



The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, FEBRUARY 21, 1925

No. 17

PARISHES AS SEPARATE ENTITIES

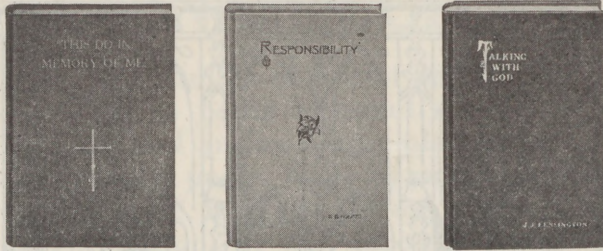
EDITORIAL

MEETING OF THE NATIONAL COUNCIL

THE PRACTICAL OBSERVANCE OF LENT

BY THE REV. WILLIAM. EDWARD COX

Confirmation Gifts and Souvenirs



DOST THOU BELIEVE?

A Confirmation Memento. By the Rt. Rev. CHARLES SCADING, D.D., late Bishop of Oregon. Cloth, 30 cts.

"THIS DO IN MEMORY OF ME"

By PEARL HOWARD CAMPBELL. Blue Cloth, white stamped, 30 cts.

RESPONSIBILITY: A TALK WITH GIRLS

By the Ven. E. E. HOLMES. Cloth, 50 cts.

TALKING WITH GOD

Some suggestions for the Practice of Private Prayer. By J. J. KENSINGTON. With introduction by the VERY REV. EDMUND S. ROUSMANIERE, D.D., Dean of St. Paul's Cathedral, Boston. Cloth, 60 cts. Paper, 30 cts.

"The special merit of this book is that it keeps with entire directness to the actual practice of prayer. It does not teach the Christian Faith, it assumes it. It does not give us explanations of prayer, it tells us how to pray. It does not deal with difficulties as to prayer; it simply ignores them. It does not treat prayer as a puzzle to be solved, but simply as a work to be done. And all through one feels the warm presence of a wise and kindly friend, pointing the way, showing us what we are to pray for, yet leaving us to use our own words; calling us to prayer, not conventionalizing it by giving stereotyped forms which in their very completeness discourage individual efforts."—*Holy Cross Magazine*.

THE CREED AND REAL LIFE

By the REV. JAMES G. ADDERLY. Cloth, \$1.15. Postage about 10 cts.

This is exceedingly timely in these days when the tide of unbelief would sweep away the Creed. Mr. Adderly shows that it is something which men may not hold or reject, as they choose, but vitally necessary to the life of the soul. It is free from technical terms and is, therefore, a book for the people.

Text Books on Confirmation

A CATECHISM OF CONFIRMATION

With Questions for Self-Examination. By the Rev. W. H. VIBBERT, D.D. 31st thousand. 6 cts.

SADLER'S CATECHISM OF CONFIRMATION

Extracted from the "Church Teacher's Manual." By the Rev. M. F. SADLER. 6 cts.

A MANUAL OF INSTRUCTION FOR CONFIRMATION CLASSES

By the Rev. WM. C. DE WITT, D.D., Dean of the Western Theological Seminary, Chicago. 40th thousand. 12 cts.

NINETY QUESTIONS FOR CONFIRMATION CLASSES AND OLDER PUPILS IN SUNDAY SCHOOL

By the Rev. NELSON R. BOSS. 12 cts.

WAYS AND TEACHINGS OF THE CHURCH

A Course of Lessons for Pupils of Confirmation Age. With an additional section on Confirmation. Source Method. By the Rev. L. M. A. HAUGHWOUT. Price, 20 cts. each.

Manuals of Prayer

In Cloth and in Leather.

GOD'S BOARD

A Manual for the Holy Communion. Illustrated. Containing "Some Plain Advice to Communicants," by the REV. E. C. PAGET, M.A. Oxon.; the Order for Holy Communion, with Supplementary Devotions; Intercessory Prayers, Hymns for the Holy Communion, etc., with helps for "Self-examination." Cloth, 45 cts.

This is among the very best of manuals to give to new communicants.

PRAYERS FOR DAILY USE AND FOR THE HOLY COMMUNION

By the RT. REV. T. N. MORRISON, D.D., Bishop of Iowa. Cloth, 45 cts.

HOWE SCHOOL MANUAL

A Manual for the Holy Eucharist. Illustrated. Compiled by the REV. J. H. MCKENZIE, D.D., late Rector of Howe School. Cloth, 40 cts.

THE BREAD OF LIFE

A Manual of Eucharistic Devotion with Daily Preparation and Thanksgiving. Compiled by a Layman. Introductory Note by the Rev. Harvey Officer, O.H.C. Cloth, 50 cts.

A BOOK OF PRAYERS

Together with Psalms and Hymns and Spiritual Songs, Ancient and Modern. Compiled by CHARLES W. LEFFINGWELL, D.D., LL.D. Rector Emeritus of St. Mary's School, Knoxville, Ill., 12mo., 206 pages. Cloth, \$1.00. Leather, \$2.50. Postage about 10 cts.

This compilation is a gathering of the gems of prayer and praise that are the heritage of the ages, together with hymns of recent years that are not well known and have not yet become classics. The sections include the following: Morning Devotions, Evening Devotions, Supplementary, Litanies, Devotions in Church, Grace at Meals, Self-Examinations, Supplications, Intercessions, Consolations, Confirmations, Laudations. For Clergy, Teachers, and Students. For Sacred Seasons, Holy Communion, Penitence, Hymns and Spiritual Songs.

POPULAR LIBRARY OF CHURCH RELIGION

Paper bound, price 40 cts. each. Postage about 6 cts.

Letters to Laymen, Rt. Rev. C. P. Anderson, D.D.

The Churchman's Manual of Methods in Sunday Schools, Rev. A. A. Butler, D.D.

Studies in the Roman Controversy, Rev. H. J. Clayton.

The Clergy and Social Service, Very Rev. W. Moore Ede, D.D.

The Operation of the Holy Spirit, Rev. F. C. Ewer, D.D.

What is Modern Romanism? Rt. Rev. Geo. F. Seymour, D.D.

The above will be seen to comprise the standard working literature of the Church, for clergy and for laity. Each book is a classic in its own field. Most of the titles in both the foregoing series may also be obtained in cloth, library editions.

MOREHOUSE PUBLISHING CO.,

1801-1811 Fond du Lac Ave.
MILWAUKEE, WIS.

TIMELY LITERATURE

THE CHURCH, THE BIBLE, AND THE CREED

By THOMAS F. GAILOR, Bishop of Tennessee, President of the National Council. Price \$1. Postage 10 cts.

"Bishop Gailor, of course, is the President of the National Council of the Church, and these five lectures of a regular Lenten Course would attract initial attention of our Church people for that reason alone, but they have the undoubted authority of high merit in themselves, and present a clear and convincing though simple historical outline of the Church's fundamental faith. The little book deserves a very wide reading."—*The Virginia Churchman*.

"Bishop Gailor always writes charmingly and never more so than in this little volume, lectures which were delivered as a Lenten course in Trinity Chapel, New York. What he had to say must have been most helpful to the hearers, and the book will no doubt have a wide and useful circulation; it is not too expensive for distribution to inquirers."—*The Churchman*.

"These lectures were delivered last winter in New York at the request of those who thought that in view of the Modernist denials of the Faith it was well that there should be a restatement of the fundamentals from some authoritative source. They were heard by great congregations, and the Church is to be grateful to Bishop Gailor for allowing them to be put into this permanent form. They should be placed in the hands of all young men studying for Holy Orders."—*Holy Cross Magazine*.

THE MEDIATOR OF LIFE

By the Rev. T. H. PASSMORE, M.A., author of "Our Sorrowful Mysteries and Other Sermons." Price \$1.40. Postage about 10 cts.

"This is a remarkable little book. Catholic theology in its pulses with vibrating life and light, and if the reader is not afraid of depths and altitudes, of passionate epigram, or of a romantic and occasionally difficult style of English, he will be greatly helped along the Unitive Way. . . ."

"Mr. Passmore shows very clearly how impossible union with Christ would be if He possessed an individual human personality—the Nestorian heresy—as well as a human nature; if He were not Man, but a man, an individual Jew through whom God expressed Himself uniquely. Strip of sound and fashion verbal tributes paid to Christ's Divinity—a more ambiguous phrase than Deity—'and you have the old Patriarch of Constantinople.' For Nestorius lives again in the Twentieth Century Modernist, with his 'clever siege' against the Creeds. When revisers have got rid of the *Quicumque vult*, Keble's 'psalm of the saints and anthem of the blest,' we shall see how much heresy it has magnificently kept at bay. But, says Mr. Passmore, 'this is an age of sham conciliations and emasculate compromises, when men use the names of magnanimity and charity to cover their fuddled sense.' And license of faith—'what does it matter what a man believes?'—goes hand in hand with license of conduct. . . ."

"The recent tendency to believe in a multi-corporal Saviour, who had one body for Incarnation, Temptation, and Atonement, another for Resurrection and Ascension, has another for His Body the Church, and another for Eucharistic imparting, is extremely dangerous. And if not true of Him neither is it true of us. The body is not a mere vehicle of manifestation but part of ourselves, and, whatever change, dissolution, and transfiguration it may experience, it will always be the same body, to be presented holy before God."—*Church Times*.

OUR BIBLE

A Supplement to the Instruction in the Senior High School of the Public Schools. Price \$1.10. Postage about 10 cts.

"I have just had time and opportunity to go over two of the new Manuals, and if the rest of the revision equals these two, the Department of Religious Education and the Church at large are both to be congratulated. The course entitled *Our Bible* seems to be a model text book for high school students, and a great advance over old Course 12."—DEAN CHALMERS in *The Witness*.

A Young People's Set of Two Books

OUR FAMILY WAYS THE NEW CREATION

Two volumes of simple Churchly reading for Young People (not children). Attractively bound and enclosed in a cloth bound case to match, making a set that will win the eye and lead the recipient to desire to read its contents.

Just the thing for Lenten Reading

Price \$1.25. Postage about 15 cts.

The two volumes may also be obtained separately; paper, 25 cts.; cloth, 50 cts. Postage about 6 cts. each.

HOME NURTURE FOR THE LITTLE ONES

By Kate H. Belcher

Prepared at the request of a Committee on Home Nurture and Religion in the Province of New York and New Jersey. With foreword by the Rt. Rev. C. S. Burch, D.D., and the Rev. Thomas A. Conover, and commendation from the Rev. Lester Bradner, Ph.D. Attractive cover, \$2.50. Postage about 15 cts.

The religious teaching of little children is always a problem to the busy mother. So much of the material offered her is beyond the comprehension of her little ones. She feels instinctively that they are within the circle of Christ's arm, yet how shall she make that truth real to them? That question is answered by this series of simple Bible stories which the mother may read or tell her children. To add interest, a carefully selected set of pictures has been placed in the pocket attached to the front cover. The child is thus allowed to make a picture book for himself at a period when the scrap book habit is strongest.

THE HOPE OF OUR FATHERS

An Anthology of Anglican Devotion

Compiled by PERCY H. OSMOND. Price \$1.20. Postage about 10 cts.

The compiler has gone back to the earliest sources of English devotion and from that vast treasure house has selected a gem from every age down to the present time. He begins with the prayer which St. Oswald is supposed to have offered before the battle of Heavenfield on which the fate of Northumbrian Christianity depended. There are brief selections from Canute, Sir Walter Raleigh, Samuel Johnson, and many others. Unlike so many anthologies, the book is of convenient size, attractively bound, and a real addition to the long list of devotional books.

Two Tracts by

Bishop Guerry

THE VIRGIN BIRTH

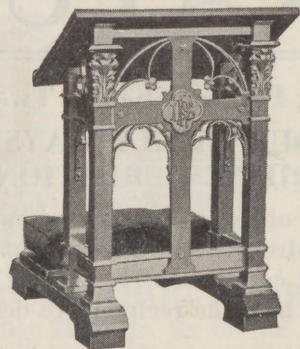
Reprinted from THE LIVING CHURCH. 10 cts.

THE PHILOSOPHY OF INFANT BAPTISM

Or, Why We Baptize Infants. 10 cts.

Both the above intended for circulation in quantities. Price \$8.00 per hundred, postage additional.

Litany or Prayer Desk in Brass and Wood \$525



Church Furnishings

Every Church requirement in Gold, Silver, Bronze, Brass, Marble and Wood

Silver Chalices from \$22 and upward
Alms Basins from \$7 to \$875

Every requisite for the Episcopal Services at a range of prices which affords the widest latitude

Stained Glass Windows

We are glad to submit estimates on Memorial Windows. Many of the most beautiful windows in America were furnished "by Spaulding"

SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department
Michigan Avenue at Van Buren Street
CHICAGO

Ready Feb. 25

WHO SHOULD HAVE WEALTH AND OTHER PAPERS

BY GEORGE MILTON JANES, PH.D.

Professor of Economics, Washington and Jefferson College, author of *American Trade Unionism*, *The Control of Strikes in American Trade Unions*, *The Pilgrim Spirit and Other Essays*, etc.

Price \$1.50. Postage about 12 cts.

This is a volume of essays on economic subjects by an expert in that field, and will challenge the attention of students in economics everywhere. The subjects of the essays are: Who Should Have Wealth?—Scientific Method in the Social Sciences—Robert Owen, Social Dreamer—"Das Kapital"—The Nonpartisan League—Who Pays for War?—The Tax on the Increase in Land Values—The Steel Strike Report—Coöperative Production Among the Shingle Weavers—The Social Viewpoint.

PUBLISHED BY

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue MILWAUKEE, WIS.

THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, REV. H. W. TICKNOR.
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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

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

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

PRINCIPAL CONTENTS

| | |
|--|-----|
| EDITORIALS AND COMMENTS | 553 |
| Parishes as Separate Entities—The Immaculate Conception—Bishop Fiske's Recovery—Answers to Correspondents. | |
| ACKNOWLEDGMENTS | 555 |
| DAILY BIBLE STUDIES | 556 |
| BLUE MONDAY MUSINGS. By Presbyter Ignotus | 557 |
| BISHOP BRENT AT THE FOREIGN MISSIONS CONVENTION | 558 |
| A MISSIONARY'S WORK AMONG THE KLAMATH AND KAROK INDIANS. By the Rev. Mortimer Chester | 558 |
| MEETING OF THE NATIONAL COUNCIL | 559 |
| CONSECRATION OF ST. JOHN'S CHURCH, LOS ANGELES | 561 |
| CHINESE FACTORY CONDITIONS. By Lieü Ding Kong | 562 |
| THE PRACTICAL OBSERVANCE OF LENT. By the Rev. William Edward Cox | 563 |
| HOW TO STUDY THE OLD TESTAMENT. By the Rev. H. C. Ackerman | 565 |
| WINGS (Poetry). By L. C. S. | 566 |
| CORRESPONDENCE | 567 |
| The Russian and the Anglo-American Churches in Paris (The Bishop in Charge of European Churches, the Very Rev. Frederick W. Beekman, D.D.)—Admission to Holy Communion (Rev. John Foster Savidge)—Pacifism or Peace (Rev. C. W. Whitmore)—The Church Among the Negroes (Rev. George F. Bragg, Jr., D.D.) | |
| LITERARY | 569 |
| DIOCESAN CONVENTIONS | 572 |
| ST. PAUL'S DAY CELEBRATED IN ST. PAUL'S CATHEDRAL, LONDON (London Letter) | 573 |
| NEW ENGLAND Y. P. F. EFFECTS A PROVINCIAL ORGANIZATION (Boston Letter) | 574 |
| BISHOP MANNING CONSECRATES THE CHURCH OF ST. IGNATIUS (New York Letter) | 575 |
| LORD BISHOP OF ST. ALBANS SPEAKS TO PHILADELPHIA (Philadelphia Letter) | 576 |
| CHICAGO'S NOTABLE CHURCH CHARITY, THE CATHEDRAL SHELTER, HAS PROFITABLE YEAR (Chicago Letter) | 577 |
| BISHOP OF WASHINGTON TO MAKE TRANS-CONTINENTAL SPEAKING TOUR (Washington Letter) | 578 |

A THEOLOGY that is true cannot really vitiate science, but a science that is true must fail to be an adequate expression of theological truth; for the higher explains the lower; the lower cannot explain, though it may illustrate, the lower.—AUBREY MOORE, in *Science and Faith*.

WE HAVE two ears and but one tongue, that we may hear much and talk little.—Zano.

The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, FEBRUARY 21, 1925

No. 17

EDITORIALS & COMMENTS

Parishes as Separate Entities

THE curse of the Episcopal Church is that parishes are separate entities."

So Bishop Griswold remarked at a pre-convention dinner of the Church Club of Chicago as reported in *THE LIVING CHURCH* last week.

The phrase is a striking one. The whole question of the relation of a parish to the Church is latent in it.

Legally speaking, a parish is a corporation. Now a corporation is an artificial person, possessed of no soul, but yet endowed with the power of perpetual succession, since it never dies; able to sue and to be sued; a sort of moralless monster, half human, half imaginary. It cannot be baptized, and so cannot become a Christian. It cannot think, and so is not possessed of free will. It has no moral nature, and so cannot sin. It has no soul, and so can neither be "saved" nor "damned."

A corporation is not merely a collective name for its own stockholders, for these cannot be sued jointly for the debts or misdemeanors of the corporation; and to what extent they are culpable, in the sphere of morals, for the misdemeanors of the corporation, our best writers in moral theology shrink from saying. The whole ethic of stock buying, stock holding, and stock selling, is almost an uncharted field. Religious corporations buy and sell stocks and bonds, with no more sense of moral responsibility for the acts of the corporations named in those instruments than for the opening and closing of the morning glories that may cluster around the picket fence of the corporation's freehold.

It is that Frankenstein monster that we employ as the agent of the Kingdom of God. The parish is a corporation. Several other corporations may divide among them the activities of the diocese. The bishop may become a corporation sole. A corporation administers our world-wide activities alike in missions, education, and social service; another pays pensions to our aged clergy; and finally we die and are buried in a plot, the title to which is owned by a corporation. Not until we reach the place of departed souls can we carry on the activities of the spirit, as being men created in the image of God and possessed of moral responsibility, without employing a corporation to do our work for us. The children of God have hired the children of the state to do their work for them.

HOW modern all this is, does not occur to one at first thought. Though the corporation is not exactly a new thing in human activity, in its all-pervasiveness, in its ubiquity, in its supplanting the individual, it is scarcely two generations old, and in its modern legal existence it is scarcely two centuries old.

Only in new countries, such as America, are parishes reckoned to be corporations. They are not in England. They are not in modern Europe generally. They were not in mediaeval or earlier days. They were not in New Testament times. Yet a group of Americans would no more think of trying to function as Christians in a community without first electing a secretary and a treasurer, and then either asking for a charter from the state or looking up the law as to relating a mission to some diocesan corporation, than they would think of opening a bank on the general credit and responsibility of Smith, Jones, and Brown.

Yet, says Bishop Griswold, "The Curse of the Episcopal Church is that parishes are separate entities."

At least the Episcopal Church *per se* is not a corporation, nor is the Catholic Church of which it is but an integral part. Our Blessed Lord never was president of a corporation nor were the Apostles recognized as directors, relieved of personal responsibility for corporate acts. Even their treasurer was not bonded. Perhaps he took an unwarranted advantage of the fact.

Wherever the Catholic Church was planted, it functioned as a whole. The people, whether in Rome or in Podunk, were *Catholics*; citizens of a world-wide entity, which knew nothing of local entities created by the state for the purpose of limiting personal responsibility, and responsible to the state. All the obligations laid by the Head of the Church upon its members or upon the Church were personal obligations. These they were bound personally to fulfil, and for that fulfilment they were held personally to account. No corporation has ever stood before the bar of Almighty God for impersonal judgment.

So the parish, viewed as a local corporation, is a parasite upon the structure of the Church; something other than itself, that has grown around it, and clings to it, and may perchance suck something of its life. We do not press the analogy so far as to say that it will ultimately destroy that life.

ECCLIASTICALLY speaking, then, the parish does not exist. In Podunk there are a greater or less number of baptized Christians; each of these is possessed of an individual responsibility direct to Almighty God. In Rome, or in New York, or in Chicago, the number of those baptized people is very much greater. One building will not house them; therefore many "churches" must be built. Somebody must hold the legal title to those buildings and the soil upon which they stand; therefore, under the direction of the state, that soulless body, the corporation, must be created to hold it. The "parish" must come into being.

But the parish is not the Church. It exists for a purely incidental purpose. Its people are not, by virtue of their parochial relationship, segregated from their fellow Churchmen of other parishes. Their membership is in "the Church."

We are not iconoclasts. We appreciate the necessity for conforming to the legal fictions of the day. We are not asking that parochial corporations be dissolved.

Moreover, we do not forget that in this day of disagreements among Churchmen as to the relative importance of services and as to manner of worship, not to say differences in sacramental and other teaching, it is both inevitable and right that groups of like-minded Churchmen should worship together in a particular building, and, by some system of local "calls" to the rectorship, secure a reasonable continuity of worship. A system whereby St. Ignatius' and St. George's churches should be called upon suddenly to exchange services and rectors would scarcely promote reverent worship in either of them. Whether one be pleased or displeased at the variations in worship that are current among us, he is scarcely likely to deny that those variations exist and are likely to continue at least for another generation. Our inter-parochial problem is rather one of promoting thoroughly brotherly sympathy between the parishes than to produce identity of worship among them. And it would be an excellent Lenten discipline for every Churchman to participate at least once in services of the sort to which he is not accustomed. Let St. George's people go up to St. Ignatius', and St. Ignatius' people go down to St. George's, some bright Sunday morning this Lent, and enter reverently and sympathetically into the unaccustomed service. It will do all of them good.

But all of this is incidental. Our point is, as Bishop Griswold has reminded us, that our parishes are not intended to be "separate entities." Their differences in worship cannot be resolved under present conditions, and they are bound to have a legal holding corporation to hold the title to their property; but beyond this the parochial spirit must not be permitted to go. Parishioners are but groups of members of one Church, having a common allegiance, charged with like obligations, using one liturgy, sustaining a great work in common.

Years ago, when the Church did almost nothing extra-parochially, the evils of parochialism were not very apparent. Today, when our national Church activities cost four million dollars a year, when our clergy pensions can only be provided by common and practically unanimous coöperation in one method, when we all appreciate that the problem of the unchurched, whether in our cities or in rural districts, cannot be solved on parochial lines, when our duty in the field of Americanization is recognized, and our relations with great foreign Churches must be made dignified affairs of a consecrated statesmanship, to be exercised nationally, the parochial spirit is intolerable. It stands in the way of everything large that we

ought to do. It is the duty of Churchmen of every grade to get rid of it.

Yes, Bishop Griswold is right; "the curse of the Episcopal Church is that parishes are separate entities."

WE do not propose to "take sides" in a discussion that appears to be gently raging among Churchmen in New York over the question of the Immaculate Conception of the Blessed Virgin Mary. When that opinion was affirmed by the Roman Church as an undoubted dogma of the Christian faith some three quarters of a century ago, the common sense of the non-Roman world was outraged. There was no color of excuse for declaring this to be a part of the revealed faith, and it would not have taken the Church eighteen centuries to discover it if there had been. That the Roman Church erred in making that declaration is, on Catholic grounds, scarcely open to doubt.

The Immaculate
Conception

But the question itself is one upon which there has been no revelation from Almighty God, and without such revelation it is, from the nature of the case, purely a matter of speculation. Certain devout Christians, ancient, mediaeval, and modern, have, by a system of logic and induction, reached the conclusion that the Blessed Mother was preserved in her conception free from the taint of original sin. It may be so; it may not. For our part we cannot even discover why the secrets of Almighty God, which He has chosen not to reveal, should be discussed. In any event, devout speculation on the subject cannot get beyond the stage of devout speculation. We do not know. We are evidently not intended to know. It would not concern us if we did know. We have no ground upon which either to affirm or to deny it. We must vigorously maintain that any part of the Catholic Church which declares the opinion to be a truth of the Christian Faith has exceeded its authority, disproven its own infallibility, and shown that it has not kept the faith inviolate.

Yet certain queer people who think of themselves as Modernists are greatly concerned because two or three revered Catholic priests of the American Church in New York are said to have expressed themselves as holding to that opinion. Well, don't the more extreme of Modernists generally reject the doctrine of original sin altogether? If nobody is "born in sin," then everybody has had an "immaculate conception," and we should suppose that Modernists, of all people, would refrain from picking on any devout priest who affirms such an opinion as to one holy individual alone. Is it good sense to affirm the immaculate conception of everybody else and deny it as to one particular individual?

To reject the "dogma" of "original sin," and then profess to be horrified because somebody holds that the Blessed Virgin Mary was free from that original sin, is one of those things that make people seem intellectually "queer."

Yet the Immaculate Conception means nothing else than freedom from original sin.

BISHOP FISKE'S triumph over a long continued and very serious illness, which kept him in a Baltimore hospital for nearly a year, is one of the happy events of recent weeks. His physical constitution and the skillful care of physicians and nurses were factors used by Almighty God in answering many devout prayers for his recovery; and that recovery is clearly an indication that God still has work for him

Bishop Fiske's
Recovery

to do in the Church Militant, and knows that he will do it well.

We have been struck with a very unusual and quite sympathetic editorial recently published in the Baltimore *Sun*. Treating his recovery as "a victory for science and religion" it says:

"Not all the world's great battles are fought by armies, nor by statesmen in legislative halls or on the hustings. Many important conflicts take place within the quiet walls of hospitals, where life and death struggle silently for the mastery. Not only for his own sake, but because his recovery represents the triumph of medical skill in a long fight with disease is a word of warm congratulation justified by the announcement that Bishop Charles Fiske of the Protestant Episcopal Diocese of Central New York is about to leave Union Memorial Hospital, where for nine months he has been undergoing the ordeal of almost continuous suffering.

"Medical science, through some of its finest representatives, made a splendid fight for Bishop Fiske's life and health, and has finally triumphed and set him free. Such victories are not noted in the historian's lists of the world's decisive battles; and yet who can say that they do not affect more deeply the real peace and safety of men and nations than do the results of martial genius and glory? For in rescuing Bishop Fiske from the grasp of disease and putting him on the way to the resumption of his activities, science has restored to religion a man of light and leadership. In Baltimore and wherever else he has labored, he has impressed Churchmen and non-Churchmen alike with respect for his intellectual ability and moral sincerity. He represents character qualities only too rare in many parts of the ministerial field. Strong, manly, and profoundly earnest, he possesses a broad human catholicity that puts him beyond the confines of a single creed, in the narrow sense of intolerant orthodoxy, and makes him kin to men of all faiths and of none at all, while preserving without compromise or weak surrender the fundamental principles on which his life is based. Men of this type perform a unifying work that extends far beyond the limits of a particular organization. They are ambassadors to humanity and their commission is recognized wherever they go.

"We congratulate the Bishop that he is now on the highway to health and strength, and we congratulate his Church that it is to retain the inspiring services of a man who in a cynical age makes so strong an appeal to other men."

ANSWERS TO CORRESPONDENTS

SUBSCRIBER—The use of the cope as an alternative to the chasuble or "vestment" by the priest at Holy Communion is recognized by the first ornaments rubric (1549); but it was a use that was unusual at the time, soon dropped out and never has been revived, and it would be unusual to use the cope in place of a chasuble today.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

| | |
|---|---------|
| Parish of St. Paul, San Diego, Calif. | \$ 8.00 |
| M. A. B., Burlington, Kansas | 25.00 |
| St. Peter's Sunday School, Bonne Terre, Mo. (for children) .. | 1.09 |

\$34.09

[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.]

TRUE LIBERTY

HOW STRANGE it very often seems that men go to the Church, or to one another, and say, 'Must I believe this doctrine in order that I may enter into the Church?' 'Must I believe this doctrine in order that I may be saved?' men say, with a strange sort of notion about what salvation is. How strange it seems, when we have really got our intelligence about us and know what it is to believe! To believe a new truth, if it be really truth and we really believe it, is to have entered into a new region, in which our life shall find a new expansion and a new youth. Therefore, not 'Must we believe?' but 'May I believe' is the true cry of the human creature who is seeking for the richest fulfillment of his life, who is working that his whole nature may find its complete expansion and so its completest exercise. We talk a great deal in these days and in this place about a liberal faith. What is a liberal faith, my friends? It seems to me that by every true meaning of the word, by every true thought of the idea, a liberal faith is a faith that believes much, and not a faith that believes little. The more a man believes, the more liberally he exercises his capacity of faith; the more he sends forth his intelligence into the mysteries of God, the more he understands those things which God chooses to reveal to His creatures, the more liberally he believes. Let yourselves never think that you grow liberal in faith by believing less; always be sure that the true liberality of faith can only come by believing more."—*Bishop Phillips Brooks.*

PILGRIMAGE TO THE HOLY LAND

THE second official Anglo-Catholic Pilgrimage to the Holy Land will leave London on Monday, April 27th. The pilgrims will travel over and to Marseilles and thence take ship to Alexandria, where they will be greeted by Dr. Gwynne, Bishop of Egypt and the Sudan, and the Rev. Gladwyn Batty, Chaplain of St. Mark's, where a special service will be held on the Sunday morning. Arrangements are being made for the reception of a deputation from the Pilgrimage by His Holiness Photios, Pope and Patriarch of Alexandria.

From Alexandria the ship will proceed to Jaffa, where the pilgrims will be met by representatives of the Anglican Cathedral in Jerusalem and the local Greek clergy, and, after a short service in the C. M. S. church at Jaffa, the pilgrims will be conveyed by train to the Holy City.

On arrival at Jerusalem the pilgrims will at once be escorted to a spot near the station where they will have their first view of the Holy City, and a second thanksgiving will be made. In the afternoon they will pay their first visit to the Church of the Holy Sepulchre and make their devotions at the holy shrines; later they will be received by Dr. MacInnes, Anglican Bishop in Jerusalem, who has already sent the Pilgrimage Committee a welcome, together with his good wishes.

On this occasion the pilgrims will only remain six days in the Holy Land, all of which will be very fully occupied, for, in honor of the sixteenth centenary of the great Council of Nicea, they will pay their devotions at the Mother Shrines of historic Christianity.

Jerusalem will, of course, be the chief objective of the Pilgrimage, and there the Patriarch will receive them. From Jerusalem the pilgrims will take train to Haifa, and thence sail to Cyprus, where arrangements have been made by the Archbishop of Cyprus for their reception at Nicosia. Then the pilgrims go to Constantinople, where a deputation was to have been received at the Phanar by the Ecumenical Patriarch, now, unhappily banished; to Smyrna and the ruins of Ephesus; to Patmos, the island where the cave in which St. John dwelt and wrote may be seen; to Athens, where the Metropolitan of Athens will receive them; and lastly to Malta. Thus the pilgrims will travel along the way which St. Paul passed on his wonderful journeyings, and will have the joy of knowing that they are missionaries of Christian Reunion, and that they will so be received by the Bishops of the Eastern Church.

Not only has the Pilgrimage been promised the cordial approval and assistance of the Anglican Bishops of Egypt and Jerusalem, but also by the Bishop of Gibraltar, who writes that "the dates you mention are too late in the season to allow me to be with you on any part of the Pilgrimage, but none the less you go with my fullest sympathy. I will commend you to our chaplains along the road, and, when I am at Athens and Malta, I will speak to the Ambassador at Athens and to our chaplain at Malta so as to prepare the way for you."

The pilgrims are very fortunate in having Canon J. A. Douglas with them, as his vast knowledge of the Near East and his acquaintance with the Eastern ecclesiastics will be of the greatest assistance. He is also preparing a devotional book descriptive of the many places to be visited.

As in 1924, so again in 1925, the three main objects of the Pilgrimage will be, to help its members to deepen their devotion by praying at the Holy Places; to strengthen the hands of the Anglican Church in Jerusalem; and to promote the Reunion of Christendom. The Committee has received an encouraging letter from the Rev. Stacy Waddy, formerly Archdeacon in Palestine:

"The proposed Pilgrimage of 1925 is a splendid idea, connecting it up with the journeyings of St. Paul. I do not see how anyone can fail to be inspired, who is lucky enough to be of the number of the Pilgrims. May I offer my most hearty and cordial approval and good wishes? This time last year we at Jerusalem were all thinking, planning, and praying for the first Pilgrimage; we felt it might be the beginning of a new creative force in the Anglican Church. It was so splendid, it not only seemed to take hold on its Pilgrims, but it was sheer joy and refreshment to us of the Anglican Church in Jerusalem. So I am sure will be this Pilgrimage of 1925. I only wish I could be at Jerusalem to welcome you."

THE WAY to be comfortable is to make others so; the way to make others so is to appear to love them; the way to appear to love them is to love them in reality.—*Paillettes d'Or.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

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

CHRIST'S LOVE ANTICIPATES OUR NEEDS

February 22: Quinquagesima

READ St. Matthew 15:32-39.

IN this miracle, our Lord reveals the goodness of God which always anticipates human need. "Your heavenly Father knoweth what things ye have need of before ye ask Him." "As a man deepens so his longings deepen, till they reach to the infinite and eternal. And the strange thing is, that as these cravings alter, and rise from the transient to the enduring, so God is ever there before us, with His prepared answer to our quest. We crave for light, and the sun and moon are there, and they have been shining for unnumbered ages. We crave for love, and love is not of yesterday. It is as ancient as the heart-beat of humanity. We come to crave for pardon and for peace and for unbroken fellowship with God; and all that, in Jesus Christ our Lord, has been made ready for us long ago."—*G. H. Morrison.*

February 23

CHRIST'S FRIENDSHIP MEETS OUR NEED

READ St. John 15:1-17.

NO man liveth to himself." The need for companionship is fundamental; it is by an instinct firmly implanted in us that we must go out of ourselves in search of friendship. It is life's law that we must find ourselves in and through our relationships to others. Christianity takes hold of this instinct, and stakes all upon it. It says that God is of such a nature that we can be friends with Him, and that the very essence of religion lies in companionship with Him. Christianity is, before all, a personal relationship. That is why God became incarnate in Jesus Christ. God is not far off, remote, and inaccessible. He is as near to us as the living personality of Jesus. In coming to God in Jesus we are not entering into a relationship where everything is foreign, untried, and unknown. We find our way to Him through the familiar experiences of companionship and affection. We find in friendship to Christ the final answer to the instinct which leads us to give ourselves to others.

February 24: St. Matthias.

CHRIST'S GIFTS SUPPLY OUR NEEDS

READ I Corinthians 12:1-12.

EVERY one of us has some gift. That is St. Paul's generous estimate of human life. These gifts are not alike, but, in every case, they are real. The problem, then, is first to discover what our own peculiar endowment is, and to avoid the tragedy of overlooking our bent to follow what is not legitimately ours at all. The first step to useful living lies in self-knowledge. The second step is to bring our gifts to God and let Him bless them. They are capacities but not powers till we let God work through them. God has given to one, for instance, the capacity to see beauty, and to express it in color and form, to another the magic use of words, but art and words are never power till they express moral loveliness and spiritual truth. What we call our gifts are the revelation of the ways God wants to work through us; they are needs, wants, promises, till God fills them with His life and power.

February 25: Ash Wednesday

THE ESSENCE OF AN ACCEPTABLE FAST

READ St. Matthew 6:1-18.

THE essential of every right religious act is reality. The fallacy of all merely external, formal, and half-hearted service is the opinion we have that God can be tricked into accepting the sham for the real thing. What God wants

are the sacrifices of the heart. Nothing but spiritual sacrifices are real to Him. This does not mean that external actions, disciplines, and self-denials are without worth. They have a determining effect upon the inner life since they give expression and actuality to our intentions, and prevent them from evaporating into vague resolves and ineffective sentiment. But, what we need to keep in mind is that the inner discipline must come first. More prayers, for instance, are of little use, unless we can create a deeper desire to pray; the giving up of a luxury has no value ordinarily till it expresses the willingness to make a sacrifice for Christ's sake.

February 26

HOW SHALL WE KEEP LENT?

READ Isaiah 58:1-14.

THE aim that we should put before us in Lent should be positive. Too often our Lenten practice consists in little more than "giving-up," and that without reference to a lasting self-discipline or self-control. It is well to consider our moral and spiritual needs. Where are we weak? In generosity of judgment and speech? Then we shall look for occasions to praise people. We shall try to give the commendation we have withheld. In sympathy? Then we shall try to find some one to whom we can do good. In this positive fashion the prophet interpreted the duty of the fast. "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?"

February 27

BE HONEST IN KEEPING LENT

READ Acts 5:1-11.

IN making a rule for Lent it is well not to attempt too much. Form such a plan as you can carry out; try no more than you can accomplish with your whole heart. Perhaps you will resolve upon more faithful attendance at the Holy Communion. If it is that, and that only, be honest with yourself about it. Let your attendance be no more than you can prepare for. Your mere regularity would give you a good showing, but would it really help you? It is yours to decide how often you receive the Sacrament. The Church does not force you; God does not command you. But you are under obligation, once having undertaken to go to the Holy Communion, to prepare for it, and to enter into the great act of worship with your whole heart. You must, if you are going to be thoroughly honest, try to live in the Spirit of the service in your daily life. You must transform its vision into words and deeds.

February 28

THE CHRISTIAN HEART IS UNDIVIDED

READ II Corinthians 6:14-18.

ABOVE all things make your Lent an act of loyalty to Jesus Christ. Think of Him always. When you give up anything, give it up for Him; when you engage in a work, do it for His sake; when you try to conquer a fault, think of glorifying Him by your life. If you can put Jesus Christ first, your life will have a great commanding purpose; you will have the strength of a single, undivided desire. Our trouble is that life is full of conflicts and struggles because we have not one great love, and one great loyalty. We sometimes try to strike a balance between God and the world, by a sort of compromise keeping hold of both, rendering each a loyalty. We cannot do it with success; we cannot do it with happiness. Life is useless, unsuccessful, and without true happiness and peace, till it has found one Master. Make that Master Jesus Christ.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

BIOGRAPHIES are always good, as I have said; but, when one begins to feel a little more like stirring, then comes the seduction of books of travel. I am going, therefore, to share my impressions of certain new books by means of which I have wandered very far from my own sitting-room, without ever once leaving it.

To begin with:

In the Desert, by L. March Phillips, is one of the most judicial estimates of Arab civilization that I have ever read. Too often facile writers content themselves with pointing out the profound mysticism of the Arab's meditation, the unearthly beauty of the buildings he erects, and the superiority of Islam to Christianity. Mr. Phillips, on the contrary, contends that in Islam is the root of the whole deficiency in Arab civilization. His descriptions of the desert, of the half-ruined towns, which are all that stand there, apart from European influences, and particularly of the lack of symmetry and definite design in the buildings, however pretentious, which Arab architects have erected, is significant and convincing. As for the profound mysticism of the Arab character, he shows that that really is non-existent. One might look into the eyes of an ox and see wondrous things reflected from their depths; but it would scarcely argue that the ox is to be taken very seriously as a thinker.

The charm of the desert landscape is well expressed, and the contrast between the miles and miles of sand, blown hither and thither, and the vivid green of the oasis, with their little fragments of a better ordered life, is made plain. I was especially interested in his record of what the French have done by way of creating fresh oases through the sinking of artesian wells into underground water-courses. On the whole, there is no particular reason for lamenting the progress of European and Christian ideas in Northern Africa, even if sometimes they have been assisted by military means.

I HAVE OFTEN thought that to be admitted to the privilege of reading letters of travel from a man cultivated, charming, humorous, and observant, is a very great privilege, indeed. If you have had such a correspondence, you know with what pleasure you devoured each separate message, written on the deck of a steamer, in the wilds of some wilderness, or on the marble-topped table of a sidewalk café in a foreign city. *The Letters of John Gardner Coolidge* fulfill these requirements. From boyhood on to the end of his diplomatic service as Minister to Nicaragua, Mr. Coolidge visited both hemispheres and all latitudes. He had the *entrée* to "the best society" wherever he went; but he looked out not to miss seeing people of every class and condition, and knew how to make them live on his pages. These letters were written to his mother; and upon her death they were gathered together, with some little comment to make them clearer to the general reader, and have lately appeared from a Boston press. So many books of this kind are privately printed, that one ought to express his gratitude to Mr. Coolidge for having published this. Japan, Australia, Java, South America, China, are some of the places concerning which he writes vividly and illuminatingly. I confess that I could wish he forebore commenting on some strident compatriots as "very American": the most charming and cultivated of men may be very American in manner and speech, as well as the crudest and most offensive. He seems rather unduly pleased to report on several occasions that he was taken for an Englishman; but perhaps he refers to that as a misfortune. It would certainly not be his fault!

QUITE at the other extreme is a startling new book called *Unknown Tribes, Uncharted Seas*, by Lady Richmond Brown.

I do not know anything about the author, except what she tells us in this volume, and what she shows in certain pictures.

Apparently she is a beautiful young woman who has learned to lay aside all the conventionalities and to travel with as much freedom as any man might claim for himself. The region which she and her male companion explored is that of the San Blas Indians, on the shores of Panama, with the hinterland of that country. It is, I believe, literally true that no white travelers have penetrated those regions, which was their chief attraction for Lady Richmond Brown. Setting out from England, touching at Jamaica for some weeks, she and her companion proceeded to Colon and procured a small steam launch, with a scanty crew. By means of that they were enabled to voyage along the coast among the many islands, to touch at the principal San Blas villages, and at last to make a long journey into the interior, to visit a tribe altogether unacquainted with white men. The descriptions of the 'scenery, climate, conditions, and wild people are extraordinarily vivid, all the more so because much literary art is lacking. I can fancy that professional anthropologists would be profoundly concerned with what she has to tell of the fruits of her journeyings. Most of the specimens collected have been deposited in the British Museum. But the real interest in the book is in the revelations of an audacious and simple character. One thrills with delight, or shivers with vicarious horror as she goes from one delightful experience to another as horrible. I am more and more impressed with the courage of those persons who choose to travel in the tropics and whose skins are made a playground for all the multitudinous tropical insects, whether on the Amazon, the Upper Nile, or the little streams of Central America.

DEALING WITH a region not far away from Panama, Gann's *In an Unknown Land* sets forth the results of a journey through Yucatan, by two experts in Maya civilization. They are not so much absorbed in the contemplation of the past as to be unable to transcribe, lucidly, and sometimes amusingly, the present; but the chief impression of the book is wonder that such an ancient and advanced order of society should have degenerated so completely. Between the Mayas of fifteen hundred years ago and their descendants, there is as great a gulf as between modern civilization and the Digger Indians. The recent eclipse brought to mind the extraordinary fact that those early dwellers in Yucatan had a calendar based on astronomical observations, which is so correct as to surprise even the modern student.

TO COME BACK to civilization, *The Authors' Thames: A Literary Ramble through the Thames Valley*, by Gordon S. Maxwell, is a singular example of how much charm can shine through the pages of a man who does not know anything about writing. Mr. Maxwell has set himself to tell the story of the Thames valley, from London upstream, from the point of view of literary associations; and although he blunders on almost every page in elementary English grammar, or in the principles of rhetorical composition, the subject is so fascinating that he makes it really live. To learn about the towns and villages along the course of England's chief river, who lived where, and when, to tell all the legends of historical persons, intermingled with descriptions of the scenery of well-known fiction, and to find excellent pictures of most of the places described; that makes one rather less pedantic in his criticisms than might otherwise be the case. I read the book through twice on end; and while I am not prepared to approve its style, I do urge you to make its substance your own, even if you have to buy the book.

BISHOP BRENT AT THE FOREIGN MISSIONS CONVENTION

SPEAKING at the Foreign Missions Convention in Washington, Bishop Brent declared the missionary propaganda to be the greatest enterprise on earth, but it must begin at home. Christians must become distinguishable from pagans at home as well as abroad. We demand in foreign fields that our converts put away their heathen gods and put God first. Do we practise the same at home? If Western civilization is to endure it must become more meditative, must learn the meaning of worship, must learn to use silence.

The next step for us to take is to apply our principles and our truths in the four-fold field of society, industry, politics, and intercourse between nations. We must have no more one-day-in-the-week religion.

With relation to our religion in society, we find the home to be the greatest shrine of religion, but it needs regeneration. We hear much of the revolt of youth against authority. Is there lawlessness among our younger generation? How can the daughter or son of a bootlegging father be other than lawless? A large part of the lawlessness of youth is traceable directly to the home and to the lack of Christian principles in parents.

In industry, unless the truth and the principles of Christ are applied, we fail in what He expects us to do.

No department of life in our nation or in other nations is so much in need of religion as our political life. Take religion out of politics and you have begun to destroy the State. It is our duty to watch legislation and to register what each of us thinks of public questions in Christian terms.

The great opportunity for Christians today lies in the field of relations of nation to nation. Bishop Brent had just come from the League of Nations, where, by appointment of our government, he had sat in an international conference dealing with an intricate problem, which has to do with commerce, health, and morals in thirty-seven nations. The conference was stormy at times. The international treaty which had been sought for is one that stands as the chief means of binding nations together. There is a difference between individual treaties between two nations and international treaties to which the whole of civilization is asked to conform. We must stand for the principle of international treaties. There are three most distinguished expressions of such proposed to us today.

FIRST is the covenant of the League of Nations. It has been too much obscured by prejudices and ignorance. Where it had been opposed he had been accustomed to ask whether its opponents had first read the covenant before they opposed it and had frequently found that they had not. If one has not time to read the covenant he is not at liberty to oppose it. He was not appealing for adherence to the covenant, but for its study. The attempt to found the League of Nations is a glorious endeavor. We are bound to take the Christian ideal and put it in practical form.

Second, the World Court. The Christian Church is bound to speak up. It cannot dally with war. It must declare under what conditions what we ordinarily call murder can become a glorious virtue. It must say whether it accepts war as a means of solving international problems or whether it believes war to be a barbarous atrocity. There is a real substitute for war and the decision must be made between war and its substitute. I say, said the Bishop, in the name of Christ I am against war. Barbarity must be dethroned. Let me be clear. Never will I allow one whisper against our youth who, thrilled by an ideal, responded and went forth and laid down their lives in the great World War. Just as a day came when God laid His hand on the human hand that would offer a human sacrifice, and said, No more of that, so today He would withhold the hand that would make war and would provide a substitute for war.

The Christian's objection is not to force. It is to war as an abuse of force. Christianity may well stand for the use of force under righteousness and law. Today we have no certainty that force exercised through war will be on the side of right. What then must we do? When a stubborn group in the Senate comes to its senses we shall be able to determine. We wish to see the Senate "advise" the President according to its constitutional prerogative and duty. He refuses to keep still when a little group blocks the way to the giving of such advice and

prevents the Senate from exercising its constitutional duty to advise the President.

A supreme court of the world is eminently needed. We must insist that our nation take its place beside the other nations of the world to turn out Chief Justice War and establish in his place Chief Justice Law.

By the Geneva protocol, which also has been greatly misrepresented, war is made an outlaw. That nation is declared the aggressor which will not bring its cause to a court of justice.

IN conclusion Bishop Brent said that he lived for two ends: to promote the unity of the Church of God and to promote good will among the nations that thereby they may banish war.

The Kingdom of Heaven is at hand. All these things have to do with the coming of that Kingdom. The Church has lost too much of its "other worldliness." We must see where the key lies that will unlock the doors that, today, are barriers between races and peoples and Churches. In this search the good Lord will be with us.

A MISSIONARY'S WORK AMONG THE KLAMATH AND KAROK INDIANS

BY THE REV. MORTIMER CHESTER

THE danger and romance of the missionary's work in the Far West is not yet a thing of the past. The following excerpt from a letter written by the Rev. Charles Wilson Baker, missionary to the Klamath and Karok Indians who live in the mountains of Humboldt County, California, in the northern part of the Diocese of Sacramento, tells its own story.

"I had quite a trip the week of the 12th (October). I left Orleans on Monday morning in the auto and drove the twenty miles down the highway, and then eight miles more over an enlarged trail, with the right hub scraping the bank to keep the car from going over. Then next day I rode twenty-one miles horseback on down the Klamath River to Johnsons, or Old Klamath, visiting each cabin on that trip. Coming back on Wednesday I had to ride through the storm and then drive the automobile over that narrow road again. I went off the road only once, but the automobile was working in low all the time, and, some of the time, that was too fast. I was much relieved when I reached the highway again, and was some tired, muddy, and wet when I reached home. The people were all glad to see me, and many asked for services. It is unfortunate that the Church cannot provide me a worker for that big region. I hear that the National Council has voted me a worker, but she must go up the river, where there is a big work to do, but I wish that I could send her down where I was on this trip. Let us hope that the Church will awaken to her responsibility and provide another worker for that part of this big untouched territory.

"Mrs. Baker has for some time sent birthday cards to each child up and down this river. The last count of her list was 467 children, and, when I would ask if the birthday cards were coming, the faces of children and parents would light up, showing how much they appreciated them. We are planning to send a Christmas card to each child this Christmastide, in addition to the gifts we provide each year for all these children. We are already deep in our preparations for the eleven Christmas trees up and down the river, and will be busy from now until the middle of January. It is some task providing for all these trees and children; that is, the routine work in seeing that no child in all the 105 or more miles of this 'parish' is forgotten. My trip down the river in part was to check up on all the families, and to find the new babies. I have already had forty baptisms since January.

"All this, with the constant calls for all sorts of assistance, as physician, administrator, scribe, etc., keeps one busy."

Miss Lillian Todd of Berkeley, Calif., is the assistant who will work with Mr. Baker on the upper Klamath. Miss Todd has, for two years, been in training at the School for Social Workers in Berkeley. Her going to the work among the Indians has been made possible by the National Council in an appropriation made for her support as United Thank Offering worker.

THE HAPPINESS which comes from the life in God is not over-solemn or heavy-featured, but is real, gay, sparkling, human happiness. The sort of thing Christ shared and produced at Cana of Galilee. It breaks into song and music, it tumbles with the children in the hay, it murmurs in the voices of lovers, it lives and revels in all that is strong and true, clean and cheerful. It would fain color all life, all work, all play.—*The Rt. Rev. Walter J. Carey, D.D.*

Meeting of the National Council

New York City, February 12, 1925.

THE National Council met in New York on February 11th and 12th, following meetings of its Departments on February 10th. Under the By-Laws this was the annual meeting.

The Treasurer presented a preliminary report, showing the financial operations for the year 1924. A complete report could not be made because final reports from some of the distant districts have not yet been received. He estimated that the expenditures exceeded the income to the extent of about \$136,000. His report showed a decrease in receipts from dioceses on program quotas of \$39,627.86 as compared with 1923, but an increase in income from all sources available for budget appropriations of \$35,005.49. The estimate of expenditures for 1924 showed an increase of about \$216,000 over 1923. But he reported that this increase was due wholly to the necessary, normal, and gradual increase of the missionary work in the several fields. The cost of administration showed a decrease. He reported that again the receipt of undesignated legacies, amounting to \$395,022.88, had saved the Council from a much larger deficit. This deficit of 1924, added to the accumulated deficit inherited by the Council, largely due to war conditions, will make the total deficit about \$1,000,000.

The Treasurer reported further that estimates made by the various dioceses, based upon the results of the recent Every Member Canvass, indicated a small increase in the probable receipts from the dioceses in 1925. He estimated that the National Council will probably need \$400,000 in addition to the income now in sight from all sources to close the year 1925 with all current maintenance obligations met.

The whole financial situation was studied by a special committee and given prolonged consideration by the Council. As a result the officers of the Council were directed to take measure through the bishops of the various dioceses to see that an appeal be made to individuals for \$1,500,000 for the purpose of paying off the present indebtedness and closing the triennium without debt. An appeal was made to all the bishops to issue a call that during the whole Lenten season earnest prayer be made for the work of the Church at home and abroad and for the progress of the Kingdom.

THE Field Department laid before the Council recommendations regarding the Church Service League. Because of confusion in the minds of many as to the status of the Church Service League and its relation to parochial and diocesan organization and because this confusion is obstructing the application of the principles of coöperation and coördination to the life of many parishes not yet organized, the problem was given consideration by the annual Conference of Diocesan Executive Secretaries held in Highland Park, Ill., in January, and resolutions adopted. The action of the Conference was reported to the National Board of Woman's Auxiliary, by the representative of the Auxiliary who attended the Conference and action was taken by the Board. Resolutions adopted by both these bodies were laid before the Commission on the Church Service League which met on February 9th. At this meeting were present leading representatives of the Church Service League, of the Woman's Auxiliary, and of other coöperating organizations. After a thorough discussion of the subject a statement and resolutions, including definite recommendations as to action, were unanimously adopted. The statement and resolutions were considered by the Field Department at its meeting on February 10th, and were adopted, and on February 11th on recommendation of the Field Department were given approval by the National Council.

These recommendations recognize that there has been no conflict of aims or principles, but chiefly of names, and that the basic principle in each case was the mobilization of the entire man power and woman power of the Church in each parish in the five fields of service. But as the diocesan and parish councils are part of the official organization, it is recommended, in the interest of better understanding, and the hastening of

effective organization for service, that the Field Department be instructed to promote the formation of parish councils:

That in each parish there shall be one parish council adequately representative of all the agencies and forces of the parish, and through its several departments, carrying out an annual program of service in the five fields;

That all the agencies in the parish should share in the responsibility and the work;

That the several departments of the parish council should correlate their efforts with the corresponding departments in the diocese and general Church;

That in a diocese any federation of organizations should take the form of a commission under the diocesan Field Department, if there be one;

That in each diocese there be an annual conference of representatives of the lay activities of the diocese, called by the diocesan Field Department;

That the Commission on the Church Service League of the National Field Department be discharged;

That a Commission of Coöperating Agencies under the Field Department be created to take the place of the Commission on the Church Service League;

That this Commission consist of a representative of each of the following organizations: Woman's Auxiliary, Girls' Friendly Society, Church Periodical Club, Daughters of the King, Church Mission of Help, Guild of St. Barnabas for Nurses, Churchwomen's League for Patriotic Service, Brotherhood of St. Andrew, Seaman's Church Institute of America, Associated Vestries, Layreaders' League, Men's Clubs, and such other organizations as may from time to time be developed, together with certain National Council officers *ex officio*; and

That the Field Department provide triennially for a conference, at the time of the General Convention or at other convenient time, of representatives of the lay activities of the Church;

That nothing in these recommendations shall be construed to discredit or discontinue the Church Service League in those dioceses and parishes where the League is already established; or to prohibit the adoption of the same in the future by any diocese or parish which desires to use it.

A RESOLUTION thanking the Commission on the Church Service League was adopted.

The value of the Associate Secretaries of the Field Department has been clearly demonstrated. It was felt that the list of Associate Secretaries should include a woman as representative in each of the Provinces. At the request of the Field Department, the President appointed the following: Province I, Miss Eva D. Corey, of Boston, Mass.; Province II, Mrs. Arthur S. Phelps, of Plainfield, N. J.; Province III, Mrs. Roger Walke, of Baltimore, Md.; Province IV, Mrs. J. B. Cranmer, of Wilmington, N. C.; Province V, Miss Elizabeth Matthews, of Glendale, O.; Province VII, Mrs. C. S. Quin, of Houston, Tex.; and Province VIII, Mrs. William P. Remington, of Pendleton, Ore.

At the request of the Field Department, the President also appointed the Rev. Philip A. Easley, rector of St. Stephen's Church, Hollywood, Calif., as an Associate Secretary of the Field Department.

The Rev. R. W. Trapnell, rector of St. Andrew's Church, Wilmington, Del., who had served most acceptably as an Associate Secretary of the Field Department, found it necessary to resign, his resignation was regretfully accepted.

The Rev. J. A. Schaad and the Rev. E. S. Willett have accepted election as Associate Missioners of the Field Department.

Mr. L. L. Gaillard, who for over a year has served as a General Secretary of the Field Department, presented his resignation. The President appointed the Rev. F. B. Bartlett, rector of St. Philip's Church, St. Louis, Mo., as General Secretary of the Field Department in place of Mr. Gaillard.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, was elected a member of the Commission on Evangelism.

The American Church Institute for Negroes reported the destruction by fire of the dormitory at Gaudet School, New Orleans, La. Some insurance was received toward this loss, but, in order to rebuild, an additional sum of \$9,000 would be needed. The Field Department authorized the director of the American Church Institute for Negroes to appeal for special gifts from interested friends in such an amount.

At the celebration of the Holy Communion at the opening of the Council, the life, service, and benefactions to the Church of His servants recently deceased, were held in grateful remembrances. This included Mr. Parker L. Hall, Mr. Walter S. Schutz, Miss Mary O. Dickerson, Miss Frances A. L. Haven, and Miss Mariana Townsend.

Mr. H. W. Atkinson, who had been appointed by the Council to take over the work of the Transportation Bureau, which was moved from Minneapolis to New York about a year ago, presented his resignation. He had tried the work for over nine months, and had been prepared to move from Baltimore to New York to give his whole time to it, but found that there was not sufficient work connected with it to justify, in his estimation, the Council in maintaining a separate office. Mr. Atkinson's resignation was accepted with appreciation for the work he had done, and the work of the Transportation Bureau was placed under the direction of the Secretary of the Council. This means a saving of over \$4,500 over the amount heretofore spent in maintaining the office in Minneapolis, as the work will now be carried on without an increase in the office staff.

THE Council adopted the following resolution regarding Child Labor:

WHEREAS: This National Council recognizes that the differences of opinion in regard to the wisdom of a Federal Amendment as the proper way to correct the evils of Child Labor is beclouding the fact that there are forms and conditions of child labor which constitute a grave evil in our American life;

THEREFORE, BE IT RESOLVED: That this National Council urges upon all our Church people the immediate and continual duty of bringing home to the American conscience the Christian truth that every child has a right to an adequate opportunity for educational development and self-expression; and of setting in motion every influence toward securing this right to the child by regulating and limiting, and so far as possible, eliminating, the industrial labor of children throughout the country.

There had been received by the Council a preliminary report of the Commission appointed by the General Convention to consider the matter of enlargement of the powers of Provinces. This had been given very careful consideration by the officers of the Council, and their report and the preliminary report of the Commission were referred to a special committee of the Council.

This committee met and considered this matter, but found it required much more deliberate consideration than could be given in the time available at the Council meeting, and asked permission to report at the May meeting.

The Committee on Japan Rebuilding reported that it had authorized immediate erection of a classroom building for St. Paul's Middle School to cost not more than \$176,000, and the erection of a rectory in Japanese style on new property opposite Aoyama Palace to cost not more than \$5,000.

The Council passed a resolution giving its approval of, and asking God's blessing upon, the Order of the Thousandfold, originated some years ago by Archdeacon Neve, of Virginia.

The Advisory Committee on the Near East had before it a letter from His Grace, the Metropolitan Platon, appealing for aid for the support of refugee bishops at Karlovci, and the work of the World Alliance for Promotion of Peace in the Churches. While the Council could not make an appropriation for this purpose, it approved an appeal by the Metropolitan to the Church people for \$2,000 for the above purpose.

The Council had been notified by the city authorities that Fourth Avenue will be widened five feet on each side. This means that the Council will be responsible for the expense of remodelling whatever encroachments above and below ground interfere with this work. The entrance, both windows on Fourth Avenue, and the storage space under the sidewalk will have to be remodeled.

The Council meeting, on Lincoln's Birthday, suspended business and stood for a space in honor of the man whose birthday was being commemorated.

How INCALCULABLE a power has an elder sister over the little ones! Good is not taught by bringing it formally forward as a lesson, but by constant and watchful seizings of opportunities, the unnoticed yet active instilling of well-timed remarks; it is in the nursery and the parlor, in the game and in the walk, it is by gentleness and persuasiveness, that the great lesson of good is to be taught.—*John Mason Neale.*

MEETING OF THE DEPARTMENT OF MISSIONS AND CHURCH EXTENSION

New York, February 10, 1925.

AT the meeting of the Department of Missions, on the Tuesday before the National Council meeting, the Department was able to appoint seven new missionaries, of which six were women. Two missionaries went to the Domestic Field, one to Latin America, and four to the Foreign Field.

The Executive Council of the District of Porto Rico has opened up new work in the section of the city of Ponce called Canas. The work was started by the Rev. Philip D. Locke, clergyman in charge of the church at Ponce. This was done without calling upon the National Council for any help whatever.

The Executive Secretary reported the death, on January 22, 1925, of Miss Mary E. Laning of the District of Kyoto, Japan. Miss Laning went to Japan in 1908.

The Committee on Literature for the Blind reported that the edition of *One Hundred Hymns*, recently published, has met with the most cordial and gratifying approval. More letters of thanks and commendation have been received regarding this book than any other Braille publications of the Church.

Through the generous gift of a member of this committee there was distributed, at Christmas, greetings and a Calendar to blind Churchmen and the promise of sufficient Easter greetings in revised Braille to care for the same persons, has been received.

In the committee's files are the names of a large number of women who have volunteered their services to transcribe into Braille any literature that may be needed for individual cases.

The Permanent Blind Relief War Fund Directors have, through their General Secretary, offered their coöperation in our work for the blind and have asked for suggestions. This society has published a number of well-known and popular novels, and also issues a monthly magazine for its clientele.

It has been the privilege of the secretary of this committee to serve on the Committee of Religious Privileges for the Blind of the Home Missions Council. Through this agency, and with the coöperation of State Commissions and the *Matilda Ziegler Magazine* (edited by a Churchman) the committee is asking for a religious census of the blind, and are expecting helpful results from this effort.

The National Committee for the Prevention of Blindness has reported that, from 1920 to 1923, there was a decrease of blindness of 5,000 persons, because of prompt treatment and precautionary measures taken by health organizations and school officials. Over against this, the same committee announces that from September, 1923, to September, 1924, 4,456 men, women and children have been partially or totally blinded through accidents.

Once a year a play is given in New York City for the blind. Last fall 1,150 blind persons attended the performances.

Several non-sectarian organizations, which are interested in the blind, are making an effort to place a radio set in the home of every blind person in our country.

Two-sided Braille printing is being thoroughly investigated and experimented with in France and England, and it is hoped that, within a year, plans will be perfected for this printing here.

The Sunday School Board of the Southern Baptist Church, having become interested in the blind, through data furnished by our committee, has appointed a Field Secretary and appropriated the sum of \$20,000 for its work among the blind this year.

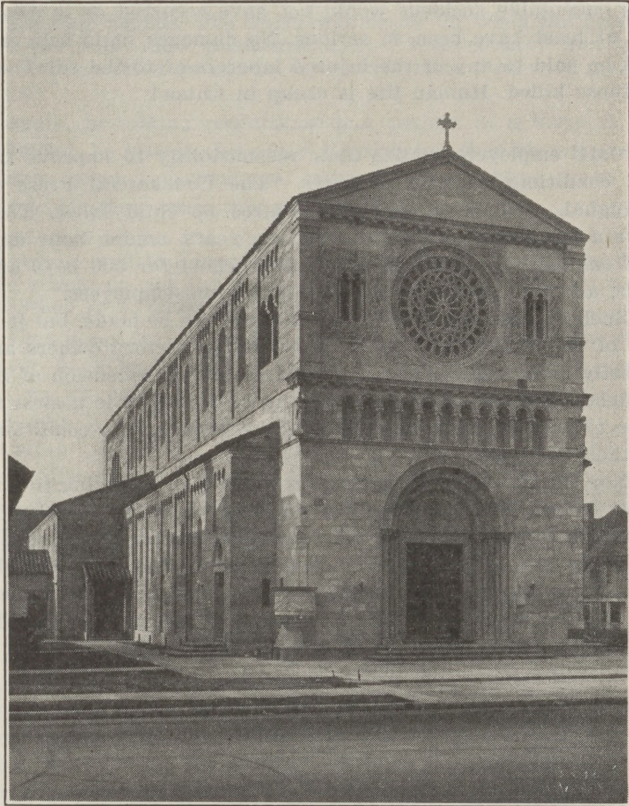
On the recommendation of the Committee it was voted to publish a larger number of any works the Committee may in future emboss in order that they may be sold at cost price to persons desiring to buy them. Also that a reprint of one hundred copies of *One Hundred Hymns* be made immediately, and that *The Sayings of Our Lord*, a book of devotions, be transcribed into Braille and 250 copies embossed. The Council appropriated \$500 toward the expenses of the Committee.

God will always work miracles if He can find men to work them. He is waiting for the men.—*Mark Guy Pearse.*

Consecration of St. John's Church, Los Angeles

ON Tuesday, February 3d, in the presence of a large congregation, the new edifice of St. John's Church, Los Angeles, Calif., was formally consecrated, less than six weeks from the time of its completion. The Rt. Rev. Joseph H. Johnson, D.D., Bishop of Los Angeles, was the consecrator. The imposing structure has involved the expenditure of \$600,000.

The consecration service was marked by that added dignity and brilliance which is given to the liturgy by a huge building



EXTERIOR, ST. JOHN'S CHURCH, LOS ANGELES, CALIF.
Keystone Photo Service

and large numbers of people. The choir of fifty voices entered at the processional, whereupon the bronze doors were closed. Bishop Johnson then rapped for admission and was welcomed by the wardens. Preceded by a priest crucifer, the vestry then escorted Bishop Johnson to the sanctuary. The bishop was followed by Bishop Stevens, Bishop Howden, and thirty-five of the diocesan clergy. The Instrument of Donation was read by Dr. Josiah Evans Cowles, senior warden. The Sentence of Consecration was read by the Rt. Rev. W. Bertrand Stevens, D.D., LL.D., Bishop Coadjutor.

The Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, was the preacher of the day. His sermon was a practical exposition of the Divinity of Christ. He pointed out the modern need of the Creeds to safeguard the essentials of the Faith, and that civilization and morals alike can only endure upon a definitely Christian basis.

Music of an exceptionally high order was rendered under the direction of Roland Diggle, Mus. Doc., organist and choir-master. Sullivan's elaborate setting of the *Te Deum* was sung, and the Communion Office was that by Field in D. The offertory anthem was Parker's, *The Lord is my Light*.

The new St. John's is a brilliant example of decorated Italian Romanesque architecture of the Basilica type. It was designed by Messrs. Pierpont and Walter Davis of Los Angeles, and follows closely an Italian church of the Sixth Century at Toscanella. It is built of reinforced concrete, its walls being thirty inches thick clear to the roof. About 150 tons of steel were used in the construction.

The facade was richly carved in stone by Italian sculptors

under the personal direction of Cartonio Scarpitta. It was given by William A. Clark, Jr., as a memorial to his wife. At one corner there is an outdoor pulpit, the only one in the West.

Within there is a height of sixty-five feet from the floor to the ceiling. The latter is brilliantly painted after the model of an Eleventh Century ceiling in a church at San Miniato, near Florence. The colors are blue, white, red, and green.

On entering the church the eye is instantly attracted to the magnificent marble altar. It is built of an Italian marble, richly inlaid with mosaics, and is surmounted by a brilliant, hand-carved triptych executed in hard wood. The central figure of the Ascended Christ is surrounded by various Christian symbols. The altar cross and candlesticks are of hammered bronze, set with semi-precious stones. The sanctuary is dignified with a handsome wainscoting of white marble and mosaic. The credence is also of marble. The altar and sanctuary are a memorial to the late Isaac Milbank, the gift of his widow, Mrs. Virginia Milbank. The work was executed by Calvert, Herrick, and Riedinger, of New York City.

In front of the altar, and constantly lighted, hang seven lamps, the gift of St. John's Altar Guild. They were designed by Norman Bishop, of Los Angeles.

The altar rail, designed by Calvert, Herrick, and Riedinger, was executed in Italy. It was made of Botticino marble, with columns of different colored marbles gathered from Italy, Greece, and Northern Africa. The main supports of the rail are six pillars of Botticino marble set with bands of mosaic. This rail, together with the chancel floor of mosaic and marble, was given by Mrs. A. C. Bilicke and family.

A handsome rood beam spans the wide arch of the chancel, its wood being painted in keeping with the colors of the trip-



HIGH ALTAR, ST. JOHN'S CHURCH, LOS ANGELES, CALIF.
Keystone Photo Service

tych. It was the gift of Mrs. George Davidson, in memory of her father, the late John Bindley, of Pittsburgh.

On the epistle side of the church is the Liberty Chapel, erected in honor of the 192 men from St. John's congregation who took part in the World War. Its altar is of pure white

(Continued on page 568)

Chinese Factory Conditions*

By Lieu Ding Kong

(Class of 1924, St. John's University, Shanghai)

ALTHOUGH the Chinese people continue to carry on their ancient industries with a few simple implements and no machinery, western industries have, since the establishment of the Republic in 1911, been introduced with great rapidity. China undoubtedly presents, at the present time, the most interesting example in the world of the transition from hand to machine production. During these few years modern factories have sprung up like mushrooms. Ten years ago there were about 558 factories in China. There are now more than 1,400, not including thousands of semi-modern factories.

CONDITIONS among the factory workers in China are really appalling. A twelve hour shift day and night is the general rule. In some factories, fourteen, fifteen, and sixteen hours of work are at times required. Very few factories have only eight hours of work. In Shanghai, the laborers in cotton mills work from eleven to twenty hours a day, according to the report made by the Chinese Government Bureau of Economic Information. In many factories such as the silk filatures, work begins generally at five o'clock in the morning and lasts till six or seven in the evening, often later.

"At Wuhan the steel laborers work from twelve to eighteen hours, while machinery workers generally work ten to fourteen hours and apprentices work as do grown-ups." In north China the working-day in many weaving establishments is sometimes eighteen hours. Sherwood Eddy, who made a survey of the industrial conditions in Chefoo, reports that 26,000 boys and young men, employed there in forty factories making pongee silk, work thirteen hours a day.

THE number of working days is especially large in China. There are many factories which have practically no holidays, except two or three during the Chinese New Year. Some have a few holidays during other festivals. Only a few modern mills suspend operations on Sunday. . . .

The wages of a skilled and an unskilled laborer can pay about half the cost of a hand-to-mouth life. They can live only if their wives and children also work in factories, and this has been actually the case.

The employment of children in factories is one of the worst evils which the factory system has brought in its train to China. Children but ten, nine, eight, and even seven years old are admitted to work in factories for stretches of eleven, twelve, and sometimes thirteen or fourteen hours a day. They are employed because they are cheap and can be easily managed, and the employers prefer to use them whenever it is possible. It has been roughly estimated that "one-sixth of the workers in a group of cotton and silk filatures in Shanghai were children under fourteen." Mr. Y. L. Tong, writing for the *Chinese Social and Political Science Review*, reports that there are three hundred rug factories in Peking which employ child laborers; their ages ranging from ten to sixteen; and they work from twelve to sixteen hours a day in poorly ventilated rooms.

Thousands of women have also been forced into wage labor in factories. They are found in the industries of lace making, silk reeling, spinning, cotton textile work, embroidery, knitting, the manufacture of toilet articles, and curing of tea leaves. They are employed not only for long hours and for night work, but also on coarse and heavy work that brutalizes as well as exhausts them, and for very low and often wholly inadequate pay.

Generally speaking the sanitary conditions in factories are bad in the extreme. Bad air, high temperature, excessive moisture or dryness, dust, germs, cotton fluff, unwholesome odor in silk filatures, phosphorus and sulphur fumes in match factories, all work their fatal effects. All these evils could be avoided if somewhat modern expensive appliances were used.

But it would cut down the profits, which are said to be very high.

Nor is the life of the workers protected in factories. Many tragic accidents have happened, of which an instance was the disastrous fire which caused the death of eighty, and the injury of a hundred women workers in the Ziang King silk filature in Chapei on March 10, 1924. Had the employers of the filature paid any attention at all to the safety of employees, this lamentable accident would not have occurred or it would not at least have been so serious. No damages, it is believed, will be paid to any of the injured laborers or to the survivors of those killed. Human life is cheap in China!

SOME employers realize their responsibility to improve the conditions of their workers. "The Commercial Press of Shanghai, with 3,000 employees, hires no child labor. They have a minimum age limit of sixteen years, a nine hour day, and one day of rest in seven, a free school for 500 boys and girls, and an Industrial Association for the employees."

Such an example proves that changes can be made, but it is one of the exceptional cases. Most of the factory owners are morally indifferent and with their zeal for the extension of industrial operations and the piling up of profits, it is useless to expect them to make any voluntary reform in the conditions of their workers.

Nor are the workers themselves capable of changing to any great extent their conditions of employment. Because labor is plentiful, the individual is not in position to bargain with his employer. If a laborer should refuse to work until certain conditions were improved, he would lose his employment altogether, for another applicant would be waiting at the gate and ready to take the place under the conditions which he had declined.

IT is clear that neither the employers, who are occupied with the absorbing question of profits, nor the laborers themselves by individual or collective bargaining, can be relied upon for making any improvement in the existing conditions of employment. If the improvement is to be made at all, it must be made by the Chinese Government through legislative enactments. The Government has begun to assume this responsibility. Its first set of factory regulations was promulgated in March, 1923.

Among its provisions are: the minimum age of employment for boys is fixed at 10, for girls at 12; eight hours a day; no work for children between 8 P.M., and 4 A.M.; two days rest per month for adults, three for children; one or more daily rest periods amounting to one hour; wages to be paid at least once a month; savings deposits may be kept for the laborers with the consent of the laborers themselves; five weeks' rest for mothers before and after childbirth.

This body of regulations constitutes the first and the only piece of factory legislation that has ever been promulgated in China. If effectively enforced it would, undoubtedly, remedy many of the evils which exist. But it can be said to have hardly more than touched the fringe of the problem. No provision is made for the enforcement of these regulations. The lesson is yet to be learned that, until adequate administrative machinery be provided, labor legislation in China will remain a dead letter.

CHINA is still in a state of turmoil. Any measures toward factory legislation will be ineffective so long as matters are as they are today. A strong and efficient government is a prerequisite to an effective legislation, a fact which has been shown in the history of the Western countries.

*Extracts from the Prize Essay, by Lieu Ding Kong, '24, in the Sociological Essay Contest, St. John's University, Shanghai. When printed in the *St. John's Echo*, November, 1924, footnotes, omitted here, supplied exact references to books and articles published within the past two years.

The Practical Observance of Lent

By the Rev. William Edward Cox

IN a little book I read recently, I found this quotation from Bishop James M. Thoburn:

"A thousand Ingersolls in every country under the sun would not do so much to create disbelief of the truth among men as the spectacle of a Church inheriting promises which she seems unable to believe, and receiving commandments which she seems unwilling to execute."

In the *Richmond Times-Dispatch* of November 8, 1923, is a report of an address by Israel Zangwill, an Englishman, in which he is quoted as saying:

"America has no sense of shame. The Sunday newspaper weighs four pounds. The world was better off when the people read the Bible and Shakespeare. . . . This country has the best half-educated people in the world. It is a land of make-believe."

Again, in talking recently with a patient in a hospital in Richmond, he told me he was a Baptist, but that his wife and children were Episcopalians, with whom he often went to church. He then made this significant observation:

"I know of no Church where there is more of Christ in the service and the sermon than in the Episcopal Church, but your people do not live up to what the Prayer Book teaches, and what your ministers preach."

That is my text for today—"We do not live up to what the Prayer Book teaches." May it not be, as Israel Zangwill says, that we are more a people of "make-believe" than we think? And may it not be, also, as Bishop Thoburn says, that we Christian people are doing more than all the Ingersolls to create disbelief of the Truth through our unwillingness to believe the promises and execute the commands we have received from the Bible and the Church? This is the practical question I wish to emphasize in connection with our keeping of Lent.

TURN now to the Prayer Book, and I find there a "Table of Fasts" in which Ash Wednesday and Good Friday are put down as absolute fasts. How many of us so observe them, and call upon our people seriously to observe them? I find also a table of "Other Days of Fasting . . . on which the Church requires such measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

This table includes:

1. The Forty Days of Lent.
2. The Ember Days.
3. The Rogation Days.
4. All the Fridays in the year, except Christmas Day.

How many of us observe these days, and call upon our people to observe them? Yet the Church expects that of us, for in the Table of Fasts it is specifically stated that on these days "the Church *requires* such a measure of abstinence," etc. Furthermore, in the Communion Service, just after the Nicene Creed, is this rubric: "Then the minister *shall declare* unto the people what holy days, or fasting days, are in the week following *to be observed*." What minister declares them? Who purposes to observe them? It is perfectly clear that the Church lays stress on the making of these fasts a reality in fact, not a mere "make-believe."

And the Church's rule is not an arbitrary dictum. It has back of it the wisdom and experience of nineteen centuries. It has a deeply religious value. If rightly explained and understood, then faithfully observed by priest and people, it would tend to call a halt on our swift march toward materialism and luxurious self-indulgence, which is one of the growing dangers of this country. It would tend to curb the appetites and passions of the flesh, and subdue them to the spirit. Furthermore—to put it on the lowest utilitarian grounds—it would promote physical health and save doctors' bills. Lent comes at the turn of winter into spring, when heavy clothes and heat-producing foods need to be laid aside. The fast of Lent, scrupulously kept, would save us many of the physical ills which we associate with spring-time. And if every Friday in the year were for us a day of abstinence, thus giving the stomach a

rest one day in seven, we would be healthier, happier, and freer from nervous troubles which beset us. Isn't that practical? It seems so to me, and besides, it clears us of the charge of a "make-believe" religion, of turning into a mere sentimental sham something which we profess and pretend to take seriously, as our Church bids us do.

NOW let us go further and observe that the Lenten fast is not an end in itself, but a means to a higher end. Bishop Barry, in his *Teacher's Prayer Book*, tells us that the principles of the Lenten fast are:

1. Penitence, as set forth in the Collect for Ash Wednesday.
2. Self-discipline and self-chastisement, as set forth in the Collect for the First Sunday in Lent.
3. Special devotion, and particularly the commemoration of the Atonement, as especially on Passion Sunday and in Holy Week.

Bingham, in his *Christian Antiquities*, says that from Apostolic times some period of prayer and fasting has been universally kept in preparation for the commemoration of Easter.

Look where you will, all down the long life of the Church, and you find the central fact of the Lenten observance to be the Lenten fast scrupulously kept, not as an end in itself, but as a means to a higher end. And bound up with it, as natural and necessary accompaniments of it, are penitence, almsgiving, and prayer or special devotions, not as a mere *pro forma* procedure, but designed to grip the minds and hearts, and change the lives of the people. Every one of these requirements had a definite objective, a definite end in view, which was not only clear in the minds of the clergy, but was put clearly and emphatically to the people in a manner designed to affect their lives in a real way.

DO not the Lenten fast and the Lenten devotions give us the opportunity to accomplish the same uplifting results today? Take the matter of penitence. All through the Church's idea of Lent runs the purpose to strike deep at the root of our moral and spiritual life, not sentimentally and superficially, but in a very real and effective way. Is not that a practical purpose? And is it not necessary that we drive it home today with practical effectiveness? I know laymen, in high position in the Church, that you have to watch in business transactions. I hear of women in the Church careless about the lives they lead. I hear of men and women in the Church that play poker all Saturday night, and Sunday too—and for money—while their pews in the Lord's house are vacant and their pledges to the Lord's work unpaid. I find men and women filled with the worldly spirit, thinking the world's thoughts, and living the world's life, according to the world's standards, apparently uninfluenced by the religion of the Lord Jesus which they profess. In my humble judgment what we need is some downright heart-searching inventory of our lives that will reveal to each and every one of us our sins and set us to mourning for them. We need some thorough check on our lives that will make us see how far we fall short of what the Lord Christ expects of us, and impart an inspiring impulse to live closer to Him the rest of our days. Lent affords just such an opportunity, if we will seize that opportunity and use it effectively. It matters little what our program of services may be if some such thorough-going purpose as this lies back of it, and if some such clear objective runs through it. I hope and pray that the Church may throw more of her power and purposes into services with an objective like this. Midday services, in a down-town center, for the benefit of busy men, have their place and their value, but they can never serve the purpose of the regular Lenten services in the parish church, nor can they have the practical, downright, worthwhile effectiveness of a Lent religiously kept, under a discipline that makes us mourn over ourselves as we are and aspire to realize ourselves as Christ would have us be.

OR, take the question of almsgiving, which has always been associated with fasting. Origen says he found it in some book as a noted saying of the Apostles, "Blessed is he who fasts for this end, that he may feed the poor; this man's fast is acceptable unto God."

I understand this to mean more than the mere doling out of the pittance we might save by six weeks of simpler living. I take it as meaning to teach a principle, to develop an attitude, to inspire a purpose that shall hold good every week in the year; and that principle, that purpose, is to fix in us for all time the idea of sacrificial giving—giving that counts for something, giving that costs us something, not the giving of such fragments as may be left after we have humored all our own whims.

And what lesson do Christians of today need more to learn? A few years ago, in a critical emergency, our Department of Missions asked all members of the Church to give one day's income as a special offering to meet this emergency. I was informed at the time, and reliably informed as I believe, that, when this was proposed in the Board of Missions, Bishop Greer, of New York, said something like this: "Gentlemen, that is pure foolishness; don't you know the people will not do it? I can name a dozen churches right here in the city of New York, any one of which, if its members gave one day's income, would not only raise the amount you are striving for, but would pay the full year's apportionment for the entire Church." Think of that! One-three-hundred-and-sixty-fifth of the income of one single parish sufficient to pay the apportionment of the whole Church, with a dozen parishes in one city that could duplicate the performance, and yet the whole Church in the direst extremity because of a fearful deficit! More recently we launched the Nation-wide Campaign, and appealed to the Church to do some sacrificial giving for the spread of the kingdom of God, and for some real service to needy humanity. To what extent did the Church take it seriously? How many dioceses made any appreciable effort to rise to it? Look at the nickels and dimes coming into our own parish treasuries while dollars go into gasoline, picture shows, cigars, and cosmetics. And all the while there looks down upon us One who pleadingly says:

"I gave, I gave, My life for thee;
What hast thou given for Me?"

I cannot escape the conviction that it is the spirit of giving at all times with something of sacrifice and the denial of the selfish self that the Lenten fast is designed to inculcate; and, if we enter into it whole-heartedly, and keep it whole-heartedly, as all good Churchmen should, it will be of inestimable practical and spiritual value.

On the other hand, if we view it, or permit our people to view it, as an antiquated custom now something of a formality that must be gone through with; if it is to us a mere "make-believe," to use Israel Zangwill's phrase, no program we may get up, however elaborate it may be, can be of any practical and abiding value. If we want to make it practical, let us make it real, so that from our hearts, through Lent and after Lent, we can say:

"Jesus, I my cross have taken,
All to leave and follow Thee."

WE come now to the matter of public worship and private prayer. Bingham tells us that Lent has ever been a time of more than ordinary strictness and devotion, and that in the greater churches, if not in every parish church, the primitive Christians had religious assemblies for prayer and preaching every day throughout the whole season. The famous homilies of St. Chrysostom were sermons preached day by day in the Lenten season. All public games and stage plays were forbidden by the law of the Church, not because they were condemned, but for the encouragement of attendance at the religious services and to impress men with the importance of turning their thoughts from the world to higher things. To those who still pursued their recreations and pleasures St. Chrysostom said with some indignation, "Ye have cast the reverence of this holy season out of your souls, and thrown yourselves into the net of the devil. What profit is there in your fast?"

We have the same view of putting aside worldly pleasures that we may have time and opportunity for reading, medita-

tion, and worship. But is it not painfully true of us, as it was in St. Chrysostom's day, that by our laxness in carrying out this program we give reason for the suspicion that our Lent is a mere "make-believe," not a solid reality? The Lenten exaltation of public worship and private prayer above ordinary pastimes and pleasures gives us an opportunity to drive home to men's hearts with more than ordinary force the truth that the worship of God should be given first place at all times. Is that not a vital truth for our people to grasp and to hold? We need only to look inside our churches on Sunday and then go look at the golf links to be convinced that this truth needs to be driven home to many a heart in the breast of professing Christians today. The discussions we have been having in the (Richmond) clericus about keeping the Lord's day holy is evidence of the fact that we are painfully conscious of this distressing situation. Lent affords us an opportunity to turn the search-light on this situation, and to call our people up out of it. Let us make the most of that opportunity.

NOW there are two or three things, it seems to me, we ought to do:

1. We of the clergy, as shepherds of the flock, need ourselves to take Lent more seriously. We need to get a clearer vision of its principles and its purposes, as well as of its opportunities and its possibilities. We need to make better preparation for it, and to put more of thought and of prayer into that preparation. We cannot slump up to Lent with little or no preparation, then drag through it in a slipshod, half-hearted sort of way, and at the same time expect our people to take it seriously, or be inspired and strengthened by it.

2. We need to get together like this, more than once if need be, and throw into the common cause the corporate wisdom and experience of the whole body of our clergy. To leave each rector to stand alone, dependent entirely upon his own individual ideas and resources, is not only to deprive him of invaluable help that might be his, but it runs contrary to the whole genius of the Church, which is built upon the idea of corporate wisdom, corporate action, and corporate responsibility. We shall all be helped and our work strengthened if we plan together and work together, with the wisdom and experience of all back of, and wrought into, the work of each.

3. When we have met, and planned, and have gotten ourselves in hand, so that we are ready for a real, intelligent, and spiritual ministry through Lent, then we need to explain to our people, clearly and definitely, what their part is in the program, and let them know that this is expected of them. We cannot compel them to do their part, nor can we get them to do it by quarreling with them, but once convince them that we are equipped for leadership in a worthwhile program, and that they have a definite part in that program which they are expected by the Church to measure up to, they will do their part or have it lie heavy on their consciences. What they want is something real, not a mere "make-believe." Let us give them something real, then make clear to them what is expected of them and challenge them to do it. That will sound a new note, certainly in my experience, and many, I believe, will heed it that hitherto have turned a deaf ear.

I am pleading here, not for programs, but for principles. I plead, not for ingenious schemes of isolated individuals, but for corporate action in the light of corporate wisdom and experience, in accordance with the genius of our Church. I plead, not for popular sermonettes to catch the passing crowd, but for devout services, in every church, with solid teaching for God's people. I plead for reality, not for mere "make-believe"—for a Lent scrupulously kept, as the Church commands, with fasting that really disciplines, with almsgiving that is shot through with sacrifice, with penitence that is heart-searching, with private prayer and public worship that truly exalt God to first place in our lives.

KIPLING FOR THE CLERGY

RUDYARD KIPLING, the great novelist and poet, was recently asked what class of men are closest in touch with the sorrows of men. He replied that "Twenty years ago, I should have said the soldiers, at once; but today I am sure that the man who reaches the sorrows of men is the clergyman every time."—*Church Federation Bulletin* (Brooklyn).

How to Study the Old Testament

By the Rev. H. C. Ackerman

Professor of Hebrew and the Old Testament at Nashotah House

THE change of method, which has been undertaken in the study of the Bible during the past couple of decades, the change from the traditional to what is now called the modern point of view, has become sufficiently fixed to warrant some authoritative statements of its nature. I confine myself here to the books of the Old Testament, though I take it that the same method applies more or less to the New Testament also.

If we are to read the Old Testament today intelligently we may not read as though one verse or chapter could be interpreted in itself alone or as though one portion of the text or one book could be interpreted in terms of another book of subsequent date, and least of all as though the Old Testament itself could be interpreted and fully understood in terms of the New Testament. All passages must be read interpretatively, to be sure, but the interpretative material is to be obtained largely from sources outside the Bible itself. That is to say, in other words, that one can read the Hebrew Scriptures intelligently and understandingly only by means of other literature of the ancient world generally and such as pertains particularly to the documentary sources which underlie our Biblical books.

This conception of Biblical education is far more important and far reaching than will appear to one at first thought. It amounts, in brief, to this: assuming a knowledge of the running historical narrative, an acquaintance with the biographical character of the material, and familiarity with the important institutions, which a student acquires readily enough in a first-year course, one then undertakes to read interpretatively by reading indirectly, i. e., in the light of other literature. And this related literature is vast. It comprises historical research into the conditions of the ancient world, archaeological excavation and discovery, philology, ethnology, mythology, comparative religion, and a measure also of philosophy and psychology. In fine, to read our Bible today is by no means a simple matter; for it must be read historically, archaeologically, philologically, ethnologically, psychologically, in the light of ancient culture and comparative religion, and also, in some degree, philosophically.

It follows, therefore, that one must perforce read slowly, line by line, verse by verse, chapter by chapter, reading constantly off the page into the pages of the knowledge of the world contemporaneous with the incidents and events and ideas recorded. A lecture, for instance, today upon any passage in the Old Testament will involve but a short portion of Scripture and a huge bulk of matter extraneous to the text itself but so pertinent to an understanding of it that without this contributory knowledge, one's Bible reading would be altogether unilluminated or the real meaning of the passage quite distorted. This judgment applies particularly, of course, to the earlier portions, but the same is true in very large measure of Holy Scripture as a whole.

HOW, naturally, the best critical commentaries aim to supply this need. But it is hardly possible for any one commentary on a single book to prove adequate to the task. It goes without saying, then, that Bible education requires a considerable amount of study, study of extra-Biblical subjects; for, without this, one's reading cannot but be very misleading and unsatisfactory. Is there no short cut? Unfortunately, no! And I believe that every Bible scholar will concur with this view. It is, therefore, books about the Bible that should be read and read and read, with very little of the Bible itself—if I am not misunderstood. Needless to say, a Bible course in a theological Seminary will consist very largely of collateral reading. The instructor who succeeds in making his class read *round about the Bible* is the one who employs the modern method—and successfully.

No doubt the reader will demur at this conclusion. How-

beit, to show that a valid objection may not be taken to this position, let me cite some differences of interpretation concerning verses and names with which most persons are familiar. Limited in space I will cite simply enough instances to make my point clear: then the reader may judge for himself. First, I shall present the old fashioned notion and follow it with a case of modern reading.

Genesis 5:27, Methuselah: the oldest man. Interpretation: the moon-man, or man of Sin, the moon God, worshipped in southern Babylonia, particularly in Ur of the Chaldees. Identical with Methusael in the Cainite genealogy (Gen. 4:18). The name corresponds to the eighth name in Berossus' list of the ten antediluvian kings of Babylonian tradition. The reign of this monarch was reckoned at 36,000 years; but this period was reduced by the Hebrews through taking the week as a unit rather than the *soos*, or five-year period. Note how ridiculous it is to read simply a man of extraordinary age.

Genesis 5:22, Enoch: the first human being to be translated into heaven. Interpretation: The hero of the Enoch legend is listed in the seventh name in Berossus' list, namely, Enmenduranki, king of Sippar (city of the sun deity). This mythical favorite of the gods is said to have been initiated into the mysteries of heaven and instructed in the arts of divination. The guild of priestly diviners looked to him as their founder. His special intimacy with the sun god corresponds to Enoch's "walking with God." In neither case is there a definite statement of translation. (But *cf.* the apocryphal book of Enoch.) Note that the number of years of his life, three hundred and sixty-five, jibes with the days in the solar year.

Genesis 11:1-9, Tower of Babel: a tower of tremendous height which the men of Shinar built of burnt brick in order to reach up into heaven; and which God overthrew in anger at such impious presumption. Interpretation: The great stage towers, or ziggurats, characteristic of Babylonian temples, on top of which the shrine of the deity was erected, have been of particular interest to the excavator. (See account of the University of Pennsylvania's expedition at Nippur.) Such structures exhibited the intense piety of a great people. They portray a devout religious spirit comparable with that expressed by the builders of the great Gothic Cathedrals of Medieval Europe. The original deities (Elamite) were gods of the mountains. Perhaps the subconscious motive made for the creation of an artificial mountain. The early Hebrew god or gods were likewise mountain deities; *cf.* Sinai, Seir, Horeb, the "high-places," Zion, etc. There may be, then, some traceable connection between the altar of heaped-up earth and the lofty ziggurat among Semites, just as there may be some logical connection between the stage tower itself and the mountains of the earth. (*Cf.* also the Hebrew myth of "the primeval mountain of the north," the original residence of deity.)

Genesis 32:24-32, Israel: the name given to Jacob because of his successful striving with deity at Peniel; signifying etymologically, "he who strives with God." Interpretation: In the original legend it is the deity who resists Jacob and overcomes him; so that the name literally signifies "God resists (or strives with)." By a curious transformation of meaning the Hebrew commentator has reversed the true meaning and greatly distorted the conception. For Jacob experienced the resistance of God to all his selfish human inclinations. And the name indicates also the relation of God to the Israelite people; for Hebrew history is one long drawn out account of the opposition of God to the racial and nationalistic tendencies of this people. Without philological insight, therefore, we would miss the nice significance of the story. And there is a world of more meaning for one who reads the account in the light of primitive folklore.

II Samuel 15:6b, "So Absalom stole the hearts of the men of Israel." This is usually taken to mean that Absalom won

the affections of David's subjects. But reading the verse psychologically, it means that Absalom deceived the minds of the Israelites. For in Hebrew, and in Biblical psychology generally, thoughts and intentions have their seat in the heart, not in the head. Thus the heart is really equivalent to the head (mind).

II Kings 3:5-27. We read as though the campaign against the Moabites, who struck a blow for independence, was successful. But interpreting the account in the light of the Moabite stone, discovered in 1868 by the Rev. F. A. Klein, it is clear that it was Moab which successfully threw off the Israelite yoke at this time; for Mesha records that at the instigation of Chemosh, his god, he fought victoriously against Israel and "made this high place of Chemosh because he saved me . . . caused me to see my desire upon all that hated me—Omr, king of Israel."

EXAMPLES of this sort might be multiplied indefinitely to illustrate my meaning. Do they not, then, reveal the tremendous importance of reading the Bible in the light of discovery, general historical knowledge, and scientific scholarship? In the early medieval ages, when the Church recognized that historical science was not ripe for accurate interpretation and exegesis, the Schoolmen had recourse very largely to allegorical interpretation. Now, in these latter days, it is our privilege to reread our Bible. But we have to read slowly, comparatively, so to speak; in order, not solely to grasp idiom, "flying allusion, and characteristic metaphor," but to transcribe an ancient version in words of our own which do justice to the original writings and prove adequate to the spiritual intimations, feelings, thoughts, and understanding of the ancient authors. Yes, even more than this is necessary, namely, to give due credit to the sources and cultural atmosphere which belonged far back to peoples and civilizations that antedated the Scriptural writers themselves. It becomes, therefore, the task of the instructor to indicate where advantageous reading may be found. But most of all, it is his job not only to put across the proper method to the class but to supply the inspiration for independent, diligent, and persistent research. The unlearned or general reader may well pause, face to face, with a *prolegomena* of this kind. But if he does recognize his disadvantage, will he not be the better prepared to master at least some of the essential principles which govern a profitable and educated study of the Old Testament?

WINGS

"When the victory is won, it will be, I believe, like the Victory of the Louvre—a marred and inarticulate figure, but with wings."—C. H. S. in 1918

Exodus 33:15

Wings?

What are wings?

Ask of the butterfly that hovers past
Blown by the wind, it knows not whence, at last
Its shackled life forspent, it has the power
To float ecstatic on from flower to flower.
What are its wings for? It can hardly say,
Save to increase the joyance of the day;
Sails for the breath of heaven to play upon,
Spread to receive the blessing of the sun.

Giver of all good gifts, we need these things.
Grant us the victory that gains such wings!

Wings?

What are wings?

Ask of the sea-gull buffeting the storm.
Ask of his mate, keeping her nestlings warm.
Wings are for shelter, wings are to safeguard life;
Spread to protect; spread to encounter strife,
And win through strict obedience to law,
Security else vainly struggled for.

Giver of all good gifts, we need these things.
Grant us the victory that bears such wings!

Wings?

What are wings?

Out of the heights that men and eagles share,

Answers the master of the conquered air:—

Wings are the means by which a man may prove
His skill superior to all the powers that move;
The instruments by which he may arise
To battle with the squadrons of the skies;
May meet the mighty elements on high,
And win his right to claim their mastery.

Wings are the means by which a man may see
Beyond the range of his community;
May rise above the level to a height
Where walled perspectives vanish out of sight,
Where boundaries lose their edge, where cities fade
Into the smoky mist their sons have made,
All artificial values left behind,
Earth lies beneath him, fair for all mankind.

God grant that we who sorely need to see,
May win this winged vision and go free!

Yet in the end, how shall we use our wings?
For though we seem to have the skill to soar
To heights unprecedented, we descend
To levels little higher than before.

"A victory winged, but marred and inarticulate."
What do we gain if this indeed be all?
What use is here for us who come too late
To see its beauty, perfected, imperial?
Down on your knees, you who would greatly dare
To pray for such a victory! It brings
Increasing fear to those who grow aware
Of all that God requires of men with wings.

Where are the eyes for vision? Where again
The arms to guide, the mind to understand?
Where are the ears to hear the call of men
For service of the heart and tongue and hand?

If we indeed have won a victory
That leaves us only wings, however brave,
If we have gained the skill and strength to fly,
Without the wisdom,—God forgive, and save.

We must be joyous in our liberation,
Quick to make use of values that are new.
We must be humble in our exaltation,
Swift to obey no less than swift to do.

We must have faith to mount with, hope to fly with,
And chivalry to meet high enterprise;
Courage to live with, and perchance to die with,
And back of all, the love which never dies.

O God, who knowest how we need these things,
Grant us Thy victory, or else withhold our wings!
1922. L. C. S.

SOMETIMES, standing in the midst of a great American city, one is startled by the thought of what might befall this huge, yet delicate fabric of laws and commerce and social institutions were the foundation it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; . . . Would men say, "Let us eat and drink, for tomorrow we die?" Or would custom, and sympathy, and a perception of the advantages which stable government offers to the citizens as a whole, and which orderly self-restraint offers to each one, replace supernatural sanctions and hold in check the violence of masses and the self-indulgent impulses of the individual? History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples.—JAMES BRYCE in *American Commonwealth*.

HE WHO GOES into his garden to look for spiders and cobwebs, will doubtless find them; but he who goes out to seek a flower, may return to his home with a blessing in his bosom.—*Days and Hours in a Garden*.

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.

THE RUSSIAN AND THE ANGLO-AMERICAN CHURCHES IN PARIS

To the Editor of *The Living Church*:

DEAN BEEKMAN is sending a very interesting and important letter [which is printed immediately below] in regard to the Russian situation in France, and the offer of Holy Trinity Pro-Cathedral. I am glad to endorse this offer most heartily, and to say that I am much gratified at the work which is being done in Holy Trinity Parish for the Russian refugees.

At the meeting last spring of the Convocation of the American Churches in Europe, we were glad to have with us an appointed representative of the Orthodox Church and to give him an official and a cordial welcome.

JOHN N. McCORMICK,

Bishop in Charge of the American Churches in Europe.

To the Editor of *The Living Church*:

ONE of the first acts of the Russian Soviet Government, after its semi-recognition by France, was a demand through its Ambassador, Krassin, upon the French Government for possession of the Russian Orthodox church and clergy and parish houses in Paris. The claim was made that the title to this Church property was vested in the Russian Government for the reason that the Czar had given funds for the purchase of the land upon which the church and other buildings erected by public subscription had been built.

They frankly stated that they would not allow religious services to be longer held there, or the clergy to live and work there, but would convert the church and other buildings into secular uses of their own.

As there was more than reasonable fear that the French Government might entertain this petition, I felt it my duty to offer in person to the Russian Metropolitan the use of Holy Trinity Church for Orthodox services at such hours as it was free, which I did. Immediately afterward the Metropolitan returned my visit and sent me the following letter:

"DIOCESAN ADMINISTRATION
OF THE ORTHODOX CHURCHES
OF RUSSIA IN WESTERN EUROPE

December 26, 1924.

"The Very Reverend Dean BEEKMAN,

"Very Reverend Father:

"I had the great pleasure of bringing to the knowledge of the General Assembly of the Russian Parish in Paris that you have kindly expressed to me your desire to come to our help by authorizing us to celebrate our religious services in your church in case we should be deprived of the possibility of using our own.

"The General Assembly, on knowledge of this, have unanimously requested me to express to you their warmest gratitude for your Christian and brotherly sympathy in the painful circumstances through which our church is now passing.

"With my sincere consideration and warmest esteem, believe me, Very Reverend Father,

"(Signed) METROPOLITE EULOGIOS."

At the present moment the probability of favorable action by the French upon the Soviet petition seems to have passed as a clearer knowledge of the spirit and aim of the Soviet Government has come. However, present conditions existing in more than one country in Europe afford a rare opportunity for the Anglican Communion, British and American acting together, to show its Christian sympathy in practical form to our brethren of the Orthodox Church.

This is particularly true as the Roman Catholic Church is seriously handicapped in offering assistance or counsel, as it only does so with the avowed expectation of making converts. This is quite consistent with its conception of Christianity, but, in practice, it cannot work well with peoples so firm in their age-long loyalties as are those of the Orthodox Church.

I think that it should be known at home that there has existed for some time a very close bond between the Russian and Greek Orthodox Churches in Paris and our own American Pro-Cathedral Church of the Holy Trinity. Holy Trinity is caring for and keeping in good schools a large number of children of struggling Russian families and otherwise assist-

ing them in the beginnings of their new life. Recently I accepted the invitation to assist in the celebration of the Christmas Communion for three hundred children in the Russian Church. During Christmastide our Junior Guild gave a Christmas Tree party to these same children to whom I expressed the fervent hope that "despite their present adversity they would remain loyal Russians and true members of the Orthodox Church."

Statistics state that there are 400,000 exiled Russians in France alone.

FREDERICK W. BEEKMAN.

Dean of the American Pro-Cathedral
Church of the Holy Trinity, Paris.

ADMISSION TO HOLY COMMUNION

To the Editor of *The Living Church*:

AT THIS TIME, when the question of who may and who may not rightfully be admitted to the Holy Communion has again become an issue in the Church, I should like to ask whether it is really the mind of the Anglican fold that members of other Communion of the Christian Church shall not come to our altars. THE LIVING CHURCH has advanced two reasons as grounds for this opinion, viz., 1, the rubric at the end of the Confirmation Office, and 2, the fact that members of Protestant Communion do not understand the nature of the sacrament. The first reason is intended as a legal argument, and the second as a practical argument. Let us examine these reasons a little further.

1. The rubric at the end of the Confirmation Office reads: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." This rubric comes down to us unchanged from the Prayer Book of 1662. Between the years 1552 and 1662 it read: "And there shall none be admitted to the Holy Communion, until such time as he can say the Catechism and be confirmed." In the first Book of Common Prayer (1549) it read simply: "And there shall none be admitted to the Holy Communion, until such time as he be confirmed." The compilers of the Prayer Book of 1549 took this rubric from the Sarum Use. It was written first by Archbishop Peckham of Canterbury as a rule for his diocese in 1281. The purpose of its original author was to counteract an indifference to Confirmation that prevailed at that time. These are the Archbishop's words: "Many neglect the sacrament of Confirmation for want of watchful advisers, so that there are many, innumerable many, who want the grace of Confirmation though grown old in evil days. To cure this damnable neglect we ordain that none be admitted to the sacrament of the Lord's Body and Blood that is not confirmed, except at the point of death, unless he have a reasonable impediment." It is clear from these words, as it is also from the words of our present rubric, that the Church does not regard Confirmation as an absolute prerequisite to the reception of the Holy Communion. The Catholic Church has never had any such requirement. She recognizes no essential connection between Confirmation and the Holy Communion. In the Roman Communion at the present day it is the custom for those who enter that branch of the Church in their adult life to make their confessions and to receive the Communion before they are confirmed. Hence it is easy to understand that the primary purpose of the rubric which we are considering is still what it originally was—to prevent Confirmation from becoming a discarded service.

But even granting this, some one may ask: "Was not the addition that was made to the rubric in 1662 intended to give a secondary purpose to the rubric, the purpose of excluding the Puritans whose hatred of bishops as such would never permit them to become 'ready and desirous to be confirmed?'" As to whether or not this consideration entered into the minds of the revisers of the Prayer Book in the time of Charles II, opinions may differ. The main consideration in making this addition, however, seems to have been that, owing to the suspension of the Prayer Book during the Commonwealth, there would be at this time a great number of unconfirmed persons throughout the land who would have to wait many years before bishops would be able to confirm them. Consequently through no

fault of their own, the words "or be ready and desirous to be confirmed" were added. If it is still insisted that the rubric of 1662 was designed to exclude the Puritans as well there remains the consideration that historically a closed communion has not been the consistent practice of the Church of England.

The question which we are considering was raised in a definite form in 1870, when Dean Stanley invited to the Holy Communion in Westminster Abbey the whole company of the Revisers of the New Testament. One of these happened to be a Unitarian. As a result of the protest that this action of the Dean's called forth, the matter came before the Archbishop of Canterbury. He was called upon to interpret the mind of the Anglican Communion in regard to this matter. This is the decision that Archbishop Tait gave: "As at present advised, I believe this rubric to apply solely to our own people, and not to those members of foreign or dissenting bodies who occasionally conform. All who have studied the history of our Church, and especially the reign of Queen Anne, when this question was earnestly debated, must know how it has been contended that the Church of England places no bar against occasional conformity." Thus spoke the highest authority in the Anglican Communion, from whose essential doctrine it is the purpose of the Protestant Episcopal Church in the United States not to depart.

2. And now, what of the objection that members of Protestant Communions do not understand the nature of the Holy Communion, as that sacrament is understood by us? This complaint seems to take it for granted that there exists within the limits of our own Communion a uniform doctrine of the Holy Communion, which is far from the actual fact. Should some one protest that there is a standard teaching, and that, while departure from this standard of doctrine exists, it is to be regretted, he will fail to find his protest borne out by the Book of Common Prayer itself. Our Order for the Administration of the Holy Communion bears witness to the doctrinal inclusiveness of our branch of the Catholic Church. In the words of administration the sentence which records the Catholic teaching of the Prayer Book of 1549 is coupled with the sentence that records the Protestant teaching of the Prayer Book of 1552. The Holy Communion, as it is administered in the Anglican branch of the Christian Church, is designed to fulfill the needs of the "Catholic-minded" and the "Protestant-minded" alike. If this is a service for the "Protestant-minded" within our own fold, why should it not also be a service for others of like mind who, though not within our immediate family, are members of the more inclusive fold of Christ?

Cambridge, Mass., February 10th. JOHN FOSTER SAVIDGE.

PACIFISM OR PEACE

To the Editor of *The Living Church*:

AT THE recent convention of the Diocese of Washington the following resolution was introduced by the Rev. C. W. Whitmore and seconded by the Rev. J. J. Dimon, D.D.:

"WHEREAS, our Blessed Lord and Divine Teacher has clearly expressed Himself in such sayings as, 'Love your enemies', 'Do good to them that hate you', 'Resist not evil', 'Turn the other cheek also', 'Put up thy sword into its place', and by many other words, and by His whole life proclaimed the principle and power of peace based upon loving forgiveness of injuries and of enemies; and

"WHEREAS, He did Himself specifically refuse to use the available hosts of Heaven in violent defense of Himself, thus repudiating the use of force even in defense of righteousness, and

"WHEREAS, the World War and its subsequent so-called 'peace' have convincingly demonstrated the truth of these hard sayings of Christ and the utter futility of war to achieve its professed righteous aims;

"BE IT THEREFORE RESOLVED, that war is now seen to be clearly antagonistic to the teachings of Christ. We confess and repent of our past sins in giving the Church's blessing to such a counsel of hate, and we declare our intention never to give the Church's blessing upon any future war for whatever purpose it may be fought."

This resolution, after a shocked silence, was referred to the Committee on Canons and Other Business, consisting of Canon W. L. DeVries, the Rev. Dr. Robert Johnston, the Rev. Dr. H. S. Smith, Chancellor A. S. Browne, and Mr. William Stanley, who, the next day, reported the following substitute:

"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."

The Rev. C. W. Whitmore declared this to be a denatured and evasive dealing with the question, but, when Dr. Dimon moved to substitute the original resolution, it was tabled so

that there was no debate permitted on the original proposition.

An attempt was made to shut off all discussion by a motion of Dean Bratenahl to refer the whole question to a special committee for report next year, which was defeated.

The Rev. Dr. Johnston, of St. John's Church, Washington, who drew up the committee's substitute, made an admirable defense of his resolution, admitting frankly its inadequacy, but declaring it the best that could be gotten through the Convention with any hope of favorable action.

There was a very evident and widespread feeling of resentment that the Convention should be embarrassed by the necessity of considering this question. Most of the Convention seemed afraid to face the issue, as shown by their action in shutting off debate on the strong resolution by tabling it, and by substituting the evasive resolution which was so devoid of real meaning that it passed with scarcely any debate at all.

St. Mary's City, Md.,

C. W. WHITMORE.

February 9th.

THE CHURCH AMONG THE NEGROES

To the Editor of *The Living Church*:

THROUGH the American Church Institute for Negroes, as well as through the appropriations of the National Executive Council, quite a sum of money is annually expended for the support of schools, general and parochial, for the colored race. Such appropriations have been made, in less or greater degree, since the close of the War between the States. Unquestionably, great good to the colored race has been accomplished. We are far from contending that the present appropriations in that direction are too great. Doubtless, the appropriations should be largely increased. But the question which we raise is this. Has this money been expended with a view of Church extension among the colored race, or simply for their moral, spiritual, and intellectual good, without reference to the actual building up of the Church among them? I do not care to answer the question directly. But I would make this suggestion. Take the entire Province of Sewanee, where most of these schools are located, note the amount appropriated, the teachers employed, and the percentage of communicant increase, and I think the conclusion will be reached that some change in plan or method is necessary if we are aiming at real constructive Church extension among the colored race. There has been most astounding growth in material and intellectual affairs of the colored people of this particular Province, in recent years. Has our own Church shared in such growth?

GEORGE F. BRAGG, JR.

Baltimore, Md., January 31st.

CONSECRATION OF ST. JOHN'S CHURCH, LOS ANGELES

(Continued from page 562)

marble, set off by a rounded apse done in gold leaf. The altar is surmounted by a marble reproduction of Thorwaldsen's Christ. This is a gift of Dr. and Mrs. Walter Jarvis Barlow. A handsome baptistry stands on the gospel side of the church.

The edifice is equipped with a four-manual Skinner pipe-organ, installed at a cost of \$35,000. This was given by Mr. and Mrs. James R. Page.

Above the narthex is a handsome *Te Deum* window, given in memory of the Rev. Harwood Huntington, Ph.D., by his widow.

Large and fully equipped sacristies are reached from the ambulatory. An attractive cloister leads outside to the rector's office and the choir rooms. These are grouped around a courtyard, with a fountain in its center.

The new St. John's replaces an inadequate wooden church, and will seat 1,000 worshippers, in addition to the choir. Every seat in the nave has a clear view of the altar. The church adjoins a corner which is rapidly becoming one of the busiest in Los Angeles.

Credit for the erection of the stately edifice belongs principally to the Rev. George Davidson, D.D., who has been rector of the parish since 1913. The date chosen for the consecration was the day following the twentieth anniversary of his ordination to the priesthood. St. John's is one of the largest parishes west of the Allegheny Mountains, with a communicant list of approximately 2,000.

IDLERS cannot even find time to be idle, or the industrious to be at leisure. We must be always doing or suffering.—*Zimmerman*.

LITERARY

FOR LENTEN CONSIDERATION

THE GREATEST SERVICE IN THE WORLD. By the Rt. Rev. G. H. S. Walpole, D.D., Bishop of Edinburgh. Milwaukee: Morehouse Publishing Company, 1924, \$1.40.

The Bishop of Edinburgh, in this course of lectures on pastoral theology, has communicated, in a fresh and unconventional form, something of the joyous zest of response to the call of God to the priesthood. "The Greatest Service in the World" is the ministry. In the seven chapters of this book he has set down illuminating and penetrating comments on the call, life, and work of a priest today. The spirit of the writer interpenetrates all he writes. It is truly as a great priest in the Church of God that his words come forth, reaching a public larger than the circle of hearers to which they were first addressed.

"Life is increasingly difficult with its wide variety of engrossing pleasures and perplexing duties. And many are falling by the way because they find no free moment to be still, whirled along by many engagements, they gradually consent to the fatal doctrine that they are caught in some mighty mill-stream against which it is useless to contend . . . Only he is likely to be successful who has known in his own life the power of God, and can, therefore, speak out of his own experience. And this knowledge has been won, not in his public duties, but in that time of silence and loneliness with God when battles have been fought and won . . . So behind all the endeavors we make with men and women, boys and girls, there lies the quiet, private place where prayer is wont to be made, and where, long before we come to actual grips with the difficulties that confront us, we have won the battle and are certain of the issue" (pages 233-234).

THE RELIGION OF OUR LORD. Being addresses delivered at the Garrick Theater, Chicago, during Holy Week, 1923, and at the Pabst Theater, Milwaukee, during Passion Week, 1923. By the Rt. Rev. Charles P. Anderson, D.D. Milwaukee: Morehouse Publishing Co.; London, A. R. Mowbray & Co. Price 85 cents.

We regret our delay in noticing this exceedingly helpful book; but hope that we may persuade many to use it for reading during the coming Lent. The Bishop of Chicago has a rare degree of capacity to make utterances that are readily intelligible and convincing, and are characterized by the note of distinction. These addresses are impressive. Their subjects are Religion and Civilization, Religion and Race, Religion and Politics, Religion and Business, Religion and the Church.

ESSAYS TOWARD FAITH. By the Rev. A. Q. Bailey, B.D., Chicago: The Witness Publishing Co.

This little book should be quite helpful to two classes of simple folk—believers who are troubled with remnants of Protestant prejudice against the sacramental aspects of Church doctrine and practice, and outsiders who are attracted to the Church but feel similar difficulties.

Without being complete—the most notable gaps are lack of treatments of worship and marriage—the book gives a fairly comprehensive introduction to Church principles; and is notable for its clearness, simplicity of treatment, and reasonableness. Its temper is quiet and admirable. There are no flowers of rhetoric. Every sentence is thoughtful and means something, but something readily understood by all.

THE DEITY OF CHRIST. An Address delivered at Northfield, with three supplementary notes. By Robert E. Speer. New York and Chicago: Fleming H. Revell Co.

This is a new edition of a little book that did good service among the men of the American Expeditionary Forces during the war. It is a very fresh and appealing presentation of the reasons for accepting the most central article of our faith—that Jesus Christ is very God. In temper, simplicity of style, coherent and well articulated argument, and persuasive force, it is what a popular plea on a great subject should be. It is also highly pertinent to current forms of denial among ordinary men and women.

Our clergy will find it very useful for lending purposes, and helpful in their own preparation of instructions on its fruitful subject. It is extremely easy to read.

F. J. H.

A PILGRIM'S MEED OF PRAYER AND PRAISE. With a Preface by the Rev. W. B. Trevelyan. London: Society of SS. Peter and Paul, Ltd. 6d.

This is a very simple, well-ordered, carefully chosen collection of prayers, "abstracted and arranged from Andrewes, Arvisenet, Blossius, and others." The devotions, under the headings "Preparation, Adoration and Thanksgiving, Self-Surrender, Contribution, Intercession (for one's self and others), A Recollection of the Angels and Saints, Praise, and Love," are printed in the style of Bishop Andrewes' Devotions, likewise followed in *Sursum Corda*. The arrangement, as well as the choice, of the prayers is such as to make them useful to a wide circle of persons, their simplicity and directness suiting them to the needs of beginners in the devotional life, and their depth and beauty ensuring their ceaseless appeal to more advanced souls. The tone, while thoroughly Catholic, is restrained, but not cold. One is glad to see due place given to the Blessed Mother and the Company of Heaven, fearlessly invoked for aid in prayer and praise, but without sentimental effusiveness. In spite of the existence of thousands of similar manuals of prayer, the peculiar excellences of this booklet are sufficient to justify its publication.

T. J. W.

THE AMENDING OF LIFE: A MODERN ENGLISH VERSION OF THE *Emendatio Vitae* OF RICHARD ROLLE, OF HAMPOLE (HERMIT). Translated, with an introduction by the Rev. H. L. Hubbard, M.A. London: John M. Watkins, 90 cents.

England has many mystics to boast of, whose lives and works have deeply influenced and greatly helped Christians of the past five centuries. The Rev. H. L. Hubbard has put us greatly in his debt by bringing out a careful edition of this small work of Richard Rolle. His introduction gives us an insight into the religion of the Fourteenth Century, the vocation of the solitary as lived by Richard Rolle, his mysticism, and the work itself. Thereafter (page 39 ff.) follows the text of *The Amending of Life*. To those of us who find Fourteenth Century Mysticism a rather puzzled and uncharted territory, the analysis of this small work (pages 33-38) will be distinctly useful.

THE CREED: ADDRESSES TO CONFIRMATION CANDIDATES. By E. E. Bryant, with a preface by Frank Fletcher. New York: Longmans, Green and Co.

This book is a series of confirmation addresses on Christian belief. The author was for many years a master at Charterhouse, where he prepared boys, individually and in classes, for confirmation. The instructions on the Creed which make up this volume are the fruit of his experience.

They are well and simply handled in a manner which does no more than hint at the deep thought and wide knowledge which made simplicity possible. As a means of clarifying belief, the book should prove valuable to anyone. For the confirmation candidate it is an ideal text book, giving a summary of essentials and suggesting lines of further study.

D. A. F.

THE PROBLEM OF IMMORTALITY: STUDIES IN PERSONALITY AND VALUE. By Radoslav A. Tsanoff, Ph.D., Professor of Philosophy, Rice Institute. New York: The Macmillan Co. \$3.00.

As is indicated by the sub-title, this is a study rather than an argument; and the author says that he is not in any sense through with his problem. He is concerned with value—a very prominent line of emphasis in modern theories. The thought ventilated is that man's expectation of immortality is bound up with what the value of his personality seems to open up. But this estimate of value and expectation also depends upon one's conception of human nature. A study of what men have thought of human nature and destiny is, accordingly the main content of this volume. The chief philosophies in which the problem of Immortality emerges are examined in a careful way, although with several notable omissions. The author is a genuine scholar, and this book is for scholars. Those who read it for definitive conclusions will be disappointed. It is a study, contributory only.

F. J. H.

Church Kalendar



FEBRUARY

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

22. Quinquagesima Sunday.
24. St. Matthias.
25. Ash Wednesday.
28. Saturday.

CALENDAR OF COMING EVENTS

February 22—Convocation of the Panama Canal Zone.

APPOINTMENTS ACCEPTED

BARROW, Rev. GEORGE A., Ph.D., rector of St. Luke's Church, Chelsea, Mass.; to be rector of Christ Church, Ansonia, Conn.

BIGGS, Rev. CHARLES LEWIS, rector of St. Paul's Church, Brookfield, Conn.; to be rector of Christ Church, Guilford, Conn.

BUDLONG, Rev. C. M., rector of St. James' Church, Fall River, Mass.; to be rector of Christ Church, Norwich, Conn.

DOWNES, Rev. WILLIAM P., rector of Trinity Church, Bristol, Conn.; to the charge of St. Paul's Church, Windsor Locks, Calvary Church, Suffield, Grace Church, Broad Brook, and St. Mary's Church, Hazardville, all in the Hartford Archdeaconry of the Diocese of Connecticut.

MOOK, Rev. C. S., associate rector of Trinity Church, Seattle, Wash.; to be rector of the Parish, with residence at 615 Eighth Ave.

O'MEARA, Rev. J. ALEXANDER, D.D., New York City; to be rector of St. Paul's Church, Riverside, Conn.

REYNOLDS, Rev. T. D., *locum tenens* at Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Calif.; to be rector of these two parishes, with residence at Emmanuel rectory, Grass Valley.

SWANN, Rev. J. H., of St. Mark's Church, Hope, Ark.; to be rector of St. Mark's Church, Jonesboro, Ark.

TAYLOR, Rev. LEWIS N., rector of All Saints' Church, Roanoke Rapids, N. C.; to be rector of the Church of the Good Shepherd, Columbia, S. C., March 1st, with address at 101 South Edisto Avenue, Wales Gardens, Columbia.

TERRILL, Rev. W. B., of St. James' Church, Sedro-Woolley, Wash.; to be assistant at Trinity Church, Seattle Wash., March 1st, with residence at 619 Eighth Ave.

WILLIS, Rev. HAROLD G., of St. Ann's Church, Morrisania, N. Y.; to be rector of St. Mark's Church, West Orange, N. J., March 1st.

ZACHARY, Rev. GEORGE E. DEWITT, chaplain at Clemson College, S. C.; to be rector of St. George's Church, Griffin, Ga.

NEW ADDRESS

STAUNTON, Rev. JOHN A., Jr., D.D.; from Sagada, Philippine Islands, to No. 14 Cottage Place, Utica, N. Y.

ORDINATIONS

PRIESTS

ATLANTA—On Sexagesima, February 15, 1925, the Rt. Rev. Henry J. Mikell, D.D., Bishop of the Diocese, ordained the Rev. WILLIAM F. MOSES to the priesthood in St. James' Church, Cedartown, Ga. The candidate was presented and the sermon was preached by the Rev. Cyril E. Bentley, Executive Secretary of the Diocese.

Mr. Moses was educated at the University of the South and, since taking his present work at Cedartown, and having charge of the Church of the Ascension, Cartersville, both those churches have taken on new life. He will remain in this field with residence at St. James rectory, Cedartown, Ga.

SACRAMENTO—On Wednesday, February 4, 1925, the Rt. Rev. William Hall Moreland, D.D., Bishop of the Diocese, advanced to the priesthood the Rev. THOMAS C. MAXWELL, in St. Paul's Church, Sacramento. The Very Rev.

H. H. Powell, D.D., Dean of the Church Divinity School of the Pacific, presented the candidate and preached the sermon. The ordination formed a part of the opening service of the annual Convention of the Diocese.

The Rev. Mr. Maxwell remains in charge of the missions at Folsom, Placerville, and Coloma. Mr. Maxwell is also assistant chaplain at the Folsom State Prison.

DIED

BAYNTON—Entered into life eternal on Sunday evening, February 8, 1925, at his late residence, the Rev. JAMES AUGUSTUS BAYNTON, rector of St. John's Church, Centralia, Ill., in the sixty-first year of his age. He was laid to rest in the family plot at St. Alban's, Sussex, Wis., the Rt. Rev. John Chandler White, D.D., Bishop of Springfield, officiating, assisted by the rector, the Rev. Dr. Mueller and the Rev. T. H. Harris, rector of St. Matthias' Church, Waukesha.

"Until the day break and the shadows flee away."

ENGLISH—Died suddenly in New York City, Tuesday, January 28, 1925, ALICE, daughter of the late Dr. and Mrs. Thomas Dunn ENGLISH, and sister of Mrs. Arthur Howard Noll, of Memphis, Tennessee. A requiem was said in the House of Prayer, Newark, N. J., January 30th, and the burial was in Fairmount Cemetery.

HITCHCOCK—Died, on January 15, 1925, IDA A. EATON, widow of Anthony W. HITCHCOCK, in Morristown, N. J. She was a member of the Community of the Blessed Sacrament, and an associate of the Order of the Sisters of St. John the Baptist.

SENIOR—The Rev. JAMES SENIOR, rector of Trinity Church, Lamar, Missouri, died at his home, January 23d, after a week's illness, in the sixty-seventh year of his age.

Eternal rest grant unto him, O Lord, and may light perpetual shine upon him. May he rest in peace. Amen.

VAN SYCKEL—On February 5, 1925, MARY, daughter of the late Elbridge and Bethany Dunham VAN SYCKEL, of Bound Brook, N. J., died in her seventieth year. The funeral service was in St. Paul's Church, February 7th, with interment in the family lot in the Bound Brook Cemetery.

"Lord, all pitying, Jesu blest,
Grant her thine eternal rest."

YEAR'S MIND

Sarah Keyes Yarnall

Of your charity pray for the soul of SARAH KEYES YARNALL, who fell asleep at St. James' Rectory, Shaftesbury, England, February 26, 1921.

"Jesu, Merçi."

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

CLERICAL

MARRIED PRIEST, ABLE TO HANDLE boys, wanted as Head Master of new school for younger boys. Salary \$1,000 for school year of ten months with living. If wife is able to act as house mother her salary would be \$500 with living. Apply to Box-347, LIVING CHURCH, Milwaukee, Wis.

WANTED: CLERGYMAN AS VICAR OF chapel and assistant in parish church. Salary from \$2,000 to \$2,500. Box 355 Fitchburg, Mass.

MISCELLANEOUS

ORGANIST AND CHOIRMASTER OF EXPERIENCE and ability desired in large middle west parish, male choir of forty voices. Address S-341, care of THE LIVING CHURCH, Milwaukee, Wis.

PIANO TEACHER ABLE TO PLAY ORGAN for chapel services is required next session for a girls' boarding school. Must be able to teach theory, harmony, and history of music. Salary \$1,000 with home. Apply Box-346, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: COMPETENT ORGANIST AND Choirmaster for Wisconsin parish. Address C-340, care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A PRIEST DESIRES *LOCUM TENENCY* for part of summer on Atlantic coast. Address S-338, care of THE LIVING CHURCH, Milwaukee, Wis.

EVANGELICAL CATHOLIC PRIEST WITH preaching qualifications desires parish of 300 communicants. Object people not stipend. College and Seminary. Married. No dying town proposition. Apply SELECT-345, LIVING CHURCH, Milwaukee, Wis.

PRIEST ENGAGED IN SCHOOL WORK will be available for parish duties in May. Address PRIEST, P. O. Box 2031, Tampa, Fla.

PRIEST, TALENTED AND EXPERIENCED, desires curacy or assistantship in city parish on or near Atlantic Seaboard. Address MISSION-344, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A HOUSEKEEPER, EXPERIENCED NURSE, musical, not servant type, quiet disposition. Go anywhere if warm climate (is west) consider school, etc. Address H-342, care of THE LIVING CHURCH, Milwaukee, Wis.

LADY WOULD LIKE TO HEAR FROM those wanting to come to California to live, permanent, with view of taking a home nurse's experience. Address H-344, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

ORGANIST—ENGLISH, CANADIAN AND American references as to character and ability. Recommended as choir trainer by Sir Frederick Bridge, of Westminster Abbey. Desires post in small city, middle or South preferred. Address C-343, care LIVING CHURCH, Milwaukee, Wis.

POSITION AS PIANO TEACHER IN school, other work considered. Does anyone want a quiet reliable person in a home (refined)? Address H-343, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, TRAINING, SOCIAL worker, nurse, deaconess, graduate school music, desires position. Available spring. Address R-336, care of THE LIVING CHURCH, Milwaukee, Wis.

YOUNG PROFESSIONAL WOMAN, EXPERIENCED traveller, wishes to earn trip abroad. Will go as lady's companion, or assume responsibility of children. References exchanged. Address R-335, care of THE LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

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

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

SPECIAL TRAINING IN THE CULTURE OF boys' voices. Booklet and list of professional pupils on application. Address DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West 91st Street, New York.

UNLEAVENED BREAD AND INCENSE

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

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers (round). St. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

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

ALTAR FURNISHINGS

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

VESTMENTS

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

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

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

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. **MISS L. V. MACKRILLE,** 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

RETREATS

A RETREAT FOR LAYMEN WILL BE held at All Saints' Church, Orange, N. J., on Monday, February 23d, conductor, the Rev. Frederick S. Penfold, D.D., rector of St. Stephen's Church, Providence, R. I. This retreat is open to all laymen who may desire to attend. Notify the Rev. C. M. DURHAM, 438 Valley St., Orange, N. J.

THERE WILL BE A RETREAT FOR business women at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Monday, February 23d, beginning at 8:00 A.M., and ending at 5:00 P.M. Conductor, the Rev. E. H. SCHLUETER, D.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

CONSULTANT IN RELIGIOUS EDUCATION

Questions from
PARISHES OR PARENTS
regarding
RELIGIOUS EDUCATION
answered by the
Rev. Lester Bradner, Ph.D., Consultant
Box 25, Summit, N. J.

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

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

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

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

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

EASTER CARDS

SPECIAL OFFER TO CLERGY, TEACHERS, and LIVING CHURCH Readers, 3 beautiful designs. 50 for \$1.00, post free, duty payable on delivery. Send 2 two cent stamps for specimens. Reduction for quantities. **W. GLASBY,** 12 Edwardes Square, Kensington, London, England.

MISCELLANEOUS

A SMALL PARISH WORKING TO SECURE a parish house, offers to furnish beautiful Palmetto Palms for your Palm Sunday service, for what you wish to donate. Send orders, also date of shipment, to **MISS CLARISSA BONNER,** Aurora, N. C.

FOR SALE: UNDERWOOD REVOLVING Duplicator; also No. 9 Oliver Typewriter. Both in good condition. **H. BRUCE,** 921 Main Street, Saint Joseph, Michigan.

FOR SALE, GOATS ABOUT TWENTY-FIVE high grade milk goats (Due about March 15th). Also two registered Toggenburg Bucks. Located near Chicago. For sale very reasonable on account of property being subdivided. Address **X. Y. Z.-337,** care LIVING CHURCH, Milwaukee, Wis.

SHAKESPEAREAN LENTEN CALENDAR. Compiled and for sale by **A. C. WAX,** McKown St., Sewickley, Pa. 75c.

APPEAL

SHAMROCK, TEXAS. THIS VERY SMALL mission of but a handful of widely scattered members are sadly in need of altar hangings and linen, and have no baptismal font. If any of the churches would donate their discarded ones they would be more than grateful. Address **MRS. A. MANBY,** Shamrock, Texas.

TRAVEL

SPAIN—SPANISH SPEAKING CHURCH woman conducting Spanish tour, week Paris, month Spain. Sailing New York June 27th. Wants three additional members. References exchanged. Address **MRS. H. L. HILL,** Aguiar 10, Havana, Cuba.

SISTERS OF THE HOLY NATIVITY

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

HEALTH RESORT

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

BOARDING Atlantic City

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

Los Angeles

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

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

CHURCH SERVICES

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

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

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

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

Gethsemane Church, Minneapolis, Minn.

4th Ave. So., at 9th Street
Rev. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 West 32d St., New York, N. Y.

The Place of Reason in Christian Apologetic. By the Rev. Leonard Hodgson, M.A.

The Century Co. 353 Fourth Ave., New York, N. Y.

Our Capital on the Potomac. By Helen Nicolay.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

The Biological Unity of the Church. A Study in the Living Organic Unity of the Body of Christ. By the Rev. L. B. Ridgely, S.T.D., of the Central Theological School, Nanking, China. Price \$1.

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

Must We Part with God? A Short Study in Theism. By Ernest F. Champness. Introduction by John W. Graham, M.A., principal of Dalton Hall. Price \$1.

The Four Gospels; A Study of Origins. Treating of the Manuscript Tradition, Sources, Authorship, and Dates. By Burnett Hillman Streeter, Hon. D.D., Edin.; fellow of Queen's College, Oxford; canon of Hereford; editor of *Foundations Concerning Prayer, Immortality, The Spirit, God and the Struggle for Existence*; author of *Restatement and Reunion*; contributor to *Oxford Studies in the Synoptic Problem*; joint-author of *The Sadhu*. Price \$3.50.

The Christian Belief in Immortality in the Light of Modern Thought. By James H. Snowden. Price \$1.25.

Macrae Smith Company. 1712-1714 Ludlow St., Philadelphia, Pa.

White Indian. By Edwin L. Sabin. Price \$2.

Marshall Jones Co. Boston, Mass.
Church Building: A Story of the Principles of Architecture in their Relation to the Church. By Ralph Adams Cram, Litt.D.

Methodist Book Concern. 150 Fifth Ave., New York, N. Y.

Christian Neighborliness. By Staley F. Davis. Price 75 cts.

PAPER-COVERED BOOKS

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y. Sales Agents for Columbia University. New York.

Farmers and Workers in American Politics. By Stuart A. Rice, Ph.D., assistant professor of Sociology, Dartmouth College; sometime Gilder fellow in Sociology, Columbia University. Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Volume CXIII. Number 2. Whole Number 253.

Diocesan Conventions

TO ERECT MEMORIAL CATHEDRAL UNIT

SAN FRANCISCO, CALIF.—The Convention of the Diocese of California, meeting at Grace Cathedral, San Francisco, February 2d, centered around a proposal to erect a unit of the Cathedral in memory of the late Rt. Rev. William Ford Nichols, D.D., second Bishop of the Diocese, who died last June. The proposed unit will probably consist of the sanctuary, choir, and crossing of the Cathedral as originally planned. This will release the crypt, which is now being used for services, and which seats 2,000 and a choir of 250 persons, for other diocesan purposes. The estimated cost of the construction, carried up to the vaulting, and with a temporary roof, is about \$675,000.

It was the feeling of the committee, which was headed by Dean Gresham, that the proposed memorial should take the form of a house of worship rather than a more utilitarian diocesan Cathedral house. A resolution was passed by the Convention authorizing the initiation and the carrying out of plans looking to this end.

The deputies to the General Convention are the Rev. Herbert H. Powell, D.D., the Very Rev. J. Wilmer Gresham, D.D., the Rev. Charles P. Deems, the Rev. Alexander Allen, Messrs. William H. Crocker, Louis F. Monteagle, H. C. Wyckoff, and Frederick M. Lee.

SACRAMENTO'S ENDOWMENTS TO BE INCREASED

SACRAMENTO, CALIF.—At the opening of the annual Convention of the Diocese of Sacramento, which was held in St. Paul's Church, Sacramento, February 4th, the Rev. Thomas C. Maxwell was ordained to the priesthood.

The chief matter of interest was the revision of the Constitution and Canons of the Diocese, no complete revision having been made for fifteen years. The Constitution, modeled after those of representative dioceses, was approved and will come up for final adoption next year.

The Bishop in his annual address asked for an increase in the endowment funds of the Diocese. This request was approved by the Convention, and a special committee was appointed to consider the matter.

At the annual meeting of the Woman's Auxiliary on February 3d, it was voted to provide an altar fund to aid in securing altars and altar furnishings for the small missions of the Diocese. Deaconess Thayer of Allakaket, Alaska, and Miss Lillian Todd, of the Orleans Indian Field, gave graphic and inspiring descriptions of their work.

The Rev. Mortimer Chester, of Auburn was elected Secretary of the Diocese to fill the vacancy.

Deputies elected to the General Convention are, the Rev. W. H. Hermitage, of Sacramento; the Ven. Barr G. Lee, of Sacramento; the Rev. I. E. Baxter, of St. Helena; the Rev. E. S. Bartlam, of Sacramento, and Messrs. J. L. Martin, of Vallejo; H. J. Chinn, of St. Helena; F. H. Denman, of Petaluma, and F. A. S. Foale, of Sacramento. The alternates are, the Rev. Messrs. W. S. Short, of Santa Rosa; C. E. Farrar, of Eureka; A. J. Child, of Napa; S. T.

Bogges, of Dunsmuir, and Messrs. E. L. Maddox, of Sacramento; W. U. Stansberry, of Sacramento; Harry Seibel, of Petaluma, and C. O. Porter, of Dunsmuir.

OREGON'S DIOCESAN INSTITUTIONS

PORTLAND, ORE.—That the diocesan institutions, notably the Good Samaritan Hospital and St. Helen's Hall, were in excellent condition, was the information made public at the Oregon diocesan Convention, which met at the Pro-Cathedral of St. Stephen, Portland, January 28th, and 29th. Bishop Sumner told the Convention of the desirability of an adequate Cathedral building, and asked for a campaign of education in preparation for such an edifice. The Convention completed last year's action establishing a Bishop and Council organization.

The Convention also took action on a report of the Committee appointed by the previous Convention to plan some suitable celebration of the tenth anniversary of Bishop Sumner's consecration to the episcopate, and it was decided to raise the sum of \$5,000 to pay the deficit of the 1923 missions activities.

The Standing Committee consists of the Very Rev. H. M. Ramsay the Messrs. H. D. Chambers, E. T. Simmons, Dr. S. E. Josephi, R. L. Glisan, and J. W. Ganong.

The deputies to the General Convention are the Ven. J. C. Black, the Rev. Messrs. H. D. Chambers, W. B. Hamilton, Thomas Jenkins, Dr. Wilson Johnston, Messrs. Blaine B. Coles, Frank Spittle, and Dean Vincent. The alternates are the Rev. Messrs. E. T. Simpson, F. C. Taylor, J. A. Cleland, John Dawson; Dr. H. C. Fixott, Messrs. Rodney Glisan, J. W. Ganong, and A. W. Stone.

LOUISIANA

NEW ORLEANS, LA.—Nothing but matters of routine came up at the Council of the Diocese of Louisiana, which met at Christ Church, New Orleans, January 21st. The committees for the General Convention had all been appointed previously, and are working independently of the Council.

The deputies to the General Convention are the Rev. Messrs. A. R. Berkeley, New Orleans; R. S. Coupland, D.D., New Orleans; W. S. Slack, Alexandria; J. M. Owens, D.D., Shreveport; Messrs. Warren Kearny, New Orleans; J. Z. Spearing, New Orleans; R. P. Mead, New Orleans, and F. H. G. Fry, New Orleans. The alternates are the Rev. Messrs. S. L. Vail, New Orleans; C. B. K. Weed, New Orleans; G. L. Tucker, D.D., Houma; M. W. Brewster, D.D., New Orleans; Messrs. John Caillouet, Houma; Eugene Palmer, Shreveport; John M. Thomas, M.D., Alexandria, and J. W. Law, Lake Charles.

SPOKANE

SPOKANE, WASH.—The annual Convocation of the District of Spokane, held in All Saints' Cathedral, Spokane, February 3d to the 5th, was largely educational, stimulating, and inspirational. The Rt. Rev. E. M. Cross, S.T.D., Bishop of the District, made his first annual address to the Convocation, the Rev. Phillips E. Osgood, D.D., preached the Convocation sermon, and the Rev. Carroll M. Davis, LL.D., Domestic Secretary for the Depart-

ment of Missions of the National Council, presented a view of the Church's larger life to the delegates.

The delegates to the General Convention are the Rev. G. W. Laidlaw, Pullman, and Mr. B. Gard Ewing, of Spokane. The alternates are the Rev. Herman R. Page, Yakima, and Mr. Stoddard King, Spokane.

BETHLEHEM WOMAN'S AUXILIARY

POTTSVILLE, PA.—The forty-third annual meeting of the Woman's Auxiliary in the Diocese of Bethlehem was held in Trinity Church, Pottsville, January 27th and 28th. In spite of the intensely cold weather, and heavy snow storm, about sixty women gathered to hear reports of work accomplished and to plan for the future. Bishop Sterrett was the celebrant at the service of the Holy Communion, and also conducted the noonday prayers and the meditation. The Rev. E. L. Haines, late missionary to Liberia, gave an interesting account of his work there, and Mrs. R. H. Williams, of Montclair, held two sessions of Mission Study.

The officers for the next year are Miss L. L. Ruddle, president; Mrs. H. E. Hook, vice-president; Mrs. E. L. Herndon, secretary; Mrs. R. J. Linderman, treasurer; vice-president in Reading Convocation, Mrs. J. L. Frick; in Scranton Convocation, Mrs. B. L. Lathrop; supply secretary, Mrs. A. M. Hildebrand; U. T. O. treasurer, Miss M. L. Farrer.

HARRISBURG WOMAN'S AUXILIARY

WILLIAMSPORT, PA.—The twentieth annual meeting of the Woman's Auxiliary in the Diocese of Harrisburg, was held in Christ Church, Williamsport on Tuesday and Wednesday, February 3d, and 4th.

On Tuesday evening, a missionary mass meeting was held at which the principal speakers were Bishop Overs, of Liberia, and Bishop Darlington, of Harrisburg.

The principal features at the business sessions which followed were the addresses given by Mrs. George Biller and Mrs. S. G. Welles. This annual meeting was the largest ever held in the history of this diocesan branch.

The following officers were elected: President, Mrs. Harry G. Hartman, of Lancaster; Vice-president at large, Mrs. A. M. Drinkwater, Williamsport; Treasurer, Mrs. C. H. Boyer, Huntington; Secretary, Mrs. M. W. Van Horne, Williamsport.

WESTERN NEW YORK YOUNG PEOPLE

LOCKPORT, N. Y.—The Annual Diocesan Conference of the Young People's Fellowship of the Diocese of Western New York was held at Grace Church, Lockport, over the week-end of January 23d to the 25th. There was a good group of young people representing nearly every Fellowship in the Diocese. The theme of the Conference was Coöperation, and special emphasis was

laid on the need for the various Fellowships to know one another and to keep more in touch with the progress of the Church—not only in the Diocese, but in the Province, the Nation, and the World.

On Saturday afternoon at the service for the Conference Bishop Ferris gave an address on Worship, The Highest Form of Coöperation.

At the conference dinner the speaker was Mr. Walter J. L. Ray, of Detroit, Michigan. Mr. Ray is a Past President of the Episcopal Young People's Association of Michigan.

On Sunday morning a corporate communion was held at Grace Church, Bishop Ferris celebrating, assisted by the Rev. Henry Zwicker, rector of Grace Church, and the Rev. William H. V. D. Voorhees, of the Diocese of Central New York.

The Conference closed on Sunday afternoon with a demonstration Fellowship meeting followed by short talks by Mr. Voorhees, Bishop Ferris, and Miss Clarice Lambricht.

DEPUTIES AND ALTERNATES

THE ALTERNATE deputies to the General Convention from the Diocese of Western Michigan are the Rev. Messrs. W. G. Studwell, Battle Creek; J. E. Wilkinson, Ph.D., Niles; M. W. Ross, Traverse City; H. M. Laws, South Haven. Messrs. Fred L. Twamley, Grand Rapids; Norman A. Lilley, Grand Rapids, and Benjamin F. McConnell, St. Joseph.

The alternates from the Diocese of Fond du Lac are the Rev. Messrs. Newell D. Stanley, Fond du Lac; Francis P. Keicher, Chilton; A. Parker Curtis, Sheboygan; Lucius D. Hopkins, Big Suamico; Messrs. Fred A. Foster, Fond du Lac; Isaac P. Witter, Wisconsin Rapids; Frederick Spratt, Ripon; and Cleveland R. Keith, Oconto.

NATIONAL CATHEDRAL SUNDAY

WASHINGTON, D. C.—Washington's Birthday falling on Sunday, February 22d, has been selected by the authorities of the National Cathedral Foundation in Washington as a day in which the parochial clergy throughout the country are invited to present the facts relating to the National Cathedral to their people. They ask that special envelopes, supplied by the National Cathedral Association, will be placed in the pews so that those who desire may have the opportunity to contribute. They are not asking that the entire offering of any Sunday be devoted to the purpose, but simply that the opportunity be given.

Nearly four million dollars has been contributed toward the erection of the National Cathedral by members of the Diocese of Washington, and the diocesan authorities feel, therefore, that others throughout the American Church will be ready to coöperate with them.

TO PREACH IN ENGLISH CATHEDRALS

ALBANY, N. Y.—The Committee on Interchange of Preachers and Speakers between the Churches of America, Great Britain, and France has invited the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, to make an eight weeks' tour of England this summer as the representative of the Church in America. Bishop Oldham is to preach in the Cathedrals of England and to speak from various pulpits in the interest of international fellowship and comity. His preaching tour will probably begin in St. Paul's Cathedral, London, to which he has been specially invited by cable from Dean Inge. Bishop Oldham expects to sail early in June.

St. Paul's Day Celebrated in St. Paul's Cathedral, London

Sixteen Year Old Patriarch—Bishop Barnes Saddens Birmingham—London Diocesan Conference

The Living Church News Bureau
London, Jan. 30, 1925

THE PATRONAL FESTIVAL AT ST. PAUL'S Cathedral is always a highly impressive function; coming as it did this year on a Sunday, and in the circumstances of the appeal for the restoration of the structure, there was a very special interest attached to the observance of the Feast of the Conversion of St. Paul. The Cathedral, on Sunday, was thronged with worshippers at the sung Eucharist; the Bishop of London assisted at the service, and there was a sermon by the Dean, Dr. Inge.

The large and representative congregation showed how dear St. Paul's is to the hearts of Londoners, and the deep concern that was aroused by the threat to its fabric. For the Festival Day marked the successful culmination of the restoration movement, and the collection was for the Fund.

From outside there was nothing to show that there was anything wrong with the building. The threatened dome rose up through the typical London mist which enveloped it as massive and imposing as it has ever done during the centuries of its existence.

Inside was to be noticed the scaffolding around some of the damaged piers, but this did not in any way detract from the dignity and repose enshrined in the vastness of the Cathedral.

The service was notable for its beauty and impressiveness. The music was conducted by Dr. Macpherson, organist of the Cathedral, and the organ's accompaniment to the singing was supplemented by brass instruments and drums. Before the Mass, the Litany was sung by the clergy and choir in procession. The Bishop of London wore mitre and cope, and the pastoral staff was carried before him. He was supported by the Dean and the Archdeacon of London (also in copes), and by Canon Newbolt and Canon Alexander. The celebrant was Minor-Canon McCheane. The music of the introit, Hail: Festal Day! was by Baden Powell, and the setting of the Holy Communion Office was Macpherson's in E flat. During the Communion of the people, Jesu, Word of God Incarnate, by Mozart, was sung.

Dean Inge's sermon on the life and character of St. Paul was a worthy contribution, and his concluding words should be recorded:

"None of us, certainly, would wish for any other patron saint for this great Cathedral. Many who have been helping us so generously in our need must have thought of St. Paul's wonderful figure of a building in I Corinthians 3: the one foundation; the different quality of the materials; the day that reveals every man's work. We hope and think that we are in the hands of wise master-builders who will make all safe for a long time to come. How St. Paul would have rejoiced in the liberality of our English Christians we may guess from his delight at the response which was made to his own appeal."

At the afternoon service, Archdeacon Holmes, who preached, said that one con-

tinuous message rolled down the ages from St. Paul's vision on the road to Damascus to the building of St. Paul's Cathedral in London. That message was "Christ whom Paul preached." Nearly all the English Cathedrals were called after cities—the cities which originally took their names from the Cathedrals. But we did not say "London Cathedral." It had always been, and would always be, "St. Paul's Cathedral."

There was again a large congregation at the evening service, when the sermon was preached by Minor-Canon McCheane, who said the Cathedral was dear to the hearts of Englishmen. It had come as a great shock during the past three weeks to be told that steps must be taken at once to preserve the building from great peril, and the response both by rich and poor to the call had been and was a most wonderful and heartening one. It clearly showed what men were thinking about the Cathedral and how great was their concern for its welfare. To imagine London and the Empire without St. Paul's, or with a ruined St. Paul's, was simply unthinkable, and they might be sure that nothing would be left undone as far as human skill was concerned to make the building permanently sound and secure, for as St. Paul's had had a great past, so they trusted it would be spared for a great future.

The St. Paul's restoration fund inaugurated by the *Times* is now practically closed, although that newspaper is acknowledging every penny received. The lists this week include a noble donation of £10,000 by Sir Harold Bowden, and also the collection made in the churches last Sunday. The amounts acknowledged up to this (Friday) morning reached a total of £206,940.

Another fund, in which you will be interested, is the Bishop Weston Memorial, and this has now reached a total of nearly £12,000, which, in the short time it has been before the public, is very satisfactory. It is well to remember, however, that £30,000 will be required if the special objects for Bishop Weston's work in Central Africa, with which his name will be associated, are to be successfully inaugurated.

SIXTEEN YEAR OLD PATRIARCH

Mar Shimun, Patriarch of the Assyrian Christians, arrived in England from Mosul last Tuesday. On reaching Dover, he travelled immediately to Canterbury, and, after a rest at the Deanery, where he was received by the Dean and Canon A. J. Mason (Chairman of the Committee of the Archbishop's Assyrian Mission), he was conducted to St. Augustine's College. The Patriarch was met at the gate of the College by the sub-warden, the Rev. E. Evans, in the absence of Bishop Knight, in Japan.

The Patriarch is but sixteen years of age. His visit is of a strictly private character, and has as its sole object the continuation of his education under English tuition. He will reside at St. Augustine's College, and will attend certain of the lectures there, and he will also receive instruction from a private tutor. Every care is being taken to secure that full advantage is gained from his studies in Canterbury, and for this it is of the first importance that the private nature of his visit should be recognized. The length

of the youthful Patriarch's stay is uncertain at present.

BISHOP BARNES SADDENS BIRMINGHAM

The speech of the Bishop of Birmingham at a recent meeting of the Anglican Evangelical Group Movement in that city has occasioned feelings of sorrow, indignation, and surprise among many Church-people. It had been hoped that personal contact with the Church life of Birmingham, and increasing acquaintance with the faithful work of the Catholic clergy there, would have softened the Bishop's antagonism to Catholicism. This renewed and deliberate attack on doctrines which Catholics hold dear seems to banish all such hopes.

Dr. Barnes' statements that "the Christian minister had no sacerdotal powers which the Christian layman did not possess," and that "Christ was as truly present when a layman or Free Church minister presided at the Holy Communion as when an Archbishop took the service," are especially distressing. These are the doctrines of Nonconformity, and one would feel no surprise at hearing them preached, say, at a Baptist chapel. But from a Bishop they are astounding. If a priest has no priestly powers that a layman does not possess, one is moved to wonder why the Bishop allowed himself to be ordained, and why he confers ordination on others. But it is all very sad.

LONDON DIOCESAN CONFERENCE

The excellent attendance at the London Diocesan Conference last Monday was not due to the exciting nature of the agenda put forward. It had been expected, as I hinted in my last letter, that an important pronouncement would be made by the Bishop of London on the matter of extra-liturgical devotions. As a matter of fact, however, the subject was not even mentioned. The business before the meeting was a discussion on the question of altering the voting area for the House of Laity. Under the regulations, as they have hitherto existed, the Diocese of London was divided for voting purposes into three areas, coincident with the three arch-deaconries of London, Middlesex, and Hampstead; but the Diocesan Conference decided that for the future the whole diocese should be treated as one.

GENERAL NEWS NOTES

The Bishop of Edinburgh has appointed the Rev. W. J. Margetson, rector of St. Mary's Church, Newington, London, to the Provostship of St. Mary's Cathedral, in place of the Very Rev. E. L. Henderson, who has accepted the Deanery of St. Albans. Mr. Margetson's splendid record of faithful pastoral work in the south will ensure him a welcome in Edinburgh, and it is confidently expected that the work so well begun by Provost Henderson will be maintained by Mr. Margetson at the same high standard.

The President of the Mothers' Union announces that the Church of England Men's Society, the Mothers' Union, the Girls' Friendly Society, and the Church Lads' Brigade have agreed that, as occasion requires, they will act together as a collective body, and each shall consider itself pledged to uphold the objects for which the others stand. A joint central advisory committee is being formed to promote this coöperation.

The Duke of Devonshire will lay the foundation stone of the new permanent church of St. Augustine's, Wembley Park, on Saturday, February 7th. The British Empire Exhibition forms part of the par-

ish of this church. On the recommendation of the Bishop of London, the Ecclesiastical Commissioners have decided to appropriate the proceeds of the sale of the site of the parsonage house of St.

Stephen's, Westminster, for the provision of a parsonage house for St. Augustine's, Wembley Park. The necessary site was recently secured by the London Diocesan Fund.
GEORGE PARSONS.

New England Y. P. F. Effects a Provincial Organization

Confirmation Sunday

The Living Church News Bureau
Boston, Feb. 16, 1925

THE first conference of the Young People's Fellowship of New England was held at Trinity Church, Boston, on Saturday and Sunday, February 7th and 8th. Over 200 representatives from all the dioceses of New England were in attendance.

In opening the conference, the Rev. Percival M. Wood, chairman of the provincial committee, said that his position was like that of a little child, who, in eager curiosity, had climbed upon a chair near the wall and, reaching out, had turned on an electric switch releasing an unexpected flood of light and power in the room. For the opening of the conference, he added, like the turning on of the electric switch, would mean the releasing of incalculable resources in the life of the Church, the light and power of the Holy Spirit in the House of Youth.

Not many addresses were necessary in the afternoon for an effective provincial organization to be effected. At the business session the report of the committee on the constitution was received. The Constitution stated that the young people of this Province, feeling the need of an association for worship, study, fellowship, and service, formed an association of diocesan organizations under the name of the Young People's Fellowship of the Province of New England. The purpose is to co-ordinate the activities of the young people's organization of the Province. Membership is open to the official young people's organizations of each diocese with admission of parochial societies where the diocese is not yet organized. Officers as usual were to be elected with four vice-presidents, acting as chairmen of standing committees on worship, study, fellowship, and service. The age of the officers was restricted to between sixteen and twenty-five. An executive council of seven officers, with two members at large, and an advisory board consisting of the presidents of the synod and the executive secretary of the Province together with the provincial committee of the Fellowship, made up a representative body for executive action. A general meeting of the conference was arranged for once a year.

The following will serve with the advisory board:

The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont; the Rev. Malcolm Taylor, executive secretary of the Province of New England; the Rev. Percival M. Wood, of Massachusetts; the Rev. Lauriston Castleman, of Maine; the Rev. George R. Hazard, of New Hampshire; the Very Rev. George L. Richardson, of Vermont; the Rev. Elmore M. McKee, of Connecticut, together with the following young people, Miss Helen Vickery, of Fitchburg, Mass., and Henry S. C. Cummings, of Brookline, Mass.

The following officers were elected for the coming year: President, Ray Markham, of Providence, R. I.; First Vice

President, Miss Eleanor Whipple, of Winthrop, Mass.; Second Vice President, Stanley H. Purdy, of Middletown, Conn.; Third Vice President, Harold F. Wilson, of Burlington, Vt.; Fourth Vice President, Miss Louise Kincaide, of Portland, Maine; Secretary, Miss Mildred Anderson, of Edgewood, R. I.; Treasurer, Henry Prattle, of Watertown, Mass. Members of Executive Council at large, Miss Rosamond Cross, of Fitchburg, Mass., and Miss Lillian Knight, of Manchester, N. H.

After the election of officers, Mr. Markham took the chair and introduced as speaker, the Rev. William E. Gardner, D.D., of the Church of the Messiah, Boston. Dr. Gardner, in speaking of the Young People's Movement suggested first that we scrutinize the saving forces that surround us as contrasted with the material forces that are either neutral or destroy; secondly, he reminded us that service is the sign of spiritual success; third, he asked us to salute the superior and alluded to the close association of the Young People with their leader, the Bishop; and fourth, he urged us to share in the strategy of the Church by taking part in any work that would help in bringing Christ's Kingdom on Earth.

Another interesting address was given by the Rev. John H. Rosebaugh, Chairman of the Provincial Commission on Religious Education, who spoke on Fellowship and Service. Among other things he spoke of the different criticisms that are aimed at young people, which must be faced and answered—whether they are true or not—by the young people in their lives. The Young People's Fellowship he compared to a light—the flaring, temporary light of a rocket or the steady, ever blazing light of the sun. The young people themselves, he said must decide which light should symbolize the Young People's Fellowship.

Besides these addresses, interesting discussions were led by Theodore Taylor, on The Concord Conference, by Ray Markham, on The Art of Handling Discussions, and by Miss Eleanor Whipple, on The Young People's Fellowship a Religious Movement.

At the eleven o'clock service, the Rev. Malcolm Taylor, in the absence of the rector, the Rev. Henry K. Sherrill, who was ill in the hospital, preached a sermon in which he made it clear that no matter how often we are told the difference between right and wrong, it is not until we think it out and see it for ourselves that we really make for ourselves a conscience, and he went on to explain how we are helped in this by the Young People's Fellowship.

CONFIRMATION SUNDAY

Dean Rousmaniere, in announcing confirmation classes in preparation for the coming of Bishop Slatery at the Cathedral, gave the following unusually appealing interpretation of the meaning of confirmation:

"Confirmation Sunday has a meaning for everyone. There are, of course, those to whom the meaning is hidden, by their

own forgetfulness of the pledges they assumed at their Confirmation, and their neglect of the means which thousands of their fellow men have found helpful, in the endeavor to follow Jesus as Master and Saviour. The message of Confirmation to them is the prophetic message: 'Awake, thou that sleepest.' To others, who have been faithful in following in spite of many a failure, sometimes a gross failure, Confirmation means the encouragement of hearing a new Class undertake the Christian responsibility and dare to follow, 'by God's help.' The new disciples encourage the older, as Paul must have encouraged Peter.

"I think that I understand those who have never taken the pledge of discipleship and never accepted Christ's offer of spiritual strengthening through all 'the means of grace,' because they have hesitated lest their theological ideas be un-

acceptable to the Church. I want them to believe that not only I, as their minister, but as the representative of the Church, am sympathetic with them. Doubt is never to be met by criticism of the doubter, but only by teaching the larger Truth which includes and goes beyond the doubt.

"I do not forget others, who hesitate not for intellectual reasons, but because their lives are stained with sin. Remember Him who said, 'I come to call sinners to repentance.' They said of Him, 'He eateth with publicans and sinners.' It is so today and forever.

"My most affectionate word of welcome is to those young men and women at the 'age of discretion.' They hope to be of service to the world. They plan to live in the spirit of the Master. As they go along the road which leads to such fine ends, Jesus Himself will draw near and go with them." RALPH M. HARPER.

Bishop Manning Consecrates the Church of St. Ignatius

**\$7,013,433.16 For Cathedral—Service
for Acolytes—Death of Everett
P. Wheeler**

The Living Church News Bureau
New York, Feb. 13, 1925

THE RECTOR AND PARISHIONERS OF ST. Ignatius' Church, West End Avenue and Eighty-seventh Street, are to be congratulated on the consecration of the church by the Bishop of the Diocese on Sunday morning, February 8th, the octave of the Feast of St. Ignatius, Bishop and Martyr. The service, held at eleven o'clock, was not only an occasion of great rejoicing and thankfulness to all the many Churchmen who know and love St. Ignatius' for what it has been and still is as a force in the Catholic movement, but as an act of worship it has been described as an ideal example of what can be done in rendering the services of the Book of Common Prayer with all the beauty and glory of the Church's heritage of worship and at the same time in perfect loyalty to the order and content of the American Liturgy.

The Bishop, vested in rochet, wearing his pectoral cross and attended by his assistant priest and two deacons of honor, was met at the west door of the church by the Sacred Ministers of the Mass and attendant acolytes, with incense, holy water, and lights, and by the vestry. Proceeding up the center of the church, as prescribed by the Order for the Consecration of a Church, during the singing of the Twenty-fourth Psalm, the procession passed into the sanctuary, where, after being vested in cope and mitre, the Bishop proceeded according to the form prescribed by the Prayer Book to consecrate the church. After the due performance of this rite, the Bishop dedicated a tablet in the sanctuary "in honor of St. Ignatius, Bishop and Martyr, and in memory of Arthur Ritchie, Priest" (the church is a memorial to Dr. Ritchie). The Mass for the Consecration of a Church, as prescribed in the Book of Common Prayer, was solemnly celebrated, with the traditional accompaniment of incense, music, and lights; the Prayer Book rite being enriched with additional Propers from the ancient service books. The music of the Mass was *Missa de Angelis*, beautifully rendered by the congregation, led by a choir of seminarians under the direction of Mr. Clement R. Gale. The rector of the parish, the Rev. William Pitt

McCune, Ph.D., was the celebrant; the two assistant clergy of the parish, the Rev. Jerome Harris, and the Rev. Brother Dale, S.S.J.E., being deacon and sub-deacon. The Rev. Donald Millar was assistant at the pontifical throne.

The Bishop preached a sermon that was partly a tribute to the noble and brave confessors of the Faith who had laid the spiritual foundations of the parish, Ferdinand Cartwright Ewer and Arthur Ritchie, and partly a setting forth of the Catholic emphasis on the Sacraments as central to our religion, since they are points of personal contact with Christ. A number of clergy were present in the seats reserved for them in the nave, and a large and devout assemblage of laymen filled the church. The present building was completed several years ago, but, on account of the heavy debt which was but recently cleared, the consecration had to be deferred.

\$7,013,433.16 FOR CATHEDRAL

The amount (unofficial) reported as subscribed toward the completion of the Cathedral to date is \$7,013,433.46. The last of the report-luncheons was held today. But the campaign will be continued until the rest of the fifteen million dollars is subscribed. There will be a dinner-rally in the interest of the campaign at the Hotel Astor on the evening of February 23d, at which all the three thousand and more canvassers and committee members will be told of the plans for continuing the campaign during Lent. The latest group to be enlisted in the work of raising funds is the police force. Circulars have been posted in all police stations, suggesting that each man on the force subscribe at least twenty-five cents toward the Cathedral. This notice is said to be "official."

SERVICE FOR ACOLYTES

Another service of more than local interest was the service for Acolytes of New York and neighboring towns, held in the Church of St. Mary the Virgin on Lincoln's Birthday. The service was a votive Solemn High Mass of Thanksgiving in honor of the Holy Trinity, followed by a solemn procession of the Blessed Sacrament and Benediction. Two hundred and fifty acolytes from Manhattan, the Bronx, Brooklyn, and Staten Island; from Long Island, New Jersey, and up-river towns, all vested, were in the procession, as were many of the clergy from the various par-

ishes and missions represented by servers. The preacher at the Mass was the Rev. Dr. Ivins, Dean of Nashotah House and Bishop Coadjutor-elect of Milwaukee. The Rt. Rev. Mark Napier Trollope, Bishop of Corea, pontificated in cope and mitre, and took part in the procession. Meurer's *Missa Brevis* was sung by the full choir with orchestral accompaniment. The end of the procession had barely passed the west end of the center aisle when the thurifer, crucifer, and torch-bearers at its head, reached the same spot. The procession literally encircled the vast church. The Rev. Selden P. Delany, D.D., associate rector of the parish, who was the celebrant, carried the Blessed Sacrament in procession and officiated at Benediction. A great many clergy were present in the congregation, besides hundreds of laymen, both men and women. The clergy and acolytes who took part in the procession were entertained at luncheon after the service.

DEATH OF EVERETT P. WHEELER

Readers of THE LIVING CHURCH and of other papers, religious and secular, will miss the name of Mr. Everett P. Wheeler, the eminent lawyer, civil service reformer, Churchman, and author, whose communications to the press were as able as they were numerous. Mr. Wheeler died of pneumonia after a two weeks' illness on Sunday, February 8th, within a month of his eighty-fifth birthday. Mr. Wheeler's interests were wide and varied, and his views were decided. He was a member of numerous clubs, associations, and committees, including the Church Club of New York. Among his writings are *Wages and the Tariff*, *The Knowledge of Faith*, *Daniel Webster, Expounder of the Constitution*, and *Sixty Years of American Life*. The funeral was held Wednesday at St. James' Church, Madison Avenue, of which Mr. Wheeler was a member, the rector officiating.

The honorary pallbearers at the funeral were Richard R. Bowker, George Haven Putnam, Carl Schurz Petrasch, Henry J. Ward, former judge of the United States circuit court, Supreme Court Justice Vernon M. Davis, Henry W. Taft, Sidney C. Mezes, president of the College of the City of New York, Dr. John H. Finley, Ernest F. Eurich, Willis Reese of New Hamburg, N. Y., Henry L. Hobart and Charles S. Haight.

The delegation from the Bar Association selected by Secretary of State Hughes included Alton B. Parker, Frederick E. Wadhams, Charles S. Whitman, William C. Coleman, George W. Wickersham, William D. Guthrie, William L. Ransom, Charles C. Burlingham, and Charles A. Boston. John W. Davis was unable to be present on account of absence from town.

Officers of the New York Bar Association representing that body included Charles H. Strong, Wilson M. Powell, William Byrd, Lindley M. Garrison, Nathan L. Miller, Bronson Winthrop, and Langdon P. Marvin. Others present include George McAneny, J. Van Vechten Olcott, Nelson S. Spencer, president of the City Club, and Judge Harrington Putnam. Interment was in Greenwood cemetery.

Also represented at the funeral were the Alumni Association of the College of the City of New York, the City College Club, and the Intercollegiate Y. M. C. A.

GENERAL NEWS NOTES

The Bishop of Corea is on his way back to his Diocese after a visit to England.

While in New York, he was the guest of Mr. Haley Fiske. He left this morning for Vancouver, whence he will sail for Corea. It will be remembered that the American Church has two missionary priests working under Bishop Trollope, the Rev. Frs. MacDonald and Morse, of the Society of St. John the Evangelist, Boston. Bishop Trollope was for many years vicar of the parish of St. Alban's, Birmingham, England, succeeding the two brothers Pollock in their great work among the poor of Birmingham. He has built up a solid work in Corea, with a ministry largely native.

At the Chapel of the Intercession, Trinity Parish, a service in honor of the fifty-seventh anniversary of the ordination of the Rev. John Floyd Steen, D.D., was held on Sunday morning. Dr. Steen was for nearly fifty years rector of the Memorial Church of the Ascension, near Times Square, and resigned the cure only recently to become rector emeritus. Many friends and former parishioners attended the service, at which he was eulogized by the vicar of the chapel, the Rev. Dr. Gates, at one time an associate of Dr. Steen. At popular Vespers in the afternoon, the music rendered was selected from the music of Scotland.

Dr. Steen was the preacher on Sunday evening at the Church of the Holy Apostles. At Morning Prayer in St. George's Church, the preacher was a layman, Dr. Henry Russell Norris, who spoke on the subject, What is Man? While willingly admitting the occurrence of what we know as the "miraculous," Dr. Norris, who is an eminent astronomer, seemed to question the supernatural character of miracles.

The preacher at mid-day this week in Trinity Church is the Rev. W. A. McClenthen, D.D., rector of Mt. Calvary Church, Baltimore. The program of Lenten speakers at Trinity and St. Paul's has not yet been announced. Among Lenten subjects and speakers so far made public are a series of lectures on the Faith, to be given in Trinity Chapel on March 3d, 10th, 17th, and the 24th, by the Rev. Osmund Victor, C.R., of the African Province of the Community; and a series of six lectures on Thursday evenings in Lent, at eight-fifteen, beginning February 26th, on Religious Literature, by the Rev. J. G. H. Barry, D.D., rector of the Church of St. Mary the Virgin. These lectures, which are being given under the auspices of a group of laymen known as The League for Catholic Action, will be held in the Board Room of the Metropolitan Life Insurance Company, at 1 Madison Avenue. A charge of ten dollars will be made for the course. The subjects are as follows: February 26th, The Bible: The Interpretation of the Mind of God; March 5th, Devotional Literature: The Interpretation of the Spiritual Life; March 12th, Religious Poetry: The Interpretation of Spiritual Experience through Beauty; March 19th, Mysticism: The Interpretation of the Relation of the Soul to God; March 26th, Church History: The Interpretation of the Kingdom of God; April 2d, a Biography: The Interpretation of Individual Experience. Tickets may be had of Mrs. Morgan Smith, 22 East Forty-eighth Street, New York.

A congregation of Russian Orthodox Churchmen, living in Harlem, has been accorded the hospitality of St. Andrew's Church on Saturday evening for their first vespers of Sunday, and on Sunday mornings, between nine and ten-thirty, for

the celebration of the Divine Liturgy, pending the purchase of property (recently effected) and the fitting up of a place of worship of their own.

The Lenten preachers at the Church of the Transfiguration are: March 1st, Sunday, the Rev. Randolph Ray, D.D.; March 2d to the 6th, the Rev. Spence Burton, S.S.J.E.; March 8th, Sunday, to the 13th, the Rt. Rev. Sidney C. Partridge, D.D.; March 15th, Sunday, to the 20th, the Rev. Shirley C. Hughson, O.H.C.; March 23d to the 27th, the Rev. Frank L. Vernon, D.D.; March 29th, Sunday, to April 3d,

the Rt. Rev. Ernest V. Shayler, D.D.; and April 5th, Palm Sunday, to the 3d, the Rev. James O. S. Huntington, O.H.C.

The Manhattan Chapter of the Daughters of the American Revolution will hold its annual patriotic service at the Church of the Incarnation, Madison Avenue and 35th Street, on Washington's birthday, February 22d, at four o'clock in the afternoon. There will be an address by the Rev. H. Percy Silver, D.D., chaplain. The members are requested to assemble at three-thirty.

THOMAS J. WILLIAMS.

Lord Bishop of St. Albans Speaks to Philadelphia

Worth Recognized—An International Service—Confirmation of Deaf Mutes

The Living Church News Bureau
Philadelphia, Feb. 11, 1925

THE RT. REV. MICHAEL BOLTON Furse, D.D., Lord Bishop of St. Albans, England, has, with Mrs. Furse, been the guest of Bishop and Mrs. Garland during a brief visit to Philadelphia.

On Sunday morning Bishop Furse preached in the Church of the Redeemer, Bryn Mawr, and in the evening in the Chapel of the Mediator, West Philadelphia.

On Monday the visiting bishop was the speaker at a clerical luncheon given in the Church House, and in the afternoon, Bishop and Mrs. Furse were the guests of Bishop and Mrs. Garland at an informal reception in the Bishop's House.

During his address to the clergy, Bishop Furse said:

"You cannot realize what our diluted Christianity means until you have seen heathenism as I have seen it in Africa. But Christianity has become so diffused as to lose its 'punch.' If it is as diluted here as it is in England, how can you expect it to make a vital impact upon the world? We must use the Lord's methods of healing and teaching. We have practically given healing over to the doctors. Men and women want to know how to get spiritual power. They do not want to be exhorted. They want to know when and how to go to the Lord in prayer."

Quoting from an address at the recent missionary conference in Washington, he said: "Western civilization is so thoroughly inoculated with a mild form of Christianity that it now is thoroughly immune from the real disease."

At the luncheon were three other bishops, Dr. Cook, of Delaware, Dr. Rowe, of Alaska, and Dr. Beecher, of Western Nebraska.

WORTH RECOGNIZED

At the meeting of the Clerical Brotherhood held on Monday, the chief speaker was the Rev. Guy Emery Shipler, editor of *The Churchman*, who spoke on Journalism and the Church. "The secular paper challenges the eye as well as the mind," he said. "Religious controversies stimulate interest in religious matters." Mr. Shipler appealed to the clergy to get their people to read the Church papers, but he was not advocating that every one should subscribe to *The Churchman*. "Get every one," he said, "to read THE LIVING CHURCH."

There wouldn't be any fun in our office, if we didn't get THE LIVING CHURCH!"

AN INTERNATIONAL SERVICE

An interesting service was held in the Church of the Advocate Sunday evening, February 1st, with people of many nations participating. A choir of forty-five men and women, all Russian, from the Russian Church of the Holy Virgin, sang many numbers in the Russian language, their singing of the Russian Litany being especially beautiful. The rector of the Church of the Advocate gave an address on Russian music.

Then His Grace, Archbishop Mar Timotheus, Archbishop and Regent of the Assyrians, spoke most eloquently of the condition of his people in Mesopotamia. Attending him was a deacon from his diocese in India. At the end of the service the Archbishop pronounced the benediction in Aramaic, the language used by our Lord.

The great church, one of the largest in Philadelphia, was crowded.

CONFIRMATION OF DEAF-MUTES

The Rt. Rev. George Allen Beecher, of Western Nebraska, last Sunday officiated at a confirmation service in the Church of All Souls for the Deaf, at which the entire service was conducted in the sign language, even the choir—composed of deaf persons—"singing" in that way. The candidates were presented by the Rev. Warren M. Smaltz, priest in charge of All Souls', himself a deaf-mute.

DEAN APPOINTED FOR PRO-CATHEDRAL

Bishop Garland has appointed the Rev. H. St. Clair Hathaway, rector of St. John's Church, Norristown, dean of the Pro-Cathedral of St. Mary. The Pro-Cathedral has had no permanent representative of the Bishop since the resignation of Dean Richardson several years ago. Since Bishop Garland's ascension to the see, services have been maintained by the clergy staff.

The Rev. Mr. Hathaway has been rector of St. John's Church for the past fifteen years, and has been an active supporter of the Cathedral movement in the Diocese. He is a Philadelphian by birth, and a graduate of Kenyon College and of Bexley Hall.

B. S. A. NOONTIDE SERVICES

The Brotherhood of St. Andrew has issued the list of speakers for the noontide Lenten services held in the Garrick Theater. They are, Ash Wednesday, February 25th, the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council, February 26th, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania,

February 27th and 28th, the Most Rev. Ethelbert Talbot, D.D., Presiding Bishop, March 2d to the 7th, the Very Rev. Allan Pearson Shatford, of Canada, March 9th to the 14th, the Rev. H. P. Almon Abbott, D.D., March 16th to the 20th, the Rt. Rev. H. J. Mikell, D.D., March 21st, the Rev.

F. W. Kirwan, March 23d to the 28th, the Rt. Rev. Charles Fiske, D.D., March 30th to April 3d, the Rt. Rev. Charles E. Woodcock, April 4th, the Rev. N. B. Groton, April 6th to the 10th, the Rt. Rev. T. C. Darst, D.D., and April 11th, the Rev. John R. Hart. **FREDERICK E. SEYMOUR.**

Chicago's Notable Church Charity, the Cathedral Shelter, has Profitable Year

Emmanuel's Building Fund—Annual Meeting of Woman's Auxiliary—Church School by Mail

The Living Church News Bureau
Chicago, Feb. 14, 1925

THE CATHEDRAL SHELTER DATES BACK to the time of the Great War, when the Church opened quarters on Washington Boulevard, just west of the old Cathedral for the relief, feeding, and housing of the many unemployed. Of late years it has become established in what remains of the Cathedral property. After the burning of the Cathedral, Sumner Hall has been changed into a roomy and attractive chapel, the mission house makes an ideal lodging place for the men, and the old clergy house is used for offices, for administration, and as a home for the staff. The Rev. David E. Gibson, who has had charge of the work recently, has developed it so that the Shelter stands out as one of the best-known charitable institutions in Chicago. There is no other rescue mission for men quite like it.

Father Gibson has just presented his annual report to the Bishop. More than 55,000 men were clothed, lodged, and fed at the Shelter during 1924, the largest number in its history. Meals were given to 51,388, of which approximately 15,000 were free. Men to the number of 29,326 were lodged, 4,525 in the clergy house, and clothing was given to 2,944. More than 8,000 attended the services held in the chapel, most of whom were outcasts or unfortunates. Services have been held daily by Fr. Gibson or his assistants. There were 19 marriages, 78 baptisms, 56 burials, and 28 confirmations.

Street-car fare was given to 4,518, and employment was found for 829. More than 11,000 came to the Shelter for advice and interviews. Fr. Gibson also reported that, in the prison work which is under the supervision of the City Missions, 45,000 attended the services at the House of Correction, and 200 the services held in the County jail. Interviews at the county jail were 3,914, and at the House of Correction 1,321.

EMMANUEL'S BUILDING FUND

The building fund of Emmanuel Church, LaGrange, now approximates \$225,000. The insurance money has been collected, and this sum of \$86,000 has been invested in government securities. Subscriptions total about \$140,000.

Memorials already accepted and actually in use in the James Kidston Memorial Hall in La Grange, in which the Sunday eleven o'clock services are regularly held, include two handsome brass candlesticks, a missal, and an altar desk.

A great deal of interest is shown by parishioners in connection with the building of the new church. The architects are Marshall & Fox, of Chicago, whose designer is John N. Tilton, who has lived

all his life in La Grange, and is a member of Emmanuel Parish. The consulting architects are the well-known Goodhue Associates of New York City, acknowledged authorities in Gothic architecture.

ANNUAL MEETING OF WOMAN'S AUXILIARY

The climax of the series of meetings and conferences held at the time of the Diocesan Convention was the meeting of the Woman's Auxiliary held at St. James' Church, Chicago, on Thursday, February 5th. The monthly meeting was held in the morning, with an address by the Rev. F. G. Deis, recently of Hankow, China. The annual meeting was held in the afternoon, Bishop Anderson presiding. Greatly to the regret of all Mrs. E. J. Randall was not a candidate for president for 1925. For six years she has been a most successful leader of the Auxiliary in this Diocese. Mrs. George Mason, of Highland Park, was unanimously elected in her place.

CHURCH SCHOOL BY MAIL

In the rural districts of this Diocese, as probably in all other dioceses, there are many children of Church families who, for various reasons are not attending Church school. The need was recognized by the clergyman in charge of the district near Libertyville, and, with the coöperation of the diocesan Board of Religious Education, a system of Church school instruction by mail has been instituted. Mrs. Vera L. Noyes, the supervisor of Religious Instruction of the Diocese, directs the courses with most encouraging results. Upwards of fifteen of these isolated children of various ages near Libertyville are taking this correspondence course, and the work will probably grow in other sections of the Diocese.

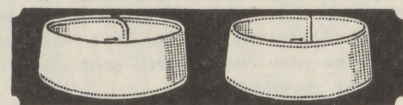
DEATH OF CHARLES WILLIAM MORRIS

One of the first laymen who helped organize the mission of St. Michael and All Angels, Berwyn, the fast growing suburb which adjoins Riverside on the east, was Charles William Morris. For many years an active supporter of the Church's work there, he moved to River Forest only a year ago. Mr. Morris died very suddenly on Saturday evening, February 7th. He was born in Newfoundland sixty-seven years ago, and had resided in Chicago and the vicinity for forty years. Mr. Morris was a 32d degree Mason. He is survived by a widow and six children.

NEW CHURCH FOR ST. PAUL'S-BY-THE-LAKE

The congregation of St. Paul's-by-the-Lake, Rogers Park, the Rev. H. N. Hyde, rector, has voted to build a new church in the spring. A considerable building fund has accumulated since 1921 when the project was instituted. The church will be at the corner of North Ashland Boulevard and Estes Avenue. The present parish house will adjoin it on the north. The church is to be of late English Gothic, with commanding tower at one side, the first floor of the tower being

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4"-2") \$2.25 per doz.
Linen (height 2 3/8"-2 5/8") \$2.75 doz. (Special)
Cleanable Fabric (1 3/4"-2 in.) 3 for \$1.00.

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

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Serge Rabats, \$1.50; Silk Rabats, \$2.00;
Rabat Vests, \$4.50 and up.

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

VESTMENTS

A complete set of WHITE LINEN VESTMENTS (Orphreys in White or Red, consisting of CHASUBLE, ALB, AMICE with stiff Apparel, STOLE, MANIPLE and LINEN GIRDLE.

Other Qualities \$25 \$35 **\$20.60**

The above are FREE OF DUTY if the property of the Church.
Illustrated List on application.

J. WIPPELL & Co., Ltd.,

Duncannon St., LONDON, ENGLAND.

MEMORIAL TABLETS

in Alabaster, Culin Bronze, Brass and Oak
Write for free list of designs to

GAWTHORP & SONS, LTD.

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

ST. HILDA GUILD INC.

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

WILLIAM GREEN

Formerly R. W. Crothers Est. 1892
CHURCH BOOKSELLER
515 Lexington Avenue NEW YORK CITY



MENEELY BELL CO.

TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY

BELLS

McShane Bell Foundry Co.

BALTIMORE, MD.
CHURCH, CHIMES and PEAL



BELLS

MEMORIALS A SPECIALTY

MENEELY & CO.

BELLS FORMERLY WEST TROY N.Y.
WATERVLIET, N.Y.



Church Bells, Chimes and Peals
Unequaled musical qualities

CHURCH BELLS SCHOOL

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

a vestibule entrance to both church and chapel. The chapel will occupy a transept and above it will be the choir loft. The chancel will consist of a sanctuary only. The new church will seat about six hundred people.

GENERAL NEWS NOTES

"A Lent of Prayer" is to be observed at St. Luke's Church, Evanston. The program provides a complete daily calendar of services and addresses, all of them centering about the life and practice of prayer.

Parents of Church school children at St. Luke's Church, Evanston, are to sit in the seats of the children Monday evening, February 16th. Each teacher will have parents instead of children as pupils during the first half hour. Later there will be addresses by Edna Dean Baker, of the National Kindergarten College, and by the rector, Dr. Stewart.

Chicago leaders in the Assyrian Church are meeting in a series of conferences, which began on Thursday evening, February 12th, at the parish house of St. James' Church, Chicago. Archbishop Mar Timotheous presided. The meetings will continue until February 21st. Plans for building a church for the Chicago Assyrians will be discussed.

The Rev. Fr. Demetry, of the Greek Orthodox Church, on North La Salle Street, was the chief speaker at the meeting of the Catholic Club on Tuesday evening, February 10th, at the Church of the Ascension. Fr. Demetry spoke on The Expulsion of the Patriarch from Constantinople.

H. B. GWYN.

DR. GILMAN'S CONSECRATION

HANKOW, CHINA—While all of the details have not been settled, the ecclesiastical authority of the District of Hankow has learned that the consents of the dioceses of the American Church to the consecration of the Rev. Alfred A. Gilman, S.T.D., to be Suffragan Bishop of Hankow have been obtained. Bishop Graves has been asked to act as consecrator, and Bishop Roots has agreed to the suggestion that the consecration be on Wednesday, March 4th, one of the spring Ember days, in St. Paul's Cathedral, Hankow.

RHODE ISLAND
ACOLYTES' SERVICES

PROVIDENCE, R. I.—Candlemas Eve was the occasion, in two churches of Providence, for services for acolytes. At St. Martin's Church, where there are acolytes of various degrees, the service was parochial. The preacher was the Rev. Albert C. Larned, rector of St. David's Church, Meshanticut Park. At St. Stephen's Church the service was for acolytes of the diocese, and a very large number of them, as well as many clergymen were present. The preacher was the Rev. Roland F. Palmer, S.S.J.E., of Boston. Candles were blessed and distributed, and there was a solemn procession about the church, after which was the adoration of the Blessed Sacrament in the Lady Chapel. Supper was served in the parish house.

On the night of Candlemas Day there was a similar service at the Church of the Saviour, the mission for colored people, of which the Rev. P. G. Moore-Browne is the rector. There was a Procession and Solemn *Te Deum*. The sermon on this occasion was by the Rev. F. S. Penfold, D.D., rector of St. Stephen's Church. There was a large attendance.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation
of the District of Columbia

HEATON, BUTLER & BAYNE

GLASS STAINERS

By appointment to the late KING EDWARD VII

Stained Glass Mosaics
Church Decorations
Memorial Brasses, Etc.

Designs and Estimates on application to

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

CHURCH VESTMENTS

Cassocks, Surplices, Stoles

EMBROIDERIES

Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

COX SONS & VINING

131-133 East 23d St.

NEW YORK



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars. Our plan provides a paper for your church without cost to you.

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

MÖLLER PIPE ORGAN

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

M. P. MÖLLER, Hagerstown, Maryland

A New Book by Father Hughson

THE HEART OF THE PASSION

A Study of the Seven Words from the Cross

By the Rev. S. C. HUGHSON, O.H.C.

This book is a series of devotional meditations, but it is much more than that. It is a study of the Passion based on the best conclusions of devotional scholarship. The combination of these two gives the book an unusual and very desirable quality.

Price 75 Cents

HOLY CROSS PRESS

West Park, N. Y.

AMERICAN CHURCH
MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

February, 1925

Vol. XVI. No. 6

Subs. \$3.00.

Single Copies, 25 cts.

EDITORIAL COMMENT:

Religion and Health—Pan-Protestantism—Mr. Bertrand Russell on Education—Are Babies Worth Sacrifice?—Modernism and Rationalism.

THE VALUE OF LENT

Spence Burton

TYPES OF MODERN CHRISTIAN
THOUGHT

Granville Mercer Williams

A START IN CHURCH HISTORY

J. G. H. Barry

LA VERNA

George P. Christian

JEROME AND THE WESTERN
ASCETICS

F. J. Foakes-Jackson

THE FALL OF MAN

Frederick Sherman Arnold

BOOK REVIEWS

BOOKS RECEIVED

(This issue contains a photo of Father Spence Burton.)

EDWIN S. GORHAM, Publisher

11 West 45th Street

New York City

IN Outlining Plans for
Missionary Activity
during the Winter, be
sure to Canvass Your
Parish for Subscriptions

to

The Spirit of Missions

Particulars and Suggestions
Sent upon Request

THE SPIRIT OF MISSIONS

281 Fourth Avenue New York

Bishop of Washington to Make Trans-continental Speaking Tour

The Living Church News Bureau
Washington, Feb. 14, 1925

TO AROUSE INTEREST IN THE PLAN TO complete Washington Cathedral within the next five years, and to preach the gospel of an awakening interest in religion throughout the nation, the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, has started on a trip to California. Bishop Freeman will deliver seven important addresses before large public gatherings within the next few weeks. He will be one of the principal speakers in St. Louis at a business men's mass meeting under the auspices of the American Retail Association, the Move More Merchandise Conference, and other organizations in session in that city. His subject will be Religion as the First Line of Defense. He will address the Chamber of Commerce in Kansas City on February 11th, and the Chamber of Commerce in Denver on February 13th. Following his appearance before the business men at a noon luncheon, he will address a large meeting of women of the Diocese of Colorado at the invitation of the Very Rev.

B. D. Dagwell, Dean of St. John's Cathedral, Denver.

Proceeding to the Pacific Coast, Bishop Freeman will be the guest of the Oakland Advertising Club on February 17th, and on the following day he will address the San Francisco Center of the California League of Women Voters on Religion at Home and in the Market Place.

Bishop Freeman will address the City Club of Los Angeles on February 19th. He plans to visit several other cities in California before returning to Washington on March 3d. Mrs. Freeman is accompanying him on the journey.

In the several cities included in his itinerary Bishop Freeman will confer with members of the National Cathedral Association and other friends of Washington Cathedral who are assisting in the nation-wide movement to hasten its building.

During his absence from Washington, the Rt. Rev. Philip M. Rhineland, D.D., the Rev. Henry Lubeck, D.D., and the Rev. Anson Phelps Stokes, D.D., Canons Residentiary of the Cathedral, will preach in the Bethlehem Chapel.

BISHOP ROOTS' TWENTIETH ANNIVERSARY

HANKOW, CHINA—The twentieth anniversary of the consecration of the Rt. Rev. Logan H. Roots, D.D., to the episcopate, was observed in St. Luke's Cathedral, with fitting ceremonies. In the morning, there was a celebration of the Holy Communion, at which the Bishop was the celebrant, with the Rev. S. C. Huang assisting. In the afternoon there was a presentation to the Bishop. A congratulatory address, telling of the Bishop's accomplishments and of the affection in which he was held, was read in Chinese and in English. Among the gifts presented were a beautiful framed scroll, a picture of the Bishop and Mrs. Roots, a silver cup, a gold chain, and a check for \$1,200. This sum was originally intended for the purchase of a motor car when it was thought that the Bishop would take up work in the National Christian Council, and was given by Chinese Christians of Hankow.

KNIGHTS OF COLUMBUS ENTERTAIN BISHOP BRENT

BUFFALO, N. Y.—On the evening of January 8th, the Rt. Rev. C. H. Brent, D.D., was honored by being the guest of the Knights of Columbus of Buffalo at their commodious building on Delaware Avenue. The press reports state that over 2,000 persons, representing every religious organization in the city, jammed the spacious auditorium, crowded the adjoining hallways and entrances, and, at that, many were unable to enter the building. Dr. James J. Mooney was chairman of the meeting, and on the platform with him was a representative minister of each of the denominations, a Jewish Rabbi, and the head of the Salvation Army. In introducing Bishop Brent, Dr. Turner, the Roman Catholic Bishop of Buffalo, eulogized Bishop Brent as a man, a Churchman, a citizen, and a neighbor, emphasizing the notable work he had done in the recent conference at Geneva, and bidding his own Church people to give to this

important subject the sympathy and support it deserved. The address of Bishop Brent, outlining the work that was being attempted at this Geneva Conference, was listened to with rapt attention by the large audience and was often interrupted by applause. During the evening the choir of St. Paul's Church rendered a fine musical program, and, at the conclusion of the speaking, a supper was served to the visiting ministers.

THEOLOGICAL EXAMINATIONS

NEW YORK, N. Y.—The National Council has issued, through its Department of Religious Education, a new *Syllabus of Theological Studies and Examinations* for Candidates for Holy Orders and Examining Chaplains, prepared by its Commission on the Ministry. This Syllabus supersedes and in part reprints an earlier one issued during 1922 and considerably expands the scope of the latter. In the present Syllabus the studies and examinations of candidates of various classifications are separated according to the classifications

THE D'ASCENZO STUDIOS
Philadelphia—1602 Summer Street
DESIGNERS OF
HISTORICAL WINDOWS
Washington Memorial Chapel
Valley Forge, Pa.
Mural Decorations, Stained Glass,
Glass Mosaics, etc.

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . Some of them are in the form of color photographic transparencies.
CHARLES J. CONNICK Nine Harcourt St.
BOSTON, MASS.
Awarded gold medal by Panama Pacific Exposition

THE OLD CORNER BOOK STORE
50 Bromfield Street Boston, Massachusetts
Established 1828
Episcopal Church Publications, Bibles, Prayer Books, Hymnals

J. WIPPELLELL & COMPANY LTD.
Ecclesiastical Art Workers in Embroidery Wood Stone Metal and Stained Glass
Illustrated Lists will be forwarded and advice given upon receipt of full particulars
Lxeter 55 & 56 High St. & Cathedral Yard London W.C. 2 443 Duncannon St. Charing X W.C. 2 England

Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene — the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.

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

SEND FOR DESCRIPTIVE BOOKLETS 49c FOR SALE BY DRUGGIST VAPO-CRESOLENE CO., 62 Cortland St. New York

THE CATHOLIC CHURCHMAN

A monthly magazine of the Episcopal Church, published at "The Little Church Around the Corner." Regular features: The Travellers' Guide; The Blessed Sacrament Novena; Sacristy Talks; St. Joseph's League for the Juniors; The Wine-Press; The League of The Blessed Virgin; an Instruction; Editorial, etc. Subscriptions, \$1, single copy ten cents. THE CATHOLIC CHURCHMAN, 1 East 29th St., New York.

THE LIFE OF OFFERING

By the REV. A. C. KNOWLES

Price 75 cts. Postage about 5 cts.

Readings for the Three Hours and other devotional thoughts. The book is also adapted to reading on Fridays for a consecutive course as realizing that every Friday is a Good Friday in intention.

"A small but excellent manual of devotions for the Lenten Season. . . . The author writes in a reverent spirit equally removed from the sensational and the commonplace"—*Providence Journal*.

"A most excellent and spiritual little book. . . . The author speaks from deep spiritual knowledge and speaks well and to the point"—*Southern Churchman*.

"There is a true spirit of devotion throughout. . . . It takes the practical phase of applying the lessons of the Cross to ourselves."—*The Living Church*.

PUBLISHED BY

MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave. Milwaukee, Wis.

given in the *Guide for Candidates for Holy Orders*, which is itself based on the canons. Classifying the examinations in this way, there are, in the new edition of the Syllabus, entirely new schedules for candidates who are college graduates and for candidates for deacon's orders desiring to take examination for the diaconate separately, and also a schedule of topics required for admission to holy orders in special cases. Beyond these three new schedules the remainder of the material has been thoroughly revised on a basis of the experience of the last three years. The publication is issued as Bulletin No. 48 of the National Council.

AN EVIDENCE OF GROWTH

OAKLAND, CALIF.—An evidence of growth is given by the accompanying picture of the interior of St. Peter's Chapel, Rockridge, Oakland, of which the Rev. Edgar F. Gee is rector. The first service of the Church in this section of the city was held in a vacant store building on



ST. PETER'S CHAPEL, OAKLAND, CALIF.

Septuagesima, 1912. By the next year property had been purchased and a two story parish house erected, the lower floor of which was used as a chapel. In this year St. Peter's became a self-supporting parish. In 1923 a rectory was built and the next fall the parish house was enlarged and completed at an outlay of \$9,500. It is the intention of the parish to erect a church, which will stand on the main thoroughfare of the city. Organized with fifty-three communicants, there are now 236.

ESTIMATE OF BISHOP-ELECT

TACOMA, WASH.—The following is the estimate of the Bishop-elect of Olympia, the Rev. S. Arthur Huston, given in his parish leaflet by the Rev. J. Philip Anschutz:

"The Diocese of Olympia is safe with such an able, sane, and all-around man, and its latent future will be assured under his masterful direction. He is a man very much of the type of Bishop Faber, he has a very keen social consciousness, having been trained under Dean Marquis in Detroit, who later had charge of the social department of the Ford automobile plant. He is strong in every sense of the word, and with an outstanding sense of faithfulness and loyalty to his friends.

"If one of the surest signatures of a nature born to great destinies is amiability, courtesy, and good will, he is one of our rising men. And he has never even been sufficiently tested in a large work of responsibility such as this to which he is elected, to prove the praise of his friends. His courtesy is so lofty that he will never embarrass his friends and never offend any opponents. He will administer his office with such a sure stroke of precision that he will be rarely compelled to review a judgment or reverse a decision. He possesses a wholesome ambition, has a rare power for making friends and for keeping them, a deep earnest religious

faith without show or emotion. I might say that the obvious elements which enter into his character are few and by no means recondite. Simple in mind, clear in vision, as far as human vision can safely extend, penetrating in his knowledge of men, supple and flexible under the strains and pressures of society, instinct with the doggedness of a true nature, manifest energy of new life and untried strength, cautious, calm, and above all, gifted in a supreme degree with the genius of infinite patience.

"The Diocese staked its future by its forthright acceptance of his nomination by unanimous accord, spontaneously evidenced, a thing very rarely done in the history of our Church, and he, with an instant and keen discrimination, replied with the same good will, and we had his acceptance in less than eighteen hours. No diocese and bishop ever began their domestic relationship under more favorable auspices, and, of course, we all know there can be nothing else than the fullest and most complete harmony and accord between them."

AMERICAN-ORTHODOX SERVICE

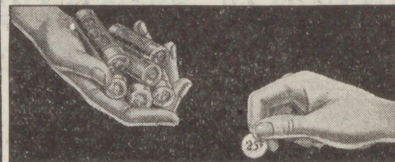
ALBANY, N. Y.—The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany, accompanied by Dean Carver and Canon Roney, of the Cathedral of All Saints, Albany, two of the Cathedral acolytes, and the Rev. Theodore Haydn, rector of Trinity Church, Watervliet, participated in the service of the Holy Orthodox Russian Church at St. Basil's, Watervliet, on Sunday afternoon, February 8th. Fr. Arcady Pietrowsky, rector of the church, assisted by the Russian priest of Cohoes, New York, was in charge of the service, and included a prayer for the Bishop and Diocese of Albany. Bishop Nelson preached the sermon at these vespers and gave his blessing to the priest and people.

An interesting feature was the presence of a large company of Boy Scouts who lined the approach to the altar. Also, in accordance with the Russian custom, the church bells, which were brought from Russia, were rung as the Bishop entered the door. The music rendered by the Russian choir was especially beautiful.

A former news notice relative to St. Basil's Watervliet, was in error in stating that the congregation has no church, as St. Basil's is in its twenty-fifth year. Bishop Nelson's visitation was regarded as an expression of friendship between the two Communions, and it happened to be made on the birthday of Fr. Pietrowsky.

CHURCH MISSION OF HELP INSTITUTE

BUFFALO, N. Y.—The annual Church Mission of Help Institute was held at Trinity Parish House, Buffalo, on February 10th, 11th, and 12th. Each day, after a celebration of the Holy Communion in Trinity Chapel, sessions were held, Mrs. John M. Glenn, President of the National Council, presiding. But one speaker was assigned to each session so as to give ample time for a general discussion of each topic. Among those who spoke were Dr. Helene Kuhlmann, Psychiatrist of the Buffalo State Hospital, who spoke on Diagnosis in the Field of Psychiatry; Bishop Brent, who gave an address on The Spiritual Side of the Work of the Church Mission of Help; Miss Elizabeth Dutcher, Assistant Supervisor of the Department of Service and Relief of the Brooklyn Bureau of Charities, who took as her topic, Social Diagnosis as a Conscience Process; the Rev. Shirley Hughson, O.H.C., who talked on The Need of



SELLING LIKE HOT-CAKES!

Church people everywhere are selling our "22 MINTS"

"just like hot-cakes"—so they say.

Everyone likes good candy mints. Ours are pure and delicious! They come in four flavors: Peppermint, Wintergreen, Cinnamon and Clove—put up in four boxes (80 rolls of one flavor to a box) 320 5-cent rolls to a case. A case costs you \$9. Adopt this

CHURCH IDEA

Quickly and easily sell 320 rolls at 5c a roll—total receipts \$16—thus making \$7 on a \$9 investment—which you give to your church.

Ask for letters (we have hundreds) which church people have sent in. They are all wonderful!

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
406 Central Viaduct, Cleveland, Ohio

A Successful PORTABLE Mission Assured with an M & M CHAPEL



Substantial
Attractive
Economical

Ideal for outlying congregations not ready for large church. When this edifice becomes a reality the M & M Chapel can be erected in a new field or sold to another congregation. Ready-

built in sections with windows and doors in place, complete with glass and hardware. Bolted together in a short time by unskilled labor. Superintendent furnished at a nominal fee if desired. Have given satisfaction for 25 years. Send for free catalog.

MERESHON & MORLEY CO. 91 Main St., Saginaw, Mich



Old Cushions renovated and re-covered equal to new. Samples and particulars free.

MOWBRAYS

Margaret St., Oxford Circus, LONDON
and at High Street, OXFORD, England

SUPPLY EVERYTHING FOR THE CHURCH

Illustrated lists of Embroidery, Metal, Wood, or Clerical Tailoring Dept. free



CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE

Jacoby Art Glass Company
Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

Spiritual Diagnosis; and Mrs. Glenn, who spoke on The Place of the Volunteer in Church Mission of Help Work.

Special luncheons were served at the Statler Hotel each day of the Institute. On Tuesday the guest of honor and speaker was the Rev. Samuel Tyler, D.D., of Rochester, on Wednesday, the Rt. Rev. Edward H. Coley, D.D., Bishop Coadjutor of Central New York, and on Friday, Bishop Brent.

WEEKWAY RELIGIOUS INSTRUCTION IN VIRGINIA

ROANOKE, VA.—In making, at the request of a sub-committee of the Commission on Religious Education of the Province of Washington, a study of Midweek Church Schools and Vacation Bible Schools in the Diocese of Southwestern Virginia, information of general interest has been obtained.

The greatest activity in this direction appears to be found in the Associate Missions field in the southwest part of the Diocese, of which the Rev. Herbert H. Young is Dean.

Beginning on Monday, June 9, 1924, and continuing for six weeks, an interdenominational Vacation Bible School was conducted under the auspices of the Ministerial Association of Graham (now Bluefield). One hundred and twenty-five pupils were enrolled and two trained teachers were employed at a salary of \$85 per month each. In addition to these there were volunteer teachers from the various churches of the town. It is expected that a similar school will be operated in the summer of 1925.

At Richlands, the mission work of the Church centers around Trinity Community House, where two women workers are in charge the year round. The missionaries there in the summer of 1924, Miss Alfriend and Miss Stout, conducted a Vacation Bible School from July 7th to the 18th. The enrollment was twenty-three and the average attendance sixteen.

At Sandy Ridge Mission, near St. Paul, there was held what may be considered a Vacation Bible School, although public school subjects also were taught. The enrollment was thirteen and the average attendance eleven. The regular enrollment at Sunday School was thirty-five. This work was conducted for two and a half months, from June 17th to August 31st. While Miss Margaretha Williamson is in general charge of the missions at Grace-House-on-the-Mountain and Sandy Ridge, the Vacation School was handled chiefly by volunteer workers, all trained teachers.

At Dante there is a regular system of religious instruction carried on in connection with the public school; all primary and grammar grades participating. For one hour each week, at a time agreed upon, the usual school routine is suspended and for this period the pastors of the various religious bodies provide teachers for the children of their respective Churches and any others who wish to attend the classes. The Methodist, Baptist, Roman Catholic, and Episcopal Churches are coöperating in this work. Practically all the children in the school are enrolled in Religious Education courses; some fifty or more are under the care of teachers of the Church and are divided into three or four groups. Deaconess Williams and her assistants and other trained teachers have charge of this work. Instead of having a Vacation Bible School, these classes in midweek religious instruc-

tion have, for the past two years, been carried on through the summer months, and during the summer the enrollment in these classes has increased.

In the high school at Tazewell, the State syllabi for Bible classes in high school grades are used and are taught by the pastor of the Presbyterian Church.

Plans were made to add these courses in the high school at Bluefield, but a suitable teacher has not been secured.

In describing the above schools and courses, the Rev. Mr. Young adds:

"We earnestly hope that we can promote more midweek Church schools in connection with the public school system, and also increase the number of Vacation Bible Schools. To give our children an adequate amount of religious instruction is one of the great problems that confront our Church today."

In addition to this work in the Associate Missions field, instruction of a more or less similar character is given at several other points in the Diocese.

The Rev. M. Paul S. Huntington, rector of All Saints' Church at Norton, has been selected by the Ministers' Association of that place to give a course in New Testament History and Literature to the senior class in the Norton high school, beginning January 26th. Seventeen seniors have elected this course, which counts toward their graduation. The regular State Board course is ninety lessons, five days a week.

The Rev. D. L. Gwathmey, of St. John's Church, Wytheville, and several other ministers in the Diocese, conduct Mission Study and Bible Classes during the Lenten season.

The Rev. Douglas I. Hobbs, of Trinity Church Rocky Mount, says the Litany and has Bible study at his Wednesday evening services.

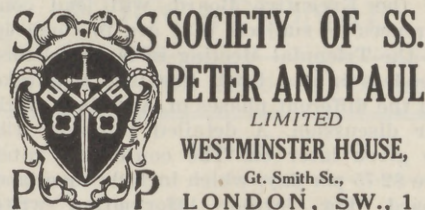
The Rev. Karl M. Block, D.D., of St. John's, Roanoke, gives Bible lectures to a large class of men, representing several religious bodies, in the parish house of St. John's on Tuesday evenings, and to a class of women on Wednesday afternoons. In the men's class the enrollment is about 250 and average attendance 125. In the women's class about 100 are enrolled, and the average attendance is seventy-five.

YOUNG PEOPLE'S CONFERENCE

WILMINGTON, N. C.—Plans are now being made for the third diocesan-wide conference for young people in the Diocese of East Carolina. The Rev. Frank D. Dean, of Wilmington, is head of a commission, made up largely of the young people themselves, to arrange the conference. At this time it is expected that a diocesan organization will be perfected. There are a number of active parochial branches of the Young People's Service League in the Diocese. The young people have asked for the appointment of a diocesan secretary to promote their work.

WOMAN'S AUXILIARY CONFERENCE AT RACINE

RACINE, WIS.—Taylor Hall, Racine College, Racine, will open on the evening of April 14th with a three days' Conference for Diocesan and Parochial Officers of the Woman's Auxiliary. Mrs. Herman Butler, of the Diocese of Chicago, Mrs. Kingman N. Robins, of the Diocese of Western New York, Miss Elizabeth Matthews, of the Diocese of Southern Ohio, and perhaps Miss Nannie Hite Winston,



SOCIETY OF SS. PETER AND PAUL LIMITED
WESTMINSTER HOUSE,
St. Smith St.,
LONDON, SW., 1

New York Agent: MR. GORHAM
11 West 45th Street

NEW BOOKS

THE PILGRIMAGE OF MASS

By KENNETH INGRAM. Author of "The Adventure of Passiontide."

This author made his name among Catholics by his successful description of the Ceremonies of Holy Week in the form of the great Adventure of a pilgrim soul. In this volume Mr. Ingram has continued the idea and adapted it to the great daily drama of the Mass, ever repeated and yet ever a new adventure.

The Church Times: "His simple, lucid, human way of putting things will appeal to those who in their religious reading are a little shy as a rule of mystical expositions, as well as to those more deeply versed in spiritual things."

STEPPING STONES TO THE CATHOLIC FAITH

By a Religious of the Community of St. Peter's, Kilburn, and author of "Flowers and Fruit of the Catholic Faith." \$1.25

This book of instruction for children has been very cleverly written, in the form of a story, so that it can be read aloud and "without tears."

ALL ABOUT CEREMONIES

By IRENE CAUDWELL. 90c.

The author wrote this book in order to supply the continual demand for a clear explanation of the Church's ceremonies written in a manner which should be both readable and interesting without being too deep or scholastic. It has a good index.

THE ROSARY BOOK

35c.

This little book was written by the author of "The People's Mass Book," an author who seldom writes at all, but his pages when he does write are the result of long study and experience. This work has taken many years to produce, and is intended to be a real help to all English people who use the Rosary. That is to say the author realizes that from long neglect the Rosary does not as a rule come naturally to Englishmen, and a book of this kind is usually essential both to young and old if they are to gain anything very real and lasting from the practice of the Rosary.

THE GARDEN OF SONG

By GABRIEL GILLET. \$1.25.

This name is quite enough to make people rush for this book, and Catholics will remember the famous occasion when Gabriel Gillett published the good-humoured poem in the St. Alban's "Holborn Magazine," beginning "I am a loyal Anglican: I wear a chest-protector," etc. These poems on various mysteries of our Faith are naturally of deeper and more lasting worth, but are written in the same charming style, and are accompanied by pictures by Mr. Martin Travers.

THIS—TO EXPLAIN

By KENNETH INGRAM. 70c.

This book fills what is somewhat of a gap in religious literature. It is designed, shortly and simply, to explain the normal and intimate obligations of a Catholic, which the outsider does not always suspect.

New Catalogue, FREE

of the Diocese of Kentucky, all members of the Executive Board, will lead conferences on subjects that are to come up at the Triennial Meeting in New Orleans. Leaders in the Fifth Province will take up the different phases of Auxiliary work for discussion. A detailed program will be given later on. The conference rates are \$2.75 per day, which include room and board. For further information write Mrs. George Biller, 281 Fourth Avenue, New York, N. Y., until April 1st, after that date, Taylor Hall, Racine College, Racine.

EAST CAROLINA'S LENTEN OFFERING

WILMINGTON, N. C.—The Lenten season is to be observed in the Diocese of East Carolina by special offerings to be made by adults and by the young people of the Sunday schools. For the adults, a Lenten Self-Denial Offering is to be made, in accordance with a custom established three years ago. This offering is devoted to the purposes of the General Church. The young people have been given a goal of \$6,000. They had \$4,160 in 1924, an increase of \$1,000 over the previous year. The banner class of the banner school of the Diocese is to send a delegate to the diocesan convention to receive a special banner and public recognition.

MEMORIAL TO BISHOP WHITE

VALLEY FORGE, PA.—After nearly a century and a half a national memorial is to be erected to Bishop White, father of the American Sunday school. This will be connected with the National Washington Memorial Chapel, at Valley Forge, which President Wilson named, The American Westminster. This beautiful memorial last year attracted over 125,000 visitors. Bishop White organized the first association in the United States for the establishment and maintenance of Sunday schools.

The Bishop White National Memorial Association, of which the Most Rev. Ethelbert Talbot, D.D., is president, will erect this memorial at once in order to have it completed before the Sesquicentennial of the Declaration of Independence, which will attract millions of visitors to Philadelphia and to Valley Forge. The vice-presidents of the Association include Bishop Gailor, Bishop Darlington, Bishop Freeman, Bishop Reese, Bishop W. Cabell Brown, Bishop Fiske, and Bishop Rhineland. Mrs. Caroline Supplee is secretary and Miss Annie B. Molony is treasurer.

MEMORIAL OF EARLY MISSIONARY

WILMINGTON, N. C.—The Woman's Auxiliary of St. James Church, Wilmington, held a memorial service for Augustus Foster Lyde in the great hall of the parish house on February 6th. The rector, the Rev. W. H. Milton, D.D., conducted the devotional services, and made a brief address. Mrs. William Lattimer read a brief sketch of Mr. Lyde. His memory is revered because he was one of the first clergymen of our Church to offer his service as a missionary to China. Born in Wilmington on February 4, 1813, his thoughts turned toward China while he was a student in the Seminary. He was appointed as a missionary in 1834 by the Board of Missions, but the promise of a brilliant career was cut short that same year by his death in Philadelphia.

A WOMAN'S AUXILIARY GOLDEN ANNIVERSARY

PELHAM MANOR, N. Y.—The golden anniversary of the organization of Christ Church branch of the Woman's Auxiliary was observed February 9th in Christ Church, Pelham Manor, by a special service at which the Rev. Elwood L. Haines, recently returned from Africa, was the principal speaker. After the service a reception was held in the parish house.

This branch is the oldest in the Diocese outside of New York City and was founded by the late Miss Fanny Schuyler. At the first meeting, February 12, 1875, \$45 was collected for missionary work in Africa. For ten years a Congo boy was supported by a scholarship contributed by the members of the branch. During the past fifty years over \$10,000 has been raised, and missionary boxes have been sent to various mission stations. The Hospital of the Good Shepherd, Ft. Defiance, Arizona, has always held an especial interest for this branch.

PROVIDENCE LENTEN PREACHERS

PROVIDENCE, R. I.—Among the notable things Grace Church, Providence, does for the general public, are the evening services kept up throughout the year, and the bringing in of noted preachers for the Lenten noonday services. The Rev. Hugh Black, D.D., of the Union Theological Seminary, is to be the preacher on Ash Wednesday, and the two following days; the Rev. Anson Phelps Stokes, D.D., Canon of the Washington Cathedral, for the week of March 2d; the Rev. M. P. G. Leonard, D.S.O., Chaplain of the Toc H

EDUCATIONAL

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters

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

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

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

Address, BERNARD IDDINGS BELL, President
Annandale - on - Hudson, N. Y.
(Railway Station: Barrytown)

Hobart College

Geneva, New York

"The Oldest College of the Church"

Founded 1822

Courses leading to the degree of A. B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses. For information address Rev. MURRAY BARTLETT, D.D., President.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

Address

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 22nd

For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

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

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

ADDRESS THE DEAN

Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology. Privileges at University of Pennsylvania. Address: the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42nd & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and second session opens Wednesday, September 16th, 1925. For catalogue and other information address THE DEAN.

REV. BERRYMAN GREEN, D.D.
Theological Seminary, Alexandria, Va.

Wisconsin

NASHOTAH HOUSE

Founded in 1842

Theological Seminary

and

Collegiate Department

Academic Year begins October 1st

For particulars address The Dean
NASHOTAH HOUSE, Nashotah, Wis.

House, Manchester, England, the week of March 9th; the Rev. P. B. Clayton, M.C., Chaplain of Talbot House and vicar of All-Hallows-by-the-Tower, London, for that of March 16th; the Rev. Alex MacColl, D.D., of Philadelphia, for that of March 23d; and President Bell, of St. Stephen's College, for the following week. Bishop Perry will take the first four days of Holy Week, and the rector of the parish, the Rev. P. F. Sturges, D.D., the Good Friday services, including the Three Hours.

LOS ANGELES SUMMER SCHOOL

LOS ANGELES, CALIF.—The summer school of the Diocese of Los Angeles is held at the Harvard School, Los Angeles, from June 29th to July 4th. A full course of lectures and instructions is promised, and among the instructors are to be Bishops Stevens and Sanford, the Rev. Messrs. Bode, Barnwell, Easley, Lewis, Niblo, Tompkins, Trelease, and Wreford, Dr. Miriam Van Waters, and Mr. Edward Sargeant. Ample recreational features are contemplated.

The entire cost of the school, with room and board will be \$10. Further information may be obtained from the Rev. David R. Covell, 619 Figueroa St., Los Angeles.

DEATH OF

MRS. E. J. JENNINGS

HEMPSTEAD, L. I.—Mrs. E. J. Jennings, mother of the Rev. Jeffrey Jennings, Ph.D., rector of Grace Church, Pittsburgh, Pa., and of the Rev. Allen D. Jennings, rector of Grace Church, Cleveland, Ohio, died at her home in Hempstead, January 29th. She was in her seventy-fourth year. A year ago last June, she and her husband, Ephraim J. Jennings, who survives her, celebrated their golden wedding.

The funeral was from St. George's Church, Hempstead, on the afternoon of February 1st.

DEATH OF

JUDGE GARDINER GREENE

NORWICH, CONN.—Judge Gardiner Greene, one of the most prominent laymen of the Diocese of Connecticut, died Tuesday, February 10th, at the age of seventy-three. Judge Greene was born in Norwich in 1851. He was a graduate of Yale College, and of the Columbia Law School. He occupied positions of importance both in State and Church. For the State he was a member of the lower house of the General Assembly twice, and for eleven years was judge of the superior court. Judge Greene was a trustee of Berkeley Divinity School, Middletown, and was deputy to the General Convention from 1907 to the time of his death. He was senior warden of Christ Church, Norwich.

DEATH OF

DR. A. G. MORTIMER

PHILADELPHIA, PA.—News is received of the sudden death, on December 30th, of Dr. Alfred G. Mortimer, sometime rector of St. Mark's Church, Philadelphia. Dr. Mortimer was resident in England. He returned to his apartment in Webster Gardens, very tired, but apparently bright and happy. He was found on the following morning to have passed away quietly in his sleep.

In his ministrations as a priest of the American Church, Dr. Mortimer was

known as one of our best preachers, writers, and theologians. He was also an excellent scholar, a good linguist, an accurate theologian, and a man well read in the Scriptures and in the ancient Fathers, in medieval writers, and in Church literature generally. He was an authority also in music, art, and architecture, having composed some most creditable musical numbers and being largely responsible for the beauty of the Lady Chapel at St. Mark's. His published volumes have helped very many, and especially his two volumes, *Catholic Faith and Practice*.

DEATH OF

REV. J. H. SIMONS

CHICAGO, ILL.—The Rev. John Henry Simons, priest in charge of St. Thomas' (colored) Church, Chicago, entered into his rest after a long and painful illness, on February 5th. At the Diocesan Convention, just two days before his death, a resolution of sympathy was passed and transmitted to him.

Fr. Simons was a graduate of the General Theological Seminary, was ordained to the diaconate in 1890 by Bishop Whitaker, and was advanced to the priesthood in 1891 by Bishop Atwill. He went first to St. Augustine's Church, Kansas City, Mo., and, in 1893, to St. Philip's Church, Buffalo, N. Y. In 1896 he took charge of St. Matthew's Church, Wilmington, Del., and went in 1899 to the Cathedral

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

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

A Thorough and Select CHURCH SCHOOL for Boys
Special attention given to College Preparation. The Lower School for Little Boys entirely separate.

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

Maryland

THE DONALDSON SCHOOL

ILCHESTER, MD.
CHURCH SCHOOL FOR BOYS

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

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

Minnesota

SHATTUCK SCHOOL

A Church School for boys. Traditions and ideals of 58 years. Offers boys the stimulating climate and vigorous life of the Northwest. Catalog. Address the Rector,
SHATTUCK SCHOOL, Faribault, Minn.

New Jersey

FREEHOLD MILITARY SCHOOL

The "school with the personal touch," for 80 earnest young boys. Military to suit young boy needs—manly bearing, orderliness, promptitude. Supervised study and play. Fine school spirit. All athletics. Catalog. Address Major **CHARLES M. DUNCAN, Box 21, Freehold, N. J.**

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Virginia

Virginia Episcopal School

LYNCHBURG, VIRGINIA

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

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA

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

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

New Hampshire

ST. MARY'S SCHOOL CONCORD New Hampshire

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

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill - on - Hudson

Boarding School for Girls

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

North Carolina

SAINT MARY'S SCHOOL

REV. WARREN W. WAY, Rector

An Episcopal School for Girls. Junior College—four years High School and two years College courses. Special courses—Music, Art, Expression, Home Economics, Business.

MODERN EQUIPMENT—20-ACRE CAMPUS

Applications now being received for 83d Annual Session which opens September 18, 1924. Only 200 Resident Students can be accepted. For detailed information address
A. W. TUCKER, Business Manager, Box 18, Raleigh, N.C.

Vermont

Bishop Hopkins Hall

BAN ENDOWED SCHOOL FOR GIRLS
College Preparatory and General Courses. Well equipped buildings. Overlooking Lake Champlain. All outdoor sports. Rt. Rev. A. C. A. Hall, President and Chaplain. For catalog address: Miss Ellen Seton Ogden, Prin., Box L, Burlington, Vt.

SCHOOLS FOR NURSES

New York

CROUSE - IRVING HOSPITAL

REGISTERED SCHOOL OF NURSING—200 BEDS
SYRACUSE, N. Y.

Two-year Course, leading to R. N. degree.
High-School Graduates only accepted.
Eight-hour Day, Six-day Week.
One Month Vacation Yearly.

Registered School of Nursing

ST. MARY'S FREE HOSPITAL FOR CHILDREN

405 West 34th Street, New York City

gives a two and one-half year's course in theory and practice. Affiliations, St. Luke's Hospital and Lying-in Hospital, New York City. New and attractive Nurses' Residence. For particulars address, Directress of Nurses.

missions in Atlanta, Ga. In 1901 he went to St. Philip's Chapel, Annapolis, Md., and in 1907 to be general missionary in Plainfield, N. J. He succeeded the Rev. J. B. Massiah, who died while serving St. Thomas', in 1916, and has ably carried on this large and difficult work, probably the largest colored work in the American Church, in the heart of the colored district of the south side of Chicago.

The burial was on February 10th, at which time a requiem was said by the Bishop of the Diocese, assisted by the Suffragan Bishop, and many of the clergy of the Diocese.

DEATH OF REV. JAMES SENIOR

LAMAR, Mo.—The Rev. James Senior, rector of Trinity Church, Lamar, died at his home in Lamar, January 23d, after an illness of one week.

The Rev. Mr. Senior was born in Yorkshire, Eng., in 1857. Coming to Canada, he received his education at Trinity College, Toronto. He was ordained to the diaconate in 1885 and to the priesthood in 1887 by Bishop Bond.

The first years of his ministry were in the Canadian Church. In 1897 he took charge of St. Philip's Church, Uvalde, Tex., going thence, in 1901, to Nebraska. In 1906 he accepted his present work.

DEATH OF REV. C. D. STEELE

CHICAGO, ILL.—The Rev. Charles Danforth Steele, of the staff of the Church of the Redeemer, Chicago, died suddenly Tuesday, January 27th.

After many years as a valued layman in the Church of the Redeemer, the Rev. Mr. Steele was ordained to the diaconate on Trinity Sunday, 1924, and immediately took his place on the staff of the church, where he was of much spiritual and practical value. He was buried from his church on Thursday, January 29th.

DEATH OF REV. J. A. BAYNTON

CENTRALIA, ILL.—The Rev. James Augustus Baynton, for the past year priest in charge of St. John's Church, Centralia, died Monday, February 9th, after an illness of several weeks.

The Rev. Mr. Baynton was born in Radstock, England, in 1864. His theological education was procured at Nashotah House, and he was ordained to the diaconate by Bishop Nicholson and to the priesthood by Bishop G. M. Williams, in 1898. He served the Church in the upper peninsula of Michigan and in Wisconsin until he became rector of St. Paul's Church, St. Joseph, Mo., in 1909. After two years, he went to Trinity Church, Nevada City, and, in 1912, became Archdeacon of the Diocese of Michigan City, at which time he was also member of the diocesan Board of Missions and a member of the Standing Committee. In 1917 he undertook missionary work in the Diocese of Erie, but went, in 1919, to become General Missionary in the District of North Dakota.

DEATH OF REV. Wm. P. EVANS

RICHMOND HILL, N. Y.—The Rev. Wm. Payson Evans, a retired priest of the Diocese of Long Island, died at his home in Richmond Hill, L. I., February 3d, after a long illness, aged 76 years. A graduate of

Pennsylvania State College, he was formerly a Lutheran minister. He was made deacon in 1892, by Bishop H. C. Potter, and priest in 1893 by Bishop Littlejohn. The Rev. Mr. Evans was curate of St. James' Church, Brooklyn from 1892 to 1894, and rector of the Church of the Resurrection, Richmond Hill, L. I., until his retirement in 1921, when he became rector emeritus. He was a member of the Social Service Commission of the Diocese. A wife and son survive him.

The burial office was said in the Church of the Resurrection on February 6th. Bishop Burgess and the Rev. Dr. Swentzel officiated and a number of the clergy of the diocese were present.

Church Furniture

Sanctuary and Chancel Furniture
Pews • Sunday School Seating

American Seating Company

1074 Lytton Bldg.,
CHICAGO

NEW YORK PHILADELPHIA
117-A W. 40th St. 1211-R Chestnut St.

LENTEN READING and MEDITATION

For the children

THE LITTLE CHILDREN'S BIBLE. Ages 5-7. Four colored pictures. Big print. 128 pages. 90c
THE OLDER CHILDREN'S BIBLE. Ages 8-11. Eight colored pictures. 288 pages. \$1.50

Yes, they will read them.
We are confident, that rightly approached, fifty to one hundred of the boys and girls of your parish will accept your invitation to contract with you to read one of these Bibles from cover to cover during the approaching Lenten season. Send for samples.

The book that both novice and veteran in the observance of Lent have long desired

THE MAN OF SORROWS By A. T. W. Steinhäuser

Forty sections, one for each day of Lent, forming together an upward climb to the Summit of Good Friday. For each day (1) a short introit, (2) the Scripture passage and (3) an exposition of it, followed (4) by a meditation in the tradition of Augustine and à Kempis. (5) Prayer, collect and litany and (6) a sacred poem or hymn with (7) a closing benediction. 300 pages. Probable price \$2.00.

Goodwin, Frank J. THE VIGIL AT THE CROSS

Draws from a wider range of sources than the usual liturgical literature of Good Friday. Contains an exceptionally good Order of Worship for a Three Hour Service. Price \$1.00

Snowden, James H. THE CHRISTIAN BELIEF IN IMMORTALITY

Finalities are never reached even in physics and mathematics. Renewed meditation on immortality adds new richness and strength to our hold on this hope. Price \$1.50

Sheppard, H. R. L. TWO DAYS BEFORE (Before Easter)

"Service that stops at pain or that pain can stop is of little worth." Price \$1.00

Tsanoff, R. A. THE PROBLEM OF IMMORTALITY

An exhaustive study of what their attitude toward immortality has done to men and peoples throughout history. Price \$3.00

Temple, Wm., M.A., Litt. D. CHRIST, THE TRUTH

Lent is the season every Christian seeks to deepen his acquaintance with the Master. Here is a whole view of the world and life that is Christo-centric to the last detail. Price \$2.50

Cabot, Philip EXCEPT YE BE BORN AGAIN

Lent is the season to make sure that life as you are living it is not a sham. Cabot supplies the required probe. Price \$1.50

à Kempis, Thomas THE IMITATION OF CHRIST

Retains the order of the books as given in the authentic Kempis autograph manuscript at Brussels, and, also, the Third Book, "Concerning the Holy Communion," which is omitted from many editions. Attractively printed and bound in a size that fits the hand or the pocket. Price \$1.00

Dawson, Marshall PRAYER THAT PREVAILS

Provides a course of elementary instruction in the business of prayer, both for the individual's private and the minister's public use. Price \$2.00

Youtz, Herbert A. THE SUPREMACY OF THE SPIRITUAL

A live protest against the doctrine that religion is a purely psychological matter. Price \$1.75

Grubb, Edward A. AUTHORITY IN RELIGION

The main purpose of this book is to help young men and women, who are in perplexity because of the break-down of the infallible outward authorities that have been supposed to control men's beliefs. Price \$1.25

THE MODERN USE OF THE BIBLE By Harry Emerson Fosdick

"The Modern Use of the Bible' is an absolute and conclusive answer that Dr. Fosdick's faith is today the unadulterated evangel that Paul taught and that Peter taught and that John taught. . . . Whoever calls Dr. Fosdick a heretic without reading this confession of his faith stands to answer to God for bearing false witness against a brother in the Lord."—Nolan R. Best in the "Christian Work." Price \$1.60

AT YOUR BOOK STORE OR FROM

THE MACMILLAN COMPANY

New York City, N.Y.

60 - 66 Fifth Avenue