



The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 31, 1925

No. 14

THAT WAR MAY BE
ABOLISHED

EDITORIAL

THE PARISH HOUSE

BY SARAH S. PRATT

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THE LIVING CHURCH

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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.
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WHENEVER the Church's personnel of men inject the Church on earth with the same faith they put into business enterprise, then the world will wonderfully realize that these same men are much more than commercial enthusiasts.—*Rev. William Porkess, D.D.*

THOUGH I have but a little in hand, I have much in hope. My present trouble will serve to sweeten my future joys.—*John Flavel.*

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EDITORIALS & COMMENTS

That War May be Abolished

WE have recently published the appeal made by the National Council as its Christmas message to the Church, urging upon bishops and clergy to impress upon their people the obligation of "earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, 'That war may be abolished and that the Golden Rule may become the universal law of nations and peoples.'"

"And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people," continues the appeal, "we further ask the whole Church, during the season of Epiphany, or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world. We recommend the organization of study groups in the parishes throughout the Church, and we designate the Department of Christian Social Service to take charge of this project in the name of the National Council, and ask the co-operation of all the Departments of the Council and the Woman's Auxiliary in the promotion of this great effort."

An appeal of this nature ought not to be treated by the Church as simply routine. It is a call by the spiritual leaders of the Church to fulfil a major obligation. To bring "peace on earth," is a part of the evangel that the Christian Church has never wholly made her own. The Church has not so impressed that part of her function upon her people in active practice as to have fulfilled the angel's song. There is a peace that passeth all understanding that the gospel has brought to devout souls and that is infinitely precious; but that peace must and shall prevail among at least the Christian nations, has not become the absorbing determination of Christian people even yet, notwithstanding the horrors that have been enacted before their eyes.

In fulfillment of the obligation laid upon it by the National Council, the Department of Christian Social Service has taken steps to provide material for the use of such study classes as are referred to in the resolution. There has just been published a pamphlet that strikes us as admirably adapted to the purpose. It is written by Laura F. Boyer, of the national office of the Woman's Auxiliary, is entitled *The Search for Peace*, and is described as "An Outline for the Study of Methods Toward Peace to be used by leaders of forums and discussion groups."

It is a satisfaction to us to learn that the national

executive power of the Church *means business* in regard to world peace. To work to that end is preëminently the business of the Christian Church. When, more than six years after the Armistice, our government has done not the slightest thing to create a substitute for wars and has given no sympathy whatever to the other nations of the world that are honestly striving to create such a substitute, the question arises as to whether the American people *care*.

The Great War did not enter with sufficient permanence into most American homes to make it certain that, on the whole, our people understand what war means. The thousands of mutilated or blind or insane men that were returned to us are too few, in proportion to our numbers, to have brought the horror home to them as individuals. Comparatively few of our homes were touched by death, in spite of the thousands of our young men who paid the supreme price. Our people had no such vivid conception of war as have the people of France and Belgium and England. No bombs were dropped from air upon our peaceful cities; no infants or children on our soil were torn into fragments, no homes destroyed or fruit trees ruined. The American imagination is powerless to visualize the horror of it all.

And so, instead of rising in indignation as one man, and electing to office only men pledged to find a way to prevent another great war, and putting that determination *first* at every national election until they succeed, they play with the subject and vote for "business as usual" first. So they obtain what they vote for. And their children or their children's children must undergo the awful penalty of the "Next War," that means so little to the American people today.

But the Church simply cannot acquiesce in this policy. It is powerless to compel legislation. Practically the whole of organized Christianity has pleaded with the government to show some interest in the matter, and obtained no results whatever. Clearly, we have nothing to expect from the politicians of today. They give us no indication that they care.

So the Church must go to her own children and give them the ideal of a warless world. Curiously enough, it is the younger generation to whom this ideal seems to appeal more largely. A recent resolution by a

group of young people of a New England parish, which will be found on another page of this issue, suggests an attitude of mind that is certainly interesting as well as encouraging. They say:

"Now we young people, members of St. Paul's Parish, state our opinion that the great issue before all statesmen of the day is 'War or Peace.' We are for peace. . . . We believe that war can be prevented. . . . Give us leadership to fight the good fight. Give us opportunity to prepare for peace by love. We therefore ask you as our representatives in our country's deliberations to favor all such measures as express love, not suspicion, international understanding, not self-centeredness, peace, not armed force. These are our needs. This, we believe, is the voice of youth."

MISS BOYER'S book, *The Search for Peace*, fills the demand of this "voice of youth." It is a simple outline for forums and discussion groups, covering the field of the peace programs before the world today. It is fitted to answer the call of these young people for leadership in world peace.

It is fitted as well for a wider field. It is intended for adults, for groups of men and women who recognize their responsibility as Christians to know about world peace. And it is interesting. It takes up for consideration the liveliest problems before us today: the League of Nations, the position of the pacifists, the causes of friction between nations as illustrated by the present controversy between Japan and the United States. It discusses the causes of war, what must be the underlying principles of any successful plan for peace, what will end war, the duty of Christians for the cessation of war. Finally it asks, what can we do to end war? How many of us understand about the suggested plans for peace, the Borah plan, the Protocol, the World Court?

Miss Boyer quotes Bryce: "The first thing and the indispensable thing to enable the people to control those large issues of foreign affairs which they are entitled to determine, is that they should obtain more knowledge, give a more continuously active attention to the affairs of the outer world." One would like to put this obligation upon all our Christian people.

And again, how many of our people really believe in peace, and talk about peace, and work for peace? How many earnest Churchmen are really dissatisfied with the apathy of our government? What can the teacher do, or the youth, or the business man, or the scientist, or the minister? Such are the questions that this book brings up. But it does not leave the questions up in the air. It presents much material for people to read and study.

Of course the book bristles with debatable questions. It is easy to see how somebody, enamored with the idea of "politics first," is going to say that Miss Boyer is bringing political issues into the Church. There is, undoubtedly, a political side to the question of peace.

All honor to President Coolidge for his brave words uttered last week, to the members of the women's national conference on the cause and cure of war.

"If the lesson of this last and greatest war shall be lost, then indeed will this experience have been almost in vain," said Mr. Coolidge. "It is for the generation which saw and survived to devise measures of prevention. If we fail in this, we shall deserve the disaster which will surely be visited upon us because of our failure. Every organized movement to keep alive the realization of war's destructiveness serves a helpful purpose. I am convinced that, if our civilization is worthy of its name, then physical force is not the only authority which may enforce an anti-war policy. I feel strongly that public opinion, based on proper information, working through agencies that the common man may see and understand, may be made the ultimate authority among the nations."

Well, public opinion as an "ultimate authority

among the nations" seems to us a pretty precarious dependence. Unless public opinion can be harnessed in years of peace to something that will be effectual when the menace of war looms ahead, it seems to us about as near zero as a dependence, as anything can be. But the President also indorsed the proposed world court, and that is much more of a dependence. Is it enough? One wonders. But if neither the President nor the people have any influence with the party in power in the senate, or, especially, with the little group of men who constitute its committee on foreign relations, of what value are fair words? Some time, somehow, we must put men into our government who are able to give us deeds, rather than words; men who give us reason to believe that they care enough about abolishing war to take a step to do it.

A politician, a congressman, a senator, a president, may be perfectly justified in saying, "I don't believe in the League of Nations." "All right," responds the Church, "then devise something better, and get it into operation, and show that you have conscience enough to care and statesmanship enough to be able to improve upon the methods that the rest of civilization are trying out. Forty-nine out of fifty nations have sunk their differences and agreed upon a trial plan. Let America try it with them, or provide something better. But we, the representatives of the conscience of the nation, loath your inaction and despise your helplessness."

But where is the politician, the congressman, the senator, the president, that is doing that? So the question goes back to the American people: Do *they* care?

Miss Boyer's book is calculated to make them care. It is full of unpleasant questions for them to think about. It does not suggest answers to many of those questions. The people must make up their own minds. Whether their children shall be wiped out in the "Next War" is largely for them, in this generation, to say. When the war psychology has been aroused, it is too late. But, of course, if making money is more important than this, it is natural that world peace should not be the principal issue in an election.

Nothing gives us more satisfaction than to find that the National Council has seriously laid upon the Department of Social Service the obligation to create among our people an intelligent sentiment in the interest of world peace. That intelligent interest must drive out the sickly sentimentalism that wants peace but is not willing to adopt any method to secure peace. The answer of the Department of Christian Social Service, quoted by Miss Boyer, is admirable:

"Today International Peace is within the grasp of the people of the world. Yesterday it was perhaps an idealistic dream. Today it is a practical need, in response to which there have come codes, written out, definite, and practical. The past and the passing generations have been blamed for failure to avert the bloody sacrifices of the Great War. We are anxious that our children shall not make the same bloody sacrifices, and we are anxious that the next generation shall not execrate us for our failure as it writhes in suffering under the lash of a next Great War.

"That we are menaced with this probability nobody can deny. That many millions of people know it and are determined to use their intelligent efforts to escape it is also a flat fact. The primary duty of the Christian Church in the crisis is equally undeniable.

"The thought and activity of the men of good-will can avert the next Great War. Peace on earth is the task of the people on earth. It is not only an angel's song; it carries today the proposal of practical action as well as moral obligation."

Congratulations to our leaders, who have defied politics and politicians and set out really to lead in this gravest of all grave matters.

NO episcopal election in some time has seemed to us more altogether to be commended than that of the Rev. Campbell Gray to be Bishop Coadjutor of Northern Indiana. A son of the late Bishop Gray of Southern Florida, his work for ten years past has been in the Middle West, where he has easily learned to be "one of us" and has made hosts of friends. We earnestly hope that he may find it possible to accept his election.

The Election in Northern Indiana

AN EDITORIAL in the Nashville *Christian Advocate*, the general organ of the Methodist Episcopal Church, South, after recounting some of the efforts to raise the funds for the completion of the Cathedral of St. John the Divine in New York City, says:

"Such a Cathedral should be lifted in our great America and in its metropolis where wealth piles skyward the monuments of art and trade. The soul of religion is not dead in New York. The life of the spirit is one of its most real possessions, and the unity of this life will be properly expressed in the wide participation of all citizens in the finishing of this Cathedral."

IT has developed that there is an error in the crossword puzzle that THE LIVING CHURCH presented two weeks ago, the answer to which was to have appeared in the issue for this week. The Editor is in correspondence with the author of the puzzle, and hopes to present the solution next week.

ANSWERS TO CORRESPONDENTS

PERSISTENT READER.—(1) It is not within the lawful power of a bishop to admit, or to allow a priest to admit, a non-confirmed person to Holy Communion except the person be "ready and desirous" to be confirmed. (2) Early communions are generally so informal that it is not deemed necessary to stand when the priest retires from the service, the people being still kneeling at their private devotions.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Willie Crover	\$ 5.00
Mrs. H. A. Merrill, Plymouth, N. H.	25.00
St. George's Mission Church School, Roseburg, Oregon	5.00
Christmas offering from Church School of the Church of the Reconciliation, Webster, Mass. (for children)	16.92
Bible Class, Grace Church, Waterford, N. Y.	5.00
St. John's Church School, East Hartford, Conn. (for children)	5.00
	<hr/>
	\$61.92

JERUSALEM AND THE EAST MISSION

St. Mark's Church, Beaver Dam, Wis.	\$ 2.00
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JAPAN RECONSTRUCTION FUND

Christ Church, Gilbertsville, N. Y.	\$16.31
Christ Church Sunday School, Gilbertsville, N. Y.	1.31
	<hr/>
	\$17.62

THE PURIFICATION

Our Lady stands, all pure and white,
 A pair of turtle doves in hand,
 And from her eyes there comes a light
 Fairer than the fairest land.
 While Simeon chants his triumph song
 And incense floats through candles bright,
 They that in the shrine belong
 Adore our Lady, pure and white.

E. SINCLAIR HERTELL.

It is MY Church, not the rector's, not the vestry's, but mine. It is MY Church, not because of work I do for it or gifts I make to it, but by virtue of my baptism. I am born into it. I am a member of the family. It is MY Church and as a member of the family I have certain rights and privileges such as the right to worship, the right to the sacraments, the right to the services of the clergy.—*Rt. Rev. G. A. Oldham, D.D.*

THE DECISION IN JOHN KEDROVSKY VS. METROPOLITAN PLATON BY JUSTICE FORD

REPORTED BY THE REV. R. F. LAU, D.D., OF THE FOREIGN-BORN AMERICANS DIVISION OF THE NATIONAL COUNCIL.

ON THE seventh of November, 1924, the Rev. John Kedrovsky, a Russian priest, gained entrance to the episcopal residence adjoining the Cathedral of St. Nicholas, New York City, and proclaimed himself the successor to Metropolitan Platon as Archbishop of the Diocese of North America and the Aleutian Islands. His claim was based on his appointment by the Sobor (Council) of the Orthodox Church which met in Russia in 1923.

Father Kedrovsky was forced from the premises, and his claim denied. He immediately began action against Metropolitan Platon and the Dean of the Cathedral, Father Leonid Turkevich.

Supreme Court Justice Ford's decision (Special Term, Part VII, New York County, December, 1924) dismisses the complaint on the merits and renders a judgment for the defendants on the counter claim, with costs. His decision is of importance and interest for many reasons, especially as he found no precedent to guide him. "It is settled that the Courts must keep as far away as possible from theological questions and purely ecclesiastical disputes, but when the adjudication of property rights requires such examination, they will not hesitate to push their inquiries just as far into doctrinal fields as the necessities of the case require." Accordingly the Catechism of the Orthodox Catholic Eastern Church, published in 1901, was used by the Judge in arriving at his conclusion.

The decision hinged on the question whether the Sobor of 1923, to which Father Kedrovsky ascribed his appointment, represented officially the Orthodox Church of Russia, for whose use and benefit the property in New York is held in trust. Both parties to the case agreed that the Grand Sobor of 1917, which restored the Patriarchate in place of the Holy Synod, was representative of, and authoritative for, the whole Russian Church. This Council decreed that any subsequent Sobor should be convoked by the Patriarch, and that he should preside over it. He did not, in fact, either convoke or preside over the Sobor of 1923. The burden of proving its validity therefore rests upon the plaintiff. The evidence showed that the meeting was called by the "Supreme Administration of The Orthodox Church," a body having no connection whatever with the valid Sobor of 1917. "It seems to me," says Justice Ford, "that the acts of the Sobor of 1923 point to schism from the ancient Church for whose benefit the trust was created. The defendants and their adherents have reasonable ground for holding the Sobor schismatic, and hence for adhering to the Church of Tikhon, the old Church which has the undoubted right to the use of the trust properties."

In concluding, the Court found the Sobor of 1923, under whose aegis Father Kedrovsky came to America as Archbishop, as nothing but a tool of the Soviet Government. The bishops, and others, assembled at that time, unanimously passed a resolution of fulsome praise of the Dictatorship, in the course of which they said: "that every respectable Christian must stand among those strugglers for the truth of mankind, and through the entire world bring into life the principles of the October Revolution." This declaration is significant, for it indicates an evident intention of sending Soviet missionaries into the United States for political purposes. It also makes it necessary for "Archbishop" Kedrovsky to explain his statement, made on November 8th, to a representative of the *New York World*, in which he denied that he represented the Soviet Government, denouncing the Bolshevie power as "Atheistic and a poison to all religions, Catholic, Tartar, or Jewish."

As Addis of Oxford says, "Christ was not an ordinary man. He is free from the least taint of sin, the head of a redeemed humanity. This being so, the Virgin Birth is no longer a difficulty to me. Any other hypothesis would present to my mind far more serious obstacles. I freely admit that such a birth is a miracle, only the whole being and work of Christ is to me a miracle. I cannot look on Him as a mere man. I do not set out with the assumption that He, through whom all things were made, was subject either in His birth or resurrection to the laws of the material universe."

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THEME OF THE WEEK'S READINGS:

MAN'S FRAILITY

SELF-CONFIDENCE

READ I Samuel 15:10-24.

WHAT a tragic life Saul's was! Here was a man with apparently every capacity for successful rulership; a man cast in a heroic mold, brave, resourceful, and generous, possessed of a rare gift for inspiring men: but a man who failed. He failed, as men of his type sometimes do fail, from faults which were the exaggeration of his virtues. He allowed his own will to become the sole arbiter of his actions; his self-reliance degenerated into overweening self-confidence, till at last he could not accept guidance or brook counsel. He even pared and modified God's direct commands to coincide with his own judgment. He sought to rule while he lost the power to render obedience, to control where he was himself undisciplined. His self-confidence resulted in the end in the loneliness and weakness of the man who has cut himself off from God, and who, by his own self-sufficiency, has become blind to the greater purposes of God, and incapable, when the crisis of life comes, of turning to account the wisdom, and strength which God gives.

February 2. *The Purification of the Blessed Virgin Mary*

FROM SELF-INDULGENCE

READ I St. John 3:1-11.

THERE is not one of us who does not feel at times that he is capable of a manhood which is not at present his. There is the haunting sense that we are missing the aim of our life, that we are not fulfilling its promise. We are conscious of spiritual capacities which lie within us undeveloped. Ours is not the ardent life of the spirit which the saints possess. The reason is that we are so often self-indulgent. That means not that we are grossly sinful, but rather that we shrink from the sacrifices and disciplines which are essential to the spiritual life. Think of the vast amount of attention we give to merely material comfort, which soothes and lulls us to a sense of well-being. There is so little in our modern life of the temper which makes for adventures in holiness. We are afraid of simplicity; we shrink from hardship; we are irked by discipline. Yet our Lord told us that we must lose life to find it. That means for most of us losing the comfort, the security, and the ease we so ardently seek. We need to be sterner with ourselves.

February 3

THROUGH AMBITION

READ St. John 13:18-30.

AMBITION—"the last infirmity of the noble mind"—scarcely seems a weakness to an age bent upon achievement. It is, as it appears to us, the necessary temper of him who wants to "make good." Without it there is no accomplishment. We cannot get on without it. Why is it an infirmity, then? Because it is often the last and most refined expression of our selfishness. We are ambitious for our honor, our reputation, our success. We do the job well, less for the work's sake, than for our credit in doing it. We cannot, and ought not, kill ambition; we should transform it. We must do it by placing before us an object greater than ourselves, our work, our country, and, above all, God. The noble motto of a great religious order should be made the purpose of our living: "For the Greater Glory of God." Within that purpose there is room for every spirit of enterprise, every enthusiasm, and every right desire to attain its end.

February 4

THROUGH EARTHLY POSSESSIONS

READ St. Mark 10:17-27.

WITH many, as with the young man who came to Jesus but had not the courage to follow Him, material things are like a chain binding us to the past. They kill enterprise; they act with the power of an old conservatism, staying our steps when the path to noble but uncertain adventure lies before us. We dare not take a risk, for our hearts are with our possessions. Where others go into the fight and struggle bravely, the worldly-minded must remain with their baggage, jealous lest they lose any fraction of their wealth, their ease, or their pleasure. They refuse the risk of loss; but they miss also the joy of adventure. They gain the world—what they desire in it—but they stand to lose their own souls. The tragedy of worldliness is that finally it takes from us our courage to be anything else but worldly. The young man in the Gospel longed, but dared not. He was grieved, but yet he went away, for he had great possessions.

February 5

IN SPEECH

READ St. James 3:1-12.

THE tongue no man can tame." What is it which leads us so easily into criticism and detraction of others, which prompts us to tell readily the worst we know of them? It is our greatest and most common weakness. Surely it is not the desire to injure; we are not mean enough to wish to do harm. Isn't it, possibly, that, in our bitter and contemptuous speaking, we are feeding our own vanity, that we are suggesting our superiority to those whose weaknesses and foibles we expose? Since our unkind words do those of whom we speak no good, it must be that we are taking this cheap, ungenerous way of benefitting ourselves. Whether or not this is the explanation we, decent people otherwise, have a frightfully smug way of saying nasty, biting things. It is the common vice of mere respectability that it is harsh in judgment. We need to remind ourselves that the virtues upon which our Lord placed special emphasis were: humility and charity, a sober estimate of ourselves, and a generous estimate of others.

February 6

IN TIME OF DANGER

READ St. Matthew 26:69-75.

IT is so easy to condemn the denying Apostle; but who of us has not shown the same lack of moral courage? It is perhaps a special weakness in American character that we want to be on the winning side. We are not good losers. We conform too readily with prevailing opinion. We don't like to be identified with the popularly discredited issue. That was the trouble with St. Peter. The Apostle Paul, who cared for no man's opinion, later rebuked him for it. He wavered where opinion was against him. St. Peter mastered his weakness, and by the only possible way. He lost himself in devotion to the cause he served; he forgot himself in loyalty to Christ. Moral courage springs from belief; fear is self-concern.

February 7

IN TEMPTATION

READ II Samuel 12:1-9.

HOW often it is that we do not recognize the sinful character of an action till it is suddenly brought home to us, as the prophet Nathan brought home David's sin to him. We

(Continued on page 457)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

"A clean fire, a well-swept hearth, and the rigor of the game."

THAT was the famous Mrs. Battle's recipe for a good game of whist.

Few people play whist nowadays; and, with central heating, most persons would know nothing about the first two requisites she specifies. But to be able to sit up after a month in bed; to have an easy-chair which permits one to extend himself under a dressing-gown's comfortable folds, and then to add to that the clean fire and the well-swept hearth: that is surely a delight which makes the rigor of the game a matter of comparative indifference.

Ordinarily a busy man is too busy to do very much reading continuously. He is compelled to dip into books; to read on the trains, or in motor cars, or while he is waiting for other people, and that does not make for continuity. But there is this compensation about illness, that (provided it is not a serious and threatening malady) one has much time to devote to books he might not otherwise be able to read.

I am going to flatter myself that the latest instalment of these notes was of interest. Many of you write to me habitually asking for suggestions as to your reading, and I have usually answered such letters with certain titles of books, at least. I have never known whether you actually read them or not. For myself, if anyone urges on me a certain book, and requests me to read it at once, I have an almost unconquerable aversion to doing it, and put it off from time to time, until at last I can evade it no longer; that may be true of you. But at any rate here is a second instalment.

FIRST OF ALL let me say how very much I have enjoyed *Christianity and Modernism*, by the Rev. Professor Francis J. Hall. It is a very model of what such a book ought to be: calm, courteous, confident, but with never a sneer, never an ill-natured comment; and with a width of scholarship (breadth is no longer a safe adjective, one finds) which matches the sweet temper of the author. It is comprehensive in dealing with the general aspects of that intellectual measles, which is affecting perhaps five per cent of our clergy, and it condescends to details whenever possible. But I do not believe that the most arrant modernist of them all (not even that cheerful gentleman, who, having studied at Oxford a year or two, is prepared to give out the plenitude of wisdom upon such subjects) could reasonably take exception to the *manner* of a single sentence in the entire volume. For myself, I do not see how exception can be taken to the *substance* of it; however, perhaps I am prejudiced.

I remember a furious attack made upon me in person some years ago, just after I had preached a sermon before a Diocesan Convention, at the Bishop's request, on *The Christian Verities*; to which I made no special response, holding silence the simplest and the civilest answer. Returning home, I had a letter from my assailant, in terms something like this:

"When I thought it all over, I said to myself, 'Look here, you weren't quite fair to the preacher today; you have not read any books on his side for some years, and perhaps you ought to do it before you attack what he said.' So I determined to write and ask you if you would recommend some books on your side for me to read, that I may know just where you and your friends stand."

That was a courteous suggestion; and I answered it as courteously, by recommending to him the careful study of the Four Gospels, and the Book of Common Prayer. I never heard from him after that!

It appears to me that Professor Hall has studied those two text-books with particular care, and that everything he has said is not only the truth, but is calculated to reassure timid souls who are tempted to readjust their beliefs with each day's bulletins from Germany.

THE BEST of the new biographies is Coupland's *Life of Wilberforce*. I thought I knew something of the great Abolitionist before I read this; but I found I did not, and it is clear gain to have acquired so much. Two passages have a very modern application.

One is from a speech in Parliament made in 1789:

"It will appear from everything I have said that it is not regulation, it is not mere palliatives, that can cure this enormous evil. Total abolition is the only possible cure for it."

That sounds as if it were said very recently by some champion of the Eighteenth Amendment. It is like Edward Bok's article in the January *Scribner's*, which gives a verbal portrait, with quotations, about a great President before and during war-time, who was misunderstood, railed at, abused on every possible ground; and then, when he died, a casualty of the war itself, was honored. One would say, Woodrow Wilson. But, at the very last sentence he mentions the name of the President: Abraham Lincoln!

The other passage might have been uttered in 1922, instead of 1822. I only wish the English Government were half so wise and brave as Wilberforce would have had it a century or more ago:

"It is a disgrace to all the Powers of Europe that, long ere now, they have not made a simultaneous effort, and driven back a nation of barbarians, the inveterate enemies of Christianity and freedom, into Asia. I know of no place in which the power of a mighty country like England could be more nobly, more generously, or more justifiably exerted than in rescuing the Greeks from bondage and destruction."

When the abominable massacre of Smyrna occurred, the General Convention was sitting in Portland; and I well remember with what utter astonishment one perceived the Turcophile financiers presuming to defend the actions of the Unspeakables. The Turks are still in power, and have authority over Christian nations; more shame to the great Christian nations which ought long ago to have turned them bag and baggage out of Europe.

TO PASS from that to a book of an altogether different type, I must say a word about Jusserand's *School for Ambassadors*. Mr. Jusserand has been the French Ambassador at Washington since 1902; and Roosevelt honored him with his peculiar friendship, saying that he was one of the very best men he ever knew. In this book of essays and addresses, he sums up much of his intellectual avocations. The longest essay has to do with the development of the craft which he has made so peculiarly his own; and as one reads it one is more and more impressed with the perfection with which he illustrates the character of the Ambassador, as it has been framed over the centuries. It seems a great mistake for France to have supplanted him at Washington.

His command of English is most extraordinary, and only now and then is there the use of a French form or an archaism to remind the reader that English is something of a *tour de force* for the author. I note with special delight the essay on *What to Expect of Shakespeare*. At the other extreme is an interesting article tracing the name of the game tennis to its origin in the French cry "*tenez*," equivalent to our "play."

I DARE NOT trust myself to go further for fear that my two columns will be exceeded; but, I say again, it is almost worth being laid up for a time, to have the joy of such an opportunity for reading. If all goes well, I mean to continue these impressions of new books in one or two issues following this. Meantime let this suffice.

GREER CLUB

BY AGNES EMILY WARREN
PRESIDENT, GREER CLUB ASSOCIATION, INC.

PERHAPS it would not be amiss, after reading the interesting article on the issue of *The Future of Student Work*, by the Rev. S. M. Cleveland, in *THE LIVING CHURCH* for January 17th, to give the latest facts and needs of the Greer Club for Students in New York, and to call attention to the fact that, although this work is in memory of one New York Bishop, and is carried on under the supervision and with the approval of another, yet the work was started for, and is continued as, work for students who come from all parts of the country to study in New York.

It was the Rev. William E. Gardner, D.D., the Rev. Paul Micou, and Mr. Samuel Patterson, who first asked a committee of the Churchwomen's League for Patriotic Service "to find the Church Students" scattered throughout New York City, and apparently outside the ken of the Church there, coming as they so often did with no letters of introduction to the clergy of the city. It was the students themselves who begged for a Church center and club in New York, where there might always be someone to welcome, care for, and advise them, and "introduce" them as occasion arose.

So it was that the Greer Club Association came into being, now, for the last time, if its present appeal meets with a good response, it is asking all interested in its work to contribute towards its capital.

Without one penny from the Department of Religious Education, and with only one gift of \$2,300 from one Churchwoman in another diocese, the Association has bought a house to be used as a Church community center on the Columbia University Campus, and has rented another down town, where, for nearly five years, it has cared for a continuous stream of students, Church girls from the West, from the South, and from New England.

The lease of this latter house expires August first, and the great desire of the Greer Club Association is to follow the advice of its finance committee (business men) and lawyers, and to buy rather than rent another house.

The Greer work, to quote one of its lawyers, is no longer experimental; it has proved to be good business as well as good Church work. The capital, loaned to the Association for Greer House but to be returned to a fund for the extension of the work, has been almost all returned, so that there is now in hand about \$17,000.

In order to buy a sufficiently large house in the right neighborhood, it is necessary, according to the finance committee, that there should be a fund of \$50,000 in hand. The committee, after diligent search, has found a suitable house, one which would require little alteration, and has obtained an option upon it until March 3d. It is poor economy to rent again; and so the Board of Directors has decided to issue an appeal for gifts that will help to raise quickly the \$33,000, which would bring the capital to the necessary amount.

The board feels that there must be some men and women in the dioceses from which these students come, who would be willing to share in this enterprise, for, although New York has given everything except the \$2,300 mentioned above, the work is carried on, not for New York students, who have their homes in the city, but for those who come here as strangers.

The Association earnestly asks for help now. It asks for large gifts or for the promise of such. It asks for many, many small gifts. And, if its appeal is now heard, it will never ask for capital again.

Those who could see the need for this work would not refrain from giving generously. The students are American, our own young people. They are Church girls, or, at least, they have been brought up as such. They are one of the biggest "assets" to the Church. They cannot be allowed to drift.

It is never so easy to ask for money for Church work as it is for undenominational work, but, although we are glad to show the Church's interest in, and hospitality to, all students who are members of an Evangelical Church, it must be always remembered that the Greer Club Association is incorporated as an organization of the Episcopal Church, that the money received by it was given by Church people, that it is given for Church students, and that our rooms must be reserved for

them. Only "between student seasons" and "when vacancies occur" can Greer House offer its advantages to others; and, even by the wish of the contributors and directors, the effort is made to benefit Church people.

Checks should be made payable to the Treasurer for the Greer Club Association, Inc., marked "Special Fund," and be mailed to Mrs. S. J. Carlson, 15 Park Ave., New York. All inquiries concerning the work should be addressed to Miss Warren, 823 Madison Ave., New York City.

YOUTH AND PEACE

AFTER having heard a sermon, on Armistice Sunday, on the theme, *The Offensive of Peace*, the young people of St. Paul's Church, New Haven, Conn., the Rev. Elmore M. McKee, rector, met and discussed the subject of war and peace. Their discussion ended in the adoption of the following document, to be sent to the Senators and Congressmen, of which the Rev. Mr. McKee says, "Coming spontaneously, and being essentially a plea for courageous leadership, I feel that it has significance."

"Since the Armistice, six years ago, much has been said about the 'Voice of Youth.' Too much of this has been by self-appointed spokesmen, not by youth themselves. And too often the desires, the hopes of Youth, when known, have been disregarded; that is our fault, for too often we have spoken in too indecisive a voice.

"Now, we young people, members of St. Paul's Parish, New Haven, Conn., state our opinion that the great issue before all statesmen of the day is, War or Peace.

"We are for Peace. Some of us fought the last war in France, others helped at home. We know the horror of war. We believe many a brother of ours fought and died for the cause of peace. We know what another war would mean. We have seen the futility of war. And we distrust all war because war finds it necessary to crucify truth in the interest of its own propaganda.

"Youth is a time of glamor, of action. In the past the users of force have easily appealed to us in behalf of war. We have gladly served in war, for there we seemed to find some vision of our ideal of unity and of service to a great and common cause.

"Now we want our new leaders to ask us to storm the heights of everlasting peace. Such a calling appeals to youth. We believe that war can be prevented. In such a struggle we feel that all our need of glamor and action will be satisfied. We are sure that here we shall experience the perfect vision of common service whereon our ideal is set. Give us leadership to fight the *good* fight; give us opportunity to prepare for peace by love.

"We are truly proud of our country for those moments when she has shown the spirit of the Cross, not that of Caesar; when she is eager to help others in their needs, not eager to exact from others what perhaps are her 'rights'; for her gracious return of the Boxer Indemnity, for her courageous leadership of the Washington Conference, for the long years of trust and peace on an unguarded Canadian border. We shall be proudest of her when she throws her full weight into the cause of world peace and a new internationalism.

"We therefore ask you, as our representatives in our country's deliberations, to favor all such measures as express love, not suspicion; international understanding, not self-centeredness; peace, not armed force. These are our needs. Toward such heights we would be gladly led. This, we believe, is the voice of youth."

This document was signed by fifty-six of the young people of the parish. It was then submitted to adult members of the parish, who added the following note, and signed it to the number of fifty-eight.

"We, the undersigned, and adult members and friends of St. Paul's parish, express our hearty approval of all that is set forth in the foregoing document and make the same plea for vigorous leadership."

IN GOD'S SILENCE

The last far note to silence falls. Thin veils
Of incense dim the vaulted ceiling's height.
The candles, one by one, to dark are quenched.
Before the altar gleams Thy presence, light!

I thank Thee for Thy loneliness! Thy woe
That all Thy lovers left Thee! For Thy pain—
For their weak wavering! With Thee now I know
Peace to be Thine—to know Thee mine again!

GAIL HAMMOND.

The Parish House

By Sarah S. Pratt

OFFICERS in the Auxiliary used often to say that in the mastery of affairs pertaining to the Church, the average woman turned the duller side of her intellect to the subject in case. Many a woman I have heard sigh: "If they would only turn the club side of their intellects out when Church matters are being explained, it would be much easier for the officers."

This seemed to be the case when a woman was lately heard painstakingly endeavoring to make some new workers understand the Church Service League. A parish council consisting of the heads of existing societies was in process of formation, and a circular letter had been forwarded to every woman in the congregation inviting her to join one of the nine organizations mentioned. As the parish is organized under the House of Churchwomen and not the Church Service League, men's societies are not included. This circular resulted in some accessions to the societies, but its better effect was in apprising the congregation what the parish was really trying to do.

When this plan was new, in 1919, the Church League for Patriotic Service, a comparatively new society in New York, sent out a clever leaflet showing the League idea—seven candles in a row, each bearing the name of a prominent Church society. They were the W.A., the G.F.S., the D.O.K., the C.P.C., the Guild of St. Barnabas, the Church Mission of Help, and the League for Patriotic Service.

However it was not the idea that every parish should inaugurate these special societies but simply that every parish should federate the societies it already had. It would be unwise to reorganize an established society or to introduce any new one not demanded by the parish conditions. And so it is that the great Church Service League represents many different kinds of societies but all working along the three great trunk lines of Religious Education, Missions, and Social Service, and all pledged to diffuse their effort among the five fields of service, the parish, diocese, community, nation, and world. The whole scheme, though environed by a system, is very elastic.

A group in the parish house lately discussed some of these points: "It would be futile for our parish formally to organize a Mission of Help. Better enlist the few women who are interested in this work in the Florence Crittenden Home already here."

"I agree with you. What work any of us may do can be reported in the parish social service work."

The G.F.S. leader spoke: "My girls have sent several layettes out there. By the way, should Easter cards sent to the Woman's Prison be classed with Social Service or Religious Education?" Puzzling indeed, these questions as to how we are to list our good deeds!

EACH parish must settle this for itself. Our C.P.C. secretary has been disturbed for some time as to whether she is working under Religious Education or under Social Service. Myself, I am inclined to think that real religious teaching and the literature which it connotes shall be designated as Religious Education, and that the distribution of general literature in a casual way shall be under Social Service. However, it is a small matter.

There is difficulty in getting the practical interest of new women in a parish and of the newly-confirmed. The Church needs all of them in some of these varied fields of work, and more important still, the individual needs the work. The real meaning of Church membership is not fulfilled simply by attendance once a week at a Church service. There must be concerted effort if the Church is to deliver her full message, and only contact in mutually planning for progress will beget zeal in the individual heart and mind.

"Our rectors have to do too much. We compel them to be the generals and the common soldiers too. I wish that we might make our societies all militant; all supplementing the rector's work. He should be able to go to them for help and counsel."

"Counsel! Too few of them want counsel. I sometimes think that our rectors do not study their congregational needs. They come and go while the laity remain and often know the exact needs of the people. By the way, in organizing our council, I suggest that we make our D.O.K. the Altar Guild. There are but six of them. It is not a fast-growing society."

"But one of the most valuable," interrupted another. "Next to the Deaconess, the D.O.K. can be of the most confidential and intimate help to the rector and parish."

"They are not a money-getting band. I wish there were more of them. Every parish should employ a Deaconess, but as very few of them do this, it would be valuable to have as many of the D.O.K. as possible."

"The rector in M. considers them invaluable and uses them constantly; they visit the sick and pray with them, even receiving the sacrament with them, and one of them teaches the Catechism in his parish house the year round. She has usually a good class—mainly adult. Sometimes she varies with some other book but always something doctrinal."

"This teaching in the parish house is an idea I long to see carried out here in our own parish. A parish house should be open every night in the week for something."

DO YOU recall Mrs. Jones' class on Church current events last Lent? A few homesick young Englishmen came at first. They were all so well informed about the English Church. They came and brought more. Soon the class swelled to fine size. Mrs. Jones simply took the Church weeklies and talked them over. Everybody talked and asked questions, and when nobody could answer, some one was told to hunt the answer for the next week. The class wanted to continue but it had been arranged as special Lenten work and it was not convenient to continue it. But it was wonderfully helpful. Mrs. Jones herself said that it was the most valuable work, to herself, that she had ever done."

"Such evenings would be the life of a parish. If a few women, yes, and a few men, would give themselves to such a thing, it would be sure to react to their profit and their pleasure, too."

"True; but find the woman, and look for the man."

"There are plenty of both who would do it, but they will not try. Is there anything superhuman about opening a paper full of well written articles and using one's intellect in getting other people talking? What the Church needs is a lot of self-starters."

"When our handsome parish houses shall have reached that ideal usefulness where they afford a return for the money invested in them, they will be more like clubs—open all the time, lighted, heated, pleasant to be in, with places for music and class rooms in which there shall always be some form of teaching going on. I myself would like to have a class in *Everyman's History of the Prayer Book*, for I believe that there are many both in and out of the Church who would gladly know more about the Prayer Book."

"If we could but sustain our Lenten spurt of enthusiasm even through a part of the year it would be immensely helpful, but the summer comes and everything stops. Did any of you ever hear of a Roman Church stopping activities in summer? I have lived near one for many years and have never known a cessation of their activities."

"To return to our council," said the secretary; "I believe that the G.F.S. has almost greater possibilities for the Church than any other society."

"That is a broad assertion. Think of the Auxiliary, what it is and what it does."

"Yes, the Auxiliary is in many ways the greatest of them all, but it is set in its ways and appeals only to a certain type of woman. In the G.F.S., Church membership is not a condition of joining, and therefore there is a representative lot of girls, American and otherwise; and while the organization is very complete, it is very simple. These girls who eat supper here

(Continued on page 457)

The General Convention

WITH twenty-six diocesan conventions meeting in January, the election of delegates to General Convention is well under way. This, the forty-eighth triennial General Convention, is to meet in New Orleans, October 7, 1925. It will be the first time since the American organization of the



Photograph from H. J. Harvey.

THE ATHENAEUM AND THE JERUSALEM TEMPLE

The Athenaeum will house the meetings both of the House of Deputies and of the House of Bishops so that both assemblies will be able to meet in the same building at the same time. Numerous committee rooms are also available. The Jerusalem Temple is to be the headquarters of the Woman's Auxiliary.

Church in 1787 that the Convention has met in the extreme South.

One of the most important tasks will be the adoption of a program for the ensuing three years. Following serious agitation within the Church for a curtailment of expenses, the joint meeting of the House of Bishops and the National Council in New York last October, while recommending the utmost economy, decided against any curtailment of its activities, and it is expected that a world program, framed along these lines, will be submitted by the Council to the Convention.

With a membership of 140 in the House of Bishops, 576 in the House of Deputies, and 450 delegated representatives to the triennial meeting of the Woman's Auxiliary, more than 1,000 leading Churchmen and Churchwomen will thus be in attendance from all parts of the United States when the Convention is called to order in New Orleans. With the families of the delegates, deaconesses, lay workers and missionaries from China, Japan, the Philippines, Liberia, Alaska, Hawaii, Brazil, Mexico, and the West Indies, as well as continental United States, it is estimated that the city will entertain 4,000 people during the three weeks that the Convention will be in session there.

New Orleans is making extensive preparations for the entertainment of the Convention under the leadership of Bishop Sessums and a committee of clergy and leading business men, of which Warren Kearny is the chairman. The two largest halls in the city, the Athenaeum and the Jerusalem Temple, located on opposite corners of Clio Street at St. Charles, have been secured to house the gatherings. The Convention will meet in the former, and the Woman's Auxiliary in the latter, where arrangements are being made also for the entertainment at luncheon throughout the Convention of a considerable portion of the delegates. The Hotel Bienville, in St. Charles Street, almost directly opposite the two Convention halls, will be taken over in its entirety by the Convention Committee as Convention Headquarters. In cooperation with the Committee, the manage-

ment of the Hotel Roosevelt is speeding up its plans, and it is hoped that five hundred rooms will be available there for the accommodation of delegates and visitors.

All of the religious bodies of the city have offered to cooperate with a committee on arrangements in making the gathering a success, and Prytania Street Presbyterian Church has tendered the use of its entire plant for the purposes of the Convention.

The newspapers and the commercial bodies of the city are lending assistance. As evidence of the fact that New Orleans is a desirable early fall resort, United States Weather Bureau figures show that, during the past eight years, the temperature of the city during the month of October has averaged from 78 to 82 degrees.

INDIANS PRAISE BRITISH HEROES

ONE OF THE most ably conducted newspapers in India, *The Leader* of Allahabad, a strong critic of the Government of India and generally of the Government of England too, printed, in connection with the tragic outcome of the Everest Expedition, this generous recognition of at least some elements in the British character. Quoted in the *Church Missionary Review*, it shows something of what may be reckoned on in meeting the best element among educated Indians:

"Two brave men have paid with their lives for their spirit of adventurous enterprise. . . . The superstitious among the Hindus will be apt to look upon the deaths of Lieut. Mallory and Mr. Irvine as a visitation of Siva's divine displeasure for their sacrilegious thought of approaching his abode. The intelligent and knowing among the people of this country are aware, however, that it is the presence among a people of such spirit as animates the heroes of the Everest expedition, which distinguishes a living and progressive nation from a stagnant one. It is the spirit that has led to the progress of science, discovery, and invention; in a word, to the advance of civilization. Every one should be proud of Lieut. Mallory and Mr. Irvine. If they had been Indians we as Indians should have been prouder still."



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AEROPLANE VIEW OF GENERAL CONVENTION HEADQUARTERS

The Athenaeum and the Jerusalem Temple may be seen near the upper left hand corner of the picture. The circle towards the lower right hand corner is Lee Circle. The large double building to the left of the circle is the Bienville Hotel.



Photograph from H. J. Harvey.

THE BIENVILLE HOTEL

This building is to be a veritable "House of Bishops" during the Convention for the entire building, with its 275 rooms, has been taken over for the visiting Bishops and other attendants on the Convention. It will also be the general quarters of the Convention.

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.

AB UNO DISCE OMNES

To the Editor of *The Living Church*:

IN THAT curious farrago, the pamphlet issued by the counsel for Bishop Brown, is a statement which—because it is a sample of many more—is worth a word of notice.

The counsel asks, "Where was Jesus born?" And he answers himself, "Matthew says he was born in a *house* at Bethlehem. . . . Luke says he was born in a *manger* at Bethlehem."

But St. Matthew does *not* say He was born in a house. He simply says that the Magi found Him in a house. And it is perfectly evident, from the terms of Herod's edict of slaughter, that the Magi arrived a good while after the Birth.

Of course, the Holy Family would stay in the stable no longer than necessary. They would move to a house, and naturally they would prefer one in David's city for the Son of David's line.

So, then, there is no discrepancy as to the place of our Lord's birth.

Compared to much else in the pamphlet, this is a small matter. But when it is brought forth with such emphasis, and is so palpably unreasonable, it makes one murmur, *ab uno disce omnes*.

CAMERON MANN.

Orlando, Fla.

DUE QUALIFICATIONS

To the Editor of *The Living Church*:

WITH ALL DUE RESPECT for Mr. Wheeler's special pleading [December 27th] we must grant to the P. E. Church sufficient common sense to suppose that if there were intended to be two standards of admission to the Holy Communion the Church would have said so.

Think of an American—even in New York—if a man should say to him, "I am a Canadian and as good as any qualified voter in the United States; I am interested and want to vote now," saying to him, "Certainly, go in and do it." Would not even Mr. Wheeler probably point out the primary necessity of qualifying as by law required? Would he not point to the laws governing qualified voters and argue that they apply equally to the qualified and non-qualified? To penalize the communicants of the Church to attract others is rather odd. Laxity of thought and reasoning is not unknown among the clergy, but rare among trained laymen.

W. C. HALL.

To the Editor of *The Living Church*:

IN YOUR issue of December 27th last Mr. Everett P. Wheeler writes on Admission to Communion. Mr. Wheeler contends that there is no contradiction between the Invitation in the Communion Service and the rubric at the end of the Confirmation Office. We are quite in agreement with Mr. Wheeler in this absence of contradiction between the two; but would draw an entirely different conclusion, having in view the different purposes of the two places in the Prayer Book.

The rubric at the end of the Confirmation Office (page 276), "And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," is a general, disciplinary enactment applying to all. The Invitation (page 230) is a warning addressed to those who have fulfilled the condition of the disciplinary enactment, i. e., have been confirmed, or, at least, are ready and desirous to be confirmed, and are at this particular Celebration of the Holy Communion planning to receive the Blessed Sacrament. Consequently, there is no contradiction between the two; the latter takes for granted the former and has in view an entirely different situation. They do not "relate to the same subject," and cannot be so construed; one has in mind the non-confirmed, the other is addressed to those who have received the Sacrament of Confirmation and, thereby, have been given the privilege of making their communions in this Church.

We refrain from what seems the needless task of quoting authorities. It is well known that the rubric was simply a translation from the Sarum Use; the Invitation came from a German source into the Order of 1548. Had there been any

thought of the possibility of the interpretation proposed by Mr. Wheeler in the minds of the compilers of the Book of 1549, or any of the subsequent books, including the American, it would have been a simple task to remove the seeming contradiction by deleting the rubric. It may be of interest to note that interpretation of the Invitation which regards it as bidding those who are about to communicate to leave the nave and come into the chancel at this point.

In the same issue Mr. Watson Selvage (page 301) commends the excellent *Histoire Ancienne de l'Eglise* of Mgr. Duchesne, placed upon the Index when translated into Italian; but implies that it is not accessible in English. An English translation in three volumes, *The Early History of the Christian Church*, has been published by Longmans, Green, & Co.

FRANK H. HALLOCK.

January 12th.

FACTS, HISTORICAL AND REVEALED

To the Editor of *The Living Church*:

SOME GOOD souls are sadly perplexed because of their inability to give unreserved assent to the Catholic Creed. May not this arise from a misconception of what the creed is? It is not a syllabus of theological opinion; it is the expression of the Christian faith. One may be persuaded that he has faith, but to convince others an expression of that faith must be made in words, and that is a creed, *the faith*, as distinguished from faith.

The creed which is presented for acceptance or rejection to every one who would become a disciple of Christ is a simple, concise statement of facts. These facts are of two sorts: some are historical, and may be tested as any historical event; some are revealed, and are to be accepted as Divine revelations.

That Jesus was born of Mary, was crucified, dead, buried, rose again, and ascended, are historical facts. The first article of the creed is a revelation, as is the assertion that Jesus ascended into heaven and sitteth on the right hand of God. Human wisdom cannot prove these articles, for they are to be accepted as revelations, none the less binding for resting on the infallible word of God rather than on fallible human reason.

Of the same character is "conceived by the Holy Ghost," a statement beyond the power of man to prove, but not beyond the power of faith to believe. This is the article that is a stumbling block to many. The Virgin Birth is questioned because it contradicts human experience. This is not a novel difficulty. It was questioned by the Blessed Virgin herself. She had never heard of a virgin becoming a mother. So, to the angelic message she replies (not in defiant denial, but in pious humility), "How shall this be, seeing I know not a man?" Then came the revelation on which belief on this article is based: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." That is, the Virgin Mary should be *Theotokos*, bringer forth of God! For the Incarnation began with the first moment of conception, and Jesus was *born* God, not the son of Joseph. "Very God of very God. . . came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man."

Joseph was convinced of the truth of the Virgin Birth by like evidence. It was so believed by the Apostolic Church, as witness the written records universally received while the virgin mother was still living. Ever since that time it has been published by the holy Church throughout the world as the Faith. To deny it is to raise greater difficulties than to accept it. How else can the Incarnation be explained? Surely the glorious things written of our blessed Lord throughout the New Testament could not have been written of the son of Joseph. If Jesus of Nazareth was God incarnate He could not have had a human father, but could say, "Before Abraham was I am," "He that hath seen Me, hath seen the Father." And that Incarnation must have coincided with the Annunciation.

Louisville, Ky.,
January 10th.

M. M. BENTON.

THE ADORATION OF JESUS

To the Editor of *The Living Church*:

DR. HALL [January 10] has, very evidently, misunderstood the import of my letter [December 20], which your printer has mistakenly attributed to Richard W. Drew, instead of to Richard W. Dow. My letter was in reply to the assertion, made by a number of your correspondents, that, wherever we believe our Lord to be present, there we are bound to adore Him. I cited the fact that He is present in each one of His disciples to prove that we are not bound to adore Jesus wherever He is present.

It would be absurd to suppose that, whenever we meet one of our fellow Christians, we are bound to fall down on our knees, and worship Jesus, who, we know, is present in him though, because of that presence, we ought to treat him more lovingly than we do. Jesus was objectively present, in a human body, when He was in Palestine, more recognizably so to men than He is in the sacrament of the altar, and yet we are not told that He taught His disciples that they were never to come into His presence without falling on their knees and adoring Him. Even when St. Peter recognized who He was as God's begotten son, and confessed before Him, "Thou art the Christ, the Son of the living God," we are not told that Peter fell down on his knees and worshipped Jesus.

My letter was not intended, in any way, to oppose the doctrine of the adoration of Jesus in the sacrament of His Body and Blood. Every one of us adores Him in that sacrament, when we consecrate the elements at the altar, and when kneeling at the altar rail we feed on Him in our hearts by faith with thanksgiving. The letter was to suggest that there are times and seasons when it is fitting that that adoration should be offered, while that at other times it would be out of place, even though we know our Lord is present.

When our Lord instituted the sacrament, He said, "Take, eat, this is My Body which was given for you. . . Drink ye all of this," showing that He had instituted it for this purpose that they should feed on Him, since He had declared, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Is it fitting that we should use that sacrament for a service of Benediction, for example, with no thought, or expectation of feeding on Him, even though we believe Him to be present in the elements?

There is another thought which suggests itself to me in connection with this subject. It seems to me that, in our acts of adoration, in connection with the sacrament, we do not adore the Body and Blood of Christ: we adore rather *Jesus* in His Body. Perhaps it will be said, that wherever our Lord's Body is, there He is present Himself. But that does not necessarily follow. We know that Jesus' body and blood lay in the tomb of Joseph of Arimathea, while the Divine Son of God went and preached to those souls who had sinned before the flood. It was only at His resurrection that He came back into His Body.

I have sometimes wondered why it was, that Jesus used those words, "This is My Body," "This is My Blood." Why did He not say I am giving you *Myself*, and My Body and Blood are a sign to you that I am present in this sacrament? Of course, none of us is wise enough to fathom the mind of Christ, and we shall never know the answer to that question, until we meet Him face to face. We can do nothing more than theorize about it. Could it be possible that, since His Body and Blood belong exclusively to the human side of His nature, He wanted to give to us the glorified *human nature* of Himself, that we might be perfect as men and women even as He is perfect, and that that glorified human nature of Christ is what is present on the altar for that purpose?

Concord, New Hampshire,
January 14.

RICHARD W. DOW.

REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

BISHOP SLATTERY's recent article on the Lectionary [January 3d] ought to be widely read. Speaking, of course, only for myself, after trying out quite faithfully the present revision, with all its abundant liberties granted by the Commission, I find myself frequently turning back to the old Prayer Book plan.

Bishop Slattery's article speaks for itself. In all its suggestions it emphasizes not only the great privilege of reading the Scripture in public worship, but goes on to show just how by an intelligent choice of these lessons the greatest response may come from the average worshipper.

It is too great an opportunity to let pass by. Before the Church accepts any present provision of the Commission, might not Bishop Slattery be asked to offer his plan definitely?

Upper Montclair, N. J.

ROBERT W. TRENBATH.

SHALL TRINITY BE A CHURCH COLLEGE OR NOT?

To the Editor of *The Living Church*:

MY ATTENTION has been called to an editorial in *THE LIVING CHURCH* for December 27, 1924, in which you criticize my position that religion is necessary within a college to control the students and inspire them with high ideals of life and conduct as is done in the best colleges; but that going beyond that into outside religious work by the college to help the Church is irrelevant, regarded by the laity as ecclesiastical rather than educational, and drives them away from supporting the college.

You say in fact that Trinity College has not done enough of this outside irrelevancy, that she should do more of it, and have more Churchly character, as you phrase it.

Permit me to give you my views in a little more detail than you appear to have had them. Your argument is an old one; in fact, 100 years old; and in that time has killed outright 20 of the 25 Episcopal colleges that were founded in that period and has held back and dwarfed the five survivors. It has given them a clerical reputation instead of a thoroughly educational one, and the large majority of the laity do not believe in them and will not support them with sons and money.

The Rev. Dr. Fairbairn in a letter in the appendix of the pamphlet *Church Schools and Colleges*, issued at Trinity in 1895 under the direction of President Smith, describes how Bristol College, near Philadelphia, where he was an undergraduate, died. One of its purposes was, he says, "to have a college in which religious culture was to be very prominent," and "religion was carried to an extreme and made a little absurd." The college, he says, "died for want of money." Of course it did. The laity would not support it. And so died all the 19 other Episcopal colleges that perished. The laity alone can furnish support in students and money. What is the use of colleges of which they do not approve?

In other words, those Episcopal colleges failed and perished because they were grossly sectarian. My argument is simply a non-sectarian argument. In opposing it and demanding that Trinity should become of more Churchly character and do more outside Church work, you are simply demanding that the college become sectarian instead of non-sectarian. You describe a church rather than a college.

But Trinity, in all the statistics and published lists, enters herself as non-sectarian, and has been so entered for many years. Her original charter of 1823 was non-sectarian. In 1857 she was made a sectarian college by an amendment to the charter putting her under control of the Bishop of the Diocese. The experiment was thoroughly tried for about thirty years, the college was thoroughly Churchly, and at the end of that time her reputation as an educational institution had sunk so low that she was going out of existence. Her students had sunk to only 66 about 1884, and she had to be rescued from extinction by the laymen among the trustees and the alumni who, in 1889, had the Legislature repeal the amendment to the charter which had put the Bishop and the Diocese in control. So complete had been the failure of the sectarian experiment that the Bishop offered no opposition to the repeal, taking the ground that the college must be saved from extinction.

You want us to disregard the appeal and go back to the old sectarian condition which so abundantly proved itself a failure in the New England atmosphere.

I was graduated from Trinity in 1879, and as an active alumnus became familiar with all the events and arguments of the repeal and reorganization, was intimate with the people who brought them about, learned the inside history, and went through the whole question which you now raise again. With the long experience I have had I am naturally strongly opposed to any return to sectarianism or any trying to slip back to it. Our reputation has been so much injured by that sort of thing. Give us a chance to live it down.

Outside religious work and clerical methods of management have alienated nine-tenths of the Episcopalian laity from all the Church colleges. I have heard laymen say this over and over again wherever I have talked with them on the subject for the last forty years and more. I have heard it from ardent Churchmen who served on Church vestries and gave largely of their money and time to Church work.

The result is seen in the small size and small endowments of the five surviving Church colleges, three of them 100 years old. All their students put together are only a little over a thousand, an average of a little over 200 apiece, and all their endowments put together are only a little over \$5,000,000. Mr. George F. Baker, the prominent banker and Churchman in New York, last year gave \$5,000,000 to Harvard; and the amount of Episcopalian money in Harvard, Yale, Princeton, and other institutions, though never calculated so far as I know, must be well on towards thirty or forty million.

There are reported by the Rev. Paul Micou of the National Council to be 27,000 sons of Episcopalian families in non-Episcopalian colleges. About here, near Philadelphia, Princeton is sometimes spoken of as the Episcopalian university because so many Episcopalians go there. The Episcopalian students there are more numerous than those of any other religious division. They go there because there is no college of their own Church that they have confidence in. They go to Amherst, Williams, Yale, Harvard, Swarthmore, etc. The Episcopalian colleges, they say, are all run by clerical methods and clergymen are unfitted for college administration, valuable though they are in their proper sphere.

These Episcopalian laymen would be only too glad to send their sons and money to a Church college, if there was one managed on what they consider a sound educational basis without excessive, irrelevant religiousness. They point to Amherst and Williams, which are Congregational, and Princeton, Presbyterian, and others, all excellent educational institutions with religion used for college purposes without excess, and run by trained college laymen administrators.

I think you do not realize the enormous changes in college administration in the last 30 years. It has become a specialized occupation by men trained for it. It can no longer be conducted successfully and in the keen competition by men trained for something entirely different.

Some of the Government statistics help one to realize recent changes in the college world especially the enormous increase in the numbers seeking college education in the last 30 years.

1889-90	1919-20
44,926 men	222,242 men
20,874 women	134,452 women
65,800	356,694

Since that increase started in 1889-90, about 143 new colleges have been founded to take up the slack, and older colleges have greatly enlarged themselves. But the Episcopalian colleges got no advantage from it. They remained practically stationary. Colleges of recent foundation everywhere have surpassed them and piled up numbers, endowment, equipment, and professors.

There are 588 colleges and universities in the United States and Canada as shown in the statistics of the *World Almanac* for 1924. Of these only about a quarter are as small in numbers as any of the five Church colleges.

Since the year 1900 about 81 colleges have been founded, and 45 of them are larger than any of the Church colleges, some of them with 400, 500, 700, and several over 1,000 students.

There is no better form of religion than the Episcopalian if it is used within the college for college purposes. But the attempt to use the college and its funds and salaries as a basis for Church help is an ulterior purpose soon discovered and condemned by sensible people, as the results show.

I cannot see any use in running colleges in such a way that the large majority of the laity disapprove of them and will not support them. The Church gains nothing by such procedure. The Church would gain by having strong powerful colleges of 500 and a thousand students. Why have a college that drives students away? The more students you have, the more chance to spread the influence of the Church. The Baptists, Methodists, Congregationalists, Presbyterians, and others, realize this, have colleges the laity approve, and achieve enormous success from it.

The Baptists, for example, by their Year Book for 1924, have 23 colleges and universities in the north and their combined endowment is \$70,298,447, and the students in them number 28,540. Compare this with the five Episcopalian colleges with a combined endowment of only a little over \$5,000,000 and only a little over 1,000 students. And three of these five colleges are a hundred years old.

You say that the money that has been given to Trinity was given because she was the sort of sectarian college which you describe and therefore she must be sectarian. But I think this is a mistake. At the time of the repeal and reorganization in 1889 Trinity's endowment was only about \$400,000. How much of this was given before she became sectarian in 1857 I do not know. But since she became non-sectarian in 1889 by acts of the Legislature and consent of everybody concerned and has announced herself as such, over \$1,800,000 has been given to her, that is to say the great bulk of her present endowment of \$2,200,000. It has been given to her as an educational institution, not as a Church. It has been given to her as saved from sectarianism and extinction by the repeal and reorganization that declared her non-sectarian. It has been given for college education to be conducted in the college manner by the most efficient methods, not for Church work outside of her charter.

You say that I consented to raising money for sectarianism. But I never did. I have always opposed every form of sectarianism. You say that I wish Churchmanship in Trinity to be over-

thrown. But I do not. So far as I am concerned, Trinity should always have the Episcopalian services and influence for her students. Laymen and the best modern lay college administrators value that sort of religious influence within a college as much as any clergyman does. But they do not believe in going beyond it into outside affairs.

I am glad to have this opportunity to give you the facts and details on which my views are based. They are not, however, my views alone. They are the views of the hundreds of thousands of Episcopalian laymen who will not support Church colleges.

Philadelphia, January 19.

SYDNEY G. FISHER.

DAILY BIBLE STUDIES

(Continued from page 450)

knew it was wrong all the time, but we never realized the greatness of the wrong. It came to us in a flash from a sentence in the Bible, from the remark of a friend. "Thou art the man." We did the thing we had despised; we had given way just where we believed we were strong. We knew ourselves convicted, and the consciousness was bitter to us. But the sudden consciousness was a merciful thing. We were self-deceived. We were taking refuge in excuses. We had half convinced ourselves the thing was not so bad. We had almost forgotten it. It was better to face the fact, to know that we were weak. That self-knowledge was our only hope. We saw in its hard, revealing light that we could not stand alone. We needed God's pardon, and God's strength. It is the great value of the Bible that, in just this way, it reveals us to ourselves. In its characters we find our lives written. If it convicts us, it also offers us hope: "The Lord hath put away thy sin."

THE PARISH HOUSE

(Continued from page 453)

Tuesday nights have a very joyful evening. They pay something trifling for a good simple meal and then have their beautiful G.F.S. service, and I note that the girls who are not of our Church enter into this service heartily. And the Society is constantly thinking of doing good."

"I believe that we should all be associate members of the G.F.S., and another thing let us keep in mind: when shopping at the big stores let us speak to the head woman about this society and give her the address of the president. There are so many lonely girls in these stores to whom this gay, informal evening would be a great boon."

"And now, ladies," said the president, "It is the time for our noon devotions."

DAY BY DAY

WE ARE ALL aware of the increasing number of both days and weeks which are being brought to our notice for special observance. Large advantage has been taken of the calendar by individuals and organizations to enlist public effort against the ravages of disease and other destructive agencies, to arouse public enthusiasm for commercial enterprises and worthy causes and to focus public attention upon important problems.

Far from being new, this is but the extension, if not the over-extension, of what has been followed for centuries. It was early discovered that the calendar was not only an ingenious and intelligent method to record the passing of time and an indispensable instrument to conduct ordinary affairs and occupations, but a convenient means to call attention to the greater achievements and higher aspirations of humanity. Through the days and seasons, the great events, the supreme truths, and the fruitful lives of the Christian religion are made a part of common experience. From the beginning to the end of the Christian Year we can repeat with vital and varied meaning the words of the *Te Deum*, "Day by day we magnify Thee; and we worship Thy Name ever, world without end."—*The Ascension Herald*.

THE SOUL is like a mirror, in the deep fund of which God is to be seen reflected. But to behold Him the soul must be free from distractions. A plan for recollection is to make outward things as stepping-stones to rise up unto God. If I see a dragonfly flit across the road, or a butterfly basking in the sunbeam, I may at once rise from the sight of these objects to the God who made them. Nature is full of God.—*H. Collins*.

Church Kalendar



FEBRUARY

"IN THE GARDEN of my soul there is a little postern gate, where, when I enter, I am in the presence of God."—Walter Rauschenbusch.

1. Fourth Sunday after Epiphany.
2. Purification, B. V. M.
8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. Ash Wednesday.
28. Saturday.

KALENDAR OF COMING EVENTS

February 3—Diocesan Conventions of Chicago and Olympia.

February 4—Diocesan Conventions of Sacramento and Washington.

February 8—Diocesan Convention of Kansas.

February 10—Diocesan Conventions of Colorado and Dallas; Convocations of Idaho and Porto Rico.

February 11—Convocation of Wyoming.

February 22—Convocation of the Panama Canal Zone.

APPOINTMENTS ACCEPTED

ANNABLE, Rev. NEIL E., of St. Paul's Church, Chicago, Ill.; to the cure of St. Philip's Church, Chicago, with the cure of Holy Trinity Church, Chicago, and with residence at 2114 West 36th St.

CARMICHAEL, Rev. ROBERT R., rector of the Church of the Good Shepherd, Clinton, Mass.; to be associate at Grace Church, Providence, R. I.

CLAY, Rev. ALBERT E., rector of the Church of the Redemption, West Philadelphia, Pa.; to be rector of St. Peter's Church, Redwood City, Calif., early in February.

EDWARDS, Rev. CHARLES F.; to be rector of St. John's Church, Cedar Rapids, Iowa.

KIRCHOFFER, Rev. R. A., rector of All Saints' Church, Riverside, Calif.; to be rector of Christ Church, Mobile, Ala., February 15th.

LANG, Rev. IRA DAY, rector of St. Peter's Church, Brenham, Tex.; to be priest in charge of St. John's Church, Ft. Worth, Tex., with residence at 1826 Fifth Ave.

PANNELL, Rev. ALFRED W., rector of Trinity Church, El Dorado, Kansas; to be rector of St. Paul's Church, Marysville, Kansas, with St. Mark's Church, Blue Rapids.

SMITH, Rev. HENRY C., rector of St. Andrew's Church, Nogales, Arizona; to be rector of All Saints' Church, Riverside, Calif., February 15th, with residence at 597 West Tenth St.

THOMAS, Rev. R. JOHNSTON, of Trinity Church, Park Rapids, Minn.; to St. John's Church, Valentine, Neb., and associate missions.

WHITTLE, Rev. WILLIAM, of Grace Church, Estherville, Iowa; to the cure of Trinity Church, Mapleton; St. John's Church, Vail; Trinity Church, Denison; Trinity Church, Carroll; Holy Trinity Church, Sac City, and St. Thomas' Church, Jefferson, Iowa.

NEW ADDRESS

SCHIEFFELIN, Rev. J. T.; from East Las Vegas, N. M., to Box 974, Tucumcari, N. M.

ORDINATIONS

DEACON

COLORADO—On January 4, 1925, the Second Sunday after Christmas, in Christ Church, Savannah, Georgia, the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, acting for the Bishop of Colorado, ordained to the diaconate ROBERT CHIPMAN TOPPING. The candidate was presented by the Rev. David Cady Wright, rector of the parish, who also preached the sermon.

The Rev. Mr. Topping was formerly a student at St. John's College, Greeley, Colo., but has been doing social service work as an Executive of the Boy Scouts of America. He resigns his position which he has been holding in that capacity at Savannah to enter the ministry. He has been appointed vicar of St. James' Church, Meeker, Colo., and will take charge there on the First Sunday in Lent.

PRIESTS

KANSAS—On Tuesday, January 13, 1925, the Rt. Rev. James Wise, D.D., Bishop of the Diocese, advanced the Rev. JAMES C. BOYCE to the priesthood in St. John's Church, Girard. The candidate was presented by the Rev. C. A. G. Heiligstedt, and the sermon was preached by the Rev. Horace W. Stowell.

The Rev. Mr. Boyce served fourteen years in the ministry of the Presbyterian Church, and, more recently, has been catechist and deacon at Girard, where he is to remain.

LOS ANGELES—On St. Thomas' Day, December 22, 1924, the Rt. Rev. Joseph H. Johnson, D.D., Bishop of the Diocese, advanced the Rev. ANTHONY H. DEXTER to the priesthood in St. Paul's Cathedral, Los Angeles. The candidate was presented by the Rev. J. Arthur Evans, Dean of the Convocation of Los Angeles, and the sermon was preached by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the Diocese.

The Rev. Mr. Dexter is a graduate of Brown University and entered the ministry from the business world. He will continue his work as priest in charge of St. Simon's Mission, San Fernando, St. Alban's Mission, Owensmouth, and St. Paul's Mission, Lancaster, with residence at San Fernando.

PORTO RICO—On January 4, 1925, the Rt. Rev. Charles B. Colmore, D.D., Bishop of the District, assisted by the Rt. Rev. Manuel Ferrando, Suffragan Bishop, ordained to the priesthood the Rev. ANTONIO VILLAFANE and the Rev. ARISTIDES VILLAFANE in St. Luke's Church, San Juan. The sermon was preached by the Rev. Lefferd M. A. Haughwout, and the candidates were presented by the Rev. C. T. Pfeiffer.

The Rev. Antonio Villafane remains as curate at St. Andrew's Church, Mayaguez, and the Rev. Aristides Villafane at St. Luke's Church, Puerta de Tierra.

DIED

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

BREMONT—Entered into the life eternal, at his home in Austin, Texas, January 10, 1925, WALTER BREMONT, beloved husband of Mary Anderson Bremont. He was for twenty-five years vestryman of St. David's Church, Austin. "Numbered with Thy saints in glory everlasting."

DELONG—Died in New York City, Saturday, November 29, 1924, CHARLES EDWARD, aged five years, son of John Clark and Dorothy DeLong, of Brushton, N. Y.

"Their angels do always behold the face of My Father which is in heaven."

MAKE YOUR WANTS KNOWN

THROUGH

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OF

THE LIVING CHURCH

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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.

HUNTING—Entered into rest, at his home, 172 Prospect Park West, Brooklyn, N. Y., early Friday morning, January 9, 1925, HENRY OGDEN HUNTING, Class of '87, Mines, Columbia University, beloved husband of Lucy K. (Johnston) and oldest son of the late John and Mary B. Hunting, in the sixty-second year of his age. Requiem Mass was said at St. Paul's Church, Monday, January 12th, at 9:30 o'clock. Interment at Hilltop Cemetery, Mendham, N. J.

Grant unto him, O Lord, eternal rest!

WOODBURY—Entered into rest January 16, 1925, at her home in Castleton, Vt., JULIA CLARK, wife of George B. WOODBURY, in the sixty-fifth year of her age.

"Blessed are the dead who die in the Lord."

MEMORIAL

George Coolidge Hunting

In memory of GEORGE COOLIDGE HUNTING, Fourth Bishop of Nevada, who fell asleep February 6, 1924.

"Christ's faithful soldier and servant unto his life's end."

POSITIONS OFFERED

CLERICAL

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

CURATE WANTED IN A WESTERN, NEW town of 20,000. Catholic teaching with a minimum of ritual. Unusual opportunity for middle aged priest who desires to be free from management and organizations to do real spiritual work in preaching and visiting. Apply, giving qualifications to RECTOR-332, care of THE LIVING CHURCH, Milwaukee, Wis.

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

WANTED: UNMARRIED PRIEST OR DEACON for Assistant in parish in large manufacturing center of Pennsylvania. Charge of Chapel, opportunities for social work, and University study. Salary \$1,800 and living quarters. Address VESTRY-333, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

POSITIONS WANTED

CLERICAL

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.

PRIEST, TWENTY-FIVE YEARS' EXPERIENCE, single, musical, Catholic, planning winter cruise and summer in Europe, wishes before sailing to arrange for parish work as rector, curate or *locum tenens* after October 1st. Address N-334, care of THE LIVING CHURCH, Milwaukee, Wis.

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

MISCELLANEOUS

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

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

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

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

RETREATS

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

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

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.

MISCELLANEOUS

REDEMPTION CERTIFICATES TO BUILD and Pay Debts. Write B.R.C.A., Room 1306, 15 West 37th St., New York City.

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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.]

Boni & Liveright, New York, N. Y.
These United States. Edited by Ernest Gruening.

From the Author.
Nantucket and Other Verses. By Mary Starbuck.

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

The Economy of Human Energy. By Thomas Nixon Carver.

The National Association for Constitutional Government. Washington, D. C.

Judicial Review of Legislation. By Robert von Moschisker.

Charles Scribner's Sons. 597 Fifth Ave., New York, N. Y.

The Faith of a Liberal. By Nicholas Murray Butler.

PAPER-COVERED BOOKS

Dwight E. Marvin. 55 Fenwood Road, Summit, N. J.

The Castle of the Soul. By Dwight Edwards Marvin. Price \$1.00.

The Society of SS. Peter & Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

The Romance of the Fiery Cross. By Kenneth Ingram, author of *The Symbolic Islands. The Adventure of Passiontide,* etc.

PAMPHLETS

American Library Association. 84 East Randolph St., Chicago, Ill.

Adult Education and the Library.

Russell Sage Foundation. 130 East 22nd St., New York, N. Y.

Medical Certification for Marriage. An Account of the Administration of the Wisconsin Marriage Law as it relates to the Venereal Diseases. By Fred S. Hall, of the Russell Sage Foundation. Price 50 cts.

THE LEXINGTON CATHEDRAL

LEXINGTON, KY.—Mr. Wm. J. Sanford, Jr., who, for the past four years has been the very efficient superintendent of Christ Church Cathedral, Lexington, has resigned and will take up work under the rector of the Church of the Good Shepherd, Jacksonville, Fla. Mr. Sanford, while in Lexington, was the director of the playgrounds of the city. He is to be succeeded by Mr. E. L. McDonald, of the Cathedral parish, who will become the superintendent.

Plans for the enlargement of the Cathedral parish house will soon be submitted. The present parish house is too small for the growing activities of the Cathedral.

Diocesan Conventions

CONSECRATION OF BISHOP SEAMAN

AMARILLO, TEX.—The opening of the Convocation of North Texas was marked by the consecration of the Rt. Rev. Eugene Cecil Seaman to be missionary Bishop of the District. The consecration was performed by the Rt. Rev. T. F. Gailor, D.D., Bishop of Tennessee and President of the National Council, assisted by the Rt. Rev. Drs. G. H. Kinsolving, W. T. Capers, F. B. Howden, R. H. Mize, C. S. Quin, T. P. Thurston, J. R. Winchester, H. T. More, and James Wise. The offering at the service, \$1,100, was for the Temple Memorial Endowment Fund of the District.

A report rendered by Bishop Howden showed that there had been a notable increase in confirmations during the past year. Bishop Seaman made his primary address to the Convocation, in which, besides laying down a broad foundation for the activities of the District, the new Bishop stated that he intended to visit every congregation before summer.

At the time of the consecration, it was announced that a house and property, valued at \$25,000, in one of the most desirable sections of Amarillo, had been given to the District as a bishop's residence. The gift is from Messrs. James M. Shelton, J. Malcolm Shelton, and Mrs. Martha Shelton Haughton in memory of their father, the late J. M. Shelton.

COADJUTOR FOR NORTHERN INDIANA

SOUTH BEND, IND.—The Rev. Campbell Gray, rector of St. Paul's Church, Peoria, Ill., was unanimously elected Bishop Coadjutor of the Diocese of Northern Indiana, at a special Council convened in St. James' Church, South Bend, Wednesday, January 21st.

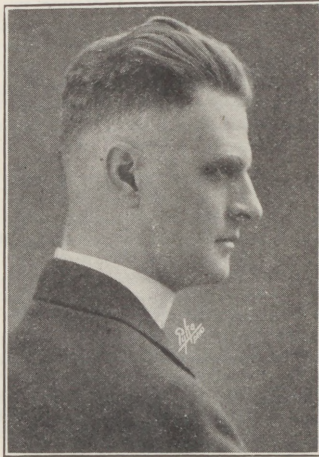
The Rt. Rev. John Hazen White, D.D., Bishop of the Diocese, being obliged on account of health, to spend the winter in Seabreeze, Fla., committed to the Standing Committee the ecclesiastical authority of the Diocese during his absence. As its President, the Rev. Lewis C. Rogers called the Council to order, and was elected to preside over the session.

The duties assigned to the Coadjutor are: the control of the missionary work of the Diocese, the reception and oversight of candidates for holy orders, the reception and transfer of the clergy, and such a division of the visitations of the parishes of the Diocese as may be arranged by the Bishops at the beginning of each year.

After taking seventeen ballots, the clergy elected the Rev. Campbell Gray, while the lay delegates, in seven ballots, elected the Rev. Frank E. Wilson, D.D. These announcements having been made, the Council went into a committee of the whole, where the differences of opinion were amicably considered, and a mutual agreement was reached; after which the two orders again separated, and on the next ballot the Rev. Campbell Gray was found to have received a majority of the votes of each order, and was declared

elected Bishop Coadjutor. On motion of the Rev. Dr. C. H. Young the election was immediately made unanimous.

The Rev. Dr. Young and the Ven. Howard R. White were appointed a com-



THE REV. CAMPBELL GRAY
Bishop Coadjutor-Elect of Northern Indiana

mittee to notify the Rev. Campbell Gray of the election.

The ballots of the clergy and of the laity were as follows:

BALLOT OF LAY DELEGATES JANUARY 21, 1925

NAMES	BALLOTS							
	1	2	3	4	5	6	7	8
Rev. Chas. H. Young, S.T.D.	7	8	7	6	6	7	4	7
Rev. Cleon E. Bigler	3		3					
Rev. H. H. Lumpkin	1							
Rev. James E. Foster	4	5						4
Rev. Harwood Sturtevant	9	9	10	10	8	11	8	2
Rev. Frank E. Wilson, D.D.	12	14	18	19	20	20	26	5
Rev. Edward L. Roland	9	8	9	14	15	12	12	3
Rev. E. Reginald Williams	1							
Rev. F. J. Barwell-Walker, Ph.D.	3	3	3	1				
Rev. Campbell Gray	2	2						26
TOTAL	50	50	50	50	49	50	50	47

CLERGY BALLOTS JANUARY 21, 1925

NAMES	BALLOTS																		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Rev. Chas. H. Young, S.T.D.	3	5	5	7	8	9	8	8	10	8	8	8	6	7	8	6	7	5	4
Rev. Cleon E. Bigler						1			1			1							1
Rev. James E. Foster	2	1	1																
Rev. Harwood Sturtevant	4	3	5	3	2	2							1			1			
Rev. Frank E. Wilson, D.D.	4	5	4	3	4	4	3	4	3	3	3	4	4	2	4	4	4	2	4
Rev. Edward L. Roland	1	1					1	1	1	2	1		1	1					1
Rev. F. J. Barwell-Walker, Ph.D.				1	2	1	2	1	1	1	1	1	1	1	1	1			
Rev. Campbell Gray	6	5	4	4	3	4	6	6	5	5	6	8	7	7	8	9	9	11	12
TOTAL	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20

The Rev. Campbell Gray was born in Bolivar, Tenn., January 6, 1879, the son of the Rev. William Crane Gray, later Missionary Bishop of Southern Florida, and Fannie Campbell Bowers. Mr. Gray grew up in the rectory of the Church of the Advent, Nashville. He was his father's acolyte on the occasion of his consecration in 1892, serving him with the episcopal vestments.

Fr. Gray is a graduate of the University of the South, taking the degree of Master of Arts in 1902, and of the General Theological Seminary. He was ordained deacon in 1904 and priest in 1905 by his father, and became a general

missionary assistant to him in his great missionary jurisdiction. In 1914 he accepted St. Augustine's Church, Rhineland, Wis., and, in 1922, St. Paul's Church, Peoria, Ill. Fr. Gray has been prominent especially in Religious Education Work, being a trustee of the University of the South, examining chaplain, and member of boards of religious education.

TENNESSEE SHOWS GROWTH

MEMPHIS, TENN.—Encouraging reports were made of all phases of activity at the Convention of the Diocese of Tennessee, which was held in St. Luke's Church, Memphis, the Rev. Chas. N. Tyndell, S.T.D., rector, January 21st and 22d. The number of confirmations is the largest recorded for many years, if indeed it has ever been equalled in the history of the Diocese. The figures show an increase of over eight per cent in communicants.

A resolution was adopted memorializing the General Convention on the subject of personal evangelism by the laymen of the Church. A Diocese-wide committee was appointed to further plans for extensive development of the work at Hoffman-St. Mary's Industrial Institute for Negroes at Keeling, in coöperation with the American Church Institute. Announcement was made that the building committee of St. Mary's Cathedral expected to begin actual construction in February, with the hope of carrying on the work uninterrupted to completion.

Deputies to General Convention are as follows: Clerical, the Rev. John D. Wing, D.D., of Chattanooga; the Rev. Walter C. Whitaker, D.D., of Knoxville; the Rev. Prentice A. Pugh, of Nashville; and the Rev. Chas. N. Tyndell, S.T.D., of Memphis. All were members of the last General Convention from Tennessee or elsewhere. Lay deputies are C. Z. Patten, Jr., and Junius B. French, of Chattanooga; B. F. Witsell, of Memphis; and Chas. S. Martin, of Nashville. Alternate deputies: Clerical, the Rev. Edmund P. Dandridge, D.D., of Nashville; the Rev. George O. Watts, of Clarksville; the Very Rev. I. H. Noe and the

Rev. Charles T. Wright, of Memphis. Lay, W. B. Nauts, of Sewanee; Douglas M. Wright, of Nashville; D. W. DeHaven, of Memphis; and James Maynard, of Knoxville.

NEBRASKA DISCUSSES DIOCESAN ENDOWMENT

LINCOLN, NEB.—A matter of chief interest in the annual Council of the Diocese of Nebraska, which was held at Holy Trinity Church, Lincoln, January 20th to the 21st, was the proposal by the Bishop, Dr. Wise, of the development of a diocesan Endowment fund according to the AA, or Atwater Plan. A special committee reported favorably on it, and a

great deal of enthusiasm was manifested. The matter was carried over to the next Council so all details might be arranged for.

A radical step was made by the Council in regard to the Church Pension fund. An addition was made to the canon to the effect that "Should any parish or mission be delinquent in the payment of the premiums, the Executive Council may order payment, and such payment will be added to the diocesan assessment of the parish or mission, and constitute a first lien upon any moneys which may be received by the diocesan treasurer from the parish or mission.

A great missionary service was held on the evening of January 20th, at which the Rev. A. E. Knickerbocker, rector of St. Paul's Church, Minneapolis, was the preacher, and Mr. Frederic Cook Morehouse, of Milwaukee, was a speaker.

At the meeting of the Woman's Auxiliary, which was held concurrently, it was reported that the United Thank Offering, thus far, amounts to \$1,766.31, a great improvement on the past. The Supply Bureau reported the efficiency of the Red Cross system employed in the box work.

The Deputies to the General Convention are: the Rev. Messrs. A. E. Marsh, S. E. McGinley, L. B. Holsapple, and W. A. Mulligan; and Messrs. W. T. Page, A. R. Edmiston, W. A. Redick, and J. S. Hedelund. The Alternates are the Rev. Messrs. D. H. Dow, D. J. Gallagher, S. P. Jones, and George Freebern; and Messrs. J. T. Yates, F. H. Davis, Charles L. Hopper, and J. B. Maylard.

NEVADA ASSUMES BUDGET

RENO, NEV.—The entire budget apportionment for the Program of the Church was accepted through a voluntary division plan by the members of the Convocation of the Missionary District of Nevada, meeting in Trinity Church, Reno, January 11th to the 13th. The budget was assumed by the clergy and delegates voluntarily choosing amounts which seemed reasonable for the individual mission and parish. Amidst the widely scattered and lonely missions, this seems a wise plan, and the enthusiasm shown bids fair to place Nevada in the list of those who pay in full. The delegates to Convocation left with the determination to pay these voluntary assessments in full and also, if possible, make an inroad upon the Priorities.

The Convocation was under the charge of the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, who took over the jurisdiction after the death of Bishop Hunting last February, and has since given himself freely to Nevada interests. His address to Convocation contained a beautiful tribute to the late Bishop.

The delegates elected to General Convention are the Rev. Edward Tanner Brown, and Mr. Harry H. Ward.

OPENING OF MILWAUKEE DIOCESAN COUNCIL

MILWAUKEE, WIS.—The opening of the Council of the Diocese of Milwaukee occurred on Tuesday afternoon, January 27th, at the Cathedral, and, as had been anticipated, the Bishop made request for the election of a coadjutor. His address was read immediately after organization and was, in part, as follows:

"I now cause to be read before the Council my written consent to the election of a Coadjutor of the Diocese of Milwaukee, and in giving this consent I hereby assign to the Bishop Coadjutor when duly ordained and consecrated:

"All the missionary work of the diocese and the oversight of the parishes in the Convocations of Madison and La Crosse.

"I shall be glad to assist the Bishop Coadjutor, when he takes over his work, in any way within my power, and I reserve the privilege of serving the parishes throughout the entire diocese when I am so inclined, but this will be largely in the way of assistance through a mutual agreement with the Coadjutor.

"In making this assignment I retain for myself the chairmanship of all committees or boards in which the Bishop of Milwaukee is *ex officio* the head, the jurisdiction over the Cathedral, the Student Work at the University at Madison, Racine College, and Kemper Hall. I retain the power to receive and dismiss all clergy, and I reserve the care and oversight of all postulants and candidates for holy orders.

"Tomorrow, no doubt, there will be an election of a Coadjutor, which I now formally ask for. Naturally, it means more to me than to any other person in the diocese, and, after me, to the Dean of the Cathedral, with whom, of necessity, the Bishop must come in very close personal contact. Bishop Nicholson, who had a way of putting things very strikingly, said, 'The election of a Coadjutor was very much like an old man marrying a young wife.' I used to say, in taking into consideration the question of the qualifications for candidate for holy orders, first came piety or spirituality, then learning, and, last of all, common sense. It was not very long before common sense preceded learning. But even the most spiritual man cannot accomplish much in these days unless he have common sense, which, I take it, at any rate is a larger exercise of the cardinal virtues, especially prudence and temperance. So, first of all, I hope you will elect a man of spirituality and devotion to our Blessed Lord, a man of common sense, and then a man of sympathy, who will be a real pastor and guide and help to his clergy, a real Father in God. I wish I might have been more so. Not a proud or a conceited man, who cannot possibly have the sympathy that the clergy need. Not one who would 'lord' it over God's heritage, but humble minded, and who would care especially for the small and struggling missions and parishes in the diocese, and I hope that it will be some one who will carry on the traditions of this diocese as they have been carried on from the days of Bishop Kemper. We want some one who can be a leader and a man we can love, and of sound theological scholarship.

"We ask for the guidance of the Holy Ghost to 'give us a right judgment in all things; that we may be free from prejudice, and seek only the man who is fitted to carry on the work of his great diocese, with its very large opportunities for His services, far better than it has been possible for me to do.'

The Bishop spoke of the missionary problem of the diocese. When, just before the war, a minimum salary of \$1,500 had been provided for the missionaries of the diocese, it was a great step forward, but the large increase in the cost of living since the war has reduced the purchasing value of the salary until conditions are almost as hard as they were before the war. In dioceses in the vicinity a minimum salary of \$2,000 is provided, and that greatly adds to the problem in this diocese. He was frank to say that, looking back twenty years over his episcopate, the situation in the mission field was disheartening. "There are a few bright spots," he said, "but in most places there has been no growth. The men in the mission field are a procession. They stay two or three years and then go. Most of them are married, and I cannot blame them, because the salary is an almost impossible

one for a married man to live on. I know that some members of the Church Extension Board and members of this Council, probably other people, think that it is because they are men of a certain school of Churchmanship, or because they are very young men just out of the seminary, that nothing has been accomplished. Possibly they are right; but there is another side to it. In the first place I do not think that the men have pushed, with some exceptions, the ritual unduly. In the vast majority of cases they have simply carried on what always has been the condition, at least what it was when I became bishop. I have always felt it was a great pity that the young men out of the seminary had to be sent to what is much the most difficult work of the Church. The well established parish with sufficient funds and plenty of helpers is exceedingly easy, as compared with a small mission where there is no money, and where there are only two or three people competent to help in the work, and they are very apt to feel their importance, and assert it, where, if they were in a large parish, they could make no trouble because people would pay no attention to them. I have known case after case in the diocese where persons who had ruined a small work by their self-assertiveness and dictation in a mission, when they moved into a large parish never made any trouble, simply because nobody would pay any attention to them, or if they made trouble, they would be asked to change their 'boarding house.'

"If it were not for Nashotah House I do not see how this diocese could possibly have been manned."

Speaking again of Nashotah House, he said: "Every Dean at Nashotah has had to beg a great deal of money for the House. I had to get at least \$15,000 a year. If I recall rightly, the House was \$26,000 in debt when I took it. Practically no money to help Nashotah has come from this diocese. Sometimes it is faulted for its lack of scholarship. Nashotah has supplied four deans for theological seminaries within my memory, and the most important position in the Church today, far more important, I think, than the Presiding Bishop, the Deanship of the General Theological Seminary, is held by a Nashotah graduate. I cannot understand the attitude of the diocese towards Nashotah, of which it ought to be very proud and instead of which it only finds fault. We have made plenty of mistakes there. Weak men and foolish men go out of that seminary as they do out of every other; but how I or any other bishop of this diocese could possibly keep the work supplied without Nashotah I do not know, and I have had a great many bishops tell me that they wished very much they had the advantage that I have to get men to send out into the mission field, and they are writing to me and to the Dean all the time to know if we haven't some men we can send them."

The Bishop also spoke of the admirable work being done at St. John's Home where the new building has been completed and paid for, though he hoped there might be additional contributions to the building fund in order that some part of other funds used for the purpose might be restored to the endowment.

WHEN a man thinks he has reached the finality mark of Christian accomplishment, then it is he is in desperate need of larger vision.—Rev. William Porkess, D.D.

St. Paul's Cathedral, London, in Need of Strengthening

To Produce Catholic Literature— Industrial Christian Fellowship— Against Diocesan Division

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

THREE YEARS OF CAREFUL STUDY AND experiment have enabled a committee of architects to furnish the Dean and Chapter of St. Paul's Cathedral with an *interim* report on the condition of the fabric, and the steps to be taken to prevent the subsidences which have threatened that mighty structure. Many of the precautions which suggest themselves to the architects were found, when the foundations were uncovered, already to have been taken by Wren himself, but modern traffic, the alteration in the surrounding subsoil by the piercing of sewers and tunnels, and over two centuries of downward thrust by the weight of the great building, have produced conditions which demand present attention.

The experiment, so the report says, of injecting concrete under pressure into the northeast pier of the Dome seems to have been successful, and the committee suggest that this should be done to the other seven piers without any delay. The alternative is to reconstruct the piers, which are simply cylinders filled with rubble taken from the ruins of the old Cathedral. This, of course, would mean removing the Dome, and would be a work of enormous cost, involving the closing of the Cathedral for many years.

Hardly had the report of the committee of architects been published, when everyone was startled to learn that a notice, declaring the Cathedral to be a "dangerous structure," and calling on those responsible to take immediate measures to ensure its safety, had been served on the Dean and Chapter by the Corporation of the City of London. Mr. John Todd, the Dangerous Structure Surveyor to the Corporation, disagrees with the suggestion of injecting cement into the cavities of the piers, and considers that if this process is persisted in, the Dome is likely to fall within a few years. He has recommended that the Dome should be taken down, and the present piers replaced by others consisting of solid masonry.

There are numerous speculations as to the next step. The City Corporation is empowered, after serving such a notice, to take drastic steps; the usual plan, after the expiration of a very short period, being for the Corporation itself to remove the danger if action is not taken by the person or persons responsible. But St. Paul's Cathedral is, of course, in a very different category from the ordinary building, and no one can contemplate the possibility of the Corporation taking the matter into its own hands. Moreover, action is being, and has been for years past, taken by the persons responsible.

For the moment there can be no further development, but it may be said that there is no likelihood of the Cathedral being closed. What may be necessary in the future remains to be seen.

It is satisfactory to note that the *Times* has opened a subscription list to provide the Dean and Chapter with funds, and has itself made the handsome contribu-

tion of £1,000. Some £140,000 will be required for the work of strengthening the piers alone, as recommended by the experts. The Chapter has no funds of its own for this emergency work, and it is far better that they should be supplied by private generosity than that the Government should be asked to pay from the public purse. The strengthening of St. Paul's will have cost from first to last a sum approaching one-quarter of the original cost of building, with little to show for it, since the new work will be hidden in the old. No tax upon Londoners' coal will pay for it, and the expense will fall upon generous City companies and private individuals. But the task is a challenge to the pride of the diocese, the City, and, in fact, the whole country.

TO PRODUCE CATHOLIC LITERATURE

In his annual letter to the members of the English Church Union, Fr. Arnold Pinchard writes at some length on the work of the Literature Committee of that organization. He says that the most immediate project contemplated is the production of a one-volume Commentary on Holy Scripture (including the Apocrypha), which shall be "truly and soundly Catholic." This will be followed by a Catholic Commentary on the Prayer Book, "which will embody the latest results of liturgical research, and, by its educative value, prepare the minds of Churchmen, both lay and clerical, for a really Catholic and adequate revision of the Book of Common Prayer, when the time shall come for something in the nature of a final settlement."

Fr. Pinchard goes on to consider the suggestion that the E.C.U. shall amalgamate with the Anglo-Catholic Congress Committee and the Federation of Catholic Priests. Defining the particular function of each society, he says:

"May we not say that the F.C.P. stands for the mutual support, comfort, and guidance of the clergy exclusively as such? The A.C.C. for the organization of Catholic propaganda and the provision and training of clergy for that work both at home and abroad?"

"And what of the E.C.U.? Ideally, this great society stands for the organization of the whole movement for defence and protection. That is its specific work. It might well include in its membership, without prejudice to their special interests, all who belong to either of the other bodies, as in many localities it already practically does. In a western diocese, for example, the personnel of the A.C.C. and of the Diocesan Committee of the E.C.U. is identical, and the arrangement works very well.

"The E. C. U. may be called the 'Standing Army' of the Catholic movement. It is, indeed, the whole movement—organized for practical politics in dealing with all those forces, social, political, and partisan, in religion, which make against Catholicism—organized even for war, if need be, which God forbid."

In conclusion, Fr. Pinchard says:

"I do not think that anything would be gained by an attempt to amalgamate these societies at present. Each in its own special department finds work enough, and more than enough, ready to its hand. Each is really needed in face of the facts of today—and it will be better that each, within its own sphere, should 'carry on' as a separate organization, but in the closest coöperation and harmony with the

others. Nothing has occurred as yet to hinder such coöperation and to mar that harmony which now exists, nor need there be anything of the sort. . . .

"There might, I think, be arranged an annual or half-yearly conference of representatives of the three organizations, at which the present situation at the moment of meeting might be carefully considered, and a certain clearly defined policy be adopted in regard to any urgent matter which might be ripe for decision, and perhaps for action, at the time. I think the knowledge that such conferences were being held would increase harmony and happy coöperation between the societies concerned; would strengthen the hands of each in face of danger; would ensure some uniformity of attitude, so necessary in view of delicate and difficult negotiations; and would probably greatly comfort the hearts of the rank and file of the movement, who are naturally apt to ask for some assurance of competent and responsible leadership. Perhaps this proposal might be seriously considered this year and some attempt made to give effect to it."

INDUSTRIAL CHRISTIAN FELLOWSHIP

The Industrial Christian Fellowship, which is appealing for funds to carry on its work of national importance in the country, is in no sense of the word a party political movement. The Rev. G. A. Studdert-Kennedy, the rector of St. Edmund's, Lombard Street, and Honorary Messenger to the I. C. F., thus defines its objects:

"The Fellowship is an Evangelistic Society which is an amalgamation of the old Navy Mission and the Christian Social Union. The basis of its work is the conviction that the economic problem runs into the psychological problem, and the psychological into the religious problem in the end, and that the way in which we conceive, and the methods by which we seek to solve, the great problems that beset us all alike depend in the end upon what we believe about the meaning of life as a whole.

"It has sixty agents out in the field who are working men, and they stand at street corners and try to reach the great mass of people on the docks and in the market places who won't come to church, and tell them that there is no easy solution of these problems, that they can only be solved as men and women of all classes are raised through the worship of God to a higher moral and spiritual level.

"The danger, as we see it, is that men want an easy way out; one side believing that this can best be attained by keeping things essentially as they are, and the other by some utterly revolutionary change. These two sides are apparently completely opposed, but they are really one in this; that they want peace for themselves at any price.

"To men in this state of mind, political argument is largely waste of time; it only means that they use their wits to justify their prejudice. The Fellowship is therefore convinced that the great need of our time is a religious and moral revival, and that to bring this about an attempt must be made to reach the great masses of the people outside of organized religion."

AGAINST DIOCESAN DIVISION

In his New Year's letter the Bishop of London gives a report of the voting of the rural deaneries on the suggested division of the London diocese. The figures were: For division, 564; against division, 923.

Commenting on the figures, the Bishop says:

"It is clear then, for the time at any rate, that we must let the matter rest. I tried in the August *Diocesan Magazine* to state the case for and against as fairly

as I could, and, in addition, in most deaneries special speakers were asked down, know to be in favor of division. I always suspected that the vote in the diocesan conference of three or four years ago was taken under the influence of an idea that a Province of London was likely to be created, as indeed most of the speeches made in the debate seemed to foreshadow. I was very anxious this time that the vote taken should be on the direct issue, and the result is as I have stated.

"In Winchester, for a scheme which was passed over and over again by the diocesan conference, and by every rural-decanal conference, I am told that they are expecting to take five years to get

the money required. It seems to me that it would be nothing but folly to try to raise a large sum like £100,000 for a scheme for which there is at present an adverse vote of about two-thirds to one-third of the diocese, and this leaves out the great mass of people at present not in any Church body, who are found in almost any diocese to be opposed to any change at all, and yet without whose help we could not raise the money required."

There is little doubt that the strongly expressed personal views of the Bishop were largely responsible for the majority against division. **GEORGE PARSONS.**

of Knox College, room 4 of the new Knox College building, University Campus, has been placed at Trinity's disposal.

It is the purpose of these lectures to trace the ideals of worship from the earliest times up to the Fourth Century of the Christian era.

The various topics to be included are: 1, Archeological and Psychological Background; 2, Worship among Primitive Peoples; 3, Babylonian Worship; 4, Egyptian Worship; 5, Hebrew and Jewish Worship; 6, Early Christian Worship; and 7, Summary and Conclusions.

MISCELLANEOUS NEWS

Announcement has been made of two generous gifts to Trinity Church, Galt, Ont., \$5,000 from John Gault, and \$1,000 from Miss K. L. Wilks, to be used in reducing the debt on the church. The Rev. Canon Snelgrove is rector.

The Rev. Canon Frederick J. Sawers has accepted an invitation from the Bishop and the congregation of St. Matthew's Church, First Avenue, Toronto, to be the rector. He will succeed the late Rev. H. A. Brooke, who passed away recently on the very day the parish celebrated its freedom from debt. The new rector of St. Matthew's is at present the rector of St. Peter's Church, Cobourg, where he has been in charge for the past nine years. He went to Cobourg from Peterboro. He is a graduate of Trinity College, Toronto, and a former assistant at Christ Church Cathedral, Montreal.

Leadership Through Discipleship, Bishop Brent's Message to Canadians

Special Lectures by Dr. Mercer—
Miscellaneous News

The Living Church News Bureau }
Toronto, Jan. 19, 1925 }

SPEAKING AT CONVOCATION HALL, Toronto, the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, said that, in our universities today, there are too many men who ought to be elsewhere. They use the advantages of an educational institution merely as a means to obtaining a livelihood—a vocational training ground. Too many also come dependent upon their parents and have no sense of responsibility, with the result that colleges and universities are depreciating. The great mass of those who come have not the capacity for leadership. "I believe," the Bishop said, "if less were said about leadership and more about the right kind of leadership, we would have better universities. Universities should be schools for followers, for discipleship. Great philosophers and great leaders were all great followers and great disciples. Jesus Christ lays great emphasis on following and little on leadership. All of the Apostles were first of all disciples, and never ceased being followers. So many men who aim to be leaders are not ready to drink the cup necessary for all leaders before they can give that influence that life needs."

"Christ, in advocating this spirit of following," the Bishop continued, "was preaching what He already practiced. He often reminded the people that He was doing the will of the Father, not His own, with the result that He became the Good Shepherd, the Light of the World," he continued, and explained that "the true leader is the man who is so lost in that which is greater than he is that all his vitality pours itself out in the direction of that goal, and the real peace that cannot be disturbed comes in being absorbed in that which is greater than the self."

Bishop Brent went on to explain that Christ spoke not as a voice, but as a life, so that His teachings stand alone among the teachings of history. There was no gap between what He was and what He taught. His life was completely unified in thought and practice.

"If Christ is thought of merely as a teacher, He has no special authority over us, but if He is considered as one who has discovered the truth and has solved all the problems of human life, and is then summed up in literature, He stands before us as the way which leads to God."

SPECIAL LECTURES BY DR. MERCER

Under the auspices of the University of Trinity College, a series of Thursday lectures is being given by the Rev. Samuel A. B. Mercer, D.D., Professor of Semitic Languages and Egyptology in Trinity College, Toronto, and editor of *The Journal of the Society of Oriental Research*. The subject is, *Worship, Its Origin and Development as Revealed in Ancient Literature and the Scriptures*. By the kindness and courtesy of the authorities

Massachusetts Church Boys to Celebrate Washington's Birthday

Church Hospitality—Parish Endowment—General News Notes

The Living Church News Bureau }
Boston, Jan. 24, 1925 }

THE boys' annual Washington's Birthday diocesan service and athletic meet will be held in the Diocese of Massachusetts this year on Monday, February 23d, with gatherings in Lowell, Boston, and Fall River.

In each of these centers an athletic meet in the Y. M. C. A. buildings has been arranged for the afternoon, followed by supper and a service. St. Ann's Church, Lowell, the Rev. Appleton Grannis, rector, will be host to the parish boys of the Merrimac Valley. Trinity Church, Boston, the Rev. Henry K. Sherrill, rector, will again be host to the Greater Boston boys. G. H. Roehrig, of the Boston Y. M. C. A., has again made available the big gymnasium and swimming pool of the Huntington Ave. building. St. John's Church, Fall River, the Rev. Harold I. Fair, rector, will be host to the boys of the southern part of the diocese. Frank Doherty, of the Fall River Y. M. C. A., will conduct the track and swimming meets. In each of these centers special basketball games will be played. The feature of the Boston meet will be a special 220 yard relay race between the boys of four picked parishes.

The members of the diocesan department on boys are, the Rt. Rev. Charles L. Slattery, D.D., the Rev. Ernest J. Denen, the Rev. William E. Gardner, D.D., the Rev. Malcolm E. Peabody, the Rev. Arthur O. Phinney, the Rev. Richard G. Preston, Messrs. A. E. Casgrain, George B. Baker, and Elliott B. Robbins.

In speaking of this most helpful work among the boys of the Diocese, Mr. F. W.

Lincoln, Jr., the diocesan boys' work counsellor, said:

"The policy of the department is to approach boys on the plane of their own interests as an important step in the process of winning them to the Church. To recruit and hold boys by boys' clubs for baptism, confirmation, and communicant membership, instruction in the Church school, service under the Church School Service League, training as teachers, club leaders, choristers, acolytes, prospective vestrymen, wardens, and clergymen. This department is probably the first of its kind in the Church and will render distinctive service not only to the Diocese but to the whole Church by calling the attention to boy-life, the Church's greatest asset."

CHURCH HOSPITALITY

Trinity parish, Newton Centre, has a helpful plan by which the old members of the parish get a personal acquaintance with the new. Instead of making a general appeal for the old members to call on the new, the parish officials send the names of the new people in each neighborhood to the old members, asking them to draw into the parish life the new women. Similar lists are sent to the men through the agency of the men's club. In making the announcement of the plan, the Rev. Edward T. Sullivan, wrote:

"The men, I am sure, will reach the men; and I am very confident that we can depend on our women to show the women who are newcomers how cordial and hospitable a family we are."

PARISH ENDOWMENT

Should the work of the average parish be endowed? An unusually clear affirmative answer is given by the Rev. Thomas C. Campbell, rector of St. John's Church, Jamaica Plain, and president of the Massachusetts Clerical Association. This an-

swer vitally concerns more than one parish in our American Church. Mr. Campbell wrote:

"Ought not the people of each generation to support their own parish? There may be parishes in wealthy communities where an endowment would not be necessary for many years. But in a parish in a community where there are plenty of people and very few of large means, tools, and equipment provided by an endowment are a real blessing. Why do we endow hospitals? To equip them in a modern and up-to-date way, that they may do their work efficiently, over and above the income from fees for the care of patients. Do you know of any large, modern hospital which is doing high class work without an endowment, even though people of means are among their patients? Do you know of any private school of high standing doing real work, which is not endowed? Our public schools are subsidized by the city taxpayers. The Church of God, an absolute necessity for every community, is a preventive institution, caring for the souls and characters of men before they become sick, as well as of service to needy people of every position. Consider what she does for the children and youth and aged and strong. Her work is more vital than a hospital. Consider her department of teaching and the maintenance of worship and preaching. And yet her financial equipment is meagre, its struggle from year to year occupying time that should be spent in the preparation of sermons and pastoral work.

"A parishioner once told the rector that an endowment would be the ruin of his parish. He was asked what he would do with a large endowment. He replied, 'If I had an income of \$10,000 additional, I would, with the consent of the vestry, engage an assistant minister, a deaconess, and a secretary, and, by means of this addition to the staff, I would increase the membership of the church and its income outside of the income of the endowment, besides doing a great deal more social work in the community; and I would also invest in Church music.'

GENERAL NEWS NOTES

Mr. George Albert Tilton, one of the oldest vestrymen in the Diocese from the viewpoint of active service, died last week. Mr. Tilton had been a vestryman of Emmanuel Parish, Somerville, since its organization in 1881.

There was an exhibition of Chinese art at the Women's Republican Club, 46 Beacon St., last Thursday afternoon. The proceeds were for the medical social service work for Chinese women and children in connection with the House of the Merciful Saviour, Wuchang.

Dean Washburn, of the Episcopal Theological School, Cambridge, gave an address this evening before the Men's Guild of the Church of the Advent, on St. Francis of Assisi."

The midwinter meeting of the Massachusetts diocesan assembly was held at the Cathedral last Wednesday evening. The conference on the Prayer Book was conducted by the Rev. John W. Suter, D.D. The closing address was given by the Rev. Charles F. Lancaster.

Bishop Lawrence has been invited to deliver the eulogy before the Massachusetts General Court on the life of his friend, the late Senator Henry Cabot Lodge.
RALPH M. HARPER.

YOUNG PEOPLE in China are not lacking in appreciation of the go-between system of pre-arranged marriages. A play given by boys in Kiukiang was a farce concerning go-betweens who had contrived a marriage at which, at the last moment, it was found that the bridegroom was a deaf-mute and the bride was blind.

Great Enthusiasm Marks Meeting for New York Cathedral Campaign

Art Treasures Given—Prominent Clergymen Commend—G.T.S. Re- union

The Living Church News Bureau
New York, Jan. 22, 1925

TEX RICKARD SAID THAT IF AN ACTUAL count could have been made of the crowd that assembled in the Madison Square Garden, New York City, on the occasion of the Cathedral Fund Drive, January 18th, it might prove to be the greatest in the Garden's history. The doors were closed at eight-thirty, when the police estimated that there were 15,000 persons present, the capacity of the building. There were fully 5,000 more turned away.

The *New York Times*, in its report of the meeting, to which it gave a column of the first page, and the entire second page, says:

"The success of the drive is assured, judging from the interest shown in last night's mass meeting. Not only was it the largest gathering of its kind ever held in New York City, but it was a representative cross-section of the life of the metropolis—including men and women of almost every business, trade, and profession, of diversified economic status, of many religious beliefs and of different races."

Bishop Manning announced at the meeting that \$4,100,000 of the \$15,000,000 needed had been raised in a preliminary campaign of private solicitation, and that \$10,900,000 remained to be obtained in the campaign which will continue until February 1st.

The President of the United States sent the following message:

"It is gratifying to know of the interest of the American people in the construction of the Cathedral for religious worship. I trust the efforts being made for this purpose will meet with the success its importance warrants.

"CALVIN COOLIDGE."

On behalf of the City of New York Mayor Hylan formally expressed his approval of the project as an object in which the whole city was interested in the spirit of fellowship and brotherhood. There were nine other addresses by representative leaders of the bar and the judiciary, the ministers of other religious bodies, labor and capital, education and the stage, all of whom pledged their support for the completion of the beautiful Gothic Cathedral on Morningside Heights. When Bishop Manning was introduced by Franklin D. Roosevelt, he received a great personal ovation. Easily the distinguishing feature of the meeting was the enthusiasm for the completion of the great work.

The zeal and enthusiasm stimulated by this meeting among the thousands who attended it has been spread throughout the city, and each day brings reports of large sums pledged or paid, and of small gifts received, no less welcome than the larger. It is impossible at this date to estimate what will be the final outcome of the campaign in dollars and cents; but one thing is certain—the interest and enthusiasm aroused among all professions, classes, races, and sects is unparalleled in the record of "drives," if we except the patriotic campaigns during the World War.

New pledges and contributions reported

January 24th, amount to \$179,643.50. The largest single contribution was of \$100,000, made by Louis Gordon Hamersley, for the erection of one of the great piers in memory of his father, and for the placing of a window in memory of the dead of the First Division in the Army and Navy Chapel. Two bonds, amounting to \$1,500, belonging to a little girl whom Bishop Manning had baptized eight years ago, and who had died recently, were given, and they will be used in the construction of the Children's Arch. The Fox Film Corporation has offered to be of whatever assistance it may be through the agency of motion pictures.

ART TREASURES GIVEN

Among other recent gifts to the Cathedral should be mentioned the presentation by the Kleinberger Galleries of a painting by Paolo Veronese representing the Baptism of our Lord. The canvas is in perfect preservation. Mr. Kleinberger refused to set any estimate of value on the painting. In addition to a pledge of \$10,000 to the building-fund, Mr. Adolph S. Ochs has offered to present to the Cathedral two great seven-branch candlesticks of bronze, facsimiles of ancient originals shown in the representation of the spoiling of Jerusalem in the Arch of Titus.

"This gift, like all others relating to the fabric of the Cathedral, will have to be submitted to the architect and Board of Trustees, of course," said Bishop Manning, "but I wish to say for my own part that I regard the gift as a noble and beautiful one and feel that it will be a singularly interesting and significant addition to the Cathedral, bringing into view the relationship between the Old and New Testaments and emphasizing the spirit of brotherhood in which the Cathedral is being built."

Among the gifts reaching the office of Bishop Manning Thursday was a \$100 bill brought in by an old gentleman living in the neighborhood who, although very infirm, came to give what he could, although he said his means were small. He is a member of the Dutch Reformed Church.

An interesting side-light on the widespread appeal made by the Cathedral Campaign was furnished with the announcement of a contribution of \$1 from a Presbyterian clergyman in Texas, who stated that, though in straitened circumstances, he desired to have his part in the building of the Cathedral in the metropolis.

We may cite as a further illustration of this interest a letter received from a Congregational minister in Leeds, N. D., enclosing a postal money order for \$10.

Bishop Manning reports the receipt of three pennies carefully wrapped up and enclosed in a letter which read:

"DEAR BISHOP: I am a little boy and my name is Hermy. I want to sent all me money to help build the big chorch. HERMY UNGLAUB."

"His three cents will go to help build the Children's Arch," Bishop Manning said.

Still another letter came from a day-laborer of Brooklyn, enclosing a money order for \$5.40, one day's wages of the donor.

"I think that is a magnificent example," Bishop Manning commented. "When the people get aroused to the point of sending gifts like that—one day's wages—it is

time for Churchmen to push and push hard, as Canon Prichard has said."

Another gift which pleased him very much, he said, was that of \$10 from a devout and faithful Roman Catholic, the policeman on the crossing opposite Trinity Church whom Bishop Manning regards as a good friend.

PROMINENT CLERGYMEN COMMENT

In most of the churches of our Communion, there was reference from the pulpit last Sunday to the initiation of the Cathedral Campaign, and to the desirability of completing the Cathedral. "Now is the time to build the Cathedral of St. John the Divine," said Dr. Stires, in his sermon at St. Thomas' Church, in which he urged his people to give "as God had prospered them."

"New York has great temples to Mammon, sky-scraping office buildings, mammoth hotels, a magnificent library and museum," he said. "Now it will be her great pride to erect a great temple to Almighty God.

"America has been criticized by all the nations of the earth for being mercenary, although, I think, as a nation, we have never failed in generosity when a great crisis or a great need has arisen. Let America build this Cathedral and show to all the world that she is interested in spiritual as well as temporal things."

The Rev. Frank Warfield Crowder, preaching at St. James', Madison Avenue, declared that there would be no more truly democratic place of worship anywhere than the Cathedral, with its free seats guaranteed to perpetuity by the terms of its charter.

Dr. Mottet, rector of the Church of the Holy Communion, made an interesting statement in connection with his report of Cathedral campaign activities in his parish. He told of how the Workingmen's Club of the Church of the Holy Communion, with a half century of unbroken success to its record, is now soliciting among male wage earners for five hundred men who will help build the Cathedral of St. John the Divine. In a few days they will send Bishop Manning the names of these five hundred working men, accompanied by each man's contribution. "The Church," according to Dr. Mottet, "has practically no hold on working men. This, let us hope," he concludes, "indicates the turning of the tide."

G. T. S. REUNION

Some one hundred and fifty alumni of the General Theological Seminary attended the annual midwinter alumni reunion, which was held on January 20th. After luncheon at the Seminary, memories of student days were vividly recalled by the attendance of the alumni at two lectures, one by the Rev. Professor Shepherd, on Deuteronomy; the other, by the Rev. Dr. Gavin, on The Limitations of the Documentary Method in Historical Research. After attending Evensong in the Chapel of the Good Shepherd, the alumni assembled for dinner at the Hotel Astor. The Rev. Thomas A. Sparks, president of the Alumni Association, presided at the dinner. The first speaker was the Dean, who urged the raising of a Million Dollar Endowment Fund. He pointed out that the income from the present endowment has not the purchasing power it had before the war. Dean Fosbroke's suggestion was earnestly seconded by the treasurer of the Seminary, the Rev. Lawrence T. Cole, D.D., President of Trinity School. The Rev. Bernard Iddings Bell, D.D., President of St. Stephen's College, in an address on The Education of the Clergy,

urged that such education should be as broad as possible. The Rev. F. W. Dwelly, Canon of Liverpool Cathedral, who has been lecturing and preaching in this country, spoke on Prayer Book Revision in England. Canon Dwelly, who is prominent among the proponents of the "Grey Book" ideals of revision, called attention to the fact, often ignored in the present revision movement, that sound reform and revision can only come through pressure from below. Liturgies, like Cathedrals, grow as an expression of the devotion of a worshipping people. The Bishop Coadjutor of Western New York, Dr. Ferris, said grace before dinner, and the Most Reverend the Presiding Bishop, Dr. Talbot, gave the final blessing.

ANNIVERSARY OF PROFESSION

Preparations have been made for a service of Thanksgiving for the establishment of Religious Life in the American Church to be held in St. Luke's Chapel on the evening of Candlemas Day, the sixtieth anniversary of the profession of the Rev. Mother Harriet, C.S.M., foundress of the Community of St. Mary, whereby the Religious Life for Women was begun in America. Hers was the first profession of a woman by a Bishop of the Anglican Communion. The Community was organized in September of the same year in the sacristy of St. Luke's Church (now St. Luke's Chapel, in which church, nearly twenty years before, Bishop Ives, a former rector, received the life profession of the priest who went with him to Valle Crucis to be Superior of the Order which the Bishop endeavored to establish there,

and the vows (some for life, others temporary) of four others, priests, deacons, and laymen, among whom was Oliver Sherman Prescott, later associated with Frs. Benson, Grafton, and O'Neil, in the establishment of the Society of St. John the Evangelist at Cowley. Thus St. Luke's was the cradle of the Religious Life in our Communion, as the men professed in 1847 by Bishop Ives were the first persons, men or women, to take the vows of Religion before a Bishop of our Communion since the dissolution of the Monasteries. For this reason, St. Luke's has been chosen for the service in New York, which will follow the two services held on the same day at St. Mary's Convent, Peekskill. Fr. Huntington, O.H.C., will be the preacher both at Peekskill and at St. Luke's Chapel.

FR. BULL'S PREACHING

The Rev. Father Bull, Superior of the Community of the Resurrection, Mirfield, England, who has been lecturing at the General Theological Seminary the past semester, and who has preached in many of the pulpits of New York and elsewhere, has made a profound impression not only by his lecturing and preaching, but also in his addresses to smaller groups, of social workers and others, and in his conduct of several retreats. He preached on Sunday morning in Trinity Chapel and in the afternoon at the Church of St. Mary the Virgin. This was Fr. Bull's last Sunday in New York, where he will be greatly missed by the large number of his friends.

T. J. WILLIAMS.

To Continue Country Center Mission Asked of Pennsylvania Authorities

Church School Service League— Emmanuel Church, Holmesburg —Lecture on the Antioch Chalice

The Living Church News Bureau
Philadelphia, Jan. 21, 1925

AT A RECENT MEETING OF THE COUNTY Council of the Country Center Mission of Bucks County, it was unanimously resolved by the representatives of the various stations to request the Diocesan authorities to continue the associate mission along the lines on which it has been working for the past few years under the leadership of the Rev. Samuel B. Booth, Bishop Coadjutor-elect of Vermont. This is an interesting testimony to their faith in the general method which was inaugurated by Mr. Booth.

Improvements have been made in the Chapel of the Holy Nativity at Wrightstown. A retreat for the Church Mission of Help was conducted in December by Mr. Booth, and Bishop Matthews of New Jersey also conducted a retreat for some priests of this Diocese.

CHURCH SCHOOL SERVICE LEAGUE

The Church School Service League of the Diocese has been particularly active during the past Christmas season. Ninety-five parishes provided Christmas presents for thirty-one missions in the South, sending gifts to 2,697 colored girls and boys. In this work the Girls' Friendly Candidates cooperated, taking entire responsibility for sending gifts to one of the missions of one hundred children. Besides this, 875 presents and 700 Christmas

stockings were sent to seventeen missions, homes, and hospitals in the Diocese. Thirty-nine parishes contributed \$575.35 to send a Ford to Bishop Mize of Kansas, for the use of his Archdeacon. Thirty-three parishes contributed 830 gifts for the "group" box sent by these combined parishes to Church schools for colored children in the South.

EMMANUEL CHURCH HOLMESBURG

Emmanuel Parish, Holmesburg, has just completed the celebration of its eighty-first anniversary with a week of special services January 11th to the 18th.

The preachers during the Festival were the rector, the Rev. Sydney Goodman, the Rev. Waldemar Jansen, rector of the mother church, Trinity, Oxford, the Rev. George Mair, and the Rev. John M. Weber.

The central feature of the week was the visit of the Bishop, the Rt. Rev. T. J. Garland, D.D.

An interesting year book has been issued for the occasion, which, among the historical sketches, shows the parish to have had only seven rectors during its existence since its organization in 1844.

The outstanding improvement during the present rector's administration is the building of Garrett Hall, a parish and community building. This is referred to in the year book as follows: "It represents the largest operation undertaken since the erection of the church in 1844. The magnificent gift of Mrs. May M. Garrett to this church of her childhood, and the contributions of each society and guild of the church, as well as the pledges

of very many of its members and well-wishers accomplished the task."

LECTURE ON THE ANTIOCH CHALICE

An illustrated lecture, which was well-attended despite stormy weather, was given in St. Mary's parish house, West Philadelphia, on the evening of January 16th, by Prof. Rowley, Professor of Art and Archeology at Princeton, a communicant of St. Mary's Church, on the famous Antioch Chalice. Prof. Rowley was the speaker in the absence of Prof. Newbold, who was detained by illness.

The stereopticon slides presented the various figures on the chalice quite clearly, and the lecture, which was largely prepared by Prof. Newbold, was convinc-

ing in its arguments for the First Century origin of the Chalice.

AN ALUMNI SERVICE

Last Sunday afternoon the annual alumni service of the Episcopal Academy was held in St. James' Church, Philadelphia. The nave was filled with students, alumni, faculty, and trustees of the school, while the aisles were filled with parents and friends.

The sermon was preached by the Ven. R. Bowden Shepherd, Archdeacon of New Jersey, an alumnus of the Academy.

The offering was devoted to the fund for building a chapel at the Academy, in memory of alumni who gave their lives in the Great War. F. E. SEYMOUR.

determination of all friends of good government and clean administration in Chicago to bring about the nomination and election of upright, capable, and forward-looking persons as members of the next city council. Prayer in a council composed largely of weak, unfit, boss-ridden spoilsmen would be little short of mockery."

SUGGESTED OBSERVANCE OF LENT

The *Christian Century*, a religious paper published in Chicago, has issued an open letter to the newspaper proprietors of Chicago suggesting that they endeavor, during the last thirty days of Lent, to minimize the emphasis on scandal and crime and to emphasize "those really significant events and constructive activities that make citizenship . . . a high privilege."

GENERAL NEWS NOTES

Chief of Police Collins was the principal speaker at St. Elizabeth's Church, the Rev. E. V. Griswold, priest in charge, on January 18th. The occasion was the opening of a new police station near the Church.

A Mission is to be preached in St. Paul's Church, the Rev. G. H. Thomas, rector, during the octave of the patronal feast by the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado. H. B. GWYN.

Distinguished Editor Addresses Chicago Brotherhood Assembly

Pasteur Memorial Service—Prayer and Good Government—Sug- gested Observance of Lent

The Living Church News Bureau
Chicago, Jan. 22, 1925

THE CHIEF SPEAKER AT A SENIOR ASSEMBLY meeting of the Brotherhood of St. Andrew, which was held at Holy Trinity Church, Chicago, Tuesday, January 20th, was Mr. S. J. Duncan-Clark, chief editorial writer of the *Chicago Evening Post*, and the writer of the editorials on religious matters that appear in the *Post* Saturday afternoon, and that have attracted so much favorable attention to that paper.

Mr. Duncan-Clark spoke on the subject, The Layman's Personal Religious Program for 1925. He insisted upon the necessity of study and of proper religious reading, in addition to prayer, if we are to draw the inspiration from above in helping to spread Christ's Kingdom.

In closing, he reminded the Brotherhood that Christ made his own cross, by following a path that ran contrary to the commonly accepted opinion of His day. He could easily have altered His course slightly to please those in temporal authority, and so have "gone around." But He chose to "cross" them, and so made His own cross. The prophecy was made that Brotherhood men, who seek to carry their religious convictions into their daily business and social life, would find crosses, that they will be called upon to bear.

Mr. G. Frank Shelby, National Secretary of the Brotherhood, was a guest of the Assembly. Mr. Shelby made the closing talk of the evening and gave a most encouraging report of conditions in Brotherhood activity throughout the country.

PASTEUR MEMORIAL SERVICE

A service commemorating the life and work of Louis Pasteur, the eminent French scientist, was held at St. James' Church, January 25th, at which Mr. Duncan-Clark was the chief speaker. The lessons were read by Dr. William Allen Pusey, President of the American Medical Society, and Dr. Harry Pratt Judson, President-emeritus of the University of Chicago.

A Pasteur memorial, to consist of a monument and a national fellowship for scientific research, is being planned for Chicago.

PRAYER AND GOOD GOVERNMENT

The *Chicago Daily News*, in commenting on the resolution of the City Council to open its sessions with prayer, says:

"The resolution to open the council sessions with prayer should stimulate the

President Coolidge to Address Foreign Missions Convention

Washington Clergy Interested—De- velopment of Episcopal Church Home

The Living Church News Bureau
Washington, Jan. 24, 1925

THE PRESIDENT OF THE UNITED STATES will make the principal address at the opening session of the Foreign Missions Convention of the United States and Canada, which will be held in the new Washington Auditorium on January 28th. The President is the first of a long list of illustrious men and women who will address the conference during its six day session.

The primary purpose of the Convention is the information and inspiration of the Churches in the United States and Canada. It will be an educational, not a deliberative or legislative assembly, and will be devoted entirely to showing the responsibility of the Church at home for the spread of the Gospel in the whole world. Separate sessions will cover separate aspects of this theme. Although there will be speakers from nearly every mission field, the addresses will be arranged in accordance with their subject matter rather than geographically. At the same time, during several of the sessions different aspects of the work in the same field will be presented.

The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, will be in attendance and will pronounce the invocation at the Sunday afternoon session of the conference. Bishop Freeman and Dr. John Wood will offer intercessions at the session on February 2d. Bishop Brent will be one of the speakers in the evening of the first day. At each session the addresses will be delivered, for the most part, by missionaries from the foreign field with an occasional inspirational address from a leading speaker, covering the whole field.

WASHINGTON CLERGY INTERESTED

Interest in the conference is increasing among Washington Churchmen, as the importance of this gathering is being brought to their attention. The Rev. George F. Dudley, D.D., President of the Standing Committee of the Diocese of Washington, who is a member of the local committee for the conference, described its purpose and plans to the members of the Sunday School Institute at the recent missionary meeting held in connection with the Woman's Auxiliary. He also led a discussion on the subject at the January meeting of the Washington Clericus. Dr. Dudley is arranging the distribution of seats for the Washingtonians who attend the sessions. Hospitality has been offered to visiting delegates, but most of those who have been heard from will find accommodations at hotels.

DEVELOPMENT OF EPISCOPAL CHURCH HOME

Almost miraculous has been the development of the Episcopal Church Home, an institution for aged and infirm Churchmen, as presented at the annual meeting of the Incorporators held last week. Three years ago the idea was a vision in the mind of a group of earnest laymen, not themselves blessed with any surplus amount of worldly goods. An interparochial committee was formed during the early winter of 1922 and the movement received the official endorsement of the Diocesan Convention of 1923. In the fall of 1924 the home was actually opened in a building donated by a woman of the Diocese, who was alone in the world and desired companionship. She became the first guest of the home, which now shelters five people. An endowment fund has been started, there is money in the bank to meet current expenses for some time to come, several legacies have been added to the wills of generous Church people, and negotiations are in progress for the purchase of additional land. The number of incorporators

is over three hundred, and it is expected by the first of May to raise the number to one thousand. Arrangements are in progress for dividing the care of the home between various parishes within the city, giving to a group of parishes a month of the year. The second Sunday in May, "Mothers' Day," has been set apart by the Diocesan Convention as the day on which the work of the Episcopal Church Home shall be noticed throughout the Diocese by sermons and offerings.

**WESTERN MASSACHUSETTS
WOMAN'S AUXILIARY**

SPRINGFIELD, MASS.—The annual winter meeting of the Woman's Auxiliary of the Diocese of Western Massachusetts was held in Christ Church, Springfield, Friday, January 16th. It was preceded by a celebration of the Holy Communion, Bishop Davies being the celebrant.

Excellent and encouraging reports were read by the officers. A fund was established in memory of the late Mrs. J. F. Carter, wife of the rector of St. John's Church, Williamstown, who was a great and loyal worker for many years.

Archdeacon E. L. Baskerville, of South Carolina, made an appeal for the support of work among the negroes in that diocese, particularly stressing the Voorhees Normal and Industrial School.

Meetings of the Church Periodical Club, of the Guild of Diocesan Sponsors, and of the Church School Service League, were also held.

Miss Grace Lindley, Executive Secretary of the National organization of the Auxiliary, was the principal afternoon speaker. She told of her trip around the world and spoke most encouragingly on the work being done in the Church's Missions. Especially did she stress the place which education holds in all lands today. She pointed out that it was the part of all Christian women to reconsecrate themselves, so that by the example of their Christ-like lives people everywhere might see the real purposes of religion. There is a cry everywhere for more workers.

New officers elected are: Recording secretary, Miss Edna Craven, Webster; corresponding secretary, Miss Alice C. Chase, Ware; educational secretary, Mrs. Leon A. Drury, Fitchburg; and chairman of the Supply Department, Mrs. Willard E. Whitaker, North Adams.

**CONGREGATIONAL MINISTER
CONFIRMED: BECOMES
LAY READER**

SACRAMENTO, CALIF.—An interesting experiment has been made by the Bishop of Sacramento. At Alturas, a small town in the extreme north-east corner of his Diocese, where we have a dozen communicants, but no organized work, he has given confirmation to the local Congregational minister, the Rev. Arthur E. Paterson, at the urgent request of the latter, and has also licensed him to act as a lay reader on behalf of the Episcopal Church. It is agreed that Mr. Paterson will gather candidates for baptism and confirmation, while, with the consent of the local trustees of the Congregational Church, an altar will be erected in the latter. The Bishop authorizes him to

"use portions of Morning Prayer, Evening Prayer, Litany and Occasional Offices, Burial Office, Family Prayer, teach the Catechism, but not to administer Holy Baptism, Holy Communion, give absolution or benediction in the name of the Church, these being restricted to our

priesthood alone, not being performed even by our ordained deacons." There will be occasional visits of a priest to give the sacraments.

"If," says the Bishop, "you can act conscientiously in your two-fold capacity, not merely reciting an occasional office of the Prayer Book but encouraging our people to prepare themselves and their children for Holy Baptism, Confirmation, and Holy Communion, keeping them loyal to their faith and Church, and reserving these sacramental acts for my visit or that of a priest, I think a rich, comprehensive spirit of unity can be developed. It may be to some extent experimental. I authorize you to call our Church committee together, read them this letter, if you like, and secure their coöperation, and the results ought to be communicated to me."

The Bishop also said:

"You understand that in the Episcopal Church we feel our corporate responsibility keenly, believing that the Episcopal Church is a true, living, continuous branch of the one Catholic and Apostolic Church, bringing down through the ages the direct commission of Christ, our Head, and the heritage of the Apostles. You therefore, become by this license one whom we trust to do or preach nothing which would be contradictory to or seem inconsistent with the historic faith of the Church."

The Congregational minister also promises, for his part, to

"endeavor to cause you nothing but satisfaction in your confidence in me in this way. I do, indeed, know how keenly you—we—feel the corporate responsibility of the Episcopal ministry, in its lowest orders and throughout. And it is, with me, a feeling of great spiritual gain. I trust that my preaching will never bring other than deepened usefulness and dignity to the ancient ministry of Christ constituted by the Episcopal Church, in its lay membership and its orders. I shall, of course, be careful to respect the limitations observed in that ministry as you have explained them."

A NEW PARISH HOUSE

COLUMBIA, S. C.—Trinity Church, Columbia, the Rev. Henry D. Phillips, D.D., rector, this month will lay the cornerstone of a parish house which will be adequate for the activities of the parish.

The architect, Mr. Hobart B. Upjohn, of New York, has striven to meet the requirements of the present church build-

ing, which is Gothic in design, to the fullest extent, with the idea of producing a harmonious group rather than two distinct buildings. For this reason he has chosen the English Perpendicular Gothic style, which is used in the secular buildings of Cathedrals abroad. The building will be of brick finished in rough stucco, similar to that used on the church, trimmed with Indiana Gothic limestone, and its pinnacles will reflect the present character of the church.

The parish house will consist of three stories, one being a half-basement, which will contain a gymnasium and a large guild hall with a seating capacity of 400. There will be three assembly halls for the Church school, a well-appointed kitchen, thirty-three individual class rooms, diocesan offices, and the rector's offices.

The parish house has been under construction for several months and will be finished and equipped for occupancy next fall.

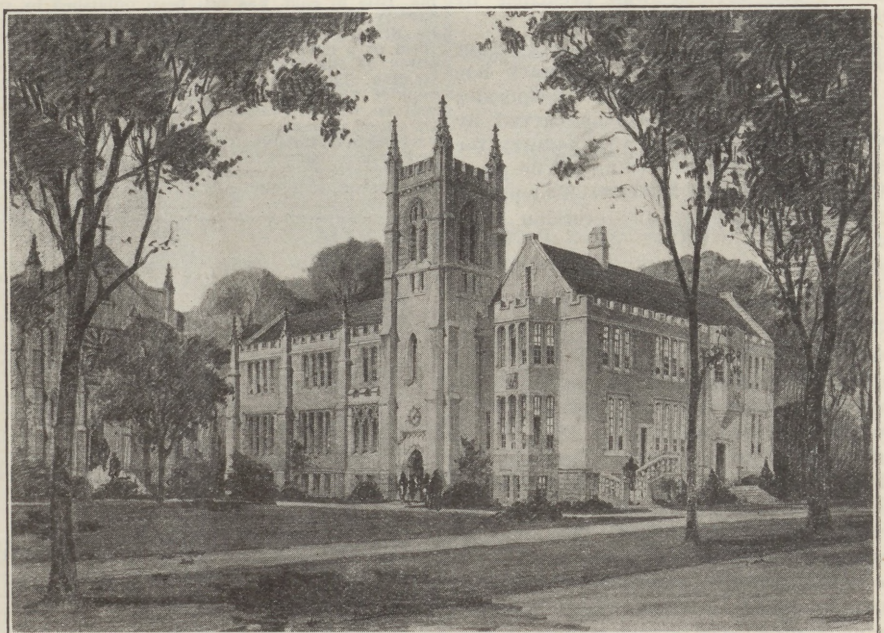
The location of the church and parish house, opposite the State House and diagonally opposite the post office and the State office building, gives a commanding position to the church group.

The rector and the congregation have determined not to allow the building of the parish house to interfere with its pledges to the diocesan and national Church. While \$131,000 has been pledged for the parish house, the parish's quota of \$12,500 for the Program of the Church has been paid in full.

**PORTO RICAN BROTHERS
ORDAINED TO PRIESTHOOD**

SAN JUAN, PORTO RICO—On January 4, two brothers, the Rev. Messrs. Antonio and Aristides Villafane, were ordained to the priesthood in St. Luke's Church, San Juan, by the Rt. Rev. Chas. B. Colmore, D.D., Bishop of the District, assisted by the Rt. Rev. Manuel Ferrando, Suffragan Bishop. The sermon was preached by the Rev. Lefferd M. A. Haughwout, rector of the parish, under whom the candidates completed their theological studies. They were presented by the Rev. C. Thatcher Pfeiffer, rector of St. John's Church.

The Villafane brothers are products of St. Luke's Parish, where they were confirmed, and where they were for some years actively engaged as lay readers and



Hobart Upjohn, Architect.
ARCHITECT'S DRAWING OF PARISH HOUSE FOR TRINITY CHURCH,
COLUMBIA, S. C.

catechists, at the same time prosecuting their theological studies. Since their ordination to the diaconate a year ago, the Rev. Antonio Villafane has been acting as curate in St. Andrew's Church Mayaguez, and his brother in St. Luke's.

As the first ordination to the priesthood of native Porto Ricans, trained in the Church, the event was one of unusual interest. The entire service was in Spanish, and was participated in by a large and reverent congregation. The *Missa de Angelis* was sung.

WESTERN MICHIGAN CATHOLIC CLUB

GRAND RAPIDS, MICH.—The second anniversary of the Catholic Club of Western Michigan finds the club to be steadily growing. There have been ten meetings during the past year, at each of which there was a paper or address by some well known American Churchman.

CHURCH DAMAGED BY FIRE

LINCOLN, ILL.—Trinity Church, Lincoln, a former charge of the Rt. Rev. John C. White, D.D., Bishop of Springfield, was badly damaged by fire in the early hours of Sunday morning, January 18th. The fire was discovered by a body of students returning from a basket ball tournament, and, although the fire department was quickly on the scene, the chapel was almost completely destroyed, while the interior of the rest of the building was badly damaged by smoke and water. All of the vestments and altar ornaments were destroyed. It is also feared that the organ will have to be entirely rebuilt.

The total damage will exceed \$10,000, all of which is covered by insurance, except the furnishings.

SCRANTON CHURCH CONSECRATED

SCRANTON, PA.—The Most Rev. Ethelbert Talbot, D.D., Presiding Bishop and Bishop of Bethlehem, assisted by his Coadjutor, the Rt. Rev. Frank W. Sterrett, D.D., consecrated the Church of the Good Shepherd, Scranton, the Rev. William B. Beach, D.D., rector, on Sunday, January 18th. At the same time a window, a memorial to Mrs. Martha Morgan Jones and her daughter, Mary Elizabeth Jones, was blessed. The sermon was preached by Bishop Sterrett.

The church is of Fourteenth Century Gothic architecture. The sanctuary has a reredos, representing various episodes in our Lord's life, that was carved by Swiss artists brought to this country for that purpose. The total value of the property is in excess of \$150,000. The parish is now contemplating the erection of a parish house.

PARISH HOUSE BLESSED

COLUMBIA, TENN.—The new parish house and cloisters of St. Peter's Church, Columbia, were blessed by the Rt. Rev. Thomas F. Gailor, S.T.D., Bishop of the Diocese, on Tuesday, January 13th. These additions to the parish plant are the result of the faithful and energetic leadership of the rector, the Rev. Hiram K. Douglass, the work having been accomplished in less than two years.

A festival was made of the occasion, beginning with a mystery play, *The Nativity*, given by the young people of the parish in the parish house on Sunday evening, January 11th. On Monday,

Bishop Gailor was the guest and principal speaker at a banquet in the parish house, given in his honor by the men's club of St. Peter's. More than a hundred guests were present.

On Tuesday the exercises began at ten o'clock with a procession from the parish house through Beckett cloisters to the church, with Father Douglass as the celebrant at a full choral Eucharist, and with the Bishop as the preacher. The Rev. Bernard Campbell, rector of St. Paul's Church, Franklin, Tenn., acted as the Bishop's chaplain. At the recessional, the congregation fell in behind the choir and clergy and marched through cloisters and parish house, which in turn were dedicated and blessed by Bishop Gailor.

A COLLEGE CHURCH BUILDING

STATE COLLEGE, PA.—Under the leadership of the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop of the Church, the five dioceses in the Commonwealth of Pennsylvania have formed an Interdiocesan Building Committee to complete a church building and parish house at State College. For many years, the students and faculty have been worshipping in the basement of the projected church. The outbreak of the war made it impossible to secure funds to complete the building. How necessary it is may be gauged from a letter from Dr. John M. Thomas, President of the College, in which he says:

"I believe that St. Andrew's Church

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Healing in the Holy Communion

A little pamphlet of 50 pages, with art binding, title in gold, has just been published by the Society of the Nazarene, entitled "Come Unto Me" by Ethel Esselstyn Tulloch, which gives, in the form of a devotional narrative, a beautiful exposition of the Communion Office as a Service of Healing. The language is not technical, yet the booklet will appeal to every class of reader and will be warmly welcomed by the clergy for distribution among the sick and those who seek for Sacramental Healing. The price is only 25 cts., and copies may be obtained from the Society of the Nazarene, Mountain Lakes, N. J., or from the author at 2243 Front St., San Diego, Cal.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANTY, 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 CHRISTIAN WORSHIP

Robert Scott Chalmers

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THE PRIESTS' CONVENTION—ITS PURPOSE AND EFFECT

Theodore J. Dewees

THE FUTURE OF RELIGIOUS SOCIAL WORK

Charlotte Isabel Claffin

BOOK REVIEWS

BOOKS RECEIVED

This issue contains a Sermon by Dr. Bernard I. Bell, and also his portrait.

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has a distinct and important service to render to the college and to the community. Several hundred students attend the College each year whose religious life has been nourished by the use of the Book of Common Prayer, and to whom a non-sectarian service, however eloquent the preacher, is not an adequate substitute. To these, and to Episcopalian members, of the faculty, the privilege of worship in the manner of their fathers is a most helpful influence.

"Furthermore, the religious life of both college and community has benefited from the testimony to the historic continuity of the Christian faith and from the traditions of reverent, dignified, and impressive worship which it is the especial mission of the Episcopal Church to maintain. A stately and beautiful church, expressive in its architecture of reverent faith and holy aspiration, and worthy of the best traditions of the Episcopal Church in America, would be a witness to the thousands of students who gather here from every county of the Commonwealth of the notable contribution which the Episcopal Church has made, and which it has still to make, to the spiritual life of our Nation."

THE LATEST FROM SAGADA

NEW YORK, N. Y.—It is reported by cable that a conference was held on January 20th by Bishop Mosher with the Rev. J. A. Staunton, Jr., Rev. Paul Hartzell, and Major F. W. Hackett, with the result that Fr. Hartzell has been placed in temporary charge of Sagada. Fr. Staunton sails for America the middle of February, and all agreed to urge our own missionaries to wait until a new force can arrive from America. They also agreed to urge the natives to accept the change quietly. Bishop Mosher believes that a great deal of good has thus been accomplished and earnestly reminds the Church at home of the grave need for teachers and nurses, as well as for clergy, for the mission.

CHURCH RESTORED AND BEAUTIFIED

FT. WAYNE, IND.—Trinity Church, Ft. Wayne, the Rev. Louis H. Rocca, rector, has been completely repaired and beautified, and presents now one of the most beautiful interiors in the Middle West.

Before the work was undertaken, the church presented a gloomy, unattractive, and most cheerless appearance, but it is now lighted up with color and decorations so as to be a place of beauty and an invitation to joyful worship. A great many symbolical paintings enrich the interior, among which is the Nicene Creed,

which encircles the church. Inscriptions in the church are in Greek and Hebrew, as well as in the more usual Latin and English.

Due to the personal efforts of Fr. Rocca, memorials valued at thousands of dollars were secured, and all of them that entered into the scheme of decoration were designed by the architects that had the restoration in hand.

A SUBURBAN CHURCH BLESSED

SPRINGFIELD, MASS.—On Sunday, January 18th, the new St. Andrew's Church in Longmeadow was blessed by the Rt. Rev. T. F. Davies, D.D., Bishop of Western Massachusetts. This is the completion of a work which was started in Longmeadow, a residential suburb of Springfield, some three years ago by the Rev. William Emery Sole, then an assistant of Christ Church, Springfield.

The building is Gothic in design and of native seam-faced granite of varying hues, mostly gray and rose. The ledges and window frames are made of cast stone, and the whole is topped with a roof of sea-green slate.

Below the church proper is a parish hall entered by a separate side door. It is beautifully finished and of unusual height because of the contour of the ground, and has ample windows. It also contains a small stage, and a kitchen.

The mission, which is thus successfully launched, is a contribution from Christ Church to the expanding work in the diocese. The Rev. James E. Taylor is priest in charge.

CHURCH MISSION OF HELP INSTITUTE

BUFFALO, N. Y.—The annual three day institute of the Church Mission of Help will be held at Trinity Church, Buffalo, February 10th to the 12th. The organization is extending a cordial invitation to all Church workers, representatives from other social agencies, particularly the Girls' Friendly Society, the Brotherhood of St. Andrew, and diocesan social service commissions to send delegates to participate in the session.

But one speaker is assigned to each session so that there will be ample time for general discussion.

The Holy Communion will be celebrated each morning with a corporate communion of the Institute on the final morning of the conference.

The speakers include Dr. Helene Kuhl-



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SANCTUARY OF TRINITY CHURCH, FORT WAYNE, INDIANA

THE WITNESS

OF THE

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A Fulfilment of Isa. 19:19, 20

New Prophetic Light Supporting the Time

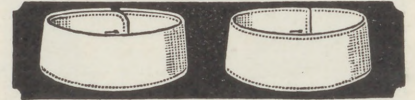
Evidence Found in the 12th of Daniel

The last lap in the Grand Gallery measurements discovered to be in sacred cubits.

A 15 cent pamphlet (2 for 25 cts., second edition enlarged) with this title can be obtained from W. R. YOUNG, 4481 Mission Drive, San Diego, Calif.

Also a 35 cent pamphlet on the chronology of Dan. 12, "How Long to the End?" from same address. 3 copies for \$1.00. (No stamps, please.)

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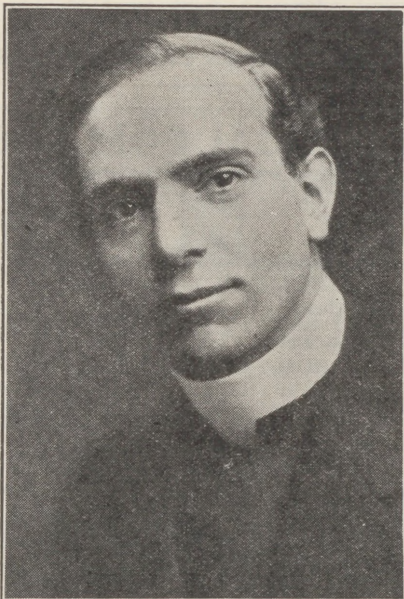
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mann, psychiatrist, in the State Hospital, at Buffalo; Miss Elizabeth Dutcher, Assistant Supervisor of the Department of Service and Relief, Brooklyn Bureau of Charities; Dr. Niles Carpenter, Professor of Sociology of the University of Buffalo; Bishop Brent; Bishop Coley; the Rev. Shirley Hughson, O.H.C.; and Mrs. John M. Glenn, President of the National Council of the Church Missions of Help, who will preside at all of the sessions.

Further information may be had from the Church Mission of Help, 237 North Street, Buffalo, N. Y.

CANON DWELLY VISITS AMERICA

MIDDLETOWN, CONN.—Following its lead in inviting distinguished clergymen of the Church of England to the United States, the Berkeley Divinity School has secured the presence of the Rev. F. W. Dwelly, Vicar of Southport and Canon of Liverpool Cathedral, as special lecturer to the school. While in the United States Mr. Dwelly will also conduct a Quiet Day



REV. F. W. DWELLY

before Lent for the clergy of Connecticut, will be special preacher at Trinity Church, New York, and will preach and lecture elsewhere as opportunity offers.

Mr. Dwelly is one of the leading preachers of the English Church, and is the author of a number of volumes of devotional literature. He is said to be one of the leading liturgical scholars in England, and was largely concerned in presenting the *Grey Book* as a factor in the work of Prayer Book revision in England.

It will be remembered that Berkeley has invited to come to the United States such eminent men as the Rev. Percy Dearmer, D.D., the Rev. T. W. Pym, and the Rev. G. A. Studdert-Kennedy, D.D.

LOUISIANA STANDING COMMITTEE

NEW ORLEANS, LA.—At the reorganization of the Standing Committee of the Diocese of Louisiana, January 21st, the Rev. Robert S. Coupland, D.D., rector of Trinity Church, New Orleans, was elected president. The other members of the Committee are the Rev. Messrs. Alfred R. Berkeley and Matthew Brewster, and Messrs. James D. Hayward, W. D. Machado, and Warren Kearny, secretary.

A COUNTRY TOWN MISSION

BLOOMINGTON, NEB.—The Ven. S. E. Wells, Archdeacon of Western Nebraska, the Rev. B. S. Daugherty, of Red Cloud, and the Rev. Samuel Hardman, of Arapahoe, are holding a two weeks' teaching and preaching Mission at St. Mary's Church, Bloomington.

The Mission is part of an effort to make the Church a real spiritual force in this community. Bloomington has for some time been without religious care and guidance of any kind except such as could be given once a month by a priest of the Church, a resident Roman priest, and a Mennonite minister.

The Mission is in charge of Archdeacon Wells, whose sermons are based on the Epistle to the Hebrews: and the instructions are being given by the Rev. Messrs. Daugherty and Hardman.

FR. BULL CONDUCTS QUIET DAY

ALBANY, N. Y.—The Rev. Paul B. Bull, C.R., conducted a Quiet Day in the Cathedral of All Saints, Albany, January 20th, which had been arranged by Bishop Oldham for the clergy of the Diocese. Despite a heavy snowstorm, nearly fifty clergymen were in attendance, a number coming from distant points.

Fr. Bull made a devotional address at the Holy Eucharist, at which Dean Carver was celebrant. Following luncheon in the Cathedral Guild House, there was a round table conference on the subject of the Sacred Ministry. At half past three Fr. Bull again addressed the clergy in the Cathedral choir, and Evensong closed the day.

The clergy had eagerly welcomed the opportunity of hearing Fr. Bull, and those attending the Quiet Day were enthusiastic in their praise of the privilege they had enjoyed.

CONFERENCE OF VIRGINIA STUDENT PASTORS

UNIVERSITY, VA.—At the instance of the Department of Religious Education, of the Diocese of Southwestern Virginia, there was held, on January 15th, at Madison Hall, University of Virginia, a conference of student pastors, representing a number of colleges in the State of Virginia. The convener was the Rev. Churchill J. Gibson, Student Pastor of the Virginia Military Institute and of Washington and Lee University at Lexington. In addition to Mr. Gibson there were present the Rev. G. Otis Mead, representing Hollins College; the Rev. Thos. D. Lewis, D.D., representing Sweet Briar College; the Rev. E. Ruffin Jones, representing William and Mary College; the Rev. Noble C. Powell and the Rev. A. L. Kinsolving, II, representing the University of Virginia; the Rev. Jno. J. Gravatt, Jr., representing the S.M.A., the A.M.A., and Mary Baldwin Seminary; the Rev. David H. Lewis, representing Roanoke College; the Rev. Thos. M. Browne, representing Randolph-Macon Woman's College; the Rev. Karl M. Block, representing Virginia College; Dr. B. A. Wooten, of Washington and Lee University, faculty representative on the National Student Council, and Chancellor W. L. DeVries, Ph.D., D.D., of Washington, D. C., former Chairman of Provincial Committee on Schools and Colleges and Chairman of the National Church Commission on Recruiting for the Ministry.

Methods and plans were thoroughly discussed by those in attendance upon the conference. A frequent note in the

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FREDERICK C. GRANT AND
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VOL. VII

No. 3

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This is one of the most interesting and most important numbers of the *Review* thus far published. In addition to the popular articles, Sharenkoff's article (for example) is one of the few authoritative treatments of the subject in English. It is several times longer than the articles in *ERE* and *EBR*.

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addresses was the coöperation and assistance by the students of those who desired to do religious work among them.

It was agreed that a Conference of Student Pastors in the three Virginia dioceses should be held each year. The Rev. Messrs. Gibson and Powell were elected permanent Chairman and Secretary, respectively, and were authorized to select the time and place, and to make necessary arrangements for next year's meeting.

These officers were also empowered to arrange a regional conference of students, and Mr. Gibson suggested that this be held at Lexington.

STUART HALL, STAUNTON, VA.

STAUNTON, VA.—Stuart Hall, the Church school for girls owned jointly by the dioceses of Virginia, Southern Virginia, and Southwestern Virginia, is in a more prosperous condition than it has ever before been in its history, according to reports made to the meeting of the Board of Trustees which was held at the school in Staunton, Va., on January 15th. In addition to the president of the Board, the Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, there were present representatives from all of the dioceses interested in the school.

An examination of the affairs of the institution showed that, during the past two years, two valuable pieces of property had been acquired and adapted to the uses of the school. The property adjoining the school grounds to the west, known as the Baker property, was purchased several years ago at a cost of \$20,000. An equal amount was spent in remodeling the house and making it available as a dormitory for teachers and older girls. The addition of this building, which is officially known as the Robertson house, has not only increased the capacity of the school but has made it possible to give all of the teachers rooms within the school instead of placing them outside, as was necessary for several years previous.

Within the past year another exceedingly valuable piece of property lying still farther west on Frederick Street and adjoining the Baker property was acquired from Dr. T. M. Parkins and remodeled to take care of the primary and intermediate departments at a total cost of about \$30,000. This addition has given room for a third class-room and has provided rooms for four members of the faculty.

At the meeting of the Board it was decided to make an effort to get in touch with as many of the former pupils of Stuart Hall and of the Virginia Female Institute as possible in order to organize a strong alumnae association with branches in the various centers where there are a number of the old students. The chaplain of the school, the Rev. J. Lewis Gibbs, Staunton, Va., was requested to assist the local alumnae in the organization of this association and he would like to hear from any of the former pupils of this institution.

Stuart Hall, which was formerly known as the Virginia Female Institute, is one of the oldest Church boarding schools for girls in the United States, having been organized in 1843. Since the fall of 1918 Mrs. H. N. Hills, formerly principal of Sweet Briar Academy, has been the principal of Stuart Hall. Within this time the enrollment has practically doubled and the physical property has been greatly improved.

The officers elected by the Board for the ensuing year are the Rt. Rev. Robert C. Jett, D.D., president, the Rt. Rev. Beverley D. Tucker, D.D., vice-president, Mr. Alex. F. Robertson, treasurer, and Mr. Joseph S. Cochran, secretary.

EXPERIMENT IN RELIGIOUS EDUCATION

CAMBRIDGE, MASS.—A new experiment in religious education is being conducted at Harvard University, and has, so far, met with remarkable success. During the first half of the college year, a course of ten Sunday afternoon lectures on religion was given by prominent clergymen and laymen, the object being to present an introductory course in religion in exactly the same manner as the introductory courses are given in history, philosophy, or economics. That the experiment has so far been a success is attested by the fact that the average attendance at the lectures, which are open freely to any member of the university, has been 285, a record for a series of religious lectures at Harvard.

"The reason for the popularity of these lectures," W. A. Shimer, executive secretary of the Graduate Schools Society, is quoted in the *Harvard Crimson* as saying, "is that they are educational in character and not hortatory. The speakers present facts and leave the hearer to form his own conclusions. . . . Harvard students have too many opportunities of hearing something worth while to take a chance on an indefinite subject or speaker."

The *Crimson*, commenting editorially on the success of the course, says:

"Only one question arises, and that is why religion should ever be taught in any other manner. . . . To present facts to a student, to have him do his own thinking, to have him draw his own conclusions, are the cardinal principles of instruction in all other fields which he may enter. The student learns to resent the imposition upon him of the beliefs and convictions of his instructor, particularly when the matter is of such moment as religion. That something, which is eternal and convincing in religion, can assuredly be arrived at through the methods which the student has come to know and trust."

CATHEDRAL INTERCESSIONS FOR PARISHES


PORTLAND, ME.—Beginning with the first Sunday in January, the Dean of Saint Luke's Cathedral, Portland, has arranged for intercessions at the services of the diocesan church and at Emmanuel Chapel, whereby all the parishes and missions of the Diocese will be remembered in the course of the year. One week will be assigned to each parish and mission, or group of missions. And at the daily services, and especially at the daily Eucharist, the parish or mission will be prayed for by name, and its priest and people remembered before God's altar. The diocesan clergy will be advised of the week during which their respective cures will be prayed for. Thus the worshippers at the Cathedral and Emmanuel Chapel will think of all the parishes in the diocese, and they in turn will think of the Cathedral, and spiritual bonds will be strengthened in the atmosphere of prayer. This is a modification, in accord with local conditions, of a plan followed in the diocese of Salisbury, England (and probably elsewhere), observed by a member of our Diocesan Council, President Sills, while travelling abroad, and communicated by him.

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TO FINANCE DIOCESAN SCHOOL

GOLDSBORO, N. C.—A committee of clergy, laymen, and laywomen met in Goldsboro on Tuesday, January 13th, at the call of Bishop Darst, to consider plans for financing St. Paul's School, Beaufort, N. C., with a view to taking over the school as a diocesan institution. The committee decided to wage a campaign for pledges toward the maintenance of the school, agreed to present the matter to the diocesan convention for official action and sanction. The school is now conducted by Churchmen, and the plant is owned by a board of trustees of which Bishop Darst is chairman, but the Diocese has not yet seen its way clear to assume the financial responsibility for its operation. It has done and is doing a splendid work in educating young people who are under privileged and who do not have the means to go to more expensive institutions.

A SOCIAL SERVICE PARISH

ST. LOUIS, Mo.—An interesting report was made last week by the Church of the Holy Communion, St. Louis at the annual parish meeting, when Guy Hitchcock, treasurer of the church, stated that more than half of the budget of the parish during the past year had been expended for social service and missions. This was in spite of the fact that it is accounted a poor parish, located in a cheap downtown boarding house district, with only a few old, wealthy members. Moreover, this was the first parish in the Diocese of Missouri to overpay its Nation-wide Campaign quota.

The sum of \$10,000 was expended during the year for regular parish purposes, \$11,000 for social service, and about \$6,000 for missions. In addition, a big sum was raised to rebuild the church organ. The Rev. E. S. White is rector of the parish, which has an under-age kindergarten, a day nursery, milk station, a summer outing camp, a playground adjoining the Church and a parish house in which many activities for old and young are centered. One of the touching features of the annual report was that \$300 of the contributions to missions had come from the Church school children of very poor families who had made sacrifices in order to help others.

A WELL ORGANIZED PARISH

SAVANNAH, GA.—Attainment of the four aims set forth by the new rector of Christ Church, Savannah, the Rev. David Cady Wright, when he took charge a year ago, was announced at the annual parish meeting held on the evening of January 19th. These aims were, first, an organization of men with a membership of about two hundred, which is at the call of the rector; second, an adult Bible class in two divisions, one for men and one for women, with a membership of over two hundred; third, the installation of the group system; and fourth, a one hundred per cent pledge on the parish quota for the Church's Mission for 1925. Not having a parish house, the meeting was held in the auditorium of the Young Women's Christian Association, and was the largest in attendance since the custom of an annual parish meeting was begun some five or six years ago, the group system being responsible for the attendance.

Mrs. John Cramer, of St. James' Church, Wilmington, N. C., presented the subject, Parish Organization, and told of the plan of a parish council. At a meeting of the

women of the parish the next day, woman's work was discussed by Mrs. Cramer. In the afternoon the heads of the organizations, representatives of the vestry and the group leaders gathered for a conference on the organization of the parish council. A definite decision was reached to form such a body as early as possible.

EAST CAROLINA ESTABLISHES RECORD

WILMINGTON, N. C.—What is believed to be a record has been established in the office of the diocesan treasurer of East Carolina. In his annual report for the year 1924, just published, his books show a payment of \$49,490.47 against pledges for diocesan and general Church work of \$50,942. This leaves a balance of only \$451. In spite of adverse financial conditions in East Carolina the past year, the Diocese begins the year 1925 with the cleanest slate in history, it is believed.

It is this kind of loyalty on the part of the parishes and missions of East Carolina that has enabled the Diocese to pay its full apportionment to the National Church, both for budget and priorities for the year 1924, some \$22,000. This unusual feat has called forth a letter of congratulation from the treasurer of the National Council to Mr. T. D. Meares, diocesan treasurer, as follows:

"Have yours of December 27th and thank you for your check for \$2,500. Our records show that your total quota for 1924 was \$22,000, your Budget share \$12,540, and Priority share \$9,460. Our ledger shows that you have paid \$15,216.63 on Budget account and \$7,000 on Priorities. This makes a total of \$22,216.63, overpaying your total quota by \$216.63. This in just like the Diocese of East Carolina to do this splendid thing, and would that many of the dioceses nearer home might follow in your good footsteps."

A THIRTIETH ANNIVERSARY

BROOKLYN, N. Y.—On the Feast of St. Vincent the Martyr, January 22d, the Rev. Edgar Morris Thompson, rector emeritus of St. James' Church, Brooklyn, observed the thirtieth anniversary of his ordination to the priesthood. There was a Mass of thanksgiving at 7:30 A.M., at which Fr. Thompson was the celebrant, and which was attended by many former parishioners. On St. Paul's Day, January 25th, there was a solemn High Mass, Fr. Thompson being the celebrant, the sermon at this service was delivered by the Rev. Francis J. Hall, S.T.D., Professor of Dogmatic Theology at the General Theological Seminary, who was Fr. Thompson's instructor in the Western Theological Seminary.

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DR. ROGERS' ILLNESS

SUNBURY, PA.—The Rev. Dr. B. Talbot Rogers and his wife, who were obliged to undergo medical treatment at the Geisinger Hospital, Danville, have left for Florida, where they will spend the winter. The parish will be in charge of a *locum tenens* during the rector's absence. Lay services have been held by Gen. Charles M. Clement, and Paul A. Lugar, the lay readers of the parish.

**FT. YUKON MISSION
RECOVERING FROM FIRE**

NEW YORK, N. Y.—From Dr. Grafton Burke, Fort Yukon, Alaska, the first letter has come which tells of plans for recovery from the fire which burned the mission residence late one night in September, leaving fourteen people homeless. The promptness with which the Department of Missions was able to assure Dr. Burke of relief made it possible for him to have excavating done at once for a new building, which will save about six weeks next spring. Prompt action also enabled him to get much lower bids for the supply of logs than would have been possible later. He intends to accumulate material during the winter, hoping to go ahead with the least possible expense and delay in the spring.

The new building will be like the old, except for an added two feet in depth, to enlarge the kitchen a little. Mrs. Burke has had to prepare thirty to forty meals a day in a room altogether inadequate. Every housekeeper will sympathize.

The characteristic work of the building is the care given to Indian boys and girls, orphans or others without homes. It was work dear to Hudson Stuck's heart, and it wins the support of whites and natives up and down the river. Thus, Dr. Burke writes of the days immediately after the fire:

"But for a most generous and gratifying response by the people here and at Circle and Beaver we should have been in a bad way. Johnny Fredson's father, old Fred, with tears in his eyes came early in the morning after the fire with a pair of moccasins for me and \$5 for Mrs. Burke. He had been saving it for a long while, and nothing would go at all but that we take it. Then Captain McCann and the steward, Mr. McIlvane, on the last boat out, left generously of their food supplies and blankets. You should have seen the Indians bringing moccasins to church the following Sunday. A clothes basket full was given. Pillows they made from the feathers of Alaska geese, the pillows initialed in red thread, Mrs. Burke's "C.B.," Grafton's "G.B.," and mine, "D.B." Our natives gave Mrs. Burke a piece of brilliant purple velvet for a dress. And I now have several caps and toques. An Indian woman meeting Grafton (aged seven) recently said, 'I am making you a parka.' To which the little fellow jauntily replied, 'All right. I have four already, but you make it and I'll sell it for grub!'

"The Indians and whites got together with hammers and saws and built a lean-to on the school quarters for the children. This took four days' hard labor. At present my feet are encased in a pair of shoes from Sergeant Charles, of the Wireless Station, and my body in underwear from William Salmon, and shirts, ties, etc., have come from traders. Miss Ryder came with a handsome sweater, and Miss Sands and Mrs. Mulrone with bedding. David Wallis came with a stick pin. The suit of clothes I wore the night of the fire was badly scorched and ruined, and two traders each sent me suits and a mackinaw coat. Mrs. Burke looks like

Solomon in all his glory in her many colored morning dresses.

"Certainly we are taken care of till spring, when some 'outside outfit' will be needed. I shall be careful to try and get on my feet by then, to buy necessities. It is dreadful to think of me being so much overdrawn."

INTERDIOCESAN WORK

LOGAN, UTAH—An example of "lengthening the cords" and also of comity between our own missionary districts, is that of a missionary in northern Utah holding services just over the border of southern Idaho. There is a "community" group of Christian people representing several denominations in the little Mormon town of Preston, Idaho. With the cordial consent of the Council of Advice of Idaho, and the approval of the Bishop of Utah, the Rev. Allen Jacobs goes up to Preston once a month and conducts a service in a rented hall. About thirty-five "Gentile" families have been discovered in Preston, which had been considered heretofore as a typical Mormon town.

DEATH OF REV. J. A. RYAN

ST. LOUIS, Mo.—The Rev. Jesse Asa Ryan, rector of St. Mary's Church, St. Louis, died suddenly at his home, January 13th, from heart failure.

The Rev. Mr. Ryan was a native of Lock Haven, Pa. He was a graduate of Hobart College and of the Episcopal Theological School. He was ordained to the diaconate in 1906 and to the priesthood in 1907 by Bishop Darlington. The earlier years of his ministry were in the Dioceses of Harrisburg and Western New York. While in the latter Diocese, he was secretary of the Social Service Commission, and later, in Harrisburg, was ex-

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

aming chaplain to the Bishop and deputy to the provincial synod. In 1923 he accepted the call to St. Mary's, St. Louis.

The funeral office was said in his church by Bishop Johnson, assisted by the Rev. Messrs. J. C. Jones and J. J. Wilkins, D.D. The body was taken to Lock Haven, Pa., for interment, where the Rev. Lewis Nichols, who presented Mr. Ryan for confirmation and ordination, took the committal service.

DEATH OF MRS. FRANK E. HAY

CARMI, ILL.—Mrs. Frank E. Hay, of Carmi, passed to her reward Sunday morning, January 4th, at the age of 91. Mrs. Hay, and her niece, were the only communicants of the Church in Carmi, and her home constituted St. Mark's Church. Her death is a distinct loss to the Diocese of Springfield, and to the whole Church.

DEATH OF MRS. FREDERIC SHRIVER

BALTIMORE, MD.—Mrs. Frederic Shriver, a sister of the late Bishop Nicholson, of Milwaukee, died in Baltimore, Friday, January 16th. While Mrs. Shriver had been in bad health for some time, her death was entirely unexpected. She was seventy years of age.

The funeral occurred Monday, January 19th.

NEWS IN BRIEF

CENTRAL NEW YORK—A very acceptable gift came to both the parish and rector of Grace Church, Waverly, when Mr. F. E. Hawkes, a member of the parish for many years, furnished the rectory with electric lights and fixtures as a Christmas present. This fall the Women's Guild Auxiliary redecorated and electrified the parish rooms, finishing up the church decoration scheme which the parish began a year ago.—Christ Church, Wellsburg, presented the priest in charge, the Rev. J. Lyon Hatfield and his wife with a Radiola Regenoflex as a Christmas present.

COLORADO—During 1924 the clergy of St. Andrew's Church, Denver, at no time more than two in number, administered 201 baptisms, almost one-fourth of the diocesan total of 827.—The deaf-mute congregation of Denver has been organized as a mission, under the name of All Soul's, with the Rev. Homer E. Grace in charge. They use St. Mark's chapel and parish house for their services and guild meetings.

DULUTH—The Rev. and Mrs. E. C. Knickle have given a window to the Church of the Holy Apostles, Duluth, in memory of Mrs. Knickle's mother, Mrs. Hicks, who died last September. The subject of the window is The Good Shepherd, and it is the first memorial window to be placed in the church.

HARRISBURG—The twenty-fifth anniversary of the consecration of Trinity Church, Tyrone, Pa., was observed on Wednesday evening, January 7th, by a service at which Bishop Darlington was the preacher. At a meeting after the service Mr. Richard Beaston gave a resumé of the work of the parish from its beginning as a small mission to the consecration of the church twenty-five years ago. At the close of Mr. Beaston's address, the parish treasurer reviewed the present financial condition of the parish, stating that in twenty-five years the parish had acquired property which increased in value from \$5,000 twenty-five years ago to \$40,000 today, and that all the outstanding indebtedness is but \$3,000. At this remark, the Woman's Guild of the parish offered to assume one half of the debt, on condition that the men of the parish would raise the other half. This challenge was accepted by the men and they immediately took steps to raise the necessary amount.

HARRISBURG—By the will of Mrs. J. W. Bausman, of St. James' Parish, Lancaster, the sum of \$1,000 was bequeathed to the Department of Missions of the Diocese of Harrisburg. Mrs. Bausman was president of the Woman's Auxiliary of the Diocese from its formation in 1904 for ten years until she resigned through failing health at the end of

1914.—St. John's Church, Huntington, has been presented with a chalice and paten as memorial gifts from two members of the congregation. The vessels were given to replace the former ones which were stolen.—A needed improvement has been made in the parish house at St. Andrew's Church, Tioga, in that it has been wired for electricity. The cost was defrayed by the women of the parish, led by Mrs. J. M. Peck.—A sign, black with gold lettering, has been donated for the front of the Church of the Holy Spirit, Knoxville, giving the name of the church and the hours of the Church school and the services. A similar tablet has been presented to St. Gerald's Church, Harrisburg.

IOWA—A very beautiful tubular gong for the sanctuary of Grace Church, Cedar Rapids, has been given by Miss Mary Diserens.—The Rev. R. J. Campbell, rector of Grace Church, Cedar Rapids, has the honor of being president of the Standing Committee, a rural dean, an examining chaplain, a deputy to the General Convention, and a delegate to the provincial synod.—A diocesan assembly of college students was organized at the recent diocesan Convention. A number of students from Iowa City and Ames were present.

LEXINGTON—The contract for a new parish house has been let by St. John's Church, Bellevue, Dayton, Ky., the work to begin by March 1st.—Under the auspices of the new Guild of St. Stephen's Church, Latonia, Covington, the church will be renovated and redecorated.—The Rev. J. D. Gibson, rector of Trinity Church, Covington, has been elected president of the Cincinnati Clericus for the year 1925.

LONG ISLAND—All mail intended for the Secretary of the New York Catholic Club, the Rev. John W. Crowell, should be sent to St. Michael's Home, Mamaroneck, N. Y.—The Rev. Francis Little, rector of Grace Church, Brooklyn Heights, who has been ill with pneumonia, is making a good recovery, and expects to resume his duties by February 1st.

MARQUETTE—The Bishop, the Rt. Rev. Robert L. Harris, D.D., was presented with a Buick Coach at Christmas time from the clergy and a number of the laity.—Bishop Harris dedicated a new pipe organ on the Sunday before Christmas at the Church of the Transfiguration, Ironwood, the Rev. W. C. Seitz, rector.—The first midnight Mass at Iron River was celebrated on Christmas in St. John's Church by Archdeacon Poyseor. This is now a regular custom in most of the parishes of this Diocese.—A beautiful

(Continued on page 476)



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NEWS IN BRIEF

(Continued from page 474)

memorial, a brass cross from Gorham's, has been placed on the altar in St. Mark's Church, Ewen.—The Cathedral has increased its budget \$1,000 for 1925.—St. James' Church, Sault Ste. Marie, the Rev. R. F. McDowell, rector reports that 1924 was the most successful year in its history. Growth in every department is recorded. The income for 1924 was over \$12,000. The confirmation class recently presented totaled 46. Among the adult members were 19 from different religious bodies, 4 Congregational, 4 Presbyterian, 3 Lutherans, 2 Methodist, and 6 Roman Catholic.

MASSACHUSETTS—The Rev. Walter E. Bentley closed a very successful Mission in St. James' Church, Fall River, January 18th. The rector and the vestry think that the congregation has been much strengthened by this Mission.

MONTANA—The Rev. Frank Durant, after a brief stay in the Missionary District of Wyoming, has returned to the Diocese of Montana. His present address is Red Lodge.

NEWARK—At a recent visitation of Bishop Lines to St. George's Church, Maplewood, the vestry presented him with a cancelled mortgage, which marked the freeing of the parish from debt. This year completes the five year period in which the new site and the first building of the proposed group have been paid for. It represents a turn over of \$70,000.

NEW HAMPSHIRE—By the will of Mrs. Antoinette L. Hill, of Manchester, N. H., Grace Church of that city, the Rev. George R. Hazard, rector, will receive \$25,000.

NORTHERN INDIANA—Gifts to St. Paul's Church, LaPorte, the Rev. F. J. Barwell Walker, Ph.D., rector, at Christmas included six office lights for the Lady altar, and a Christmas Crib.

OKLAHOMA—The Campaign for funds to build a suitable church and community home at Norman, the seat of the State University, is being pushed vigorously by a committee which is made up of members of all the leading parishes in the state.

OLYMPIA—The Rev. J. F. Pritchard, who was given an extended leave of absence last summer, and later resigned the parish, has been reelected rector of the Church of the Epiphany, Chehalis, and has accepted.

SOUTHERN OHIO—The second semester of the diocesan normal schools for training teachers will begin with the reopening of the Cincinnati school on January 12th; that in Dayton on January 13th, and that in Columbus on January 15th. The courses will be a continuation of those given during the first semester, and under the direction of the same teachers.—The vestry of Christ Church, Dayton, have completed plans for a \$50,000 church and parish house to be built this summer in the thriving suburb of Oakwood. For a number of years a Sunday school with over a hundred members has been in existence and the time is now ripe for a progressive work. The Rev. Phil Porter is the rector of the church, and is also in charge of the new work at Oakwood.

SOUTHERN VIRGINIA—At a recent meeting of the Board of Trustees of Chatham Episcopal Institute, it was decided to add two advanced years to the curriculum, and to discontinue the two grammar grades which have been in existence up to this time. These changes will go into effect in 1925-26. The advanced years will offer two courses in English, two in History, one in Economics, two in Latin, one in Mathematics, one in Chemistry, one in Biology, two in French, one in Spanish and one in the Bible.—The vestry of St. Paul's Church, Petersburg, the Rev. J. M. B. Gill, rector, at a recent meeting, decided to inaugurate an Endowment Fund for the church.—The rectory of Grace Church, Drakes Branch, which has not been occupied by a clergyman for over thirty years, has been repaired under the supervision of the Rev. James S. Watt, rector. Work on the rectory is nearly completed, and it now presents an exceedingly attractive appearance.—The United Thank Offering of the Woman's Auxillary of Southern Virginia for 1924 amounted to \$3,966.53.

SPRINGFIELD—A brass processional cross was presented to St. George's Church, Belleville, by St. Margaret's Guild and was used for the first time in the procession of the Christmas Eve midnight Eucharist.—On Sunday, January 11th, in St. Paul's Church, Springfield, there was unveiled a new window, the third of a series depicting "the joyful mysteries," occupying the windows on the south aisle of the Church. This window was given in memory of Mrs. Helen Herefore Moore and her little boy, Neil Moore Jr., who were both killed in an automobile accident, on September 1, 1923.

MAGAZINES

THERE COULD SCARCELY be a more refreshing experience connected with the news stands than to open a 25-cent magazine of fiction and behold on the title page for this January stories by O. Henry, R.L.S., du Maurier, Kipling, Owen Wister, de Maupassant, with a few poems by Burns, Villon, et al. This is not a merely desirable event. It happened.

The Review of Reviews Corporation has begun the publication of a monthly magazine of "fiction and true stories that will live." It is called *The Golden Book*, and may be had at \$3.00 a year from the Review of Reviews office, 55 Fifth Avenue, New York. The editor is Henry Wysham Lanier. The editorial board is luminous with William Lyon Phelps, Stuart P. Sherman, John Cotton Dana, and Charles Mills Gayley.

Anatole France's *Man Who Married a Dumb Wife*, Mark Twain's *Jumping Frog of Calaveras County*, a tale of Bret Harte's, H. C. Bunner's *Hector*, the debut of Gaboriau's *Lecoq*, are all in the January issue. It is too good to be true. That such a flower should blossom among the trashy dump-heaps and noxious weeds of the news stands is a great credit to all concerned, including the publishers of the reputable magazines who are in many cases the copyright holders of the material to appear in *The Golden Book*. Encouragement seems merited from those who are interested in the supply of decent fiction.

FRIENDS OF Deaconess Katherine Scott, whose death occurred in China last year, are establishing a memorial scholarship which is to send to college in China some promising girl from St. Hilda's School, where Deaconess Scott was principal. Miss A. B. Drake, 1221 Ashland Ave., Wilmette, Ill., is in charge.

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