendom against the common foe. Whether his dream will come true, I do not know. But can pray. *Videat Deus!*
C. H. PALMER.

The Bishop of Huron Appointed Canon of Jerusalem Cathedral

Deprecates New Year Revelry— An "Old English Altar"—A Seventy-fifth Anniversary

The Living Church News Bureau
Toronto, Jan. 12, 1925

THE BISHOP OF HURON HAS BEEN APPOINTED one of the six episcopal canons, representative of different branches of the Anglican Communion, of St. George's Cathedral, Jerusalem, of which Canon Gould, General Secretary of the Missionary Society, who labored for some time as a medical missionary in the Holy Land, is also a canon.

DEPRECATES NEW YEAR REVELRY

A strong condemnation of the revelry in hotels in connection with the celebration of New Year's Eve in our cities was made the last Sunday of the old year by the Rev. Canon F. G. Scott, rector of St. Matthew's Church, Quebec.

In announcing the services for New Year's Day, Canon Scott said that there would be a special service in St. Matthew's Church on New Year's Eve at 11:30 P. M., followed by the celebration of the Holy Communion at midnight.

Explaining the reason for the introduction of this service this year, Canon Scott spoke of the solemnity attaching to the passing of the old year and the ushering in of the new year, and remarked on the many problems that the new year was bound to make us face. He urged his parishioners to spend New Year's Day in a solemn and serious way, and it was in this connection that he condemned the irreverence that marked the passing of the old year in the hotels of our cities, stating that we were reverting to the paganism of ancient Rome, if one were to judge by the disgraceful scenes too often indulged in by society.

AN "OLD ENGLISH ALTAR"

The south transept of Christ Church Cathedral, Montreal, has been converted into a chapel. A curtain extending the whole width of the tower bay separating the choir from the transept now serves as a screen against which has been placed the Cathedral's first holy table. This table

is as old as the Cathedral. From the autumn of 1859 until the War Memorial Altar and Reredos were erected a year ago, it stood in the chancel just below the great east window. It has now been changed into an "old English altar"—the type that made the chancels of English churches so quaint and picturesque, and so different in appearance from the chancels of Continental churches hundreds of years ago. Its pillars and communion rail are made of quartered oak and are gracefully fashioned and carved. This type was peculiarly Anglican in its genesis and design—its like did not exist on the Continent. In England at the present time "old English altars" are again being placed in the small parish churches, where, because of low east windows, stately and elaborate reredoses cannot be built.

It is the intention of the Dean of Montreal and the clergy of the Cathedral to use this holy table at early celebrations on certain Sundays and on Saints' Days.

A SEVENTY-FIFTH ANNIVERSARY

Notwithstanding bitterly cold and windy weather, a good congregation assembled, in the historic old stone church at St. Andrew's Rapids, sixteen miles north of the City of Winnipeg, to celebrate the seventy-fifth anniversary of its consecration by the Rt. Rev. Dr. Anderson, the first Bishop of the Diocese of Rupert's Land, on December 19, 1849.

The choir of St. Alban's Church, Winnipeg, conducted the musical portion of the service, and the officiating clergy were the Rev. Percy Heywood, rector of St. Alban's, the Rev. W. R. Johnson, twenty-five years ago rector of the parish, the Rev. C. W. Saunders, the present incumbent, assisted by Mr. S. Cawson, lay reader, the preacher being the Rev. Canon W. Berta Heeny, rector of St. Luke's Church, Winnipeg.

The following Sunday was a day long to be remembered in the annals of the parish. Old parishioners assembled from Winnipeg, Parkdale, Stony Mountain, Selkirk, and Clandeboye. Each service was well attended, most of the visitors spending the day in the School House beside the church, where the ladies of the Wom-

an's Auxiliary had provided refreshments. Many met again there for the first time in years. At the eleven o'clock service, Archbishop Matheson preached.

THE GOVERNOR GENERAL'S CHRISTMAS TREE

Their Excellencies, the Governor-General and the Lady Byng of Vimy, entertained the annual Christmas tree party for the members of St. Bartholomew's Church, which is the parish church of Government House. About one hundred and eighty members of the school accompanied by their rector, the Rev. John H. Dixon, and by the superintendent, Mr. A. W. Hughes, were received at Government House, their Excellencies shaking hands with every guest and making all cordially welcome as is their wont. Tea was served in the Racquet Court, following which, the Christmas tree festivities were held in the ball room. A huge tree, gaily adorned, brilliantly lighted, and well-laden, had been arranged at one end of the ball room, and around this the young people gathered.

THE MISSIONARY AT HERSHEL ISLAND

The Bishop of Mackenzie River reports having received a letter from the Rev. G. E. Merritt at Bernard Harbor, dated September 14th, announcing the safe arrival of himself, his wife, and two children, at that distant post on September 10th, after a somewhat stormy passage from Herschel Island. At Cape Bathurst, one of the most northerly points of the mainland of the Dominion, the ice was so formidable that it seemed very doubtful, if the boat would get through. There were seventeen persons on the small craft and all were glad to reach their destinations. Mr. W. H. B. Hoare accompanied them all the way. The Eskimos welcomed them with their usual heartiness and at the first service held by Mr. Merritt, twenty-five of them were present. Building operations were begun at once as the cold weather had already settled in.

GIFTS TO ST. CHAD'S COLLEGE

The original of the painting, The Adoration of the Magi, has been given to the Diocese of Qu'Appelle by the distinguished artist Irlam Briggs, and hangs on the wall of the Chapel of St. Chad's College, Regina. In the chapel are also two other gifts from Mr. Briggs, the original paintings, The Supper at Emmaus, and The Transfiguration.

MISCELLANEOUS NEWS NOTES

The Bishop of Toronto has appointed the Rev. Charles Richard De Pencier, M.A., rector of St. George's Church, Oshawa, Ont., to the vacant canonry of St. George's, Oshawa, in the chapter of St. Alban's Cathedral. This appointment has been made in appreciation of the rector's faithful work and to mark the occasion of the opening of the new church, and the installation and dedication of the tower and chimes.

A beautiful window has been presented by the Leonard family to St. Mary Magdalene's Church, Napanee, Ont., and was installed in time for the Christmas services. It is in two panels, one of the Beloved Physician, St. Luke, in memory of the late Dr. R. A. Leonard, the other, Faith, in memory of Mrs. Leonard.

After an illness of nearly three years' duration, the Ven. Archdeacon Foster Bliss died at his home in Port Elmsley, Ont., in his seventy-first year. Until he was taken ill, the result of a paralytic stroke which affected his speech, Archdeacon Bliss was in charge of St. John's

Church, Smith's Falls. He was made Archdeacon about five years ago. Interment was made at Ottawa.

The Bishop of Toronto has appointed the Rev. Percy Coulthurst to the institutional staff of the diocese to act as *locum tenens* for the Ven. Archdeacon Ingles during his leave of absence from January 15 to June 15, 1925.

St. James' Church, Wallaceburg, Ontario, has just completed a new parish hall. On the evening of its formal opening and dedication, the rector, the Rev. F. V. Vair, acknowledged the indebtedness of the parish to the late Capt. Steinhoff, through whose beneficence the building was made possible. The legacy he had left for the purpose had been supplemented by

generous gifts of others in the congregation with this happy result.

The Bishop of Huron visited St. George's Parish, Goderich, Ont., on the occasion of the opening of the new parish house. His Lordship conducted a dedicatory service in St. George's Church, and was assisted by the rector, the Rev. S. S. Hardy. This gathering was also the ninetieth anniversary of the founding of St. George's Parish. The new building, erected on the site immediately in the rear of the church building, includes the complete renovation of the Sunday School and the addition of a new wing, which brings the new parish house to a state of efficiency, supplying accommodations for all parochial organizations.

Massachusetts Church to Receive Most Complete American Carillon

Girls' Friendly Activities—Epiphanytide Festivities—Provincial Young People's Conference

The Living Church News Bureau
Boston, Jan. 19, 1925

ST. STEPHEN'S CHURCH, COHASSET, is to have the largest and most complete carillon in America. On Sunday, January 11th, the rector, the Rev. Charles C. Wilson, announced that Mrs. Hugh Bancroft has given sixteen bells to be added to the carillon given last fall in memory of her mother. Two of the sixteen new bells will be heavier than the present tenor bell, which weighs 2,386 pounds; and fourteen will be lighter, so that the carillon will be two tones lower and a full octave higher, with the thirty-nine bells in all.

As in the case of the original carillon, these new bells are being cast at the works of Messrs. Gillett and Johnston at Croydon, London. The bells are to be installed by May 25th, Mrs. Barron's birthday. The twenty-three bells now in St. Stephen's tower were all tested by Sir Hugh Allen, a Fellow of New College and Professor of Music at the University of Oxford. Sir Hugh pronounced each bell to be perfect in tune and tone.

M. Kamiel Lefevre, the assistant carillonneur at Malines Cathedral, Cardinal Mercier's church, will return to America in May and will play for a series of recitals during June and July as he did last year in September and October.

The Cohasset carillon, with these new bells will be the largest and most complete now in use in America, and will be one of the great carillons of the world. It would be placed in a class with Malines (45 bells), Ghent (52), Antwerp (47), and Bruges (47).

In connection with the offer of this gift to the church, Mrs. Bancroft expressed her intention gradually to create an endowment fund for the maintenance and playing of the bells. A bill has been introduced in Congress to authorize the duty paid on the bells given last year, and amounting to \$4,800, to be repaid to St. Stephen's Church. This action by Congress would be in accord with established precedents in such cases, and it is hoped that this sum may be had as the nucleus of the endowment.

GIRLS' FRIENDLY ACTIVITIES

The G. F. S. Massachusetts Diocesan Club for Senior Members, organized by

Miss Isabella G. Whipple, Diocesan Honorary President, celebrated its twentieth anniversary at a dinner given in the Cathedral Rooms, Boston, Friday evening, January 9th. The Very Rev. Edmund S. Rousmaniere, D.D., was toastmaster, and 117 members and guests were present. The south-eastern district group was well represented. This group started with a membership of fourteen only a year ago, and now numbers eighty-eight. Similar district groups are soon to be formed. Mrs. Rudolf C. Bartsch, President of the Club, gave the address of welcome and called for the presentation of gifts from the club and south-eastern district group to the different Departments of the G. F. S. \$278.15 was given for the Holiday House, \$50 for social service, \$55 for missions, \$25 for the housing committee, \$12 for candidates, \$10 for outdoor activities, \$5 for the work of the national referee of senior clubs, \$10 for the Washington National Center, and \$10 to Dean Rousmaniere for the Cathedral.

Miss Cornelia F. Whittier, Diocesan President, in her greeting congratulated the club on its growth and many accomplishments. Miss Margaret A. Rand gave a report up to date of the Holiday Houses, Miss Eleanor D. Adams spoke on social service, and Miss Ida Parker, a former President of the Club, on Social Research. Mrs. George A. Strong presented the two objects, the new home for Indian girls at St. James' Indian Mission, Cannon Ball, N. D., and a social service worker for St. Andrew's Mission, Wuchang, China, to one of which the Missionary Offering is to be given this year. Mrs. Kenneth R. Forbes, acting head of the lodge committee, told of the prospects of securing a lodge for girls, and announced the total funds in hand. Miss Florence Stowe spoke most enthusiastically of the plans of the outdoor activities committee, which has been in existence only a year. Seventy are going to Milford for the holiday on February 22d, and there is a waiting list of fourteen. The success of this committee has led the G. F. S. of Western Massachusetts to consider starting outdoor activities also. Mrs. Dana W. Drury spoke for the candidates' department, and Miss Elizabeth Fitch, G. F. S. Provincial Secretary for New England, made a plea for the Washington National Center, which is to be a center for all girls.

EPIPHANYTIDE FESTIVITIES

The Epiphanytide pageant of the Service of Lights was a special feature at

St. Mary's Church, Newton Lower Falls, on Sunday last, the First Sunday after Epiphany. The pageant, presented in the evening, not only brought together a large number of parishioners from St. Mary's and guests from neighboring churches, but it also introduced to active service many of the newcomers in the parish. A special program is under way to reach the newer members of the parish and to make them feel at home in the church and with their fellow parishioners, and it was therefore very gratifying to realize that so many of them were contributing quite directly to make of the pageant an impressive and beautiful ceremonial.

The service was further enriched by including a group of girls and young women,

tative to learn more about it. The cooperation of all is earnestly asked to make this Conference a success and thus become a distinct asset to our Provincial work for Religious Education."

A full program has been provided for the two days.

GENERAL NEWS NOTES

An incident of indirect financial help to the mission field is the sending of communion silver and linen to a church in Liberia, and \$100 for an altar to See-konk, by the Massachusetts Altar Society. The earnings from orders for vestments and altar hangings enable the Society to do this kind of real missionary work.

At the Chapel of St. Francis of Assisi



ST. STEPHEN'S CHURCH, COHASSET, MASS.

all members of the Priscilla Chapter of the Order of the Fleur de Lys, to represent the Christian women martyrs; they received their lights before the chancel from the deacon.

St. Mary's, with its century old colonial interior, lends itself admirably to such a service as the Epiphany pageant and is suggestive of a deeper significance—the continuity of the Church's existence since the first Epiphanytide, when the tiny flame of Christianity, given birth in Bethlehem, burned itself into the hearts of the Magi kings, to be carried forth into the world for the transformation of mankind.

PROVINCIAL YOUNG PEOPLE'S CONFERENCE

The first Provincial Conference for the Young People's Fellowship of New England will be held in Trinity Church, Boston, on Saturday and Sunday, February 7th and 8th.

The Rev. Percival M. Wood, secretary of the Young People's Committee, in speaking concerning the significance of this first gathering of the young people of New England, said:

"This Conference will be most useful in encouraging and strengthening the work of young people throughout the Province, and in imparting information regarding one of the most important movements in the Church. Opportunity is offered those who have a Fellowship in the parish to send delegates; those who have none but wish to start one, may send a represen-

on Salem Street, in the north end of Boston, there is a very much alive club of young people, both men and women, known as "Our Own Club." It has already established itself as a factor in the life of the Italian community in which it is located. Last month Mrs. William H. Dewart, wife of the rector of Christ Church, nearby, the church in which Paul Revere hung his lantern, entertained the club at her home on Beacon Hill, and January 23d, the same club is to be the guest of two of the organizations of the parish of the Cathedral of St. Paul; one club of young women and one of young men. This interchange of courtesies is doing much to help the work of the parish of St. Francis, of which the Rev. George G. Chiera is minister in charge.

With a Christmas offering of \$90 from the Church school of St. Cyprian's Church for colored people in the south end of Boston, this group of energetic young people have shown their growing interest in the work of the Church, especially since moving into their new home last year. All the organizations are busily working for the payment of the mortgage and additions to the equipment of the church, of which the Rev. D. LeRoy Ferguson is minister in charge.

A free class in surplice-making, open to all, is held by the Massachusetts Altar Society, every Friday morning at ten o'clock, in the Cathedral.

RALPH M. HARPER.

A RADICAL CHANGE OF POLICY

TRENTON, N. J.—A radical change of policy was decided upon at the annual meeting of the New Jersey Branch of the Woman's Auxiliary held in St. Michael's Church, Trenton, January 14th. Heretofore a "fair share" of the diocesan assignment had been assigned to the parochial branches. On account of differences in parochial administration, the following resolutions were adopted:

"WHEREAS, the first obligation upon every member of the Church is to maintain and set forward the work of the Church, and

"WHEREAS, the Parish Quota, assigned by the Diocesan authorities, includes the whole sum asked for for the maintenance of the General and Diocesan work of the Church; therefore be it

"RESOLVED: 1. That the present system of pledges and 'fair shares' be abolished, and that no specified sum toward Quotas be asked by the Woman's Auxiliary for 1925;

"2. That each parochial branch of the Auxiliary be asked to use effort and influence both as an organization and as individuals to help meet the Quota of its own parish;

"3. That all moneys given by the parochial branch of the Auxiliary towards the parish quota be sent to the Diocesan Treasurer, and that the amount so sent be notified by the parish treasurer of the Auxiliary to the rector and to the treasurer of the parish.

"4. That money for Central Expenses, the United Thank Offering, and for Auxiliary specials (i. e., for 1925 The Bishop Tuttle Memorial), should be sent as heretofore directed.

"5. That, if any parochial branch of the Auxiliary finds itself able and desiring to give additional sums towards the Church's work, it is suggested that such sums be assigned to advance work."

This plan is to be tried in the Diocese of New Jersey during the coming year, and will probably be continued thereafter, if it is found to produce satisfactory results.

SOUTHERN OHIO YOUNG PEOPLE'S CONVENTION

COLUMBUS, OHIO—The Young People's Societies of the Diocese of Southern Ohio held their second annual convention in Trinity Church, Columbus, January 10th to the 12th. The Conference opened with a reception dance on the Friday night when over two hundred were present. Conferences were held all day Saturday, when addresses were made by the Rev. Dr. Sturgis, of New York, the Rev. Milton Sackett, Chaplain at the Boys' Industrial School, Lancaster, Ohio, and Miss Jean Coman, of Delaware, Ohio. In the evening a banquet was held in Trinity parish house, which was followed by a service of preparation for a corporate communion, with an address by the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese. Mr. Reiland, of Columbus, was elected president, and he also was chosen as delegate to the 1925 National Convention, which will be held in New Orleans in October. Decision to continue the scholarship activities was made at the morning session, when \$125 was pledged to complete the \$250 fund desired to aid in the education of individuals who expect to enter religious work. The Rev. Dr. Sturgis preached on Sunday in Trinity Church morning and evening to large congregations, and in the afternoon he preached in St. Paul's Church. Dayton was selected as the meeting place for the Societies in 1926.

Organized Labor Participates in Building New York Cathedral

The City Enthusiastic—Trinity Gives \$100,000—Notable Letters Received

The Living Church News Bureau
New York, Jan. 15, 1925

[BY TELEGRAPH]

New York, January 19, 1925.

Fifteen thousand people in Madison Square Garden yesterday heard Bishop Manning's announcement of \$4,100,000 already pledged for the Cathedral of St. John the Divine.

IN HIS SERMON AT EVENSING ON SUNDAY, January 11th, in the Cathedral, the Rt. Rev. William T. Manning, D.D., Bishop of the Diocese, spoke of the impending Campaign for Completing the Cathedral, as follows:

"I want to begin today by expressing from the Cathedral pulpit my special satisfaction at the action which has just been taken by the representatives of organized labor in regard to the building of the Cathedral.

"The Central Trades and Labor Council and the Building Trades Council, which represent organized labor in Greater New York and its vicinity have officially appointed a joint committee of six to represent them in the Cathedral campaign. This committee of six has elected as its chairman Mr. Gordon J. Young, business agent of the New York branch, Granite Cutters International Association, and as its secretary-treasurer Mr. John P. Coughlin, Secretary of the Central Trades and Labor Council. The other members of this committee are Mr. Thomas J. Curtis, Mr. Patrick F. Quinn, Mr. John Sullivan, Mr. Walter West, and Mr. Paul Dumble.

"The Committee thus formed will cooperate to the fullest extent with the other divisions of our campaign organization in the work of raising the necessary funds. With the authority of the Central Trades and Labor Council and the Building Trades Council this committee is sending a communication to nearly 500 unions asking each Union to make such contribution as it can from its funds or from individual subscriptions of its members or both and that these contributions be sent by the Treasurer of each Union for the building fund of the Cathedral.

"I am informed that the members of the Committee expressed the hope that if possible some definite unit of the Cathedral might be built by these gifts from the men in the ranks of labor as an expression of the spirit of labor today. I may say that nothing could give me deeper satisfaction than such action on the part of organized labor.

"We want every wholesome interest in life to be identified with this great building. We want all who labor both with hand and brain to have their share in it, and in the great fabric of the Cathedral no part would be more sacred or significant than that given by the men and women in the ranks of organized labor.

"At the meeting in Madison Square Garden, the chairman of the committee, Mr. Young, will report for the Division of Labor, and Mr. Hugh Frayne, general organizer for the American Federation of Labor, will be one of the speakers."

THE CITY ENTHUSIASTIC

The Bishop also made the following statement, as his final message before the beginning of the Campaign:

"The time for the individual canvass of the community in general is now close at

hand. The canvass commencing on January 19th will be immediately preceded by the Mass Meeting in Madison Square Garden on January 18th, when announcement will be made of the amount at present assured and the amount still needed to complete the Cathedral. I want to make it unmistakably clear that we are at present far from having an amount assured large enough to complete the Cathedral. We are making good progress. The sum now assured is approximately one-fourth of the \$15,000,000 needed to complete the whole building. This leaves still a very large sum to be raised, but I believe this sum will be given or pledged because the idea of the Cathedral as a great center of the religious life of the City has touched the heart and the spiritual imagination of New York.

"The movement to build the Cathedral has drawn men together as few efforts in the name of religion have ever done. I know of no other case in the world in which men and women of all faiths have given their help to complete a great Cathedral. But this is happening in New York today. The movement to build the Cathedral has called forth the spirit of brotherhood in a marvellous way. It has shown that the Cathedral is and will be a great unifying influence in the life of our city and country. Men and women representing Business, the Professions, the Army and Navy, Sports and Recreation, the Theater, Patriotic and Historical Societies, Labor, Education, Science in all its departments, are giving their time and effort to this noble undertaking.

"Every line of activity and interest in the life of our great city is represented and will be identified in the building of the Cathedral. The Cathedral will stand as a great witness to our faith in God and as a great symbol of our spiritual life, a magnificent expression of truth, of beauty and of the spirit of brotherhood. New York believes in it, sees its spiritual values, wants to see it built. I have never seen this city so stirred and moved by any religious project as it is now by this one, and when New York takes up a work of this sort, New York does not stop until it is finished. Our confidence that the Cathedral will now be built rests not in the amount at present given or pledged, but in the men and women, the chairmen and members of the numberless committees, who are now giving themselves to this splendid task.

"Let me now emphasize briefly certain points which it is necessary for all to keep clearly in mind:

"First: When the whole community is aroused and moving, when people of all Churches and of all faiths are helping to build the Cathedral, our own parishes and the people belonging to them will not be found wanting. Each parish and every individual in each parish will want to be on record as having had full part in this work. I call upon every rector and every parish chairman to see that his parish has its true part and share in this great common work of our whole diocese, and city.

"Second: I wish to say with all clearness to the clergy, to the parish chairmen, and to the members of committees, that this work cannot be done with any sort of adequateness or effectiveness by writing letters. Personal interest, personal work, personal solicitation, are vital to successful results. As large a number of the members of each parish as possible should be enlisted in the work of actively soliciting gifts. No one should shrink from presenting to others the opportunity to have part in this great undertaking. For eleven months past, I have given much of my time to presenting this opportunity

personally to individuals and I can testify that this is the only method which is effective.

"Third: From reports which are now coming to me, I believe that before the campaign ends, many of our parishes will be able to report that every individual, man, woman, and child, has made some gift for the building of the Cathedral, according to his means. These reports of progress in each parish and of the number of its members who have made their contributions will be made from day to day during the campaign at the respective report meetings of each district and will be of deep interest to all of us. The canvass in each parish will include not only its own members, but all in its territory who are interested and can be reached. We want everyone in the country who will do so, to feel that the Cathedral belongs to him and to have part in building it.

"Fourth: Let us make the meeting in Madison Square Garden an historical occasion in the religious life of the city. I ask the clergy to announce both on the 11th and on the 18th that they are giving up their Sunday evening service on the 18th so that all may be at the meeting for the Cathedral. The demand for seats is already very great and application for tickets should be made at once. Tickets can be obtained from the parish chairmen or from committee members or from the Cathedral Campaign Office, Amsterdam Avenue and 111th Street. Let us all do our part. It is a great opportunity that is given to us. Let us realize that we are building not for our own time only, but for the ages to come. Let us show by our work and by our contributions that we realize the spiritual significance, and also the civic and national significance, of this great shrine of Prayer and Worship for all people."

Bishop Manning announced Tuesday night, January 13th, that he had received notice of a pledge of \$100,000 made by the Corporation of Trinity Church toward the building fund of the Cathedral of St. John the Divine.

The action making this pledge was taken at a meeting of the vestry held on Monday afternoon at the corporation office, the Rev. C. Rochford Stetson, D.D., rector of the parish, presiding. The vote was unanimous. Bishop Manning was notified of the action on Tuesday.

"In addition to this pledge by the Corporation, many members of Trinity Parish have made individual gifts," said Bishop Manning. "Committees of the different congregations of the parish are using every effort to make the total contribution of the parish as large as possible. The congregations are organized, and are prepared to take full part in the intensive campaign which opens after the mass-meeting of next Sunday evening."

NOTABLE LETTERS RECEIVED

Letters from Gov. Alfred E. Smith, Ambassador Jusserand, and Secretary Charles E. Hughes, indorsing the movement to complete the Cathedral of St. John the Divine were made public on January 14th by Bishop Manning in an address to members of the business men's division of the Committee for Completing the Cathedral. Bishop Manning also cited two letters he had received recently as examples of the widespread interest in the Cathedral building project. One was from Dr. Charles W. Eliot, President Emeritus of Harvard University, and the other from a French Roman Catholic priest, who enclosed a contribution to the fund.

Of particular interest is the letter of M. Jusserand:

"The day will come when that grand, impressive, mysterious building, the Cathedral of St. John the Divine, partly erected

now on its rock foundations, will be an old one and a reminder of that distant past when Roosevelt, Taft, Wilson, Harding, and Coolidge were Presidents of the United States.

"We have in France many such Cathedrals, and we reverently love them. They are like bridges, spanning centuries, and reminding us that the nation of long ago and the nation of today, with their aims, their sorrows, and their glories, is the same nation. They warn, they instruct, they soothe, they cheer.

"For distant generations of Americans, St. John the Divine, built in material imperishable as the American mountains from which it is drawn, will do the same. My distant successors will feel toward it as I did when, visiting it the other day, I noticed that, in this representative monument, France had not been forgotten, and there was a chapel dedicated to that same St. Martin of Tours, one of the patrons of France, whose cell, cut out of the rock sixteen hundred years ago near Tours, is still a place of pilgrimage for patriots and Christians.

"For Franco-American friendship as for the other American memories, the Cathedral will be as a bridge connecting the past which is now the present, with that distant future, which shall have become the present of unborn generations."

All the contributions received in the public campaign to complete the Cathedral, will be used for the actual work itself, without deductions for expenses. This was announced yesterday by Bishop Manning, who said that the expenses of the campaign had already been provided for.

DR. CLINE INSTITUTED

The institution of the Rev. Thomas S. Cline, D.D., as rector of St. Peter's Church, by Bishop Manning on Sunday morning, January 11th, proved a very impressive occasion. In the procession, which entered the church at eleven o'clock, were the choir, a body of students from the General Theological Seminary, wearing their academic gowns and hoods, the vestrymen of the parish, and the clergy, including, as representative of the faculty of the General Theological Seminary, the Dean, the Very Rev. Dr. Fosbroke, the Sub-Dean, the Rev. Dr. Denslow; Drs. Edmunds, Hall, Easton, and Gavin; representing the National Council, the Rev. Fr. Lathrop, representing the neighboring churches, the Rev. Fr. Russell, of the Church of the Holy Communion. Bishop Manning was attended by the Rev. Dr. Nelson, Registrar of the Diocese. The Letter of Institution was read by the Rev. Dr. Nelson. On behalf of the parish, Mr. William T. Watson, senior warden, presented the keys to the new incumbent and the Bishop then received Dr. Cline within the sanctuary rails and presented him with copies of the Bible, the Prayer Book, and Canons of the Church.

The sermon was preached by Bishop Manning, who welcomed Dr. Cline to the Diocese of New York and to his new work, both in the General Theological Seminary and in St. Peter's Parish.

As the rubric of the Prayer Book provides, the celebrant at the Holy Eucharist which followed was the new rector. The gospel was read by Dean Fosbroke, and the epistle by Dr. Denslow. The service was attended by a large congregation, and an opportunity was given at the close for the people to welcome their newly instituted rector and to bid him Godspeed.

AT ST. MARY THE VIRGIN'S

During the year 1924 the number of Masses celebrated at the Church of St. Mary the Virgin was 1,260. There were

435 communions from the Reserved Sacrament made at the homes of the sick. The total number of communions made at St. Mary's was 13,962.

LECTURES ON SYMBOLISM

The New York Altar Guild, Inc., announces four lectures on Symbolism, to be given by the Rev. Shirley C. Hughson, O.H.C., and the Rev. J. H. Randolph Ray, D.D., at the Church of the Transfiguration, on Friday mornings at eleven o'clock, beginning January 16th.

A \$100,000 GIFT

Bishop Manning received on Friday, January 16th, from Robert Livingston Gerry a pledge of a contribution of \$100,000 from the Gerry family toward the completion of the Cathedral. Of this amount, \$90,000 is to be used for the erection of one of the great piers in the nave as a designated gift from the Gerry family. The balance of \$10,000 is to go into the general building fund.

ANGLO-CATHOLIC FILMS

The New York branch of the Associates of the Sisters of the Holy Nativity gave a concert and an exhibition of Anglo-Catholic Films for the benefit of the House of Rest conducted by the Sisters at Bay Shore, Long Island. A large number of laity and a considerable gathering of clergy assembled in the Auditorium of the Metropolitan Building. After an extensive concert of classical music, both instrumental and vocal, the Rev. William A. Nichols, religious news editor of the New York Sun, introduced Fr. Huntington, O.H.C., who spoke of the Anglo-Catholic Congresses in England, of which films were shown, and the Rev. C. C. Edmunds, who told of the Priests' Convention in Philadelphia, views of which were also exhibited on the screen.

GENERAL NEWS NOTES

Among special preachers of Sunday may be noted the Rev. Angus Dun, instructor in the Episcopal Theological School, Cambridge, who preached in the morning at the Church of the Ascension; the Rev. Arthur R. Gray, D.D., of the department of Missions, at Calvary Church; the Rev. Luke M. White, rector of St. Luke's Church, Montclair, N. J., at St. Bartholomew's; and the Rev. R. W. Baxter, at four o'clock in St. Stephen's Church, where he has been the special afternoon preacher for several weeks past.

Anticipating the Feast of Candlemas, several churches held the "Feast of Lights" or "the Candlelight Service" on the Sunday within the Octave of the Epiphany. Among them were the Church of the Holy Communion and the Church of the Holy Apostles. At St. Mary the Virgin's, the Epiphany carol service on Sunday afternoon was of the high quality one expects at this church. As at the Christmas carol service, the range of choice was a wide one, both as to time and country—the most beautiful, both for words and for music, being the older folk-carols and the medieval folk-tunes (as the Catalan *Canco de Noel*) or Seventeenth Century polyphonic settings. Set to medieval words, the music of Holst for two of the carols was fine, but it was not folk music. At Trinity Chapel there was an Epiphany "visit to the manger" at Evensong.

On Sunday afternoon, at popular Vespers, a program of Welsh music was rendered in the Chapel of the Intercession, including Welsh songs by Sue Harvard, a Welsh concert singer, and an organ re-

dered by Dr. McFarlane, including the rendering of such classics of Welsh hymnody as *Bryn Calfaria*. The vicar, the Rev. Milo H. Gates, D.D., made an address. Dr. J. Wynne Jones, of Swansea, Wales, gave a reading in Welsh.

At the special service in connection with the observance of the Feast of the Title and the parish reunion, held last Sunday afternoon in the Church of the Epiphany, the preacher was the Rev. Arthur Ketchum, for many years a member of the clergy staff of the parish.

The fourteenth annual meeting of the Church Mission of Help of the Diocese of New York will be held in the Guild Hall of St. Thomas' Church, on Monday afternoon, January 19th, at 3:30. Miss Joanna Colcord, Superintendent of District Work of the Charity Organization Society, will give an address on The Fabric of Family Life.

THOMAS J. WILLIAMS.

THE "ORDER OF JAMESTOWN"

WILLIMSBURG, VA.—Information has heretofore been published of the Robert Hunt Memorial Shrine on Jamestown Island, Va. The Island itself is preserved as an historical site by the Association for the Preservation of Virginia Antiquities. The Hunt Shrine includes an altar and rail of Indiana limestone, with reredos consisting of a handsome bronze bas-relief depicting the first open air celebration of the Holy Communion after the landing in 1607, according to the description left by Capt. John Smith: "Wee did hang an awning (which is an old saile), to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seates unhewed trees, till we cut planks, our Pulpit a bar of wood nailed to two neighboring trees . . . we had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the Holy Communion."

For some years it has been the custom to hold a celebration of Holy Communion on the Third Sunday after Trinity, which is believed to be the anniversary of the first Communion, and also to have a short service with brief historical address on the Island every Sunday afternoon in good weather. In order better to secure the continuance of these practices and to have a membership of persons interested in the Memorial, the Order of Jamestown has been formed. Its enrolled membership will be kept together by means of bulletins and messages at Easter and Christmas, with a personal letter to each member on his birthday, and all of them will be urged whenever possible to attend the special services on the Island. Detailed information in regard to the matter may be received from the Rev. E. Ruffin Jones, rector of Bruton Parish, Williamsburg, Va., who, by appointment of the Bishop of Southern Virginia, is also rector of Jamestown Parish.

LUTHERAN MINISTER CONFIRMED

DAYTON, OHIO—On December 5th, at Christ Church, Dayton, the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of Southern Ohio, confirmed the Rev. Henry A. Hanson and his wife. Mr. Hanson is pastor of the Lutheran Church at Germantown, and has applied to the Bishop to become a candidate for orders in the Church.

Status of the Cathedral in the Diocese of Pennsylvania

Church Conference League—Bayard Taylor's Centenary—A New Mission

The Living Church News Bureau (Philadelphia, Jan. 14, 1925)

BISHOP GARLAND GIVES THE FOLLOWING statement regarding the Cathedral project in this Diocese, in the current issue of *The Church News*.

"We trust that everyone in the Diocese understands that up to the present time there have not been any definite plans for a Cathedral. In the past five years the Chapter has been incorporated, a Cathedral League organized, composed of a number of parochial branches, and a fund raised amounting to nearly \$100,000. The Bishop and the Chapter are considering the whole subject carefully, and in due time something definite will be announced. In the meantime it is essential that the present organizations shall continue their work.

A meeting of the Cathedral League was held in the Church House the second week in December, at which we outlined the present status of the project, the difficulties still to be encountered, and the great need of building up a fund through which some constructive work might be done in the Diocese, as was contemplated when the Chapter was organized. The report of the Treasurer of the League showed that, for the first two years, a great deal was accomplished, but that for the past three years very little has been done. We urge the President of each parochial branch to do everything in her power to interest her members so that the League may be an encouragement and a help to the Bishop and Chapter. I know that it will be much easier to arouse interest when there is a more definite plan, but we must all be patient until this is fully developed.

"New York and Washington are building Cathedrals. In both places they have splendid sites with the Cathedrals partly built so that both of them can function. They have endowments with which to do their work for the good of the whole Diocese. Here we have neither site nor building, and the total income from our Endowment Fund is less than \$5,000 per annum. In Pennsylvania we are not interested in giving to a Cathedral in New York or Washington. We know that they are able to finish what they have begun. The task before them is a small one. If we had in Pennsylvania similar endowments and as good a site, even though a building had not been begun, it would be comparatively easy to take immediate steps to begin the erection of a building. There is not any city in America where a Cathedral Foundation with ample endowment could make a greater contribution to the whole community. There is no other city where a building could be erected so expressive of the continuity of the Church and Nation, as in Philadelphia the Church was organized and here the Nation was born.

"We will be glad at any time to hear from members of our Church or others who are interested in the Cathedral project. Of course, the members of the Church in New York will not ask us to help them, nor is it our duty to contribute to the erection of their building when we have neither site nor building nor a real endowment ourselves. But when we read of the great success of the effort in New York during this present month, we trust it will stir the hearts of many of our people of means who are able to give, and that they will remember their duty to their own city and extend immediate

assistance, so that more definite plans may be formulated."

CHURCH CONFERENCE LEAGUE

The second annual mid-winter meeting of the Church Conference League of the Diocese of Pennsylvania was held on Tuesday evening in St. James' parish house, Philadelphia, following a supper served in the cafeteria.

Over eighty persons, who attended one of seven summer schools or conferences last summer, were present at the meeting which was planned as a social reunion of "alumni" of Summer Conferences.

The Rev. N. B. Groton, chairman of the League, presided and introduced the speakers, Miss Bumstead, and the Rev. Louis W. Pitt.

Miss Bumstead spoke of the development of the Wellesley Conference, and outlined the tentative plans for next summer's Conference, and Mr. Pitt, who was a member of the faculty of the Princeton Conference, recalled the impressions and enthusiasm of that Conference and urged those who attended to take inventory of themselves and see if they have transmitted their zeal to their respective parishes.

BAYARD TAYLOR'S CENTENARY

Last Sunday was a notable day in the annals of Chester County, as it commemorated the hundredth anniversary of the birth of Bayard Taylor, traveler, lecturer, author, and poet. Suitable celebrations were held in the public schools of the county, and on Sunday, special commemorative services were held in the various churches.

The anniversary centered in the ceremonies at Kennett Square, where on Monday evening, addresses were made by the Rev. Floyd W. Tomkins, S.T.D., who was a warm personal friend of Mr. Taylor, the Hon. Roland S. Morris, former Ambassador to Japan, and others.

The public library in Kennett Square contains the largest collection of mementoes of Bayard Taylor in existence, and many more articles were loaned to the exhibit for the anniversary celebration.

A NEW MISSION

A new mission in Springfield, Delaware County, has been established, and is making rapid progress, in this quickly growing suburb of Philadelphia.

The mission is known as the Church of the Redeemer, which, by reason of a gracious offer of the Presbyterian Church in Springfield, has been holding services on Sunday afternoons for several months in the building owned by the Presbyterians, and some residents have generously given the use of their homes for various meetings.

The Advisory Board has just negotiated for the purchase, for \$11,000, of a most desirable site on which a church will be erected. The organization of this Mission is largely due to the efforts of the Rev. William C. Kilpatrick, rector of the Church of the Atonement, Morton, who has, in addition to the afternoon service, maintained a monthly celebration of the Holy Eucharist in Springfield.

GENERAL NEWS NOTES

The *Church News* of the Diocese has given space in its columns to the Young

People's Fellowship of the Diocese, as a means of exchange of ideas which will be mutually helpful in the management of parochial fellowships, and in the cause of more closely uniting the young people of the Diocese. This department in the Diocesan paper will be conducted by the young people.

Mr. Alfred Newbery, of the National Department of Christian Social Service, was the speaker at the January meeting of the Church Club, last Monday evening. His topic was, The Task of Applying Christianity to Modern Society.

The Centennial Celebration of St. Matthew's Church, Philadelphia, will take place in November of this year, instead of the date in October originally fixed for the celebration, as the early date occurs during the meeting of the General Convention at New Orleans.

In connection with the anniversary plans, announcement was made by the rector, the Rev. C. Herbert Reese, that, before the Centennial Celebration, St. Matthew's will be a "Free Church," and pew renting will be discontinued. There are only about fifty pew renters at present, and practically all of them have agreed to add to their weekly contributions the amount of pew rent.

The Order of Sir Galahad is making good progress in this Diocese, and in some parishes "Galahad Mothers" have been formed. The newest society of these mothers of boys belonging to the order is in St. Mark's Church, Frankford. The rector, the Rev. Leslie M. Potter, formed the organization in order that mothers of the boys might know one another better and that they might be of assistance to the Order, and to the parish.

Already the Galahad Mothers have contributed more than \$200 for improvements to the Galahad room in St. Mark's parish house.

The midwinter banquet of the Associate Alumni of the Philadelphia Divinity School will be held in the Library of the School on the evening of January 27th.

TRANSLATED INTO JAPANESE

ALBANY, N. Y.—A series of articles on the Church Catechism, written by Bishop Oldham and printed in a Church paper several years ago, have just been published in Japanese. These articles were translated by the Rev. Light S. Mayekawa, rector of Christ Church, Sendai, for use in his instruction classes. Mr. Mayekawa then asked the Bishop's permission to publish them in book form, as he had found them very helpful and wished to enlarge their field of usefulness.

Bishop Oldham added to the original articles several chapters on the Commandments, entitled *Christian Duty*; and they all are included in a neat and attractive volume, *Instructions on the Church Catechism*, the translation of Mr. Mayekawa. The frontispiece is a portrait of the Bishop.

BISHOP GARDINER ILL

NEW YORK, N. Y.—The illness of Bishop Momolu Gardiner, Suffragan Bishop of Liberia, is reported in *The Liberian Churchman*. Bishop Gardiner is said to have been ill for some months, and has been advised by a visiting French physician from the Gold Coast to go abroad for treatment. Our Liberian Mission is still without a doctor.

Bishop Anderson to Celebrate His Twenty-fifth Anniversary in Chicago

City Council to Open with Prayer— Plans for Western Seminary Campaign—Bishop Roberts to the Round Table

The Living Church News Bureau
Chicago, Jan. 17, 1925

TWENTY-FIVE YEARS AGO ON ST. MATTHIAS' Day, February 24th, the Rt. Rev. Charles P. Anderson, D.D., was consecrated bishop coadjutor to Bishop McLaren, whom he succeeded in 1905. As an executive in a diocese, the chief city of which is the second largest in the country, the Bishop with his people has accomplished remarkable things. The growth in the number of churches in and around Chicago and the upbuilding of diocesan institutions, during his episcopate, have been marked. The Bishop's ability as a preacher and public speaker is well known. He stands out as one of the great preachers in the United States.

Plans are being made for a celebration of the Bishop's anniversary, although the Bishop has asked that no gifts be made to him personally. Many of the clergy and laity are associating the Campaign for the Western Seminary, which will be completed on St. Matthias' Day, with the Bishop's anniversary, and, notwithstanding the Bishop's wish to the contrary, are working hard to help raise the sum required within the stated time. Whatever happens, all will join in congratulating the Bishop on his completion of twenty-five years of splendid service for Christ and His Church in Chicago and throughout the country.

CITY COUNCIL TO OPEN WITH PRAYER

Not long ago, the Rev. John Thompson, pastor of the First Methodist Church, the only church in the Loop, suggested that the meetings of the Chicago City Council should be opened with prayer. The Council was very quick to act upon the suggestion, and this week resolutions amending the rules of the council's procedure were unanimously adopted. The president of the Chicago Federation, the Roman Catholic Archbishop, and the president of the Rabbinical Association were asked to select clergymen to officiate at the council's sessions.

Alderman McKinlay, who introduced the resolution which was adopted, said:

"It is common usage in all legislative bodies in the civilized world, as well as groups of men assembled for any holy purpose, to begin their deliberations with an appeal to God for his blessing and guidance. The best of men in all ages have not deemed it derogatory to their dignity to bow their heads in reverence at the undertaking of any great problem of life, and, whereas the deliberations of the city council deal with the morals and welfare of a present population of three million people in such a way as to effect in some degree every human activity, it is the sense of the council that all its sessions should be opened with prayer."

PLANS FOR THE WESTERN SEMINARY CAMPAIGN

Plans for the intensive campaign for the Western Theological Seminary are well under way. Bishop Griswold, the chairman, called another meeting of the clergy at St. Chrysostom's parish house on January 12th. On Sunday, February

8th, when the campaign will begin, the clergy are asked to preach on the Seminary and to ask their people for pledges and contributions. A campaign letter embodying the statement of the committee, and signed by practically all of the clergy of the diocese, is being sent out to the laity. It is expected that the amount asked for, \$200,000, will be forthcoming, that the building may be begun on the new site in Evanston this fall.

"We want local candidates trained here for the ministry," says the letter to the laity. "Not buildings, but men are our first need. But we need buildings and sufficient endowment. \$200,000 is required before next spring. Already more than \$17,000 has been subscribed by the clergy themselves. The amount is not large, but represents sacrifice, and we ask the laymen to do what we have tried to do."

BISHOP ROBERTS TO THE ROUND TABLE

Bishop Roberts of North Dakota, who has been a most welcome visitor in Chicago recently, giving addresses in a number of churches, gave an inspiring address to the clergy of the Round Table on January 12th. The Bishop spoke very frankly of the lack of the spirit of adventure in our clergy of today.

"The average clergyman wants to get into a nice parish. We want more men of adventure, of faith, with the spirit of the pioneer. We missionary bishops go to our seminaries and seek men in vain. Today missionary work is crippled because men will not reply to the call for an adventure for service and God. Why shouldn't some of our young clergy come out to the field and do hard work there while they are young? The spirit which is woefully lacking in the clergy is lacking, too, in the laity. Like people, like priest. In the days of my ministry in the field, clergy and laymen alike urged me to come to city parishes where conditions were not so hard, and called me a fool when I persisted in staying by my old work. These are the things which scare me, and make me anxious for the future of the Church and her ministry."

THE WOMAN'S AUXILIARY

Religious education was the subject of the monthly meeting of the diocesan Woman's Auxiliary, held at Washington Hall on Thursday, January 8th. The Rev. H. W. Prince, the first speaker in pleading for better service in the Church, asked for a study of conditions, a knowledge of the field. The end of all Christian service is, he said, "Know thy neighbor as thyself." Dean DeWitt, the next speaker, deplored the ignorance of Church people on the subject of education for the sacred ministry, and asked for a better understanding of the need and importance of training fit persons for leadership as clergy.

Bishop Griswold, who was present, announced the intensive campaign for the Western Theological Seminary from February 8th to the 22d. It is just eight years ago that Bishop Griswold came to the Diocese of Chicago to take up his work as Suffragan Bishop.

SERVICES AND WORK AT LA GRANGE

Since the burning of Emmanuel Church, La Grange, Sunday services have been held regularly in the grammar school building, and have been well attended. The weekday celebrations are at the home of Mr. and Mrs. Staley, the altar being

loaned by the congregation of St. Luke's, Evanston. The guilds and other organizations meet in Odd Fellows Hall and in private homes. Subscriptions to the building fund of the new church already amount to \$135,000. A number of memorials have also been given.

CHICAGO SECRETARY OF C. M. S.

The Church Mission of Help has been well established in this Diocese for upwards of a year. The new executive secretary, Miss Mildred P. Carpenter, is now at diocesan headquarters. Miss Carpenter is an earnest and devout Churchwoman, and a social worker of national reputation. She has office hours each afternoon when she meets the clergy and others who are interested in the important work of the C.M.S. Mrs. Theodore W. Robinson is the chairman of the Board of Directors of the society. H. B. GWYN.

TRINITY

INSTITUTE, PITTSBURGH

PITTSBURGH, PA.—The second year of the Trinity Institute began January 6th, and will continue until Ash Wednesday, February 25th. The Institute is a series of addresses at noon on some of the pressing and important problems of the present day, given in Trinity Church, Pittsburgh, under the direction of the rector, the Rev. Percy G. Kammerer, Ph.D., with the coöperation of the Rev. J. C. H. Sauber, head of the Department of Social Service of the Diocese.

The general topic of the addresses this year is The Sources of Life. The program of addresses is divided into the discussion, first, of the Origin of Life, treating of the subject of heredity; second, of the Moulding of Life, or the sociological and psychological aspects of human development; and, third, of the Expression of Life, with such sub-topics as Democracy and Leadership, the Social Value of Open-Mindedness, and the Achievements of Science in Medicine and Industry. The course of addresses is to conclude with two addresses, one on The Fulfillment of Life Exemplified in International Good Will, and one on the Approach to Peace.

The addresses are gathering together good-sized audiences each noon, and have aroused much interest and favorable comment among business men, educators, and social workers, as well as among Church people. The Institute is a practical effort to show that the Church is in hearty sympathy with all honest efforts to increase scientific knowledge, and to dispel the popular opinion that there is conflict between science and religion.

Trinity Church is now open, from Advent to Easter, for noontide services, the Advent series being devotional addresses by city preachers, and the Lenten services being a continuation of the long-established preaching services with clergy from without the city as the speakers. At Christmastide the series of addresses is broken to allow a series of recitals of Christmas carols by the choir, a brief musical service with no preaching.

CHURCH PERIODICAL CLUB

NEW YORK, N. Y.—The annual meeting of the Church Periodical Club will be held in St. Thomas' parish house, Fifty-third Street and Fifth Avenue, New York, at eleven o'clock on Monday, January 26th. The speaker will be the Rev. Edward A. Sibley from Bontoc in the Philippines.

Foreign Missions Conference to Meet at the National Capital

Diocesan Activities

The Living Church News Bureau
Washington, Jan. 17, 1925

THE FOREIGN MISSIONS CONFERENCE of the United States and Canada, is to hold its sessions in this city from January 28th through February 2d. The number of seats in the Auditorium is limited, and these have been distributed among all the Protestant missionary bodies in America, so that not many seats go to any one religious body or to any one place. The city of Washington is probably allotted only a few hundred seats.

The sessions of the Conference will be held in the new civic Auditorium, a building seating about 5,000 people, which is barely completed. The Missions Conference will be the first meeting to be held in the new hall. The building has been erected by public subscription to meet the incessant demand for auditorium space for the numerous national bodies holding periodic conventions in the Capital City.

A World Missionary Conference of the same sort was held in Edinburgh in 1910. Since the war it has not seemed advisable to attempt anything of the sort in Europe, nor are the European Churches able to join the American societies at this time. This conference is therefore limited to America. It is the presumption that arrangements will be made for a second World Conference in 1930, probably in one of the countries of northern Europe.

The Department of Missions of the National Council of the Church has been allotted 168 places in the Conference. In distributing these places, the Department has kept in mind certain groups, such as the members of the National Council and of the Department of Missions, the Executive Secretaries of the various dioceses, and the national officers and other leaders of the Woman's Auxiliary. A number of interested laymen and lay women in each diocese have been invited to serve as delegates. The students in the Virginia Theological Seminary will be given an opportunity to attend.

Bishop Rowe of Alaska, and Dr. John W. Wood, of the Department of Missions, will be the guests of Bishop Freeman during the Conference.

In connection with the Conference, various Foreign Missionary Societies will hold separate meetings at the same time. A series of meetings for women have been arranged to be held in the New York Avenue Presbyterian Church, one of the largest downtown auditoriums available. The visiting women missionaries will be entertained at luncheon by the women's boards, one day during the Conference, it being expected that about 700 women will attend.

DIOCESAN ACTIVITIES

Miss Grace Lindley, National Executive Secretary of the Woman's Auxiliary, addressed the annual joint meeting of the Woman's Auxiliary of the Diocese and the Sunday School Institute on Tuesday, January 20th. She spoke of her recent travels in the Far East, emphasizing the criticalness of the present situation and explaining the greatness of the opportunity now open to the Church. Miss Lindley is enthusiastic concerning the work that has been done and is unstinting in her praise of the part the women have played.

The Board of Religious Education of

the Diocese has appointed a special committee with the energetic Rev. Enoch M. Thompson as its head, to stimulate giving to the cause of Missions throughout the Diocese through the medium of the Children's Lenten Offering.

The recent annual meeting of the Woman's Auxiliary of the Diocese is said to have been the largest meeting of its kind on record in Washington. Great credit is given the retiring president, Miss Emily C. Matthews, for her leadership during the past two years. Interest in the Aux-

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STOWE'S CLERICAL DIRECTORY for 1924

The remainder of the edition of this invaluable book has been placed in our hands for sale. It contains the biographical sketch of each of the clergy of the American Church, and is thus a necessity to all who have occasion to trace the record of any of them. To wardens and vestrymen, who will sometime be confronted with the necessity of analyzing the records of those who may be considered with reference to a particular call, the value of the book could scarcely be over-estimated.

Only a few copies remain, and a new issue of the work is very problematical. The opportunity, therefore, should be seized at once.

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January, 1925 Vol. XVI. No. 5

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iliary and especially attendance at the Diocesan meetings has been greatly stimulated. Miss Matthews has been in close touch with the plans of the National Council on one side and with every part of the Diocese on the other. She has constantly placed new opportunities before the women and at no time allowed interest to lag or any portion of the work to stagnate. Mrs. William D. Hurd, her successor, had been branch president at All Saints' Church, Chevy Chase, Maryland, where an active society has been built up, a rallying point for all the Auxiliaries in Montgomery County. Mrs. Wm. R. Turner, the newly-elected vice-president for the District of Columbia, has been an active member of the Auxiliary since she joined the "Juniors" as a little girl. A consecrated and tactful woman of large energy, she may be counted on to keep things moving in the important district under her charge.

FOREIGN MISSIONS CONVENTION

WASHINGTON, D. C.—A Foreign Missions Convention of the United States and Canada is to be held in Washington from January 28th to February 2d, with the primary purpose and inspiration and information of the Churches in America. It is to be an educational, and not a deliberative or legislative, assembly.

Among the speakers are to be the President of the United States, and, from the Church, the Rt. Rev. Charles H. Brent, D.D., the Rt. Rev. H. St. George Tucker, D.D., the Rt. Rev. Michael B. Furse, D.D., Bishop of St. Albans, England, the Rev. Canon H. J. Cody, of Toronto, Canada, and Dr. John W. Wood, Executive Secretary of the Department of Missions of the National Council.

FIRE AT ST. LUKE'S HOSPITAL, TOKYO

TOKYO, JAPAN—Fire in St. Luke's Hospital, Tokyo, broke out on the second floor of the main building on the afternoon of January 13th. One hundred and forty Japanese and five foreign patients were safely removed, and taken to other hospitals or private homes. No members of the staff were injured. The wind blew the flames away from the center of the building, preventing a more rapid blaze and a greater calamity.

All the private wards, the operating room and some of its equipment, the X-ray plant, the kitchen, and the laundry were burned.

There is insurance of 200,000 yen, sufficient to replace at least the buildings.

The wards for infectious diseases, the laboratory, and the engine room were saved, the last evidently damaged by water.

Heroic efforts to recover and continue are, of course, being made by all the staff. Bishop Reifsnider's first cable mentioned that the dispensary work would be continued immediately. The second cable tells of efforts to secure two city barracks, and of plans to use the men's ward as dispensary, and the laboratory for operating room and sterilizing, and to erect a kitchen at once.

It is interesting to know that the Imperial Hotel of Tokyo is to give a benefit dance on February 14th for the Hospital.

Dr. Rudolph B. Teusler, the head of the Hospital, was in Washington when news came of the fire. He returned at

once to New York, and has made the following statement:

"This fire is a very unfortunate interference with the continuance of our work. Its chief significance is that again for a period of several months our staff will not have proper quarters. It brings back to the Church at home vividly the fact that we must construct a new St. Luke's as promptly as possible in concrete and steel in order that such accidents as this may not recur.

"The actual loss to the structure was covered by an insurance of 200,000 yen. Undoubtedly there will be a great deal of loss in time and service and in damage to material and surgical equipment, which will mean that the 200,000 yen cannot fully cover the loss, especially as insurance policies only cover 75 per cent of the value of the property.

"We did everything we could to avoid fire risk. The building was fully equipped with extinguishers. It was heated by steam from an adjacent power house, and hose connections were arranged throughout. All the wiring was done by the city with rigid inspection.

"I have no idea what caused the fire in the building, inasmuch as these precautions had been taken.

"There may be a question in the minds of some unfamiliar with conditions in Japan as to why we rebuilt in frame buildings. In the first place, the dire needs of the situation demanded immediate hospital facilities, which we provided. The first service was in tents given by the American army. As fast as possible, the patients were put under temporary shelter and last year every effort was made to put up some permanent frame buildings across the street where the old St. Luke's stood together with the Cathedral and St. Margaret's School.

These buildings had to be frame, as the requirements of the government forbade any other type of structure until the municipality of Tokyo had time to decide the streets to be cut through the city and the type of construction work to be authorized for permanent purposes. This government restriction on anything but frame buildings has not been entirely removed, although some permanent buildings of specific types in certain places may be erected by special permission. These laws were necessary in order that the new streets and the sanitation and reconstruction work of the city should not be interfered with through the premature erection of permanent structures."

BISHOP SUMNER'S ANNIVERSARY

PORTLAND, ORE.—On the Feast of the Epiphany, the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, celebrated the tenth anniversary of his consecration to the episcopate. The event was celebrated in a unique and happy way, the Bishop attending, with eight of his clergy, the Liturgy, with the Blessing of the Waters, and the *agape*, in the Greek Orthodox Church in Portland. The Bishop gave a short address of greeting from the Diocese.

Following the service the Bishop was the guest of honor at a luncheon given by the Oregon clericus, at which a memorial, signed by the clergy of the Diocese, was presented him. It congratulated him on his anniversary and recalled as accomplishments during his episcopate the erection of the Theodore B. Wilcox Memorial Maternity Hospital, and the new east wing to the Hospital of the Good Samaritan with the Joseph Kithcart Clark Surgery.

It also mentioned the unqualified success attending the General Convention of 1922, which it ascribed as largely due to the Bishop's labors.

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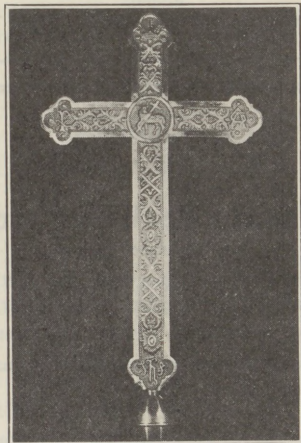
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ACTORS' CHURCH ALLIANCE DISSOLVED

NEW YORK, N. Y.—At a recent meeting of the National Council of the Actors' Church Alliance held at 249 West 43rd St., the following motion was carried unanimously:

"Whereas, there are now three organizations as a direct outgrowth of the Actors' Church Alliance, to wit, the Catholic Actors' Guild, the Episcopal Actors' Guild, and the Jewish Theatrical Alliance, which are carrying on the work of the parent organization among the members



THE ACTORS' CHURCH ALLIANCE PROCESSIONAL CROSS

of the dramatic profession, we hereby dissolve the Actor's Church Alliance as a corporate organization after its twenty-five years of ceaseless activity."

It was also moved and carried that the balance in the treasury of the Alliance be devoted to the purchase of a processional cross to be presented to the Rev. Neal Dodd, rector of the Church of St. Mary and All Angels, Hollywood, Calif.

The cross bears the following inscription:

"To the Glory of God. Presented by the ACTORS' CHURCH ALLIANCE, 1899-1924. (Parent of the Episcopal Actors' Guild, the Catholic Actors' Guild, and the Jewish Theatrical Alliance.) The Rev. Walter E. Bentley, Founder and Secretary."

A duplicate of the cross can be seen daily, between ten and five o'clock, at the office of the Riley-Sloan Optical Co., 124 Fifth Avenue, New York.

MARYLAND CHURCH SERVICE LEAGUE

BALTIMORE, Md.—The Educational Department, of the Church Service League, Diocese of Maryland, held its annual Conference for Church Work, January 13th to the 15th, in Christ Church parish house, Baltimore.

A celebration of the Holy Communion, with Bishop Murray as officiant, marked the opening. Miss Grace Lindley told of her impressions of China. Canon Chase followed urging support of a Federal Law to control the motion picture industry at the source of production. A stimulating portion of the program was a meeting led by laymen, presided over by Mr. Edward Guest Gibson, President of the Diocesan Churchman's Club. Ushering, The Nation-wide Campaign, Church Schools, Men's Clubs, The Vestry, Brotherhood of St. Andrew, were topics which prompted discussion of various phases of men's work in the parish and Church.

Other speakers were Mrs. A. S. Phelps, of the National Commission, Church Ser-

vice League; Miss Louisa T. Davis of the Woman's Auxiliary, Diocese of Virginia, on Bible Teaching; and Miss Letitia Stockett, of Wellesley Conference Faculty on China Real Revolution.

Mrs. Albert Sioussat, President of the Woman's Auxiliary, Diocese of Maryland, closed the Conference with quotation from the service of Holy Matrimony, likening the union of the Woman's Auxiliary and the Church Service League to Holy Wedlock.

GREEK OBSERVANCE OF EPIPHANY

TARPON SPRINGS, FLA.—Adopting the Western kalendar for the first time, the members of the large Greek colony at Tarpon Springs celebrated the Feast of the Epiphany, at which time they also commemorate the baptism of Christ, and the annual blessing of the waters, on January 6th.

Archbishop Alexander was present to bless the cross and throw it into the water of the Tarpon Springs Bayou, from which it was rescued promptly by a Greek diver, Trotheos Athans. The Rev. Thomas J. Lacey, D.D., who has been so prominently associated in the work of the rapprochement of the American and the Orthodox Churches, and who was made a member of the Royal Order of King George, was present, as were also the Rev. R. E. Boykin, chaplain of the Florida Senate, the Rev. William B. Curtis, rector of St. John's-by-the-Sea, Tampa, and the Rev. R. Nagel, rector of All Saints' Church, Tarpon Springs.

CHURCH NEWS OF THE DIOCESE OF MILWAUKEE

MILWAUKEE, Wis.—Contracts have been let for the remodeling of the guild hall of Grace Church, Madison. The plans call for a modern kitchen and serving room of the latest arrangements, and will give a hall capable of seating between two hundred and fifty and three hundred at tables. Beneath the kitchen and serving

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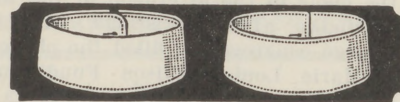
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room there will be a large club room for boys' activities, meetings of the young people, and such other affairs. Work is to begin immediately. This will put this part of the plant in readiness for the congregation to use for worship when the remodeling of the church is taken up, which it is hoped will be in the early spring.

A new pulpit, lectern, and chancel parapet were installed in Christ Church, Eau Claire, just in time for the Christmas services. They are the gift of St. Cecilia's Guild, and the pulpit will bear a tablet in memory of the Rev. Peter Brown Morrison, who built the first church in Eau Claire in 1873. The new furnishings were formally dedicated on the first Sunday after Christmas. Shadow pictures were the special feature of the Church school observance of Christmas in this parish this year. A half dozen scenes, beginning with the Nativity and working out to the missionary work of the Church, were very effectively presented. All the Christmas services were well attended. Maunder's oratorio, *Bethlehem*, was sung by the choir in the afternoon of the second Sunday after Christmas, when a very large congregation filled the church. The "Marie Louise Wilson Fund" has been established by the Altar Guild as a permanent endowment for the maintenance of the altar. At the present time the fund amounts to \$880.

The Federation of Church Women held an all-day meeting at St. Paul's, Milwaukee, on January 7th. Miss Mary Clarkson, a member of the parish, is president of the Federation.

On Sunday evening, January 4th, the parish choir of St. Matthew's, Kenosha, assisted by Mr. William Carver Williams, of the American Conservatory of Music in Chicago, sang Handel's oratorio, *The Messiah*. More than a hundred persons were turned away for lack of seats.

Emmanuel Church, Lancaster, has paid in full its indebtedness on its guild hall. Some years ago the sum of \$500 was left to the parish, to be used as the parish should decide. This was placed in a fund and grew to \$900, with interest and gifts. When the Presbyterians decided to build a new church, their old building was purchased by the parish. It cost about \$2,500 to purchase and place the building upon a foundation and make it ready for use. A note of \$1,000 was left. At present the hall is being rented to the city school board at \$40 a month. The rent paid the note.

Christ Church, La Crosse, has received a generous gift from a member of the parish, to be used for the redecoration of the entire church building. The "Breck Memorial Fund" has been started by a thoughtful parishioner, which, when it has reached a sufficient size, will be used for any boy of the parish who wishes to study for the priesthood. The fund is rightly named in honor of Dr. Breck, as he held the first services of the Church in La Crosse, and gave his life largely to theological education at Nashotah and Seabury.

NEWS FROM CUBA

HAVANA, CUBA—The Rev. and Mrs. Louis A. Arthur are spending the winter months in the delightful climate of the Isle of Pines, where Mr. Arthur has accepted temporary appointment from Bishop Hulse and is in charge of Trinity Church, Santa Barbara, and St. Mark's Church, Santa Fe. Mr. Arthur is a retired priest of the Diocese of Nebraska.

Bishop Hulse of Cuba observed the

tenth anniversary of his consecration to the episcopate on Monday, January 12th. In the morning he celebrated the Holy Communion in his Cathedral church of the Holy Trinity in Havana, and in the evening a largely attended reception was given to Bishop and Mrs. Hulse at their home in the Vedado by the people of the Cathedral.

Those who attend the General Convention in New Orleans next fall will find themselves near the most accessible of our foreign missionary districts, and there will perhaps be many who will be glad of the reminder that there are excellent steamers to take them to Havana, Cuba, in forty-eight hours from New Orleans. From Havana the return trip can be made to the States either by rail through Florida, making the short steamer trip over to Key West, or by steamers direct to New York. Visitors to Havana can see the work of the Church there and also at Matanzas, where are the famous Bel-lamar Caves and Yumuri Valley, with a stop at the little sea-coast village of Santa Cruz del Norte between Havana and Matanzas.

A MEMORIAL WINDOW

BURLINGTON, N. J.—The Church of St. Mary, Burlington, has received from Mr. William D'Olier, senior warden of the parish, a window for the east end of the church. It is given in memory of the Rt. Rev. George W. Doane, D.D., former Bishop of New Jersey and rector of the parish, and as a thank offering for Mr. D'Olier's fifty years' membership in the Church.

The theme of the window, which is in three parts, is the "glorification of the Virgin and Child by adoring angels and saints." This theme has been well worked out, and the window is of great beauty.

JOHN W. WOOD BEREAVED

NEW YORK, N. Y.—Dr. John W. Wood, executive secretary of the Department of Missions at the Church Missions House, is bereaved in the death of his mother, Mrs. Mary Eleanor Wood, who died at her home in New York City, January 16th, after a long illness. Mrs. Wood was the widow of John Wood and daughter of Captain Jonathan Dayton Wilson. She was a woman of high intellectual gifts and rare ability who in her own home prepared all her children for high school. As a young woman she was a communicant of the Church of the Holy Communion, New York, and for the last twenty years was connected with the Church of the Holy Apostles in that city and with St. Luke's Church, Sea Cliff, L. I., where she had her country home. She is survived by seven children.

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MEETING OF THE RELIGIOUS EDUCATION ASSOCIATION

MILWAUKEE, WIS.—The twenty-second annual convention of the Religious Education Association will be held in Milwaukee, April 22d to the 25th. The theme of the convention is, Religious Education and Religious Experience. An effort is being made to determine whether the newer types of religious education can produce a religious experience commensurate with that produced by the older types; and to re-define, if necessary, what is meant by "religious experience."

The Religious Education Association is an international group of professional educators, both in the field of general and of Church school education. Its purpose is to inspire the educational forces of the country with the religious ideal, and to keep before the public mind the ideal of religious education and the sense of its need and value.

President Donald J. Cowling, of Carleton College, is the president, and President Mary E. Woolley, of Mount Holyoke College, is the vice-president of the association.

DEATH OF

REV. W. H. BLISS

NEW YORK, N. Y.—The Rev. W. H. Bliss, rector of Trinity Church, Seattle, Washington, died January 17th, in St. Luke's Hospital, New York. An account of the Rev. Mr. Bliss' seizure, while on his way to the Opium Conference at Geneva as a delegate, was printed in THE LIVING CHURCH for January 10th.

The Rev. Mr. Bliss was a graduate of Hobart College and the Western Theological Seminary. He was ordained to the diaconate in 1900, and to the priesthood in 1901 by Bishop McLaren. The first years of his ministry were spent in Illinois, but in 1907 he became principal of Iolani School, Honolulu, Hawaii, to which he added the next year the office of vicar of St. Andrew's Cathedral and of examining chaplain for the District. In 1910 he became Canon of All Saints' Cathedral, Spokane, Wash., and later rector of Trinity Church, Seattle, Wash.

DEATH OF

REV. E. SPENCER MURPHY

WADENA, MINN.—The Rev. E. Spencer Murphy, for twenty years rector of St. Helen's Church, Wadena, died at his home there on the feast of the Epiphany, January 6th.

Fr. Murphy was ordained to the priesthood in 1873 by the Roman Catholic Bishop, Dr. Mullen. He was received into the American Church in 1904, and was first in charge of St. Paul's Church, Niobrara, Nebraska. He soon went to St. Helen's Church, Wadena, where he remained. At the time of his death he was Registrar of the Diocese, and a member of the Standing Committee.

His diocesan, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, was the celebrant of a requiem Mass on January 9th, at which the church was filled. The Bishop also officiated at the funeral service that afternoon when many of the clergymen of the Diocese were present.

Fr. Murphy was universally beloved by the people of his town as was manifested by the great gathering at the funeral, the high tribute paid by the editorials in the local newspapers, and in the closing of

all the stores from one o'clock to three on the day of his burial.

Fr. Murphy is survived by his wife and a son.

DEATH OF

HON. R. H. THORNTON

PORTLAND, ORE.—The Hon. Richard H. Thornton, LL.D., an outstanding figure in the Diocese of Oregon, founder and first dean of the University of Oregon Law School, and one of the state's ablest lawyers, passed away on the evening of Tuesday, January 7th, at the Good Samaritan Hospital, after a short illness.

Dr. Thornton came to Oregon in 1884 to help establish a School of Law to be connected with the University. He was elected dean of the school and held this position for twenty years, his influence and work doing much to build up the school and win prestige for it. He was born in Lancashire, England, September 6, 1845. Coming to the United States in 1876, he first located in Washington, D. C. He studied law at Columbia University and later at Georgetown University, from which institution he received the degree of Bachelor of Laws in 1878. In 1923 he was honored by receiving the degree of

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Doctor of Laws from the University of Oregon. He was highly esteemed by the many persons who received training under him and he made a host of friends in Portland and the State of Oregon. He was a very prolific writer on Church subjects and contributed many scholarly articles to THE LIVING CHURCH and other Church papers.

A strong and devout Churchman, he had rendered distinguished and valuable service to the Church in Oregon. It was mainly due to his influence that the Davenport Fund was founded for the purpose of assisting the parishes and missions in the diocese in obtaining altar ornaments and chancel furnishings. He had also served the Church zealously for many years as Chancellor of the Diocese.

As a scholar, kind and genial of nature, he was respected and loved by all who knew him. He was a faithful communicant of St. Mark's Church, Portland, where the burial service with solemn requiem Mass and Absolution, was held on Saturday, January 10th, the celebrant being the rector, the Rev. R. A'Court Simonds, who was assisted by a number of the clergymen of the city.

DEATH OF MR. J. E. SMITH

BEATRICE, NEB.—Mr. J. E. Smith, senior warden of Christ Church, Beatrice, died at his winter home in San Diego, Calif., January 10th, at the age of eighty-two years.

Mr. Smith was a pioneer banker of Beatrice, organizing the First National Bank of this city, and was its president for more than twenty years. Later he organized the Smith Bros. Loan & Trust Co., which did an extensive farm loan business, and also the Farmers' Trust Co., which later became the Farmers' Loan Co., which is now doing business in Beatrice.

Mr. Smith's chief activity, outside of his business, was the upbuilding of the Church in his community, to which he always gave liberally of his time and money.

THE LATE MRS. HUGH MILLER THOMPSON

MADISON, MISS.—Mrs. Hugh Miller Thompson, the widow of the late Bishop of Mississippi, a notice of whose death was printed in THE LIVING CHURCH for January 17th, was born in Poughkeepsie, N. Y., July 25, 1840. She was the eldest child of Mary W. Hatch, the daughter of the Rev. Frederick Winslow Hatch, and her husband, H. B. Hinsdale. Mrs. Thompson's parents moved to Kenosha, Wis., in 1844. In 1859 she married the Rev. Hugh Miller Thompson, at that time rector of St. Matthew's Church, Kenosha, and professor of Latin and Greek in Racine College.

Dr. Thompson was consecrated Assistant Bishop of Mississippi in 1883, becoming the second Bishop of the Diocese in 1897. His death occurred in 1902. Mrs. Thompson died at the home of one of her sons, H. G. Thompson, of Ingleside, near Madison, Miss., after a short illness. The other surviving son is the Rev. Frank Thompson, D.D., Chaplain, U.S.N., of Washington, D. C.

EVERY MAN'S life lies within the present; for the past is spent and done with, and the future is uncertain.—Antoninus.

NEWS IN BRIEF

ALBANY—On the First Sunday after the Epiphany at festal Evensong the Epiphany Feast of Lights was observed in the Cathedral of All Saints, Albany. The sermon was preached by the Very Rev. C. C. W. Carver, Dean of the Cathedral, who traced the symbolism and meaning of light in the Scriptures, beginning with the creation and ending with the Day of Pentecost.

ARKANSAS—The Daughters of the King of the Diocese of Arkansas have presented Trinity Cathedral, Little Rock, with a pair of eucharistic lights and six brass candlesticks for the altar, which were blessed by Bishop Winchester on the Second Sunday after Epiphany. They were a memorial of the Bishop's daughter, Mrs. Florence W. Mayburry.

BETHLEHEM—The rectory which was bought a few years ago by the vestry of Christ Church, Frackville, was reported by the missionary, the Rev. A. E. Pflaum, at the Reading Convocation, as being paid for in full. This is a remarkable achievement for such a small mission to accomplish in three years. Mr. Pflaum hopes in a very short time the mission will become an independent parish.—St. Philip's Church, Summit Hill, has spent about \$2,000 in improvements on the property recently. The missionary, the Rev. James P. May, who is one of the veteran clergymen of the Diocese, reports that the church looks like new and has all been paid for by the members of the small mission. The Rev. Mr. May also has charge of Trinity Church, Lansford, where he induced the people to build a rectory and pay for it themselves. The congregation of St. Philip's evidently caught the contagion of self-help from Trinity Church.

CONNECTICUT—The Rev. E. Norman Curry, rector of Christ Church, Sharon, is sailing with his family on a White Star cruise to the West Indies, leaving January 22d and returning February 21st. They are planning to visit many of the mission stations of the Church as the vessel touches at the various ports.

HARRISBURG—At a meeting of the Men's Club of Trinity Parish, Williamsport, the Rev. Charles E. McCoy, rector, just before Christmas, a committee reported that funds had been raised among the members for the support of a deaconess. This report came as a complete surprise to the rector, and was made in the form of a Christmas present.—On being told by the editor of the local paper that the children of Newport would have no Christmas tree unless he initiated the movement, Archdeacon William Dorward immediately went to work and formed an organization to carry out the project. The result was a handsome community Christmas tree in Center Square, with singing by the public school children. The Archdeacon is an old resident of the town, having become rector of the local parish in 1891.

INDIANAPOLIS—St. Stephen's Church, Terre Haute, the Rev. J. E. Sulger, rector, has recently received a very beautiful jeweled chalice and paten, which were consecrated at the midnight Celebration on Christmas. These vessels are the workmanship of the Spaulding Co., of Chicago. They are the gift of Mr. A. B. Bement, in memory of his mother, Mrs. Helen F. Bement, who recently passed into life eternal.

KANSAS—All communications intended for the Secretary of the Diocese of Kansas should be sent to Mr. M. E. Baird, Business Administrator, Bishop's House, Topeka.—The Rev. L. W. Smith, Archdeacon of the Diocese, has been granted leave of absence for a number of months on account of his health and with Mrs. Smith and their daughter, Virginia, is living at Tucson, Arizona.

KENTUCKY—Another very beautiful memorial has been placed in the Church of the Advent, Louisville, the Rev. Harry S. Musson, rector, in the shape of a litany desk which was given in memory of J. Edward Marret, for many years a vestryman of the parish and sometime warden, by his wife, and was recently dedicated by the rector at a special service. The desk is of white oak handcarved under the direction of Alois Lang, and is of Gothic design corresponding with the other furnishings of the church. It is the intention to have a rood beam and Calvary group, executed by the same artist, installed within the coming year.—At a recent meeting of the Louisville Clericus, the Rev. L. E. Johnston, chairman of the diocesan Committee on Canons, led a discussion on revision of the canons, one of the most important matters to come before the Diocesan Council meeting in January.—A happy incident of Christmas Day was the presentation to Canon and Mrs. Nelson of a Ford coupe by two women of the Cathedral congregation.

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