



The Living Church

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No. 16

PSYCHOLOGY IN RELIGION

EDITORIAL

THE CHURCH, AN INSTRUMENT OF THE SPIRIT

BY THE BISHOP OF CUBA

THE TWENTIETH CENTURY

BY THE BISHOP OF CHICAGO

LENTEN READINGS

THE BREACH WITH ROME

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THE Resurrection of our Lord Jesus Christ is the pledge not only of our seeing our Lord Jesus Christ Himself, but also of our seeing our friends who have died in the Lord, and who are now asleep in Jesus, in the Resurrection at the Last Day. If we are not ourselves found unworthy, we shall see them again, for He has promised to bring them with Him; and what a joy will that be, a joy which none shall be able to take from us, a joy sure to last as long as the Communion of Saints in Heaven!—*John Keble*.

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VOL. LXXII

MILWAUKEE, WISCONSIN, FEBRUARY 14, 1925

No. 16

EDITORIALS & COMMENTS

Psychology in Religion

PSYCHOLOGY has been dissecting religion for perhaps half a century. It has found one of its most fascinating pieces of work in the attempt to see what goes on in the mind of a mystic at prayer, a Methodist at a revival, a sinner being converted. So far, the investigations have dealt mainly with such extreme cases as these. It is a pity that William James, with his genius for feeling the mental processes of quite ordinary, average men, should have devoted his *Varieties of Religious Experience* to the exceptional, if not abnormal, manifestations of religion. It would be so thrilling to investigate the religious feelings of sane, hard-headed, middle-aged, moderately well-to-do business men and their feminine counterparts. And it will be done, too, for psychology is still adolescent.

But this analytical, critical work of psychology is not what we have now in mind. Psychology is not merely a tool for analysis, but at least potentially it is a tool for production of states of mind, beliefs, desires, and acts of will. It can bring about healthy instead of unhealthy thoughts, and thereby bring health to the body. Coué happens to be the popular symbol, just now, for such healing agencies as these. We have all had our laugh at the books which tell you how to develop your will-power by systematic exercises such as concentrating on a dot and saying to yourself, "I resolve to will! Attention!" until you can do anything you want to do, and make others do what you want them to do. It is a very happy and sane thing that we can laugh at the frightful claim of omnipotence made for the Subconscious; but when the laughter and the shouting die, there is something left, after all, to be said for the cultivation of will-power.

Can practical psychology be made a hand-maid of religion? *Psychology and the Christian Life*, by T. W. Pym, answers with a good, sensible affirmative. Surely there is need of it, if it can be made to work. Scientists say that we are wasting our powers outrageously, and living far below our capacity; if we used our resources reasonably we could easily do about twice as much as we now do laboriously. We must be aware that in religious life this is true, and perhaps the amount of wasted effort and failure to come up to our capacity are greater in religion than in most departments of living. It is an anxious struggle to keep a parish going for ten years; a great deal of exertion

and deprivation goes into it; and when the decade is over—well, each man may ask himself if there has been much gain in the ease and success and satisfaction with which we live the life specifically denoted religious. The older spirituality succeeded, and still succeeds, in some individuals; but the chances were dreadfully against any given average person's getting hold of it. The newer fashion of organization furnishes better means of transmission, but so far it tends to stand in its own light, and fails to produce "religious experience." Let us not gloom away too long on our present insufficiency at the task of cultivating holiness: it may be that psychology, christened, will serve the purpose to a greater extent than we yet suspect.

ASCETICAL Theology" is the traditional name for the systematic art of developing the spiritual life. In the past it utilized whatever psychology was then available as means of advance, but in modern times spiritual leaders have either crystallized the methods of the Seventeenth Century (a marvelously productive time for personal religion) or dropped spirituality for ethics, statesmanship, or organization. The old methods, lived out as well as written out by the great masters of the spiritual life, are doubtless the first to which we should turn; but if we can only infuse into them what we have later come to know about what human personality will do and will not do, and how it can do its best most easily, then religious life may be found to be the absorbing and all-sufficing thing it is capable of being.

The old masters suggested practical methods, as psychological as they then could be, for resisting temptations, making Communion, acquiring virtues, praying, meditating, starting good-will into action and keeping it active, and the like. We may be very dubious of "assured results" in modern psychology, but the most cautious of us must admit that in some details we have a better knowledge of the why and how of human behavior than even Fénelon or St. Francis de Sales or William Law could have.

Curing unhealthy states of the personality (to say nothing about curing bodily sickness) is naturally a prime objective of applied religious psychology. William James' great chapters on changing a habit are a *locus classicus* for the application of psychology to mor-

als, and something of the kind may be done to obtain a method for conquering sins, resisting temptations, and producing penitence and the glad and confident will to amend. Remedies for special sins can with greater probability be discovered now, with our (even though slightly) improved knowledge of psychological cause and effect. How to meet the peculiar ailments of different temperaments is another practically soluble question. Something can be done by suggestion, sublimation, transference, and other of the formidable-sounding technicalities of the later psychology, which is sure to be an advance upon what we have previously achieved.

Positive growth in the spiritual life must, of course, go along with the "spiritual combat" against sin. In order to promote faith, for instance, something is required other than either pure logic or the "only believe" appeal: a religious psychologist will have some idea what to do for faith. The feeling of reverent awe can hardly arise at all in some surroundings: in others it is natural and inevitable; the religious psychologist will know how to stimulate it. The craving for nearness to God may be suggested and encouraged if we know how. Enthusiasm for social righteousness, for missions, for Church loyalty, can be furthered if one knows how, or miserably dampened if the wrong thing is suggested. There is even a technique of brotherly love. It is open to us to know more practically than we do, how to keep ourselves up to a rule of religious living, how to make meditations, and, above all, how to pray.

OUTWARD and visible means of psychological grace will count for a great deal. There is the church building. A comparatively large, high-vaulted, dark, Gothic church is undoubtedly favorable to religious awe and solemnity. A side-chapel may be small, bright, even gaudy, winning, and lovely as a children's playroom: that is favorable to tranquil happiness in the companionship of God. Other types of building and decoration suggest other religious states of mind. Now, the idea is simply this: we are stupid if we merely plan to have the finest or prettiest church that our money will buy; we must know better what we are doing. Take music. Some music suggests majesty, some cheerfulness, some homesickness for heaven, some martial stride, strut, or swagger, some good vigorous courage and energy, some tenderness; any emotion you can think of has a tune. And how utterly banal it is to choose music with no thought beyond whether it is pretty or not! A religious psychologist will know what he is doing with religious music.

Color has great psychological possibilities, even if we cannot quite believe that a man can flood us with red light and make us homicides, or with purple and make us suicides. There is much possible effect in the repetition of words, names, formulas. There is a psychology of the rosary. A bell, or an odor (we do not mean only incense), a movement or a stillness—with all these things there are psychological effects upon us, whether we plan them or not. The question is, shall we go on letting them produce their effects by chance, or shall we know what we are doing, and do what we mean to do?

If it will work! One may venture to doubt whether the "subconscious" can and will receive and hold impressions entrusted to it by the conscious, to the extent sometimes claimed. And if it does—if we have some day a systematic nation-wide practice of parochial religion on psychological principles—there are many possibilities at which to shudder. Anxious self-consciousness, fidgeting about one's condition of soul, artificial stimulation, self-deception, the dull bumpiness of

the self-satisfied, the fluent but dreary professionalism of the official expert—life would be much sadder if there were more of these things than there are now; but the most deadly danger, of which the most devoted advocates of psychology in religion seem not to be sufficiently aware, would be the knowledge that the Church was working *tricks*, and tricks that were becoming stale. We are used to being played upon psychologically for the stimulation of sociability, joviality, and "pep"; we see through the tricks and still can endure the process; but it might be a more withering disillusionment to discover that we had been played upon for the arousing of love, joy, peace, and the other gifts and graces that we have attributed to the Holy Spirit.

Yet something can be done toward the truer adaptation of our practices in religion to the real nature of human personality. Perhaps it would be best not to call it psychology at all, not even to whisper the name of psychology to ourselves, but to think of it and do it simply as "cure of souls"; as wise, understanding, sympathetic training of our human nature to live up to its own rules and its own divinely given powers.

SOME time ago, in discussing our problems in the work among the Igorots in the Philippines, we observed that the Belgian order that has flooded the Mountain Province with missionaries, said to be about seventy in number, was able to send so large a number as contrasted with our few, because, unlike our missionary department, they can specialize in a single field and do not have to cover a large number of countries.

A correspondent in the Philippines believes that we were hardly warranted in making that statement. According to information received by him from the head of the order, there are maintained by it (a) a mission in Mongolia and China, begun in 1865, and numbering 188 priests; (b) a mission in the Belgian Congo, begun in 1889, and numbering 153 priests and 54 lay brothers; (c) a mission among American Indians in Mississippi, begun in 1920 and numbering 3 missionaries; and (d) their work in the Philippines, embracing the Mountain Province and four parishes in the archdiocese of Manila, begun in 1907 and having, in 1923, 51 priests and 8 lay brothers.

To the extent that this may be deemed to require correction of our statement, we are glad to present the facts.

In explaining why that particular field was selected by the Belgian order, its provincial superior says:

"What led us to undertake work here in the P. I.? Only the fact that Rome asked us to come and take over this mission field. In the beginning of the American occupation, the American bishops, feeling the need of priests, after the departure of the Spanish Friars, asked Rome to interfere and to interest some missionary congregations to send over missionaries. Our Congregation received such an appeal in 1906 and sent over the first missionaries in 1907."

Simply as comparing dates, our own work began in 1901, when both Bishop Brent and Father Staunton went out.

We have every reason to believe that this Belgian order is doing admirable work in the islands, that it is done with the exercise of as great a comity to our mission and clergy as could be given, and that their workers and ours, their converts and ours, both can and ought to live in Christian peace together as brothers and not as enemies.

We cannot make it seem, however, that the facts warrant the belief that our work is unnecessary or should be given up. It is not possible for the American

Church to equal the number of workers that the Belgian mission has sent into the field. If, among our workers, there are those who have become so discouraged that they believe their work no longer to be needed, it is better that they should come home and let other men carry on the work that has been so courageously planted, and admirably carried forward.

In our judgment the discussion of blunders in the islands and responsibility for mistakes will not carry us very far, and is not needed. A condition has been created whereby it is essential that new men shall take up the work, while the Church honors those who have done splendidly successful work in the past. "There is glory enough for all."

As the Church honored and upheld those who valiantly worked in that far-away field in years past, so we bespeak for those who shall take up the work a continuance of that support

THE splendid enthusiasm aroused by Bishop Manning's successful efforts to raise funds for continuing the building of the Cathedral in New York may well stimulate optimism. That there are very many outside our own Communion who are ready to help, some of them on a large scale, shows that the desire for a civic expression of the religious spirit permeates Christian people generally in New York. And scarcely less is the same enthusiasm being given to the like enterprise in Washington.

The New York
Cathedral

Generally speaking, the press has been very sympathetic. We regret to note that the Roman Catholic press is making of itself an exception. *America* holds that as "no sane person would contribute in any way to the spread of disease in a community, neither may any genuine Catholic contribute to the strengthening of any group or society pledged to teach heresy." Just when Bishop Manning "pledged to teach heresy" in his Cathedral is not stated. The *Catholic Citizen* declares that "the 'Cathedral' is not to be a 'Cathedral' except in name. It is to be a temple in which every sect will have not only a monetary but also a controlling interest. . . . The temple will not necessarily be even Christian." Of course, this is simply a libel. The charter of the Cathedral safeguards its permanent character as an institution of the Protestant Episcopal Church, and it could not be diverted from that use without a betrayal of trust such as one would be answerable for in the civil courts. Bishop Manning is not selling his soul in raising funds for his Cathedral, neither would he have the slightest motive for giving his time to the work of building a structure that would have no reason for being after it was completed. One would think that Roman Catholics, criticising the building of Cathedrals, would remember that there were rather untoward incidents in the building of the great St. Peter's at Rome, and that the Reformation, and the consequent loss of the allegiance of one half of the people of western Christendom, grew immediately out of those incidents. At least the contract for drawing frying souls out of the fires of Purgatory is not being made in consideration of contributions for the building of the Cathedral of St. John the Divine.

But it is true that the frank appeal to non-Churchmen for funds, and the remarkable response that it has received, might, in future years, be an embarrassment, if the issue as to whether such gifts involve implied promises to grant uncanonical favors within the sacred walls, or to make the Cathedral something less than a definite temple of Churchmanship, had not been raised and been definitely answered. Mr. Rockefeller,

in tendering a subscription for a half million dollars, definitely, though quite courteously, raised the issue, and Bishop Manning, definitely, though quite courteously, met it. The vital portions of this correspondence are printed on another page. The publication of this correspondence, with the frank declination of the suggestion that members of "sister churches" be added to the list of trustees, will prevent any misunderstanding in years to come. Contributions cannot be assumed to have conditions attached to them. Bishop Manning has handled his case admirably.

Congratulations to Bishop Manning for the splendid results that have attended his efforts! And, congratulations, too, to Bishop Freeman for his large success in building an American Westminster Abbey in the shape of the National Cathedral in Washington!

Both these enterprises have the sympathy and the pride of the whole American Church—and of many devout Christian people beyond.

LAST week reports of twenty-two diocesan conventions were printed in THE LIVING CHURCH. This week, and for several weeks more, there must be reports of many others.

Necessarily these must be very briefly treated. Every diocesan convention has a local and diocesan interest which would justify devoting several pages

to it. How impossible this would be for THE LIVING CHURCH to attempt, a moment's reflection will show. In some instances extracts from the thoughtful addresses of bishops will follow later. But of the many incidents of progress, the missionary meetings, the addresses, the receptions, the activities of allied organizations of women, even the legislation in the conventions themselves, we have no opportunity of speaking.

The American diocesan convention is something of a problem. It is being radically changed these recent years, from a dry business gathering to a spiritual force. But the business side of its activities, dry though it may be, cannot be eliminated. It is a necessary factor in doing the work of the Church.

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—To speak of the Cathedral as a "house of prayer for all people" does not imply any surrender of control or any rights in the structure other than the right of all people to use it as a house of prayer.

W. L. C.—Thomas Coke was ordained deacon in 1770, priest in 1772, but we do not find who was the ordaining bishop.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

From a Texan	\$ 20.00
C. M. G.	4.00
St. John's Church School, Athol, Mass. (for children).....	5.00
Mrs. John M. Chattin, Chestnut Hill, Philadelphia, Pa.	5.00
St. James' Church School, Painesville, Ohio	5.00
Mrs. Murphy's class, St. James' Church School, Painesville, Ohio	5.00
Mrs. Grauef's class, St. James' Church School, Painesville, Ohio	5.00
Christ Church, Norfolk, Va.	22.50
A Friend in Philadelphia, Pa.	1.00
	<hr/>
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H. M. A., Trinity Parish, New York City\$ 25.00

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Fond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

CHRISTIAN VISION tenaciously lays hold of the good of yesterday, intensifies the better of today, and eagerly reaches out for the best of tomorrow.—Rev. William Porkess, D.D.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS: OUR NEED OF STRENGTH

February 15: *Sexagesima*
TO LIVE FOR THE BEST

READ Psalm 6.

THE best has its price, but the best is worth the price. We can, at any rate, do no more—nor less—than spend ourselves; life is just a matter of exchange. Here is a lesson from the Parable of the Talents not often considered. God does not ask us to put the treasures of His life to the exchanges, but ours. The buried life is lost. We have no choice but to trade; our only choice is the market to which we go. We spend the pregnant force of us, body, mind, and soul; we spend our days and our years; we spend our laughter and our tears, our love, our labor, and our rest; the inexorable laws of life demand them all, and, when we have spent the substance for the shadow, how piteously poor we are. A man makes a poor profit when he trades at the stalls of Vanity Fair, though he buy himself honors, titles, countries, kingdoms, lusts, or pleasures."—*C. J. Atkins.*

February 16

TO CHAMPION THE WEAK

READ Judges 6:11-24.

WE may put our life to fair exchange, may conquer the weakness of self-indulgence, may even have made moral and spiritual living our chief end, and still not have gained real strength, if the object for which we are working is ourselves alone. Strength of character is not won by careful self-cultivation only. We grow strong by giving ourselves away: that is, by giving out our sympathy, love, and help in self-forgetfulness. God is always giving us this opportunity of gaining strength. He puts before us the needs of men, their weaknesses, difficulties, and mistakes, and says to us, "Have I not sent thee?" Sometimes we refuse to follow God's pointing. We plead our inability, our inexperience. We say that we are not sufficient for the task. That is possibly why God calls us. He is challenging us to realize our manhood in the only way it can be found, through service to others.

February 17

TO WITNESS TO GOD

READ Isaiah 6:1-8.

THERE are three duties which face us in our Christian life. The first is to ourselves, and it is the duty of realizing the possibilities of character which lie within us. The second is our duty to our fellow, that of helpfulness to him who builds up and strengthens his life. The third and fundamental duty is to God. The first two duties are commonly recognized today, the third less so. We often stop with a gospel of morality and helpfulness. The duty of being good we take for granted; "service" has become a popular theme. But we are weak in devotion to God. Religion is in danger of being subordinated to ethics and reform. But religion in the sense of a right recognition of God and of spiritual service to Him, is essential to well-being, individual or social. Our own lives and the quality of our work are ultimately determined by what we think and feel about God. What we need in America today are men who, like Isaiah, have caught the vision of God, and have found strength to stand, fearless and unashamed, as the servants of God and champions of His righteousness.

February 18

TO SERVE THE MASTER

READ ST. MATTHEW 10:1-8.

HOW are we to get the inspiration which will lend enthusiasm to our witness to God? Where did the disciples get their marvellous power? They got it from Jesus Christ. At the least Jesus was the world's supreme character. He de-

fies criticism. He overtops all men. Nineteen centuries have produced no rival to Him. If God can produce character like that, we have a message. Jesus is the concrete result to which we can point. He is the final argument of the power of God. But if Jesus, in His love, pity, mercy, and loveliness, is the perfect expression of what God Himself is: if Jesus Christ is God, then we have a message that must be preached, for Christ is the satisfaction of the world's hunger, and the answer to the world's needs. If we could only recognize that God is what Jesus was, we should find the desire and strength to serve Him.

February 19

TO OVERCOME COWARDICE

READ Acts 4:1-14.

GOD in Christ is a reality. He is no longer felt to be far away, an unseen power, an abstract conception of moral perfection. He is here, near at hand. He is a personal presence. He touches human life with the hands of Jesus. His kindness and sympathy are the tenderness of Jesus. His love is the love of the Cross. He is at hand to bless and support. What a difference it made to St. Peter when he learned to find God in Christ. God had become real to him, so real that the dangers, which once betrayed him to cowardice and denial, lost their power to dismay. As St. Peter stood before his judges he felt that the presence of God was as actual as the presence of Jesus had been in the old days. "The conviction which sustains us is not that God is somewhere watching over us, but that He is here, fighting with us and for us."—*E. F. Hall.*

February 20

TO OVERCOME A HANDICAP

READ II Corinthians 12:1-10.

HOW many of us, like St. Paul, are conscious of facing life with a handicap. It may be a physical weakness; very often it is the fault of the temperament. We are constitutionally fearful, diffident, or incapable of standing firm under strain or opposition. There is an enemy within the camp of our own nature with whom we have to deal. Unlike St. Paul we often accept our limitations. We shield ourselves behind them, and make them the excuse for inaction, or for keeping apart from men. St. Paul never did that. Realizing his special weakness he drew more heavily upon the grace and strength of God. It is often the case that men with some handicap surpass other men, not in spite of it, but because of it. It makes them watchful to turn every other power to advantage; it makes them eager to put to good account the abilities they have. If our particular weakness make us rely more upon the help of God, and teaches us to turn to Him where our nature is at fault, we may find that it can be made a means of gaining strength. Out of weakness we shall be made strong.

February 21

TO BE STEADFAST WHEN TESTED

READ II St. Timothy 3:10-17.

GIVE up the old habit of relying merely upon yourself. You are as strong only as your limited powers, as wise only as the limited knowledge you possess. You cannot hope to stand the shocks and temptations of the world unsupported. Seek strength from God. "If you want God's help all you have to do is to start living at your best and ask for it. Instantly God responds—no matter who you are, where you are, what you have been in the past, or what you need for the future. 'Every one that asketh, receiveth; every one that seeketh, findeth.' Have you confidence enough in Jesus to believe Him on that point? If you have, everything in your life will begin to change. You will begin to draw on your own hidden powers, and beyond them on the resources of the Spirit of Life Itself. Here is the good news that Jesus tried to bring. We do not have to fight the battle unaided."—*James G. Gilky.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

THAT is a great moment in the history of an illness when one is promoted from bed to an easy-chair by the fire. The easy-chair may be not quite so comfortable as the bed, it is true; and to have to sit unmoving all through the day is a burden, beyond any doubt. But for all that it marks a stage in the progress toward restoration. And besides, one has a better opportunity to read.

A GOOD BIOGRAPHY is really one of the most satisfactory books in the world, only to be surpassed by a good autobiography. It matters not what the profession is of the person whose life is set forth, if only the task be performed with a certain frankness and cleverness. I have been revelling in such, and here are certain books which I note particularly:

The first of them is Lafcadio Hearn's *American Days*, by Mr. Tinker.

Hearn was an extraordinary and pathetic figure, in whose misshapen body three or four races struggled for predominance. He was a "product"; and no one should judge him too severely.

This volume treats of his life in Cincinnati, New Orleans, and New York; with a digression covering his West Indian days: of what follows in Japan, nothing much is said. The story of his work as a reporter of the Cincinnati papers and as one of the editors of a New Orleans paper, is extraordinarily interesting, though much of it is painful and blame-worthy. When one thinks how this man with one eye only, and that frightfully myopic, went about New Orleans studying everything minutely, and then transcribing it into English as exquisitely wrought as a jewel-casket, one cannot but admire him, as he toiled in his hall bedroom in a cheap boarding-house. And, if his chief delight appeared to be in the society of the dregs of the people, that is perhaps to be explained because he was ill at ease among persons of his own class. The happiest time in Hearn's life was apparently in Martinique; and that book of his, *Life in the French West Indies*, is the unique record of experiences which no one was so well qualified as himself to have, or to transcribe. One might wish that Mr. Tinker had revised the English of his own part of the book; but it is written with an honest purpose and with sympathy.

ONE PASSES ACROSS at least ninety degrees of the journalistic circle in reading Edward P. Mitchell's *Memories*.

He is a newspaper man; born in Maine; graduated at Bowdoin; working on newspapers in Boston and in Lewiston; and then attaining a position on *The Sun*, where he climbed to the place of chiefest honor and distinction, and held it for many years.

It would be hard to find a more entire contrast than that between his life and Hearn's. I have seldom read an autobiography which is so frankly and transparently sincere, or which gives one more pleasure in the reading. It is full of sidelights upon the great men of America, through nearly two generations; and when one thinks what *The Sun* was in the consulship of Dana, one can well understand that his right-hand man had extraordinary opportunities for seeing and knowing almost everybody worth while. I think, however, that the chapters in which he describes his childhood and boyhood are even more interesting, because they record a sort of life which it is no longer possible for people in this generation to lead. Mr. Mitchell sends out this book of memories from the old farmhouse in Rhode Island to which he has retired; and sometime, if it is possible, I want to go there and thank him for it.

MR. DENNIS has given us, in *Eugene Field's Creative Years*, an intimate and appreciative study of that elfin figure who

made Chicago's worthies shudder, shiver, laugh, or rage, for so long a time.

Those who only knew Field by his Little Boy Blue and two or three other poems, do not understand what an extraordinary personality he had. To say that he never grew up is to put only half a truth before you. I think it would be truer to say that he combined the eternal boy with the bibliophile, the scholar, and the friend. Curiously enough, the very same photograph is reproduced by Mr. Mitchell, by Mr. Dennis, and in *Francis Wilson's Life of Himself*, showing that Field made a strong appeal to men of diverse types whom he honored with his friendship.

THE LAST BOOK named is as delightfully representative of the man and his profession as one could expect any book to be. I have just laid it down finished; and from cover to cover it is unmixed delight. No one who has ever seen Francis Wilson in any one of the parts he has identified with himself, can read it without an appreciation as keen as it is satisfying.

I remember hearing a well-known Methodist minister say some years ago: "As for the drama, of course we are all agreed that it is in itself sinful." One cannot argue with a man like that. But I should like to have him meet Francis Wilson once, and talk with him for half an hour. Some of us who, at The Players, have had the great privilege of seeing and hearing him off-stage, know how to honor him aright; and I suppose that since Joe Jefferson's death, he is easily the best beloved of American actors.

One is rather startled to find a photograph of P re Hyacinthe appearing in the book as one of Wilson's relatives by marriage; but that only shows how widely representative the man, on stage and off stage, is. I can never forget seeing him in the revival of *Ermine* two or three years ago, when he did not leave out even the somersault down-stairs, which was such a vital part of the "business" a generation ago.

WHAT A delightful volume *Pearls and Pepper* is! I speak from the standpoint of the lover of books as books. The Yale Press gets it out, and the paper, the press work, the type, and the binding, are all deliciously satisfactory. I never heard of the author before. He is one R. P. Utter, and I take it from internal evidence that he is an instructor or professor in English at a Western University, probably in California. It is a volume of utterly disconnected essays, all of them bound together into one by the personality of the man who wrote them. In the essays on Slang and English Grammar, one sees the academic person, though some of his conclusions are very far from commending themselves to the old-fashioned. More attractive are the out-of-door essays, which have a singular feeling for atmosphere, and which pass from the Californian Sierras to the New England hills, with never a jar. There is a peculiar charm about his study of old walls; and I wonder that he does not speak of a type of stone wall very common in the neighborhood where I live, which has a special attractiveness: I mean a wall vertical on the highway, but with the earth sloping down from the top of it at a gradual angle to the field or meadow. Such a wall encircles an old burying-ground not far from here, where, I remember a peculiarly happy inscription over the grave of a little five-year-old girl:

"He maketh me to lie down in green pastures."

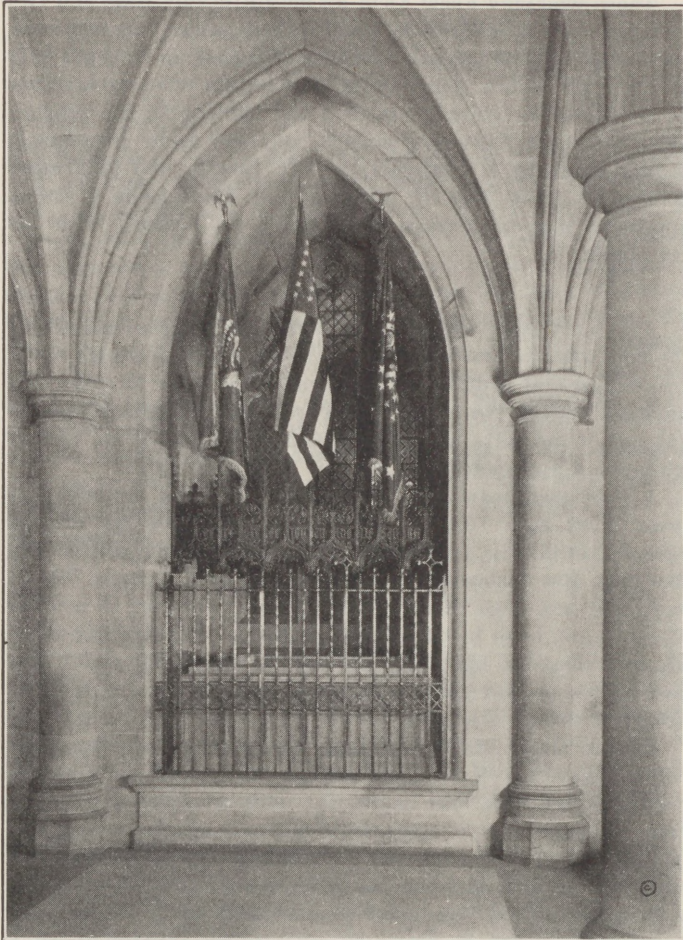
I wonder why Mr. Utter speaks of "St. Gerome's" lion! And is it possible that he never knew that the phrase, "on the level," is not ordinary slang, but is derived from the speech of those ancient worthies, who, meeting on the level, part upon the square?

TOMB OF WOODROW WILSON

THE work of setting in place the sarcophagus for the late President Woodrow Wilson in the Bethlehem Chapel of Washington Cathedral was completed February 3d.

The sarcophagus is recessed in the south wall of the chapel in a space eight feet wide and eighteen feet six inches high, with massive arches meeting above and a leaded glass interior window behind. This space is filled with sarcophagus, grill, canopy, and flags.

The sarcophagus itself is a warm cream color limestone with almost a golden gleam. The crusader's cross is its only



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THE TOMB OF WOODROW WILSON

decoration. In front of the crusader's cross are inscribed the words, "Woodrow Wilson," and the dates of his birth and death, 1856 and 1924.

The grill, immediately in front of the sarcophagus and covering the recess to a height of seven feet seven inches above the floor, is beautifully wrought in iron after the manner of the ancient craftsmen, the upright bars ending in crosses.

The canopy of delicately carved oak is directly over the sarcophagus. Woven into the face just below the cresting, as an enrichment, are the words "I am the resurrection and the life, saith the Lord."

The three flags surmounting the canopy and lending color to the whole effect are all historic, two of them being the "President's flags," presented by the Government to each President, and these represent Mr. Wilson's two inaugurations, March 4, 1913, and March 4, 1917. The third is the United States flag which was carried by the American troops when they marched through London. It is the first American flag ever saluted by an English king on English soil.

A DEFINITION OF WORSHIP

THIS is the meaning of worship; that one comes consciously and deliberately into the presence of God, with such acts of adoration, thanksgiving, and petition as are the expressions of one's attitude to the Heavenly Father. This God wants as the parent wants the feel of the childish arms and the sound of the childish voice in the simple words of love and affection.—*Christ Church Messenger* (Suffern, N. Y.).

ACCEPTS ELECTION TO EPISCOPATE

THE following letter from the Rev. Campbell Gray, recently elected Bishop Coadjutor of Northern Indiana, to the Rev. Charles H. Young, D.D., chairman of the committee of notification, states Fr. Gray's acceptance of his election.

"My dear Father Young:

"It is difficult for me to express my appreciation of the honor which the Diocese of Northern Indiana has conferred upon me, and the past two weeks have been full of heart searchings and earnest prayers for the guidance of the Holy Spirit. At the Holy Eucharist this morning the light came and there in the presence of our Lord I determined to accept the call.

"As you went over with me the needs, the problems, the opportunities, that which seemed to draw me most was my passion for missionary work. May I say quite frankly that the glamour and the glory has made little or no appeal, for I know well the burden and responsibility. I can hear my sainted father saying that the Bishop is the chief missionary of his Diocese.

"Our Blessed Lord came as 'One sent.' The Holy Spirit with His eternal procession from the Father and His temporal mission from the Son in the Church impels us to carry on, and though I feel so keenly my inadequacy for the task, I know that His grace and strength will supply my need. I earnestly pray that for many years to come the dear Lord may grant me the guidance and training of the present Diocesan before the full responsibility comes upon my shoulders.

"*Quod ubique, quod semper, quod ab omnibus*, is not only the test of the Catholic faith but the end and purpose of that faith, and Northern Indiana presents a golden opportunity for the spread of the Kingdom. May I from my weakness presume to say with the Prophet Isaiah, 'Here am I, send me.'

"Faithfully and lovingly yours,

"CAMPBELL GRAY."

THE CROSS WORD PUZZLE ANSWER

THE LIVING CHURCH herewith presents the answer to the Cross Word Puzzle that was printed in its issue of January 17th. It was to have been printed in the issue of January 31st, but, just before going to press for that issue, it developed that an error had been made in the puzzle.

For the word for nine horizontal the definition "*iactavis*" was given, and in the answer the word "*iecis*" is given. The attention of the author of the puzzle was called to the fact that these were impossible forms, and he has written that the words should have been "*iactavisti*" in the puzzle and "*iecisti*" in the answer.

S	E	R	A	M		I	N	I		I	E	C	I	S
P	L	E	N	O		N	O	N		C	O	E	P	I
A	E		I	N	I	U	R	A	T	A	S		H	O
T	U	I		S	U	B	I	C	E	S		S	I	N
I	E	N	S		S	E	C	T	I		N	I	S	I
		I	I	T		R	E	O		E	U	M		
E	X	U	L	U	L	A		S	E	R	M	O	N	E
N	E	G	A	T	E				A	R	E	N	A	I
A	R	A	N	E	A	E		I	C	A	R	I	U	S
		T	U	S		T	U	N		T	E	D		
D	E	U	S		P	R	O	P	E		S	E	B	O
A	B	S		T	A	U	R	E	A	E		S	O	L
V	I		S	U	R	E	N	T	U	M		A	E	
O	B	I	I	T		I	N	S		G	U	T	T	A
S	E	N	S	A		A	T	I		E	S	U	U	M

SOMEONE has observed that when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behavior. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and color. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—*J. D. Sedding*.

The Church, an Instrument of the Spirit

From a Convocation Address of the Rt. Rev. Hiram R. Hulse, D.D.

Bishop of Cuba

THE primitive Church won its great victories when it had very little material equipment; no churches, no schools, no hospitals. It worshipped in private houses; it had no endowments, no social prestige, but it spread like leaven through society, converting men and women here and there, until it had honeycombed the whole Roman empire, and was the only force strong enough to hold the Empire together. That was because the early Church was not thinking of itself, nor aiming to add to its power or influence. It was thinking only of doing the work it was placed here in this world to do.

We live in a material age, and we become cognizant of the life of the spirit only as we see it manifest itself in a body. So far as we can see at present, in the conditions under which we live, a body is absolutely necessary.

The spirit of man needs a body. It comes to consciousness of itself in a body. It uses the body as an instrument by means of which it can work its will on the world, and accomplish its purpose; and it grows and develops as it thus uses the body and comes to clearer knowledge of itself, and to stronger purposes.

Yet while the body is thus absolutely necessary to the growth and development of the spirit, it is also at times the greatest hindrance to the proper development of the spirit. The bodily passions and appetites and desires lead the spirit astray. When we think of the body as an end in itself, and pamper it, and satisfy its wants, and live for it, then the spirit shrivels up within us. Men have recognized this and have tried to provide against the dangers coming to the body by asceticism, denying the body the things it needs, starving it and macerating it, crucifying the flesh. That way is just as fatal as the way of self-gratification; the body was given us for use and not for abuse.

The only way to overcome the evil these bodily temptations bring, is to put the body in its place as a splendid tool to be used by the spirit. There is no use in trying to overcome them one by one; while you are getting the best of this temptation, another will crop up; but if we can consistently bring ourselves to regard the body as nothing but a tool to be used by the spirit, then everything will fall into its proper place. A wise workman keeps his tools in good condition so that they are always ready for use, when he needs them. A wise man keeps his body in good condition for the same reason; he neither pampers nor starves the body, because both are injurious; regarding it only as a means towards a higher end, he is saved from the temptation to self-indulgence.

AS THE spirit of man needs a body as an instrument for self-development, self-expression, and to work its will on the outside world, so the spirit of Christianity needs a body, an organization, for the same purposes. That organization it has produced in the Church. In the Church, Christianity has come to consciousness, come to have a growing knowledge of its purpose here, and it has used the Church as an instrument to work its will on the world and accomplish its purpose. For these purposes the Church has been, and still is, an absolute necessity.

We look at the pervasive influence of Christianity, we see how its spirit has touched and uplifted and changed all the interests of life, extending out far beyond organized Christianity, being felt, indeed, in heathen lands and among people who have never heard of Christ; and sometimes we think that the Church is no longer needed, that it has done its work, and that, therefore, Christianity could live on as an influence in the heart of humanity. Not so! The Church, the body of Christianity, is still needed. If it were to break down and disappear, Christianity itself would fade away, and its influence would dissipate into thin air. The Church is the center, the heart, from which these influences are constantly being sent out into the world. If the Church were to stop working, Christian influences would just as surely stop operating.

While the Church is thus necessary to the continued manifestation of the Spirit, it may also become a great hindrance to the spread of Christianity, just as the body may hinder the growth of the spirit of man, and for the same reason; because we regard it as an end in itself. When we concentrate our attention on the Church, and bend all our efforts to increase its power and wealth and influence, and lose sight of the purpose for which it exists, then the Church becomes a great obstacle in the way of the extension of the Spirit's influence.

One of the great tragedies of history is the way in which men have thus defeated their own ends. They have thought that they were obeying their Lord's command when they were building up the Church, adding to its endowments, increasing its lands, erecting huge buildings, organizing great institutions; and all the time they have only been throwing barricades in the road to hinder the triumphal, onward march of the King.

THE Church exists not for its own glory, to add to its own strength and power, nor to increase its riches, but to spread the Kingdom of God. If we can only keep that definitely in our minds, then we will be able properly to use all the wealth men are likely to entrust to us. Just as it is foolish to starve the body in order to keep it under, so is it foolish to think that we can save the Church by keeping it poor. The task before the Church is tremendous. It is nothing less than that of converting every man, woman, and child in the world into citizens of the Kingdom; going out into heathen lands, reaching out after men, one by one, converting each man individually, and then helping him to find his place in the Kingdom; going out into Christian lands and edifying the great body of believers; instructing the young, converting sinners, bringing each individual soul into personal relations with Christ his Master, and then, through the influence of these citizens of the Kingdom, gradually modifying and uplifting and transforming all human institutions, the family, the state, business, education, recreation, social life; making them all over until these human institutions reflect the spirit of the Kingdom, and all these human activities are carried on in obedience to the laws of the King.

Is not that a stupendous task, and one which will require all the power we possess? Is it likely that we shall ever have more wealth and strength than will be necessary to accomplish such an end? No; the remedy is not in keeping the Church poor; the remedy is in keeping the Church constant to its task.

Unfortunately the temptations of wealth have often proved too much for us, and the days of the Church's greatest outward power and strength have not been the days of its greatest spiritual influence. There was a time in the Middle Ages when the outward power and wealth of the Church were enormous. A large part of the land of western Europe became Church property; much of the industry of the country was carried by the Church, and the Church's officials were among the most powerful officers of the State; and this was the time when the spiritual power of the Church was at its lowest ebb. All this material wealth was used to promote the comfort and convenience of the leaders of the Church, and its mission was largely forgotten. As we try to build up the outward body of the Church, we must avoid that danger, and the way to avoid it is to concentrate our attention on the Church's work. We are not ordained to build up the Church; we were ordained to spread the Kingdom, and we are to judge of our success or failure as we are able to do that.

If the members of the Church, in their different communities, are distinguished from the rest of the citizens by a more scrupulous honesty, greater public spirit, a keener sense of justice, a wider charity, and a more dependable character, then the Church is doing its work, whether we are worshipping in a Cathedral or a rented house. We may build large

churches, and have fine parish houses and comfortable rectories and large endowments; but if our members carry on their business like bloodsuckers, and their politics like pirates, then our work is a failure.

To do our work properly, we must have better equipment; but do not let us put our trust overmuch in such things and think that we can do nothing without them. Let us use such resources as we have to the best advantage, keeping ever in mind that the end of our work in any town is not to put up a new church but to change the life of the community, and the new church, when we get it, is only a tool to be used toward that end.

We must never forget that we have at our command great spiritual resources which are largely independent of all this outward wealth: the power of prayer, the influence of the truth spoken in love, the unseen and hidden operations of the Spirit working in the hearts and minds of men and cooperating with our feeble efforts—all these are on our side when we devote ourselves to the spread of the Kingdom, and we can count upon them with sure confidence; and it is these which will finally give us the victory.

THE PASTOR AND HIS VACATION

An Autumn Idyl

BY THE REV. RALPH M. HARPER

WHY does the pastor enjoy twice as much vacation as the average member of his parish?

The answer is not entirely correct which assumes that the pastor is his own boss, and so can do as he pleases. He, too, is under economic and canonical law; and, in the long run, loses his position—in his own words, "is called to another parish"—whenever he falls down on his job and ignores the guidance of his laymen in things temporal. The real truth is that the longer and more loyally a pastor has served, the more insistent are his people that he take a vacation.

So insistent are some of his people that many a pastor has secretly suspected there is a mutual collusion in this crime: "Our pastor is off on his vacation, so that let's me out!" Undoubtedly there are such collusions against summer church attendance, but the average American layman would hardly feel the need of such an expensive excuse for not going to church.

The pastor gets twice as much vacation because the layman generously recognizes that it is a good investment. The pastor's vacation is a sacrament in which the layman may reverently participate. All the year round there is an outward and visible sign of this inward and summer grace. The pastor does not squander his vacation, but keeps it after it is over.

How does he do this?

The pastor outwardly advertises. The layman, too, outwardly advertises, with skin tanned and muscles hardened; but the effect of such advertising is only temporary. The pastor talks about his vacation all the year! In the summer he journeys to England; and lo, in the winter, gives a series of addresses on the English Cathedrals. Belgium, France, Scandinavia, Germany, the Eternal City, Greece, Egypt, and particularly Palestine, furnish the pastor, who has an eye for the picturesque, with more than enough addresses to last all the year. When such addresses become too commonplace, the layman may be incited to send his pastor off on another vacation—but in a different direction—to liquidate the doubtful investment of the previous summer.

If the more expensive trips are out of the question, plenty of places nearer home prove fertile sources for sermons. The city pastor journeys to the mountains; and sees either the backward condition, or else the freedom inhering in mountain folk. The country pastor comes to the city; and here notes the nervous hustle and mechanism, or else the invaluable lessons of efficient and joyous living coming from the considerate cooperation of those in congested centers.

Whether or not he preaches an autobiographical sermon of his summer travels, the city pastor cannot conceal from his congregation that he has looked unto the Everlasting Hills; nor can the country pastor hide from his people the fact that he has caught a vision of the holy city, new Jerusalem, coming down from God out of heaven.

In addition to being a descriptive advertiser, the pastor is also an analytic advertiser. By virtue of this profession he cannot hide his summer introspection. He returns home with a mind alert to study and sympathetically to solve many old as well as new problems. New friends have been made, new viewpoints gained, and a tremendously larger outlook secured. As he tramped up some Mt. Washington, pondering over the hopelessly antagonistic views of his people, he realized that in things temporal as well as in things eternal there are widely separated and radically different trails that finally converge at the summit.

The pastor knows that man does not live by bread alone. He lives more by using his intelligence than by enlarging his abdomen. Therefore, allowing also his limited finances, the pastor is not so easily allured by the summer centers of gaiety. He selects a summer home for quiet reading and study, for friendly gatherings with villagers and vacationists of a kindred mind. While not objecting to an expensive environment, he is not as fiercely tempted to experience the righteous indignation as the layman, who, not without some justifiable reason, feels like kicking a hole up from under the table if the milk is secretly skimmed of its cream, or the fresh country vegetables are still in a state of idealization.

Being a poor man, the pastor is thrown back upon himself. His vacation is more subjective than objective; more analytical of his own intelligence and that of his fellows than descriptive of fast rides and sumptuous feasts.

The deeper reason why the pastor is able to keep his vacation after it is over, is that he had it before it began. He did not vainly look for any vague inspiration from nature, and so was not disappointed. He listened not to the alluring voice that sang, "Thus saith Environment." He was contented and comforted by the not unfamiliar sound, "Thus saith the Lord."

That vacation lasts which goes far beyond our talking about it all the year. Picturesque environment tends to become too obvious and inane. Analytic environment is apt to become too introspective and personal. A vacation cannot by picturesque words change a pear into a peach tree. The real vacation simply incites the structure of the tree to be more natural—to produce a better peach.

Happy is the man who discovers this unchanging quality in the inner nature or structure of his being. Previous to this he may have been wasting much nervous energy in vainly trying to be something else. He had insisted that environment could change his structure, just as a man mistakenly insists that by paint, or thought, he can change the multiplication table. He had illogically reasoned, "I am a man: therefore I can do as I please." What a joyous thrill comes over pastor or layman when he sees the logical implications of his real nature, "I am a man: by George, I must act like a man!"

If during the past spring he became intimidated by his environment, so that he foolishly thought he could be illogical and get away with it, the sure result was that his feet lagged heavily and his heart lost its buoyancy. Thrice happy is that man who, during the past summer, has waited not upon environment, but upon the Lord. During the coming fall he will enthusiastically run and not be weary, patiently walk among his unpretentious duties and not faint.

MY LITTLE BOAT

My little boat is frail,
A tiny, flimsy thing;
Thine ocean mighty is and vast—
Keep me, my God and King!

The angry billows rise
And rage on every side;
No shelter from the storm I see
In all the ocean wide.

Oh, come, my God and King,
Steer Thou my boat for me:
No storm, no waves can me affright
If I can cling to Thee!

(Suggested by the prayer of the Breton fisherman: "Keep me, my God, for Thine ocean is so great and my boat is so small.")

RUTH LONGWELL.

The Twentieth Century

Being the Concluding Portion of the Convention Address for 1925

By the Rt. Rev. C. P. Anderson, D.D.,

Bishop of Chicago

YOU will think it strange that any suggestion should be made of a closer reconciliation between science and religion at a time when there has been a recrudescence of the old controversy under the form of fundamentalism versus modernism. This particular phase of the controversy is likely to be short-lived. It has only a remote interest to the Episcopal Church. If fundamentalism is identified, as it seems to be, with hostility to evolution, critical scholarship, and the scientific method, it will find few friends amongst us. On the other hand, if modernism means, as it seems to mean, the idolatry of that illusive thing called the modern mind, it will scarcely be at home in a Church which had centuries of Christian experience before the "modern" mind was born. Our faith is the faith of the ages, not merely the findings of this age, as though it could be detached from the continuous witness of the centuries. There is a vast difference between the mind of the age and the mind of the ages. There always has been a modern mind. It has always been proven to be wrong, by the modern mind of the next age. St. Paul described the modern mind of his day as "ever learning and never able to come to the knowledge of the truth." Some truth was discovered or revealed before the Twentieth Century was born. That truth still stands. Fundamentalism and modernism have both become identified in the public mind with negations. One seems to deny the wonders of science; the other seems to deny the wonders of religion. Surely both are wonderful and mysterious. Religion would not be religion without mystery, for it encompasses the infinite. Science leaves its most learned devotees in a state of wonderment. An attitude of reverential awe towards the revelations of God in nature and grace, and an attitude of mental expectancy that the apparently impossible may occur, is more appropriate than the assumption that all the facts of the universe have come or can come within our comprehension.

TWO outstanding accomplishments of the last quarter of a century are Woman Suffrage and Prohibition. While neither has fulfilled the promises of its staunchest advocates, both of them, it seems to me, can be put down on the credit side of the account. No one would seriously propose a reconsideration of Woman Suffrage. No one openly advocates the restoration of the public saloon. In my opinion the good results of prohibition far outweigh the bad; but the good has been bought at a large price. The price paid is flagrant disregard for law and a somewhat widespread resentment against an encroachment on personal liberty. There was a time when the citizenship of this nation had a wholesome respect for federal law. That does not hold good in regard to prohibition. The law is notoriously disregarded and its violation gives no great shock to the general public. If this is true of one law, why not of another? Once the principle of law-abidingness is abandoned, we are on the road to anarchy. An English Archbishop got into trouble once by saying that he would rather see England free than England sober. We seem to prefer to be neither free nor sober. The American people are determined to have prohibition and determined not to practise it. It is a lamentable state of affairs. We can only hope that prohibition may yet prove to be one step, even though attended by heavy liabilities, towards the time when we shall keep the laws of our own making and be both free and sober. In the meantime, good citizenship involves obedience even if it may also involve some surrender of personal liberty for the public good.

ANOTHER feature of our times is the changed and improved relationship between capital and labor. The old slogans which appealed to the inexorable law of supply and demand, and proclaimed labor to be a mere commodity, and exalted economic necessity into a final court of appeal, are not heard nowadays amongst progressive men of industry. Industry and

humanity show signs of coming to terms. Labor is not merchandise, and capital is not an impersonal monster. Both are made up of human beings with consciences, rights, and responsibilities. There is a higher law than economic law. It is the moral law. When the two come into conflict the moral law must prevail or catastrophe will ensue. The closer reconciliation of capital and labor is seen in the recognition that their interests are mutual. This mutuality of interest is manifested in various ways. In some cases labor has a financial interest, through stock ownership, in the prosperity of the business. In some cases employers and employees have entered into a formal agreement under which the voice of both is heard at the directors' meetings. These are signs of the times. They indicate that the relationship of capital and labor is not that of master and servant but that of coöperators and partners in a matter of mutual concern. Translate this into the language of religion and it becomes fellowship and brotherhood. When these principles begin to enter commerce and industry the world is going ahead. The twelve-hour day and the seven-day week cannot survive in this atmosphere. The public conscience becomes more acute in the matter of child labor. Men become of more importance than money. These, and such like things, indicate which way the wind is blowing. It is a gain if mankind is traveling, even slowly, towards the time when it can be said that "mercy and truth have met together, righteousness and peace have kissed each other."

NO survey of the last twenty-five years could fail to give a prominent place to two movements which are greater in their possibilities than in their actual accomplishments, namely Church Unity, and the League of Nations. They go together. They operate on parallel lines which are not far apart. Church Unity aims to bring the Churches into conscious membership in the Church, without the sacrifice of any permanent value which each Church may regard as its own special stewardship. It is a formidable task. The League of Nations aims to bring the nations into conscious membership in the family of nations, without the sacrifice of those qualities of nationalism and patriotism which are the special trusteeship of each nation. That too is a formidable task. But the difficulties of the tasks are no excuse for abandoning them. The alternative to constructive effort in the direction of Church Unity would seem to be acquiescence in a state of affairs from which we pray constantly to be delivered. The alternative to intelligent effort in the direction of organized internationalism in the interest of peace and humanity, would seem to be a return to those world conditions from which we fought and bled to be delivered. Notwithstanding the difficulties of these problems, some progress is being made. Church Unity is growing. Some unions have actually been accomplished, though perhaps they have been precipitated before the conditions were ripe for them. More important, however, than structural changes at this stage is the fact that reconciliations have taken place between persons and principles which would have been impossible twenty-five years ago. The atmosphere has been changed, and atmosphere is the breath of life. So too, the League of Nations seems to be growing in the public mind. It is not a matter of party politics, but of world policy. Theodore Roosevelt was the first statesman to propose "a League of Nations for the peace of righteousness." Another President gave it form and shape. It is an American product. Its structure may be airy and unsubstantial. Its actual accomplishments may be few. But it represents a new kind of international atmosphere. The idea of a family of nations, formally recognizing the oneness of the human race, the supremacy of humanity over politics, and the deteriorating effects of war on civilization, has at last, after all the centuries, found articulation.

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.

EASIER REMARRIAGE AFTER DIVORCE?

To the Editor of *The Living Church*:

IT HAS BEEN my privilege, within the past few days, to be a lay delegate at the annual convention of the Diocese of Southern Ohio.

During the course of the deliberations, a Memorandum to the General Convention, on the subject of Marriage, Divorce, and Remarriage, was offered, and eventually adopted by almost, it seemed, a unanimous vote. Amid a wealth of advice which was offered therein to the General Convention and to the civil lawmakers, appears a proposal that the question of privilege of remarriage be referred to the "Ecclesiastical Authority" of the individual diocese. Apparently there are no other restrictions.

At the present time, when there is a marriage, followed by a divorce granted upon the ground of adultery, a priest of the Episcopal Church is allowed by canon to solemnize the remarriage of the innocent party. He may not do so under any other circumstances, assuming, of course, that both of the contracting parties are still alive.

In the new order of things, as the Diocese of Southern Ohio, almost unanimously, would have it, a priest is not to be forbidden to do any remarrying, but the decision in every individual case is to be left to the "Ecclesiastical Authority" (presumably the Bishop) of the diocese. This, doubtless, would provide for further laxity in the matter of remarrying, for not only all of those now held to be entitled to the privilege would be accommodated, presumably, but also plenty of others, the exact number depending upon the scruples, and perhaps the good nature, of the various Ecclesiastical Authorities.

Numerous arguments were offered in support of the proposal, some of them doubtless making a strong appeal to human sympathy. It was stated that often good and innocent people are by our canon denied a happiness to which they are entitled; that often, even where some other cause is assigned legally for a separation, the real reason is infidelity, and that one or the other of a couple so involved should be entitled to the privilege which the Church extends; and so on. A number of the clergy regretted that their parishes were losing trade, and feared that they might lose even more if they themselves could not offer as complete service in the way of remarriage as some of their parishioners demanded. They wanted to be in better position to meet the competition, which appears to be rather keen. Certain it is that if some of the people of whom we know were to bring their families, wives, ex-wives, and all to church, there would be a decided stimulus, quantitatively speaking at least, in the careers of the respective parishes.

In all of the enthusiasm for, or, at any rate, acquiescence in, the new proposal, however, one point, the most important, perhaps, appears to have been ignored, save for my own unavailing effort to present it. Marriage before a priest is granted the dignity, the holiness, of a Sacrament. A man and woman solemnly promise, before God, to keep themselves each to the other, in the holy estate of Matrimony, for better or for worse, as long as they both shall live. The priest pronounces them man and wife, adds his blessing, and also the injunction, "Those whom God hath joined together, let no man put asunder." "Wherefore," our Lord says, "they are no more twain, but one flesh."

Whatever the civil courts may have to say on the subject, in the eyes of the Church this union is indissoluble until death, and no power on earth or in Heaven can break it. It is God's own ordinance. He cannot deny Himself. This is clearly enough indicated in the sacramental teaching of the Marriage office in the Book of Common Prayer. It is said to be incorporated in the Canon Law of the Church of England (Canon CVII). And as for the Church of Rome, though it may perhaps be considered that the annulment of marriages is somewhat overworked there, nevertheless her strong position on the subject of divorce and remarriage is well known.

The accommodating exception in the canon of the American Church to which reference has already been made, and which is contrary to her sacramental teaching, is based partly on public demand, and partly on a possible but unnecessary and illogical interpretation of a passage in the 19th chapter of St.

Matthew's Gospel, which places this passage out of accord with some half dozen other positive statements contained in the Gospels and Epistles. The canon should conform to the universal Catholic teaching regarding the Sacrament of Matrimony, and any attempt at compromise should be eliminated. And as for the proposal of the Diocese of Southern Ohio, which is the occasion of the present writing, and seemingly a step along the line of sacrilege, it is entitled to a polite but positive rebuff.

I know that the present discussion does not at all constitute an adequate treatment of what is a very large subject. But I must set some limit to the size of this letter. I am not trying to write a book. I do not believe that the proposal of the Southern Ohio delegation is going to revolutionize the General Convention of 1925. But I do think that, where propaganda of this sort is under way, it is well that it be exposed, for to be forewarned is also to be forearmed.

C. S. LEE.
St. Paul's Cathedral,
Cincinnati, Ohio, February 3.

THE CHURCH COLLEGE

To the Editor of *The Living Church*:

IT APPEARS the question of Higher Education and the Church will not down. It ought not to. It is time to find out what the trouble is, and to remedy it. I doubt whether the denominations have succeeded because they have given the lay people what they want. The Methodists, at least, don't do things that way. Methodist colleges, in the West at least, are rather strictly under the control of the conferences. With the exception of Northwestern, their presidents have nearly all been clergymen.

The circuit riders sold themselves on the scheme of "making education and religion go hand in hand." Then they proceeded to sell their laymen. Incidentally, they sold some Churchmen also. Witness Lawrence, in Wisconsin, and Vanderbilt, in Tennessee. They were "go getters."

What were we doing meantime? Raising money for diocesan and other endowments, for costly churches, and, to an extent, for secondary education. It is probably not easy to raise money for colleges in a diocese that is insufficiently endowed. This may explain the plight of Racine College, situated though it is in a territory which at all times, has had ample resources with which to make of it a college of the best grade.

We have not yet learned how to give to the Church, either of ourselves or our money; but I think we are learning. We are developing leaders, and they may help us to a higher standard of sustained effort.

VICTOR D. CRONK.

To the Editor of *The Living Church*:

MR. FISHER masterfully explains [January 31] why Church colleges are small. So is the total attendance at services of the same church contrasted with that at some other places of worship. The argument from numbers is dangerous. Anti-Klan services draw thousands at night while churches, not Episcopal alone, see merely scores present. There are so few nominal Church colleges that the virtual charge of "excessive, irrelevant religiousness" causing Churchmen to send their sons elsewhere makes one run over in mind that brief list.

Is it possible that a man who has little or no "Church" in his house, never family prayers, is not ardently a Churchman, may not care much as to the religious teaching in his son's college?

I knew Dr. Fairbairn intimately. Twice he built up his college. The atmosphere was religious. No student would have read a newspaper in chapel. No student would have filled the choir with hay. Chapel attendance twelve times weekly was obligatory. Have "nine-tenths of our laity been alienated" from Church colleges, or have they never come into contact with them?

Numbers count. The daily press, great athletic contests, political leaders on faculties, sons of neighbors reporting what is done in big colleges, impress several tenths of the laity.

Money counts. Big colleges with millions make successful bids for more. If numbers and money are to decide values, then why scholarship at all?

Mr. Fisher's statistics put us in debt to him. In much we must agree with him gratefully. But college training promotes exactness in statement. Just why did he close with "They are the views of hundreds of thousands of laymen," etc.? That sweeping statement suggests caution in accepting the argument presented.

JOSEPH GRISWOLD.

To the Editor of *The Living Church*:

THE FACTS set forth by Mr. Fisher [January 31st] have, in a general way, been well known for a long time, but I do not think any of us realized their terrible deadliness until he so forcefully set them forth in his letter in your present issue. It shows how disloyal to the Church the laity, that is, the wealthy laity, are; or, rather, let us say, have been. Let us hope that a better day is dawning. Rather than send their sons (and money) to the colleges of the Church, they have sent them to secular and infidel colleges, where their Christian faith has often been destroyed, and their Christian morals often ruined. It is a pretty high price to pay for a questionably better education. It shows how little the Religion of the Incarnation has meant to many of our laity.

As for Mr. Fisher's curious idea that priests connected with colleges should not minister outside college walls, he greatly mistakes the temper of the priesthood if he thinks they will be bound by any such fantastic restraint. A priest is a priest first and always; and a teacher second; not the other way.

Duluth, Minn.,
January 31st.

EDWIN D. WEED.

THE CATHEDRAL OF ST. JOHN THE DIVINE

To the Editor of *The Living Church*:

A CATHEDRAL is built as an expression of man's love to God, in acknowledgment of God's gracious love to mankind. It is the shrine to which all men may come and worship their Maker.

All that's best and holiest in man is called forth by its beauty and sacred associations. It is the symbol of that which God meant man to be, the visible expression of Himself.

There is something in man, however lost or defiled, which ever cries out for holiness to be restored, not only to his original state, but to holiness, man tested and triumphant.

By faith we see the beautiful work of the Cathedral of St. John the Divine completed, a glorious temple wherein the Spirit of God shall abide. So by faith within its walls the beautiful work of grace may be carried on in man's heart till he stands complete in Christ, a temple of the Holy Spirit.

Mt. Kisco, N. Y.

MARGUERITE A. ROTCHE.

To the Editor of *The Living Church*:

AS A Church woman and an American citizen, I feel a deep interest in the Cathedral of St. John the Divine, now in process of erection. While visiting there several weeks ago, in one of the chapels we met a lady who, after an absence of ten years, was making her first visitation to the Cathedral, after very recent visits to those abroad. She said, "This is strikingly beautiful. There is a certain purity and cleanliness not found in those abroad—a broadness, truly American."

While we believe first that this great structure is, and should be, erected to the glory of God, it must be also for the glory of America. And, as such, there should be some where, some way, a lasting and fitting memorial to the first Americans, the Indians. We have seen or heard nothing in regard to them, the people from whom we have wrested their great possessions. There are chapels in which services may be conducted in many tongues for those coming to our shores from other lands. This is right, and as it should be. This will be a place of pilgrimages not only from other countries, but from our own land.

"Music, art, trades, professions, fraternal organizations, Men of Science, the Army and Navy, every legitimate phase of life should have its special part in the Cathedral." Still we looked in vain for any part dedicated as a memorial to that departed people, or as an inspiration to the remnant that still remains loyal and active Churchmen, for no other Christian activity has appealed to them as has the Church. I have known personally many of the great Church missionaries in the West; Bishop Whipple, Archdeacon Gilfillan, who gave his life for those people, Bishop Hare, and others who have gone on before. But truly the seed sown has borne much fruit. And there can be no truly American Cathedral of the Living Church

without some lasting tribute, some living memorial, to these greatest of missionaries among a seemingly forgotten and perishing people.

The Cathedral of St. John the Divine is not for this age, but for all ages; not for America alone, but for the whole world, for all creeds, peoples, and races. There is no place in America more fitting for its erection than New York City, the gateway to the new world. But from a religious and historical standpoint, we must not forget the first American, but give to him the honor he justly deserves.

Berwick, Pa.

FLORENCE A. HAYES.

THE PROGRAM FIRST

To the Editor of *The Living Church*:

A RESOLUTION was introduced at the recent Convention of the Diocese of Iowa to the effect that no clergyman should be elected a Deputy to General Convention or Delegate to Provincial Synod unless he had shown sufficient interest in the general work of the Church to see that his parish was ninety per cent paid on the quota for the triennium.

While this resolution was tabled, the opinion was strongly expressed that a great many priests, excellent parish workers, had allowed their parishes to use the inspiration and enthusiasm, even the machinery of the Nation-wide Campaign, to boost their salaries, provide memorials, music, buildings in their own parishes, making the Program a secondary consideration; that such a priest was not a proper person to sit in General Convention or Synod and to legislate for the general work of the Church; and that where proper, intelligent leadership is provided, the men and women of our congregations respond with paid quotas.

We should make the care of our Mother, the Church, a first charge in our parishes.

Des Moines, Iowa, January 27.

WM. N. WYCKOFF.

SPIRITUAL POSSIBILITIES

To the Editor of *The Living Church*:

IN HER CATHOLIC adaptability, at all times and everywhere, so to meet and to remedy social conditions as to make the high mark of Christian character the standard for current civilization, the Church is largely hindered by the intrusion into the course of her essential activities of the complex machinery of "up-to-date" methods of work.

The modern parish clergyman is being well nigh circularized to death. Everybody wants to know something about every phase of everybody else's ecclesiastical occupations.

It is of course, a very poor work that cannot stand the light of due publicity: and the ability promptly to furnish data is an evidence of good business technique. The state of the Church is largely indicated by statistics. And yet it is nevertheless true that spirituality cannot be gauged by figures.

A revival of *personal contacts, with the devoted exertion of personal influence*, in all lines of Church work, to replace the red-rubber-stamp tendencies of the day, is a crying need of the times.

If the clergy were left free to attend more fully, in pastoral and in priestly endeavors, to the *spiritualities*, and the laity—men and women—were more generally suffered to conserve the *temporalities*, the Church's achievements would measure up more adequately to her missionary responsibilities.

San Francisco,
January 30.

WILLIAM M. BOURS.

UNTOUCHABILITY

THAT REMARKABLE PATRIOT and leader of India, Mahatma Gandhi, has recently launched a vigorous campaign against untouchability. As the practice has maintained the rigid caste system prevailing in that country and so kept people, living close together geographically, far apart socially, the campaign against it is bound to have far-reaching results, moral and spiritual, as well as political.

We may be fairly free from untouchability in this extreme and obnoxious form. But there is among us an untouchability of interests and aspirations closely connected with an untouchability of things and persons. In our religious life there is a tendency to confine our efforts to the work of our own parish and to limit our service to those with whom we are in constant and congenial contact. When Christianity was established a campaign was launched, and it is still being carried on, against all forms of untouchability. Jesus Christ inaugurated it when He gave to His Apostles the command: "Go ye into all the world, and preach the Gospel to every creature."—*The Ascension Herald*.

LITERARY

LITTLE BOOKS ON PRAYER

With the Oxford Revival in the Anglican Church came as well a great revival in the devotional life. One of the fruits of this movement was a deeper interest in prayer: the Retreat movement, the growth in the use of Quiet Days, and a development of the interest in meditation are examples. There has, however, been, throughout the life of the Anglican Communion during the past three centuries, a sober and dignified tradition, none the less deep and real for not being over-conspicuous, of the devotional life which has not utilized, generally speaking, this type of prayer. We are so liturgical a folk and also so interested in mysticism (witness the Cambridge Platonists) that vocal prayer and the "prayer without words" have both found many within our Communion who use these ways of approach to God.

From time to time there seems to be a need for small books of prayers for busy people, whose temperament and interests demand some other form of spiritual self-expression than is found in manuals of meditation or mental prayer. Generally speaking, there are two classes of devout people who feel this need: those to whom fixed prayers seem to be vitally necessary or, at least, temperamentally congenial; and those whose interests and type of mind incline them more to a spiritual life which can best be described as "mystical." There has been developed within the past few years a mass of literature (which is nevertheless none too considerable) dealing with the general theory of these two kinds of prayer life. What is often needed, and is all too rarely supplied, is concrete direction and suggestions as to how to proceed. In his *Prayers for Private and Family Use* (New York: The Macmillan Company) Bishop Slattery has provided a tested and tried group of prayers which many have found useful and helpful. So thoroughly has the spirit of liturgical devotion permeated the Bishop's own thought and phraseology, that, in style as well as content, these prayers are redolent of the balanced fulness and austere simplicity of Anglican devotional literature. The scheme of this little book is, of course, ordered for those occasions, persons, and needs for which the Prayer Book provides no adequate expression. For example, such a prayer as that For Those in Mental Darkness combines the factors which are so essential to a genuine prayer, without in any way copying ancient models:

"Most merciful Father, send out thy light to thy children who grope in the darkness; turn the night of their despair into the morning of thy hope, and cause them to rest in thee, for Jesus' sake. Amen" (page 74).

The former rector of Grace Church has conferred a great benefit upon those who would profit by sharing the devotional life which he there developed.

Many people who worship regularly Sunday by Sunday at the Eucharist have been troubled by the real problem of using their time aright at that service. The Rev. F. W. Drake, rector of Kirby Misperton, in his small book *Prayers in the Presence* (New York: Longmans, Green & Co.) has provided a manual which he has written with the following purpose in view. "At the later pleading of the Sacrifice it is more possible to have in mind the wider relationships of life, that there may be no interest, social, industrial, or national, which has not its place in our Remembrance before the Altar" (page v). This is almost a classic example of the enormous variety of private devotions which one can bind up with the great act of the Church's worship. Litanies, collects, and brief instructions constitute the material which is offered the devout reader.

The last few years have seen a tremendous revival of interest in Mysticism. Baron von Hügel in England, Evelyn Underhill, Bishop Chandler, Rudolph Otto in Germany, and a number of other able thinkers have dealt with the philosophic basis of Mysticism. To those of the Church who are interested and temperamentally equipped profitably to use this path of devotion, there is a need for such excellent manuals as the Rev. H. L. Hubbard's and Dr. Addison's. The former book, entitled *Self Training in Mysticism: A Guide to the Mystic Way* (New York: E. P. Dutton & Co. \$2), deals with certain of the main factors of the mystical life. "Expressed in its simplest terms, Mysticism is the 'science of union with God'" (page 11). "Prayer to the mystic means more than the saying of prayers. It is an attitude of the whole being towards God at all times and in all places" (page 48). "The practical value of Mys-

ticism depends upon the realization of an important fact. A mystic is one who lives in two worlds of experience. He has his place in the sphere of active life and endeavor . . . and at the same time he takes his stand in the timeless world . . ." (page 95). In short, the Rev. H. L. Hubbard says, "The mystic emerges from his hidden experience better fitted than his fellows to take his part in the manifold activities of the world, and to face the varying experiences of every-day life" (page 100). His conclusion reads in part as follows: "Mysticism is no unreal or vague dreaming. It is a life dominated by a purpose. . . . Because that purpose is the highest, the life which struggles to achieve it is the best. Only the soul that seeks after God, that is prepared to risk everything that the world holds dear, shall find Him" (page 103).

Dr. Addison's book, *What is Mysticism* (New York: The Macmillan Co.), has as its sub-title A Study of Man's Search for God. He defines Mysticism "not as a religion but as a method of a spirit, which is common to all religions (page 1). The author gives us "four ways by which men try to express their religious nature; the Institutional, the Intellectual, the way of the Will, and Mysticism" (pages 3 and 4). One of the great values of Dr. Addison's small book is the vast mass of excerpts from mystical writers introduced into his text. He has not been afraid to take the statement of another person which adequately expresses what he would himself say. As in the Rev. H. L. Hubbard's book, so in Dr. Addison's, there is a distinct and true emphasis on the practical character of the mystics. Dr. Addison closes his book with an extract from Phillips Brooks, whom he calls a "modern mystic."

In many ways one is deeply grateful for the practical trend of the present-day interest in the prayer life, which has in view the needs of busy people living in the world. The four small books noted above are excellent examples of the felt need of an adjustment to present fact and contemporary conditions. Would it be too much to hope that a similar service could be performed in the field of mental prayer as well?

DEVOTIONAL THOUGHTS ON THE PSALMS. By B. W. Randolph, D.D. London: A. R. Mowbray & Co. Milwaukee: Morehouse Publishing Co. \$1.05.

These simple heads for meditations on eighty of the Psalms are brief, practical, and direct. The dominant note of each Psalm is taken as the subject matter of the meditation, which is presented under three points. The aim of these suggestions is practical, rather than critical; but wherever a critical note or a fresh translation will serve a practical end, Canon Randolph employs it to good purpose. Aside from its direct application of each Psalm to some aspect of personal life, devotional or practical, the book ought to be of great help to earnest souls desiring to begin or continue the practice of daily meditation, but having little time to spend in the exercise.

T. J. W.

THE POWER OF PRAYER. Edited by W. P. Patterson, D.D., and David Russell. New York: The Macmillan Co.

Everyone will find something of value and true helpfulness in this book for, in its twenty-two treatises, approaches from as many different angles are included, and one is almost sure to find one's special problem handled. The essays are the cream of no less than 1,667 papers submitted to St. Andrew's University for the Walker Trust prize. Those who know the work of Dr. McComb will not be surprised to find his essay placed at the head of the list and will accordingly wish to read this contribution.

H.

CHRISTIAN PRACTICE. By Selden Peabody Delany, D. D. New York: E. S. Gorham.

Although Dr. Delany's book has been in print for four years, this note may bring it to the attention for the first time of some who have felt the need of just such a little manual. Matters like the observance of Sunday, conduct toward associates, whether of one's choosing or not, and the selection of amusements, are often not dealt with in formal instructions. When they are, they call for the simple straightforward presentation which Dr. Delany has given them.

H. H. H.

Diocesan Conventions

OLYMPIA ELECTS REV. S. ARTHUR HUSTON

TACOMA, WASH.—The Rev. S. Arthur Huston, rector of St. Mark's Church, San Antonio, Texas, was elected Bishop of Olympia on the first ballot by the Diocesan Convention that met at St. Luke's Pro-Cathedral, Tacoma, February 3d.

There were three nominations made for the office, the Rev. Mr. Huston, the Rev. W. H. van Allen, D.D., of Boston, Mass., and the Rt. Rev. T. P. Thurston, D.D., Bishop of Oklahoma. The clergy were in executive session for about an hour when they came out and announced that the ballot stood for the Rev. Mr. Huston 29, for Dr. van Allen 2, and for Bishop Thurston 1. After a brief discussion the laity made their vote unanimous for Mr. Huston.

The Rev. S. Arthur Huston was born in Cincinnati, Ohio, December 10, 1876, the son of Simeon A. Huston and Matilda Bogen. He was graduated from Kenyon College and from Bexley Hall, and was ordained deacon in 1903 and priest in 1904 by Bishop Vincent. His first ministry was as curate at Trinity Church, Columbus, Ohio, and at St. Paul's Cathedral, Detroit, Mich., under Bishop Williams and Dean Marquis. In 1913 he became rector of the important parish of St. Mark's, Cheyenne, Wyoming, remaining there six years. He then went to Christ Church, Baltimore, Md., and, in 1921 accepted St. Mark's Church, San Antonio, Texas, the largest in the entire state.

The Rev. Mr. Huston has always given much attention to the extra-parochial work of the Church. In Wyoming he was president of the Council of Advice of the District, chairman of the examining chaplains and chairman of the Board of Religious Education. In Maryland he was a member of the Executive Council of the Diocese. In West Texas he is member of the Executive Board of the Diocese, Chairman of the Department of Social Service, Chairman of the Department of Service and Stewardship, Secretary of the Standing Committee, Secretary of The Bishop and Standing Committee, Executive Secretary of the Diocese, Deputy to the General Convention of 1922 and Deputy-elect for 1925, and member of the Executive Council of the Seventh Province.

The most important other action taken by the Convention, which was meeting in regular annual session, was the passage of a resolution requesting the Standing Committee to appoint twelve persons to serve throughout the year as a committee to present the claims of missions in every part of the Diocese.

The Rev. C. S. Mook was elected Secretary of the Diocese. The Standing Committee is composed of the Rev. Messrs. R. J. Arney, T. A. Hilton, C. S. Mook, and Dean James, Messrs. Bernard Pelly, C. C. Bronson, W. E. Turrell, and Judge Claypool.

The Deputies to the General Convention are the Rev. Messrs. R. J. Arney, J. D. McLaughlan, Ph.D., S. H. Morgan, G. G. Ware, Dr. E. W. Stimson, Bellingham, Messrs. W. E. Turrell, Tacoma, N. B. Coffman, Chehalis, and E. G. Anderson, Seattle. The alternates are the Rev. Messrs. C. S. Mook, P. B. James, J. P. An-

shutz, A. Bell, Messrs. C. D. Newbegin, Tacoma, Judge C. E. Shepard, Seattle, G. H. Plummer, Seattle, and R. F. Hall, Seattle.

TWENTY-FIVE YEARS IN CHICAGO

CHICAGO, ILL.—The attendance at the annual Convention of the Diocese of Chicago, held February 3d and 4th at the Church of the Epiphany, Chicago, was the largest in its history. Bishop Anderson presided. A good and happy spirit prevailed throughout. The attendance at the corporate communion of the delegates on Tuesday morning at eight o'clock was far better than last year, the number of lay delegates being very noticeable.

On St. Matthias' Day, February 24th, Bishop Anderson will celebrate the twenty-fifth anniversary of his election to the episcopate. The Bishop, in his annual address, referred to this and gave a review of his episcopate, that extends over a quarter of a century in Chicago. After recalling his unanimous election as coadjutor to the late Bishop McLaren, the Bishop spoke of the many gains and the many losses that the office of bishop had brought to him. He regretted especially the isolation of the episcopate. The danger of the Church is, he thought, not of episcopal autocracy, but of parochial autocracy.

During the twenty-five years, forty-eight new churches have been built, and forty-nine new rectories, and thirty-six parish houses. Twenty-five missions have been organized, and sixteen missions have become parishes. The number of priests has increased from eighty-two to one hundred and thirty-five. There have been more than 45,000 confirmations. The number of communicants has increased from 20,000 to 32,600. Many new institutions have come into being, and the old have been improved. The total contributions to all purposes have increased fivefold. The population of the Diocese has doubled during the last twenty-five years.

Chicago has become a world center of distribution. The city has also become a world center of commerce, art, music, and education. Because of these things the responsibility of the Church is very great. The growth of the Church has been relatively greater, but the lack of the building of a Cathedral reflects our parochialism.

The Bishop deplored the inability of the Church to keep track of her own people. The number of lapsed and lost people is appalling. The Church has failed to keep them because of her lack of centralized organization. She must not acquiesce in this state of affairs.

The latter part of the Bishop's address, in which he speaks of the *rapprochement* of science and religion, appears on another page of this issue of THE LIVING CHURCH.

Among the various reports presented, that of the Bishop and Council was most interesting. A total diocesan budget of more than \$130,000 was presented.

A special committee appointed at the last Convention to make arrangements for the proper observance of the twenty-fifth anniversary of Bishop Anderson's election

to the episcopate reported that the Bishop was unwilling to have any public demonstration. The committee recommended that the event be observed by a special celebration of the Holy Communion on St. Matthias' Day at some church which the Bishop may select.

The Convention endorsed the action of the clergy in the plans recently made by them for the final campaign for the Western Theological Seminary, which will begin on Sunday, February 8th.

The Bishop and Council was asked to make arrangements for the proper observance of the sixteen hundredth anniversary of the Council of Nicaea.

The convention endorsed the calling of a world conference of Faith and Order, and the keeping of the week of May 24th to the 31st throughout the Diocese as Church Unity week.

A telegram of sympathy was sent by the Convention to Mr. Floyd Collins, the explorer, who was entrapped at Sand Cave, Ky. Through the generosity of Mrs. Emmons Blaine, a leading surgeon was sent from St. Luke's Hospital to relieve Mr. Collins.

Most of the second day of the Convention was taken up in balloting for members of the Bishop and Council, of deputies to the General Convention, and of deputies to the Provincial Synod.

The deputies to the General Convention are the Rev. Messrs. George Craig Stewart, D.D., F. S. Fleming, George H. Thomas, F. R. Godolphin, Messrs. C. E. Field, Courtenay Barber, H. E. Mason, and W. F. Pelham. The alternates are the Rev. Messrs. H. M. Babin, R. E. Carr, N. O. Hutton, D.D., H. W. Prince, Messrs. G. K. Gibson, W. G. Calkins, G. W. Kretzinger, and T. K. Carpenter.

CO-OPERATION AND ACCOMPLISHMENT IN WASHINGTON

WASHINGTON, D. C.—At the close of the Convention of the Diocese of Washington on Thursday afternoon, February 5th, the Bishop made a short address referring to the wonderful spirit of fraternal co-operation and unity which had marked the session. He might also have referred to the amount of progressive work accomplished.

In the first place arrangements were inaugurated for a diocesan-wide campaign for the Japanese Reconstruction Fund. The presence and address of Dr. Teusler at the dinner given by the Cathedral Chapter on the evening of the fifth helped to crystalize sentiment in favor of this movement.

For the first time the Convention recognized the movement for a world conference on Faith and Order, and directed the appointment of a committee, of which the Rev. Z. B. T. Phillips, D.D., was made chairman, to cooperate with the commission of the General Convention. Another matter of general interest, although in form of an amendment to the constitution of the Diocese, was an act giving seats in the convention to chaplains on active duty in the Army and Navy of the United States under the same conditions as clergymen in civil life. This immediately

seated Chaplain W. R. Scott, of the Army, and, after six months' residence, will seat Chaplain Edwin B. Niver, D.D., of the Navy.

The two questions which provoked the greatest discussion were the proposed change in date of the Convention, and the resolution on the outlawry of war. Both were settled with careful consideration of the feelings of all the delegates. The lay delegates from the rural districts seemed to prefer May meetings of the Convention and an amendment providing for this was adopted subject to adoption at a subsequent convention.

There were three opinions expressed on the subject of peace. One group condemned all wars and refused the Church's blessing to war activities of any kind. Another group believed that too much had already been said with reference to disarmament. The third group expressed itself in favor of a middle course and was successful in having adopted the following resolution:

"Firm in the faith that our Lord Jesus Christ looks forward to a reign of love in the relation of man to man and of nation to nation, and that He believes and teaches that one day war may be no more,

"The Convention of the Diocese of Washington expresses its conviction that war as an instrument of peace is ineffective today and, in loyalty to the declared teachings of Christ, urges that arbitration be recognized as the truest Christian way of settling disputes between nations."

In the matter of diocesan administration the convention made considerable progress. To committees were assigned the tasks of purchasing a Diocesan House, of organizing a Diocesan Council, and of employing a Diocesan Executive Treasurer to handle the many funds of which the Diocese is the custodian.

The missionary work of the Diocese showed a general upward trend, although a pessimistic note was struck here and there in the reports of the Board of Managers of Missions and of the Committee on the State of the Church. Fortunately the solutions of the difficulties seemed in most cases to have been reached. In one way the convention was preëminently a conference on the rural church, for almost no matter of importance concerning the city of Washington was brought up save only the establishment of a separate parish of the Chapel of the Transfiguration, heretofore a mission of Rock Creek Parish.

The city missionary work, including particularly the work in penal and other civic institutions, was stressed, and an address by the Rev. R. C. Montague, city missionary of Richmond, Va., was heard with interest and profit.

The people of the Diocese were delighted to hear of the plans for the erection of a memorial to the late Rt. Rev. Alfred Harding, D.D., Second Bishop of Washington. This is to take the form of a crypt chapel under the south transept of the National Cathedral, which will probably be known as the Chapel of the Resurrection. This is to be of early Norman architecture, simple, massive, and grand, brilliant in coloring, but with little ornamental detail, all features consistent with the character of the late Bishop.

Marcus Benjamin, Ph.D., a very well known Churchman both in Washington and elsewhere, was elected to the Standing Committee in the place of the late J. H. Gordon, who died last fall.

The following were elected deputies to the General Convention: the Rev. Drs. G. F. Dud-

ley, W. L. DeVries, Z. B. T. Phillips, Robert Johnston, Messrs. A. S. Browne, Washington Loan and Trust Bldg., 9th and F Sts., N. W., Washington, H. L. Rust, 912 15th St., N. W., Washington, Dr. W. S. Bowen, 106 The Farragut, Washington, and Mr. E. L. Stock, 1220 New York Avenue, Washington.

The alternates are the Rev. Messrs. C. Ernest Smith, D.D., H. Allen Griffith, Herbert Scott Smith, D.D., W. C. Whitmore, and Messrs. Stephen E. Kramer, 1215 Holly Street, Washington, Wm. Tyler Page, 220 Wooten Avenue, Friendship Heights, Md., Mr. William Stanley, Laurel, Md., and Mr. T. E. Robertson, 6 West Melrose Street, Chevy Chase, Md.

LOS ANGELES' TREMENDOUS GROWTH

LOS ANGELES, CALIF.—In his charge to the Convention of Los Angeles, held in the new St. Paul's Cathedral, Los Angeles, January 28th and 29th, the Rt. Rev. J. H. Johnson, D.D., Bishop of the Diocese dwelt upon the challenge to the Church of the tremendous growth of Southern California, and commented on the large number of church buildings erected. During the last year and a half fifteen new churches have been either completed or started.

The Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor, stressed the need of fellowship in a rapidly growing community. He maintained that a possible reason for the fact that there are as many unattached Churchmen in Southern California as there are communicants of the diocese might be due to a lack of infectious fellowship in the parishes. He congratulated the diocese upon paying its entire budget quota for 1924, amounting to over \$40,000, to the General Church Program.

The Convention desired to vote an increase of salary to Bishop Johnson, and upon his declining such increase, voted him a discretionary fund of \$2,000 a year. The salary of the Bishop Coadjutor was increased to \$8,000 a year, and Bishop Stevens was given a tremendous ovation when the announcement of the unanimous vote on this matter was made. Action was also taken looking forward to the appointment of an executive secretary in the diocese a year hence.

The delegation from the Diocese to General Convention was instructed to invite the 1928 Convention to meet in Los Angeles.

The deputies to the General Convention are the Very Rev. William MacCormack, D.D., Los Angeles; the Rev. Messrs. Leslie E. Learned, D.D., Pasadena; C. Rankin Barnes, South Pasadena; George F. Weld, D.D., Santa Barbara; Messrs. Colin M. Gair, Los Angeles; William C. Musket, Los Angeles; E. M. Cope, Redlands, and J. E. Cowles, M.D., Los Angeles. The alternates are the Rev. Messrs. A. G. H. Bode, Anaheim; Edwin S. Lane, Redlands; Stephen C. Clark, Jr., Pomona; and Perry G. M. Austin, Long Beach; Messrs. Merton A. Albee, Los Angeles; George M. Wiley, South Pasadena; C. N. Burton, and J. J. Hawkins, Los Angeles.

UPPER SOUTH CAROLINA

COLUMBIA, S. C.—The matters of chief interest at the Convention of the Diocese Upper South Carolina, held at the Church of the Good Shepherd, Columbia, January 20th, were the action in which the Diocese coöperates in the maintenance of the Voorhees School for Negroes at Denmark, and the consideration of the Kanuga Lake Summer Conference property in North Carolina. It had been proposed that the Dioceses in the Carolinas unite in the purchase of this mountain resort property; but the Diocese of Upper South Carolina felt that its other obligations were too heavy to permit the addition of this new one.

Bishop Finlay stated in his address to

the Diocese that he had recently ordained one young man to the diaconate, that two more were nearly ready, and that he had eight other candidates who were preparing for the ministry.

The deputies to the General Convention are the Rev. Messrs. A. R. Mitchell, H. D. Phillips, D.D., G. Croft Williams, T. T. Walsh, Messrs. R. I. Manning, Columbia, Christie Benet, Columbia, J. P. Thomas, Columbia, and W. B. Moore, York. The alternates are the Rev. Messrs. W. E. McCord, L. W. Blackwelder, W. H. K. Pendleton, T. P. Noe, Messrs. J. N. Frierson, Columbia, W. W. Johnson, Union, W. M. Shand, Columbia, and A. W. Smith, Greenville.

UTAH CONVOCATION

SALT LAKE CITY, UTAH—Two Bishops, all the clergy of the District except two, and a large body of laymen made the eighteenth annual Convocation of the Missionary District of Utah a notable one. Beside the Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, the meetings were stimulated by the presence of the Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento. Bishop Moreland gave generously of his strength and time, and the freshness of his vision to the various sessions. He was the preacher at the opening service on St. Paul's Day, at St. Paul's Church, Salt Lake City, where the Convocation was held during the three days, January 25th to the 27th. He spoke also at the dinner to the clergy Sunday noon; at the luncheon to delegates Monday noon; at the "birthday party" of St. Paul's Parish Monday evening; and at the dinner of the Episcopalian Club on Tuesday evening. He conducted also a very helpful quiet hour for the clergy on Tuesday morning. The Ven. Percival S. Smithe, Archdeacon of Nevada, was also a welcome guest at the sessions.

The annual address of Bishop Moulton was given Sunday evening at St. Paul's Church. After a most gracious and fitting tribute to the late Bishop Hunting of Nevada and others, who died during the past year, the Bishop emphasized the elusiveness of Truth, in mankind's relationship to it, real progress which demands always the saving power of evangelical religion, and the need of a social Gospel.

Elections included the following: Treasurer, Gordon L. Hutchins, Esq., Salt Lake City. Delegates to General Convention, the Rev. W. W. Fleetwood, Salt Lake City, and Professor George M. Marshall, Salt Lake City. Alternates, the Rev. John W. Hyslop, Ogden, and Gordon L. Hutchins, Esq., Salt Lake City.

INDIANAPOLIS

INDIANAPOLIS—The annual Council of the Diocese of Indianapolis, held January 28th and 29th, in St. Paul's Church, Indianapolis, was taken up with routine matters. The annual dinner held at the Spink Arms Hotel was more largely attended than any previous diocesan dinner, 363 being present.

Resolutions of congratulation were extended to the Rev. Lewis Brown on the completion of a quarter of a century as rector of St. Paul's Church, Indianapolis. Resolutions of condolence were sent to the family of Admiral Bicknell, for many years a delegate to the Council, whose funeral was held in New Albany on the day of the Council.

The deputies to the General Convention are the Rev. Messrs. John E. Sulger, Lewis Brown, George Burbanck, J. W. Comfort; Messrs. H. L. Bassett, W. W. Hammond, Fred D. Rose, and T. L. Sullivan. The alternates are the Rev. Messrs. W. Burrows, M. M. Day, F. J. Mallett, D. E. S. Perry; Messrs. Samuel L. May, F. P. McNutt, U. H. Smith, and J. D. Bigelow.

ERIE

MEADVILLE, PA.—The annual convention of the Diocese of Erie was held January 27th to the 29th, in Christ Church Meadville, the Rev. W. P. Kemper, rector, the time being also the one hundredth anniversary of the organization of the parish.

The deputies to the General Convention are the Very Rev. Martin Aigner, D.D., the Rev. Messrs. Edward J. Owen, Albert Broadhurst, Philip C. Pearson, and Messrs. Turner W. Shacklett, E. V. D. Seldon, Josiah Howard, and Albert Cliffe. The alternates are the Rev. Messrs. W. E. VanDyke, Geo. C. Wadsworth, H. Irvine Lynds, Francis B. Blodgett, Messrs. F. B. Mallett, Lewis Olds, John K. Earp, and F. B. Carns.

Mr. E. R. Shepard was added to the Standing Committee.

**MILWAUKEE
COUNCIL ACTIVITIES**

MILWAUKEE, WIS.—On the evening of January 27th, the Church Club Dinner, held every year in connection with the Diocesan Council, had an unusually large attendance. Addresses were made by the Rev. J. H. Hopkins, D.D., of Chicago, the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, and by the Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa. The following officers were elected: President, Carl B. Rix; Vice President, Oscar F. Stotzer; Secretary, H. D. Morton; and Treasurer, E. A. Luedke, Jr.

On the evening of the 28th Bishop Webb held a reception at his house for the members of the Council, the House of Churchwomen, that met at the same time as the Council, and the Churchmen of the city.

In the report of the meeting of the Milwaukee diocesan Council printed last week, Mr. W. F. Myers was incorrectly reported to have been elected an alternate to General Convention, whereas Mr. Forbes Snowdon should have been named in his place. It appears from the record that Mr. Snowdon received 38 votes and Mr. Myers 37.

The House of Churchwomen elected Mrs. H. N. Laffin as chairman. Among the reports presented was an exceedingly valuable survey of Religious Education by Miss Camp. The Woman's Auxiliary elected Mrs. George W. Moore as diocesan chairman. These two organizations held a joint meeting on Wednesday afternoon, when Mrs. H. H. Lumpkin of Madison gave a most interesting address on Alaska.

**WEST VIRGINIA
WOMAN'S AUXILIARY**

ST. ALBANS, W. VA.—In spite of the snow and wind, the several Auxiliaries of the Kanawha Convocation met in St. Mark's Church, St. Albans, W. Va., for their semi-annual meeting on January 27, 1925. There were representatives present, not only from congregations of the Church, but also from the Missionary Societies of the Presbyterian, the Baptist, and the Methodist, North and South, Churches of St. Albans.

The Rev. W. P. Chrisman, of St. Paul's Church, Williamson, spoke on The Importance of the Woman's Auxiliary and its Mission in West Virginia. He told of the portable church building—given to the Bishop some time ago by the Auxiliary, and hoped that another such building would be given from the whole Diocesan Auxiliary.

Mr. S. G. Cargill, executive secretary, spoke of Pledges and Budgets.

After luncheon addresses were made by Mrs. E. T. Green, Huntington; Mrs. H. F. Gilmer, Hinton; and Miss Helen M. Cunningham, St. Albans.

**MISSISSIPPI
WOMEN'S COUNCIL**

HATTIESBURG, MISS.—The Council of the Church Service League and of the Woman's Auxiliary of the Diocese of Mississippi convened in Trinity Church, Hattiesburg, January 27th, and was in session through the 29th.

The Council pledged its earnest support to any move the General Church might make to finish the Japan Reconstruction Program, to the Bishop Tuttle Memorial Fund, and to diocesan educational work.

Election of officers for the C. S. L. resulted as follows: Mrs. Freeman Brougher, Jackson, President; Mrs. C. L. Skatvold, Lumberton, Vice-President of the Southern Convocation; Mrs. E. R. McLean, Cleveland, Vice-President of the Northern Convocation, and Mrs. J. M. Lee, of Greenville, Secretary.

The officers of the Woman's Auxiliary are Mrs. P. L. Hennersey, Vicksburg, President; Mrs. John M. Jones, Port Gibson, Vice-President of the Southern Convocation; Mrs. Herbert Eustice, Greenville, Vice-President, Northern Convocation; Mrs. W. S. Welsh, Laurel, Secretary; Miss Aimee Reed, Meridian, Treasurer; Mrs. Rucks Yerger, Gulfport, Treasurer of the U. T. O.; Mrs. S. S. Neville, Meridian, Educational Secretary; Miss L. Burrus, Yazoo City, Box Secretary.

**MISSOURI
WOMAN'S AUXILIARY**

ST. LOUIS, MO.—The annual meeting of the Woman's Auxiliary of the Diocese of Missouri, which was held in Christ Church Cathedral, St. Louis, January 20th, is described as being the largest and most enthusiastic ever held in the Diocese. Among the speakers were Miss Grace Lindley and Miss Katherine Foster, a student at Washington University.

The officers elected are Mrs. Robert Burkhams, President; Mrs. William H. Burritt, First Vice-President; Mrs. Edward F. Cushing, Second Vice-President; Mrs. Blair Reddington, Recording Secretary, and Mrs. W. H. Wood, Treasurer.

**SOUTHERN OHIO
CHURCH WOMEN**

COLUMBUS, OHIO.—The Southern Ohio House of Churchwomen, meeting concurrently in Columbus with the Diocesan Convention, heard several interesting and inspiring reports. Among these were that every parish and mission in the Diocese was fully staffed, that the children's Lenten offering was \$5,800, that the Church schools had given \$1,250 to the Children's Hospital, and that 1,200 Christmas presents had been sent to various mission stations. On the other hand the Church women were assured that there could be no new work in the Diocese because the Church Program quota had not been raised. The amount received was \$100,000, whereas \$150,000 is needed to go forward.

The elections were as follows:

President, Mrs. John Gordon Battelle, Columbus; Vice President, Mrs. H. Morrison, Clifton, Cincinnati; Treasurer,

Mrs. J. D. Herron, Cincinnati; and Secretary, Mrs. H. M. Wood, Hyde Park, Cincinnati.

**KENTUCKY
WOMAN'S AUXILIARY**

LOUISVILLE, KY.—The annual meeting of the Woman's Auxiliary of the Diocese of Kentucky, was held at Christ Church Cathedral, Louisville, on Friday, January 23d, beginning with a corporate communion, at which the Bishop was celebrant, assisted by Canons Hardy and Nelson. The reports showed progress in all departments of the work and many reasons for encouragement, including the formation of several new branches and the reorganization of one that had been disbanded.

Miss Grace Lindley, Executive Secretary of the National Organization, was present and, at the period for noonday prayer, gave a most beautiful meditation on the subject of stewardship. She also made the chief address at the afternoon session, giving a graphic and inspiring account of her visit to the mission fields of the Orient. The offerings at both the morning and evening sessions were devoted to the Foreign Clergymen's Life Insurance Fund.

**UPPER SOUTH CAROLINA
WOMAN'S AUXILIARY**

GREENVILLE, S. C.—The annual meeting of the Woman's Auxiliary of the Diocese of Upper South Carolina, held at Christ Church, Greenville, S. C., January 13th to the 15th, was the occasion of a number of interesting things. It was announced that the United Thank Offering of the Diocese had already reached the sum of \$3,695.19, and that there was reasonable expectation that it would amount to \$5,000 by the time of the meeting of the General Convention.

At the time of the presentation of this year's offering, Miss Theo Young, of Union, was presented at the altar for foreign missionary service. She is to go to China.

It was announced that the funds for the William Hoke Ramsaur Memorial, \$10,000, have been raised, and that the erection of the building will begin soon. Besides the building fund six scholarships of \$50 each have been raised in the Diocese for this work. The Diocese expects to finish, during the year, the minimum for the national specials, the Hostelry at New York, and St. Augustine's Colored Training School, at Raleigh, N. C., the amount of \$500.

The Nanna Shand Wilson Memorial, a silver flagon, has been sent to the Church of the True Light, Tokyo. Mrs. Wilson was the first president of the South Carolina Branch of the Auxiliary, in 1885.

DEPUTIES AND ALTERNATES

THE ADDRESS of Mr. Henry Ward, lay delegate from Nevada, is 1121 B Street, Sparks, Nevada. The Convocation of the District left to Bishop Moulton the appointment of alternates as necessity arose.

The addresses of the lay deputies and alternates from New Hampshire, follow. The deputies: Hon. John R. Spring, Main St., Nashua, Harry H. Dudley, Mechanics National Bank, Concord, Edward K. Woodworth, 77 North Main St., Concord, Dr. Louis W. Flanders, 14 Hamilton St., Dover. The alternates: Joel F. Sheppard, 37 Silver St., Dover, William H. Gilson, Charlestown, Dr. Edward C. Godfrey, 33 Fisher St., Dover, Hon. Robert J. Peaslee, 683 North Pine Road, Manchester.

St. Paul's Restoration Fund Appeals to English People

Age for Confirmation—Burnham Abbey Appeal—Northampton Anglo-Catholic Congress

The Living Church News Bureau
London, Feb. 2, 1925

THE ST. PAUL'S RESTORATION FUND, started by the *Times*, has reached this morning (Friday) the grand total of £155,397. The sum named by the Dean and Chapter as required for immediate needs has already been passed. The suggestion by the Bishop of London that collections should be made in all Cathedrals and churches throughout England on Sunday next, St. Paul's Day, has been sympathetically received, and the fund should be swelled by a considerable amount as a result. The Common Council of the Corporation of London, meeting yesterday at the Guild hall, voted 5,000 guineas to the fund.

One of the effects of the publicity which the press has given to the condition of St. Paul's is to create such a scare in the public mind that the congregations have dwindled to ridiculously small numbers. This is unfortunate, for there is no fear of immediate danger—the building is being watched too closely for that. It is to be hoped that people will be reassured, and that there will be the usual large congregations for the Patronal festival next Sunday. The customary festal Evensong, at which a selection from Mendelssohn's "St. Paul" will be sung, will be on the following (Monday) afternoon.

It is interesting to compare the progress of the St. Paul's Restoration Fund with that of the fund which was raised for Westminster Abbey four and a half years ago. The Abbey appeal obtained more money on the first day (£18,708 to £16,216), but, whereas £38,387 was subscribed for the Abbey in the first week in 1920, the seventh day saw a total of £73,893 collected for St. Paul's. It took the Abbey fund just a month to reach the £100,000 which the *Times* fund had already reached in eight days.

It looks, therefore, as if St. Paul's were going to get its money more easily than the Abbey. Perhaps that is because of the more sensational nature of the danger, and also is due to the dramatic emphasis given to the appeal by the action of the City Surveyor. Allowance must be made also for the fact that we are nearly five years further from the maelstrom of the war, and possibly for the closer association of St. Paul's with the City. And in 1920 there was not the enormous advertising resource of broadcasting.

One point in which the fund of 1920 had the advantage was in the size of individual subscriptions. There were two of £10,000 (from the Ecclesiastical Commissioners and the Anglo-American Oil Co.), and three of £5,000, one from Lord and Lady Northcliffe. But, of course, some organizations which may be expected to be generous subscribers to St. Paul's have still to be heard from. One curiosity of the 1920 list was the appearance of a half-penny which persisted for a long time in the total; it was the result of a house collection which realized 10s. 4½d.

AGE FOR CONFIRMATION

The Bishop of Liverpool (Dr. David) in the current number of the *Diocesan Ga-*

zette, has been giving his diocese his views on the difficult question of the right age for confirmation. With his long experience in the training of youth, first as headmaster of Clifton College, and later as headmaster of Rugby School, there is, perhaps, no one better qualified to speak on this subject. The Bishop points out the obvious objections to the present most usual age, namely, about fourteen. It is a time when, largely owing to physical changes, most boys and girls are subject to a certain amount of emotional disturbance. In themselves they are apt to be restless, and troubled by difficulties of temper which they often feel acutely but cannot understand. Towards others they grow reserved, which makes it the harder to help them. Most people who know them best are agreed that confirmation, with its special demands on mind and spirit, ought either to precede this period, or to be deferred till it is over. But either course involves difficulties.

"I cannot think," writes Dr. David, "that a child of ten to twelve has accumulated sufficient experience of its own to attach a natural and reasonable meaning to words and phrases which we must use in the course of preparation, and to the service itself. On the other hand, if we wait till sixteen to eighteen, we find them more settled, more experienced, and more intelligent. But the difficulty of gathering them at that time is much greater."

He believes that the present preparation for confirmation compels the clergy to attempt too much. They have to combine introduction to the Holy Communion with renewal of the vows, which means (or ought to mean) preparation, intellectual and moral, for adult religion and full membership of the Church. It is rarely possible, in the Bishop's view, adequately to do both these things with a child of fourteen. Ideally they ought, he thinks, to be separated.

"I should like to see children admitted to Communion long before they are confirmed. I see no reason why an average child of eleven should not grasp in his own way the essentials of the Lord's Supper. Then, as a communicant, always learning more about what he has begun to experience, he would be able to take full advantage of a continuous course in Churchmanship, till about the age of eighteen (the age for Church franchise) he could with full understanding take upon himself the full responsibility and receive the grace of confirmation."

As such a change is not likely for some time yet, the Bishop announces that the normal minimum age for confirmation in his diocese will be thirteen, though he recognizes that some children of twelve may be just as ready as others a year older, and he is therefore prepared to accept candidates of that age, provided due notice is given.

There is, after all, nothing novel in the latter part of Dr. David's pronouncement. The Sacrament of Confirmation is—or, at least, was—in the Roman Church frequently administered after first Communion. At the same time, the suggestion has an element of danger, in that it might add to the number of young people who lapse from religion when they leave school. Be that as it may, Catholics most warmly recognize the earnestness with which Dr. David is endeavoring to be a real Father in God in his difficult diocese.

BURNHAM ABBEY APPEAL

With the approval and good wishes of the Bishop of Oxford, the warden of the Society of the Precious Blood, Burnham Abbey, in Buckinghamshire, is appealing to the Church at large for help and support. The community is a contemplative order devoting itself to the exacting work of prayer. It had its origin in the parish of St. Jude, Birmingham, when the present Rev. Mother (Millicent Taylor) began to lead the Religious life alone with the sanction of the Bishop in 1903. Her devotion attracted other women, and a small community was formed to work on active lines in St. Jude's parish under the title of "The Precious Blood." During succeeding years the community passed through many and desperate experiences, but, at length, found itself as a contemplative community serving the Church and the world by prayer. The present appeal is for £2,000 to complete the purchase of Burnham Abbey, to discharge existing debt, to restore the buildings, and to provide endowment for the community.

Burnham Abbey has a most romantic history. It was founded by Richard, King of the Romans, and brother of Henry III of England, as part of his thanksgiving to God for peace after the wars of the Barons. He gave the Manor of Burnham, with sundry other lands, "to God and Blessed Mary, and to the nuns who served God in that Abbey under the Augustine rule." These nuns, canonesses of St. Augustine, were never very numerous, and their house finds no mention in history until the year 1539, when, on September 19th, the deed was signed by which they surrendered their beautiful abbey, with its grounds and gardens, to the Commissioners of King Henry VIII.

The house fell into ruin. The cloister garth became a farmyard. The church disappeared entirely, but so much of the abbey remained, though but in ruin, as to make it possible to restore it and dedicate it afresh to its religious use. A like fate overtook the house at Hailes and that at Ashbridge, also founded by King Richard, but in the case of these the destruction was more complete. At Burnham Abbey, however, the sacristy and other parts of the old house remain exactly as they were at the time when the nuns were driven out.

In the year 1914 the property changed hands, and the new owner decided to restore the desecrated house. In the actual chapter house, in which the legal surrender was signed, a new altar was set up. This was consecrated on the morning of July 10th by the Bishop of Buckingham, and Mass was celebrated after an interval of 375 years. Strangely enough, it has come about that the original purpose of King Richard is being carried out today in the one remaining house of the three which he gave. For in the year 1916 the abbey was purchased by the only community of the Precious Blood which now exists in Europe, and these live their life of contemplative prayer and service under the rule of St. Augustine.

NORTHAMPTON ANGLO-CATHOLIC CONGRESS

Arrangements are now well in hand for the Anglo-Catholic Congress which is to be held in Northampton in October next. The Congress is being designed so as to include not merely the town of Northampton, but a very wide country area as well. The Committee proposes, before the Congress takes place, to hold a series of village meetings for the purpose of arousing

interest, and after it they hope to follow the example of Burton-on-Trent and arrange a number of "village conferences" as nearly as possible on the lines of the town Congress. This district has in the past been a stronghold of Puritanism, and since this type of thought is decaying and failing notably to hold the younger generation, there is a very great opportunity for a frank declaration of the ancient Faith which alone can supply a permanent home for the human soul. In Northampton itself, while Catholicism cannot be described as strong, yet it has a long

and very honorable history. Catholic teaching is being given at many of the town churches, and the prayers of all those whose heart is in the Movement are asked that God may use the Congress to enlighten ignorance and dispel prejudice.

The program is being designed to deal not so much with doctrinal details as to show the message of the Church for the common life; and it is hoped that the Congress may prove the starting point of a vigorous missionary campaign for the Kingdom of God.

GEORGE PARSONS.

Religious and Political Conditions on the Continent

Freemasonry and Fascism—The New Swiss President—France and the Vatican

The European News Bureau
London, Jan. 23, 1925

PARLIAMENTARY GOVERNMENT IN Germany has never been very successful. There has been a lack of leadership; the electoral proportional representation system has meant that, of all parties being represented, not a single one has had any real power. No party has had a possible majority, nor has there been, what is always necessary for a good parliamentary government, a strong opposition. The Nationalists have been, as always, very obstreperous and talk about the "old, clean monarchy." And the Center party is also distrustful of Dr. Luther's cabinet. It may, however, support the new cabinet, as it is anxious that its new bill should become law which permits the establishment throughout the German *Reich* of confessional schools. This is a laudable object which should gain the sympathy of all Christian people, and the support of the Center party on the side of Dr. Luther may enable the cabinet to function.

A short while ago the Germans were bewailing loudly that the British troops would not leave Cologne on January 10th, as was expected, though it should be remembered that when it was proposed to withdraw them two years ago on the French entry into the Ruhr (as the Americans withdrew their forces from Coblenz) the Germans were begging the Britishers to remain to protect them from the fury of the French. In fact, from all the reports that I have heard, the relations between the English troops and the German civilian authorities have always been very pleasant. By the Treaty of Versailles, the Allies were to withdraw their men from the Northern Zone after five years from January 10, 1920, the date when the Treaty came into force; but the Allies accuse the Germans of not having carried out their part of the bargain in disarming in the interior of Germany and so refuse to move.

Amidst all this welter of opposing political and military forces an interesting new monthly journal has been published at Berlin, *Una Sancta*, the organ of a new group that has split off from the main German *Hochkirchliche* movement. This group is called the "High Church Eumenical Union." It seems to be thoroughly Catholic in ideas, is out for denominational schools, and has split off from the

other union because it considered it too Protestant and also nationalistic. I shall have a good deal to say about it in my next letter.

FREEMASONRY AND FASCISM

Continental Freemasonry has always been an anti-religious force particularly in France (where much of the anti-Catholic propaganda can be directly ascribed to it) and Italian Freemasonry does not seem to be much better. It has been coming to blows with Signor Mussolini, and there is a bill before the Italian chamber to amend the Public Safety Laws as regards secret societies. The Freemasons are among the most powerful secret societies in Italy. This measure will prove popular, says the *Times* Rome correspondent, among Roman Catholics and Mussolini will be again allied with the Church. The official *Popolo d'Italia* declares that Freemasonry is alike attempting to bring about the failure of the Holy Year and the downfall of Fascism. It describes Freemasonry as "Masonic, Hebraic, Protestant, Atheist, Bolshevik, and Republican," which is somewhat of a jar of mixed pickles. But it is the fashion of Italians thus to rant and even Papini has been wont to use such language.

It is pleasant, however, to think that Rome is not entirely a city of long knives and broken heads as reading of the more sensational press might imply. The other day M. Paderewski paid a visit to the Vatican and played before the Pope. The famous Polish musician and statesman, also be it remembered, had come into personal contact with His Holiness when the Pope had been Papal Envoy in Poland. Poland had always been most loyal to Roman Catholicism and, after the declaration of her independence, in which M. Paderewski was one of the foremost statesmen, he was employed in reconstructing the Roman Church in Poland and reorganizing the clergy.

It is reported that the ex-Queen Marie, widow of Francis II of the two Sicilies, has died in Munich. So has died one of the very few surviving sovereigns of Italy of the old divided, unregenerate days. She married her husband when she was scarcely nineteen and spent a brief year of her reign fighting by his side against Garibaldi. The couple afterwards lived in exile in France and, after Francis' death in 1894, she opened a lace shop in Paris in 1907. One can scarcely regret the passing of a monarchy that was bad for all concerned, and liberal-minded persons have always rejoiced in the United Italy that replaced, in 1870, the conglomeration

of kinglets and ecclesiastical princes. This lady's two sisters both came to their deaths by misfortune. One, the Duchess of Alencon was burned to death, while the other was the ill-fated Empress of Austria, Elisabeth, wife of Francis Joseph, who was murdered by an anarchist while staying *incognito* at Geneva some years ago.

THE NEW SWISS PRESIDENT

The President of the Swiss Confederation is an official who is elected annually, has little power (he is quite unlike constitutionally either the President of the United States or the President of the French Republic), and is little known either in his own country or outside it. Yet there has been a great stir among Roman Catholic circles in both Switzerland and France by the election this year of a French-speaking Swiss, M. Jean-Marie Musy, a native of the Roman Catholic canton of Fribourg. This is the first time that a citizen of that canton has ever reached the Presidency. Fribourg contains a famous University confined to Roman Catholic students and a learned Bishop, Monseigneur Besson. Actually his title is that of "Lausanne and Geneva," but, both these cities being officially capitals of Protestant cantons, he resides in Fribourg, his see comprising the three cantons of Fribourg, Vaud, and Geneva. The population of the former is entirely Catholic, while that of the two latter is Protestant, and, in the country districts of Vaud, one might have to travel fifteen miles to find a Roman Catholic chapel.

Immediately after his election at Berne, M. Musy returned to his native city, where he addressed the citizens exhorting them to be good Catholics and good citizens of Switzerland. "The State must understand that there are values higher than economic values, and that it is important to cultivate the intellectual life. But the intellectuals must not dissociate themselves from public life. What I ask of them is to put principles behind politics. The struggle against wrong thinking is a necessity. Because we aspire to peace and justice, we have joined the League of Nations. But let us not forget that the League of Nations will only attain the ideal that it stands for on condition that all the countries of our old Europe become the creators of their own advancement by their own efforts." These many words are a challenge to us all in these days of slipshod thinking and pleasant, sentimental sophistries. It behooves all Christian people, particularly in Europe, to work out their own salvation, not by pious platitudes, but by putting their principles into practice.

FRANCE AND THE VATICAN

There have been some stormy debates in the French chamber of deputies as to whether the French representative at the Vatican should be withdrawn or not, but he is still remaining there. M. Heriot declares that, as the Vatican is now a spiritual power and no longer has any temporalities, it is unnecessary for France to keep her ambassador there; while others appeal, in opposition, to the historic policy of France from the time of Napoleon until the disestablishment of 1905. I think that the more reasonable French radicals are not anxious to bring a hornets' nest about their ears by supporting M. Heriot. They realize that further persecution may be a source of strength to the Church, and would prefer to let sleeping dogs lie.

C. H. PALMER.

Canadian Sunday School Association at Toronto

Canadian Churches Prosperous— Canon Dwelly Visits Toronto— An Old People's Home

The Living Church News Bureau/
Toronto, Feb. 2, 1925

BETWEEN 23,000 AND 25,000 SCHOLARS are enrolled in the Anglican Sunday schools of Toronto, according to a statement at the opening of the forty-fourth annual meeting of the Sunday School Association of the Deanery of Toronto, held in the Church of the Redeemer. More than 2,000 persons were serving as teachers for this host of young people, he said, following a brief summary of the Sunday school situation in this city.

A Sunday school teacher, to do good work, must have a noble conception of his task, declared the Rev. Canon A. P. Shatford of Montreal, the principal speaker of the evening, who addressed the meeting on The Privileges of the Teacher. Five wonderful privileges confronted every Sunday school teacher, four of which were from the standpoint of the pupil. Rather than attempting to cram the child with knowledge, the teacher must feel that he is an interpreter of God's Word. Next, he must feel that he is faced with the privilege of an artist, of seeing beauty in all truth, and of translating religious truth in terms of lasting beauty. The privilege of leadership comes to every teacher, and he must realize his glorious opportunity of sending another soul out on its adventure of service. The privilege of building was a most sacred privilege, because the teacher, if he undertook his duties seriously, must know that he was moulding an immortal soul and building character that could not corrode or crumble with the passing of years. From the standpoint of God the teacher should appreciate his privilege of being an agent of the Lord engaged in His own work of teaching the Gospel.

A vote of thanks to Canon Shatford was proposed by the Rev. Canon Brain. The Rev. R. S. Mason, Field Secretary, reported that he was endeavoring to make a "model" Sunday school of St. Anne's Church, Gladstone Avenue, which might be visited by superintendents and teachers from other churches, and which might suggest helpful methods of dealing with common problems.

CANADIAN CHURCHES PROSPEROUS

The annual vestry meetings, which are now held in many dioceses in January instead of on the traditional Easter Monday, told a story of prosperity and of material and spiritual advancement in the year that has passed. Almost without exception, there was reported increased givings to the various schemes of the Church, and a deepening interest in the spreading and extending of the work of the Kingdom of God. In many cases the report said, "The best year in our history."

Numerically many congregations have made considerable advances, while mortgages have been reduced, and, in some cases, have been wiped out altogether. Particularly noticeable is the increase in givings to, and interest in, missionary enterprises. In this regard, the women's organizations are shown to have rendered

excellent service in the raising of money and in supporting generally the various schemes.

In several parishes, building programs of considerable magnitude have been completed; in others, extensive building is contemplated.

CANON DWELLY VISITS CANADA

The Rev. Canon F. W. Dwelly, who is visiting his brother in Toronto, will preach in St. James' Cathedral on Sunday morning, February 8th. Canon Dwelly, recently appointed Canon of the Liverpool Cathedral, has been, at the request of the Archbishop of Canterbury, lecturing in the United States on behalf of the Vision and Courage Movement, and speaking upon reality in prayer, as illustrated by some modern movements in the Church of England. Canon Dwelly has been associated for some time with the Bishop of Manchester in directing the affairs of the Life and Liberty Movement, of which he is vice-president. Besides his brother, Canon Dwelly has also a nephew in Canada, the Rev. R. T. C. Dwelly, curate of St. George's Church, Oshawa. Among the young men of the Church, Canon Dwelly is considered one of the most remarkable, having special gifts as a preacher and organizer, combined with wonderful vision and spiritual power.

AN OLD PEOPLE'S HOME

St. Hilda's College with its historic associations was recommended at a mass meeting of Church people, at the parish hall of St. James' Cathedral, Toronto, to be converted into a home for aged men and women where they could happily and securely spend their declining years surrounded by the best influences and care. There were many hundreds present, and the resolution embodying this decision was unanimously endorsed. The meeting was held under the auspices of the Woman's Auxiliary, Toronto Diocese, of which Miss Cartwright, principal of St. Hilda's College, is president. With the removal of Trinity to Queen's Park, the present buildings will have to be evacuated next August, and it is hoped St. Hilda's will be available for an aged people's home by October.

The Bishop of Toronto presided. Miss Cartwright stated that the Woman's Auxiliary would like to establish the home in order to contribute to social welfare work. The very large attendance was most encouraging and with the appointment of a provisional committee the work might proceed. Miss Kingstone, Social Service Secretary, pointed out that the new home would be open to anyone who needed it, and that the membership would be unrestricted. The plans as yet were purely tentative.

This discussion drew forth opinions from many leaders, among them the Rural Dean, Canon Baynes-Reed, the Rev. G. I. B. Johnson, Canon Sherman, the Rev. R. A. Armstrong, Canon Vernon, the Rev. Mother Superior of the Sisterhood of St. John the Divine, Magistrate Dr. Margaret Patterson, and Miss Waugh.

CANADIAN NATIONAL RAILWAYS GIVE CHURCH BELL

With the Church's special service of dedication, the Rt. Rev. David Williams, D.D., Bishop of Huron, formally dedi-

cated St. Paul's Church, a mission of All Saints' Church, Windsor, Ont. The church which is located at the corner of Victoria Avenue and Tecumseh road, was built by voluntary labor and contributions, and has been under construction for several months past.

During the course of his sermon, Bishop Williams pointed out that every Church has a function to perform in the life of the nation. The Church assists in providing national life with stability, order, and freedom.

Among the numerous gifts is a bell, which was presented by the Canadian National Railways, through the direct instructions of Sir Henry Thornton, who heard the appeal of the members of the new church for a bell. When the church was ready for dedication, the building committee fund that no one had offered to contribute a bell, so an appeal was made to Sir Henry Thornton, who granted the request without hesitation. The gifts include an altar cross, vases, seats, a Bible, and an alms dish.

MISCELLANEOUS NEWS NOTES

Leslie Memorial Hall, the parish hall of St. James' Church, Kemptville, Ont., and one of the finest in the diocese, is a complete wreck as a result of fire which started, it is believed, from a defective furnace. The hall was erected in the year 1907, in memory of the late Robert Leslie, the first Sunday school superintendent of St. James' Church. The structure was built of concrete blocks, and the interior was finished in oak. When erected, it cost about \$15,000, but the cost of replacement will be much greater. Insurance was carried to the amount of \$8,000.

An ordination was lately held at Whitehorse, Yukon, when the Rev. W. H. I. West, a recent graduate of the Anglican Theological College of Vancouver, was ordained to the priesthood by the Rt. Rev. I. O. Stringer, D.D., Bishop of Yukon. The candidate was presented by the Rev. W. Barlow, Principal of the Indian Industrial School at Carcross.

An impressive ceremony took place in connection with St. Augustine's Church, Marpole, B. C., when Bishop de Pencier formally opened and dedicated for service the recently completed parish hall. Self-dedication, cheerfulness, and service were among the rules of life emphasized by the Bishop in a splendid address dealing with everyday duty.

The Bishop of Yukon has made the following appointments: The Rev. J. A. Shirley, rector of St. Paul's Pro-Cathedral, Dawson, to be Archdeacon; the Rev. B. Totty, Moose Hide, and the Rev. F. H. Buck, M.C., of Mayo, Honorary Canons.

A beautiful stained-glass window was recently unveiled in Christ Church, Vancouver, B.C., erected in memory of the late Mary Roscoe Tisdall, who died in March, 1922, by her father, Mr. C. E. Tisdall. The Rev. W. W. Craig, D.D., the rector, conducted the service and officiated at the ceremony of dedication. The window has for its theme Hope, and the face in the central figure is a portrait of the late Miss Tisdall. Her hand is resting on an anchor and the scripture text, "Entereth into that within the veil," is traced across the window.

SOME ONE going through *Stowe's Directory* for 1921 finds that 865 clergy of the American Church listed in that year were born in England or English dependencies.

St. James' Church, New York City, is Re-opened

Elaborate Memorial Gifts Adorn the Structure—St. Ignatius' Festival Week Begins—Dr. Seagle Celebrates his Anniversary—Notable Memorial to Joe Jefferson

The Living Church News Bureau
New York, Feb. 7, 1925

SUNDAY, FEBRUARY FIRST, WAS CHOSEN as the day for the dedication of the new parts of St. James' Church. The reconstructed church, opened for the first time on Christmas Eve, has now been completely equipped, and more than twenty-five handsome memorials, just installed, were dedicated on that day by Bishop Manning. At the morning service, the Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, preached a remarkable sermon, and in the afternoon a great festival service of praise and thanksgiving was held, when the Rev. Ernest M. Stires, D.D., rector of St. Thomas' Church, was the preacher. At this service the three choirs, including that of Holy Trinity, sang. A new anthem, *I Have Surely Built Thee a House*, was written for the dedication by the organist and choirmaster of St. James', G. Darlington Richards.

The chancel said to be the only arcaded chancel in America, was the gift of the entire congregation as a tribute to the ten men from St. James' Church who gave their lives in the World War. A richly sculptured commemorative tablet of stone at the left of the altar, bears their names. This tablet, with all of the other decorative detail for the church, was designed by Mr. Cram of the firm of Cram and Ferguson, architects for the reconstructed church. From six hundred donors of the Church of the Holy Trinity came the handsomely carved sedilia on the right of the chancel.

Among individual gifts is the beautiful marble high altar, the gift of Mrs. Frederick A. Constable and Miss Marie L. Constable in memory of Frederick A. Constable. The chapel in the transept, to be known as the Warren Chapel, perpetuates the name of the late Edward Walpole Warren, D.D., former rector of St. James', and is the gift of his widow. To the left of the chancel is a spacious baptistry, seating sixty persons; both the baptistry and the font have been given in memory of Mrs. Francis H. Geer by her mother, Mrs. Helen Hartley Jenkins. One of the most beautiful memorials in point of color and aesthetic appeal is the rose window in the west end of the church, the coloring for which was achieved from samples brought by Mr. Cram from a famous window in Spain. This huge window, executed in the Henry Wynd Young Studios, follows a traditional theme of the rose window, encircling in the conventionalized rose design the head of Christ with those of the twelve Apostles.

All of the carved pieces were designed by Mr. Cram and executed by Kirchmayer of Oberammergau fame. These include the impressive pulpit encircled by statues, which was given by Mr. Henry L. Finch in memory of his grandmother, Anne M. Crane, and the lectern, also enriched by statues, in memory of Bayard Dominick, the gift of his widow and children. The bishop's chair, given by Miss Elizabeth H. Nichols, commemorates the life and

service of her ancestor, Samuel Seabury, the first Bishop of the American Church. The credence table with the sculptured figures in stone, is the gift of Miss M. Louise Sullivan and commemorates the name of her mother, Emily S. Sullivan. Mr. and Mrs. Stephen Baker gave the choir-room in remembrance of their son, Charles Dabney Baker, killed in the World War. The north doorway in the west front of the church was given in memory of George Lodowick McAlpin by his widow. The carved Communion rail bears the name of Myra Gray Hughes and is the gift of her daughter, Miss Mildred G. Hughes. The five clergy stalls just inside the new chancel are in memory of William, Julia Adelaide, and John Barbour, the gift of Mr. and Mrs. Frederick K. Barbour. The mortuary chapel was chosen by Mrs. Eugene B. Bennett to perpetuate the names of Rear Admiral Ralph Aston, U. S. N., Selena Hinman Aston, and Jane Preswick Aston. Mrs. Joseph Parsons gave a lectern, patterned after an old French lectern, and a Bible for the transept chapel in memory of Charles E. Milmine. A carved wooden missal-stand and an exquisitely printed service book for the high altar were given by Mrs. Francis Payson. The cross and vases on the chapel altar commemorate the late Rev. Charles A. Hamilton, D.D., the gifts of his widow and children.

Additional memorials are the communion rail, in the Chapel, in memory of John Bogert, the gift of his widow; two rugs for the foot-pace of the high altar and the chapel altar, in memory of Edward Sturges Hosmar; and two hand-wrought altar vases for the high altar, given by Mrs. Bertha M. Van Borries in memory of her mother, Sarah Mildred Heinsohn.

Much interest is being expressed in a handsome painting of Bishop Courtney, formerly rector of St. James', and prior to that time connected with St. Thomas' Church of this city, and at one time Bishop of Nova Scotia. This painting, executed by Howard Russell Butler, N. A., during the lifetime of the Bishop, was discovered by the present rector, Dr. Crowder, in an exhibit of Butler's paintings held some months ago at the Century Club. The portrait, a singularly handsome one, was immediately secured and now hangs in the clergy sacristy. A portrait of the Rev. Cornelius B. Smith, D.D., a former rector of St. James' is also expected, the gift of his daughter and son-in-law, Mr. and Mrs. Lincoln Cromwell.

On the evening of the same day, being Candlemas Eve, there was a Service of Lights in St. Peter's Church, Chelsea, including the distribution of candles to the congregation and a procession that encircled the church, which was entirely dark, except for the lighted candles borne in procession.

ST. IGNATIUS' FESTIVAL WEEK BEGINS

Other notable services of Sunday were the High Mass and evening service at St. Ignatius' Church, inaugurating the Patronal Festival and its octave of preparation for the consecration of the church on February 8th. The preacher in the morning was the Rev. G. M. Williams, assistant superior S.S.J.E., and in the evening the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, and Chaplain-General of the

Community of St. Mary, both of them preached on the Religious Life. Sermons on the same subject, anticipating the celebration on the morrow (the Feast of the Purification) of the sixtieth anniversary of the profession of Mother Harriet and the founding of the Community of St. Mary, were preached at Trinity Church, St. Paul's Chapel, and the Church of St. Mary the Virgin.

DR. SEAGLE'S ANNIVERSARY

The Rev. Nathan A. Seagle, D.D., rector of St. Stephen's (the third oldest parish in New York), celebrated the twenty-fifth anniversary of his rectorship on Sunday and Monday of this week. A gold watch and a large sum of money were presented to Dr. Seagle by parishioners and other friends. St. Stephen's is a popular church for weddings; and as Dr. Seagle is a southerner, it attracts many Southern Churchmen residing or visiting in New York.

The present building occupied by the congregation of St. Stephen's Parish was originally the Chapel of the Transfiguration. Its plan and situation bear a marked resemblance to the mother church. The congregation of Transfiguration Chapel, after being rendered homeless by the sale of the chapel building in the late nineties, worshipped in rented rooms and stores, until in 1900 the present crypt of Corpus Christi Church was completed and became, just twenty-five years ago, the house of worship of the faithful band of devoted souls who stood by their vicar, the Rev. Lawson Carter Rich, and on the organization of the "Congregation of Transfiguration Chapel" (their corporate title) into the parish of Corpus Christi Church, elected him their rector. Fr. Rich and his people will keep the silver jubilee of their first service in the finished chancel of the crypt on Thursday, Friday, and Sunday, February 5th, 6th, and 8th. The preacher at the first service, twenty-five years ago, was Fr. Huntington, O.H.C. Fr. Mayo, of the same Order, is the special preacher at this year's services. Fr. Rich and his congregation have the hearty good wishes of many friends not only in this country but abroad, for Corpus Christi Church and its rector are widely known and as widely loved.

DEAN ROBBINS CONVALESCENT

All members of the Cathedral congregation and his many other friends will be happy and thankful to know that Dean Robbins is steadily improving.

MEMORIAL TO JOSEPH JEFFERSON

Announcement was made recently of the presentation of a memorial window, commemorating Joseph Jefferson, to the Church of the Transfiguration. The window was on view last month in London at the offices of James Powell & Sons, its manufacturers, who have also done some of the stained-glass windows in the Cathedral of St. John the Divine.

It represents the legend by which the Church of the Transfiguration got its popular name. Jefferson is shown in his tattered brown leather costume as the awakened Rip Van Winkle, supporting his actor friend, Joseph Holland, wrapped in a shroud. At Lychgate, so familiar in East Twenty-ninth Street, they are met by the Saviour, who stands with outstretched hands to welcome them. Below, on the scroll, are the words ascribed to Jefferson when he knew that his friend would receive proper burial:

"God bless that little church around the corner."

SCHOOL FOR CHILDREN OF ACTORS

Last Monday, February 2d, Mr. Otto H. Kahn made a subscription of \$5,000 to a fund for the erection of a boarding school and home for the children of actors, at a luncheon in honor of George Arliss at the rectory of the Little Church Around the Corner. Mr. Kahn said that a friend had promised to donate a similar amount. It is understood that Frank A. Munsey, who was at the luncheon, was a third contributor of \$5,000.

The proposed home and school are to be established by the Episcopal Actors' Guild, of which Mr. Arliss, the guest of honor, is President. Dr. Randolph Ray, rector of the Little Church Around the Corner, the headquarters of the Guild, presided.

The annual meeting of the Episcopal Actors' Guild will be held on Monday, February 9th, at the headquarters of the Guild at the Church of the Transfiguration, from 3 to 6 P.M.

CITY NOTES

The thirty-eighth annual reception and dinner of the Church Club of New York will be held on Thursday evening, February 19th, at the Waldorf-Astoria. The guest of honor will be the Bishop of the Diocese. Canon Dwelly, of Liverpool and Southport, England, is announced as one of the speakers.

The Rev. McVeigh Harrison, O.H.C., will conduct the Holy Hour for members of the Confraternity of the Love of God (lay associates of the Order of the Holy Cross) and others who may desire to attend, in St. Ignatius' Church, Tuesday afternoon, February 10th, from four to five o'clock; and in St. James' Church, Brooklyn, on

Wednesday evening, February 11th, from 8:15 to 9:15 P.M.

Two events of practical bearing on the momentous problem of the Reunion of Catholic Christendom took place recently in Trinity Church, a Syrian baby, whose parents live in the down-town tenement district near the Battery, was baptized in the church by a bishop of the Syrian Church. Many Syrian children attend the Children's Eucharist, classes, and guilds of Trinity Church and its mission house. On the evening of January 25th, Trinity Church was thronged by more than a thousand persons gathered to witness the solemnization, according to the rites of the Holy Orthodox Eastern Church, of the marriage of Gabriel Bey Nahas, governor of Mt. Lebanon, Syria, to Miss Kathby Tadross, of Brooklyn. The officiants were the Most Rev. Archbishop Zacharia, metropolitan of Horoun, Syria, and the Rt. Rev. Bishop Victor Abu-Assaley, official head of the Syrian Orthodox community in this country in communion with the see of Antioch. Assisting the two prelates were the Very Rev. Samuel David, of the Syrian Orthodox Church, the Rev. Archpriest N. A. Nahas, of Texas, cousin of the bridegroom, and the Rev. W. B. Kinkaid, of the staff of Trinity Church.

Special noon-day preachers at Trinity Church during February are as follows: Week of February 1st, the Rector; week of February 8th, the Rev. W. A. McClen-then, rector of Mt. Calvary Church, Baltimore; the week of February 15th, the Rev. Dr. Gates; Shrove Tuesday, the Rev. F. W. Goodman, of the staff of Trinity Church.

THOMAS J. WILLIAMS.

Kimura of the *Japanese Times*. "If agreeable to you," wrote Mr. Kimura, "I would like it to be used for the Rose window. I attend the services at the Cathedral almost every Sunday, and also was present at the meeting in the Madison Square Garden which met with such splendid success. I am very glad to be given an opportunity to do my bit to help build the 'House of Worship for all people.'" A small admirer of the Bishop's in Boston, evidently having heard of the example set recently by Hermy Unglaub, who sent the Bishop three cents, wrote as follows on a sheet of lined paper in large flowing hand: "Dear Bishop Manning: I want to send 25 cents to help build the big church in New Y. I made it by doin errand on Saturday. I live at Boston. Your friend, Johnny." Enclosed was a somewhat tarnished quarter, which the Bishop has transferred to the treasurer to go toward the Children's Arch. Dr. S. Parkes Cadman, distinguished Congregational minister and president of the Federal Council of Churches, sent \$500 as the offering of one of his "best beloved parishioners," adding that both the contributor and he "and all of us" are praying every day for the completion of the entire fund. The Swedish Masonic lodge of New York has sent \$300 for four stones to be placed in the edifice in memory of Bishop Potter. Representatives of the tiny mission at Montrose, up the state, told of making calls through deep banks of snow and securing pledges totalling \$235 from seven persons visited. Similar stories of hard work and 100 per cent cooperation from those visited were reported by representatives of other rural parishes and missions.

An interesting correspondence between Mr. John D. Rockefeller, Jr., and Bishop Manning has been printed in the daily papers. In making a pledge of \$500,000 toward the Cathedral fund, Mr. Rockefeller, who is by religion a Baptist, wrote a letter suggesting that

"The purpose of the Cathedral is so lofty, so broad, and so nobly stated, and it is being carried out so liberally, that quite conceivably the time will come when it will be deemed desirable in the furtherance of its Catholic purposes to include among the twenty-five trustees charged with the responsibility of its erection, maintenance, and management a small number of laymen of sister Churches. Since a large minority of the funds which have already gone into the Cathedral and are being currently contributed have come from members of other Churches, it would seem but fitting that this large, friendly outside interest should be represented on the board of trustees. Moreover, such a practical demonstration of the spirit of Christian unity for which the Cathedral stands would give a tremendous impetus to religious tolerance and cooperative endeavor."

In his reply Bishop Manning expressed the hope and his deep conviction that

"We should also pray and believe that in due time the spiritual forces now working toward Christian unity will bring about a situation in which the different Churches can work and function together as integral parts of one great organization. The Cathedral is itself in its essential idea one of the greatest and most powerful influences in this direction."

He declared explicitly, that

"The time has, however, not yet arrived when the different Churches can function in one organization, and any attempt prematurely to force such an arrangement would retard the cause of

Enthusiasm for New York Cathedral at High Water Mark

Large and Small Contributions from Many Sources—Sports, Magazines, Actors, Many Others Contributing

The Living Church News Bureau
New York, Feb. 7, 1925

THE LARGEST INDIVIDUAL GIFT SO FAR made toward the fund for the completion of the Cathedral was announced on Thursday evening, February 5th, at a meeting held in Grace Church, West Farms, to enable Bronx parishes to report on the canvass. The gift, amounting to \$500,000, comes from Mr. John D. Rockefeller, Jr. Of this sum, \$75,000 is to be applied to the credit of the Petroleum Group of the Business Men's Division. The Business Men's quota is \$2,500,000, which will be devoted to the building of the west front of the Cathedral. The remainder of Mr. Rockefeller's donation will go to the main building fund. This gift, with other amounts reported yesterday, brings the total amount subscribed to date, to \$6,567,975.

The interest aroused among groups differing radically from each other is no less than amazing. The Amateur Sports Committee proposes raising a quota of means of large sporting benefits, among which will be a mammoth track meet at Madison Square Garden on February 24th and an amateur boxing tournament on March 12th. Speaking before the committee, Bishop Manning said: "I want a real symbolic representation of sport in that

bay that you have selected as your portion of the great nave." To the Advertising Club of New York the Bishop expressed appreciation of the "unlimited and indispensable help" which had been given the campaign by advertising in all its branches and asked his hearers to "advertise the Cathedral movement through that particularly effective medium—word of mouth."

There continue to be tenders of assistance of contributions made from unexpected sources. The publishers of *McCall's Magazine* have promised to open their columns to contributions for the fund. The first couple to be married in the crypt of the Cathedral, Mr. and Mrs. Hamilton Gibson, married in 1903, have sent in a contribution through the magazine section of the Business Men's Committee. Mr. Gibson is western manager for *McCall's* in Chicago. A benefit performance of *The Grab Bag* will be given by Ed Wynn at the Globe Theater on the afternoon of February 16th, Mr. Wynn having stated that he will pay all the expenses of the performance, amounting to \$1,700, as his own contribution, so that all the money paid for admission will go to the Cathedral fund. The Society of Tammany has appointed a committee to receive contributions and has expressed the hope that at least \$10,000 will be raised in its membership, although never before had the Society of Tammany engaged in any religious movement. The Order of the Holy Cross has pledged \$50 to the fund. A contribution has been received from H. M.

unity rather than aid it. This closer fellowship must come to pass, as it is quite evidently coming to pass, through the working of the Spirit of God in the hearts and minds of all of us alike rather than through formal methods of organization. I am quite sure that you recognize this, for the clause which you add to your gift makes no condition as to its acceptance and imposes no obligation, legal or moral, upon the trustees of the Cathedral to take

any action. You express only your own hope that in time such action may become possible, together with the statement that your gift is not to be regarded as in any way militating against or conflicting with such action."

On that understanding he accepted, with gratitude, the generous pledge that Mr. Rockefeller had made.

THOMAS J. WILLIAMS.

Philadelphia Church Arranges Services of Popular Instruction

Galilee Mission Anniversary—Lenten Eucharists

The Living Church News Bureau
Philadelphia, Feb. 6, 1925

CHRIST CHURCH, GERMANTOWN, HAS inaugurated a plan for Sunday evenings, for the next two months, which it is hoped will meet a public need.

The congregation will assume the role of a student body in a course of study under the direction of the Rev. Addison A. Ewing, Teacher of Homiletics in the Philadelphia Divinity School, rector of Old Swedes' Church, and a lecturer in Bryn Mawr College.

This radical change in connection with the Sunday night services went into effect last Sunday. According to the Rev. Charles H. Arndt, rector of Christ Church, it is in response to numerous requests that have been made by churchgoers, as well as non-churchgoers, in Germantown for answers to many questions about the Bible which have perplexed them that the experiment is being made.

In explaining the elimination of "sermon" preaching, Dr. Arndt says:

"It is not our intention to do away with religious services entirely. There will be a brief devotional service for about fifteen minutes, after which the instruction will be informal. The choir will leave the chancel, the clergy will remove their vestments, and take places in the congregation. Dr. Ewing will conduct the course of study, popularly called Familiar Talks, the first of which was The Power of God. Some of the questions already asked are 'What really happened at Pentecost?' 'What do we mean by the Holy Spirit?' 'What do we mean by any Spirit?' A question box has been placed in the church, in which many people are submitting their perplexities. The course will continue through the first Sunday in April."

GALILEE MISSION ANNIVERSARY

The Galilee Mission celebrated the twenty-eighth anniversary of its founding with a three-day observance, commencing on Saturday evening when addresses were made by the Rev. Dr. Mockridge, the Rev. Dr. Tomkins, the Rev. Stanley V. Wilcox, and Mr. Wayne B. Hughes.

On Sunday evening the speakers were the Rev. Dr. L. C. Washburn, the Rev. Dr. Wood Stewart, the Rev. John R. Hart, Jr., and Mr. William A. Lippincott, Jr. Music was furnished on Saturday evening by the choir of the Church of the Resurrection, and on Monday evening by the choir of St. Matthew's Church.

The closing session took place on Monday evening, when Bishop Garland was the principal speaker. The Rev. Dr. Caley, the Rev. C. H. Reese, Dr. William A. Jefferys, and Mr. Edward H. Bonsall also made addresses. Mr. George W. Wilkins, superintendent of the Mission stated that 48,365 meals had been served, and 36,225 lodgings furnished at a nominal fee during

the past year, and that washroom and bath privileges were used by 50,610 men, 416 men were provided with work, and 2,360 men were temporarily employed with odd jobs about the mission.

LENTEN EUCHARISTS

During the Lenten season several centrally located Churches have arranged to have services of Holy Communion at varying hours to suit men and women in business, who cannot attend services in their own parish church. The schedule of such services for this approaching Lent is as follows: Mondays, 8:30, St. Mark's; Tuesdays, 11:30, St. Peter's; Wednesdays: 9 City Mission Chapel, 11:30, Christ Church, and St. James'; Thursdays: 9, the Pro-Cathedral, 9:30; St. Mark's, 10:30, St. James', 11:30, Holy Trinity; Friday, 9 A.M. City Mission Chapel and St. James', 11:30 St. Stephen's; Saturdays, 8:30, St. Mark's.

GENERAL NEWS NOTES

The Rev. Leslie F. Potter, rector of St. Mark's Church, Frankford, was the preacher at the ninety-second Local Assembly of the Daughters of the King, held on Sunday evening, February 1st, in the

Church of the Incarnation. At this service the Self-Denial Offering for the Lily Funsten Ward Memorial Fund, for the support of our missionaries in China was presented.

Dr. Eva Blake is giving a series of five talks on The Possible You in the parish house of St. Barnabas' Church, West Philadelphia, under the auspices of the Girls' Friendly Society. The addresses are given on the Friday evenings in February and the last two Friday evenings in March. Some of the topics are, Do you Walk in Zigzags or Straight? Which Way do your Thoughts Climb? Are you Proud of your Disposition? What do you Think is your Greatest Wish?

Deaconess Viola Young, until recently connected with Grace Church, New York, has taken charge as head worker at St. John's House, Northern Liberties, of which Archdeacon White has pastoral oversight. Since the beginning of the year, the Church school has been under the direction of the Diocesan Department of Religious Education, in conjunction with a student from the Divinity School, with the purpose of training teachers and students in religious education.

Fifty-nine per cent of the total population of Philadelphia is foreign, according to the Ven. E. White, Archdeacon for Racial Work. Figures for foreign birth show 96,000 Russians, 65,000 Irish 64,000 Italians, 40,000 Germans, and 31,000 Poles. If foreign parentage is included, the figures should be doubled. About one-quarter of the "foreign" population comes from English speaking countries. Many of the other three-quarters are Jews, and many more are adherents of Christian bodies already established in this country. No Protestant Communion begins to take care of its newcomers, and Roman Catholics admit that about one-half of their members are lost in process of immigration.

FREDERICK E. SEYMOUR.

Interesting Conferences at Chicago Diocesan Convention

A Mission at Park Ridge

The Living Church News Bureau
Chicago, Feb. 5, 1925

THE MEETINGS AND CONFERENCES HELD in connection with the Diocesan Convention were interesting and valuable. The Church Club had a pre-convention dinner at the Hamilton Club, which was attended by more than 300 clergymen and laymen. Mr. Thos. Carpenter presided, and Bishop Anderson was toastmaster, while the speakers of the evening were Bishop Griswold and the Rev. M. S. Barnwell, Field Secretary of the National Council.

"The curse of the Episcopal Church," said Bishop Griswold, "is that parishes are separate entities. We are developing lay leadership, but we should beware of getting to such a pass in lay leadership as of commercializing religion. Don't get the idea of salesmanship in your Church business."

The Rev. Mr. Barnwell made a stirring address on The Life and Work of the Church, emphasizing the need for each parish and congregation to take its part in the furthering of the Church's Program.

The conferences held at the Church of the Epiphany and at Chase House on the days of the convention were well at-

tended, and the interest exceeded even that of a year ago. They were held by the different Church societies and organizations, with capable leaders and speakers.

The mass meeting at the Church of the Epiphany on Tuesday evening under the auspices of the Young People's Society of the Diocese was one of the outstanding events of the Convention. The church was filled, the proportion of young people being large. Bishop Anderson introduced the speaker of the evening, Bishop Page, of Michigan. The president of the Society, Mr. James Rex, of Grace Church, Oak Park, also spoke. Mr. Rex has been re-elected president for 1925. There are now 1,200 young people of the Diocese in the organizations, in thirty-four parishes and missions.

The annual meeting of the Woman's Auxiliary was held at St. James' Church, on Thursday. The speaker at the morning service was the Rev. F. G. Deis, formerly missionary in China.

A MISSION AT PARK RIDGE

A most successful and stimulating Mission was held at St. Mary's Church, Park Ridge, the Rev. H. L. Smith, rector. The Mission began on January 18th, and lasted ten days. The missionaries were Bishop Griswold, and the Rev. Fr. McVeigh Harrison, O.H.C. Seven services

were held each day, the lowest aggregate attendance being 176, and the highest 435. Enthusiasm grew from the first day. On the last night the entire congregation was at the station to bid the missionaries good-bye. Advertising for the Missions did much for its success. Full page advertisements and full column stories appeared in the local papers during the first weeks and half page and full column during the latter days.

Both missionaries endeared themselves greatly to the congregations, and the entire city and community were helped and uplifted. A corporate communion was held early Wednesday morning, the last day, and a large offering was made for the work of the Order of the Holy Cross. The result of the Mission, says the rector of St. Mary's, was to make the parish the spiritual leader of the churches in Park Ridge. H. B. GWYN.

CONSECRATION OF REV. SAMUEL B. BOOTH

NEW YORK, N. Y.—The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Samuel Babcock Booth, as Bishop Coadjutor of the Diocese of Vermont, as follows:

Time and Place: February 17, 1925, St. Paul's Church, Burlington, Vt.

Consecrator: the Rt. Rev. Arthur Crawshaw Alliston Hall, D.D., LL.D., Bishop of Vermont.

Co-consecrators: the Rt. Rev. Edward Melville Parker, D.D., D.C.L., Bishop of New Hampshire, and the Rt. Rev. James De Wolf Perry, Jr., D.D., Bishop of Rhode Island.

Presenters: the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. Thomas James Garland, D.D., D.C.L., Bishop of Pennsylvania.

Preacher: the Rt. Rev. Philip Mercer Rhinelander, D.D., D.C.L., LL.D.

Attending Presbyters: the Rev. G. L. Richardson, D.D., Burlington, Vt., and the Rev. A. B. Crichton, Vergennes, Vt.

Master of Ceremonies: the Rev. A. A. Bessey, Richford, Vt.

Registrar: the Rev. Charles L. Pardee, D.D., Secretary of the House of Bishops.

ARCHBISHOP OF ATHENS APPEALS FOR AMERICAN PROTEST

NEW YORK, N. Y.—The following telegram from Chrysostom, Archbishop of Athens, has just been forwarded from Archbishop Alexander of the Archdiocese of North and South America to the Foreign-born Americans Division. The matter is at one and the same time of great importance and extreme delicacy. There seems little question that the Turk has violated not only the letter but the spirit of the Lausanne agreement.

"To Archbishop Alexander for Heads of all Christian Churches in America.

"Turks' hostility towards Christians, which hitherto has manifested itself in many acts of indescribable brutality, has led them to arrest and expel Ecumenical Patriarch Constantine from his See. Just as one hundred years ago they hanged Patriarch Gregorios Fifth so today, before the eyes of the civilized world, and in defiance of international treaties they have expelled Constantine Sixth with the object of abolishing the patriarchate which for many centuries, has been a center of Christianity and civilization through which Europe was regenerated. This act of the Turks constitutes vital

blow at the existence of Christianity in lands still under Turkish domination.

"We beg the heads of Christian Churches in Europe and America to lift up their voices and exhort their nations to intervene for the cessation of this Turkish onslaught upon Christianity and the restoration of the Patriarch to his See.

"(Signed) CHRYSOSTOM, Archbishop of Athens."

EASTERN OREGON CHURCH WOMEN'S LEAGUE

PENDLETON, ORE.—The first annual meeting of the Eastern Oregon Church-women's Service League, since its inauguration at The Dalles, in 1924, was held in the Church of The Redeemer, Pendleton, January 15th. It was a most successful and enthusiastic meeting, and well attended by the women from all over the District. The reports from the various Auxiliaries, Guilds, Daughters of The King, Junior Church Women's Service League and Parish Aid Societies demonstrated that the women of Eastern Oregon are catching the vision of the great field of women's work.

AN AMERICAN-GREEK SERVICE

NEWPORT NEWS, VA.—A service for the members of the American and the Greek Orthodox Churches was arranged at St. Paul's Church, Newport News, for the evening of February 1st. Those participating were the Rev. J. Keith M. Lee, rector of the parish, the Rev. Gregory Milonadakis, rector of the Orthodox Church of St. Constantine, Richmond, and the Rev. Stamo S. Spathey, a Greek-born priest of the American Church. The service was in English and Greek for the benefit of all attending it. A number of the Orthodox service hymns and canticles were sung in Greek to the traditional tunes.

SOUTH CAROLINA YOUNG PEOPLE'S MEETING

FLORENCE, S. C.—Successful beyond expectation was the first annual convention of the Young People's Service League held recently in St. John's Church, Florence. In spite of continuous rains, which had flooded the lower part of the state and made travel by auto impossible, there were one hundred and forty young people in attendance, of whom more than half were boys. Sympathetic coöperation was given by the rector of the entertaining parish, the Rev. W. S. Poyner, by the Rev. Mortimer Glover, Executive Secretary, and by the Rev. H. W. Starr, Ph.D., Chairman of the Department of Religious Education. The actual control of all the affairs of the convention, however, including the registration and assignment of delegates, was in the hands of the young people themselves, and was exercised with an efficiency which elicited the highest praise from all present. There was abundant opportunity for fun and frolic. Interesting stunts were put on under the leadership of the Rev. Gordon M. Reese, and the local league provided a "weenie roast" which was greatly enjoyed. More significant, however, was the quiet efficiency with which these young people handled the more serious part of their program, the spirit of intense loyalty to the Church which found frequent expression, and the deep spiritual earnestness which was in evidence at the rendering of the "model program" Saturday evening and at the corporate communion at the early hour Sunday morning. Bishop Guerry attended

the opening banquet, celebrated at the corporate Communion, and brought the convention to an effective climax with a sermon of great helpfulness and inspiration Sunday noon.

The President's report showed that eleven new leagues had been organized within the Diocese since the camp last summer, bringing the present number to twenty-one.

VIRGINIA BROTHERHOOD WORK

RICHMOND, VA.—For a great many years, the Brotherhood of St. Andrew, in Richmond, has been interested in the services at the Virginia Industrial School, which is the State Reform School for Boys. This school was formerly situated at Laurel, in Henrico County, but about two or three years ago, it was removed to Beaumont in Powhatan, on the south side of the James River.

The Brotherhood men of Richmond have for many years provided regular Sunday services at this Institution, sending one of their lay readers every Sunday through the year, and this has been the only regular dependable Sunday service, year in and year out, which the Industrial School has had.

The work has been under the special care of Messrs. Selden T. Walke, Robert Carter Beverley, Everard Meade, Maxwell G. Wallace and Charles Newell, and the late Colonel Eugene C. Massie, with assistance from other lay readers in the city.

Since the removal of the School to Beaumont, there has been pressing need for a chapel to be used entirely for religious services, and the Brotherhood of St. Andrew in Richmond for several years has been endeavoring to raise money for its erection. The amount needed was completed by a generous bequest in Colonel Massie's will.

The chapel has been completed, and is to be known as St. Andrew's Memorial Chapel. The first service in the new building was held on Sunday, February 1, 1925, the sermon being preached by the Rev. R. Cary Montague, City Missionary of Richmond.

MISSIONARY INSTITUTE IN RICHMOND

RICHMOND, VA.—The annual Missionary Institute of the Woman's Auxiliary of the Diocese of Virginia was held at the Mayo Memorial church house, in Richmond, February 3d to 5th, under the leadership of Miss Louisa T. Davis, the Diocesan President of the Auxiliary. A large attendance of leaders from every part of the Diocese was present. The program of the Institute consisted of Conferences every morning under the direction of Miss Davis, and Junior Auxiliary Conferences each afternoon. A Bible Class was conducted each afternoon by Mrs. Frank Darling, of Hampton, Va., as was a class on China, by Mrs. Arthur Van Harlingen, of Bryn Mawr, Pa., and another class on China in the evening by the same leader.

On Tuesday evening an address was made by the Rev. B. W. Gaither, of Eagle, Alaska, upon the Work in Alaska; on Wednesday evening by Miss Hallie Worsham, of the Holy Cross Mission, in the mountain work of this Diocese. On Thursday evening addresses were made by the Rev. George P. Mayo and Miss Sallie C. Deane, upon the recent Missionary Conference in Washington, with a final address by the Rt. Rev. Wm. Cabell Brown, D.D., the Bishop of the Diocese.

FLORIDA YOUNG PEOPLE'S ACTIVITIES

JACKSONVILLE, FLA.—The first service which the Rt. Rev. Frank A. Juhan, the newly consecrated Bishop of Florida, has called upon the Young People's Service Leagues of his Diocese to perform is a most important one, namely to edit and publish a diocesan paper. Plans are under way for a prompt undertaking of this task and we hope to present our first edition at an early date.

The annual summer camp is another subject before the Leagues, and they hope to conduct a second Camp Weed, which will prove as successful as that of last summer.

A local assembly of the Leagues of Duval County, in which Jacksonville is located, has been established.

CENTENNIAL OF CHRIST CHURCH, MEADVILLE, PA.

MEADVILLE, PA.—The one hundredth birthday of old Christ Church, Meadville, was appropriately kept on St. Paul's Day, Sunday, January the 25th, by a great Commemoration Service at which the Bishop of the Diocese, the Rt. Rev. John C. Ward, D.D., presided. Dr. F. C. Southworth, President of the Unitarian Seminary, read the First Lesson, and Dr. H. H. Hough, pastor of the Methodist Church, the Second Lesson.

The rector of the parish, the Rev. Wm. Poyntell Kemper, introduced Mr. John Dick, the oldest warden of the parish, who gave the welcome, and a brief historical sketch of the founding of the parish by the Rev. John Henry Hopkins, later Presiding Bishop of the Church. The Rev. Edward J. Owen, D.D., rector of St. John's Church, Sharon, preached the anniversary sermon.

Christ Church rejoices in the complete underwriting of her old mortgage upon her one hundredth birthday.

A SEVENTY-FIFTH ANNIVERSARY

NEWARK, N. J.—On the evening of the Feast of the Purification, February 2d, Christ Church, Newark, celebrated its seventy-fifth anniversary. The rector, the Rev. W. O. Leslie, Jr., gave a historical address, which was followed by a solemn procession. The parish is the third oldest in the city of Newark, and the first with free sittings. It has done a good work among people of small means, and now, with the coming of a foreign population into the neighborhood, it is doing much for the unchurched foreign-born, especially the Italians.

Canon Leslie is in charge of the foreign-born work of the Diocese of Newark, and is assisted at Christ Church by the Rev. Fr. Anastasi.

BISHOP WOODCOCK'S ANNIVERSARY

LOUISVILLE, KY.—St. Paul's Day, January 25th, marked the twentieth anniversary of Bishop Woodcock's consecration to the episcopate. The Bishop delivered a sermon at Christ Church Cathedral at the eleven o'clock celebration of the Holy Communion, and gave a brief summary of some of the things that indicate progress during the past twenty years: In 1905 there were twenty-five clergy connected with the diocese, while today there

are thirty-five. The number of communicants then was 4,397, and is now 6,435. During this period 5,927 persons have been confirmed.

There has been a steady and gratifying increase in diocesan institutions and in parochial equipment. The Girls' Friendly Inn, the Nurses' Home, and the new Orphanage of the Good Shepherd are large achievements. In 1905 there were only two parish houses. Since then fourteen new ones have been erected, and a building used for that purpose has been purchased. Twenty years ago, there were only nine rectories. Since then seventeen new ones have been added, and another, erected during that time, has been sold and the money added to the endowment of the parish. Fifteen new church buildings have been erected and two other buildings purchased and arranged for services.

In the matter of endowments even greater progress is noticeable. The total endowments reported twenty years ago amounted to \$95,062, exclusive of endowments of institutions. At the present time parochial endowments have increased to \$40,000. The total endowments of the Diocese amount to \$610,000. The annual contributions reported in 1905 were \$86,889. Last year the total contributions were \$228,558. There is also a large increase in the value of Church property, from \$661,700 twenty years ago to \$1,442,000, not including some large figures to be added to this year's report. In addition, it will be remembered that this Diocese raised its allotment of \$75,000 for the endowment of the University of the South.

Not the least among things to be noted are the following: There are now free pews in every parish and mission, in the Diocese, the maintenance of all mission work has been assumed by the Diocese, which has become self-supporting, and has the honor of having overpaid its budget for the Church's Program. Last year, Kentucky overpaid its quota and had the honor of ranking sixth among the dioceses of the whole Church. For the past two months, it has stood second on the honor roll in payments on the budget of the Church's Program. Bishop Woodcock also stated that the above facts were made mention of not in a spirit of boastfulness but in the way of thanksgiving.

In the afternoon, there was a mass meeting in the Cathedral of all of the Louisville churches, when practically all of the clergy of Louisville and vicinity were present in the chancel. The Bishop presided, and introduced the speakers, the Rev. L. E. Johnston, President of the Standing Committee, and the Very Rev. Richard L. McCready, also making the final address in which he told of the joy of the twenty years of service with and for the people of Kentucky as their leader. Dean McCready made mention of the fact that the twenty-seventh was also the fiftieth anniversary of the consecration of the Rt. Rev. Thomas Underwood Dudley, D.D., former Bishop of the Diocese, and prayer was offered for both present and former Bishop by name.

At this service, three commemorative funds were added to the Endowment Fund of the Cathedral through the Thank Offering and the Memorial Book, the first reading, "For the fiftieth anniversary of the consecration of the Rt. Rev. Thomas Underwood Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky, January 1875 to January 1904; and on the twentieth anniversary of the consecration of the Rt.

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Rev. Charles Edward Woodcock, D.D., LL.D., as Bishop of Kentucky. The Woman's Endowment Association of Christ Church Cathedral makes thank offering upon this day, the Feast of the Conversion of St. Paul, 1925, for the life and leadership, and the devoted service of these our beloved Fathers in God, 'Servants of the Most High God.' The second fund was "A thank offering for the fiftieth anniversary of Bishop Dudley's consecration, January 27, 1925, by his children and his children's children, who arise up and call him blessed." "Through the Memorial Book an addition is made today to the Bishop Dudley Memorial Fund, by the Bishop Dudley Circle," read the third.

In addition to the immense congregation which thronged the Cathedral at this service, probably an innumerable company also enjoyed it through the radio, this being one of the three Sundays during the month when the Cathedral Evening is radio-cast.

Tuesday evening, January 27th, the annual dinner given in compliment to Bishop Woodcock was held at the Seelbach Hotel. Owing to this being his twentieth anniversary, the attendance was unusually large, both of men and women. Dean McCready acted as toastmaster and introduced the speakers, Mr. James Breathit, of Hopkinsville, Mr. E. A. Jonas, of the *Louisville Herald*, and the Bishop of Lexington. The climax of the evening came at the close, when the Dean presented to the Bishop, as a token of affection and appreciation from the people of the Diocese, a very handsome solid silver tea service and tray, explaining that the gift had taken that form because it was particularly desired to include Mrs. Woodcock, "than whom there is no more greatly and genuinely beloved woman in Louisville." Bishop Woodcock was taken completely by surprise and, in a beautiful, appropriate, and appreciative reply, said that he had absolutely no inkling of the matter, and that his people had abundantly proved their ability to keep a secret.

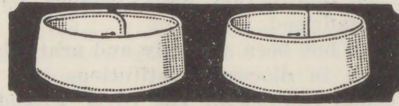
CHURCH HISTORICAL SOCIETY

PHILADELPHIA, PA.—The Church Historical Society held its annual business meeting in the rooms of the Society in Philadelphia, January 26th. The Treasurer's report showed a balance of \$50 in the current account and of some \$550 in the permanent endowment account. The Librarian's report showed that a number of books and other documents of interest to the Society had been received during the year. The Rev. E. Clowes Chorley, D.D., Historiographer of the American Church, and a member of the Executive Board of the Society, was asked to arrange for a meeting in New Orleans during the session of the General Convention at which to emphasize the national character of the Society.

The purpose of the Society is to preserve and to publish historical documents connected with the Church, to investigate its history, and to develop interest in all relevant historical research. The Society is making an effort, at the present time, to enlarge its membership and to increase its endowment fund in order to provide for the permanent preservation and care of its collections. The annual membership dues are \$2, and a life membership is \$15, which sums are added to the permanent fund.

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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.

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The following officers were elected to serve for the ensuing year:

President, the Rev. G. Woolsey Hodge, D.D.; Vice-President, the Rt. Rev. Philip Cook, D.D.; Honorary Vice-Presidents, the Rt. Rev. Thomas J. Garland, D.D., the Rev. Frank Gavin, Th.D., and the Rev. William A. R. Goodwin, D.D.; Secretary, Mr. Wm. Ives Rutter, Jr., 525 South 41st Street, Philadelphia; Treasurer, Mr. Edward Biddle; and Librarian, the Rev. George Woodward Lamb.

The Rt. Rev. Nathaniel S. Thomas, D.D., and the Rev. E. Clowes Chorley, D.D., were added to the Executive Board.

HUNDRED PER CENT CHURCH SCHOOL

WINSLOW, ARK.—Bishop Winchester visited the Helen Dunlap Memorial School at Winslow, the Rev. W. S. Simpson-Atmore, D.D., warden, on the Fourth Sunday after Epiphany and confirmed twelve girls. Ten of these girls came from families outside the Church. Every girl in the school has been brought to confirmation by the warden and his wife, and every girl on this visitation received the Holy Communion and passed a most satisfactory examination in the Bible and Book of Common Prayer, especially as bearing upon Confirmation. This school now has one hundred per cent of teachers and scholars enrolled as communicants.

Mr. Gustave Orth, soon to be ordered deacon, has helped the warden in his duties at the school, and the warden has, in turn, completed the instruction of Mr. Orth for the diaconate.

NEW YORK LENTEN PREACHERS

NEW YORK, N. Y.—The faculty of Berkeley Divinity School are to be the Lenten Wednesday evening preachers at St. Mary's Church, West 126th Street. The Wednesday evening sermons will consist of a series on the general theme, The Holy Communion and the City of God. Canon F. W. Dwelly will preach Ash Wednesday evening, and the other preachers are, March 4th, the Rev. Chas. B. Hedrick, D.D.; March 11th, the Rev. Fleming James, Ph.D.; March 18th, the Rev. Chas. B. Hedrick, D.D.; March 25th, the Rev. Horace Fort; and April 1st, the Rev. Fleming James, Ph.D.

Dean Ladd gives the meditations in the Three Hour Service on Good Friday.

MUSICIAN WRITES OF A CHRISTMAS SERVICE

CHICAGO, ILL.—The following review of the music at the Christmas Eve midnight celebration of Holy Communion at the Church of the Redeemer, Chicago, is interesting as showing, not only the sympathetic appreciation of the writer, but also as testimony to the impression made by such a service upon one who, apparently, is not connected with the parish. The article is reprinted from the *Music News*.

"Royal pleasure to assure Robert B. Birch and his rector, John Henry Hopkins, that the Christmas eve service at Redeemer stands out as very best I have met up with in twenty-five years of running about in Chicago. If it were not for the wish to communicate a few details for those in quieter places with more limited materials I would say no more.

What more can go out if one is perfectly content. Doubtless Dr. Hopkins would believe the 'prelate' to be first listed. But organists have a way of calling the place where they play theirs, and I am of the brotherhood. It needed joint endeavor, just the same, to make that service the imposing one it became. And Dr. Hopkins is one 'prelate' who knows his way in Church music. In this church the rubric is stretched to its utmost to admit play of all accessories which control the senses. There were carols by the lads, sung in semi-darkness and *Silent Night*, celebrating its hundred years of service, had a quartet of excellent balance and beauty. One of the carols was inspiration—Rubinstein's *Angel*—lovely beyond words in fitness. There was such a bank of flowers on the altar, as to amaze by profusion. There were garlands and ropes of pine, holly, and turbulent stretches of smilax. There were scores and scores of candles and a big blazing star. The air was heavy with clouds of incense. Gorgeous robes blazoned with embroidery. Crosses so many I lost count. Processions of singers, clad in fresh surplices. A long line of veiled St. Cecilians ('vestal virgins' technically, only I know many are married), lent the brilliancy which lies in a woman's voice and white raiment. Such an array of priests and acolytes and vergers and what-nots that it seemed as if they must get tangled up. And music, music, music everywhere and all the time. The Adam *Cantique* turned into rhapsody wherein climax after climax of sound surged. Tertius Noble's gorgeous *Glory to God* proving its right to take a first place. A tempo and stateliness to the Gounod

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St. Cecilia Credo to stir the blood. A brimming cup of feeling in the solo of the *Benedictus* and all the other details to absorb and subdue completely those who are happy that they never are too young or too old to catch the tang of such exaltations. . . . I did not wait for the end. Like all elaborate events—you must have a lot of time to put them over. But nothing seemed more fitting than to hear Birch playing the *Messiah Pastorale* as I went out into the night of the large few stars—such stars as may have shone in Palestine that first eve. . . . I simply must mention the beautiful singing of Charlotte Simons, Roberta Riley, and Isabelle Kuehne. And that the place was jammed. And men, men, men in abundance. Young fellows who sang the *Adeste* for keeps. Six of the seven in our pew were men. Get it out of your system that men are not religious. Not pious—but religious; a difference."

AN EPISCOPAL VISITOR

ANCON, CANAL ZONE—The Assistant Bishop of Honduras, Central America, the Rt. Rev. Vibbert Jackson, D.D., visited the Canal Zone the last week in January and preached at the Cathedral of St. Luke, Ancon, the Very Rev. Frederic Charles Meredith, Dean, on January 25th at the morning service and at St. Paul's Church, Panama, on the evening of the same day. Bishop Jackson resides in Port Limon, Costa Rica, where he is also rector of St. Mark's Church. Bishop Jackson is the first Bishop of the Church of England to preach in the new Cathedral. He is also Bishop Morris' nearest neighbor in the episcopate of the Anglican Communion, it being about an eighteen hour trip from Cristobal, Canal Zone, to Port Limon, Costa Rica.

The Gorgas memorial organ, a memorial to Major General William C. Gorgas, United States of America, has reached the Isthmus of Panama, and is being installed in the Cathedral of St. Luke. It is well known that General Gorgas was a lay reader for some time at St. Luke's Chapel, which has since given place to St. Luke's Cathedral on the same site. The organ is to cost \$7,000, and nearly three quarters of the money has been raised. Friends of General Gorgas are urged to contribute to the Memorial Organ Fund. General Gorgas meant much and means much today for humanity.

The budget of the Cathedral of St. Luke for 1925 is the largest in the history of the Cathedral. Included in the budget is a liberal sum for the Church's Program.

A CAMPAIGN OF MISSIONS

LITTLE ROCK, ARK.—The Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, has arranged a series of Missions throughout the Diocese. Archdeacon Webber, who has recently returned from his world tour, has begun his work at Brinkley. He will then go to Pine Bluff and other parishes, giving the Bishop several months of his valuable time. The Rev. J. J. D. Hall has also been actively engaged in Mission services, having held Missions at Helena, Fayetteville, and Forrest City. After these engagements he has a number of other points to visit.

It is the Bishop's plan to have stirring Missions in every possible town, where he has a church building, in order to bring men and women to the realization of sin and have them converted. He believes that when real conversion takes place, the way will be opened for the Church's Program to get in its work, and not until then. He asks the prayers of Church people for these Missions in his Diocese.

BALTIMORE LENTEN PREACHERS

BALTIMORE, MD.—Among the midday Lenten preachers at St. Paul's Church, Baltimore, are the following: The Rev. Bernard Iddings Bell, D.D., March 2d to the 6th, the Rev. Clifford G. Twombly, D.D., March 9th, the Rev. George Craig Stewart, D.D., March 10th to the 13th, the Rev. Beverley D. Tucker, D.D., March 18th to the 20th, the Rev. Robert W. Norwood, D.C.L., March 23d to the 25th, the Rev. Z. B. T. Phillips, D.D., March 30th to April 1st, the Rev. Shirley O. Hughson, O.H.C., April 6th to the 9th, and Good Friday, the Seven Words, the rector, the Rev. A. B. Kinsolving, D.D.

TO RE-ENTER MOUNTAIN MISSIONARY WORK

RICHMOND, VA.—The Rev. George P. Mayo, for the past four years rector of the Monumental Church, Richmond, has presented his resignation to the vestry in order to reassume direct charge of the Blue Ridge Industrial School, in Greene County.

The Rev. Mr. Mayo spent the first eighteen years of his ministry in the mountain work in Greene County, coming direct from it to the charge of the Monumental Church in 1920. The outstanding feature of his work in the mountains was the establishment, in 1906, of the Blue Ridge Industrial School for Mountain Children, which has grown to be the largest institution of the Church in the mountain work in the State of Virginia. The vestry of the Monumental Church have accepted Mr. Mayo's resignation with many expressions of regret at his leaving. His resignation will take effect on August 1, 1925.

WILLIAM BAYARD HALE MEMORIALS

MIDDLEBORO, MASS.—The William Bayard Hale memorials were dedicated February 8th at the Church of our Saviour, Middleboro, the Rev. Percy Barnes, Ph.D., rector. In the reredos back of the altar are the figures of the twelve Apostles. Each Apostle bears in his hands the symbols of his life. On either side of the Apostles are the figures of Mary and Joseph, and in the center of all is the Christ in the attitude of both pleading and benediction.

At the close of the service the ashes of Dr. Hale were placed in the crypt, where a marble pyramid had been made to receive them. This pyramid of white marble was especially constructed to contain the ashes, Dr. Hale having been cremated in Bavaria.

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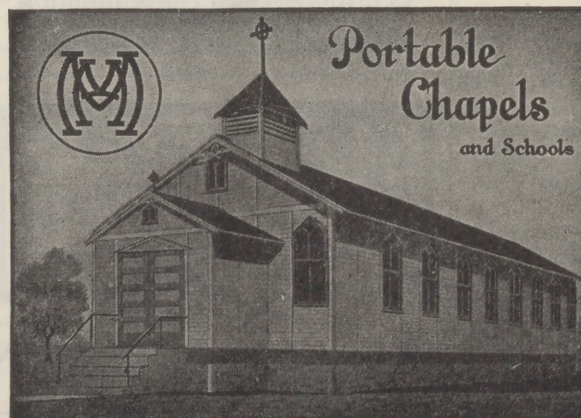
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"WILLIAM BAYARD HALE, Born in Richmond, Indiana, 1869, Died in Munich, Bavaria, 1924, Master of Arts, Doctor of Divinity, Doctor of Laws, Member of the French Academy of International History, Officer of the Sons of the American Revolution, Deputy Governor of the Society of Colonial Wars, Officer of the Order of Leopold II, Knight Commander of the Imperial Order of the Rising Sun, Knight Grand Cross of the Order of the Liberator, author and diplomatist, founder and first rector of this parish, from 1892 to 1899, and builder of this church. His ashes rest in the crypt of this church under the altar at which he ministered."

EXPULSION OF THE PATRIARCH

WASHINGTON, D. C.—At the Greek Legation in Washington, it is felt that the expulsion of the Patriarch of Constantinople was not only unjustifiable, but that the failure of the Turks to comply with the regulations of the Lausanne Treaty regarding the manner in which exchanges are to be made is proof that the Turkish authorities knew their act was unjustified. When asked for a statement the Greek Minister, Ch. Simopoulos, said:

"The expulsion of the Ecumenical Patriarch from Constantinople is a shameful attack upon the head of the oldest Christian Church which has for centuries rendered immense service to Christianity.

"It is impossible to make a distinction between the person of the Patriarch and the institution of the Patriarchate. The Turks, in attempting to create such a distinction, are simply following out their well-known method of trying to obscure the real issue.

"It is impossible to conceive of any one committing an act of violence against the head of the Catholic Church and still protesting that he respected the Papacy.

"The Ecumenical Patriarch is the supreme head of a religion. Even the conqueror of the Byzantine Empire in 1453 recognized the Patriarch and the Patriarchate, and this recognition was afterward upheld by the succeeding Sultans.

"The Patriarch did not come from outside Turkish territory. He was born in Turkey, a Turkish subject, and has lived in Turkey all his life. Before his elevation to the Patriarchate he was several times a member of the Holy Synod. His expulsion is an attack against the Patriarchate and against the Christian Church. It is a brutal violation of the Treaty of Lausanne. Even if the Patriarch were subject to exchange under the terms of the treaty, special procedure is provided covering the method of exchange.

"This procedure was not followed by the Turkish authorities, who surrounded the Patriarch at an unusually early hour, without having notified the Mixed Commission which is in charge of the transfer of all persons subject to exchange, and secretly obliged his Holiness to leave his bed and conducted him to the railway station under military escort, an escort which certainly was not intended as an honorary one.

"If the Turkish Government felt that it was acting in a legal manner and strictly within its rights it would have followed the procedure indicated in the Treaty and not have resorted to methods which in themselves prove that the Turks were conscious they were committing a brutal and arbitrary act."

Current History for January contains an article on China by the Rev. Dr. Pott, president of St. John's University, Shanghai.

**DEATH OF
REV. DR. WILLIAM
COPELEY WINSLOW**

BOSTON, MASS.—The Rev. Dr. William Copley Winslow, senior presbyter of the Diocese of Massachusetts, archaeologist, and scholar, died at his home, 525 Beacon St., Boston, February 3d. He had been in failing health for some time.

Dr. Winslow was a direct descendent of the Massachusetts Pilgrims on his father's side, and, on the maternal side, of the Rev. Dr. Colman, first pastor of the old Brattle Street Church, of Boston. His father was the Rev. Hubbard Winslow, at one time pastor of the Bowdoin Street Church. Dr. Winslow was born in 1840 in Boston. He prepared for college at the Boston Latin School, and was graduated from Hamilton College, Clinton, N. Y. He thereupon became a member of the staff of the New York *World*, and undertook work in Hobart College and at the General Theological Seminary, from which he was graduated in 1865. He was ordained deacon in 1865 and priest in 1867 by Bishop Potter.

Dr. Winslow was rector of St. George's Church, Lee, Mass., from 1867 to 1880, during which time he did much studying and writing. For four years thereafter he was chaplain at St. Luke's Home for Convalescents, Roxbury, Boston, and he has been

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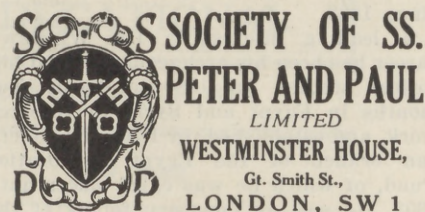
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secretary of the Free Church Association since 1883.

A leading interest in Dr. Winslow's career has been his archaeological and historical studies. In 1880 he spent four months in Egypt and Syria in research work, and established, in 1883, the American branch of the Egypt Exploration Fund, of which he was chief officer until 1903. He was an honorary fellow of the Royal Archaeological Institute, of the British Archaeological Association, of the Victoria Institute, of the Royal Society of Arts and Sciences, and of the Society of Oriental Research. He was a member of a large number of national, state, and local American historical and other learned societies. He was well known as a writer, at one time preparing from 100 to 150 articles a year for the daily and weekly press, as well as others for the magazines, journals, and reviews in which he was interested. He also found time to prepare a number of valuable monographs on archaeological and historical subjects.

Dr. Winslow's ability was recognized by institutions of learning. He received the honorary degree of M.A. from Hobart College in 1865, then of Ph.D. from Hamilton College, of L.H.D. from Columbia University, of S.T.D. from Griswold College, of D.D. from Amherst College, of LL.D. from St. Andrew's University, Scotland, of D.C.L. from King's College, Nova Scotia, and of Sc.D. from St. John's College, Annapolis, Md.

The funeral was held on the afternoon of February 5th, at St. Paul's Cathedral, Boston, the Rt. Rev. C. L. Slattery, D.D., the Rt. Rev. S. G. Babeock, D.D., and the Rev. John W. Suter, Jr., officiating. The burial was at Forest Hills, the Rev. A. W. H. Eaton, D.D., an intimate friend, taking the committal.

BETTER MISSION BOXES

It is a mistake to apply the Golden Rule overseas without the use of constructive imagination.

"We are grateful," wrote a long-suffering missionary after Christmas last year, "to the parishes in the United States which sent us Christmas gifts; and we hope this custom of sending boxes will be continued. . . . But really some things sent it would be impossible to use even indirectly among people whom we do not wish to contaminate with the spirit of present-day Americanism. It would, for example, be foolish to scatter among our children and people vulgar 'yellow kids,' 'billikins' grotesque and grinning, big-bellied rubber dolls, games of chance, or foolish picture cards which caricature American life. And of what use to these people just emerging from savagery, many of whom still live in cramped dirt-floored huts far in the mountains, are tin automobiles and freight and trolley cars? Nor can we use arctic mittens, nor children's-size kid gloves, and our children have always got along very well without rattles, of which we found several dozen in Christmas boxes. Again, let us say we are truly grateful for the Christmas boxes which good friends have sent us, but most grateful to those who packed them with useful things, such as clothes, or who sent, as a number did, money as a substitute."

THE DROSTES in Porto Rico were given some money with which they greatly enlarged the church at El Coto de Manati, and they presented the enlarged building to the Bishop as a surprise at his last visitation. It is not a common occurrence for bishops to have surprise buildings presented to them!

NEWS IN BRIEF

BETHLEHEM—The Department of Religious Education held a meeting in St. Stephen's parish house, Wilkes-Barre, January 31st, and decided to hold the Bethlehem Summer School at Bishopthorpe Manor, Bethlehem, Pa., from Monday, June 29th to July 3d. An interesting curriculum was arranged and the faculty was secured, with one or two exceptions.—At St. Stephen's parish house, on January 30th and 31st, there was held a meeting of members of the E. Y. P. A., and delegates from all the Church School Service Leagues for the purpose of getting the young folk of the Diocese to know each other and to talk over the possibility and desirability of forming a diocesan organization. The Rev. Charles B. Scovil, of Concord, N. C., Dean Diller, and Miss Zattan Gordon, Field Secretary, made addresses. A committee was appointed to perfect a diocesan organization of the young people.

GEORGIA—Mrs. Kingman Robbins, Chairman of the Executive Board of the Woman's Auxiliary, who spends part of each winter in Augusta, addressed members of the Woman's Auxiliary of the Church of the Good Shepherd, Augusta, on January 7th, and told of the situation of the October meeting of the National Council, when it was confronted on one hand by wonderful opportunities, and on the other by the inertia of so large a proportion of the members of the Church.—Members of St. John's Church, Moultrie, are now using their new church building and are enjoying it. They have borrowed some pews from the City Hall, which was formerly a church, and expect soon to install a temporary altar and reading desk. There are only nine adult members of this mission.—Work is progressing well in the construction of the new parish house of Grace Church, Waycross, and the completed building is promised by Easter.

HARRISBURG—The individual offerings of a recent confirmation class in the Diocese were used for the purchase of a solid silver ciborium, which was blessed on St. Paul's Day, when the class made its first communion.

LEXINGTON—Miss Laura F. Boyer, Assistant Educational Secretary of the Woman's Auxiliary to the National Council, conducted a three-day institute in Christ Church Cathedral, Lexington, Ky., January 26th to the 28th. The morning sessions were devoted to the consideration of the subject: Methods of Conducting Mission Study Classes, and the afternoon sessions to the subject, The Real Meaning of China's Revolution. On the afternoon of the 27th, Miss Boyer was the guest of honor at a beautifully arranged tea in the Cathedral parish house. Mrs. Cecil Cantrill, President of the Cathedral Auxiliary, received the guests. She was assisted by Mrs. J. R. Cowan, Diocesan President of the Auxiliary, and others.

LOS ANGELES—On St. Paul's Day, Bishop Stevens laid the corner-stone for the new chapel of St. Francis-by-the-Sea, at Laguna Beach. The church is being built on a commanding site above this attractive artists' colony.—Services at Baldwin Park were recently commenced by the Rev. W. A. A. Shipway, rector of Holy Trinity Church, Covina. The work has steadily grown, and hereafter regular Sunday services will be maintained under the direction of the General Missionary, Canon Renison.—The walls of the mission church of St. John, Chula Vista, are rapidly rising. This edifice, within seven miles of the Mexican border, will be our most southwestern church in the United States.

MASSACHUSETTS—An octave of special pre-Lenten services will be conducted at St. Mary's Church, Concord Street, Newton Lower Falls, by the Rev. McVeigh Harrison, O. H. C., from February 15th to and including Sunday eve-

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ning, February 22d. Fr. Harrison conducted a similar series of services last year at St. Mary's during the Advent season.—An interesting suggestion has come from one of the suburban churches that diocesan evening meetings shall be inaugurated for women who cannot attend the afternoon monthly missionary meetings. There are now several evening auxiliaries in the Diocese, as well as other evening organizations for women. But there is a lack of the larger opportunity of coming together with other churches and the realization that each is a part of the Diocese and the whole Church. The first meeting will be held in the Crypt of the Cathedral at 7:45 P.M., on Monday, February 16th. Miss Eva Corey will preside and Miss Elise Dexter, on furlough from Wuchang, will speak.—The Young People's Fellowship of the Church of the Holy Spirit, Mattapan, has voted six months ahead of time to send two delegates to the Provincial Conference of New England, to be held at St. Paul's School, Concord, N. H., the latter part of June.

SPRINGFIELD—Under the provisions of the will of the late Mrs. Laura Clark Beall, St. Paul's Church, Springfield, is the recipient of \$2,000. From the same source the Orphanage of the Holy Child is in receipt of \$1,000.—Miss Maude I. Burrows has recently presented St. John's Church, Decatur, with an oriental rug, in memory of Mrs. Catherine Sophia Halleck. The rug has been placed in the sanctuary and was dedicated by the rector, the Rev. Ray M. Wilcox, at the morning service, Sunday, January 31st.

WESTERN NEBRASKA—On the First Sunday after the Epiphany, January 11th, in St. Stephen's Church, Grand Island, a new, handsomely carved litany desk was unveiled by the donor, Mr. C. W. Bringer, in memory of his wife, Mamie E. Bringer, for many years a faithful communicant of the parish. The desk was blessed by the rector, the Rev. James N. MacKenzie. It was manufactured by the American Seating Company, of Chicago, Ill., and the carving done by Mr. Alois Lang.—Some of the Church schools in the District of Western Nebraska are helping to finance the plan of Church schools in the District of Western Nebraska—"adopting" a family for whom they provide lesson material. The first Church school to take up this work was St. Andrew's, Scottsbluff, where a class of high school girls sent a check which was used by the Educational Secretary for lesson material for a family of four children.—Recently the Church school of St. Stephen's Church, Grand Island, arranged to supply the necessary books for its candidate for orders, Mr. Mason H. Frazell, lay reader in charge of St. John's Church, Broken Bow. Mr. Frazell is the third candidate received from the Methodist Church in less than two years in this District.—A very successful Preaching Mission has just been conducted by the Rev. Merton W. Ross, of Traverse City, Mich., at Grace Church, Chadron.

WEST VIRGINIA—The Rev. and Mrs. John Gass were guests of honor at a reception given by the congregation of St. John's Church, Charleston, W. Va., on January 22d, where Mr. Gass has recently become rector. The reception was held in the parish house, which was profusely decorated with ferns and pink carnations. During the evening about two hundred guests were received, among whom were the ministers and their wives from the other religious bodies of Charleston.

CHILDREN'S THANKSGIVING

A BEAUTIFUL THANKSGIVING Day service for children is held at Christ Church Cathedral, Hartford, Conn. The children bring offerings of fruit, and during the singing of a hymn each child brings his offering to the chancel steps. The fruit is later sent to a Home for Crippled Children.

LIBERIAN NEEDS

A PORTABLE HOUSE taken out to Liberia twenty years ago is still serving as residence for one of our Liberian teachers. It is in too bad condition for repairs, and it may go over in any high wind. The teacher has been warned to rush out if she feels it going.

Miss Ridgely writes of this in *The Liberian Churchman*, and also of the need for enlargement of the House of Bethany, where fifty girls, between the ages of four and twenty-six, sleep in one room

overhead. The girls' dining room is so small that some of them eat in a classroom, and there is no room for the small girls to sit down, so they stand up for their meals.

THE LINCOLN SCHOOL, in San Pedro de Macoris, Dominican Republic, now has eleven black pupils and seventy-two white ones, up to and including the fourth grade. As the assistants, though very helpful, have been through only the seventh grade, the teacher in charge, Miss Catherine M. Mason, has a fairly full schedule.

"We ought to have school all day and night," she writes, "more than a boarding school, a living school, so that what little they did get in the day wouldn't be dissipated at home in the evenings. I can see, too, where manual training, cooking, and all the household arts should be the subjects given the most attention here. Some day—well, some day!

"At present I am trying to teach three rooms, with two assistants, keep the records, as each one pays ten cents a week, put in all the social, health, and extra-curricular activities. We are having school from eight to three-thirty, and then they want to stay and play or work or sew or do anything that keeps them here."

THERE IS A fine article, plentifully illustrated, on Porto Rico, in the *National Geographic Magazine* for December, 1924, discussing every possible aspect except religion. A newspaper report quotes statistics showing that, during the twenty-four years in which Porto Rico has been under the United States flag, great economic progress has taken place. The assessed valuation of property was \$89,000,000 in 1904, and \$412,000,000 in 1924. In 1900 Porto Rico purchased from the United States products to the amount of nearly \$7,000,000. In 1924 the amount was over \$80,000,000.

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