



The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 3, 1925

No. 10

EPIPHANY AND THE NEW YEAR

EDITORIAL

THE BIBLE IN THE SERVICE OF THE CHURCH

By the Bishop Coadjutor of Massachusetts

REVIEWS OF PROMINENT BOOKS



No. 1851

THIS TIME

we show a Latin Cross

While not as beautiful as the Celtic Cross, it has a dignity and strength all its own. Write for prices of this style as well as of our Celtic Crosses.

For nearly three decades we have been advertising our crosses for cemetery monuments, in THE LIVING CHURCH, and have erected them in nearly every State, in Scotland, Philippines, Mexico, New Zealand, Cuba,

Write for Free Booklet about Monuments

Chas. G. Blake & Co.

720 Woman's Temple CHICAGO, ILL.

Makers of Correctly Designed Churchly Monuments



Church Furniture

ALTARS - PULPITS - LECTERNS
BAPTISMAL FONTS
CHOIR STALLS - PRIE-DIEUX
ALTAR RAILINGS
ORGAN SCREENS - ROOD BEAMS
READING DESKS
MEMORIALS IN CARVED WOOD
PEWS - CHAIRS

American Seating Company

NEW YORK
117-A W. 40th St.

General Offices
1074 Lytton Bldg.
CHICAGO

PHILADELPHIA
1211-R. Chestnut St.

THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, REV. H. W. TICKNOR.
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.
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.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

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

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	319
Epiphany and the New Year—The Tragedy of Sagada.	
ACKNOWLEDGMENTS	320
THE OLD YEAR NOW IS DEAD (Poetry). By B. F. M. Sours	320
DAILY BIBLE STUDIES	321
THE BIBLE IN THE SERVICE OF THE CHURCH. By the Bishop Coadjutor of Massachusetts	322
THE NEW YEAR (Poetry). By Charles Nevers Holmes	323
BOOKS ON SOCIAL SERVICE AND ASSOCIATED SUBJECTS. By Clinton Rogers Woodruff	324
BOOK REVIEWS	
Miscellaneous	327
The Bible	328
Religious Education	330
A Religious Community	331
Theology and Religion	332
CORRESPONDENCE	333
With Regard to Reservation (Howard R. Patch)—The English Immigrant and the P. E. Church (Rev. Jerry Wallace)—A Church Fire Insurance Company (Rev. Irving G. Rouillard)—Ecclesia Anglicana and its Predecessors (Rev. Edward G. Maxted)—Plato and Catholicism (Paul Benrimo)—The Weston Memorial Fund (Constance A. Jones)	
ENGLISH ANGLO-CATHOLICS ANSWER BISHOP OF BIRMINGHAM'S CHARGES (London Letter)	337
POPE HOPES HOLY YEAR WILL INAUGURATE PEACE AND UNITY (European Letter)	338
BRITISH COLUMBIA DIVINITY SCHOOL TO ERECT FIRST UNIT OF NEW PLANT (Canadian Letter)	339
INTEREST IN CATHEDRAL ERECTION MANIFESTED IN NEW YORK CITY (New York Letter)	340
FATHER BULL DISCUSSES LABOR BEFORE PHILADELPHIA HEARERS (Philadelphia Letter)	342
MIDNIGHT CELEBRATIONS POPULAR IN THE DIOCESE OF CHICAGO (Chicago Letter)	343

"THE DOER shall be blessed in his deed." We know that God ordains the lot; and to meet it with the energies it requires and permits, this is what we have to do. Service, happiness, guidance, is lawful mastery in this world, and this is a power in itself so divine that it always makes itself felt. "If ye know these things, happy are ye if ye do them."—*Thom.*

THE SCRIPTURES teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—*Flavel.*

The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 3, 1925

No. 10

EDITORIALS & COMMENTS

Epiphany and the New Year

EPIPHANY and the New Year! It is entirely fitting that for us of the Christian world, the civil and the religious kalendar should come so near together. After all, the new horizon for the non-Jewish Christian world began with the visit of the Wise Men to Bethlehem. We are not God's first choice, and it is spiritually wholesome for us to recall the fact. If the manifestation of the Incarnate God first came to certain poor shepherds, it just as surely came to the Wise Men who offered their homage beside the manger. From the corners of the world they came to venerate a Babe who was God's Son. In that symbolic act was embodied the veneration of untold generations to come, of Gentile believers. It was the dawn of a new day, and the beginning of a new era.

The wise men of today (like the wise men of yesterday) are confronted with the difficulty of recognizing the revelation of God in the form of man. So deeply entrenched in our consciousness is the feeling that the Infinite One would more fitly reveal Himself in awful might and overwhelming power, that the revelation of the humility of God is a greater stumbling block to us than would be that of His majesty. It is not so difficult to infer God from the infinite universe about us as its Cause and its Ordainer; it is not so difficult to see in the dominance of ethical ideas and moral consciousness the indications of a moral purpose and a Personal Good in the universe; the acute element of the whole problem is that human wisdom should see in a helpless baby the Incarnation of Infinite Deity. That human reason alone should fail to make that recognition is natural; that faith alone, aided by God's own self-revelation, should find it, is equally natural—or, if you like, supernatural. In the course of the evolution and development of this world's history, a new stage was marked for all time by the coming of God in human flesh.

Novelty is of the whole essence of our nature and of God's dealings with it. The first man was born into a world, which he enjoyed because it was to him new. At each stage of God's revelation to man there is a definitely marked innovation. The greatest novelty in all human history is the emergence of the divine. The astonishing factor has become the appearance of God in human form, the manifestation of the infinite in terms of the finite, of extraordinary deity in ordinary man.

The whole history of God's dealings with men looks like a cycle and course of orderly development, in which each stage begets the succeeding. If this sense of the whole series in the process of growth we must never lose sight. But it is equally true that we must never let ourselves obscure that awareness and wonderment at the New burgeoning forth from the Old. The bane of all human life, which more quickly than anything else produces the weariness of deep despair, the loss of the power to see anything save the old and well known, can only be done away with by thoroughly realizing that the God who was in the beginning, who is of old, is He who said: "Behold I make all things new." It is this sense at once of the recurrence of the old in an ever new guise, and the emergence of the new from ever old forms, which the Church wisely has consecrated in the orderly scheme of the Christian Year. As a wholesome corrective of that sense of utter futility which so often oppresses us when we, in our disillusionment, look at ourselves with candor, the Christian faith points to nature and tells us that tomorrow is to be another day. As the years pile up back of us, and as we feel the weight of their achieved unfulfillments, the Christian faith tells us again that there is a new beginning. There is always a new year to come.

THE New Year is *new*, yet it follows immediately upon the old, and, as it were, comes forth from it. December 31, 1924, slips into January 1, 1925, without any external signs of the radical transformation. After all, the days are very much alike; we have undergone little change, and life jogs along in about the same way. The years come and go, and we lose our sense of their freshness. Sundays come and go, and we lose our sense of the eternal novelty of the Christian message. It is just for this reason perhaps that the New Year stands so closely to Epiphany, for both come as the time of a new refreshment, a new offering of God to man, a new presentation of God's time from out of His eternity, and of God's Son from out of His very self.

WE KNOW nothing of the Wise Men. They came from dark obscurity, travelled across the page of Christian history under the light of God's presence, were fixed once for all in symbolic adoration, and then passed out for ever into the black mystery from which they came. For all we know, they existed for that crisis

only. *Their* opportunity came, and they took it. As unconscious representatives of the whole of Gentile-dom they offered their gifts before the King of kings, a pledge and an earnest of that which was to come. *They* do not count; so far as their persons are concerned, it is only legend that invests them with names and careers. What they *did* matters tremendously. They were the reception committee of mankind to receive the Greatest of men. They were the inspired leaders of an endless procession of the faithful, to whom was given the supreme joy of first paying allegiance to God made man. Historically, their function can never be repeated. In the realm, however, of the spirit, what they did it is our privilege to do again. As each new year is a new creation of the universe, as each new life is a fresh beginning, so to each soul there is offered the infinite opportunity to bring to God, ever newly manifested among men, the new gifts of a complete homage and utter allegiance. The Epiphany has happened once for all, but by the mercy of God it is a perpetual fact. Christ is become Incarnate, and awaits our new born loyalty.

The three gifts of the Wise Men of the East are symbolic of the gifts God gives us in His Son. They also stand forth as perennial symbols of the opportunities of the new year. The privilege of royalty connotes unbounded opportunity. The King's position of power and eminence means the vast possibilities of carrying out his own will. So the new year is to us as gold. It represents that precious commodity of potential power. It may, like gold, be invested to bring interest, dedicated to give beauty and joy, or hoarded to produce miserly misery. Gold, to be of value, must be capable of being transformed. It is only of value as representing what it may buy or what it may do. So is this new year and this new Epiphany of the generous God, manifesting forth His regal munificence, offering us the boundless opportunities of effort and activities for the future.

So frankincense stands for us the symbol of the priest, offered symbolically by the Wise Men to the High Priest of mankind. The new year may be a mediation through which we may offer to God that which is more precious than rubies—the devotion of a dedicated life. Elect as the new priesthood of God, we come to offer ourselves to the new born King, "a reasonable, holy, and living sacrifice." The year to come is an extension of the priesthood of all Christians in Christ in the ministry of service, and the use of time for God, the ordination and consecration of ourselves to Him, and the enabling of our whole spiritual beings by the gift of His grace. These are part of the priesthood of the Christian folk.

Lastly, the Wise Men offered myrrh, as to the great Victim who was to die for the sins of the world. More precious to the Christian than the gift of boundless opportunity or the call to service is the vocation to the Cross of Christ. In the vast swing of God's eternity, it may be that from the Manger to Calvary was but a step; He began life as He ended it, in self-denial and sacrifice. It was Thomas à Kempis who wrote constantly of "the royal way of the holy Cross." More priceless to the true follower of the God Incarnate is the opportunity of the new year to share the life of self-oblation with the Christ who gave Himself for the sins of the world.

God gives us the new year as gold, as incense, and as myrrh. He presents us with this fresh gift of time and opportunity, of priestly service and ministry, and of sacrifice and self-oblation.

So then this Epiphany and this new year should begin where the new year began for Gentile Christen-

dom—at the feet of the Holy Child. Like the Wise Men of old would we come to offer the gold of opportunity, given us by God, the incense of His priesthood shared with us by the great High Priest, and the myrrh of self-sacrifice, held out to us by the hand of Him who was to die for us. Our new year begins at Bethlehem, and we must recall it time and again to its origin. It is only as we find at the start of it the self-manifestation of God in man, that through it we can realize the self-identification of man with God.

THE action of the committee of the National Council that has had the Sagada matter in charge was reported in last week's issue. The committee concurs with Bishop Mosher in accepting Dr. Staunton's resignation, which latter, therefore, becomes final.

For our part, we deem this the greatest tragedy in modern missionary annals, but we do not see that any other action could have been taken by the committee of the National Council. We deem Father Staunton's resignation absolutely unjustified and his removal from the work that has been so peculiarly his own absolutely unnecessary and unwarranted. The whole correspondence between the Sagada clergy and their bishop, which is much too voluminous to be reprinted in these columns is, from every angle, most distressing. To us it means simply that nerves have broken down under the stress of isolation and anxiety, and we have great sympathy for each of the victims of this condition. We ask the sympathetic indulgence of the Church for those who have broken down or who have erred in handling a work that has been the pride of the Church and, please God, will be again.

The important thing is not to cast stones or to seek to place blame on anybody, but to save the work. To do this it is essential that new men be sent out, and we hope that there may be an abundance of volunteers.

And the Church will always honor those who have created so notable a work as that which Staunton and his associates have made into a household word throughout the American Church.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Anonymous	\$ 20.00
The Misses E. (for children)	10.00
Pleasant Hill School, Hemingway, R. F. D. No. 3, South Carolina (for orphans)	2.00
A Communicant of St. Paul's Mission House, Milwaukee, Wis. St. Andrew's Brotherhood of St. John's Church, Moorhead, Minn.	4.25
L. B.	5.00
A. E. Welling, Newburgh, N. Y. (for children)	2.00
Grafton Hall, Fond du Lac, Wis.	13.00
H. P. B.	5.00
Geneva, A Communicant (for Armenian orphans)	10.00
Mr. and Mrs. Quinter Kephart, Cedar Rapids, Iowa	10.00
Mrs. Ada Gates, Stevens, Elyria, Ohio	5.00
	\$91.25

RELIEF OF GERMAN CHILDREN THROUGH ARCHDEACON NIES

Mary Niven Alston	\$ 4.00
-------------------------	---------

THE OLD YEAR NOW IS DEAD

The Old Year now is dead: O thou New Year,
May the sweet halo of thy joy ne'er cease
To flood the world with holy, happy light
Beneath the sceptre of the Prince of peace.

B. F. M. SOURS.

SCENE—The rectory.

Time—Just before the vestry meeting.

Speaker—One of the wardens.

"Say, Rector, who is Bishop Gailor, anyway, and what is this synod business?"

And yet there are rectors who fail to make any effort to push the sale of Church papers.—*The Witness*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THEME OF THE WEEK'S READINGS:

THE PURPOSE OF THE EPIPHANY

January 4: *Second Sunday after Christmas*

THE PURPOSE DIVINE

READ Isaiah 60:1-12.

THE weary exile in Babylon is drawing to an end. The prophet in imagination sees across the plains the city of Jerusalem rising from its ruins. It is not to be the old city rebuilt, but the foundation of the promised City of God, filled with the prosperity, the content, and the peace of the Messianic age. To what was familiar in the description of that city, the prophet adds the statement of its supreme purpose, "The Gentiles shall come to thy light, and kings to the brightness of thy rising." Behind God's nurture of Israel, and all His solicitude and care of them for generation after generation, is His will to declare Himself to all the world through them. Israel is an agent in a purpose of universal redemption. The prophet's vision of the new city is a challenge to the nation. The dream of the future of happiness for Israel alone must pass; in its place must rise the picture of Israel, ministering to the world, and finding its promised happiness through service.

January 5

THE PURPOSE UNIVERSAL

READ Psalm 72.

IF the primary reference of this Psalm is to some actual King of Judah, it is plain that it reaches far beyond him. It is a 'Messianic' Psalm. It presents a picture of the Kingdom of God upon earth in its ideal character of perfection and universality. It is thus in its nature not only a prayer and a hope, but a prophecy. As each successive king of David's line failed to realize the ideal, it becomes clearer and clearer that its words pointed forward to One who was to come, the true 'Prince of Peace,'—*Kirkpatrick*. In later Israel the accent popularly fell upon the limitation of God's promised blessings to the Chosen People, and the Psalm appears to be a corrective of this selfish individualism. "Extension, not limit, is the idea conveyed. The world belongs to God: may He confer upon His representative a world-wide dominion! a hope to be realized only in the universal Kingdom of Christ"—*Kirkpatrick*.

January 6: *The Feast of the Epiphany*

THE PURPOSE BEARS FRUIT

READ St. Matthew 2:1-12.

AT the outset of the Gospels a note is struck which is to sound in all the narrative, the note of the universal application of the Gospel. The shepherds hear the angels' message. God's revelation disregards the claims of worldly wisdom and greatness; it comes to those who are lowly and simple in heart. God speaks to no special class or race. Searchers after truth in every land may find Him; He enters wherever there is a door open to the mind or heart. We, who have been so long familiar to the truth of the universality of Christianity, can hardly imagine with what freshness this truth broke upon unaccustomed ears. Religion had been made the discovery of the wise, the possession of the learned, the treasure for the initiated; it was the property of a particular race, and not for the alien; it was narrowed to the privilege of a sect or caste. In shepherd and in wise man there is the prophecy of God accepted by all people, and of all men acceptable to Him.

January 7

THE PURPOSE RECOGNIZED

READ St. Luke 2:25-32.

WHEN most men made the hope of the Kingdom a justification of political propaganda, or when they dreamed of an intervention of God in history which should exalt the

Jew by destroying all nations which opposed and oppressed him, a few only lived true to the ideal of the Kingdom as the establishment of the sovereignty of God over the minds and wills and hearts of men. A few dared to believe, in the face of intolerant national individualism, that God's purpose in the Kingdom could not be limited to Israel alone. Some of the great prophets had made the Kingdom the universal rule of God, but their faith had not triumphed in the nation. That prophetic faith reawoke at the birth of Christ. Zachariah, Mary, Simeon are spiritually of the company of the prophets. The *Benedictus*, the *Magnificat*, and the *Nunc Dimittis* take up again the cry which had not been heard for generations in Israel; God's Messiah is for all the earth, and His Kingdom for all people.

January 8

THE PURPOSE EXPLAINED

READ Ephesians 3:1-12.

HOW difficult it was, even for those who accepted Jesus as the Christ, to accept also what faith in Christ implied of the extension of the Gospel to the non-Jew is seen in the struggle of St. Paul to gain recognition for the Gentile in the Church. Even for himself, St. Paul felt that the truth that the Gentile should be freely admitted to the Christian fellowship was the late and culminating revelation of God to him. It was a "mystery," a truth reserved by God till the proper time came for it to be made known. It is, apparently, a truth still hard to learn, in spite of St. Paul's advocacy of it, for we still hear of conservatism which will hear nothing of missions, and raises the cry of "the Gospel at home first," and, often, "all the time." Yet the greatest of the Apostles regarded God's will to extend the Gospel to the nations as an act of His grace, and a special truth revealed by the Holy Spirit.

January 9

THE PURPOSE EXEMPLIFIED

READ Galatians 5:16-26.

AS St. Paul looks back at that life out of which he had snatched the souls of his Gentile converts, it is his bitter brutality that he most vividly remembers and recalls. It was a jarring life in which there was no tenderness, no courtesy, no kindness, no peace. It was full of collisions, of friction, of wounds, of sores. It was a loud and violent life in which men fought and hit and swore.

"That is what they have left behind, that which made life one long quarrel, pitiless and brutal. They had left it, mastered and enthralled by the sweet vision of Him, the Man of Peace, and of meekness and lowliness, who had been led, quiet and patient, as a lamb to the slaughter, and, who as a sheep before its shearers had never opened His mouth; who, when he was reviled, reviled not again; and when He was threatened, threatened not; One who never gave back railing for railing, but only blessing"—*Henry Scott Holland*.

January 10

THE PURPOSE FULFILLED

READ Revelation 7:9-17.

MULTITUDES which no man could number, standing before the throne and before the Lamb: that is the end of God's purpose of universal redemption. It is not the nurture of a few select souls which our religion seeks, souls to be worked over, pampered, and petted, till they have become a sort of spiritual aristocracy, dwelling apart from and out of touch with their fellowmen. His purpose is the universal salvation of mankind; it is as broad as the common need of men for divine strength and guidance; it overleaps every distinction of class and race, of education and temperament, and

(Continued on page 323)

The Bible in the Service of the Church

By the Rt. Rev. Charles Lewis Slattery, D.D.

Bishop Coadjutor of Massachusetts

ONE of the most important and practical functions of the next General Convention will be the reception of the report of the Commission on the Revision of the Lectionary. Because the Commission is made up of able men, alive to the needs of the time, we may rightly expect such a report as will command the respect of the Convention. But since the matter deeply affects all our worship, it seems wise that, before the Convention, there be as much expression of individual experience as possible.

In this paper I shall speak only of the Lessons for Morning Prayer on Sundays and the chief Festivals. As Bishop Hall has pointed out in his last Convention Address, Morning Prayer is the missionary service of the Church. It is the service where many who have been, as it were, outside the inspiration of Christianity, learn the help and joy of worship. Through its influence many come, whether regularly or at intervals, to the supreme service, the Holy Communion. The whole service deserves the utmost care. In general, therefore, the requirements of the lections of Morning Prayer are: first, that they should hold the attention; second, that they should awaken what is best in the heart and mind of the listener; and, third, that they should stimulate the listener to study the Bible for himself. I should add to these three essential elements in a good Sunday morning lesson that, if possible, it illustrate vividly that part of the Christian Year which has been reached. This is a simple task for the New Testament lesson; and nearly always there is some passage from the Old Testament which will illustrate, either by type or by some similarity, the great New Testament event.

It has sometimes seemed as if the Commission had another principle in mind, and had heeded this principle almost exclusively. This is the principle that, in the Sunday lections, we should gain a fairly balanced idea of the contents of the Bible. This is an appealing view of the problem; but with the limited number of selections it seems quite futile to undertake so large a task. There is only a theoretical advantage to be gained at best. When such a principle interferes with the three principles which I have just laid down, it seems to me that a theory has been allowed to overturn quite practical benefits.

I can perhaps make clear what I mean in the carrying out of these three principles by being dogmatic, and suggesting quite definitely a lectionary which would fulfil them. What kind of lessons then would (1) hold the attention, (2) really edify, and (3) stimulate a study of the Bible?

I

ALWAYS A LESSON FROM THE GOSPELS

FIRST, I plead that there never be a service without the reading of our Saviour's words or of some event from His life. This will mean that never on a Sunday morning will there be a lesson from the Epistles. The liturgical Epistle in the Holy Communion will give just about the right proportion in which the Epistles from the New Testament should be represented in the worship of Sunday morning. If we are minded to bring our Saviour vividly before the people, there is no question about the supreme value of the Gospels for that purpose. The most eloquent passages from the Epistles can never so present Him in concrete and immediate Lordship. And often an Epistle lesson makes no impression upon a large number of the congregation, because they are not interested in the local or temporal details which the Apostle is meeting; or even because they know nothing about them, and could not understand if they tried to do so.

While Morning Prayer is for those who come regularly to church, it must never be forgotten that it is also for the stranger who is wondering who the Master may be. How then can we allow any such opportunity to pass without the definite passage from the Gospel record, which, set among the prayers and the hymns, will tell who it really is who is the Center of our worship?

II

NARRATIVE LESSONS FROM THE OLD TESTAMENT

THE greatness of the Old Testament prophets is increasingly evident to the Church. The amazing grasp which they had upon spiritual truth must be gratefully remembered, and their words must guide and inspire us. But it is quite certain that, except for the very greatest passages like Isaiah 40, lessons from the prophets fall upon minds which are either inattentive or confused. (I shall speak later of a way in which I think the eloquence of the prophets could be used to edification: here I plead against a use of this eloquence which makes it of no effect.)

So, on Sunday morning, why not have always an Old Testament lesson which holds the attention, awakes deep emotion, and makes the hearer hungry for more? In summers I sit in a congregation and try to feel as I think the congregation feels. I have not the least doubt of the listlessness with which my fellow worshippers hear a chapter from Ezekiel. And I can feel the quiver which passes over the spirit of a congregation when a narrative is read of human experience, concrete, alive, searching. There are more than enough such passages to make the day memorable because they have been earnestly and plainly read. In my early ministry I had charge of a summer chapel. A Unitarian, who regularly absented himself from all Sunday worship, came that summer every Sunday morning to church that he might hear the story of Joseph (as appointed in the Prayer Book Lectionary). I have often wondered why he did not read it at home, but I know he gained an added impression from hearing it read in the regular sequence of the service. I remember too how a congregation grew strangely still when the story of Absalom's death was read: it seemed as if they had never heard it before, and David's grief and love were as the grief and love of some one in the next street. To think that this story should not be appointed for a Sunday morning in the regular order!

The truth of it is that, if the Commission will set itself to the task, it will find narrative passages which will exactly illustrate the teaching of the prophets, and will inspire the listener as no more or less abstract passage from a prophetic sermon could inspire.

III

THE LENGTH OF LESSONS

IF a lesson is, first of all, for edification, and not for the fulfilling of a formal liturgical requirement, it seems clear that its length should be decided wholly upon its unity of sense, and not by the conventional length of ordinary Bible chapters. If the lesson happens to be the story of David and Goliath, even though verses may be omitted, the lesson must be long. If it is the Parable of the Good Samaritan, it will include, beside the parable itself, only the context which led up to our Saviour's telling of the parable, and will therefore be a short lesson. Lessons, in other words, will be long or short, in so far as they tell with full force what they are meant to tell, and will instantly stop when they have made their impression, so that the mind will not be diverted or divided. For the most part lessons will be shorter than the formal Bible chapters; but they will never seem either long or short, because they will hold the attention and leave the listener with much to ponder and absorb.

IV

THE EDITING OF LESSONS

ONCE we admit the principle that edification at a particular service is paramount, we must see that a Commission on the Lectionary should have freedom to edit a lesson. This may be for various reasons:

1. Some Old Testament narratives have a strong appeal, but

there are in these narratives certain sentences which are not for edification. For example, the so-called judgment of Solomon is most arresting, but there are verses in the chapter where it is recorded (I Kings 3) which ought not to be read in church. This lesson ought to be saved for the Church by an editing which is as simple as it is obvious.

2. Words from a prophet might be joined to a slight historical narrative which would give the utterance of the preacher its setting, therefore instantly filling it with meaning, and so give the listener the full force of the prophet's power. With a competent Commission, such as the General Convention has appointed, there is no reason why the Commission should not frame in its own words, using Biblical sentences when possible, such a narrative introduction to a prophetic passage, thus, by the introduction, giving the whole lesson the vividness of narrative. (I shall refer to this principle again.)

3. When the effect and meaning can be heightened by shortening a passage, doing what it might be conceived the author would have done had he been writing for a group of people who could spare only so much time as we today may profitably allow for a lesson, then the Commission ought to have the liberty to condense. There is a strange reverence for a Scriptural author, or for the whole word of God, which allows us to ruin the author's meaning or the meaning of the whole Bible, by an easy conventionality of loyalty to form, when a genuine loyalty to the spirit would make us find a way to make that meaning clear at every cost of things irrelevant. This is the principle which already has been recognized, in a period when chapters were the norm for lessons, by the omission of the genealogy when St. Luke 3 was read in the church. The only additional detail is that the makers of our new Lectionary should venture to go on after such an omission, if the next sentences would rightly help the lesson to be clearer or more nearly complete.

V

LITURGICAL INTRODUCTIONS

OFTEN when a lesson is begun, the listener must wait till several sentences have been read before he understands what the lesson is about. He wonders what the historical context may be. He wonders just who is speaking. If he is alert his questions dissipate his thought. If he is dull, he loses attention.

Therefore, I ask why the Commission will not provide for all lessons short introductions in such fine form that the whole service will be enriched by them. We have the example in the Holy Communion, in "God spake these words, and said:" and in "Hear what our Lord Jesus Christ saith:" and in "Hear what comfortable words our Saviour Christ saith unto all who truly turn to him." Already some clergymen are doing this for the lessons, but not all clergymen are capable of making such introductions in a dignified and accurate way: and all who have tried the experiment would be glad to have an authorized form. Thus we might have for such a passage as II Samuel 12, "Hear the rebuke of Nathan the Prophet, as he stood before David the King, who had plotted the death of Uriah the Hittite, and thereupon had taken Uriah's wife to be his wife"; or for such a passage as St. Matthew 25, through verse 13, "Hear the Parable of our Saviour Christ, in which He warns us of the need of preparation if we would come into the full joy of His presence."

VI

A PRINTED LECTIONARY

IT will be seen that the editing of passages and the writing of introductions would require a Lectionary printed in full, and not simply a list of passages. And why not? I believe that were such a Lectionary to be printed it would promptly be a popular book, and speedily much more than pay for itself. It would be an introduction to the Bible. It would be a companion for the Prayer Book in sick rooms. It might lead some people to revive Family Prayers, because fathers and mothers would like their children to know these great passages from the Bible by a daily reading. It would lead to a more careful preparation on the part of the clergy before they undertook to read the lessons aloud in the church.

Expense would be cared for; but even, quite forgetting

that, what is more important for the Church than to bring before the people the appeal of God's Word, using every device which will help to that end!

VII

OTHER LECTIONARIES

I SPOKE, in the beginning, of Sunday morning lessons which would (among other ends) lead to a study of the Bible on the part of those who heard. I spoke of the need of awakening such interest that the listeners would want to know more and more.

Could not the Commission on the Lectionary give us other Lectionaries quite separate from this one for the Sundays and Holy Days, but quite on the same principle of editing and introductions? Normally these would be Lectionaries to cover the weekdays of the year. Why could they not be in several volumes, each with a specific purpose. One, for example, might be a series of readings from the Prophets; another, selections from the New Testament Epistles, joined with the Book of the Acts of the Apostles; another a Life of our Lord, gleaned from all four Gospels; another an Old Testament history. These books, with no more commentary than the brief introductions, might become popular not only for home reading, but as the basis of Bible study in classes and groups. Their making would mean hard work and great skill, but no Commission could so surely win the gratitude of the Church as a Commission which would undertake the task of such an arrangement of the Bible.

The Bible Societies boast the vast numbers of Bibles which are sold and distributed each year. That is good so far as it goes. But no one likes to imagine the number of Bibles which lie unopened in people's houses, mere symbols of respectability. The Church has a chance, through not one Lectionary, but through several Lectionaries, printed each as a book by itself, to lead the people who come into our churches Sunday by Sunday first to a fuller interest in the Word of God, then to a deeper knowledge of its power, and finally, through it, to a longing to know face to face Him who is the brightness of His glory and the express image of His Person.

DAILY BIBLE STUDIES

(Continued from page 321)

deals with each soul as a possible son of God. No one but a Christian seer could have painted this picture of the multitudes of the world gathered before God, for no other religion gave the promise of a common redemption. Already in Christian history we have seen the strange fruit of this Gospel of universal appeal. We have seen the cultured and learned accepting and living the Gospel with the simplicity of children, we have seen the unlearned and humble raised through it to dignity and power of mind and character. We see today how, in the mission fields, among men of civilization alien to ours, the Gospel creates its prophets, statesmen, and saints. The Gospel has the power to answer the universal need of man.

THE NEW YEAR

At home, beside the hearthstone's blaze,
We dream of Christmas holidays,
Of blessings, happiness, and cheer
Throughout the past, departing year,
Whilst like Time's heart-throbs in the hall
There ticks a clock, antique and tall.

The hearth's blaze wanes, its fire burns low,
Its dying embers smoke and glow;
The hall clock strikes like herald clear
And midnight's hour again is here,
Another day has reached its close—
A New Year dawns, an Old Year goes!

An Old Year goes! Its reign is o'er,
And Time has turned his glass once more;
The whistles blow, the church bells ring
And human hearts in concert sing,
Our World rejoices with this call—
"A Happy New Year unto all!"

CHARLES NEVERS HOLMES.

Books on Social Service and Associated Subjects

By Clinton Rogers Woodruff, LL.B.

Social Service Editor of THE LIVING CHURCH

IF ONE is in search of a trustworthy, stimulating discussion of citizenship, in all its important and essential phases, he will find it in W. H. Hadlow's *CITIZENSHIP* (Oxford University Press). Delivered as a course of lectures at Glasgow University, we have, in ten chapters, a rich and scholarly consideration of what the author calls "the right ordering of our several loyalties." It is full of suggestive definitions and distinctions. He tells us that immorality is the setting up "of our own self-will against the will of God and decrees of eternal reasons." The laws of right are set forth, adopting the views of Samuel Clarke, 1, in respect of God that we worship Him, which follows from the definition of His nature; 2, in respect of our neighbor, a, that we deal with every man as, under like circumstances, we could reasonably expect that he should deal with us; b, that we endeavor by universal benevolence to promote the welfare of all men, which follows for the two laws that good is more fit to be done than evil, and that man is naturally a social being; 3, in respect of ourselves, that each man preserve his own being and "take care to keep himself in such temper and disposition both of body and mind as may best fit and enable him to perform his duty in all other instances." He considers the several aspects of his study under these headings: The Statement of the Problem; Other Ideals of Conduct; Liberty, Equality, and Fraternity; The State as Means; The State as End; The State as Personality; Citizenship and Empire; Internationalism and Cosmopolitanism; Education in Citizenship; *De Civitate Dei*.

While the treatment is naturally from the British point of view, it will prove highly helpful and inspiring to American readers. Not the least interesting chapter is the one dealing with internationalism, in which he considers the growth and use of nationalism including an account of the League of Nations and its achievements, declaring that what it has accomplished in three years, "with little money and no power, in a world full of the hatred and suspicion bequeathed by the great war, is a striking testimony to the value of character in international politics."

Another book which deals with internationalism is Stanley High's *THE REVOLT OF YOUTH* (New York & Cincinnati: The Abingdon Press). Here we have for the first time the account—written first hand—of the constructive spirit of revolt which is manifesting itself among the youth of Prague, London, Berlin, Tokio, Peking, LaPaz; and an analysis of its significance in a chaotic post-war world. It is written sympathetically and intelligently, and serves to give one a clearer view of certain movements, that are too little known or understood, but which are frequently referred to as evidences of a menacing development. In a way he has adopted for his theme the statement of Dr. Thomas S. Baker that "if the springs of inspiration dry up, if the desire for exploration into new fields should subside, if the services of intellectual power should for any reason be stopped, progress would be at an end. And at the very basis of all human conservation must be placed an optimistic world view and a faith in the idea of progress." It is an interesting study in internationalism.

James M. Beck has a well established reputation as a constitutional lawyer and a defender of the Federal Constitution as it is. He profoundly believes that the great purpose of that instrument is to assert the eternal verities of liberty and justice and that "the living generation may as well pay heed in this respect to the tested wisdom of a mighty past as to the noble beauty of a Gothic Cathedral, which is not less inspiring because its builders are dead." His new volume (appropriately dedicated to "The Masters of the Bench of Gray's Inn," of which he is an Honorary Bencher) is entitled *THE CONSTITUTION OF THE UNITED STATES* (New York: George H. Doran & Co.). This is a revised and thoroughly rewritten discussion of the Constitution, which stands in the relation of a new book to Mr. Beck's earlier volume on the same subject. Mr. Beck has devoted years of study to the Constitution and he here traces its origin, growth, and interpretation in an absorbing manner.

In this connection it is interesting to note the publication by the Macmillan Company of a new and enlarged edition of Charles A. Beard's admirable *AMERICAN GOVERNMENT AND*

POLITICS. It has been thoroughly revised and largely rewritten, to cover the new developments in American life. It points out how citizens today can find a place to work in public service, and discusses in a most readable way some of the controversial topics that are now in the air, but from a radically different point of view than that of Mr. Beck. The latter, who is a brilliant author, takes the traditionalist attitude, while Beard is a modernist, who has been studying people and governments and human nature for a long time, traveling over the world, looking behind the scenes in Europe, working in practical city government matters in New York City, turning over the dusty records of early American history to discover what manner of men our patriot fathers were.

Some time ago I called attention to the really remarkable book of Arthur J. Penty entitled *POST INDUSTRIALISM*. Now I wish to call attention to his suggestive book, likewise published by the Macmillans, which he calls *TOWARDS A CHRISTIAN SOCIOLOGY*. The aim of this book is to bring sociology into relation with reality by giving it a base in the principles of Christianity. It deals with the problems of law, economics, currency, organization, and industry from a definitely Christian point of view. He believes, as he points out in his thoughtful chapter on The Kingdom of God, that, apart from spiritual influences, it would appear that the normal trend of things is downward. For "the evidence is only too conclusive that, left to themselves, men tend so to degenerate that spiritual things are entirely crowded out of their lives."

In *THE CONTROL OF THE SOCIAL MIND* (New York: D. Appleton & Co.) Professor Arland D. Weeks, of the University of North Dakota, sets forth his views of the basis of social conduct. He considers the resources and operations, and the direction of the more public phases of mental behavior. His purpose is to convey in simple language the lessons and the spirit of the present day advances in the control of the social mind through the employment of the principles of social psychology.

In *GAMBLING AND RELIGION* (New York: Longmans, Green & Co.) we have a discussion by the Rev. J. Glass, Vicar of Leyton and Rural Dean, of the relation of gambling to history, systems, ethics, commerce, and economics, while its influence on character and social morality and religion are fully considered. The proposed betting taxation in England is considered from various points of view, and the author suggests certain reforms, which he claims would prove a solution to the gambling problem and contribute to the welfare of the nation. Mr. Glass' point of view is expressed in these words, "gambling is a moral and a spiritual wrong, and needs to be faced in the Christian way; and the first step towards real reform must come in this way."

JOHN A. FITCH has won for himself, during an experience of twenty years, a substantial place as a thoughtful, forward-looking writer on industrial topics. He writes with care and understanding, both of which traits are admirably displayed in his new contribution, *THE CAUSES OF INDUSTRIAL UNREST* (published by Harper & Bro.), written to reveal the background, the point of view, and the circumstances out of which the labor struggle emerges. Whether their activities are wise or unwise, he believes that they are not irrational, and he seeks to show this; but he treats the point of view of the employer in the same spirit, and likewise of the courts. This book is not a diatribe, but an earnest, thoughtful effort to see the underlying, and for that matter the surface, causes of the unrest arising from economic conditions, the unrest arising from the struggle, and the Government. Then he writes of fundamental principles, concluding with a chapter on capital, labor, and the public. It is all very well worth while and the book is to be heartily commended to all who are interested in what he calls "the greatest social problem of our time." As the publishers wisely point out, "If the 'man in the street,' who is forced to carry a large share of the burden in the case of disputes between capital and labor in the essential industries, is ever to have a voice in their settlement, he must have an understanding of the causes of the irritation and enmity which lie behind most strikes"; and Mr. Fitch makes a large contribution to that understanding.

May we have more such books!

In his own field Charles Warren is another author of established reputation, and, in his new volume, *THE SUPREME COURT AND SOVEREIGN STATES*, we have an illuminating study of the part played by the Supreme Court in the development of the nation, and of the growing importance it has enjoyed since its creation. He believes that the principle which has governed some of the decisions of the Court raises an interesting question as to the possibility of future development of the same principle in cases of a breach by a nation of the rules of international law. He shows clearly and forcefully that, while it may seem that the jealousies between nations are now at such height as to preclude all ideas of judicial settlement of difficulties, we must recall that, in 1787 when the American Supreme Court was created similar jealousies, similar insistence on the preservation of sovereign rights, and similar frictions between the states raised the gravest doubts in the minds of many sober Americans as to the successful operation of the new form of government.

This volume which is published by the Princeton Press is made up of the Stafford Little Lectures for 1924.

One of the encouraging developments of the past few years has been this interest displayed in the Federal Institution and in constitutional questions. There has been a long list published which must be taken to mean that there is a demand for them. One of the latest is entitled *THE GENESIS AND BIRTH OF THE FEDERAL CONSTITUTION*. It is made up of addresses and papers delivered in the Marshall-Wythe School of Government and Citizenship of the College of William and Mary, and is edited by J. A. C. Chandler, Ph.D., LL.D., the president of that historic institution. They deal with various forms of government that preceded ours—such as those of Greece, of Rome, and of England. Then follow studies of Virginia and of Massachusetts during the Colonial period, and there is a full discussion of the issues in the American colonies, leading to the adoption of the Articles of Confederation and, later, of the Constitution. In conclusion there is a strong chapter on the preservation of the Constitution, and a chapter on George Wythe, the first professor of law in the United States, the teacher of John Marshall, and signer of the Declaration of Independence, contributed by Roswell Page. Among those contributing to this excellent and instructive volume are former Judge Alton B. Parker, Hampton L. Carson, James M. Beck, William L. Marbury.

Few of us realize how much governmental reconstruction is going on all around us, especially in Europe. *NEW GOVERNMENTS OF CENTRAL EUROPE* give us an insight into what is being done in Germany and Austria (that is, the present Germany and Austria), in Jugo-Slavia, Czecho-Slovakia, and Hungary. Their historical backgrounds, the events out of which they have emerged, and their present tendencies, are discussed at length, by Malbone W. Grahame, Jr., of the University of Texas, assisted by Robert C. Binkley, of Stanford. The political parties, the constitutions, and the governmental organizations of each country, are analyzed with the view of disclosing their similarities and differences. In general, this book describes and interprets the military, economic, racial, and psychological forces that are at work in each country, attempting to modify, amend, adapt, restore the constitutional mechanism. Very properly the volume is described as a "product of necessity," and should be near at hand, along with McBain's volume already noticed in these columns, which contains the constitutions of these and other new countries or nations, brought out of the old chaos, by the Versailles Treaty. It is one of American Political Science Series edited by Edward S. Corwin, of Princeton, and published by Henry Holt and Company of New York.

Thomas F. Millard is a well known authority on Far Eastern questions. In his new volume, *CONFLICT OF POLICIES IN ASIA*, he brings the situation up to date from the Paris Conference. His purpose is to present his conception of the policy and interest of the United States in the Orient. He contrasts the basic American and European (especially British) theories of the relations between white powers and the politically backward yellow or brown races. He seems to feel that a conflict is not only unavoidable, but is going on at the present time (New York: The Century Co.).

During the period immediately preceding the Civil War, David Wilmot, a Congressman from Pennsylvania and the author of the famous "Wilmot Proviso," bulked large in the public eye. It is a surprising fact that one who played so large and conspicuous a part in the critical years 1845-1865 should have gone so long without an authoritative biography. The disappearance of his private papers and the consequent enormous task of research has been one cause of this. Charles Buxton Going has now performed the service of preparing a full and definitive biography in *DAVID WILMOT: FREE-SOILER*. He presents a complete picture of him as a man and a statesman, of his ideals and achievements, with his

speeches and letters so far as they have been preserved, and thus restores to the canvas of American history the living figure of one of the most intense personalities in the great free-soil struggle which culminated with the Civil War. (New York: D. Appleton & Co.)

Gamaliel Bradford has established his reputation as an essayist—and really little more is needed, as each new volume appears, than to rejoice and announce its title. The latest is appropriately entitled *BARE SOULS*. He deals with men of letters, eight in all: Voltaire, Thomas Gray, Horace Walpole, William Cowper, Lamb, Keats, Flaubert, Edward Fitzgerald. A curious coincidence of the book—or was it the basis of selection?—seven of the eight were unmarried men and the eighth (Fitzgerald) was hardly married long enough for the wife "to become a serious consideration in his spiritual development." *A Clue to the Labyrinth of the Soul*, the opening chapter, is well nigh the best of them all (Harpers).

George S. Dougherty's *THE CRIMINAL AS A HUMAN BEING* (Appleton's), is as interesting as a novel. An experienced, yes, a famous detective, treats the criminal as he has found him, and incidentally reveals his own attitude and the methods that made him a success as Chief of Detectives in the New York Police Department. One who wants the thrill that comes from reading of crime and criminals will find it here.

Edward S. VanZile in the sub-title to his book *THAT MARVEL: THE MOVIE* concisely discloses his point of view: "A glance at its reckless past, its promising present, and its significant future." Our author describes the movies in their initial steps; their youthful indiscretions, when they fell into the hands of "get-rich-quick" exploiters, and then into the newer era, in which they are seeking to atone for their sins of omission and commission. Space is devoted to the artists in the business who have succeeded in producing pictures of what Mr. VanZile believes to be of lasting value. He dwells upon the relation of motion pictures to the library and reveals the need of the screen for new plots and gifted scenario writers. The chapters headed *The Movies as a World Power*, *The Movie as a World Language*, and *The Movie as the Hope of Civilization*, afford food for thought (Putnam's).

Government problems grow larger with each passing day. This is true of all countries, but particularly of America where the tendency to regulate everything by law proceeds at a dangerous pace. In fact, as Dr. Lloyd M. Short in his admirable volume, *THE DEVELOPMENT OF NATIONAL ADMINISTRATIVE ORGANIZATION IN THE UNITED STATES*, points out, "to a constantly increasing extent the problem of government is becoming one of administration." Notwithstanding deep-rooted objection to the extension of governmental activities, not a year elapses that does not witness, if not the creation of one or more entirely new services, then the great extension of activities of existing services. This movement has proceeded with unexampled rapidity during the past two decades, with the result that at the present time the organization and operations of the national government are on a sale, and of a complexity and variety equalled by no other organization in the world. The history of the development of this organization constitutes one of the most important chapters in the evolution of our political system. Dr. Short in this volume, which is published by the Johns Hopkins Press, Baltimore, for The Institute for Government Research, traces in such a way as to show in detail the facts as to the creation, development, and present status of every important unit of organization: department, bureau, division, board, and commission. The book will be of distinct service to men of affairs and to serious readers generally, and should be kept close at hand for all who want to know something about our Federal government.

Chester C. Maxey, who teaches Municipal Government at the Western Reserve University, has published, through Doubleday, Page & Co., two volumes, one *AN OUTLINE OF MUNICIPAL GOVERNMENT*, the other *READINGS IN MUNICIPAL GOVERNMENT*, which give an abundance of facts from the newer point of view, especially as developed in that progressive city of the Central West, Cleveland. Professor Maxey has done a good piece of work. In the first volume the problems are grouped under Municipal Government, Municipal Functions, and Municipal Finance, which offer opportunity for the proper treatment of all the problems of municipal life. The second volume is devoted to "source material," as it is called nowadays. It consists of city charters and surveys, of the reports and pamphlets of various kinds issued by the cities themselves, or by private civic organizations. It contains a large portion of the chief documents relating to the major problems of municipal affairs so arranged in chapter groups as to accompany, illustrate, and illuminate the first volume, of which it is a suitable companion.

William Bennett Munro, of Harvard, has a well earned

reputation for clear thinking and concise statement, which is admirably illustrated in his latest volume, *CURRENT PROBLEMS IN CITIZENSHIP*. Dr. Munro, who is the successful teacher of Municipal Government at Harvard, first takes up the large fundamental problems of human society, such as population and racial movement, economic forces, political, theory, and civil liberty. Then he considers public opinion, its nature and influence; the problems of the ballot; of rural government, of the American city; and of State and Federal government, various phases of practical politics. Classifying the various problems relating to civic activities under the three heads of economic, social, and international, he treats each of these in sundry chapters emphasizing their more important phases. He winds up each chapter with reference to special volume giving more detailed treatment (New York: The Macmillan Co.).

The Labor Party in England sets an example to organized labor in this country which the latter might very well follow, to its own advantage and to the advantage of the public in general. It seeks to give definite and carefully prepared information on general public questions in such a way as to make it interesting and of value to all classes of people, whether or not directly identified with that particular party. To illustrate, its Labour Publications Department (33 Eccleston Square, London, S. W. I.) has issued a *LOCAL GOVERNMENT HANDBOOK, 1924*, which deals at length with the structure and functions of the various kinds of local authorities in England and Wales; also in less detail, municipal organization in Scotland, while an interesting comparison is afforded by an analysis of local government in France and Germany. There is also information of first importance regarding the electoral law, drawn up with the view to making clear many complications. This book is of value to American readers who want ready information about British governmental conditions which are, every day, becoming of greater interest to us; also to those interested in the study of comparative government, likewise an increasing group. Valuable statistics illustrate the text of sections dealing with the administrative work of cities, and descriptions are given of the instances of municipal enterprises on a large scale, while still other sections are devoted to matters affecting the interests of municipal employees.

ENGLAND'S LABOUR RULERS may be out of office, but they are not likely to be out of the public eye. So these pen sketches by "Iconoclast," who gave us so fascinating a picture of Ramsay MacDonald, are worth reading today and tomorrow. They are vivid and searching. In remarkably few words one gets a clear cut idea of a remarkable cabinet, that has now passed into history, but with an unexpected record of substantial achievement. (New York: Thomas Seltzer.)

THE BROWN VELVET HOUSE is a well told short story (it only contains 46 pages) dealing with the relation of capital and labor, or, to put it more accurately and concretely, of employer and employee. The kernel of the story is to be found in the words of the heroine (for she is a real heroine) Joan. In addressing her fellow workers as to why she had not blown up her employer's house as she has promised, she said: "We thought we were revolutionizing, but it was only lack of hope, lack of faith, which made us take that course. Destruction is merely despair. When real hope comes, we fight by working, not destroying. And as much as we have in us, so much we achieve. Times like this our best and hardest work is to hold on tight till the worst is over. They must help us, yes, and so must we help them." She spoke of the natural laws that govern economies, old perhaps, but new to her, and then of their own inconsistencies. Men who had decided those matters to their own eternal satisfaction began to think there was not quite, but almost as much in her view of it. Always her vivid fellow-feeling held their respect and an undercurrent of the old fraternal loyalty.

There is a lot of human nature in the story, which should be given a circulation among those who feel that the world's all wrong and that they are the oppressed of the ages. There's nothing namby pamby about it, just plain common sense. It is written by Mrs. Allen Jacobs, wife of the rector of St. John's Church, Logan, Utah, and published by The Bookfellows, Chicago.

CARGOES FOR CRUSOES is an unusual book. In the first place it is published by three firms: D. Appleton & Co., George H. Doran Co., of New York, and Little, Brown & Co., of Boston. It is a book about books and men who write books—not those dead and gone, but those among us and writing books. It is frankly, avowedly written to create a wider interest in books and is therefore sold below the cost of actual manufacture, fifty cents. Its chapters deal with E. Phillips Oppenheim, Jefferey Farnol, Mary Johnston, Cosmo Hamilton, Courtney Ryley Cooper, Philip Gibbs, Aldous Huxley, Michael Arlen, Frank L. Packard, Melville Davisson Post, G. Stanley Hall,

Edith Wharton, J. C. Snaith, George Bibbs, Emerson Hough, Thomas Dixon, Stephen Crane, and other writers whom we enjoy. Its author is one who himself is entitled to be included if he had not written the book, Grant Overton, a novelist and literary critic of national reputation. He is the author of *The Answerer*, *Island of the Innocent*, *World Without End*, *When Winter Comes to Main Street*, etc.

WHITE AMERICA. By Earnest Sevier Cox, Richmond, Va.: The White America Society.

There can be no doubt of Mr. Cox's interest in the world-wide color problem. To gather the data for this volume he traveled round the world and at his own expense, earning his way from place to place, and frequently working alongside those whose problems he was seeking to solve. His thought was, and is, to solve, not to assuage; certainly a high ideal. The War interrupted the publication, but it afforded him additional data and, above all, additional insight into the whole race-contact, race-friction, situation. While the present volume deals primarily with the negro problem, which he regards as the gravest, it also deals with other color problems which must be solved before a "White America" can be realized.

Mr. Cox's purpose in beginning his study was fourfold: 1, to observe the ethnic trait of the colored races; 2, to compare the negro policies of other white nations; 3, to study the independent negro governments; 4, to seek to discern the results upon the white race and its institutions of its centuries of contact with colored races. He devotes this volume to the latter thesis.

Profoundly believing that the chief disadvantage lies "in the failure of the all-powerful whites to visualize the future," he declares that the attainment of "White America" is not possible save by removing the Africans and excluding the Asiatics. Madison Grant is quoted to the effect that "if the purity of the two races is to be maintained, they cannot continue to live side by side, and this is a problem from which there can be no escape," and Abraham Lincoln, to the effect that "there is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality."

Thomas Jefferson said: "Nothing is more certainly written in the book of fate than that these people are to be made free; nor is it less certain that the two races, equally free, cannot live in the same government." And DeTocqueville declared that "there are two alternatives for the future; the negroes and the whites must either wholly part or wholly mingle."

These are authorities not easily brushed aside, but, in the face of the facts, will they prevail? The white man brought the negro here, and now he is paying the price, as he has for many generations, and it is doubtful if segregation or colonization will solve the problem.

Nevertheless there is abundance of meat in Mr. Cox's volume, and one sympathizes with Professor Ross, when he says that the description of the results in different parts of the world of the mixing of whites with colored races is new and profoundly impressive. And that the book is one "that race experts must set their teeth into and digest."

A DICTIONARY OF AMERICAN POLITICS. By Edward Conrad Smith. New York: A. L. Burt Co. \$2.50.

The political slang of yesterday is the accepted language of today and there is need for a handy volume to guide us as to its meaning; and this Dr. Smith of the New York University has given us in these 496 pages. A large number of political catch-words and phrases that have influenced the determinations of public policies are explained. There are also included brief discussions of constitutional and legal terms, famous measures, prominent questions in our foreign relations, and of party history. There is also a fairly satisfactory effort to trace the development of important issues over a long period; to describe the organization and work of the offices of the government—national, state, and local; and to present brief biographies of leaders who have been influential in formulating public policies and in guiding public opinion. While primarily a book of reference, it leads one on to a considerable amount of helpful collateral reading. There are numerous tables of votes, not quite so full as to third parties as one would wish, a good map, and some mediocre pictures which could have been omitted without interfering with the value of the book.

1924 MUNICIPAL INDEX. New York: The American City.

We have in this well arranged volume a good beginning towards a much needed American Municipal Year Book. It is only a beginning, however, because so many subjects are so

briefly treated. As the editor, Harold S. Buttenheim, points out, in every one of the more than 16,000 incorporated places throughout the United States are to be found municipal officials and public-spirited citizens planning and working for civic advance. The American people are coming to realize that, in times of peace, governmental activities which most directly affect their welfare and happiness are those of their local communities, and, in times of war, they are likewise essential, and yet no branch of American government attracts or commands so little attention. It is therefore a matter of significance and encouragement to have this *Index* appear. In the 408 pages will be found more than 148,000 words of text matter (exclusive of 261 pages of abridged catalogues) under seventeen main divisions. There are also more than 9,500 words descriptive of the activities and services of 114 national organizations and twenty-five Government bureaus serving municipalities. The bibliographies contain more than 1,100 entries; the alphabetical list of subjects, 675 entries; and the classified list of products and services, 943 entries under 375 headings. Notwithstanding the large amount of information which has been included within the covers of this new year book, it is obvious, of course, that no such compendium can meet every need of every use, as the publishers frankly admit. It ought, however, to be in every public library and in every city hall. It is prepared not only to give information about municipal subjects, but to inspire interest and activity in the securing and maintenance of higher standards.

SECURITY AGAINST WAR. By Frances Kellor, with the collaboration of Antonia Hatvany. New York: The Macmillan Company. 2 Vols.

In these two substantial volumes we have embodied the labor of four years' study of the Treaty (Versailles) foundation of peace. Twenty-one countries were visited and seven seas (not *the* seven seas, however) were crossed. The scenes of action of many controversies and wars were personally visited. So it may be fairly said that this competent student of sociology and social affairs is writing with knowledge gained at first hand. Miss Kellor does not write as a theorist nor as a propagandist. She has sought facts and what she found she has included in these two volumes which bid fair to become a standard work of reference on the subject of international controversies (since the Great War) and on arbitration, disarmament, and outlawry.

Book I describes the machinery of peace in theory and practice. Book II describes the adventures of the Saar Basin, Danzig, Upper Silesia, the Aaland Islands, Hungary, Eupen and Malmedy, Macedonia, Western Thrace, Eastern Galicia, Teschen, Armenia, Georgia, Bolivia, and Peru, in their struggle, by conciliatory methods, for self-preservation and independence; and the wars or invasions resorted to in Russia, Lithuania, Fiume, Memel, Albania, Corfu, Turkey, and the Ruhr. Book III describes the organizations of the Permanent Court, as a security against war. Book IV deals with the outlook for peace, containing an analysis of the French plan for armaments and defensive alliances; the British plan for a treaty of mutual assistance; and the American plans for peace and security, including the Monroe Doctrine, Senate Resolutions concerning the Court, the Third Hague Conference, and the outlawry of war. It abundantly justifies the claim of the publishers that "it is an indispensable reference book for any discussion of American foreign policy and international relations."

Miss Kellor does devote one chapter to conclusions in which she states her belief in the development of juridical rather than of the conference machinery. She favors another Hague Conference and the development of the Hague tribunal. She points out that there is no protection against territorial aggression, except the armies and navies of states, "hence," she points out, "there is no reduction of armaments and no assured security; there is no protection of minorities that is either certain or expeditious; hence there are threats of war; there is no law underlying the settlement of disputes; hence arbitration and judicial settlement are ignored, there is no conviction that law can and must supersede war; hence force is the accepted method of settling disputes."

A strong believer in democracy, John Simpson Penman gives chapter and verse for his belief in his somewhat ponderous volume, *THE IRRESISTIBLE MOVEMENT OF DEMOCRACY*. His heroes—for he has heroes—are Thomas Jefferson and Theodore Roosevelt; but his account deals with the various movements and forces at work throughout the Nineteenth Century in America, France, and England. The book abounds in quotations, documents, letters, and biographies, and the material is so composed as to furnish pleasure and information. It is a clear and forcible account of the general increase in the part

played by the people in government during the last hundred and fifty years and creates a strong impression of the growing importance of public opinion and the power of the masses. (New York: The Macmillan Co.)

MISCELLANEOUS

SARDINIAN PAINTING: I, The Painters of the Gold Backgrounds. By Georgiana Goddard King, M.A. London and New York: Longmans, Green & Co. \$2 net.

In this charming and sympathetic study, which is number five of *The Bryn Mawr Notes and Monographs*, the author introduces us to a subject that is as interesting as it is little known. Beginning with a history of the island of Sardinia and sketching in a vivid fashion the characteristics of its people, she traces the history and development of Sardinian painting from earliest times through the Sixteenth Century, after which the gold backgrounds gradually ceased to characterize Sardinian art. But these backgrounds are only a superficial feature of an art, which, though thoroughly Spanish in its main points, has an individuality and vigor clearly recognizable in the numerous beautiful illustrations (mostly of altar pieces) which accompany the text. Like all true art, Sardinian painting reflects the character of the hardy, stubborn, but devout and sincere people whose churches it adorns. T. J. W.

WHAT IS SOCIALISM? By James E. LeRossignol. New York: Thomas Y. Crowell Co. \$2.

This one of the most prejudiced, "axe-grinding" books it has been the reviewer's lot to have read. As an "antidote" (see cover statement) to socialism it is beyond a doubt a success if one accepts without even a superficial examination the wholesale condemnation of this particular brand of so-called practical philosophy. As a true statement of the case against socialism, or an "exposure of just what socialism really is and means" (see cover statement), it is a dismal failure.

Regardless of one's personal opinions on a subject, it must at least be treated with an open mind in the spirit of searching for the truth or falsity thereof. Such treatment is painfully lacking.

CUSHIONED PEWS. By Irving P. Johnson, Bishop of Colorado, and Editor of *The Witness*. Chicago: Witness Publishing Company. \$1.75.

Trenchant, delightful, witty, Church-journalese; devout, racy, pungent, and epigrammatic—one could go on indefinitely heaping up adjectives which describe one's reactions to this book of Bishop Johnson's. Characteristically enough, it is all written in paragraphs of three or four lines each. Its slang never transgresses the bounds of propriety, nor does it ever ride the writer. Those who would like to enjoy the personality of a stimulating and unconventional ecclesiastic, who are not so cautious as to play "safety first" with their own pet failings, and those whose tastes run to virility and vigor, rather than to the ultra-refinement of a carefully sheltered type of piety, will be refreshed and delighted with this book.

THE THIRTIETH PIECE OF SILVER. By Lilian Hayes. New York: The Macmillan Company. \$2.

Inspired by Eugene Sue's extraordinary novel, there have been other attempts since his day to transcend the bonds of mere time and place and secure the thread of unity and theme by one all dominating character who persists for several generations.

Miss Hayes' novel is a new departure. It tells the story of Judas' piece of silver, which rolled out of sight when the betrayer threw it down before the feet of the priests after the Crucifixion. The tincture of evil which this maleficent coin brought upon all who possessed it forms the story of this book. Bounds of geography or of time give our author no trouble. Excitedly melodramatic as it is, and symbolically didactic as its purpose may be, the collection of stories threaded onto the one simple theme reads not so badly. Sentimental hysteria and a dilation of the mystic eye seem to mark both the writer's thought and style:

AFOOT AND ALONE FROM WASHINGTON, D. C., TO SAN FRANCISCO. By Minnie Hill Wood. Boston: The Christopher Publishing House. \$3.

The foreword tells us that "a woman, alone, can safely walk every step of the way across the United States." Mrs. Wood started from Washington, D. C., on June 7th, and arrived at San Francisco on November 11th, having walked

every step of the journey. Aside from the grit and pluck of the diarist, and the revelation of her good-humored but penetrating observations on men and manners, the book gives the reader many interesting impressions of the sweep of our country seen in cross section. It was not written up for purposes of publication, but gives an unvarnished daily account of the happenings and observations formed on the spot. It is well illustrated and often amusing. Even if one does no more than obtain some sort of impression of our country as a whole from reading it, the book's purpose will not have been in vain. It is a good thing to have someone step out in such a symbolic journey to assert belief in a larger unity than the provincialism of American life would seem to indicate.

THE BIBLE

THE BIBLE OUTSIDE OF THE CHURCH

THE MODERN READER'S BIBLE FOR SCHOOLS: THE OLD TESTAMENT. By Richard G. Moulton, M.A. (Camb.), Ph.D. (Penn.), Professor (Emeritus) of Literary Theory and Interpretation in the University of Chicago. New York: The Macmillan Company. \$2.50.

THE EVERYDAY BIBLE. Edited by Charles M. Sheldon, author of *In His Steps*. New York: Thomas Y. Crowell Company. \$2.

LITERATURE OF THE OLD TESTAMENT. By Herbert R. Purinton, Professor of Biblical Literature and Religion in Bates College. New York: Charles Scribner's Sons. \$1.25.

HISTORICAL METHOD IN BIBLE STUDY. By Albert Edwin Avey, Ph.D., Assistant Professor of Philosophy in the Ohio State University. New York: Charles Scribner's Sons. \$1.25.

Professor Moulton and Dr. Sheldon have both made selections from the Bible for school use. Perhaps this statement might better be qualified by saying that the latter's book "has been prepared for the purpose of putting into the hands of the average reader the gist of the Bible, in the Bible language, without comment" (*The Everyday Bible*, page v). While every selection is necessarily an interpretation, one cannot find much to object to in the particular selections which these two books present. Dr. Sheldon has made a new harmony of the life of Christ, and, in the Old Testament work, has omitted very little save the chronological and genealogical passages. Professor Moulton's *Bible for Schools* contains about one-third of the whole Old Testament. He has already issued (Volume II, *The New Testament*) a similar volume on the Christian literature. While it may be open to question whether, as the jacket says, "Dr. Moulton in these two volumes makes one-third of the Bible text, given word for word, convey the meaning of the Bible's whole contents to the general reader better than the complete Bible has ever been able to do it," the fact remains that an unusual method of printing (like unconventional methods of preaching) may serve to bring home the thought, with an entirely new effectiveness of interest, to the reader. It is just as easy to become "gospel hardened" through the eye as through the ear; it is a useful thing then to have such volumes as these.

Professor Purinton edits the literature of the Old Testament for the use of secondary schools "at the request of the Board of Control for the Accreditation of Bible Study in the State of Maine" (page v). Each "literary selection" is given a very careful production, and an entirely unfamiliar setting. For example, the story of Isaac and Rebecca, entitled, *An Oriental Courtship*, drawn from Genesis 24, is presented in seven "scenes" of which this may be taken as typical:

SCENE I.

The servant's oath, Gen. 24: 1-10.

PLACE: Abraham's tent in Hebron.

CHARACTERS: Abraham, aged and ill, lying upon a couch of skins; the trusted servant, kneeling before Abraham; several attendants, outside the tent door.

Abraham says: "Swear that you will not take a wife for Isaac from the Canaanites, but from my own kindred in Haran."

Servant: "What if the maiden will not return with me to this land?"

Abraham: "Then you are free from the oath. But God will send his angel before you."

The servant sets forth with a caravan of ten camels and attendant slaves to the valley of the Euphrates (page 42).

Each lesson is very carefully subdivided as to topics, given with assigned readings, and the work mapped out in the best present-day pedagogical style. If in schools where the Bible may be taught this sort of book is used, we may have satisfaction in a new generation which has at least some fair degree of familiarity with its contents.

Dr. Avey's small work is really a general introduction to the Bible as a whole. It rests upon the best results (for the most part) of modern conservative criticism, and undertakes

to present the problem, method, and findings, to the younger generation of today. It does not seek to be as objective as the other books that have been noticed. In the case of one who agrees with its chief contentions there can be no sympathy for "fundamentalism." At the outset the author plunges into the difficulties about the thorny question of biblical inspiration, and acquits himself with great fairness in this highly controversial matter. In his last chapter, *The Place of the Bible in Religious Experience*, he expounds his own views, of which the closing sentence may be regarded as typical: "Unless there can be a consciousness of contact with God now, all the mystic experience of great men of the past can profit us little. Religion must be a present experience. Even the death and resurrection of Jesus, if mere historic occurrences of a time long ago, and of the expressions of a power which can take hold of life at any age, are futile antiquities" (page 170).

THE BIBLE AND SOCIAL SERVICE

BIBLE AND LABOR. By Joseph Husslein, S. J., D.D. New York: The Macmillan Co.

CHRIST AND LABOR. By C. F. Andrews. New York: George H. Doran Co.

These two books should be read together. They are both full of meat and inspiration. Their contrasts are striking and yet they supplement each other. Both are surcharged by what, for want of a better term, we may call "the social impulse." Love of mankind underlies both; as does a belief that, as "the Son of Man is come not to be ministered to, but to minister, and to give his life a ransom for many." So each follower of the Son of Man, and especially each minister of the Son of Man, must accept this principle as a guiding one. Fr. Andrews quotes from his own earlier writings to the effect that "the Gospel of Jesus is an austere Gospel, austere because it means sacrifice at every turn, sacrifice of wealth, sacrifice of ease, sacrifice of comfort, sacrifice, when the call comes, of life itself. And this life of sacrifice must be undergone, not as a cold formal virtue, but as a burning passion." Father Husslein is a member of the Society of Jesus and as such has yielded all to the embodiment of this principle.

Both books are based on the Bible, but Father Husslein's is a social study of its pages, seeking in particular to offer a careful record and interpretation of the upwards of 2,000 years of varied labor history stretching from the call of Abraham to the advent of Christ, the details being gathered from that portion of the Sacred Books which in the main is accepted by all religious bodies alike, the Old Testament. Father Husslein believes that the Sacred Scriptures provide not only spiritual guidance for the individual but social light and inspiration such as can be found in no other volume, and Father Husslein develops them effectively. He believes that, in those striking and heroic figures, the prophets of Israel and Judea, we stand face to face with God's spokesmen on the great issues of the Twentieth Century, and that the Mosaic legislation contains the most remarkable and instructive property regulations in the history of mankind. The contrast shown between the unfolding picture of social evolution in the Old Testament and contemporary pagan social theory is clearly developed, and the part that religion may mean and must play if our own efforts for human welfare and industrial development are to be successful is emphasized.

Fr. Andrews' book deals more especially with the New Testament and the social teachings of Jesus. His comments on early Christian and Medieval times are not stimulating and incisive, and lead up to his modern conclusions and their applications. As might be expected Fr. Andrews, who has spent many years in India, emphasizes many of his points from his Indian experience. Fr. Andrews, who is a priest in the Church of England, was a member of the Cambridge Brotherhood, stationed at Agra, India, which he left to be more closely identified with the effort of India's leaders to improve conditions. At present he is on the staff of Rabindranath Tagore's School near Calcutta.

When the Christian faith entered the world, he points out, the Jews were sunk in narrow bigotry, party intrigue, and national decay. He traces the numerous developments through the voluntary retirements of thousands of men and women into the deserts of Egypt, Sinai, and Syria, through the guilds and monasteries of the Middle Ages and the Reformation, which developed an individualism so strong and unrestrained and at times so rampant in its license that it led to war and destruction and to world unrest. It was not until the Wesleyan impulse had done its work, he declares, that the philanthropic impulse began. In Walpole's day, the English clergy were the idlest and most lifeless in the world. In our own time, he observes, no body of religious ministers surpass them in piety, in philanthropic energy, or in popular regard.

Both of these books are deserving of a place on the desks of those who feel the social urge of the present day and, while that number is not so large as it should be, for one I believe that it is a gaining one. And they are deserving a place on the layman's desk, as well as on the cleric's, for they are simply and graphically written with an absence of technical words or that "patter" which characterizes so many volumes dealing with social topics.

Father Husslein's book was written for the Department of Social Action of the National (Roman) Catholic Welfare Conference. Fr. Andrews' was written for the Student Christian Movement (London). C. R. W.

COMMENTARIES

A CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLE TO THE HEBREWS. By James Moffatt, D.D., D.Litt., Hon. M.A. (Oxon). \$3.50.

A CRITICAL AND EXEGETICAL COMMENTARY ON THE PASTORAL EPISTLES (I AND II TIMOTHY AND TITUS). By the Rev. Walter Lock, D.D. New York: \$3.

Dr. Moffatt's and Dr. Lock's volumes in *The International Critical Commentary* are worthy of the best traditions of that indispensable series. There has come about a certain tradition as to the general arrangement of the volumes, the evidence of a certain commonly adopted method, and a certain community of interest throughout the varied and diverse contributions to the series. Every single volume is distinctly individual. There is no attempt made to assure a necessary continuity either of point of view or of conclusions.

Dr. Moffatt has in many respects departed from some of the traditions. The reader welcomes with a certain pleasure Dr. Moffatt's statement: "I have found it necessary to abstain from offering any catena of opinions in order to be concise and readable" (preface, page ix). That endeavor is certainly fulfilled. In no single instance that has caught the reviewer's attention has Dr. Moffatt been anything less than interesting, fresh, and eminently "readable."—It is also of value to note how distinctly the author marks the limitations of his own conclusions: ". . . The identity of the author and his readers must be left in the mist where they already lay at the beginning of the Second Century, when the guess-work, which is honored as 'tradition,' began. . . . The situation which called forth this remarkable piece of primitive Christian thought had nothing to do with any movement in contemporary Judaism" (*ibid.*). The reader has likewise a great satisfaction when Dr. Moffatt writes: "It is artificial to divide up a writing of this kind, which is not a treatise on theology, and I have therefore deliberately abstained from introducing any formal divisions and subdivisions in the commentary" (pages xxiii-xxiv). In these respects it may be seen how original, if not unique, is the particular way in which Dr. Moffatt proposes to deal with his materials. His *Introduction* is extremely significant. As one reads the forecast of the contents of the Epistle there is not absent a suspicion that the author's point of view may easily determine rather an under- than an overstatement of the gist of the Hebrews, as it is related to the tradition of the early Church. His whole interpretation of the meaning of the High Priesthood in the Epistle, and his thesis, in general and in the concrete, leads one strongly to suspect that there is more in the content of the thought than is rightly brought out by the commentary. For example, in his exegesis of 6:4 ff., it is difficult to feel that the author has done justice to all the overtones of meaning which the words hold. "For in the case of people who have been once enlightened, who tasted the heavenly gift, who participated in the Holy Spirit, who tasted the goodness of God's word and the powers of the world to come, and then fell away—it is impossible to make them repent afresh, since they crucify the Son of God in their own persons and hold Him up to obloquy" (page 76). This *crux* is not, on the whole, so satisfactorily dealt with as one might wish. In this connection, Canon W. M. Meredith in *Theology* (volume ix, August 1924, page 95) has made an illuminating suggestion: "For it is impossible in the case of those who were once enlightened . . . to be renewing them against the repentance, whilst they are again crucifying to themselves the Son of God . . ." This rendering would seem to suggest what the grammatical construction itself demands as to meaning. On the whole, Dr. Moffatt's work is refreshing, original, provocative, and extraordinarily learned.

Dr. Lock has followed more nearly the traditional system in writing his Introduction. While giving due weight to the difficulties regarding the Pauline authorship of the Pastorals, he concludes: "The argument from style is in favor of the Pauline authorship, that from vocabulary strongly, though not quite conclusively, against it." Again, "There is no word impossible to St. Paul, no word not natural to him"

(page xxix). He has indeed "tried to show how truly Pauline in spirit these letters are, whoever was the amanuensis who took them down, and whoever was the person who dictated them" (page iv). On I St. Tim. 4:4-5, his comments are excellent; "If it be received with thanksgiving; if taken as a gift—not treated as a right—and with gratitude. The divine word is constantly *λάβετε, φάγετε* (Matthew 26:26). 'It is sanctified'; It becomes holy to the eater; not that it was unclean in itself, but that his scruples or thanklessness might make it so to him" (page 48). On II St. Tim. 3:16, Dr. Lock's interpretation may correct an apologetic misconception of the meaning: "All Scripture is inspired by God, and therefore is useful for all your task—for teaching truth, for conviction of sin and refuting of false doctrine," etc. (page 104, and cf. page 110). Particularly valuable is the excursus on page 148. On the Orders of the Ministry, Dr. Lock writes: "Taking the references at their face value and assuming an early and Pauline date for the composition, it is practically certain that they are two different names for one and the same grade of ministry; but assuming a late date, say in the Second Century, near the time of Ignatius, when the distinction between the two was clearly marked, no reader would then have any doubt that they represented distinct grades, any more than a modern reader would have" (page iv).

JEREMIAH: BEING THE BAIRD LECTURE FOR 1922. By George Adam Smith. New York: George H. Doran Co. \$3.

The immense Biblical learning of Professor Smith has been devoted to a life of Jeremiah which contains all that is known on the subject historically and critically. Most valuable and certainly most interesting are his own sympathetic deductions upon that great life and character, "the likeliest to Christ of all the prophets." He notes how like Victor Hugo's *Châtiments* of the Third French Empire are Jeremiah's fulminations: "the same mordant frankness and satirical rage combined with the same desire to share the miseries of the people in spite of their faults." Then, too, when tempted to wonder at his passion and cursing, we must remember that the prophet had no hope of a future life. "Here and now was his only chance of service, here and now must the visions given him by God be fulfilled or not at all." Old Testament study is stiff reading for the layman, but it yields good profit. H. M.

MORAL LIFE OF THE HEBREWS. By J. M. Powis Smith. Chicago: University of Chicago Press. \$2.25.

In this book we are given a comprehensive study, from an historical point of view, of Hebrew life in the sphere of morals. As such it is characterized by sound scholarship and good judgment. There are a few points that might be argued historically, but they are of little comparative importance. Little or no attempt is made to set forth the thought that lies behind the actions and speech of the times: it is rather a study of the actions and speech themselves.

Possibly it is because of this one gathers that the author has overlooked a very important element in prophetic utterance, viz., that of a feeling of overwhelming compulsion to speak God's Word. Though there is a definite connection between prophetic utterance and the material world (or righteousness and prosperity, for example), it seems hardly adequate to characterize the prophets as "through and through utilitarian," without an explanation of exactly what is meant when this expression is used. If the author's concept contains the element referred to, well and good, but one does not gather that it does. Yet certainly in the content of Hebrew prophecy there is more than "do good and prosper," and in the study of the moral life of a people all elements must be taken into account.

The criticism is made from the point of view of the "thoughtful reader of vital religious books" (see wrapper), and not from that of the scholar.

Taking the book as a whole, however, there can be no doubt as to its being a valuable contribution to the material available on the subject.

THE GOSPEL STORY. By J. Paterson-Smyth. New York; Geo. H. Doran Co.

This is Volume V in the author's series, *The Bible for School and Home*, and Part I of the section thereof treating our Lord's ministry. It is as invaluable as the other books by Smyth for the layman's study of the Bible. In all of Dr. Smyth's books there is a delightful personal touch that adds immeasurably to what might otherwise be nothing but cold, historical research. Characters really live, and the reader is made to feel and watch this life as though he too were actually present with them. No Church school teacher could fail to benefit by detailed study in this series.

THE MINISTER AND HIS GREEK NEW TESTAMENT. By A. T. Robertson, M.A., D.D., LL.D., Litt.D., Professor of New Testament Interpretation, Southern Baptist Theological Seminary. New York: Geo. H. Doran Co., \$1.75.

On the fly leaf of this volume there is a list of some of Professor Robertson's published works, giving by title twenty-six. This slender volume "is designed for those who love the Greek New Testament" (page ix). It shows the evidence of haste in its composition, and of fecundity in content. Those who are well acquainted with Dr. Robertson's larger works will find here no startling additions to his many contributions to New Testament scholarship. A teacher who is so constantly in touch with the mind of his students can write with ease and a high degree of clarity a series of essays, such as this, which demand of the reader no great intensity of concentration.

RELIGIOUS EDUCATION

A HISTORY OF RELIGIOUS EDUCATION IN THE EPISCOPAL CHURCH TO 1835. By Clifton Hartwell Brewer, B.D., Ph.D. New Haven: Yale University Press, 1924. \$4.

Dr. Brewer, in this handsome volume, has done a service for the Church in America the value of which can hardly be over-emphasized. The supply of scholarly and well-written books bearing on the history of the Episcopal Church is pitifully small. American Churchmen seem to find so little of interest in the history of their own Church, and are so easily contented with manuals and brief summaries, that there has not been much incentive to the preparation of solid and careful studies on the subject.

Dr. Brewer's book is a significant exception and an eminently satisfactory piece of work. Beginning with the Seventeenth Century, he traces the history of education in the Church to the year 1835, which he regards as "the turning point in the history of the Church." The transition in that year (which is by no means as arbitrary as it might seem) was from the Anglican to the American spirit, from being a "discredited and broken" group to one with a conscious mission and function, and, above all, the crisis was marked by the election of Jackson Kemper as missionary bishop. Dr. Brewer divides his treatment into three periods, the Colonial, that from the Revolution to 1815, and the Time of Expansion, 1815-1835. Dr. Brewer has culled the best material from old records, both printed and manuscript, and his pages abound with concrete and personal details.

The old tradition of education persisted in the Church of England in America even in the Colonial days. The work of Berkeley, Johnson, Cutler, and the like among the clergy, and of colonial schoolmasters, and the S. P. G. particularly, among Indians and negroes, suggests that even under the disabilities and difficulties of a bishopless existence, the Church of England was doing the best possible for the Colonies.

When the Rev. George Pigot wrote the S. P. G. in 1722, he asked for books and catechisms "than which nothing (besides a Bishop) can be more advantageous" (page 55). George Keith, early in the Eighteenth Century, "asked for all the works of the author of *The Snake in the Grass* and all the treatises published against swearing and Sabbath breaking" (page 57). The reader might like to regale himself with the full title of this curious, but unaccountably popular, book. It reads: *The Snake in the Grass; or SATAN Transform'd into an Angel of Light discovering the Deep and Unsuspected Subtlety which is couched under the Pretended Simplicity of many of the Principal Leaders of those People call'd QUAKERS* (titlepage, 3d edition, London, 1698). At any rate, we have outgrown this somewhat unpleasant view of the Society of Friends!

Despite the tartness of this verdict upon the Quakers, Bishop King tried to persuade nonconformists of the righteousness of the English tradition by inculcating the following maxims: "Strive rather to out-live those that differ from you, than to out-argue them. Let the Innocency of your Lives, and your Christian Moderation convince them of the Unreasonableness of their Separation" (quoted, page 59). It seems that the general attitude of members of the Church of England toward the Methodist movement was equally sane.

The author makes an illuminating comment on the period immediately after the Revolution: "By this time the younger generation had only a historical knowledge of the enfeebled Church's English lineage, which in prerevolutionary times had been constantly and definitely attested through the support by Church people in England of a comparatively liberal supply of Colonial missionaries and schoolmasters. Although this continuity with the English Church was thus recorded for the benefit of any who might question the fact, and, although the Church in the United States continued in full recognition of her British kinship, the temper of the Church was becoming more and more American" (page 72). In 1804, the bishops is-

sued a course of theological studies, and the standard course of training for the ministry was printed at the end of General Convention *Journals*. The author gives the list of books used in detail, and shows how a few years later (in 1814) a proposal for a theological school came before General Convention. The early part of this century saw the foundation of a great number of societies, and of a few magazines and journals. The Church also began to publish tracts and reprints by way of practical apologetic in trying to win converts in America. The *Churchman's Monthly* began in 1804, but went under in 1827. In 1808 *The Churchman's Magazine* appeared, edited by John Henry Hobart. By 1814 the Sunday school was organized, not without the difficulty of emancipating "itself from the idea of charity and patronage which had been so prominent in the beginnings of the Sunday school movement in England" (page 161). It is singular how little development there seems to have been in the matter of the curriculum in the course of the whole century. Many of the songs and hymns are exceedingly quaint. One cheerful hymn (for children!) on *The Shortness of Life* contains the following opening lines:

"Our life is never at a stand,
Tis like a fading flower,
Death, which is always near at hand,
Comes nearer every hour" (page 176).

Particularly interesting is the story of the development of the theological seminaries (pages 226-246). Modern officials who have to do with the finances of our theological institutions might sigh with regret that the times have passed when, as the author writes, "Up to 1832, the expenses of a student for a seminary year, for board, washing, fuel, and lights, were \$70.95" (page 231).

The author gives a succinct but detailed account of the development of the Church colleges and schools, and of Church literature before the year 1835, and adds a chapter (17) on *Materials of Religious Education in this Period*.

On the whole, this historical study is an indispensable book for all those who would have some understanding of the concrete difficulties and problems of our forefathers in the American Church. The whole Church should be grateful to the author for his painstaking and laborious effort to ascertain the facts in the case and for the skill with which he has presented his findings. It is to be hoped that the support which this volume so richly deserves will inspire others to do as good work for the history of the Episcopal Church in America.

THE WEEKDAY CHURCH SCHOOL. By W. A. Squires. Presbyterian Board of Publication. \$1.25.

A very well worked out and carefully ordered plea for weekday religious education. Mr. Squires has shown quite logically and convincingly, not only the advantages of weekday schools, but has almost given blue-print specifications for starting such. These specifications include the Denominational-Community, and the Interdenominational-Community types. He has also treated of the problems involved in organization and administration in a very practical manner. Perhaps one of the most satisfactory things about the book is the scientific manner in which data has been gathered and used—which is rather a relief as compared with the usual quantities of generalizations that are found in books of this character.

GOD, THE LOVING FATHER. By M. Florence Brown.

JESUS, THE LIGHT OF THE WORLD. By Ethel W. Trout. Westminster Press. 50 cts. each.

Two text books, the first for the Primary and the second for the Junior Department, in the series, Westminster Text Books of Religious Education (Presbyterian). The arrangement of this course seems to have been well thought out, but, judging from the two books reviewed, it has the fault of giving the teacher too much material to pass on to the child for intelligent absorption in any one lesson. This fault, however, is not nearly so great as inaccuracy in statement or scholarship. Quite aside from any dubious statements that might be so-called from a particular critical point of view, several choice bits of data are recorded. The best of these is on page 122, viz, "The week which followed (Holy Week) was the last week in Jesus' life. We call this week 'Passover Week,' from the Latin *patior*, which means 'to suffer.'" It is unfortunate that the Board of Publication should have let this sort of thing pass. Quite aside from the possible effect of such inaccuracy on the child, it is hardly the sort of scholarship that would inspire the teachers themselves.

HISTORY OF THE HEBREW COMMONWEALTH. By Baily and Kent. New York: Charles Scribner's Sons. \$2.

It seems hardly necessary to make any remarks about this book, except it be to add words of praise and recommendation to those that have already been spoken. The authors are both

well-known, and need no introduction. The book itself is admirably suited both for individual instruction and for class text-book use. The scholarship is modern (the word is used in its correct sense), hence, it is the product of intelligent Biblical criticism. The style is delightful and this, plus excellent illustrations with explanations, makes the book so attractive that it is conceivable that children would read it of themselves without much urging, if it were presented to them properly. It should at least be given a place as a reference-book in every Church school course on the Bible, and every teacher should read it, or, better yet, own and read it.

WORLD FRIENDSHIP THROUGH THE CHURCH SCHOOL. By John Leslie Lobinger. Chicago: University of Chicago Press. \$1.25.

This book is one of the series, Principles and Methods of Religious Education, edited by Burton, Mathews, and Soares. It is a course of ten outline studies, the purpose of which is to educate the children of the Church up to the concept which their parents have failed to attain (if works be the criterion), viz, universal brotherhood. The work has been very well done, and a series of conferences based on the book, if intelligently handled, would be almost sure to bring forth good fruit. In addition to the general outline and background, the author has sketched in a very definite program, with enough guides to keep one on the right path. The bibliography for each study is very complete. As a text book for a summer school course it should prove very useful.

THE STANDARD OF LIVING. By Newel H. Comish. New York: The Macmillan Co. \$2.

This book represents an attempt to furnish the general reader with a non-technical, understandable treatment of that portion of the field of Economics in which he is most immediately interested. The business of living requires activity after we have procured the wherewithal to pay the rent; the very paying of the rent, and of the butcher and baker and all the rest, is, as a matter of fact, Mr. Comish's subject. The "high-brow" name for this subject is "Consumption." Mr. Comish has analyzed, arranged, and served up this phase of human activity in such a way that even the most lay layman could devour it without fear of having intellectual indigestion.

Though it is impossible to give an accurate criticism of the detailed statements of the book and of the data used to substantiate them, the reviewer feels fairly sure that anyone who patterned his satisfaction of economic wants on The Standard of Living would not go far wrong: and this, despite a highly optimistic, to say the least, chapter (VI), which, it is only fair to state, the author has taken from another book.

As the author says in the preface, the field of economics-consumption is a neglected one as far as writing is concerned. Practically all books on economics treat of it in some form or another, but the reviewer cannot recall ever having seen any in which it was treated in such detail, with "consumer-value" as the aim. Because of this, Mr. Comish has "made a contribution" to his subject.

BACKBONE, (The Development of Character). By Samuel S. Drury. New York: The Macmillan Co. \$1.50.

A series of twenty homely talks on the all-important subject of character, directed to anyone interested enough in the youth of the country to read them. The author has drawn upon his experience as Headmaster of St. Paul's School, and has accurately presented the problem of character formation in the terms which the boy thinks and understands. Each of the twenty chapters centers around a definite event or interest in the life of a boy or girl, and a practical examination, with practical conclusions, is made. Illustrations of these, and the excellent way in which they have been handled, from a strictly human, sympathetic point of view, rather than from that of the scientific "educator," might be drawn from all parts of the book. One mark of the book's character stands out above all others; the great emphasis laid upon the demand for an ever widening recognition of the absolute necessity of the action of the grace of God in the formation of character. "It can't be done (the formation of character), all by yourself by just grinding power and determination out of yourself for the ultimate benefit of yourself." Would that our loudly praised American educational system had more room in it for teaching children this precious truth.

THE METHOD OF THE DISCUSSION GROUP. By Laura F. Boyer. New York: National Council, 281 Fourth Ave. Price 50 cts.

Discussion, as a method of getting information, reaching conclusions, and producing activity, has won for itself a definite place in all schemes of modern education. As applied in

groups of adults to the study of the Church's Mission, it is proving invaluable, but its most successful application demands a high degree of skill on the part of the leader. Such skill may be acquired by any person of average capacity who really desires it. There are manuals on the conduct of mission-study classes, and there are volumes on pedagogical methods, but there has been a lack of any short and simple direction as to self-training in the discussion-method, and its most helpful application. This lack, Miss Boyer's book supplies. She is perhaps the most experienced and skillful exponent of this method in the Church today, and her book is the result of years of practice in leading. The chapter headings give an idea of the scope of the book. They are: I, The Discussion Method; II, The Course as a Whole; III, The Individual Session; IV, The Formation of Questions; V, The Management of the Group Meeting; VI, The Leader of the Group; and VII, The Training of Leaders.

The book is recommended to everyone, man or woman, priest or lay person, who desires to understand this method of teaching, and to apply it where it will do most good in the line of religious education.

* A RELIGIOUS COMMUNITY

A GUIDE BOOK; or, *Microcosmographia Religiosa*. Describing the Life and Work of St. John's House, Arlington Heights, Massachusetts, and Other Convents of the Order of St. Anne. Boston: Published at St. Anne's House, 44 Temple Street. \$5.

In the first place, this is a volume to delight the bibliophile. A cover in black and red it has, and within all those peculiar charms not to be met with outside the realm of books; clear, beautiful type, an advertisement, a letter, a foreword, an introduction, a conclusion, an appendix, a map (folded), well-nigh one hundred photographs and drawings, a vignette, and a tailpiece. Its very sub-title, *Microcosmographia Religiosa*, summons up the portentous but kindly shade of good Sir Thomas Browne, and suggests the authentic flavor of English literature, which is augmented by the pleasant discovery that the author has a genius for apt and abundant quotation.

Father Powell, S.S.J.E., is the author, though his name appears only at the end of "A Letter from the Father Founder" to the visitor at the Convents of St. Anne. None knows so well as he the type of religious life which the American Church has produced in our age. As a matter of fact, nothing like this has ever been done before. Life in a Religious House has been described (as in the well known *A Day in a Cloister*, that rather dull, artificial performance, written for edification), but this is the first time that the actual life of an existing Order for women has been touched upon. The book does more. Its 300-odd pages are an epitome, a world in little: all the panoplied seasons of the year pass in it in orderly review, nature in her visible forms, feast and fasts, the daily office, the happy life of the children and of the Sisters, their guardians. The ideal of the Order of St. Anne is "a family, not a regiment." It is based upon "domestic principles rather than military," and therefore prayer and the care of children are its special works.

The Sisters at St. John's House live in cottages set in orchard and gardens, "no quaint thatched cottages, all dinky and beautiful," nor "stately porticoed houses. . . . Everything is as poor, but as up-to-date and middle-classy, as was, we suppose, the Convent of Our Lady of the Little Portion in its early beginnings, or the little Home at Nazareth." The chapel, built of stone dug up from the garden, by Dr. R. A. Cram, resembles a French church of the Tenth or Eleventh Century, and is full of treasures brought by friends from many countries. Within sight of the porch of the chapel, under an apple tree, stands the *Corpus Christi* altar, for "at least once a year it is important that Mass in the early morning, about sunrise, be celebrated in the orchard. It is said that the fountain of Domremy, in France, was on the brink of a boundless forest, and it was so haunted by fairies that the parish priest was obliged to read Mass there once a year to keep them within decent bounds. That is the way it is with us. There is no doubt, that here, if anywhere, the fairies are abominably active; a Mass out-of-doors now and then makes them behave." A picture of the orchard just here is like fairyland in very truth.

There are many chapters in the book, dealing with (it may be) the sacristy, St. Raphael's Infirmary, the Peace Rock, or the playground and gymnasium; or the various convents of the Sisters in other lands and places. In the fourteen years of its history, the Order has established besides its several works in Boston, convents in England, China, and the Virgin Islands. One of the most significant aspects of modern religious life is the existence of the Sisters of the Second Order in Boston, who do parochial work, nursing, printing, and many other things. They live by the same rule, in no way differing from the First

Order, except that they are permitted to wear a dress that makes it possible for them to engage in various "avocations that might be more difficult of accomplishment were they obliged to wear the Fourteenth Century habit of the First Order of Nuns."

The Sisters are very poor. "In our poverty many kind acts we can no longer do. But, by the grace of God, we may by our prayers go much further in blessing and do more good than we ever could with our freedom." Certainly here is the peace and joy, the childlikeness, of the Catholic faith lived in its entirety. But, "those who desire to embrace the religious life will do well to realize that the romance of it is something that can be seen only before it begins and after it is closed."

The *Guide Book* is a rich and varied human document, and something of a work of art. It is impossible to give adequate idea of its humor, wit, and wisdom, its charity and common sense. "Come with me, ladies and gentlemen who are in any wise weary of London: come with me: and those that tire at all of the world we know: for we have new worlds here."

H. M.

THEOLOGY AND RELIGION

THE HOLY SPIRIT AND THE CHURCH. By Charles Gore, D.D. New York: Charles Scribner's Sons, \$2.25.

No one in the English Church, or in the larger world of Anglican thought, holds such a position as does the former Bishop of Oxford. There is so much that is unique about him: his ability to think freely and to find in orthodoxy the best answers to the problems of life; his characteristic discursiveness, both as to style and mental habit; his relentless and rugged honesty, which makes him so painstaking in stating a position with which he disagrees; above all, his fearlessness and strength of conviction, which lead him to open wide the doors of his heart and his soul to all the world.

From one point of view this third volume of the trilogy is even more eminently a book of spiritual autobiography than are the first two. This may be perhaps because the issues here raised touch the writer so deeply, for the whole question of Church authority and of the Church itself lies at the center of every Catholic's scheme of convictions. In this volume Bishop Gore begins with "the Religion of the Spirit in the New Testament," passes over to the question as to the foundation of the Church, in which he concludes that "Jesus . . . did not found a new Church, but He did refound the old Church . . . and did equip it with teaching, new as well as old, and also . . . with authoritative officers" (page 51), and then deals trenchantly with the allegation, so commonly made today, that sacramental Christianity owes its origin to the mystery cults. He then discusses the Holy Spirit in the Church and the question of Church authority. He ends his chapter on the Roman theory with the words: "The Roman Church claims to be the whole Church. Whereas it seems to me to be written on the face of history that, for all its glory and strength and beauty, it is a one-sided development. It is not the whole" (page 204). He then turns to the theory of development, in which he further deals with the Roman conception of authority.

Chapter eight is concerned with the authority of Holy Scripture, and has in view the thesis of Orthodox Protestantism, the sole authority of the Holy Scripture. One brief excerpt throws a great deal of light on Dr. Gore's position: "The Christian religion is first of all a life based on a teaching accepted as the word of God, and constantly verified in an age-long . . . experience. No doubt its message and claim must be constantly tested . . . It must also be tested intellectually and in the field of critical history, and to do this is the special vocation of the scholar. . . . But he will be the better equipped for enquiry, not the worse, because he understands his subject-matter with the sort of understanding that only faith, and the experience based on faith, could ever have given him" (page 274). The last chapter but one is a kind of *confessio fidei*, entirely too long to quote in detail. The last chapter ends on the same note with which the work began, "the test of rational coherence."

Perhaps these words from the preface may symbolize the thought of the book: "There is, of course, a risk in thinking freely. Free thinking, free criticism, may lead us away from the faith. And I cannot deny that at the last resort it is a man's duty to follow his conscience and reason if they lead him (as I think) widely astray. And I believe that, as God is good, for such a man the way of reason and conscience sincerely and faithfully followed will be ultimately the way to the light" (page vi). It is just that in the light of such a work as this men may be drawn to see the Eternal Light that Dr. Gore's work has been done.

The trilogy, now complete, will stand as an enduring monument of modern Catholic apologetic, which, it is fairly certain, the present generation will not so completely appreciate as will those of later years.

CHRISTIAN BELIEFS AND MODERN QUESTIONS. By Oliver Chase Quick, Canon of Newcastle. New York: George H. Doran Co. \$1.75.

FOUNDATIONS OF FAITH. By Rev. W. E. Orchard, D.D. Volume I, Theological. New York: George H. Doran Co.

These two interesting volumes of popular theology show an interesting trend of the times. One of the things most noticeable in books written about theology within the past decade or so is the fact that the old line of demarcation between "apologetics" and "dogmatics" has been broken down. This is symptomatic of a great shift in point of view. For one thing, books written about theology are not fundamentally addressed to scholars and specialists, but to the plain man with his normal problems. Such works as these two, for example, concern themselves with a new interpretation of fundamental theological problems in terms of today's difficulties. Books addressed to specialists usually follow the historical method. These, in common with older theological precedent, follow the topical. Another great change that is readily discernible in such writing today is the conviction, more strongly felt for being nowhere explicitly stated, that there is no solid ground and basis for the assumptions of Christian theology, commonly accepted by all people today. In short, the appeal is to reason and experience; cogency of argument has displaced the appeal to authority except where authority is interpreted as meaning experience in the larger sense.

Dr. Orchard writes a knotty book. Canon Quick is a great deal less concentrated. It is not meant to suggest that Canon Quick deals any less trenchantly and fearlessly with fundamental difficulties, but, rather, that the particular circle of readers aimed at by the two writers is different: Dr. Orchard has begun a modern, though comprehensive, series of books on dogmatic theology; Canon Quick is writing distinctly to those who are troubled by specific problems of the Christian tradition. This radical divergence in the aims of the two books may be symbolized in the different ways in which the two writers deal with the problem of evil. Canon Quick discusses The Power of God and the Problem of Evil (Lecture II). Dr. Orchard takes up The Problem of Evil after his chapter on Providence and Grace. Canon Quick's summary is as follows: "Christianity believes that the power of God's love is able to convert the evil of the world into the pain out of which a new world is being born—a pain which is, in a sense, necessary to the birth, since the life of the new world springs from sacrifice, and sacrifice is conditioned by evil, but a pain which is swallowed up in joy when the sacrifice is completed" (page 51). Dr. Orchard's teaching is difficult to put so succinctly: ". . . It seems possible to regard the evil in the world, when it really is evil, of whatever kind, as due to some other will than the Will of God. The problem thus narrows itself down to whether the Creator ought to have ever offered to beings that were capable of abusing their freedom the power of doing so. . . . Evidently God must regard freedom, even though throwing open the door to sin, and so to suffering, as better than any form of coercion. . . . Sin has been permitted, because freedom is a higher state than coercion, and evil has been permitted to follow sin, because evil can act as a corrective of sin, preventing it from following its natural course which would be the death of the soul. . . . The existence of evil may always be a trail for faith, but it ought never to be a hindrance to faith. It is especially in Christian faith that evil becomes such a heavy problem, but it ought to be remembered that without the facts on which that faith rests, it is no problem at all. . . . To reject faith is to reject the only solution both philosophical and practical. . ." (pages 147-151).

In a few words, borrowed from Dr. Orchard, both these books, while primarily theological, are really "Philosophical and practical." Such honest endeavors as these, to meet felt needs today, hearten us to combat the venerable superstition that interest in theological matters is dead in this generation. The ardent vitality of their conviction, embodied in the fittest language they can muster, shows at once the convictions and the zeal of two men who think, feel, and love with a passion and vigor which comes from God.

SCOUTING AND RELIGION. By C. A. Guy. New York: The Macmillan Co.

A rather successful attempt to link up scouting with Christianity in such a manner that the various activities of scouting may be used as jumping-off-places into the Christian life. Aside from a few minor discrepancies in the field of science, used in conjunction with the scouting side, it accomplishes its purpose well. Mr. Guy writes from far-off Ceylon, and consequently has not produced something that can be taken *en bloc* and fitted to American boy psychology. He has, however, given us a good foundation from which work of this nature might be done for boys in this country.

CORRESPONDENCE

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

WITH REGARD TO RESERVATION

To the Editor of The Living Church:

MR. SCRATCHLEY seems to ignore an essential part of my argument with regard to Reservation. For the very reason that this custom is logically derived from the doctrine of the Real Presence, it does not depend on the pragmatic test of its present day effect. I can not admit for a moment that Modernism has anything like the same status, for Modernism is certainly not a logical derivative from the Catholic position.

But after considering the logical basis for a practice, it is surely fair to turn to an examination of its present day effect. If the side grotto at Lourdes is crowded with worshippers, that fact is a testimony to the spiritual appeal to be found there, and it must be taken into account along with the particular problem of the worship itself. The neglect of the Blessed Sacrament is to be deplored; but if this neglect is constant (which I am led to doubt on the evidence of others who have visited Lourdes), we are at once forced to ask, Why? In such a supposititious condition, we might be told that it was because those who throng to the grotto feel the need of asking the special intercession of our Lady: and to that we cannot object, any more than we can throw overboard the doctrine of the Communion of the Saints. We may wish that the emphasis were different, but the problem offers only a false analogy to that of Churches with and without Reservation. In the first case, the question for the worshipper is whether he can make his strongest appeal through his own merits, or through those of the greatest of the Saints; in the second, the worshipper wishes to discover how he can come most intimately into the presence of God. Finally, isn't it true that the culmination of the services at Lourdes is a procession and adoration of the Blessed Sacrament?

But it is evident that I agree with Mr. Scratchley in holding that practices must have something more than a basis in subjective experience. How they are related to Catholic doctrine must be considered. They should also receive the ratification of the Church at some time or other, if they are found to be in accord with Catholic teaching; but the Church should hardly be required to express approval of that kind again and again, from age to age, as if the Spirit in some periods might have led it into error. I apparently disagree with Mr. Scratchley in holding that it is a good thing for our practices to increase in richness and number, and that the Church is free (under the guidance of the Spirit) to add to her number those which are in logical harmony with Catholic Truth and bring us closer to God. Here, surely, is where we really see that the original deposit of the Faith was a "germ" as well as a gem. Only, although the Modernist will protest at this, it is not consonant either with logic or subjective experience to suppose that, when the germ began to grow, it first took form in a grape vine and then later became a Jack-in-the-pulpit.

HOWARD R. PATCH.

Hampton, Mass.

THE ENGLISH IMMIGRANT AND THE P. E. CHURCH

To the Editor of The Living Church:

THE LETTER entitled, The English Immigrant, which appeared in THE LIVING CHURCH of November 22d, is one of the most sensible letters I have read in a long time.

The writer says, "In his own land, the Englishman knows nothing of the 'Protestant Episcopal Church.'" This is certainly true, and is just as mischievous in its effect on the Church in the United States as it is true.

Two of the most helpful and useful people which I have in my parish are English people. The husband is a graduate of Cambridge University, while the wife is from a loyal and well trained Church family. When they came here, they were lost so far as their Church was concerned. After various experiments, one evening they decided to take a chance on a Church which had "Protestant Episcopal" on its bulletin board. It so happened that the rector was delivering a series of

historical addresses and, for the first time, they realized that they were at home, so far as the Church was concerned. Since, then, the husband has become a lay reader, the wife a Bible teacher, and both great help and comfort to the rector.

Another loyal family had been told that the Methodist Episcopal Church was most like the old mother Church back in England. They attended that Church under this delusion for a year or two. Their happiness has been unbounded since they have found the right Church. Two of the daughters are now teachers in the Church school, and the whole family is a help and a comfort.

I would venture the off-hand guess that there are hundreds, if not thousands, of English people in the State of Illinois, employed in the coal mines and elsewhere, who might be of use to the Church, and certainly the Church of use to them, but with whom the Church has no touch whatever.

We make a great mistake in not taking advantage of the immigration of people of our own kind. We are told constantly that this is a great source of strength to another, but more worldly-wise, communion which is in the land.

It seems to me the problem might resolve itself under the following heads:

1. There should be some definite and official way by which our National Council could take up definitely and officially with the Church of England a plan whereby the English clergy could put in the hands of each prospective immigrant a letter of introduction to the American clergy, and a clear explanation of the fact that the Protestant Episcopal Church in the United States of America is none other than the Mother Church overseas.

2. There should be port chaplains of the American Church or of the English Church, or of both, stationed in Liverpool and Southampton (and elsewhere if necessary) to help in securing the name, the destination, and the occupation of every English immigrant leaving for these shores.

3. If practical, there should be port chaplains of the American Church at all the ports of entry into the United States.

If, as your correspondent says, the greater part of European immigration shall be British by 1927, it is a fact of such importance, in my humble opinion, that the matter should be taken up and dealt with officially, practically, and constructively, by the next General Convention. JERRY WALLACE.
Springfield, Ill.

A CHURCH FIRE INSURANCE COMPANY

To the Editor of The Living Church:

WE ARE thinking a little more definitely these days in the terms of Christian Stewardship, and I take it that also means throughout our Church much more careful attention to the whole matter of fire insurance that will be adequate, under the motto of "better safe than sorry." And yet sometimes I feel as if there were a failure in the principle of stewardship here, in that so large a total sum of the offerings of the people are charged off to insurance.

I understand that the Roman Catholic Church and the Methodist Church have their own insurance agencies, and I wonder if the time is not ripe for our own Church to create its own fire insurance agency, in order that such net savings as may accrue in the administration of this important service may be applied for forwarding the work of the Church. The Church is in life insurance, it has assumed pension and disability obligations, and it may be said to have a Building and Loan Association, even if poorly supported.

I have no access to fire insurance records that are comprehensive, neither have I the necessary data nor experience to draw conclusions, but I think you can render an important service by urging that complete information be gathered.

I note that for the State of New York insurance is carried as follows:

Diocese of Albany	\$4,233,168.00
Diocese of Central New York	437,005.00
Diocese of Western New York	2,624,025.00
Diocese of Long Island	4,739,025.00
	\$12,033,223.00

I cannot glean from its Journal what amount of insurance the Diocese of New York carries, but I imagine it must duplicate the above, making approximately \$25,000,000 insurance carried by the Church in New York State.

I wonder if it is conservative to estimate that the Church in New York State carries about one-twentieth of the insurance carried by the National Church? If so, that would mean a total insurance writing of some \$500,000,000. And if that would approximate only a one per cent expenditure every three years by the Church, but an expenditure upon which a net saving of one per cent might result to the national Church through its own insurance agency, it would then mean that some \$500,000 would be available every triennium to relieve the Church at some point where its pressure for relief might be greatest.

The Church at large is probably carrying greatly increased fire insurance since the war period, and higher replacement costs; donors of memorials, such as fine organs and beautiful stained glass windows are asking for full insurance, but, not, in many cases, providing for that expense; and the Church is also carrying automobile and liability insurance on parish cars. It is generally asserted that our Church insurance risks are better than the average, in that our churches are used more through each week, that we employ full time sextons, and that, as a result of education, our vestry committees are more cautious in using every means of protection against fires. Is there then a considerable margin of profit in this business which the Church gives away?

I may be wide of the mark as to figures; and yet, superficially, it would seem that there is an opportunity here for a little better stewardship and husbandry of resources, at least a real *saving* work for the Church to attempt, which it probably has the genius to do.

IRVING G. ROUILLARD.

ECCLESIA ANGLICANA AND ITS PREDECESSORS

To the Editor of The Living Church:

I SUPPOSE everybody would make a distinction between the terms *Ecclesia Anglicana* and the Anglican Communion. And it would seem just as necessary to distinguish between the *Ecclesia Anglicana* and the other ancient Churches in the British Isles.

I am led to write on this matter because of a sentence in Father Whitehead's letter of December 13th. Although you have closed the correspondence on the patriarchates, I suppose we may, if we have good luck, get along with other subjects.

Father Whitehead says "whether the Ancient British Church was replaced by the mission of St. Augustine or absorbed by it, *Ecclesia Anglicana* is of Western origin."

Well, yes, certainly; *Ecclesia Anglicana* was of western origin. But why *western*? It was certainly of Roman origin for Augustine was a missionary straight from Rome, sent thither by Gregory, Bishop of Rome. There is not the slightest question about that. But let us get this matter straight. The ancient British Church was neither replaced nor absorbed. That Church was and is the oldest Church in the British Isles and was founded, nobody knows by whom, in very early days during the Roman occupation, before the forefathers of the English people were ever heard of in Britain. That Church fled with its members to and towards Wales before the advancing Anglo-Saxons. And that Church has been in Wales ever since. It was not absorbed into the newer Church of the English founded by Augustine. I suppose we might say this newer Church replaced it in that part of Britain which became England, but "*replaced*" seems to suggest that this ancient British Church died out; but it lived, and is the present Welsh Church. This ancient Church was brought into subjection to the English Church in the course of time, but regained its ancient independence in 1920. And is now a self-governing Church. Names are terrible things. It seems strange that this Welsh speaking Church should be a Church of the Anglican Communion. It is not easy to give an exact definition of this word "Anglican" in these modern times.

I always like to emphasize the fact that the Welsh Church is the oldest Church in the British Isles, and the Church of England the youngest, for the Churches of Ireland and Scotland are both older.

Now this has a bearing on our controversy with Rome. We say that the Church of England was subject to the Pope throughout the Middle Ages, without losing its identity and becoming absorbed in the Church of Rome. So in the same way the Church of Wales was subject to the Archbishop of Canterbury without losing its identity and becoming absorbed in the Church of England. I think the importance of this exact way of putting it will readily be seen.

EDWARD G. MAXTED.

PLATO AND CATHOLICISM

To the Editor of The Living Church:

IT IS surprising to find Mr. Lorenzo Armstrong identifying Platonic Idealism with that worship of all things modern which goes by the name of "modernism." Metaphysically the Platonic doctrine of Ideas is realism, not idealism. Plato does not tell us what his Ideas are but that they are, and he insists that they are in some sense objective and real. For exhaustive substantiation of this view see Shorey, *Unity of Plato's Thought* (University of Chicago Press), *passim*; cf. the same author's characterization of a strictly idealistic and "modern" psychology and sociology in *The Case for the Classics, Latin and Greek in American Education* (Macmillan, edited by F. W. Kelsey), pages 330 *et seq.*: "But today there is no science of psychology, sociology, or pedagogy that can pronounce with any authority on either the aims or the methods of education." What holds here for education obviously holds for religion as well.

There is no real incompatibility between the Catholic Faith and Plato's theory of a world of reality existent *objectively*, outside of the sphere of consciousness. To the student of Plato who knows the original and does not need to rely on the mere opinions of obsolete translators, "scientific leaders"—or materialistic "prophets" dating from the present century, the Catholic Faith and Plato's doctrine of Ideas are distinctly harmonious. With Plato there is no denial of the reality of evil in this present life; its opposite, good, typifies for man the transcendent perfection of the world of Ideas; by striving to assimilate the real good and to reject the real evil in this life, he may approximate the perfection of the equally real and objective world of Ideas, but he will never reach this perfection until death. This is not altogether unlike Paul's saying, "For now we see through a glass, darkly, but then face to face," and "Then shall I know fully, even as also I am known." Plato's dualism consisting of the good and evil in this life, on one hand, and the perfect good attainable only in the life to come, on the other, is closely paralleled by the Christian dualism of the here and the hereafter. Surely, to hold with Mr. Armstrong that the Platonic doctrine of Ideas excludes the Catholic Faith is not a tenable thesis.

The answer to "modernism" is not a wistful appeal to a conscienceless materialism to reform itself and become spiritual. That is asking the leopard to change its spots. The only effective answer is to "show up" the ignorance and shallowness of the pretentious "false prophets" who undertake to settle all our intellectual and spiritual troubles for us by suppressing the accumulated wisdom of the past and substituting the dubious demi-science or pseudo-science of the present. This is not so hard as it looks. It will necessarily be a gradual process, however. But all that is needed to start it is the restoration of a broadly humanistic training in our secondary and higher education. Whenever this becomes a fact, the demagogues in education, religion, philosophy, and politics will take cover.

PAUL BENRIMO.

Cambridge, Mass.

THE WESTON MEMORIAL FUND

To the Editor of The Living Church:

BEFORE I saw your reference to the Frank Weston Memorial Fund in THE LIVING CHURCH, I had been asked to contribute to it by the secretary of the U. M. C. A., to the service of which Bishop Weston gave the best years of his life. I do not suppose there are many associates of the Universities' Mission in the United States, but I think many who had an interest in the Anglo-Catholic Congress might like to contribute, in recognition of Bishop Weston's work for the Congress. I hope you may make some arrangement to receive such sums, and transmit them to England. The chief purpose of the Fund is to endow the Theological College at Hegongo, in Africa, to which the Bishop looked for the training of the native ministry; and the secondary aim is to secure the division of Zanzibar diocese, which is, at present, so huge as seriously to hamper the work of its bishop, and to wear out his life in endless travelling. It has always been a diocese run on Catholic lines, and its clergy have produced both saints and martyrs: therefore, it is a work that should commend itself to Catholics everywhere; and I hope that we, in America, may be able to help to realize the aims of this great bishop and worker.

CONSTANCE A. JONES.

O THAT THOU wouldest enter my heart and inebriate it, that I might forget all my sorrows, and embrace Thee as my only good.—*St. Augustine.*

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.*

4. Second Sunday after Christmas.
6. Tuesday, Epiphany.
11. First Sunday after Epiphany.
18. Second Sunday after Epiphany.
25. Third Sunday after Epiphany.
31. Saturday.

KALENDAR OF COMING EVENTS

January 7—Special Convention of Diocese of Ohio, for the election of a coadjutor.

January 18—Diocesan Convention of Iowa.

January 20—Diocesan Conventions of South Florida, Upper South Carolina, West Missouri, Western Michigan, and Convocation of Salina.

January 21—Diocesan Conventions of Alabama, Louisiana, Nebraska, and Tennessee.

January 23—Diocesan Convention of Texas.

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

BRAY, Rev. KENNETH A., rector of St. Peter's Church, Geneva, N. Y.; to the staff of St. Stephen's College, Annandale-on-Hudson, N. Y.

BUNN, Rev. R. E., rector of St. Stephen's Church, Griffin, Ga.; to be rector of St. Cyprian's Church, Georgetown, S. C., and of Faith Memorial Church, Waverly Mills, S. C., with residence at Waverly Mills.

CALVIN, Rev. ROSS R., Ph.D., assistant at St. Agnes' Chapel, Trinity Parish, New York City; to be rector of St. Peter's Church, Geneva, N. Y.

COURAGE, Rev. W. R.; to be rector of the Church of the Redeemer, Watertown, N. Y., with Trinity Chapel, Great Bend.

CONWAY-CHESEMAN, Rev. T. W., rector of St. James' Church, Theresa, N. Y., to be rector of St. Mark's Church, Clark's Mills, N. Y.

CUFFEE, Rev. AARON J.; to be assistant at St. Philip's Church, New York City.

DE PRIEST, Rev. ROY, assistant minister at St. Paul's Church, Canton, Ohio; to be assistant at Grace and St. Peter's Church, Baltimore, Md.

LADBROOK, Rev. E. R., of St. John's Church, Cape Vincent, N. Y.; to the charge of Trinity Church, Fayetteville, N. Y., with St. Paul's Church, Chittenango.

LAU, Rev. ROBERT F., D.D., rector of St. John's Church, Bayonne, N. Y.; to be assistant secretary of the Foreign-Born Americans Division of the National Council.

LOWERY, Rev. DOUGLAS H., of St. John's Church, Providence, R. I.; to the Church of the Good Shepherd, Fort Lee, N. J., with St. James' Church, Ridgefield.

MOORE, Rev. MERRILL MILES, of the Tompkins County Mission, Ithaca, N. Y.; to be curate at Grace Church, Utica, N. Y.

PALMER, Rev. GEORGE W., of St. Thomas' Church, Denver, Colo.; to be rector of St. Stephen's Church, Denver, Colo.

PHILLIPS, Rev. WILLIAM E., rector of St. Paul's Church, Orange, Texas; to be rector of St. George's Church, New Orleans, La.

PITCAITHLEY, Rev. L. A. C., of St. Mark's Church, Kansas City, Mo.; to Grace Church, Westwood, N. J.

TOWNSEND, Rev. C. A., rector of St. Mark's Church, South Milwaukee, Wis.; to be rector of Christ Church, Delavan, Wis.

NEW ADDRESS

WALKER, Rev. ROBERT T.; 22 Covert St., Brooklyn, N. Y.

RESIGNATION

LITTLE, Rev. WILLIAM SIMCOE; as rector of St. Martin's Church, Brooklyn, N. Y.

RETIREMENT

PRICE, Rev. C. L., rector of Trinity Church, Florence, Ala.; on account of ill health, after a ministry of twenty-eight years.

ORDINATIONS

DEACONS AND PRIESTS

CENTRAL NEW YORK—In the Church of the Evangelists, Oswego, the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of the Diocese, ordained to the diaconate, HENRY SEARS SIZER, Jr., a student at the Episcopal Theological School. He was presented by his father, the Rev. H. S. Sizer, rector of the parish. The sermon was preached by the Rev. Percy T. Fenn, Ph.D.

In St. Paul's Church, Syracuse, N. Y., the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York, ordained to the priesthood, on December 22, 1924, the Rev. ARTHUR BREESE MERRIMAN, presented by the Rev. Henry H. Hadley, D.D., the Rev. MERRILL MILES MOORE, presented by the Rev. S. F. Burnhans, the Rev. VICTOR LYLE DOWDELL, presented by the Rev. R. S. Nanz, Ph.D., and the Rev. HAMILTON HYDE KELLOGG, presented by the Rev. D. C. Stuart. The sermon was preached by the Rev. H. H. Hadley, D.D.

The Rev. Mr. Merriman is curate at St. Paul's Church, Syracuse; the Rev. Mr. Moore is curate at Grace Church, Utica; the Rev. Mr. Dowdell is a member of the Tompkins County Mission; and the Rev. Mr. Kellogg is in charge of St. Alban's Church, Syracuse.

MARYLAND—On Friday, December 19, 1924, in the Church of the Holy Trinity, Baltimore, the Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, ordained to the diaconate FREDERICK MILTON HEIL and STEPHEN R. GREEN, and to the priesthood the Rev. LEWIS R. ANSCHUTZ. The sermon was preached by the Rev. Charles L. Atwater.

The Rev. Mr. Heil is a student at the Virginia Theological Seminary and will also serve Deer Creek Parish, Harford County, Maryland. The Rev. Mr. Green will be assistant at Holy Trinity Church, Baltimore. The Rev. Mr. Anschutz will remain in charge of the Church of the Holy Cross, Cumberland, Md.

NEW YORK—At the Advent ordination in the Cathedral of St. John the Divine, New York City, December 20, 1924, the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of the Diocese, ordained the following candidates:

To the diaconate, Messrs. THOMAS A. LANGFORD, ALBERT J. HAMBRET, JR., ASA S. GOODRICH, R. MAXWELL BRADNER, and S. WILLIAM BRISCOE.

To the priesthood: The Rev. Messrs. ALBERT H. C. OHSE, ALEXANDER C. ZABRISKIE, FREDERICK L. BRADLEY, ALBERT C. BURDICK, and for the Bishop of Virginia, CHARLES W. SHEERIN.

PRIESTS

MAINE—The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, ordained the Rev. RICHARD P. PRESSEY, curate of St. Paul's Church, Flatbush, Brooklyn, New York, and the Rev. LAURISTON CASTLEMAN, curate of the St. Luke's Cathedral, to the priesthood, in St. Luke's Cathedral, Portland, on St. Thomas' Day, December 22, 1924. The Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral, preached the sermon. The Rev. Mr. Pressey was presented by his father, the Rev. Canon Ernest A. Pressey, rector of Trinity Church, Portland, and the Rev. Mr. Castleman by Dean Laine. Both newly ordained priests will continue in their present duties.

NEWARK—On December 17, 1924, the Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. JAMES W. ALBINSON. The candidate was presented by the Rev. Guy H. Madara, and the Bishop preached the sermon.

After service overseas in the army, the Rev. Mr. Albinson resumed his preparation for the ministry, and is now in charge of Christ Church, Pompton, with the missions at Butler and at Ringwood Manor.

DIED

THOMPSON—Entered into rest Friday, December 12, 1924, Mrs. JENNETTA MARGARET THOMPSON, mother of the Rev. J. H. Webber-Thompson, priest in charge of St. George's Church, Louisville, Ky.

May her soul rest in peace and may light perpetual shine upon her.

PALMER—Entered into rest at Schenectady, N. Y., November 18, 1924, KATHARINE, last surviving daughter of Thomas and Anne PALMER, for many years chairman of the Altar Society of St. George's Church, Schenectady.

She was laid to rest in the churchyard of St. George's, on November 20th, the Rev. George F. Bambach, the rector, officiating.

MEMORIAL

Rev. Robert Alexander Edwards, D.D.

A RESOLUTION, adopted Monday, October 20, 1924, by the Clerical Brotherhood of Philadelphia, on the death of the Rev. ROBERT ALEXANDER EDWARDS, D.D., rector of the Church of the Holy Innocents, Torresdale, Philadelphia, Pa.

"RESOLVED: That this Brotherhood place on record its sense of appreciation of the life and character of the late Dr. Robert Alexander Edwards, probably, at the time of his death, the oldest living member of the Brotherhood.

"A graduate of the Philadelphia Divinity School, he remained all his life canonically connected with this Diocese. He occupied in succession the important positions of minister in charge of Grace Church, then Grace Chapel, Mount Airy; of the Holy Trinity Chapel, then at 22d and Locust Streets; and of rector of St. Matthias' Church at 19th and Wallace Streets. Then, after an interval of some years spent abroad, during which he officiated in a number of English and Irish churches and in Continental chaplaincies, he became rector of the Church of the Holy Innocents, Tacony, which position he held until his death in his eighty-third year.

"He was a man of forceful personality and strong convictions. He belonged to the type of Evangelical Churchmen, but became, in his later days, more liberal and sympathetic with other schools of thought, frequently asking High Churchmen to occupy his pulpit and introducing ornaments and modes of worship in his church which he would never have thought of doing as a younger man.

"He was an impressive preacher, a fluent speaker, and a devoted pastor, winning and holding the affections of his congregation. He was deeply interested in social work and the betterment of civic conditions, and delighted in affiliating with clergymen of different denominations in promoting these and religious interests.

"Such a life, so consecrated and devoted to the work of the ministry, through so long a period, in positions, some important and some less so, discharging all its duties single-handed, even to the superintendency of his Sunday school, up to a few weeks of its close, certainly deserves commendation and thankful remembrance on the part of his brethren in the ministry.

"RESOLVED: that a copy of this Resolution be sent to the family of the deceased, and be published in the *Church News*.

G. WOOLSEY HODGE,
HENRY A. F. HOYT,
FRANCIS M. TAITT.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

WANTED: BY PARISH IN DIOCESE OF Bethlehem, young priest, unmarried, Catholic, as vicar of parochial chapel and curate at parish church. Good salary and room in parish house. Address P-317, 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.

POSITIONS WANTED

CLERICAL

A CLERGYMAN WITH EXPERIENCE desires a change from present charge. Will furnish best of references. Address S-305, care of THE LIVING CHURCH, Milwaukee, Wis.

COLORED PRIEST, IN CHARGE OF A mission, desires return to parish work or position as teacher of German, English, the Classics, or History. College and Seminary graduate. Ten years' experience. Available in thirty days, but prefers June incumbency. Address S-313, 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.

MISCELLANEOUS

BY GRADUATE NURSE, POSITION wanted as companion or care of semi invalid. Address G-316, care LIVING CHURCH, Milwaukee, Wis.

ENGLISH GENTLEWOMAN DESIRES POSITION as housekeeper, hostess, or companion; especially successful with boys. Executive ability; traveled, hospital trained. Country preferred. References exchanged. MRS. E. EVERY-CLAYTON, 1012 Queen Anne Ave., Apt. 10, Seattle, Wash.

POSITION WANTED BY GRADUATE nurse as infirmarian in a Church institution. References exchanged. Address G-163, care LIVING CHURCH, Milwaukee, Wis.

WANTED BY GRADUATE NURSE, POSITION as travelling companion. Address G-613, care LIVING CHURCH, Milwaukee, Wis.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stocks, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

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

SURPLICE LINEN; 1,800 now in stock. I can once more offer at \$1.25 per yard the same splendid quality so much liked in former years. MARY FAWCETT, 115 Franklin St., New York City.

PARISH AND CHURCH

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

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

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

ALTAR FURNISHINGS

THE WARHAM GUILD, THE SECRETARY will forward free of charge, (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

UNLEAVENED BREAD AND INCENSE

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

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

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

RETREAT

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

CATHOLIC 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 Afraid, 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.

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

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.

BROTHERHOOD OF ST. ANDREW
202 South 19th Street, Philadelphia.

CONSULTANT IN RELIGIOUS EDUCATION

GETTING GOOD RESULTS IN YOUR CHURCH SCHOOL?

If not, why not?

Do others get them, under similar conditions?

If so, how?

You may profit by suggestions.

Experience counts in solving educational problems.

REV. LESTER BRADNER, Ph.D.

Box 25, Summit, N. J.

CONSULTANT IN RELIGIOUS EDUCATION

GAMES

PLAY THE GAME "A STUDY OF SHAKES- peare." Instructive, entertaining. Test your knowledge! Price 50 cents. THE SHAKESPEARE CLUB, Camden, Maine.

SISTERS OF THE HOLY NATIVITY HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOS- pital, 237 E. 17th St., New York City. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms, \$10-\$20—Age limit 60.

BOARDING

Atlantic City

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

Los Angeles

ATTRACTIVE ROOMS WITH BOARD- ing Summer and winter—at the DEACONESS HOUSE, 542 South Boyle Ave., Los Angeles, Calif. Terms \$15.00 and \$18.00 per week.

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

New York

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

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: 7:00 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.

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 Morehouse Publishing Co., Milwaukee, Wis.]

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

Personal Idealism and Mysticism. The Pad-dock Lectures for 1906 delivered at the General Seminary, New York, by William Ralph Inge, C.V.O., D.D., F.B.A., dean of St. Paul's. Third Edition. Price \$1.75 net.

S. P. C. K.

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

The Lady Julian. A Psychological Study. By Robert H. Thouless, M.A., Ph.D., Fellow of Corpus Christi College, Cambridge; lecturer in Psychology at the University of Manchester, author of *An Introduction to the Psychology of Religion.*

English Anglo-Catholics Answer Bishop of Birmingham's Charges

Chester Cathedral—St. Magnus the
Martyr—General News Notes

The Living Church News Bureau
London, Dec. 13, 1924

FR. ROSENTHAL, THE VICAR OF St. Agatha's, Birmingham, has now made a considered reply to Dr. Barnes' recent charges against Anglo-Catholics. In the course of his letter, which is sent on behalf of the Birmingham Regional Committee of the Anglo-Catholic Congress, Fr. Rosenthal refers to the passage quoted by Dr. Barnes from a recent visitation Charge of the Bishop of Gloucester, which was published under the title *The Church of England*:

"The doctrine of the Apostolic Succession is taught in a mechanical way. Grace is said to have come down from the Apostles by the golden channel of laying-on of hands. And it is implied that except in that way the gift of the Holy Spirit is not given. . . . We are told that the priest has the power of making the Body and Blood of Christ. Now, all language like this is most harmful. It is bad theology, it suggests a mechanical idea of sacrament and divine grace, it puts stumbling blocks in the way of many people, it is saying what the majority of the people can't believe and won't believe and ought not to believe."

Fr. Rosenthal points out that the omission indicated by the dots should read:

"We have similar uneducated language among English Roman Catholics, as for example when"

and proceeds: "They obviously give a meaning to the words which you quote, entirely different from that which you assign to them."

After observing that "it is not only some particular custom connected with the use of the Reserved Sacrament, but Reservation itself which you condemn," Fr. Rosenthal quotes a lengthy passage from the same Charge by the Bishop of Gloucester, as showing that "he is prepared to sanction what you (Dr. Barnes) describe as an 'illegality' with a 'false doctrine' behind it."

Fr. Rosenthal also contends that a quotation made by Dr. Barnes from Canon Storr "contains a gross historical blunder.

"Reservation," it is said, "was not heard of until the doctrine of Transubstantiation was propounded." It is, of course, well-known to all who have studied the history of the Church that Reservation was practiced from the Second Century onwards, and that the philosophical theory respecting the mode of the Eucharistic Presence which is known as Transubstantiation was first propounded by Paschasius Radbertus in the Ninth Century, and was not fully developed until much later. The doctrine underlying the practice of Reservation is not the theory of Transubstantiation, but the truth that the bread and wine become by consecration the Body and Blood of Christ. Your objection, therefore, is not against the theory of Transubstantiation, but against the truth of Our Lord's presence in the Sacrament."

Replying to a statement by Dr. Barnes that "it is ordered by the rules of our Church that these Elements should be at

once consumed after the Communion Service," Fr. Rosenthal says:

"You refer, we presume, to the sixth rubric at the end of the Order of Holy Communion in the Book of Common Prayer. But it can hardly have escaped your notice that the modern interpretation of this rubric as forbidding Reservation has been repeatedly challenged. The rubric was added in 1661 without any reference to Reservation, but to prevent the abuse of the consecrated Sacrament being used for ordinary food. The practice of reserving the Blessed Sacrament has now been restored in the Church of England for well nigh seventy years without any idea on the part of those who have adopted it that they were contravening the rubric. The presence of the rubric in one of the two liturgies used in the Scottish Church (the English Communion Office) has never been thought inconsistent with a note in the other Liturgy which is there in use (the Scottish Communion Office) recognizing the lawfulness of Reservation. And the language of the rubric closely resembles, and probably was based upon, the well-known provision of the Western Canon Law enjoining the reverent consumption of what remained after the distribution of Communion (*Decretum* iii., *de consecr. dist. 2, cap. 23*), a provision which admittedly co-existed with the universal prevalence of Reservation (compare Lyndwood, *Provinciale* iii., 26).

"We repudiate the accusations of 'illegality' and 'false doctrine.' We believe that the doctrine underlying the custom of Reservation is the true Christian doctrine of the Holy Eucharist, which goes back through the tradition of the centuries to the words of our Lord Himself, and that Reservation cannot be treated as illegal in the English Church."

In conclusion, Fr. Rosenthal says:

"We wish that we could stop here. But since the question of false doctrine has been raised, we cannot. We trust that we are free from any wish merely to retort. We had hoped to put aside all that gravely disquieted us when first we heard that you were to be our Bishop; to ignore as mere indiscretions what had seemed to us false doctrine of the most deadly kind, touching the Holy Trinity, the Incarnation, and the Fall. . . ." (Some excerpts from Dr. Barnes' writings are here quoted.) "We made a genuine and serious effort to be in the right relation to you as our Bishop. We hoped that we might be as friendly with you as we were with your predecessor, who was far from agreeing with us in many respects, but who treated us with a courtesy, a generosity, and an affection, which we shall not soon forget. Your letter has made difficulties for us which it is not easy to describe. We shall not cease to pray for you as our Bishop, especially when we stand at the altar in the most solemn moments of our lives. But your letter leaves us unconvinced that you understand our position, or that your policy is based on a right apprehension of Christian truth."

CHESTER CATHEDRAL

The Dean of Chester's good example has, as I have before remarked, led to other Cathedral cities following suit. Chester Cathedral has become, as it should be, the mother Church of the Diocese, and it is good to note the aspiration elsewhere to attain the same desirable position. The Dean and Chapter of Worcester, for example, announce that "any parochial clergyman conducting a

party of his parishioners on a visit to the Cathedral may gather them for an act of worship in the Lady Chapel, at a time not conflicting with the public services of the Cathedral, provided that no prayers or forms of service shall be used except those supplied by the Dean and Chapter, or a form which has been approved by the Bishop of the Diocese." I note, in connection with a qualification of this character, that the Bishop of Liverpool has appointed a commission to prepare a diocesan service book in order to standardize extra liturgical devotions and forms of service that will probably not be included in the revised Prayer Book. What this may imply remains to be seen: is it too much to hope that it may mean official recognition of Devotions before the Blessed Sacrament!

ST. MAGNUS THE MARTYR

The church of St. Magnus the Martyr, by London Bridge, after being closed for alterations and redecoration, is to be reopened next Monday, December 15th, when the Bishop of London will offer and bless two altars and other gifts. The work of renovation has been under the superintendence of Mr. Martin Travers. It includes the removal of the old box pews and "three-decker" pulpit and the installation of open oak benches. The beautiful pulpit of Christopher Wren's stands free from the ground, and has had restored its original tester. The font has been removed to the west end and placed in a baptistery made of the old woodwork, the design being partly copied from the tower. The splendid Sussex wrought-iron rails have been set farther west, thus greatly enlarging the sanctuary. A new high altar and Lady altar have been placed, with two reredoses, partly made of old work, erected diagonally across the eastern corners. The main reredos is surmounted by a large rood, of which, however, the figures await donors. Electric light has been put in, and the organ, which is of great historic interest, as being the first in which a swell was ever placed, invented by Jordan the builder in 1712, has been rebuilt with pneumatic action. The crypt has also been opened for use as a vestry and parish room.

GENERAL NEWS NOTES

The *Guardian* states that the Scottish bishops have asked the Bishop of St. Andrews (Dr. C. E. Plumb) to withdraw his resignation, since it seems probable that the improvement in his health will be maintained and increased. It is not likely, however, even if he accedes to his brother prelates' request, that the Bishop will be able for some time to undertake all the necessary work, but it will be comparatively easy for him to secure the services of an assistant bishop for a period. Congratulations on his partial recovery have poured in upon the Bishop from many quarters.

The Scottish (Presbyterian) Church Service Society recently held an interesting conference in Edinburgh, in pursuance of its object to maintain the Catholic character of the Established Church. One topic discussed was the Westminster Confession, which was defended on the ground not that it was adequate, but that it was a bulwark of dogmatic religion, the fall of which would reduce Christianity in Scotland to a nerveless and vague sentiment. A discussion of the question of ministerial supply revealed some interesting facts. The number of

candidates for the ministry of the Church of Scotland was much smaller than before the war, and while Presbyterian reunion was likely to reduce the number of ministers required, the position, even in that case, was not assured; one speaker found some support for the view that something corresponding to the "permanent diaconate" proposed in the Church of England would be necessary.

The Rev. H. R. L. Sheppard, vicar of St. Martin-in-the-Fields, is now on his way to Australia, whither he has gone under doctor's orders. He is not expected back in England for at least six months. When the circumstances of his enforced absence became known, several members of St. Martin's congregation expressed a desire to contribute a purse of money for presentation to him in token of their sympathy. An immediate response followed the suggestion, and already a handsome cheque has been forwarded. The extent of the total sum received in a few days has proved an extraordinary testimony to the esteem in which Mr. Sheppard is held by his parishioners.

On Saturday last there was a large congregation, which included many school teachers, at the Church of St. Martin-in-the-Fields, when a memorial service to the late Rev. Stewart Headlam was held. Fr. James Adderley, an old friend of Mr. Headlam's, conducted the service, and the lessons were read by Mr. Selwyn Image, sometime Slade Professor at Oxford. Canon Donaldson, of Westminster Abbey, paid tribute, in an address, to the memory of a man who was "a great Liberal, a great Conservative, and a great Socialist." He spoke of Mr. Headlam's work in founding the Church and Stage Guild, which dissipated the prejudices of the Church and of laymen against all connected with the theater. "His deepest concern in recent years was with the child and its teachers," said Canon Donaldson. "It was into this cause that he threw himself with all the passionate earnestness of his soul. . . . He looked beyond the child to its teachers. He saw the noble character of the teachers' calling—he saw in it a Divine ministry."

The singing at the service was led by a choir of teachers, and it concluded with a rendering of a poem by William Blake.

The Bishop of Bradford, who was responsible for the introduction of Mr. Hickson's recent Mission, of healing, at Frizinghall, in his Diocese, referred, at his diocesan conference last week, to the many criticisms which have reached him concerning the Mission. "Let me say at once," he remarked, "that I am entirely unrepentant as to my action in this matter. I entered into the Mission wholeheartedly, after most careful deliberation, and after laying down certain definite conditions for its conduct. I was immensely impressed by the profoundly spiritual atmosphere in which the Mission was held, and the certified results have, in my opinion, abundantly justified the experiment. GEORGE PARSONS.

BISHOP FISKE RECOVERING

UTICA, N. Y.—Bishop Fiske writes (in his own hand) to members of his Diocese: "There are lots of conflicting reports about me; but I am getting well and will be completely recovered, the doctors say. It is slow, because I have been in bed for six and a half months and have no muscular power. I hope to be back by the lost of January; but, of course, we cannot tell."

Pope Hopes Holy Year Will Inaugurate Peace and Unity

Rome and the Bible—The German Elections—Religion in Bavaria

The Living Church European Bureau
London, Dec. 12, 1924

THE YEAR 1925 IS TO BE KEPT AS A great jubilee of the Roman Catholic Church. It is to be a year of solemn observance and penance dedicated to intercession for the peace of the world and the unity of Christendom. It is to be a "Holy Year." In making this proclamation the Pope is asking for the sympathy and interest of all good Christians. Up to the present time, since 1475, this practice of keeping a "Holy Year" has been followed every quarter of a century, except on three occasions. The central feature of the jubilee is to be a pilgrimage to Rome, the prayer on ten separate days in each of the three churches is to be for the Pope's intention of peace, and there is to be an exhibition of missionary work. "Men must restrain," says the Pope, "not only the greed of the people, but the inhuman and uncontrolled lust of national aggrandizement, and all must be bound together by Divine charity one with another." The Holy Eucharist is the instrument of unity where one and all may imbibe the spirit of charity, which is known to be the peculiar grace of Christians.

If the Roman Church would only carry out these precepts faithfully, well and good. With a possibility of a resumption of the conversations at Malines next May, there is indeed hope for a more tolerant view of the Catholic Church from Rome. Time only will show whether the Vatican's pretensions will bear any fruit in practice. But with the approach of a new civil year it is good to be able to think of these things.

ROME AND THE BIBLE

The Rev. W. J. Sparrow Simpson has written some trenchant criticisms in the *Church Times* upon the recently published collection of the decisions of the Commission appointed by Pope Leo XIII in 1902 to secure the faithful from erroneous and rash opinions concerning the Holy Bible. This Commission consisted of ten cardinals and fifty learned professors, and has given its decisions at intervals. These decisions have now been collected in one volume.

The result of the Commission is illuminating. For instance, no critic within the Roman Church may deny the Mosaic authorship of the Pentateuch! The historic accuracy of the first twelve chapters in Genesis is affirmed. St. Matthew's Gospel is said to have been written first, St. Mark's second and St. Luke's third, while the Epistle to the Hebrews is ascribed to St. Paul. A reply from the Jesuit Father Walker of Campion Hall, Oxford, has been printed in which he says that the Biblical Commission merely stated that "arguments collected by critics to attack the Mosaic authenticity are not of such weight as to entitle one to deny that these books have Moses for their author." But the Commission does not pass judgment on future arguments, or prohibit further discussion. It merely says that no argument thus far disproves the Mosaic authorship. As regards the order in which the gospels were written, Father Walker says that the Commission stated that it was not right to recede from the opinion

that the gospel of St. Matthew, "written in his own tongue," was composed first, but with this opinion the view that St. Mark and St. Luke were written before the Greek version is not incompatible. As regards the epistle to the Hebrews, its Pauline origin is affirmed, but no mention is made of its having been written by St. Paul; he would be a bold critic who would deny a "Pauline origin" to this epistle.

THE GERMAN ELECTIONS

The German elections have come and gone, receiving scant attention from the English press. The Communists have lost seats, and still more the ridiculous Fascist party of General von Ludendorff. The Social Democrats have the greatest number of seats as before, which means a policy for the Dawes Report, and, let us hope, for the settlement of some of the problems that have concerned Germany during the past five years. The election has been conducted on the German system of proportional representation and the secretary of the English Proportional Representation Society has some interesting things to say about it.

"Germany has had four general elections since the war under a system of proportional representation, the whole country being treated as one constituency. The party organizations arrange the order in which the names of candidates appear on the ballot paper, and this order determines which of their candidates shall be successful. The outstanding political consequence has been the steadiness of representation at all the elections. The middle parties have never been overwhelmed, and, in this last election, have secured increased representation. This comparative steadiness has been of great value, as, if movements of opinion had received exaggerated expression, the consequences might have been disastrous to the progress of economic restoration in Europe."

On the other hand, it might be urged that the dull and weak respectability of the German Reichstag has not been of much assistance to Germany or to Europe. The real trouble in that country has been lack of leadership and the domination of big business. But any government that will uphold the Dawes report is worthy of support. Only by it can Europe be settled.

RELIGION IN BAVARIA

On November 18th, according to the *Times* correspondent in Berlin, a concordat was drawn up between the Bavarian State and the Roman Curia, and with it the agreements between the Bavarian State and the two national Protestant Churches, the Lutheran and the Reformed. The Roman Catholic Church is recognized in Bavaria as free to practise the Roman Catholic religion and to legislate and issue ordinances on matters within its province. Religious orders and congregations may be set up and are subject to no restrictions. The nomination of professors in the theological faculty of universities and of teachers of religion in higher schools is subject to the approval of the diocesan bishop. In secondary schools religious teaching remains an ordinary subject, while in elementary schools provision for Roman Catholic teaching is made, and provision is also made for the establishment of Roman Catholic elementary schools in places

where the numbers warrant it. Religious teachers must be of Bavarian nationality and the heads of religious orders of German nationality. The old prerogative of the Bavarian crown to nominate the archbishops and bishops passes to the Holy See, but the government is to be informed of the names of parish priests before they are appointed. The Church is given the right to raise contributions on the basis of the civil taxation lists.

The agreement with the Protestant Churches is drawn up on the same lines. The President of the Lutheran Church in Bavaria can only be elected if the Bavarian State raise no objection to the particular candidate nominated by the synod. Religious teaching becomes an ordinary subject in all Bavarian Protestant schools.

The only comment that one can make upon these agreements is that Church and State are as hopelessly tied up as ever, and that the German mentality, accustomed to a blind and unreasoning sense of discipline, cannot free the Church from State shackles, as is the case in America and is much desired in England by thinking Anglicans. It does not seem to point to the fact that the High Church Lutherans can exist in Bavaria, because, as I pointed out in my last letter, they are desirous of freeing Church from State. As for the Roman Church, she is always anxious to be bolstered up by the civil power if she could obtain this, though her French experience ought to have told her rulers before now that a little deprivation and persecution may make her morally stronger. But she evidently cannot see.

THE BELLS OF COLOGNE

A short while ago the Cardinal Archbishop of Cologne baptized and consecrated a huge bell, the cost of which has been met by State grant, municipal levy, and private subscription to replace the ill-famed *Kaiserglocke* which, originating in war, perished in war. The *Kaiserglocke* was cast from cannon captured from the French in the 1870 war, but, in the Great War, it was converted into shells to be used against the French. The new bell, which it is to be hoped will inaugurate a reign of peace, is ten feet nine inches in height, ten feet six inches in breadth, and weighs just under twenty-five tons, and ranks in point of size about fifth in Europe. Tests have proved it to be almost perfect as regards musical qualities. It has been described as unique and a masterpiece of the bell-founding art which it would be difficult to equal. There is a tragedy in it that its maker, Heinrich Ulrich, only lived to know that it was tested and found true, and then died before he could hear his masterpiece ring from the Cathedral tower.

GERMANY AND GENEVA

Die Eiche, a quarterly "Review of the Churches," as one might say, published in Berlin, always makes interesting reading, and its October number, which has been somewhat late in coming into my hands, is packed with good things. With the usual German aptitude for documenting and ticketing things very thoroughly, the comments of the English papers concerning the Mürren conference have been very carefully gone through and reproduced. There are large excerpts from the *Church Times*, though that paper would scarcely appeal to the undenominational Protestant outlook of this review. The *Anglo-katholische Pilgerfahrt* is also mentioned. There was, however, little actual comment on either the Anglo-Catholic pil-

grimage or on the Catholic position as regards Mürren, though a very large extract from the *Church Times* is given.

There is also a very eulogistic article upon Mr. Henry Ford and his gospel of work, but the most interesting comments are to be found upon the recent League of Nations assembly at Geneva, about which I wrote a few weeks ago. It is written by Dr. F. Siegmund-Schultz, of Berlin. It begins with a notice about the changes that are to be observed at this year's assembly. It is becoming a much more important affair, there is much more notice taken of it by the press and in particular there are a great many more German press representatives than in previous assemblies. On the other hand, the smaller states are being swamped by the bigger states and the assembly is becoming very much more dominated by both the great powers and by their politicians. The idealists, like Lord Robert Cecil, are having to give way to the political personages, which is a bad omen if truth and uprightness are to prevail; though, on the other hand, the politicians will be more practical. England and France are said, according to Dr. Siegmund-Schultz, to have dominated the congress, though it might be pointed out that if the United States, Germany, and Russia are not members of the League, it is not to be wondered at altogether.

As regards the two chief questions, Germany's admission into the League and

the Security problem, the writer is of distinct opinion that Germany should come in at once, if possible; the words of Mr. McDonald are enough. As regards the second question, the writer seems to think that Mr. McDonald, though a Labor prime minister, does not sufficiently understand the problem between Germany and France, and accuses the English Labor government of sticking to the old pre-war *entente cordiale* policy of friendship with France against Germany, which is not true, and also sneers at the *Insulare Typus* that cannot understand any international problem except where it is being protected by its fleet, which is true, though his language might be politer. But he concludes by a long extract from a previous article that he wrote in another German paper at the time praising the Protocol of Peace, which was introduced on the sixth of September, and which, he says, will remain a great day in the annals of the League.

THE ECUMENICAL PATRIARCH

It is expected that, within a day or two, the new Ecumenical Patriarch will be duly elected and proclaimed, and the Turks are said to be willing to refrain from interfering with the election, provided the new patriarch be a Turkish subject. For this reassurance, provided the Turks keep their word, all American Churchmen will be profoundly thankful.

C. H. PALMER.

British Columbia Divinity School to Erect First Unit of New Plant

Confirmation Among the Peigans—An Every Member Canvass—Sunday School by Van and Post

The Living Church News Bureau
Toronto, Dec. 24, 1924

THE ANGLICAN THEOLOGICAL COLLEGE of British Columbia is planning to erect in the immediate future the first unit of the new plant on the site of the University of British Columbia, at Point Grey, Vancouver. The site, which has been provided by the University covers an area of 600 feet by 240. It is convenient to the University and affords a wonderful view over the Gulf of Georgia. The site will be free of taxation. The building will be heated from the University heating plant, the college paying the cost of installation and the actual cost of heating on a proportional basis.

The architecture of the College will be Collegiate Gothic in a modern Tudor style, faced externally of roughcast with granite dressing to doors, windows, and salient features, and slate roof.

The proposed unit provides for a residence for the Principal, suite for the Warden, offices, reading-room, library, lecture rooms, dining room, kitchen, common rooms, and thirty bedrooms for students, in addition to housekeeper's rooms, etc.

For the time being one of the lecture rooms will be fitted up for a chapel. It is hoped eventually to build such a chapel as will serve not only the members of the college but also the Anglican members of the University.

CONFIRMATION AMONG THE PEIGANS

A confirmation service by the Bishop of Calgary, assisted by the Rev. W. R. Haynes, Bishop's chaplain and mission-

ary to the Peigan Indians, was held at St. Peter's Church, Brocket, Alta. There were twelve candidates. The number present at the service was 131.

In addition the Bishop at the morning service baptized four, married two couples, and dedicated a chancel screen, collection plates, and a piece of work over the altar in the Indian language. At this service the church was also filled to overflowing, many not being able to get in.

The Bishop in his address said how gratifying it was to him to see Christian progress taking place amongst the Peigans, and how God had blessed him in enabling him to live to see the Indians of the Blackfoot tribes raised from darkness to light.

The Rev. W. R. Haynes interpreted at all services. This is the twenty-fifth anniversary of Mr. Haynes' work among the Peigans, and his thirty-fourth year of work among the Blackfeet.

After the confirmation service, which was held in the afternoon, the Bishop invited the Indians to a heart to heart talk, and many took the opportunity of telling the Bishop their joys and sorrows, and of thanking him for all his fatherly interest in them.

AN EVERY MEMBER CANVASS

At a mass meeting for men held in St. John's (Stone) Church, St. John, N. B., under the chairmanship of the Bishop of Fredericton, and representing all the city congregations, a resolution was passed recommending that an every member canvass be carried out in St. John each year beginning on November 1st, the canvass being conducted simultaneously in all the parishes in order that the full benefit of united action might be secured. It was further decided at the meeting to recommend to the Board of Missions that the

same plan be adopted throughout the Diocese at such times as would be convenient in each deanery. Addresses were given by the Bishop, J. H. A. L. Fairweather, and C. J. Coster.

SUNDAY SCHOOL BY VAN AND BY POST

At a conference of Church workers, held recently at Calgary, the work of the Rev. A. N. and Mrs. Barclay, who travelled during the summer months in the Sunday school van, met with a great deal of praise, and the following resolution was passed unanimously:

"That realizing the great benefit derived from the visit of the Rev. A. N. and Mrs. Barclay of Hamilton, Ont., and, feeling that they are carrying back to eastern Canada a report of the needs of this Diocese, and are enlisting prayers and sympathy for us in our work, this conference would urge the Bishop, if he deem it advisable, to endeavor to make a similar arrangement for next year."

Miss Cox read a splendid paper on the Sunday School by Post, and said that this system had proved itself one of the great ways by which the Church could keep in touch with the children in homes in the isolated districts, and in view of its success asked that a central worker should be appointed, who could give her whole time to the details of the work. The following resolution was passed unanimously:

"That this meeting wishes to place on

record its opinion that a paid central secretary should be secured for the Sunday School by Post. That steps should be taken by the Diocesan Board of Religious Education to ascertain whether the necessary funds for her salary could be secured."

MISCELLANEOUS ITEMS

St. James' Church, London, recently celebrated the fifty-first anniversary of its founding. The Rev. J. D. Mackenzie-Naughton, D.D., of Owen Sound, was the special preacher.

The Bishop of Calgary has appointed the following to be Honorary Canons, viz., the Rev. Messrs. S. Middleton, missionary at the Blood Indian Reserve and Principal of its Indian School, R. D. Harrison, rector of the Church of St. Michael and All Angels, Crescent Heights, Calgary, and R. W. Alexander, rector of St. Benedict's Church, High River.

A very encouraging Mission for boys and girls was conducted at Sutton West, Ont., for four days by the Rev. W. L. Cullen, of Toronto, commencing Advent Sunday. In addition to the services for the young, special communion services were held for Sunday school teachers and others, and special sermons were preached on child training at the regular services on Sunday. All the services were well attended, and the rector, the Rev. J. F. Tupper, has expressed much satisfaction with the experiment.

pleting of the Cathedral of St. John the Divine was assured with the formation of the nucleus of an arts division, December 22d, at the Hotel Astor.

Alfred D. F. Hamlin, professor of architecture at Columbia University, chairman of the arts division of the Committee on Community Cooperation, presided and suggested that the division assume as its share of the project the building of one of the bays in the nave.

"We feel that every legitimate phase of life should have its special part in the Cathedral dedicated to it and indicated by its particular symbols," Bishop Manning said. "If any further evidence in addition to the interest shown by people of all walks of life during the past few weeks had been needed to indicate the part this Cathedral is to play in the life of the city it was furnished by the gathering at the Cathedral yesterday. Six hundred persons spent the entire afternoon, from 1:30 until 6, on the site.

The children of the Orphan's Home and Asylum, Convent Avenue and 135th Street, have sent the Bishop a contribution of \$45 toward the cost of the Children's Arch. They are from 3 to 14 years of age.

DEATH OF REV. E. B. SMITH, D.D.

Deep and wide-spread sorrow was caused in ecclesiastical and military circles by the death, on Sunday morning, at his home in Garrison, New York, of the Rev. Edmund Banks Smith, D.D., for many years chaplain at Governor's Island, and Vicar of St. Cornelius' Chapel. Chaplain Smith retired from active service both in the Army and in his chaplaincy last spring, and had but recently returned from a trip around the world with Mrs. Smith. On Tuesday, December 16th, he was present at the meeting of the Catholic Club, of which he was a staunch and active member, at St. Matthew's Church, seemingly in the best of health. On his return home he suffered an attack of *angina pectoris*, which proved fatal.

Requiems were offered for Chaplain Smith at an early hour in Trinity Church, St. Paul's and St. Luke's Chapel, and at 10:30 the Burial Office and Committal were said in Trinity Church, Bishop Manning officiating, assisted by the rector of Trinity Church. Most of the clergy of the parish were present in the sanctuary, and the full choir of the parish church rendered the musical parts of the service. The interment was in St. Mary's churchyard, Burlington, N. J., Chaplain Smith's birthplace.

NEW YORK'S CHRISTMAS

Christmas was anticipated in some of our churches last Sunday by the rendition of Handel's *Messiah*, notably the Church of the Ascension, St. Thomas, and the Chapel of the Intercession. In Grace Church a program of Christmas music was rendered in the morning, and at four o'clock the pageant, Good King Wenceslaus was given in the Church. Some of the sermons sounded the Christmas note. There was a carol service at St. George's. One hopes that this anticipation of Christmas, before Advent is over, does not portend the substitution among certain of us of "Christmas Sunday" for the observance of the Feast itself, as is the traditional practice among Protestants. This does not seem likely, as the liturgical observance of Christmas Day itself is undoubtedly increasing both within and without Catholic Christendom. No less than seven Protestant churches in New York, exclusive of the Lutherans, who have always kept Christmas Day, announce special services on December 25th. Notable among them are Chelsea Meth-

Interest in Cathedral Erection Manifested in New York City

General Co-operation—Death of Rev. E. B. Smith, D.D.—New York's Christmas

The Living Church News Bureau
New York, Dec. 27, 1924

BISHOP MANNING, FREDERICK H. ECKER, president of the Chamber of Commerce of the State of New York, and Maclyn Arbuckle, the actor, were the speakers at a special service held in the Cathedral of St. John the Divine on Sunday, December 21st, in connection with the movement to complete the Cathedral.

Several hundred men and women of various religious bodies and representing many professional, business, and civic interests were the guests of the Bishop and Trustees at an informal luncheon in the undercroft of the synod house. After luncheon members of the Laymen's Club showed them through the Cathedral and they attended the service at four o'clock.

After remarking that the interest of the city in general had become aroused in the Cathedral project, Bishop Manning said:

"The evidences of public interest are multiplying every week. The other day I received a letter from the New York Poster Advertising Association enclosing a resolution adopted unanimously at their meeting expressing their wish to give their services, and their space, free of charge, to help forward the building of the Cathedral. Leading representatives of organized labor have expressed their deep interest and support of the undertaking and are giving us their help.

The historical and patriotic societies are considering the erection of one of the bays of the nave as their special part of the Cathedral, in which would be sculptured their emblems and memorials. Leading officers of the Army and Navy are forming plans in the hope that they also

may erect a bay in which will be placed their flags and where their insignia and memorials cut in the stone will tell their story to the generations to come. Other important groups representing trades, professions, and fraternal organizations are considering plans for identifying themselves and their interests with the Cathedral in like manner.

"I wish that some part of the Cathedral might be built by those interested in sports and recreations and identified with these important interests in life. Every group which represents a wholesome human interest or line of work will be welcomed to identification with this great building, and to a distinctive place in it if they so desire, for the Cathedral must represent the human as fully and fearlessly as the divine. I should like to see the steel men, the grocers, the clothing trades, the actors, the musicians, the artists, the writers, the physicians, and the men of science all have their distinctive share and place in it."

Mr. Ecker called attention to the dwarfing of religious edifices by the business structures, and stated that there was a need of the Cathedral to counteract this, "believing, as I do that New York needs it, not only as a religious institution of the highest type, but also, entirely irrespective of creed, that we need it as a civic institution of the greatest inspirational value to our people."

Mr. Arbuckle said that "as a representative from the stage, as a member of the Episcopal Actors' Guild and as a former choir-boy," he had come "to express the actor's sincere interest and coöperation in the present and future of this great House of Worship, dedicated to the service of all mankind."

GENERAL CO-OPERATION

Further coöperation of the architects, actors, painters, sculptors, and musicians of the city in the campaign for the com-

odist Church, and the Madison Avenue Presbyterian Church, each of which provides a celebration of the Lord's Supper at an early hour.

With possibly two exceptions, no church of our Communion announces less than two celebrations of the Holy Eucharist for Christmas Day, while this year marks a decided increase in those churches in which the Mass is celebrated at midnight. Corpus Christi Church was long a pioneer among up-town churches, its first service, held under the stars, in the unroofed crypt, being a solemn Midnight Mass. This year, as last, its two neighbors, Christ Church and St. Stephen's, like many other churches of very moderate traditions, usher in Christ's Birthday with Christ's Mass. Some churches, on the other hand, finding that the disadvantages of such a service outweigh the good of its somewhat sentimental appeal, either have abandoned or have never begun the celebration of the Midnight Mass.

The chimes of Trinity Church playing Christmas melodies began Wall Street's and the financial district's observance of Christmas, at noon yesterday. The Gloria Trumpeters played Christmas strains, as the huge Christmas tree in front of the Stock Exchange was lighted, and the crowds gathered in the streets joined the Apollo Quartet in singing carols. From a balcony in the Stock Exchange, the Rev. William Wilkinson, affectionately known as "the Bishop of Wall Street," gave the Christmas blessing to the throngs below. Today there will be a carol service in St. Paul's Chapel, at noon, including a visit of the worshippers present to the Holy Child Christ in the Manger, and a children's carol service at five o'clock. There has also been a crèche in Trinity Church for many years, which forms the center of devotion at the carol service held in that historic church at three o'clock each Christmas Eve. As with the Midnight Mass, the crèche is a form of devotion that makes an appeal too strong to brook the prejudice of Protestantism of the suspicion of anything of Latin origin; and it is gratifying to note how wide-spread the devotion of the crèche is becoming among our people.

ABOLISHES PEW RENTS

By unanimous vote of the vestry, St. Peter's Church abolishes pew rents. By this action St. Peter's Church, which is nearly a century old, lays aside an ancient and cherished custom in order to conform to more democratic ideals and make a stronger appeal to the people of the community and joins the ranks of the "free and open churches" instead of reserving certain pews for the more favored members of the congregation who are able to afford them. This church will hereafter receive all people, rich or poor, with equal courtesy and without distinction. Instead of keeping its doors and iron gates closed on weekdays they will hereafter be open every day and an invitation will be extended to all who are so inclined to enter the church for rest, prayer, or meditation. In taking this step, St. Peter's Church is acting in harmony with a movement which is gaining steadily in momentum throughout the Church.

GENERAL NEWS NOTES

The late Mrs. Margaret Kennedy, a member of the Church of the Holy Apostles, New York, left by will \$15,000 to St. Luke's Hospital; to her rector, the Rev. Lucius A. Edelblute, \$500; and the residue of her estate, valued at over \$50,000 in real and personal property, to the Church

of the Holy Apostles for its endowment fund.

The Church of the Transfiguration has just received a beautiful tapestry cope and an exquisite old Italian mitre the gift of Miss Adelina Moller and Mr. Edwin Moller. In addition to these gifts, Mr. and Miss Moller have completed the beautiful set of red vestments which they gave last Christmas, by the addition of a handsomely embroidered burse and veil. The rector is most grateful for these generous gifts.

The Community of St. Mary will observe the Octave of the Feast of the Purification, February 2d to the 9th, as the sixtieth anniversary of the foundation of the Community by the late Reverend Mother Harriett, who, on the Feast of the Purification in 1865, was professed by Bishop Horatio Potter, in St. Michael's Church.

The Century Club has on exhibition the work of the late Bertram Goodhue, one of America's great architects, including designs of St. Thomas' Church, and his other masterpieces.

The Sisters of the Annunciation of the Blessed Virgin Mary, whose Home for Crippled Children stands on a noisy corner at Broadway and 155th Street, have acquired property in Riverdale-on-Hudson, consisting of a three-story building on a plot 150 by 230 feet. The Sisters have a summer home at Wilton, Connecticut.

The Rev. Charles F. Canedy, D.D., is temporarily in charge of All Soul's Church, New York City.

The Rev. Henry Lowndes Drew is temporarily engaged on the staff of St. Agnes' Chapel, Trinity Parish.

The many friends of the Rev. George R. Van de Water, D.D., rector of the Church of the Beloved Disciple, are rejoiced to know that he is out of the hospital and able to take charge of his parish.

THOMAS J. WILLIAMS.

BISHOP ROWE CONVALESCING

SEATTLE, WASH.—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, is just out of the hospital, where he went for an operation on his return from his last visit to the Arctic this past summer. The Bishop still feels the effects of his illness, but is convalescing.

"I do not know of any book of recent date which leaves the reader more thoroughly confident that Christ is all-in-all."—Bishop Francis J. McConnell.

Jesus Christ and the Human Quest

Suggestions Toward a Philosophy of the Person and Work of Christ

By EDWIN LEWIS, Th.D.

Professor in Drew Theological Seminary

The clear trenchant style makes the book as quotable as its living thought makes it preachable. We know hardly any volume more helpful to the preacher who wishes to explain to intelligent people the meaning, the claims, and the demands of the Christian religion in the light of modern thought.

—The Expository Times—

PRICE, NET, \$3.00, POSTPAID

The Abingdon Press

New York Cincinnati Chicago Boston
Pittsburgh Detroit Kansas City
San Francisco Portland, Ore.



WORTH WHILE BOOKS

This is another POLLYANNA Year! Trade Mark.

Pollyanna of the Orange Blossoms

Trademark

The Third Glad Book—Sixth Printing.

Trade Mark

By HARRIET LUMMIS SMITH.

Continuing the story of *Pollyanna* and

Pollyanna Grows Up. You'll welcome Polly-

Mark

Trade Mark

anna anew as Jimmy's bride. According to

Trade Mark

the *New York Times*, "a better and more appealing book than its predecessors." Il-

lustrated \$2.00.

The Man from Smiling Pass

By ELIOT HARLOW ROBINSON, Author of

Smiles and *Smiling Pass*.

Tingles with appealing romance and the

vivid colorful life of the Cumberland. "It

has mystery, romance, adventure, excite-

ment in it—its love passages perfectly de-

lightful."—*Montreal Herald*. Price \$2.00.

THE PURPLE MIST

By G. E. LOCKE, Author of *The Red Cav-*

alier and *The Scarlet Macaw*.

A detective story more intriguing than a

Cross-Word puzzle. "The best mystery story

of the year."—Orton Tewson, *Philadelphia*

Ledger. Price \$1.90.

L. C. PAGE & COMPANY

Publishers

Boston

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 2, for the dying; 3, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, West Camp, N. Y.

WILLIAM GREEN

Formerly R. W. Crothers Est. 1892

CHURCH BOOKSELLER

515 Lexington Avenue

NEW YORK CITY

Father Bull Discusses Labor Before Philadelphia Hearers

Valley Forge Anniversary—The Meaning of Christmas—Zion Church Consecrated

The Living Church News Bureau
Philadelphia, Dec. 27, 1924

THE REV. PAUL B. BULL, OF THE Community of the Resurrection, Mirfield, England, was the preacher on Sunday morning in St. Clement's Church, Philadelphia, his theme being Preparation for Christmas.

He was also the speaker at a clerical luncheon in the Church House on Monday, when he discussed The Church and the Labor Movement in England. Fr. Bull stated that the supreme effort of the Church should be to make the Gospel meet the needs of the age, not, though, by popularizing the Gospel, which is a degradation of the Gospel.

Three steps towards meeting the needs were noted: a proper relation of the Church and the Labor party; the emphasis of the Passion as an essential reality; and eternal life as a present condition.

The speaker made clear that his remarks referred particularly to conditions in England for his acquaintance with American life was too limited for him to know whether the same conditions prevailed in this country. America's great opportunity lies in the chance to weld together all the races which come to this country, to bring about a real reunion of the Churches, and a humanizing and consecrating of labor and commerce, by enthroning Christ as King.

A vague religiousness underlies the Labor movement in England, which was shown some years ago at a Labor Congress held in Brussels where the representatives from England carried a banner on which was inscribed "Christ is our Brother; God is our Father." Universal suicide or universal war must follow unless Christ is accepted as King, he said.

The Passion is a present reality, and not merely a historical event. Our Lord feels the sins of today as much as He felt the sins of yesterday, for He is the same yesterday, today, and forever. He therefore feels when we sin, and when we suffer. The Gospel of the indwelling loving Presence of the Saviour is what the people want today.

Eternal life is a present reality, not a future reward. When we surrender our soul, heart, mind, and will to do the will of God, there God is, and there is that union which is eternal life.

To win for the souls of men an experience of the loving present Saviour, is the thrilling, winning message of the Gospel today.

VALLEY FORGE ANNIVERSARY

To commemorate the 147th anniversary of the commencement of the winter encampment of the American Army in 1777, at Valley Forge, the Pennsylvania Society of the Sons of the Revolution held its thirty-sixth annual service in old St. Peter's Church, on Sunday afternoon. The address was delivered by the Rev. Thomas E. Green, chaplain of the national society.

At the beginning of the service, there was a bugle call, followed by the procession headed by the choir, followed by the color guard of the society, consisting of thirty men under the command of Colonel

Clarence P. Franklin. Guests, officers, and representatives of allied patriotic societies sat in the front pews, and the color-guard presented the colors at the altar. Pew number 41, used by General Washington while in Philadelphia, remained unoccupied. This pew is decorated with the Washington coat-of-arms.

The Rev. E. M. Jefferys, D.D., is the rector of St. Peter's Church.

THE MEANING OF CHRISTMAS

The several hundred members of the Sunday school of the Church of the Saviour were asked the question, "What does Christmas mean?" They were asked to write their thoughts of the meaning of the season for *The Parish Messenger*. The first prize was awarded to Virginia Loving, aged fifteen years, for her essay, Christmas Thought, which follows:

"The spirit of Christmas is peace on earth, good will to men. When Christ was born in the manger the world knew very little of brotherly love and the desire to do good to others.

"Christ's life has brought more true happiness into the world in the realization that it is a true pleasure to give happiness to others. This is the golden rule, 'Do unto others as you would have them do unto you.' That is why Christmas is the joyful season of the year.

"It is a fact that the giver of gifts doubtless derives as much pleasure as the one who receives the present.

"Christmas always suggests the picture of the little, ragged, poor girl looking into the brilliantly lighted store window on Christmas Eve. Such as these offer our greatest opportunity to give happiness and therefore to derive happiness.

"When we awake on Christmas morning and bounce out of a nice warm cozy bed and look out on the beautiful world all covered with fresh, pure, downy, white

GORHAM

47th Street and 5th Avenue, New York

Mid-Western Representative,
Spaulding & Co., Chicago, Ill.

Designers and Manufacturers of

CHURCH FURNISHINGS

in Gold, Silver, Brass
Marble Mosaic, Wood
and Stained Glass

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

January, 1925

Vol. XVI. No. 5

Subs. \$3.00

Single Copies, 25 cts.

EDITORIAL COMMENT:

Communion in One Kind—Women and the Priesthood—Where are They Now?—Misleading the Young—The Women with a Past—Rome and Reunion—Youth and Crime.

THE INCARNATION AND THE WORLD TODAY

Bernard Iddings Bell

WOMEN AND MINISTRY

Granville Mercer Williams

THE PLACE OF MUSIC IN CHRIS- TIAN WORSHIP

Robert Scott Chalmers

EVOLUTION AND ORTHODOXY

Frederick Sherman Arnold

THE PRIESTS' CONVENTION—ITS PURPOSE AND EFFECT

Theodore J. Dewees

THE FUTURE OF RELIGIOUS SOCIAL WORK

Charlotte Isabel Clafin

BOOK REVIEWS

BOOKS RECEIVED

EDWIN S. GORHAM, Publisher

11 West 45th Street

New York City

Have You Read

THE SPIRIT OF MISSIONS

?

If not, why not subscribe
now and insure getting
your copy regularly

\$1.00 a year Profusely Illustrated

The Spirit of Missions

281 Fourth Avenue New York

The Holy Cross Magazine

\$2.00 Per Year

Foreign \$2.25

WE are offering to give as a premium with every NEW
SUBSCRIPTION received before MARCH 1st, 1925,
a copy of

THE WORK OF PRAYER

By FATHER HUNTINGTON, O.H.C.

HOLY CROSS PRESS

West Park, N. Y.

snow, it is a sincere Christian pleasure to think that we have been able to add something to the happiness of others and therefore to worship in the true spirit and teachings of Jesus Christ."

ZION CHURCH CONSECRATED

Bishop Garland officiated at the consecration of Zion Church, the Rev. C. H. Long rector, Broad Street and Wyoming Avenue, on Christmas morning at 10:30.

A CHRISTMAS CARD

Bishop Garland has sent the following poem to his friends as a Christmas card, following his custom of many years' standing:

CHRISTMAS LIGHT

Of hearts are filled with sadness
For friends no longer near;
Today they're filled with gladness:
Thank God for Christmas cheer!

Once more the Christmas solstice
Doth chase the gloom away;
The Light of Life yet shineth
Upon Christ's natal day.

Friends near and far, we greet you,
God bless you every one;
May His mercies crown each year
Until your work is done.

THOMAS J. GARLAND.

THE CHILD LABOR AMENDMENT

A public meeting was held on the evening of December 18th, in the Holy Trinity Parish House under the auspices of the Department of Social Service and Institutions of this Diocese, at which there was an open discussion of the proposed Federal amendment on Child Labor.

The Department has already placed itself on record as supporting the proposed amendment. In announcing the call for the meeting, the Rev. Wood Stewart, rector of St. Martin-in-the-Field, Chestnut Hill, and chairman of the Department said:

"Our Department of Christian Social Service has been asked so frequently for an explanation of its recommendation of the proposed Federal amendment, at present under discussion in the State legislatures, that it was decided to hold a public meeting at which there might be an open discussion of the whole question."

Speakers at the meeting included Dr. Seymour DeWitt Ludlum, Worth M. Tippy, Ira J. Williams, and Bishop Garland. Benjamin H. Ludlow, a member of the Philadelphia Bar, presided.

FREDERICK E. SEYMOUR.

ROCHE'S HERBAL EMBROCATION

The external remedy for CROUP or WHOOPING COUGH that several generations of mothers have used successfully (since 1802). Roche's loosens the phlegm—relieves quickly and safely. Equally effective for Bronchitis and colds on the chest. Always keep a bottle handy. All druggists or

E. FOUGERA & CO. Inc.
90-92 Beekman St., New York

ASTHMA

The attack is relieved at once and comfortable rest assured simply by vaporizing Cresolene near the bed at night.

Introduced in 1879 **Vapo-Cresolene** "Used while you sleep"

It is the drugless treatment for bronchial ailments—coughs, colds, spasmodic croup, whooping cough and bronchitis. Send for descriptive booklet 49B. Sold by druggists

VAPO-CRESOLENE CO. 62 Cortlandt St. New York

Midnight Celebrations Popular in the Diocese of Chicago

Memorial Organ at Aurora—Deaconess Set Apart—General News Notes

The Living Church News Bureau
Chicago, Dec. 27, 1924

THERE HASN'T BEEN SUCH A COLD Christmas in Chicago for fifty-two years, we are told, and no doubt the extreme cold affected the attendances at the services on Christmas Eve and Christmas Day. Looking over the service lists of the parishes and missions throughout the Diocese, one is impressed with the fact that the midnight Eucharist on Christmas Eve has become almost the rule here. In most of the large parishes in Chicago and the suburbs this is so, with generally one or two early Eucharists on Christmas Day. It is a most impressive sight to see many of our churches thronged at midnight by young and old (though the crowds this year were not so large), but it is depressing to see the effect on the late service, where this is held, on Christmas Day. The attendances are small and, in many instances, there is no midday service. The spirit that has taken possession of Thanksgiving Day, and has reduced its religious observance to a minimum, is, I think, threatening the religious observance of Christmas Day, and the practice of the Christmas Midnight Mass by all kinds of Churchmen in this Diocese is significant. Life is so intense and complex that the average American family is worn out by the time our great national or religious festivals come. This is very true of Christmas. People have no time or energy for religious services. It is a tired, distracted, and nervous company that comes to the Midnight Mass. It is a very small company that comes to the services next day.

The Bishop, as is his custom, preached at the midday service on Christmas Day at the Church of Epiphany.

The music, of course, was a great attraction, especially in the larger churches, like the Redeemer, St. James'; Grace, Oak Park; The Atonement, St. Mark's,

and St. Luke's, Evanston. At Christ Church, Winnetka, the new organ put in by the Austin Company was used. New windows were blessed at Grace Church, Oak Park. The new organ for Calvary, Batavia, was to be put in for use on Christmas Day.

MEMORIAL ORGAN AT AURORA

A fine organ, built in memory of the late Rev. Charles A. Holbrook, former rector of Trinity Church, Aurora, was dedicated with fitting services on Sunday morning, December 14th. The organ is an excellent instrument, costing \$14,000. The inscription reads, "To the glory of God and in loving memory of the Rev. Charles Albert Holbrook, born August 29, 1843, died October 31, 1922. Rector of Trinity Church 1883-1905. 'Blessed are the pure in heart, for they shall see God.'"

DEACONESS SET APART

On Friday December 19th, the Rt. Rev. S. M. Griswold, D.D., Suffragan Bishop of the Diocese, set apart Miss Emily Olson as a deaconess. The service was at St. Mark's Church, Evanston, and the rector, the Rev. Dr. Rogers, preached the sermon. The Rev. Robert Holmes assisted in the service. Miss Olson is a graduate of the Chicago Training School for Deaconesses, and received her diploma at the first commencement held on December 15th at the chapel of the Church of the Epiphany.

GENERAL NEWS NOTES

We regret sincerely to report that the Rev. J. H. Simons, priest in charge of St. Thomas' (colored) Church, Chicago, is still seriously ill. November 17th was the thirty-third anniversary of Fr. Simons' ordination to the priesthood.

The annual meeting of the South Side Church School Institute was held on Monday, December 15th, at the Church of the Mediator, Morgan Park. Addresses were made by the Rev. E. J. Randall, executive secretary of the Diocese, on The Advent Offering and Diocesan Missions, and by Miss Gardner of St. Margaret's

ART GLASS MEMORIAL WINDOWS

FLANAGAN & BIEDENWEG STUDIO

We make a specialty of individual Memorial Windows and Mausoleum Lights. Send for our book B, Suggestions for Memorial Windows. We can give ample Episcopal references upon request.

183 W. Illinois St., CHICAGO. Established 1883

ST. HILDA GUILD INC.

Church Vestments, Altar Linen
Ecclesiastical Embroidery
Old Embroidery Transferred
605 Lexington Avenue NEW YORK

MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

McShane Bell Foundry Co.

BALTIMORE, MD.
CHURCH, CHIMES and PEAL
BELLS
MEMORIALS A SPECIALTY

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1868
THE C. S. BELL CO. Hillsboro, Ohio

MENEELY & CO. BELLS
FORMERLY WEST TROY N.Y.
1826 THE OLD MENEELY FOUNDRY
Church Bells, Chimes and Peals
Unequaled musical qualities

Church School, who told Bible stories which she illustrated with drawings.

Many of the clergy were very active in making addresses and holding conferences for the Church's Program outside their own parishes. Dr. Hopkins held a three days' conference at St. Bartholomew's, Englewood, with good results. The Rev. H. W. Prince conducted two three days' conferences, one at the Church of Our Saviour, Chicago, and one at Christ Church, Waukegan. Both were well attended and enthusiastically received. The pledges at the Church of Our Saviour for 1925 were doubled as a result.

H. B. GWYN.

BISHOP LINES' ANNIVERSARY

NEWARK, N. J.—The Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, celebrated the fiftieth anniversary of his ordination to the priesthood on St. Thomas' Day, December 21st. On that day, fifty years before, the Rt. Rev. John Williams, D.D., Bishop of Connecticut, admitted him to the priesthood, and he became rector of Christ Church, West Haven. In 1879 he became rector of St. Paul's Church, New Haven, where he remained for twenty-four years until his consecration as Bishop of Newark in 1903.

There was no public observance of this anniversary, as the Bishop wished that the thoughts of the people might be turned on the fiftieth anniversary of the Diocese. In a circular letter issued shortly before the anniversary, the Bishop asked, however, that his clergy, people, and friends might give him a thought on St. Thomas' Day.

THE JAPANESE EXCLUSION ACT

NEW YORK, N. Y.—The following preamble and resolutions were adopted at the last monthly meeting of the Junior Clergy Missionary Association:

"Regarding the Immigration Act of 1924, the Junior Clergy Missionary Association, of New York, whose membership is from the clergy of the Protestant Episcopal Church of the metropolitan area, after conference with representative missionaries from Japan and after careful consideration, adopted unanimously the decision expressed in the following resolutions:

"This association deploras the recent action of the Congress of the United States in embodying in the Immigration Act of 1924 a discriminatory clause which is unnecessarily offensive to a friendly nation. We believe that our immigration laws should be such as to preserve and strengthen the traditional friendship existing between the peoples and the governments of Japan and the United States.

"We believe that the exclusion feature of the Immigration Act of 1924 was not only entirely unnecessary, because effective legislation to the same end was already in force, but also ill-considered, hasty, and highly destructive to our friendly intercourse with Japan and contrary to the declared policy of the Government and of the United States since 1854. We profoundly appreciate the attitude of the President as set forth in his communication which accompanied his approval of the bill, and the attitude of the Secretary of State, announced while the bill was under consideration, and we would make known to Congress that we believe that these features of the Immigration Act of 1924 relating to exclusion misrepresent the friendly and Christian sentiment of the people of the United States.

"We earnestly call upon the Congress of the United States either to amend the act so as to remove this offensive feature

or to secure the negotiation of a special treaty with Japan that will represent the friendly and Christian sentiment of the people of the United States toward Japan and remove the natural feeling of resentment which the act has created in the minds of the people in that country."

WOMEN'S SHARE IN THE GENERAL CONVENTION

NEW ORLEANS, LA.—Under the leadership of Mrs. J. M. McBride, Diocesan President of the Woman's Auxiliary in Louisiana, a committee of seven advisers are laying careful foundations for the women's share of the General Convention. The methods employed at Portland in 1922 have been studied and will be made use of. Four hundred women are already appointed on committees.

Mrs. Geo. F. Wharton has her committee on historical publicity already collecting and placing in convenient form the interesting facts relating to the founding and development of the Church in Louisiana.

Flower lovers and florists throughout southern Louisiana have been taught to consider the needs of the General Convention. Purple blossoms promise to be in abundance next October to give a graceful welcome to the visitors to New Orleans.

Auditoriums, churches, class rooms, committee rooms, and offices are being selected for the women's work by a committee under Mrs. F. H. G. Fry. The Jerusalem Temple will house the large meetings. Afternoon tea will be served in the roomy foyer of the same building.

Volunteer workers from the Young People's Service League and from the Protestant churches of the city are offering themselves freely for service.

The amount of money fixed upon as being sufficient to take care of the woman's part of the program has already been over-subscribed.

Mrs. McBride's address is 1241 Fourth Street, New Orleans. Enquiries should be addressed to her as Diocesan President of the Woman's Auxiliary.

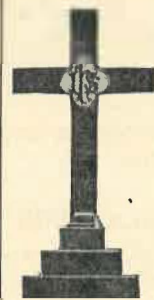
AN EPISCOPAL VISITATION

LEXINGTON, KY.—From November 22d, to December 15th, the Rt. Rev. L. W. Burton, D.D., Bishop of Lexington, and the General Missionary, the Rev. J. J. Clopton, traveled 1,326 miles in a visitation of the ten missions of which the General Missionary has charge in the rapidly growing mining section of eastern Kentucky. With the exception of Jenkins, where there is a church building, the services were all held in churches loaned by the pastors.

The Bishop confirmed one person at Lynch, two at Hazard, three at Jenkins, and two at Ravenna, all presented by the General Missionary. At Lynch the Hungarian Missionary, the Rev. Dr. Geza de Papp, presented four Hungarian children for confirmation. There was held, on this occasion a combined English and Hungarian service, in which the Bishop and Dr. de Papp both preached in their respective tongues, and the two clergymen presented their candidates separately.

At Pikeville the Bishop formally received unto the American Church, a lady who had been confirmed in the Orthodox Church in Russia, presented by the General Missionary.

At Jenkins the Bishop, assisted by the General Missionary and the warden and treasurer of St. Margaret's Church, conse-



Church Furnishings In Gold, Silver, and Brass

CHURCH and
CHANCEL
FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street MILWAUKEE, WIS.

CLERGY CASSOCKS

ANGLICAN or LATIN STYLE.	
CHINA SILK	\$19.75
THIN CORDED SILK	\$27.50
ALL WOOL POPLIN	\$24.70 \$29.65
FINE ALPACA	\$15.30 \$18.80
THIN RUSSELL CORD	\$12.90

Made entirely to Measure.
These are FREE OF DUTY if the property of the Church.

PATTERNS and ILLUSTRATED LIST on application.

J. WIPPELL & Co., Ltd.,
Duncannon St., LONDON, ENGLAND.

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass,
Glass Mosaics, etc.

MÖLLER PIPE ORGAN

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work. Free Samples and Particulars. Our plan provides a paper for your church without cost to you.

The National Religious Press
L.C. Grand Rapids, Mich.



VICTOR Portable STEREOPTICON



It has established the world wide standard of Projection Excellence.

HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.
309 Victor Bldg.,
Davenport, Iowa.

WRITE FOR SPECIAL EASY TERMS

DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

THE MEMORIAL SUBLIME

LITERATURE, INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST STANDARD SETS - \$ 5,000 to \$10,000

J. C. DEAGAN, INC.
172 DEAGAN BUILDING, CHICAGO

crated the church there. A number of members of the Greek Orthodox Church attended both services; and the Baptist pastor brought his congregation to the night service.

The Bishop also made an address to the Kiwanis Club while in Jenkins.

THE NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—It was a real pleasure for the members of the New York Catholic Club to be invited to hold a meeting in the very conservative parish of St. Matthew and St. Timothy, the Rev. Frederick Burgess, Jr., rector, the Rev. Arthur B. Judge, D.D., rector emeritus. The rector of St. Ignatius' Church, Dr. McClure, was the celebrant of the High Mass.

The meditation was given by the Rev. Herbert McK. Denslow, S.T.D., of the General Theological Seminary. There were no papers; but the Rev. T. P. Maslin, of the District of Hankow, who is in this country on furlough, made an intensive address upon conditions in China. Five minute addresses were made by the Rev. Robert E. Campbell, O.H.C., on the work of the Order in Liberia, and by the Rev. M. Norman Wilson, son of the archdeacon of Freetown, Sierra Leone, a colored priest of royal lineage.

The Nominating Committee honored all of the present officers in their report, which recommended reelection.

THE ORDER OF JAMESTOWN

NORFOLK, VA.—The Order of Jamestown, which, it is believed, has a large future, is already showing very decided growth. People far and wide are beginning to express their interest, and, in the short time that the Order has been established, it has acquired an enrollment of some fifty names, including those of persons of prominence both in ecclesiastical and civil life, among them being the Presiding Bishop and the Governor of Virginia. Not long since a request was received from one of the prominent clergy of New York City for fifty circulars giving information about the Order.

The Rt. Rev. J. P. Tyler, D.D., Bishop of North Dakota, wrote:

"I welcome indeed the organization of this Order and look forward to its being of immense service in creating among the people of the Republic an appreciation of our civilization, with its Anglo-Saxon heritage of law and liberty. Never before in the history of the Republic has the need for the planting of the principles of Church and State as set forth by this Order of Jamestown been so important to the people of this country. Accept my hearty congratulations upon the inauguration of your fine movement, and my very best wishes for its success."

A MISSION OF HEALING

NEW ORLEANS, LA.—A Mission of Healing was held in New Orleans, at St. George's Church, beginning December 7th, and conducted by the Rev. A. J. Gaynor Banks, director of the Society of the Nazarene. This Mission followed a similar effort a year ago, and the ministry of healing has become a normal part of the work in St. George's Church.

On the day preceding the Mission a dinner was served to the clergy of the city; the local Guild being the hosts. Most of the clergy of the city were present at the services of the Mission, and took part in them.

A feature of the Mission was the

presence of the new rector, the Rev. W. E. Phillips, who made his first appearance in the parish on this occasion expressly to assist the missionary. Another feature of the Mission was the giving of well authenticated testimonies of healing which took place a year previously and had stood the test of time. A Nazarene Guild has been organized by St. George's Church to carry on the work under the leadership of the new rector, and another Guild has been organized in Grace Church Parish.

On the Sunday following the Mission, Dr. Banks was the special preacher at Christ Church Cathedral, New Orleans.

BEQUESTS TO THE CHURCH

SAN JOSE, CALIF.—Trinity Church, San Jose, Calif., the Rev. Noel Porter, Ph.D., rector, was remembered in the will of the late Mrs. Joey De Prez to the amount of \$10,000. This makes a total of \$45,000 left for Church purposes in the past two years by members of this parish. The other bequests are, \$10,000, left by the late Mr. James Gillon, which helped to make possible the erection of a new parish house. Mr. Gillon also left \$10,000 to St. Luke's Hospital, San Francisco, a Diocesan Institution, and \$10,000 toward the Building Fund of Grace Cathedral, San Francisco. Then, Mrs. Mary J. Boomer last year left property to Trinity Church, which has been sold for nearly \$5,000 and which went toward the purchase of a new organ. She also left a personal legacy to Dr. Porter of \$1,500. The parish has very few people of means but these legacies came as a result of the rector's speaking a word in due season. Others in the parish have promised to follow this good example, and one parishioner has already made his will by which the parish some day will be the recipient of \$15,000.

PURCHASING ORGANS

UTICA, N. Y.—A number of churches in the Diocese of Central New York are simultaneously purchasing organs. The following are reported to diocesan authorities:

Grace Church, Utica, for which a large Skinner organ is being built to be installed shortly after the New Year. This is a four manual instrument with an augmented pedal. The cost is about \$25,000.

Trinity Church, Watertown, is also in-

EDUCATIONAL

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.

Address, **BERNARD IDDIGS BELL, President**

Annandale - on - Hudson, N. Y.

(Railway Station: Barrytown)

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School
Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 22nd

For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degree of S.T.M. and S.T.D.

ADDRESS **THE DEAN**

Chelsea Square

New York City

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and second session opens Wednesday, September 17th, 1924. For catalogue and other information address **THE DEAN**

REV. BERRYMAN GREEN, D.D.

Theological Seminary,

Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins October 1st

For particulars address The Dean

NASHOTAH HOUSE, Nashotah, Wis.

SCHOOLS FOR NURSES

New York

CROUSE - IRVING HOSPITAL

REGISTERED SCHOOL OF NURSING - 200 BEDS

SYRACUSE, N. Y.

Two-year Course, leading to R. N. degree.

High-School Graduates only accepted.

Eight-hour Day, Six-day Week.

One Month Vacation Yearly.

stalling a large new organ. This, with other improvements to the church, is approaching completion. The organ is reported as costing over \$25,000.

St. John's Church, Oneida, has let a contract to the Skinner Organ Company for a three-manual organ, which will be installed soon, at a cost of about \$13,000.

In Trinity Church, Seneca Falls, the installation of the two-manual \$5,000 Moller Organ is nearly completed.

St. Paul's Church, Oxford, has all but about \$300 of the amount necessary for a \$4,250 organ, for which it is expected to let a contract shortly.

Gethsemane Church, Sherrill, will rebuild and install the organ formerly in St. John's Church, Oneida, which that parish has given to the Sherrill parish. The estimated value is \$1,300.

And last, but not least worthy of mention, is the new instrument in Trinity Church, Dryden. This organ is valued at \$1,500, and, with the exception of a few hundred dollars, the cost of installation, was the gift of the maker, the Rev. W. S. Stevens, of Moravia. This organ is completed and was used for the first time at the dedicatory service on December 5th.

AN ALASKA VISITATION

NENANA, ALASKA—Archdeacon Drane expects to leave Nenana about January 1st for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country 150 miles north-east to St. John's-in-the-Wilderness. From there he will follow the Koyukuk River northward to Wiseman and Coldfoot to visit the few white miners in those isolated camps. Another overland journey across the Yukon mountains will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Fort Yukon. Circle, and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Crossing and from there will follow the Tanana River down stream to Nenana reaching home, he hopes, about April 15th. When he reaches Nenana again he will have traveled approximately 1,700 miles on foot.

DEVELOPING MEDICAL EDUCATION

SHANGHAI, CHINA—St. John's University, Shanghai, is taking the lead in developing medical education in Eastern China.

In 1881 St. John's established the first medical school in China. President Pott says:

"The plan for the development of a Union Medical School has moved forward a step by the offer, on our part, to place at the disposal of the school for as long a period as necessary our medical faculty, laboratories, class rooms, hospitals, and dormitories.

"The Northern Baptist Mission and the Southern Methodist Mission hope to make arrangements so that they may become co-operating units in the school. There is good prospect of the Chinese medical profession in Shanghai joining in the enterprise by forming a unit.

"We hope that through this union medical education in this part of China may be advanced and placed on a firm foundation.

"We are adapting the third floor of the old Science Building so that it may serve as lecture rooms and laboratories for the Medical School."

All of the five graduates at the last commencement have become internes at St. Luke's Hospital, Shanghai.

TO VISIT VIRGIN ISLANDS

BRIDGEPORT, CONN.—The Rev. Henry S. Whitehead, rector of Trinity Church, Bridgeport, sailed for Santa Cruz, Virgin Islands, December 31st, to return before the beginning of Lent. He should be addressed, until about February 10th, at Fredericksted, St. Croix, Virgin Islands, but requests that he be relieved from as much correspondence as possible during this rest period.

The parish will be in the care of the Rev. F. B. Roseboro, of the parish staff, during the absence of the rector.

A PRIEST'S ANNIVERSARY

PHILADELPHIA, PA.—The Rev. Richard J. Morris, secretary to Bishop Garland, commemorated the twenty-fifth anniversary of his ordination to the priesthood at a celebration of the Holy Communion in the Church of the Good Shepherd, Rosemont, on St. Thomas' Day. Mr. Morris, who is one of the most widely known clergymen of the Church in the Diocese of Pennsylvania, was ordained to the priesthood by the late Bishop Whitaker on St. Thomas' Day, December 21, 1899. From 1915 until shortly before Bishop Rhinelander's resignation as Diocesan, Mr. Morris was his assistant secretary. Following Bishop Garland's elec-

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls.

School recommended by Eastern Colleges. Beautiful Grounds, Outdoor Sports, and Riding. Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL

CONCORD
New Hampshire

A homelike school for girls. College preparatory and General Courses. Thirty-ninth year opened Sept. 17. Miss Ladd, Principal.

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill - on - Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

Cathedral School of Saint Mary

Box W, Garden City, Long Island, N. Y.

School for girls, 22 miles from New York.

College preparatory and general courses.

Catalogue on request

MISS MIRIAM A. BYTEL, Principal

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

Washington, D. C.

National Cathedral School

A HOME AND DAY SCHOOL FOR GIRLS
The Bishop of Washington, President Board of Trustees.
Jessie C. McDonald, M.S., Principal.
Helen L. Webster, Ph.D., Academic Head.
MOUNT ST. ALBAN Washington, D. C.

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind In a Sound Body"
HOWE INDIANA

A Thorough and Select CHURCH SCHOOL for Boys

Special attention given to College Preparation. The Lower School for Little Boys entirely separate.

Rev. Charles Herbert Young, S.T.D., Rector.
Address P. O. Box L, Howe, Indiana

Maryland

THE DONALDSON SCHOOL

ILCHESTER, MD.

CHURCH SCHOOL FOR BOYS

College Preparatory and General Courses, Religious Instruction along Catholic lines, Individual Guidance, Supervised Athletics, Modern Equipment, Beautiful and Healthful location in the country, ten miles from Baltimore.

Rev. William A. McClenthen, D.D., Rector.
Rev. Herbert S. Hastings, Headmaster

Minnesota

SHATTUCK SCHOOL

Enter After The Christmas Holidays when new completely equipped dormitory space will be ready for 30 additional boys

Enroll now and reap the benefit of Shattuck's superior preparation. An alert mind, a vigorous body, high ideals, and the will to succeed are elements of life equipment Shattuck gives to boys. Thorough instruction in small classes for leading colleges. All popular sports under eight efficient coaches. Swimming pool. West Point System of Military training developing initiative and a keen sense of honor. Write today for full particulars. Summer school. Address the Rector.

A Church School With Sixty Years of Honorable Traditions

SHATTUCK SCHOOL
FARIBAULT, MINN.

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalog apply to

REV. WILLIAM G. PENDLETON, D.D., Rector

tion, Mr. Morris was appointed secretary. Mr. Morris' first work as priest was assistant at old St. Peter's Church, Third and Pine Sts., Philadelphia. He was rector of Epiphany Church, Germantown, for twelve years and for a short time was at Trinity Church, Ambler. During his secretaryship he has served temporarily in many parishes in this and other dioceses.

DEATH OF

HON. CHARLES S. FAIRCHILD

CAZENOVIA, N. Y.—The Hon. Charles S. Fairchild, one of the best known Churchmen and citizens of the Diocese of Central New York, died at his home in Cazenovia, on Monday, November 24th.

Charles Stebbins Fairchild was born in Cazenovia, April 30, 1842. He graduated from Harvard University in 1863, and from the Law School in 1865.

In 1874 he became deputy attorney general, and in the following year was nominated for and elected attorney general of the state on the Democratic ticket. In 1878, after a trip abroad, he practiced law in New York City, later becoming president of the New York Security and Trust Company.

In 1885, he became assistant secretary of treasury of the United States under President Cleveland, and in 1887 became secretary of the department. Later he returned to New York, where he was prominent in financial circles. His later years were spent largely in Cazenovia.

DEATH OF

MRS. JAMES M. STONEY

ANNISTON, ALA.—Mrs. James M. Stoney, wife of the rector of Grace Church, Anniston, died in Anniston, Friday, December 19th.

Mrs. Stoney was one of the best loved women of Anniston, active in all Church work and devoted to civic welfare. St. Michael's clinic was largely the result of her planning and efforts, and the community's estimate of her help was evidenced by the award of the Exchange Club loving cup a few days before her death, this cup being awarded annually to the person considered to have done the most outstanding public service for the year.

Funeral services were conducted by Bishop McDowell, the Rev. C. W. Freedland, and the Rev. E. C. Seaman, in Grace Church, December 20th, the interment following in Nashville, Tenn., Sunday afternoon.

DEATH OF

REV. KARL SCHWARTZ, Ph.D.

SYRACUSE, N. Y.—The Rev. Karl Schwartz, Ph.D., rector of the Church of the Saviour, Syracuse, died after a long illness on December 8th.

Dr. Schwartz was one of the clergymen longest in service in the Diocese of Central New York, all of his ministry of thirty-seven years, except for the period from 1891 to 1899, having been spent there.

He was ordained deacon by Bishop Huntington in 1887 and priest in 1889. From 1889 to 1891, he was rector of Trinity Church, Lowville, going from there to be assistant at Zion and St. Timothy's Church, New York City, where he remained until the Spanish-American War. At that time he became chaplain of the First New York Volunteer Infantry. At the close of the war he became rector of the Church of the Saviour, in Syracuse,

where he served constantly until last winter, when ill health forced him to give up active work. Dr. Schwartz was also a member of the Standing Committee from 1911 to 1918, and was the author of several pamphlets and books, mainly on ecclesiastical and sociological subjects. He was buried from the Church of the Saviour, Syracuse, on Thursday, December 11th.

DEATH OF

REV. UPTON B. BOWDEN

WARRENTON, VA.—The Rev. Upton Beall Bowden, a retired priest of the Diocese of West Texas, died at the home of his son, the Rev. Paul D. Bowden, in Warrenton, December 12th, after a long illness.

The Rev. Mr. Bowden was ordained to the diaconate in 1881, and to the priesthood in 1882, by the Rt. Rev. William Mercer Green, D.D., first Bishop of Mississippi. His ministry was exercised in Mississippi, Louisiana, and Texas. He was for a time secretary of the Diocese of West Texas, and a member of the Standing Committee.

The funeral service was held in St. James' Church, Warrenton.

NEWS IN BRIEF

CENTRAL NEW YORK—When Bishop Coley recently visited St. Paul's Church, Owego, he confirmed a class of sixteen, all men and boys, with an average age of thirty-six.—Five months after the corner-stone was laid, the new Anna House Easton Memorial parish house, given to Trinity Church, Lowville, by Frederick S. Easton, Sr., was dedicated by Bishop Coley on December 9th. The furnishings for the building were given by members and organizations of the parish, \$2,965 in all having been contributed. One organization has purchased a piano.—Bishop Coley laid the corner-stone of the new parish house of Trinity Church, Utica, N. Y., on the afternoon of December 18th. The building is to be of frame construction with a stone facing to match the church. It will be of two stories. It will cost about \$30,000 and the contract calls for its completion on May 1st.—As part of the preparation for the annual canvass for the Church's Mission a pageant, entitled *Mr. Nearsighted and the Voices of Memory*, was presented in St. John's Church, Ithaca, N. Y., on November 16th. It was written by the rector, the Rev. Henry P. Horton.—The Young People's Fellowship of the Diocese has just issued the first number of a quarterly publication to be known as the *Fellowship Life*, devoted to the interests of the organization. This first number is dedicated to Bishop Fiske, and has an endorsement from Bishop Coley and a message from the Archdeacon. The editor is the Rev. William V. D. Voorhees, of Chadwicks, chairman of the commission on the Young People's Fellowship in the Diocese.—A bell has been hung in the belfry of the new chapel of the Sisters of St. Margaret, Utica, in memory of the late Natalie Gilbert, an associate of the order. It was christened on the Friday in the octave of All Saints, with ancient ceremonies used in the dedication of church bells. The first taps were given by Mary Kent Gilbert, a little niece of Miss Gilbert's. The bell weighs 150 lbs., and is made of Lake Superior copper with gold melted from some personal possessions. The chapel itself is nearly completed.—Gethsemane Church, Sherrill, the home of the Oneida Community, almost the youngest venture of the Church in the Diocese, will, on January 1st, after a history of a little over three and one half years, become a self-supporting parish, which, in the Diocese of Central New York, means the ability to pay a salary of \$1,500 and furnish a rectory. The parish owns a fine church building and has recently purchased a rectory. The Rev. Seward G. Sherwood is rector.—This is the second parish within a month to become self-supporting, the other being St. John's Church, Whitesboro, which, in less than a year has more than tripled its income, besides meeting its quota for the Nation-wide Campaign.—Trinity Church, Canastota, has suffered a great loss by the recent death of Dr. William Taylor in his eighty-sixth year. It was through the efforts of Dr. Taylor that the parish was organized, and he had always been a faithful and interested member. He gave the land on which

CLERICAL COLLARS



ANGLICAN (single band)

Linen (height 1 3/4-2-2 1/2) \$2.25 per doz.
Linen (height 2 3/8-2 3/4) \$3.00 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

ROMAN (double style)

Linen (height 1 3/4-2-2 3/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)

Linen, 40 cts. pair. Cleanable, 60 cts. pair.

CENTRAL SUPPLY CO
GARY & FRONT STS. WHEATON, ILL.

HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late KING EDWARD VII

**Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.**

Designs and Estimates on application to

Heaton, Butler & Bayne (N.Y.), Ltd.
437 Fifth Avenue, Knabe Building, New York

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23d St.

NEW YORK

MEMORIAL TABLETS

in Alabaster, Culin Bronze, Brass and Oak

Write for free list of designs to

GAWTHORP & SONS, LTD.

By Appointment to H. M. King George V.
4, Trafalgar Square, London, England.

SOLD BY A SHUT-IN

LADIES FANCY SILK HOSE

The Best Money Can Buy. All Colors. Satisfaction, or I will return your money. Per pair, \$1.10; Two pair, \$2.00. E. P. Broxton, Fryer Place, Blythe, Georgia.

THE OLD CORNER BOOK STORE

50 Bromfield Street

Boston, Massachusetts

Established 1828

Episcopal Church Publications, Bibles, Prayer Books, Hymnals

the church stands, as well as money for its erection, and he was secretary of the board of trustees for over twenty-five years. His seat was never vacant at services except when the absence was caused by the illness of himself or his patients. He was buried on November 22d.

CHICAGO—On the last Sunday in Advent a beautiful white burse and veil were blessed in St. Paul's Church, Savanna, Ill., given in memory of a former parishioner, and were made by the Poor Clare Sisters at Merrill, Wis. They were used for the first time at the Christmas Midnight Mass.

COLORADO—This year for the first time, in every Denver parish, the principal Christmas service was at midnight, with the exception of St. Peter's Church, which is without a rector till after New Year's Day. Bishop Ingley, officiated there on Christmas Day. Nativity tableaux were given at St. John's Cathedral, and at the Churches of St. Andrew, St. George, St. Thomas, and the Ascension.—The General Electric Company has just opened a large radio broadcasting station in Denver, KOA, and has selected St. John's Cathedral for the first Church service to be broadcasted. Responses were received from forty-five states after the opening program.—A branch of the Brotherhood of St. Andrew has been organized in St. Barnabas' Church, Denver.—The Christmas music at the Church of the Ascension, Denver, was a setting composed for and dedicated to the choir by the Rev. Erwin J. Skinner, one of the non-parochial clergymen of the Diocese.

GEORGIA—The Rev. Robert J. Stilwell, of the faculty of the DuBose Memorial Church Training School, Monteagle, Tenn., is spending his winter vacation in the Diocese of Georgia, and has been assigned to St. Matthew's and St. Andrew's missions, in Fitzgerald and Douglas. These two missions have been without regular services and the care of a pastor for nearly a year. At St. Andrew's, Douglas, a campaign for new members has just been held for the Church school, which is being carefully supervised by Mr. Hately J. Quincy. The senior warden, the Hon. F. Willis Dart, has recently organized a Men's Bible Class.—In the small Mission of St. James' Quitman, which has a membership of eighteen communicants, has obtained, through the Woman's Auxillary and the Guild, new stained glass windows and a

carpet, and the fund for a pipe organ is increasing. During the long summer vacation, when there were no Church services, the members of the congregation attended the Church school conducted by the senior warden.—A handsome glass door multiform bulletin board has been presented to St. Athanasius' Church (colored), Brunswick, the Rev. J. Clyde Perry, rector, by the Young People's Fellowship. A Preaching Mission was held in this parish from December 14th to the 19th, conducted by the Rev. T. T. Pollard, priest in charge of St. Mary's Church, Columbia, S. C.—The Rev. H. A. U. Powell, a former Congregational minister was confirmed, with his wife, in St. Mary's Church (colored) Augusta, in November by the Bishop of the Diocese. The Rev. Mr. Powell is a man of exceptional ability and has had over twenty years' experience as a clergyman. He is a postulant for Holy Orders.

IOWA—Christ Church, Waterloo, is having the Church school meet in the church for the regular eleven o'clock service. A Religious Education Conference is planned for January 17th, the day before the Diocesan Convention. In conjunction with it will be the Diocesan Young People's Convention. The leader is to be the Rev. Phillips E. Osgood. These meetings will be held in St. Mark's Church, Des Moines.—The first of the proposed group of buildings for the work of the Church at Ames, where the State College is located, is finished. It is a seven room rectory of English style.

LEXINGTON—The students of Margaret Hall, the Diocesan School for Girls, at Versailles, Ky., presented on the night of December 18th, Florence Converse's Christmas masque, *The Holy Night*. The masque, with musical accompaniment, is the story of the birth of Christ.—Calvary Church, Ashland, Ky., is the first parish or mission of the Diocese to make its report of the 1925 N. W. C. canvass and reports its quota pledged in full. In this parish through the Every Member Canvass three children were baptized, a transfer of one family was effected, three new members for the next confirmation class were secured, and five new members signed up for the Men's Bible Class.—A rectory, for St. Mary's Church, Middlesboro, Ky., situated on the main residential street, has recently been purchased for \$7,000.—A Christmas carol service was held in the Church of the Ascension, Frankfort, Ky., on

Sunday, December 21st, at five o'clock. The church, lighted by candles only, furnished a most effective setting for this service.

LONG ISLAND—The December meeting of the Brooklyn Clerical League was addressed by the warden of the Raymond Street Jail on the subject of Penology.—Bishop Burgess has appointed Frank Denton, of Grace Church, Jamaica, Elmer G. Sammis, superintendent of the Church school of the Church of the Good Shepherd, Brooklyn, and Charles E. Kneeland, superintendent of the Church school of St. George's Church, Flushing, to the diocesan Board of Religious Education.—The completed basement of the new parish house of the Church of the Resurrection, Richmond Hill, was blessed by the rector, the Rev. Arthur R. Cummings, a few days ago. The upper portion will be constructed at once.—The Home for the Aged and Blind of the Church Charity Foundation has received from Miss Fellows a new grand piano, a chiming clock for the sitting room, and a radio set.

LONG ISLAND—The congregation of the Church of the Ascension, Rockville Center, the Rev. F. H. Handsfield, rector, celebrated the payment of the mortgage on the parish hall, December 15th, by a "mortgage burning."

LOUISIANA—A Normal School for Church School Teachers is being conducted at Lake Charles, Alexandria, Baton Rouge, and Monroe. The teaching staff consists of the Rev. Dr. G. L. Tucker and Miss Mabel Lee Cooper. Each of the above points is visited for one day once a month for five months. Credit giving courses are being taught.

NEWARK—A grand conclave of the Knights of Sir Galahad was held recently at St. John's Church, West Hoboken. Two hundred men and boys were present, representing some eight or ten courts of the Order and joining in the ceremony of Crowning the King according to the impressive ritual of the Knights.—Miss M. Eloise Burgess was recently honored upon the completion of her service of thirty years as organist of St. Alban's Church, Newark. In this time she had missed but one service.—Trinity Church, Grantwood, the Rev. Floyd S. Leach, Ph.D., rector, was consecrated November 30th, by the Rt. Rev. Edwin S. Lines, D.D., Bishop of the Diocese.

Dependable Investments

An Easy Partial Payment Plan

¶ The reputation of our First Mortgage bonds for safety and satisfactory yield is fully upheld by a number of attractive issues of industrial and real estate bonds which we are now offering at prices to net the investor from 6 per cent to 7 per cent.

¶ For those individuals who like to invest their savings promptly in order to obtain a maximum return from them, we have a Partial Payment Plan by which they can get on each payment the full rate of interest of the bond which they decide to purchase.

Ask for our Leaflet

"Facts about Peabody, Houghteling & Co."

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago

38 Wall Street, New York

We recommend Wisconsin Electric Power Co. 6½% cumulative preferred shares at \$100 each to men and women who, wanting maximum safety, have hitherto invested only in high grade bonds. These shares combine the safety and certain income of a good bond with the higher yield of a first class preferred stock. Their dividends are assured by a State-approved 36-year lease of the company's great Lakeside power plant to The Milwaukee Electric Railway & Light Co. This rental is an operating charge on The Electric Company's earnings ahead of its own interest and dividend payments. There is no safer share investment in the utility business; none equally safe that pays a higher income.

SECURITIES DEPT.: Public Service Bldg. Sycamore St., between 2d and 3d Streets, Milwaukee, Wis.