

# The Living Church

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VOL. LXXII

MILWAUKEE, WISCONSIN, FEBRUARY 28, 1925

No. 18

“SUCH A MEASURE OF  
ABSTINENCE . . . .”

EDITORIAL

## THE GREAT CHALICE OF ANTIOCH

BY THE REV. JOHN A. MAYNARD, PH.D., D.D.

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BY E. SINCLAIR HERTELL

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THE DEATH of Christ, instead of being a substitute for human virtue and the price of human happiness, is the inspiration to heroic self-sacrifice. And this is the one remedy that will heal the wounds of the world. Only as the individual and society find and yield themselves to the law of sacrifice and love will the tangled problems of the world be solved. Yes, from those lips of sacrifice there rings also the deathless song of joy.—*Rev. H. W. Knickerbocker.*

THE SOUL will never become strong if you confine its food to the spiritual pastries of just doing the things you like.—*Rev. William Porkess, D.D.*

# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, FEBRUARY 28, 1925

No. 18

## EDITORIALS & COMMENTS

### “Such a Measure of Abstinence....”

JUST what value is to be attached to the comparative expression, “such . . . . as is,” which the Prayer Book uses in setting forth the rule as to abstinence: “Other days of fasting on which the Church requires *such* a measure of abstinence *as is* more especially suited to extraordinary acts and exercises of devotion”?

It is the rule, as will be remembered, that governs our observance of the days of Lent (other than Ash Wednesday and Good Friday), the ember and rogation days, and all Fridays. Our formularies do not often use the word, *require*. For the most part they state principles and leave the application to the individual conscience. “Liberty of conscience” was a popular expression from the time the Anglican formularies were first translated into English, and it was that liberty that, generally, was permitted to prevail in carrying principles into life. Here is a partial exception. The days of abstinence are not merely given places in the kalendar; their observance is *required*. It becomes a matter of loyalty to Churchmen. But how, and to what end? Here the principle of the liberty of conscience is invoked, since only the principle governing the observance is stated; there is to be “*such* a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.”

Those “extraordinary acts and exercises” seem to be treated as matters of course. Nowhere are they described. There is no intimation that formal services, beyond those of every day, shall be held on any of them. One additional and very brief prayer is provided for Lent and for ember and rogation days, but none for Fridays. The expression is not easily interpreted, especially since it is peculiar to the American Prayer Book. The English book makes no distinction between days of fasting and days of abstinence, neither is the statement of the purpose of the abstinence given. Eighteenth Century Churchmanship is not generally looked to as a pattern for rigorous discipline; but it is to that period, when the first American book was set forth, that we owe the distinction between fast days and days of abstinence, and the explanation of the purpose of the latter requirement.

It is rather strange that with such an expression peculiar to our American book, almost nobody has ever thought to discuss it. We doubt whether any of our

most brilliant liturgiologists could quickly answer the question of why our fathers in 1789 changed the time-honored language of the English Prayer Book to introduce this expression interpretative of the purpose and scope of days of abstinence.

EVIDENTLY, in any event, the forty days of Lent are intended to be observed with extraordinary acts and exercises of devotion. Up to this present generation, devout Church people were accustomed to attend daily services, or at least evening services several days a week, in fulfilment of this requirement. The practice has, unhappily, largely run out, at least in our cities. The cause is not only a decline in religion. We have passed through a social revolution in our day. We no longer reside within a stone's throw of the church. We cannot leisurely walk to and from it for a daily five o'clock service. It is an hour when the street cars are packed and jammed. Alas, perhaps, also, the inclination has gone. Our Lenten acts and exercises of devotion are not very extraordinary.

And neither is our degree of abstinence. Fridays, and perhaps Wednesdays, may pass without meat on our tables. For the other days it is difficult to say from what we abstain. Lenten teas and Lenten musicales and Lenten opera and Lenten theatrical performances, indicate that our abstinence is not rigorously carried into our social observances, even though very formal balls are lessened in number. Neither are we very sure that the ultimate “acts and exercises of devotion” called for are equivalent merely to attendance at additional Church services.

Frankly, the observance of Lent is decidedly on the decline. Is the Church serious in continuing to call us, not on two days a week but on six, to a *real* measure of abstinence? If so, is it not proper to consider seriously whether, in this year of grace 1925, there is a particular observance of the season to which that call ought to apply?

THE Eighteenth Amendment has, unhappily, become a matter of controversy. It has become complicated with a number of other questions. It is fashionable both to denounce it and to violate its provisions.

It is a little difficult to tell, except on the pendulum plan, why this should be so. If ever a reform came

slowly and was debated *ad nauseum* over many years, it was that of prohibition. The majorities in congress and the haste and enthusiasm with which state legislatures indorsed the amendment certainly indicated that the people were in earnest.

And what did it mean?

It meant that a great, powerful, self-governing people had resolved that they would assume *for themselves* "such a measure of abstinence" as, they believed, would promote the well being of the whole American people.

Not because the vast majority believed the temperate use of liquor to be wicked, or wrong, or, necessarily, harmful. Not because they had been converted to an unchristian propaganda that had declared drinking *per se* to be wicked—a position which deprives our Blessed Lord Himself of His sinlessness. Not because it was impossible to use a gift that God, through nature, has given to man, without abusing it.

But because a vast majority of the American people, as indicated by the votes of their representatives in congress and in state legislatures, had slowly come to the conclusion that liquor selling and liquor drinking were doing more harm than good; that first the commercialization and then the demoralization of the liquor traffic, with its alliance with vice and crime in all our cities, could not be broken up without the suppression of breweries and distilleries; that the saloon had become a center of corruption and must be removed from our streets; that no harm could come to our people by removing liquors from them; and that no other way than an act sweeping it all away at once could remove these evils from them—these were the considerations that created American prohibition.

We should especially like to have this perspective appreciated by our friends in England. The (London) *Church Times*, for instance, has been singularly blind to the real facts. It has treated prohibition as a fanatic movement based on a belief—held, indeed, by some deeply religious people, especially among the Methodists, but by no means by Christian people generally—that drinking is, in itself, sinful. Our contemporary has even declared that no Catholic could favor prohibition. Of course, this only means that our valued contemporary has permitted itself to be grossly misinformed as to the whole subject and has not thought it through. A national policy of prohibition, directed by a free people toward the limitation of their own natural rights for the sake of cleaning up very serious abuses, may be wise or unwise. But when it comes to the discussion of it from the standpoint of eternal verities, we are willing to permit the contrast to go down to history between a national policy that *tries* to do this, even though it be unwisely, and a national policy that permits great numbers to grow rich by the sale of contraband liquor to America as of contraband opium to China, and does not try to prevent it. If Catholics ought not to support the one, perhaps they ought to be rather outspoken in denouncing the other.

For every attempt to distinguish between a decent drinking and the saloon, failed; between the saloon and deliberate, commercialized vice, failed; between the manufacture of liquor and the propagation of vice, failed. Brewers and distillers and saloon-keepers, with their unfathomable stupidity and defiance of public opinion, were the immediate factors that produced prohibition. These created the issue: take drinking, and saloons, and drunkenness, and vice, and crime, altogether, for we will not separate them—or give up the right to take your innocent glass of wine or beer at your table. We have no apology to make to our English critics when the American people, by a vast ma-

ajority of their chosen representatives, met the issue and chose the latter alternative.

OF COURSE, the sequel has been a disappointment. Nobody ever supposed there would be unanimous observance of the law; there is no such observance of the Ten Commandments.

But we did have the right to believe that *representative* Americans—those whom we look upon as our examples in Christian citizenship—would scrupulously set the example of law obedience; that these would willingly undergo for themselves, such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion to their country and their fellow men. Especially we believed this of Churchmen.

And some of them have levelled up to the test. There are men and women, not a few, who will not drink where there seems a likelihood that the glass is offered in defiance of law. It must be remembered that the act of drinking is not *per se* unlawful. One is justified in drinking from stock that is lawfully owned. One is justified in presuming that a host who offers a social glass is not a law breaker, unless his open or secret defiance of law is so notorious that this presumption is untenable. One is justified in drinking under one set of circumstances and declining to drink under other circumstances. Our Lord, at a marriage feast, both drank and replenished the supply of wine by an act that is described as His first miracle; one cannot conceive of His doing either at a time or place when it was unlawful to do so, or secretly buying wine from a bootlegger for the gratification of His own appetite.

Amidst all the disgrace of law violation in high places, which has put proud and hitherto respected sons and daughters of the American Revolution on a level with I. W. W. agitators, there are vastly more of these quiet, self-respecting, and law abiding practisers of "such a measure of abstinence" than the world supposes.

But when the test has come, some Americans, some Christian people, some Churchmen, are living according to the dictates of their consciences and some according to the dictates of their stomachs.

NOW, in the days when the Church was a large factor in the lives of her people, Lent would have been used for the correction of such a condition as this.

If ever there was a time for Christian people voluntarily to exercise "such a measure of abstinence as is more especially suited to extraordinary acts," this is the time. Granted that there is ample room for differences of opinion as to whether the law is wise, granted that the government has partly fallen down in enforcement and that in places the failure to enforce has been venal and disgraceful, granted that one can violate the law with impunity,—

WHAT HAS THAT TO DO WITH THE DUTY OF A CHRISTIAN MAN?

At the outset of Lent, we venture to call upon all our fellow Churchmen voluntarily to abstain from *all* use of liquor, lawful as well as unlawful, as *their* "measure of abstinence," to which, not we, but the Church, calls them. Especially do we earnestly call upon our bishops and clergy to lead us in such a Lenten abstinence; for these can scarcely know how difficult they make the abstinence of the laity when bishop or priest is willing to drink socially at the table of a known law-breaker. It is an issue of religion and Churchmanship rather than of politics or of law.

Let us at least prove to ourselves that our stomachs are not the dominant organs of our several personalities.

As to what will be the ultimate fate of the Eighteenth Amendment, we frankly do not know. We are not greatly interested in that now. Just as long as the issue created by brewers and saloon-keepers—Take it all or leave it all—lasts, there can be no question upon which side Christian citizens will stand. Whether a way can be devised to divide the issue, whether the issue ought to be divided, are questions that must be deferred entirely until a time when *Christian citizens are obeying the law as it stands*. When that time comes, when it has lasted long enough to have become a continuous policy, then we shall have no objection to the reopening of the whole question. In the meantime the respectable law-breakers of today are responsible for the utter impossibility of reconsidering the law.

A virile Christian hates a flabby, weak, powerless religion.

If there is not *power* enough in the sacrament of the altar to enable a man voluntarily to give up all drinking, as his measure of abstinence, during these forty days of Lent, then *his* Christianity is a failure.

But the Christianity of Jesus Christ is not.

ANSWERS TO CORRESPONDENTS

A. I. L.—Priority in establishment of Cathedrals in the American Church is claimed by both Chicago and Minnesota, both of which had the humble beginnings of their Cathedral work about 1870 or a trifle earlier. The Cathedrals of Milwaukee and Iowa date from 1873.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

A member of St. Paul's Parish, Peoria, Ill. ....	\$ 2.25
Maryland .....	10.00

\$12.25

JAPAN RECONSTRUCTION FUND

In Memoriam, W. W. I. (for rebuilding St. Luke's Hospital, Tokyo) .....	\$ 2.00
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NOTE: The item from St. Peter's Sunday School, Bonne Terre, Mo., for Near East Relief reported in last week's issue as \$1.09 should have been \$1.69, making the total \$34.69 instead of \$34.09 as shown.

[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.]

FROM "A MODERN PSALTER"

VI. *Domine, ne in furore.*

How long, how long, Lord, wilt Thou punish me?  
 I ought to be  
 Punished until my bones are vexed, but call  
 For mercy now, for I am like to die.  
 In death no man remembers Thee at all.  
 I can no more command my groaning and  
 Each night my couch I water with my tears.  
 Thy just rebukings please mine enemies.  
 My beauty is consumed away through fears.  
 I am grown feeble now, who once was strong.  
 My foes all mock. How long, oh Lord, how long?

Oh Lord, rebuke no more with righteous wrath  
 Nor let my path  
 Lead through Thy just displeasure. I am weak.  
 Help, for Thy sake, not mine, for I am Thine.  
 My soul, sore troubled, doth Thy mercy seek.  
 Forgive and do not slay. The damned away  
 Are too far gone to raise Thee from the pit.  
 Ye that work vanity depart from me;  
 The Lord hath heard my sin and pardoned it.  
 Bewildered are my foes on every hand.  
 Pardon's a thing they cannot understand.

LOUIS TUCKER.

SOVIET ATTACK ON RELIGION

THE ACTION of the soviet government in demanding that the Russian church in Paris be handed over to the soviet legation in that city has caused a great sensation among the thousands of Russian emigres driven from Russia by the bolshevist regime and who now inhabit the French capital. It is known that it is the intention of the men in power in Moscow to abolish the church as a place of worship and turn it into an exhibition hall for the exposition of Russian decorative arts to be held in Paris next year.

The Russian church in Paris has been the rallying point for the thousands of Russians driven from their native country. The Russians are a highly emotional race in whose lives religion plays a great role. The refugees in Paris have formed a large national choir for this church. The religious services and the national music is their one consolation, and is the one spot of color in their poverty-stricken existence.

Hundreds of the congregation are men and women who held high rank in Russia before the war and are now reduced, in many instances, to manual labor to earn a pittance to keep body and soul together. Many people ascribe the almost complete absence of crime in the Russian colony in Paris to the controlling influence of religion. The government of Moscow desires, however, to deprive them of this last moral support and consolation. It would be difficult to imagine a more diabolical act of cruelty.

It is far from certain that the soviet legation has any legal right to take the action it has done. The Russian church in Paris, one of the most beautiful edifices in the French capital, was built by private subscription on a plot of ground purchased by the Czar Alexander III and presented by him to the Russian community in Paris. It was, only as a matter of form, placed nominally under the protection of the Russian embassy.

M. Maklakoff, the last Russian Ambassador in Paris, last year transferred the church to a parochial council, which, according to French law, became the proprietor of "the buildings and objects necessary for the exercise of its cult." The Russian colony in Paris has appealed for aid and support to the Christian Churches of all denominations in every country.—*The Washington Post*.

CHANGE

WE LOOKED up the *Catholic Layman*, a Dublin monthly newspaper, of December, 1854, to see what it had to say about the dogma of the Immaculate Conception which was then recently decreed, and its comment was: "As the doctrines authorized by Rome stood a week ago, a man who denied this doctrine, and denounced it as false and unholy, as St. Bernard did, might die and go to Heaven, where, we hope, St. Bernard is; but if that man does not now instantly change his opinion, he must certainly be damned, for denying an article of the Roman faith. So the Roman faith is changing, or has changed, within the last week, under our very eyes." And here is the question which, with the history of the dogma in his mind, the editor of the *Catholic Layman*, naturally asked: "If the Church of Rome now believes that the doctrine of the Immaculate Conception was taught by Christ, and delivered by the Apostles to the Church, how can she defend herself by allowing her members full liberty to disbelieve it for 1850 years?" The question, which had for centuries before and after the Council of Trent distracted the Christian world, as to whether the Church of Rome had preserved unchanged the faith which Christ and His Apostles delivered to the world, was answered in the negative in 1854; and the significance of the answer lay in the departure from the principle professed by the Council of Trent, that the Church taught nothing but what had been taught by Christ and His Apostles, and always held in the Church, and in the adoption of the principle that no such proof of doctrine is required provided it is sanctioned by Papal authority. Which Church witnesses today for the faith once delivered to the saints, the Church of Rome or the Church of Ireland? The former asserts a dogma, made a matter of faith only three score years and ten ago, the latter advances proof from Scripture and antiquity for the ancient and Catholic creeds which it recites and believes.—*Church of Ireland Gazette*.

How DOES salvation come to us? Only through Divine companionship. We are not strong enough, not fit to walk alone. We need a guide, and our Guide is provided. Some people have relied on armaments to save the world; others on great wealth, and others on great learning and philosophy. But men need help, comfort, and peace; and these come to us only as the Holy Spirit dwells among us.—*Rt. Rev. J. H. Darlington, D.D.*

# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE THEME OF THE WEEK'S READINGS: THE DISCIPLINE OF THE FLESH

*March 1: The First Sunday in Lent*

### ESAU'S FAILURE THROUGH SELF-INDULGENCE

READ Hebrews 12: 5-17.

**E**SAU represents a common and likeable type. He is the man whom the world knows as a good fellow, active and adventurous, direct and simple, and with no subtleties about him. He has something of the ruggedness and freshness of the open air life he loves. Men would find in him a good companion. But Esau has also the faults of his type. He is controlled by his physical senses and appetites. For him to feel physical want is to insist upon immediate satisfaction. He is careless about spiritual things. He has spiritual capacities, but they are always subordinated, and thrust aside before the appeals of the senses. When the moment comes for him to assert the reality and value of his spiritual heritage he fails. He has become merely self-indulgent; the things of the spirit have lost their power to inspire or control, and he falls an easy victim to the temptation to satisfy his appetites at the cost of his soul.

*March 2*

### DANIEL'S VICTORY BY SELF-CONTROL

READ Daniel 1: 8-17.

**I**N sharp contrast to Esau stands Daniel. Daniel finds himself in a situation where everything exists which will weaken his devotion to God. Unbelief is everywhere about him. Worldliness and luxury make their constant and insidious appeals. He sees how silently but inevitably the circumstances in which he is placed will sap his moral life and undermine his spiritual integrity unless he combats their influence by the discipline of self-denial and severe living. He throws up against danger the bulwarks of physical self-control. The value of self-discipline, such as Daniel's, is that it makes us watchful; we are not taken unaware by the solicitations of the world. We have opposed to the voices of the world, so subtle in their suggestions that they are harmless and mean us well, the energy of a calm, reasoned self-mastery.

*March 3*

### CHRIST'S EXAMPLE OF BODILY DISCIPLINE

READ St. Matthew 4: 1-11.

**A**T the outset of Christ's ministry, when He was about to enter upon the sublime purpose of winning the world by the power of the divine life manifested in perfect human living and perfect obedience, the temptation came to Him to set aside the pain and humiliation of human weakness. He might well have felt that His great purpose would be achieved better if He were exempt from the hindrances of human want and infirmity, and that He could appeal more perfectly to men through a life radiantly strong. He refused, however, to claim what others could not, for then He would not have been a great High Priest, touched by the sense of our infirmities. His life would have been remote from our experiences. He refused, also, because He would be true to God's plan that spiritual aims should be gained, and life won, by obedience and through self-discipline.

*March 4: Ember Day*

### THE CONFLICT BETWEEN DUTY AND DESIRE

READ Romans 7: 14-25.

**C**OMBINE a high and rare sense of duty with the energy of an active, ardent, and impulsive nature, and you get an insight into the reality of the spiritual struggles of St. Paul. Duty is only felt keenly by the conscientious; temptation increases proportionately with the vigor and energy of man-

hood. The conflict is not resolved till another factor is introduced. That is what St. Paul found. As he deepened his sense of duty and struggled toward manhood, the battle between duty and desire remained. Peace came only as both were taken up into a dominating love for Christ, and duty was seen as that which loving loyalty to Christ would wish to render, and desire became the will to please Christ.

*March 5*

### THE STRUGGLE BETWEEN THE FLESH AND THE SPIRIT

READ Romans 6: 1-14.

**T**HE conflict of duty and desire is real and keen because it corresponds to a division in the nature of man. Man is flesh and spirit. Each part of man cries out for satisfaction. Duty is the prompting of the spiritual nature to attain its proper ends, and to perform its proper work. Often its voice is weaker than the voice of the lower nature, for lower nature is fully formed; its wants are definite and concrete. On this spiritual side man is potential only. It does not yet appear what he shall be, and he cannot see clearly the spiritual ends and purposes of his life. Hence the struggle appears one-sided; the flesh over-balances the spirit. It is just because the spirit is weak that we need an ally. Such an ally, says the Apostle Paul, we have in Christ. It is possible so to unite our selves with Him that we become sharers of His spirit. Buried with Him, we share His conquest over sin, risen with Him, we enter into His imperishable, victorious life.

*March 6: Ember Day*

### THE CONFLICT CONTINUES THROUGH LIFE

READ Galatians 6: 1-10.

**S**CRIPTURE never justifies an easy optimism that the conflict between the lower and higher natures will soon be overcome. The struggle must persist till death. We must believe that some day, however, the conflict must be transcended, and that the spiritual alone will survive. Upon this conviction rests the necessity for a right choice now. If we put our faith in the things of the world, we are binding ourselves to a passing order. The things of the world will pass away, and with them we ourselves shall go. We can hope for no more permanence than they. But if, patiently and persistently, we lay hold of the things of the spirit, we shall share their immortality. Love, truth, goodness, and beauty are not things of time. They endure, for they are in essence spiritual. Strive, then, for these higher goods. "He that soweth to the Spirit shall of the Spirit reap everlasting life."

*March 7: Ember Day*

### SIN IS UNPROFITABLE

READ St. Matthew 16: 24-28.

**W**HAT does it profit," asked our Lord, "if a man gain the whole world and lose his own soul." We lose our soul by worldliness now, as under the dulling, coarsening effects of sin and self-indulgence, we blind ourselves to the best in life. Where is that fine sense of truth we once possessed, where is that quick sympathy, that love for what is honorable, lovely, and beautiful? The things that once we saw, we can see now no more. Some generous, noble instinct or capacity has died within us; some part of our soul has perished. That is the tragedy of many a life. What is true now will be true hereafter. We gain what we think to be life, but eternal life eludes us. Surely we shall know that sin is indeed unprofitable, when we face the Lord of life and truth and righteousness, and say: "We have neither part nor lot in these matters. Thy thoughts have not been our thoughts, nor Thy ways our ways." The loss of eternal life will be the loss of our power to live it.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

TWO books were put into my hands for sheer distraction, *Postscripts*, by O Henry, and Al Jennings' *In Prison with O Henry*.

The first of these only shows how unwise it is to rake and scrape into the past for the sake of getting every bit of sawdust out of the shop of a great workman. These collected fragments were contributed to a Texas newspaper, when O. Henry was on the regular staff. They are not better, nor worse, than thousands of such "columns," and there seems no reason whatever for inflicting them upon the public.

The other book is an altogether different matter. You may, perhaps, remember that Al Jennings was a Western outlaw, who was pardoned and restored to citizenship by President Roosevelt (I had forgotten it, but that does not matter). He served part of his sentence in the Ohio State Penitentiary when O. Henry was there also as a convict; and in this volume he paints a probably exaggerated picture of life in the prison, of O. Henry's part in that life, and of the circumstances which had led him to crime. The end of the book shows him visiting O. Henry in New York, and shows the delight which they both found in their freedom. The book is, beyond any doubt, interesting, as much for its false lights, and its exaggerations, as for whatever substratum of truth there is in it. I do not quite see how robbing a train or shooting a sheriff is a natural consequence of having been unfairly treated in the courts, where a man was practising law; and there are other points relied upon by the author for his extenuation which I should question; but the life which he portrays in the prison, even allowing for a good deal of extravagance, is an abominable one, calculated to turn an offender out a tenfold worse offender. The book is worth reading, if for that alone.

THE *Autobiography of Bishop Hines*, now Suffragan of Grantham in the Diocese of Lincoln, is a book of quite another character. For a quarter of a century Bishop Hines served God in Africa, first as a medical missionary who had taken orders after having received his degree in medicine, and then as Bishop of three African Missionary Jurisdictions. The story of his life and work in Zanzibar and elsewhere is intensely interesting, and I wish that I could make the people who object to foreign missions read it and digest it. Of course, that is quite impossible, and there will continue to be foolish jests cracked at the expense of those Ambassadors of Christ up to the end of the chapter. But you and I will be much helped to bear such folly and even to repel it adequately, with the weapons afforded us by such a book as this. It seems altogether appropriate that, after so strenuous a life of service, Bishop Hines should have now returned to the pastoral serenity of Grantham; but it is interesting to see how much of his heart he has left in Africa.

THERE is a peculiar quizzical charm about *Barrett Wendell and His Letters*, which only those can fully appreciate who had at least some slight acquaintance with Wendell and with his background. Of an old Knickerbocker family, descended from the ruling elder of the Dutch Church at Albany, but transplanted to New England, with consequent intermarriages, Professor Wendell was a cosmopolitan with Boston leanings. The story of his intellectual life, as revealed in his own letters, is fascinating; indeed, one gathers much more from his self-revelations, than from the books he wrote. One does not wonder that he had become in his lifetime a kind of legendary figure at Harvard. I found myself specially pleased with the evidences of his intimate friendships in other lands than this. Mr. M. A. De Wolfe Howe has made an altogether delightful volume, for which everyone who knew Wendell, even slightly, must be grateful to him.

I READ the other day of the death of Arnold Henry Savage Landor, grandson of the great Walter Savage Landor, and himself one of the most extraordinary and interesting travelers of our day, or of any day. He was still a young man, as those things go, being well on the sunny side of sixty; and like so many notable figures in that field, he was extraordinarily slight and small—indeed, he records somewhere that his weight at one time when he was on an expedition of exploration, was less than one hundred and twenty pounds. Without special skill in writing, he had the gift of telling his own stories so frankly and with such absorbing interest, that one could be well content to read over and over the books which he had given to the public. I first met him through his record of travels in Tibet, more than twenty years ago; and I have followed with delight every book that he has put forth since then. It may be that few people have the time for that, however; and it is fortunate that Mr. Landor published, but only a few weeks ago, a sort of digest of all his books under the title of *Everywhere*. There is nothing new in it to those who have read the separate volumes; but he has seized the salient features of each great journey and has made one consecutive narrative of the whole. I can scarcely imagine anything more interesting; and the self-revelations are quite as significant as the descriptions of countries visited and things seen. Landor was accused of drawing the long-bow sometimes; but I believe his good faith and accuracy of observation have been clearly maintained in the presence of criticism. It is rather startling, however, to find the number of claims to priority of invention which he makes. Everything from dirigibles to tanks had apparently its first origin in his mind! He offers photographs to prove his statements; but I wonder! The peculiar charm of this book is that he inserts so much of *personalia* in the midst of his records of travel, whether they have to do with his life in London, his visits to Boston and other American and Canadian cities, or his sojourns in Italy, where his father and mother lived most of their lives. I can imagine that it will be by this, rather than by his separate travel-volumes, that Landor will be best remembered.

*With Stefansson in the Arctic* is a frank and ingenuous account of an Arctic voyage by a Seattle boy named Noice. The spell of the Arctic was cast over him by this first trip, and he made one or two later journeyings; but this relates his first experience in that region and has all the charm of the unexpected as he sets down from time to time his experiences. The thing specially notable about it is the good account he gives of the Eskimos who are apparently more trustworthy and more obliging than most of their visitors from the South.

SO MUCH OUT of my notebooks of the last two weeks. Perhaps we shall be able to go a little further along this line at some future time.

## A SONG

Let us sing a song and then,  
Let us sing a song again.  
Let us sing both loud and clear,  
For to friends a song is dear.

And singing let us all rejoice  
In one another, with one voice;  
For joy, it is a rare, rare thing,  
And joy, a song to us can bring!

MALCOLM W. MACLAY.

# Helping Greek Refugees

**I**F you were the wife or daughter of a professional man or a prosperous merchant, and if you were suddenly reduced, through no fault of your own, to the most dire poverty, lacking even food and shelter, which would you rather have happen—to live on charity, provided you could get it, or to be given an opportunity to earn your own living? Surely the last.

There are many thousands of Greek women and girls who are facing this question today. They are the refugees from



WORKSHOP FOR GREEK REFUGEE WOMEN

Asia Minor, expelled by the Turks, who have found a bare haven in Greece, that only country that would consent to take them in. They are destitute. Even charity is lacking. The Greek government is at the end of its resources. Yet they can be saved. Given an opportunity, they can support themselves.

The Refugee Commission of the League of Nations has in charge the settling of the refugees on the land that Greece has provided. Many of the refugees, however, are city dwellers, entirely unused to agriculture and no more capable of wresting a living from the soil than the average wife of any banker or doctor. Their situation is desperate. They must earn a living or starve.

Realizing the acuteness of the situation, the American Friends of Greece commenced to establish workshops where these women and girls could weave and embroider rugs and materials which might be marketed for a profit. In the islands of Mytilene, Chios, Samos, and Crete, and in Saloniki, these women were herded in great communities. They spent all their little money, and it was very little, in making embroideries and laces. No one wanted them, and the women were dying of hunger. The American Friends of Greece bought what they could, found a market, and kept many of the workers busy with new orders. During the last year this organization has kept 250 women and girls of Mytilene occupied, in Chios 100, in Samos 100, in Crete 100, and in Saloniki 300 more. But with all this the total is less than 1,000, and there, are many thousands in need.

**I**N the Coundouriotis workshop, near Athens, where fifty women are employed, the silk used is taken from cocoons grown near Kalamata. Whole refugee families in the Peloponnesus, from the smallest girl to the oldest woman, work these cocoons into raw silk. There is one woman in Kalamata too who understands the old method of making the real vegetable dyes. Then the raw silk is sent to Athens, and there the American Friends of Greece have the silk dyed the proper shade to match the beautiful old colors in the Rhodian pottery and antique scarfs. And when the bags, dresses, and scarfs are finished, they are sent to America to be sold; for Greece, with a population of less than 7,000,000, of which 1,500,000 are refugees (and 75 to 80 per cent of these are women and children) cannot possibly buy the things herself.

A million and a half people to make self-supporting! It can be done. It is being done. But it is being done so slowly that thousands of the refugees are dying of disease, weakened by

malnutrition. Money is needed, needed desperately, for workshops, for equipment, for raw materials, and for food.

A typical instance is that of a widow from Sparta, Asia Minor. She has had pneumonia, and is still very weak. She cannot sew very fast, and she can earn only about seven drachmas (about fifteen cents) a day. Her boy, eleven, works outside in a tailor shop. She cannot afford to pay ten drachmas a month even for her little bare room with the damp, dirt floor, so she shares it with another family, and they each pay half. This woman must be given the chance to earn her living, or she, and thousands like her, will starve.

The American Friends of Greece have a workshop in Pan-grati. This is the show camp of Athens, built by the Refugee Settlement Commission. There are 2,776 rooms, housing 11,000 refugees. But in this village, like the other urban settlements, the refugees are only housed, and are expected to pay a small rent. They must either feed themselves, beg, or starve. Work, the power to earn, means bread in their mouths and clothes to cover them. The American Friends of Greece have 100 women and girls working here. Handkerchiefs for men and women, luncheon sets, and various other things are made. There are two small rooms for the workers. The rooms are bare and cold, but the girls like working in them because it is so much more cheerful than in their own homes. Many of the mothers, however, come in only long enough to learn what they are to do, and then hurry home with handkerchiefs to hemstitch or a bit of lace to copy.

One cannot blame the girls for preferring the workshops, bleak as they are, for the tiny homes consist of only four white walls in a room of eleven feet square with two windows and a door; no heat, no light, no water. A table made of soap boxes for the daytime that at night becomes a bed; two soap box benches, a pile of old rags, and a broken mirror. That is a refugee home of the better class!

The women and girls can be restored not only to life, but to self-respect. They are willing and able. They can earn. But money is terribly needed. They must be put in a position where they can produce, and where their products can be marketed. Never was there a greater opportunity for constructive help, for the help that helps the needy to help themselves. To give to these is veritably to give life.

To refuse to give, if one is able, is to condemn the innocent, for these have sinned only in that they were Christians.



HOME WORK FOR GREEK REFUGEE WOMEN

**A**T the December meeting of the National Council, the Advisory Committee of the Near East included in its report a commendation of the work of the American Friends of Greece. The Committee had reviewed the program and work of this organization with great care. It is quite evident that the failure of the American people to give adequate support to the Near East Relief makes it impossible for that organization to embody in its immediate program any extensive plan for the assistance

[Continued on page 601]

# The Great Chalice of Antioch

By the Rev. John A. Maynard, Ph.D., D.D.

Associate Professor of Semitic Languages and History of Religions, Bryn Mawr College

SINCE museum agents and private collectors began to pay huge sums for "antiques," the Arabs of Syria and Mesopotamia and the peasants of Egypt have done a good deal of what is termed "illicit excavating." Many objects of the greatest value have thus reached our museums. Some of these have completely wrecked the ideas hitherto accepted by archeologists and historians.

In 1910, Arabs digging a well on the site of Antioch, as they claimed, or more probably digging for antiques or for lost treasures, found two silver crosses, three silver book covers, a chalice, all of Byzantine workmanship, a sack full of small fragments of silver, which they deemed to be of no real value and melted for the metal, and a large chalice, which may very well be the greatest discovery of the age, and is the subject of this article.

The book covers and this chalice are now kept in the vault of a Fifth Avenue Bank in New York, and belong to the firm Kouchakji Frères. The task of making the chalice known was entrusted by them to Dr. Eisen. His work was done with the greatest accuracy and care in two magnificent volumes.\* Any one who, like the writer, has been privileged to see the chalice may call himself fortunate because, better than anything else today, it brings us so near Christ, that we may almost touch the hem of His garment. It must be said, however, that, looking over the splendid volumes mentioned above, gives one as good, and sometimes a better idea of the artistic quality of the work, than personal observation of the chalice itself.

The chalice is about nineteen centimeters high. It is made of three parts, a narrow base of solid silver turned on the lathe, an outer shell of chiselled silver which serves as a setting to an inside cup of the same metal hammered. When brought to Paris the chalice was covered with a layer of oxidized silver, about one millimeter thick. The outer shell was gilt and therefore less oxidized. The chalice was taken to a well known Parisian specialist, M. A. Andre, who dipped it into an acid solution to remove the oxide. When this was done the inside cup came right out of the outer bowl. M. Andre soldered both together with amalgam. One piece of the vine on the outside bowl fell off and was also soldered by him, in a wrong place. Three lotus flowers of the wreath forming the rim of that outer shell were also restored by him. No one can mistake these for ancient work on the original.

The outer shell is the work of an artist who knew the Gospel tradition remarkably well and understood the Christian doctrine of the Eucharist most thoroughly. He must also have been personally acquainted with several of the leaders of the Church, and, we think, had seen Christ himself. All this is synthesized in eucharistic symbolism such as one may very well expect to find in the early Syrian Church, and to which

the letters of St. Ignatius, second Bishop of Antioch, bear witness in places.

The background of the ornamentation of the outer bowl is a vine, or rather six double vines. The symbolical use of the vine is attested in the early catacombs and goes back to St. John 15. It is found in the opening prayer of consecration of the cup in the *Didache*, "We thank Thee, our Father, for the holy vine of David Thy servant." We all know that the *Didache* is probably a product of Syrian Christianity. It may have been composed in Antioch.

Within the vine are twelve figures seated. One represents

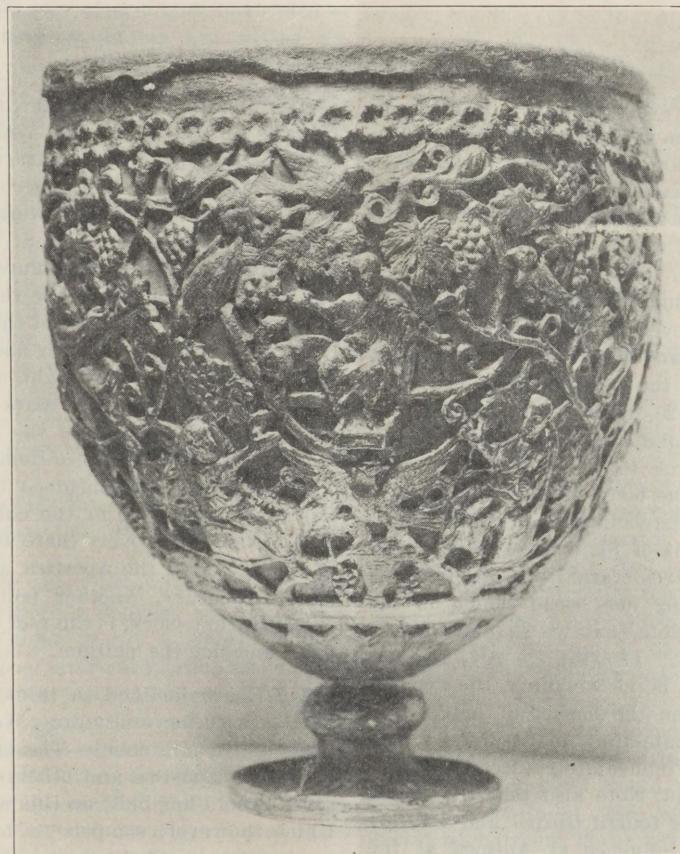
Christ as a boy of the age of twelve, or about, holding the roll of the Law, another, Christ as a man. Above His head is a dove, and next to Him a lamb. Both figures of Christ have their arms spread, as a well known prophetic symbol of the crucifixion. At the right hand of the second figure of Christ over the lamb, there is a basket with seven loaves, two fishes, and two other objects, which may be an ear of wheat and a bundle of palm leaves. Another basket, with five loaves, is found elsewhere in the field, as is a third basket, over which stands a bird with spread wings, resembling an eagle. Here and there among the branches of the vine are many birds, perhaps doves, a hare, a grasshopper, a butterfly, and two snails.

The figure of Christ as a boy may recall His visit to the Temple soon after His confirmation and His staying with the Doctors.

The face of Christ as a young man is one of the most remarkable ever made. It is,

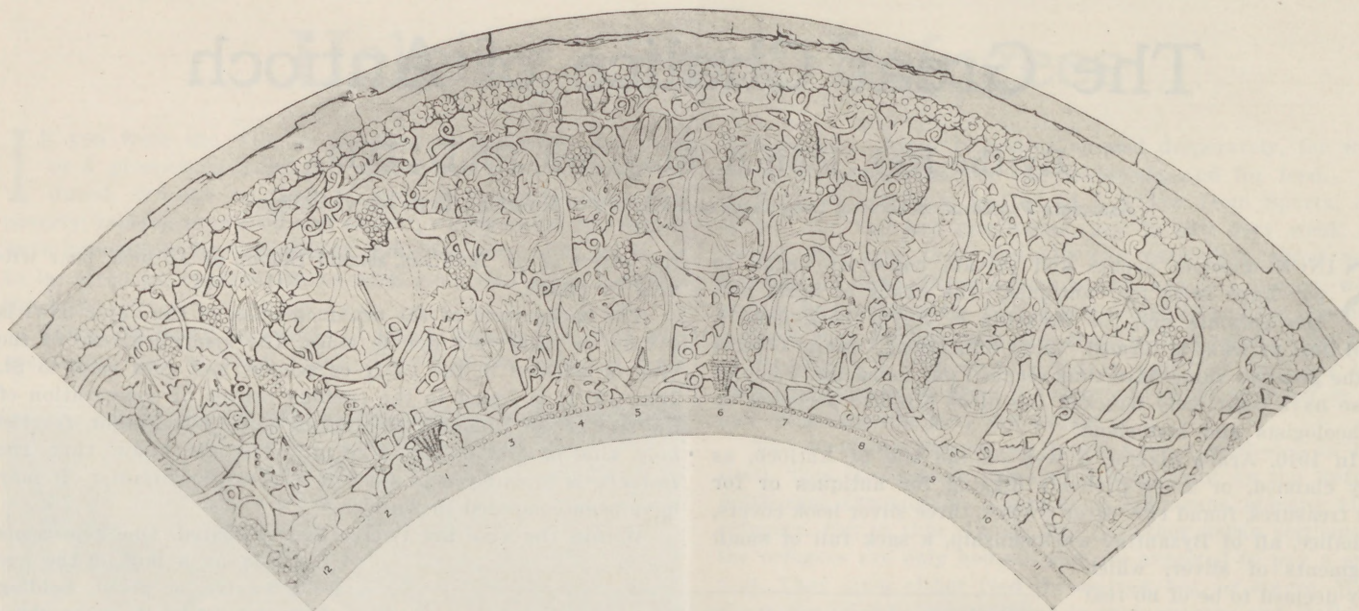
like the other faces, only about half an inch high. The author of this article never saw a picture or a statue of Christ which impressed him nearly as much. It is the best interpretation of the mystery of love and gentleness on a human face. No doubt the artist put his whole soul into this little masterpiece. It is so extraordinary, so unique, so different from what one would expect, that one is led to think that the artist must have seen our Lord Himself, either in Galilee or in Jerusalem. The fourth Gospel tells us of "certain Greeks among them that came up to worship at the feast. The same came to Philip and desired him saying, 'Sir, we would see Jesus'" (St. John 12: 20-21). One wonders whether the artist was one of them. Most certainly he makes us "see Jesus." Every one looking at this beautiful head will wonder why Christ wears no beard; at least not the rather strong beard that is the pride of every real Semite. This is all the more remarkable, because the other faces on the chalice are usually bearded. His face is not, either, what one may call Jewish. We may mention here that the tradition of a bearded Christ is not older than the Byzantine period.

THE first idea that comes to one's mind is that the artist intended to represent Christ as the World King taking the place of the Roman Emperor. The bird under his feet would



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THE GREAT CHALICE OF ANTIOCH

\*The Great Chalice of Antioch. New York: Kouchakji Frères, 1923.



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 DETAILS OF THE GREAT CHALICE OF ANTIOCH

be, in that case, the Roman eagle, symbolizing the Roman empire. Such symbolism would be unexpected at the time when the cup was made. It would be scarcely proper on a chalice.

We have another interpretation more in accordance both with Syrian iconography and with eucharistic symbolism. We think that the bird is the phoenix, which, in Greco-Roman art, is represented in the shape of an eagle. The phoenix stands over a basket of loaves symbolizing the eucharist. All antiquity, including Christianity, believed in the myth that the phoenix lived five hundred years and then came to life again. Details vary. In the *Physiologus* the phoenix rises again on the third day. In I *St. Clement* 25, he made himself first a sepulchre of frankincense, myrrh, and other spices. St. Clement of Rome, Tertullian, and others, use the story of the phoenix as a proof of the resurrection of the body. In this way the ancient apologists studied "Spiritual Laws in the Natural World"!

On the other hand, on the basis of St. John 6, it was held that receiving Holy Communion gives eternal life. St. Ignatius of Antioch writes about "breaking one bread which is the medicine of immortality, the antidote that we should not die, but live for ever in Jesus Christ." (*Ephesians*. 20). Eternal life through the Holy Communion is, as we think, the symbolism of the phoenix placed between the basket of loaves and the glorified Christ. Note here again that, in St. John 6, the teaching on the Eucharist comes immediately after the story of the feeding of the five thousand. Note also that there is a very close connection between the fourth Gospel and Pauline teaching, and that Saint Paul's influence at Antioch at the time when we would date the making of the outer bowl. The symbolical interpretation that we give here would certainly be quite proper on a communion vessel.

The symbol of the eagle and the basket has often been found on Syrian funerary monuments. The basket motive there has never been satisfactorily explained. We would see in it an adaptation of the phoenix myth to that of the eagle renewing its youth. The author of this cup knew the motive well and adapted it to Christian teaching.

The ten other figures on the chalice have been interpreted by Dr. Eisen after much study as two groups of five. The first group would be St. Peter (2), St. Paul (3), St. Andrew (5), St. Jude (4), St. James, the brother of the Lord (12).\* The second group would be St. Luke (6), St. John (10), St. Mark (7), St. Matthew (9), and St. James, the son of Zebedee (11). We are not convinced that all these identifications are proved, especially in the case of St. Luke and St. Mark. Were they all proved to be correct, they would compel us probably to ascribe the cup to a period later than the First Century, after the tradition about the martyrdom of the Apostles had assumed shape, and the number of four gospels had become canonically established. Dr. Eisen's argument is largely based on *graffiti*, which may have been scratched on the outer shell at a date later than the First Century, when there may have been a

desire to identify the figures with Apostles and evangelists. One thing is certain. The artist meant each figure to be a real portrait, expressing a real character. At least one of the figures seems to be that of a man accustomed to carry heavy burdens, with an ungainly body. Several of them would be taken for Jews at once. The faces of St. Peter and St. Paul are exceedingly lifelike. Two of the figures wear phylacteries. This is, to our mind, a strong evidence that the bowl is a First Century work. After the beginning of the Second Century, the Christian Church did not know much about Jewish customs, and an artist would not have thought of phylacteries.

In favor of this early date we note also the shape of the chalice, which belongs to the age of Augustus and Tiberius, and is not found in Greco-Roman art after the First Century. This shape was discontinued because it was top-heavy. The impressionistic style of the chiselling is also characteristic of that period. Moreover, there is no nimbus around the heads of Christ and of the Apostles, as we certainly would find in the Fourth Century. Another point proving that the chalice is First Century work, is the fact that all the personages wear the toga, and not the pallium.

WE are inclined to think that the chalice can be dated with more accuracy. We reached this conclusion on the basis of two arguments. The first was the grouping of the ten figures of Apostles and others in two sections of five. Professor Newbold has built on this observation an interesting theory which, however, compels us to give up some of Dr. Eisen's interpretations of the figures. Our own theory is a development of Dr. Newbold's. In Acts 13:1 we are told that just before the year 50, the Church at Antioch was ruled by *five* men, Barnabas, Simeon, Lucius, Manaen, and Saul, who was later called Paul. At the same period the Church of Jerusalem was also ruled by *five* men, as we know from Galatians 2:9 compared with Acts 15:22. They were Peter, John, James, Judas, called Barsabas, and Silas. The first three are called "pillars," the two others "chief men among the brethren." These two came to Antioch as deputies of the Jerusalem Church. If these ten Church leaders are really represented on the chalice, the group of five surrounding Christ as a man is the Hebrew-Christian group of Jerusalem, the group of five surrounding Christ as a boy is the Hellenistic Christian group of Antioch. The Gentiles remembered, even without being told, that they should be humble. The artist thought that St. Peter and not St. James, was the best representative of the Hebrew-Christian Church in Jerusalem. Here he had a point of view apparently different from Acts 15:22. He may have been led to this view by the fact that Peter came to Antioch and was taken there as a representative of the Hebrew-Christian point of view. (Cf. Galatians 2:11). As he wanted to express the idea that, at the council of Jerusalem, held in 49 or 50 (Acts 15), both the Hebrew-Christian and the Hellenistic Christian conceptions of Christianity had been declared valid, he placed the glorified Christ between St. Peter and St. Paul. This necessitated the transfer of one of the leaders of the Hebrew Church to the

\*The numbers refer to the grouping of the figures on the chalice, as shown in the picture printed herewith.

Antioch group. If this interpretation is correct, this outer bowl was chiselled by a Gentile artist convert to Christianity, to commemorate in a symbolical manner the Peace of the Church after the council of Jerusalem in 49 or 50.

This hypothesis would be strengthened somewhat by a symbolical interpretation of the wreath of lotus flowers or rosettes which form the rim of the outer bowl. Their workmanship is somewhat clumsy, as if the artist had felt the need of making them according to a number decided in advance. This number was fifty-seven, and there was also another ornament which may be a star above the dove representing the Holy Spirit descending over Christ. That the star is the one seen by the Magi and represents the birth of Christ is quite possible. Its position over the Heavenly Dove, and not directly over Christ, would be quite natural as a symbol of the Incarnation. The fifty-seven lotus flowers would represent the years between the birth of Christ (6 B. C.) and the date of the Council. Our theory of the irenic character of this outer bowl would also explain why the dove, as bird of peace, was represented several times in the field of the decoration.

The position of Christ between the Church leaders, seated, and making before Him the imperial salute, may have also a eucharistic significance. The Church leaders are sitting on chairs of a shape well known in the art of the Near East before that period. Similarly, during the Eucharist the presbyters sit on both sides of the bishops behind the sacred table. This may be in line with the teaching given in the Church of Antioch and made known to us by St. Ignatius. The Bishop of Antioch speaks often of the bishop presiding in the place of God or of Christ and the presbyters in the place of the councils of the Apostles (*Magn.* 5; *Trall.* 2:2 and 3:1; *Phil.* 5:1).

The artist had made other shells of the same kind, either with a *repoussé* background or for holding a glass cup. According to the naturalistic school of the day, he was accustomed to placing, at random, among the branches, birds, butterflies, grasshoppers, snails, and other animals. We find therefore here a hare—not a rabbit, since there were none in Syria. Has he any meaning? Can we interpret it in the light of Psalm 80:13, as Professor J. A. Montgomery did? I doubt it. Neither could we find a meaning to the snail, the "housecarrier" as Hesiod calls him. The butterflies, and perhaps the locust, may symbolize the Resurrection.

Our conclusion, therefore, is that the outer bowl of the chalice of Antioch is the work of a convert who probably saw Christ, and certainly saw some of the Apostles. It was made by him in 50 A. D., or soon afterward, first, to embody in plastic form the teaching of the Holy Communion, emphasizing especially the belief that it bestows everlasting life, and secondly, to serve as a memorial of the living and loving unity of the Jerusalem and Antioch Churches and of what they both stood for in the council of Jerusalem. This unity made all certain that the Kingdom of Christ upon earth was now coming, and that all mankind, Jews and Gentiles, would salute Him as King. The bowl has therefore a double message: Life and Peace through Jesus Christ.

SO far for the outer bowl. What of the inner chalice? It is a piece of silver hammered rather clumsily. Its diameter was about fifteen centimeters before it was partly flattened by an accident which we may perhaps explain later. The height of the cup was also about fifteen centimeters. It has no base. Its workmanship is unpretentious, strikingly plain in contrast with the outer shell. This shell was gilded. The inside cup was not. It is quite certain that, in the First Century, the Christian Church was very poor. It was very interested in practical charity. We do not imagine that there was any strong tendency to invest capital in expensive sacred vessels. This makes it all the more difficult to understand why a masterpiece of great artistic and monetary value was used as the outside cover and support of a cup of very common workmanship. But, if the masterpiece was meant to enshrine the inside cup, if the pieces cut off the rim of this inside cup were taken as relics, if the place on the rim above the star of the Incarnation be worn out because it was kissed by lips of worshippers, the cup must have been extraordinarily precious. In that case it must be the cup used by Christ Himself at the Lord's Supper, the Holy Grail. We can think of no other chalice deserving such a setting as this.

The inner chalice may have been given by the Church of

Jerusalem to the Church at Antioch as a token of love at the time of the council. During the earthquake, which destroyed the city in 526, it was partly flattened by the fall of some heavy stone. It was hidden away with other Church treasures when the city was destroyed again by Chosroes II in 611. It remained unknown through centuries. The Crusaders conquered the city for a time. What would they have given to gain possession of the Holy Grail? If St. Louis, King of France, built for a supposedly authentic Crown of Thorns the magnificent Sainte Chapelle in his Parisian castle, what would he have done for the Grail? He would have given his kingdom for it.

Of course there is an element of uncertainty about it all, as there always is in religious matters. It cannot be proved, only surmised that the inner cup is the Holy Grail.

WHAT of the question of authenticity of the whole chalice? The question must be asked because forgeries are flooding the market today. They are often bought by private collectors, and America has many of them. A forger is usually unable to deceive an experienced and well trained museum curator, but he sometimes does. After a time, sometimes after many years, the forgery is found out. Sometimes a work is accepted as genuine for years, then declared to be a forgery for a generation, then again later admitted to be authentic. The Tel el Amarna letters, the Elephantine papyri, the Mesa stone, were labelled forgeries at first. Now, we do not know how we could get along without them. And yet, one German professor occasionally writes against the Mesa stone, and a learned Oxford orientalist committed himself strongly against the Elephantine papyri and, to my knowledge, has not yet declared that he is convinced of their authenticity. It is very difficult to prove a forgery; it is almost impossible to prove that an archeological piece is authentic, unless like Tutankhamen's tomb, it has been found in place under tons of quarried stone. In the case of the chalice of Antioch the proof of authenticity is the brittle quality of the silver which is crystallized after centuries. Another proof is the thick layer of oxide over it, which was removed from the outer bowl, but not from the inner surface of the chalice. A third one is the fact that a forger should have combined an exceedingly accurate and daring knowledge of Church history and Christian archeology, and at the same time be a remarkable artist. For more than ten years, the chalice has been examined by many archeologists. Most of them came to see it quite convinced that it could not be genuine. They usually changed their mind as soon as they saw it. Others remained unconvinced, but have been unable to advance one single argument against the genuineness.

Professor Morey, of Princeton, says that, in the First Century, an outer bowl would have been made of *repoussé* work, but not perforated. The use of a perforated design with a metal background is, he says, hardly paralleled in any period of antiquity but can best be matched in the Third or Fourth Century. Sir Martin Conway, working probably on the same lines of evidence, declared that the inner cup must have, at first, been made of glass. After it broke, a silver cup was substituted. This theory is hardly tenable. It would have been far easier to make a new glass cup fitting the outer shell than a silver one. Moreover a design planned for a transparent background would appear rather strange against an opaque one. Finally the oxidization of the inner cup has to be explained, and also the fact that it was not soldered to the outer shell. Both this detail and the fact that the work of the outer shell is not *repoussé*, but open work, can be understood only if the inner cup was looked upon as a most holy object, giving the true background of Peace and Life, and of such meaning to the Eucharist.

The author of this article is perfectly willing to admit that he is not able to deliver any kind of judgment on any archeological object later than apostolic times unless perhaps it be long south of the Taurus. So far as he can see, the Antioch chalice is authentic, and if authentic, is the most valuable relic of antiquity.

The discovery of the Holy Grail in the Twentieth Century, its presence in America, and, of all places, in the vault of a Fifth Avenue Bank, seems a thing impossible to believe. And yet believe we must, unless an archeological critic, with more acumen than most of us, shows some little point overlooked by us and proves the non-genuineness of the chalice.

# James Theodore Holly

First Bishop of Haiti

By Etienne Victor Louis Gilles

NOTE BY BISHOP CARSON: The National Council has authorized a special appeal to the Church for a better equipment of the Church in Haiti. It is felt that the approaching semi-centennial of the consecration of Bishop Holly—November 8th—will move many to make generous gifts for this purpose, inasmuch as the first imperative step in this improved equipment is to be a fitting church in Port au Prince, the capital of Haiti.

Recently, as a part of his examination for the priesthood, with no thought of its publication, the Rev. Mr. Gilles was directed to write an essay on Bishop Holly. I wished to know what the present generation thinks of the name Holly. That which follows is a translation.

JAMES THEODORE HOLLY was born in Washington, D. C., October 3, 1829. His mother was Mary Jane and his father James H. Holly. His parents' fortune did not permit them to send him to college. He was obliged, while still of tender age, to learn a trade. He became a shoemaker. It was at the work bench, while his hands hammered the rude leather, that he developed his mental faculties so that, later, they contributed towards his elevation. So he learned Greek and Latin. These studies drew him towards the works of ancient scholars, more especially towards the early fathers. The vast subject of theology was not hidden from him. He left the Roman Church, the principles of which had been followed by his parents, in order to attach himself with ardor and fervor to the teachings of the primitive Church as followed by the Protestant Episcopal Church in the United States. He entered the ministry, being made deacon in 1855 and ordained priest the following year. He married, at Washington, Charlotte Anna Gordon.

In order to enlarge his pastoral activities and also to secure for his people a fulfilment of the apostolic word, "God hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us"—in order, I say, to secure for his people the privilege of hearing the truths of His Gospel, God moved him to travel. Having learned a scheme of colonization was planned for Haiti, the young priest offered himself as pastor of the colonists, numbering 110, who landed at Port au Prince, in May 1861, on the eve of Trinity Sunday.

Geffrard, President of the Republic, having been informed of the arrival of the new-comers, sent for them from his home at Drouillard, in the plain of Port au Prince, and gave permission to Holly to hold his first service in the presence of his civil and military household, on Trinity Sunday. This name, forever blessed among us, was given by Holly to the first church established by him, Holy Trinity Church, Port au Prince. In order to show his kindness and his good will to this missionary who come to preach the Gospel to his people, President Geffrard acted as sponsor to the Holly child who was born during the voyage.

TWO months later the missionary lost his mother, who was buried at Drouillard, July, 1861. The Rev. Mr. Holly later moved into the city, renting a house upon what is known as the Place Geffrard.

In 1873, Bishop A. Cleveland Coxe, of Western New York, and Provisional Bishop of Haiti, made a trip in order to inform himself of the progress of the work. He had opportunity to observe it in Port au Prince under the direction of Mr. Holly, assisted by the Rev. Alexander Battiste, the Rev. P. L. Benjamin, and the Rev. P. T. Delatour, and also at Cape Haitien, under the care of the Rev. St. Denis Bauduy. The Rev. D. Ledan labored at Aux Cayes, and the Rev. J. Alexandre was sowing the seed in the city and plains of Leogane.

During his stay in Haiti, Bishop Coxe ordained a number of deacons and priests, and, upon his return to the United States, he sent the Rev. Robert Love to Holly's assistance.

The report of Bishop Coxe to the House of Bishops was favorable to the Rev. Mr. Holly.

Holly left for the United States in 1874 to be consecrated Bishop of Haiti. The ceremony took place in Grace Church, New York, November 8, 1874, being the Twenty-third Sunday after Trinity, and in the presence of the following bishops: Benjamin Bosworth Smith, of Kentucky; Alfred Lee, of Delaware; Horatio Potter, of New York; William Bacon Stevens, of Pennsylvania; A. Cleveland Coxe, of Western New York; John B. Kerfoot, of Pittsburgh, and Reginald Courtenay, of Kingston, Jamaica.

LONG before his consecration as Bishop, Holly had given his missionary work remarkable impulse, desiring wide interest. Upon his recommendation, and after having trained them for Holy Orders, a number of young Haitians had been ordained to the ministry by the various bishops having provisional charge of Haiti. Some of them were sent to the United States where they received training for their work. Holly was not satisfied simply to educate for the sacred ministry; in his conception of his work, he tried to develop all that might contribute to the moral and material development of the country. He desired that Haiti should grow under the direction of her own children. As helpers, he had made choice of natives of the island.

He entered upon various social undertakings; schools for the teaching of the classics, agricultural schools, a medical clinic. These works were all within his wise planning. They perpetuate the memory of Haiti's first bishop.

Bishop Holly, having suffered the loss of his faithful and devoted wife who accompanied him on his first trip to Haiti, married again, in February, 1863, Sarah T. Hawley.

The Bishop's own children were educated side by side with his other protégés, in order to realize his plans. In the midst of his work, death overtook him, on May 13, 1911. His wisdom, his gentleness, his good works, gave the Bishop a reputation worthy of his rank, so that many felt that they had lost a counsellor and father. Wise and thoughtful, Bishop Holly had found a solution for many questions perplexing and difficult.

The Episcopal Church of Haiti followed the constitution and principles of the Episcopal Church of the United States, but by official action of the bishops, and in order to insure the autonomy of the new national Church, to the Church in Haiti was given the title, The Orthodox Apostolic Church of Haiti, exercising its autonomy by a native ministry of bishop and other clergy.

Bishop Holly inaugurated an annual Convocation and set forth a body of canons for the development of the Church. He had a vision of this native Church becoming one of the great Branches of the Christian Church. She has today the high privilege of establishing an apostolic life.

Scarcely freed from physical slavery, at cost of great sacrifices, Haiti had need of a religion like that of our Lord Jesus Christ, with His principles of real freedom, tolerance, and self-sacrifice, in order that she might pursue the path of genuine civilization. Holly had come to offer this religion to Haiti. Unfortunately President Geffrard listened to the enticing and flattering promises of another faith; he loaded it with all kinds of privileges, and, unsuspecting it himself, delivered his people to a spiritual slavery more dangerous than the yoke that had been shaken off. The work of Bishop Holly met this competition, one might say this disloyalty, because to *one* had been given so much, to the detriment of others. But the foundation laid by Bishop Holly was upon Jesus Christ, the Rock of Ages.

There is no doubt then as to the growth of the Church, One, Holy, Catholic, and Apostolic, and of the extension of the Gospel of Jesus Christ. This work is reserved to Holly's active and devoted successor and his helpers.

# The Benedictines of Pershore, England

By E. Sinclair Hertell

THE Rev. Dom Anselm, of the Benedictine Community at Pershore, Worcestershire, England, has asked me if I would present certain needs of the Community to the American Church and to its Churchmen who are interested in the progress of the Catholic faith both in America and abroad. I have reason to believe that a large number of American Churchmen will find an interest in this Community. Certainly it is remarkable that eleven per cent of the entire subscribers to *Laudate*, the quarterly magazine of the Community, are Americans. This would seem to indicate more than a passing interest in the life of this growing English Community.

It is just a little over ten years since a small band of Benedictines settled down at Pershore Abbey, in Worcestershire, with the sanction of the Lord Bishop of Worcester, determined to show that there is need for the Religious Life under the Rule of St. Benedict within the borders of the Church. This experiment, carried out with remarkable courage and in spite of unusual difficulties connected with the Great War, has been watched with interest by many in all parts of the world.

Few would deny that the experience of these ten years has amply justified the attempt. It is, indeed, the success of the experiment which is, at the same time, the cause and justification of the present appeal to members of the Church for a sum of \$56,000. While, of course, the largest portion of this amount will be raised in England, I dare say that many American Churchmen will wish to have a share in this good work.

In 1913 the Community consisted of three men. Today, in 1925, it numbers twenty, with an abbot at the head, of whom eleven are professed monks, and, of the twenty, eleven are priests. A branch house has also been opened at Coomassie, West Africa, which is proving to be of great service to the Lord Bishop of Accra in his difficult task. The Diocesan College, for the training of native clergy, is under the charge of one of the fathers stationed at Coomassie. There are, moreover, many applicants whom it is quite impossible to accommodate in the abbey at Pershore, or to provide for at the present income. Numbers are, of course, not everything, but they are not without significance in estimating a movement of this type.

The reason for the appeal at this time is that it has been found essential for the Community to move its headquarters to a place which will make more adequate the accommodation for the existing members and will, at the same time, leave room for extension. The chapel, in the present abbey, is so hopelessly overcrowded, even when no guests are present, that action has, for some time, seemed imperative. Estimates for building a chapel on the grounds were obtained but this would have been a considerable expense. In addition, if the headquarters of the Community were to remain at Pershore, the buildings would need much repair and additional bedroom accommodations would have to be provided.

IN May, 1924, the opportunity presented itself for securing a freehold property at Taplow, known as Nashdom, which proved, on investigation, to be exactly what was needed for the Community, if a move from Pershore were to be undertaken.

The property has been secured and the money for the purpose has been temporarily provided by use of certain funds held for the benefit of Pershore by the Fidelity Trust, and by a mortgage secured on Nashdom.

Nashdom, as the house is called at present (it belonged originally to some Russians and "Nashdom" is Russian for "Our Home"), lies between Maidenhead and Taplow, about two miles from the Thames, in a quiet situation, on high ground, and within easy reach of London. The house is a pre-war building, on Renaissance lines, and it is similar in appearance to some French and Spanish abbeys. It provides accommodations which leave ample room for the Community to grow, and the guest house will be in a separate building. The chapel is spacious, and it will be possible to provide a narthex for visitors who may wish to attend the Community offices. The enclosure contains a fine avenue of Spanish chest-

nuts. Pershore, it is true, has certain advantages for a small Community, but the continual supply of applicants to the Community makes it quite obvious that the Church is feeling the need of something more extensive than the present abbey at Pershore. It must be made abundantly clear, however, that the property at Pershore, which has Church associations of more than twelve hundred years, will not be sold or secularized. It will remain in perpetuity, the property of the Benedictines, and it is intended to utilize it to this end, probably as a branch abbey.



NASHDOM, THE NEW HOUSE OF THE ENGLISH BENEDICTINES

The sum now asked is \$56,000. This is made up as follows:

Purchase of Nashdom .....	\$38,000
Completion of the Pershore Estate .....	9,000
Furnishing of additional rooms, the chapel, and a guest house at Nashdom ....	9,000

Accordingly, the Pershore Helpers' Committee, which was founded in 1913 to assist the Benedictines of Pershore Abbey, having carefully considered the whole situation, are satisfied that these proposals are amply and fully justified, and they now present this appeal. They are confident that there are many who feel that there is scope within the borders of the Church for further development of the experiment begun at Pershore, and that a Community such as this can do untold good by living simply and unostentatiously the Religious Life. To these, as well as to those who feel even more strongly that the Church has not recovered her rightful heritage of the past until she has peopled the land once more with Religious Houses, and to those others who, while recognizing, in the abstract, the excellence of the cloistered life, yet desire to see, in these busy and troubled days, some outward work for the extension of Christ's Kingdom such as the work the Community has undertaken at Coomassie, in West Africa, to such they appeal in the fullest confidence of meeting with a generous and hearty response.

To this end, Dom Anselm has appointed as receiving officer for American contributions, Father Campbell, of St. Clement's Parish, Philadelphia. Checks, no matter how small, will be thankfully received for this appeal of the Benedictines of Pershore. They should be made out to T. B. Campbell and marked "Pershore Fund," and then sent to Father Campbell at 2013 Appletree Street, Philadelphia, Pa. Any further information may be had by addressing me at Poughkeepsie, N. Y.

# 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.

## MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

ARE we not approaching the question of Marriage and Divorce from the wrong end when we speak only of divorce? For marriage precedes divorce and, when marriage is regarded as "an holy estate," if not as a sacrament, divorce will be rare. Yet what is easier today than getting married legally? More than this, what is easier than getting some Christian minister to perform the marriage ceremony over people of whom he knows nothing? Even Christian priests are to be found who solemnly say, "Whom God hath joined together," where there is no evidence that God has anything to do with it, and there is oftener evidence that the devil has had the most to do with it. Surely, the Church has nothing to do with constitutional amendments regulating divorce, but it has a great deal to do with marriage as holy, not to be entered into "lightly, or unadvisedly," but "soberly and in the fear of God." If we wish to reduce divorce, we must teach the holiness of marriage, and require from the clergy greater care as to marrying Tom, Dick, and Harry to Susan, Jane, and Mary simply because these desire it.

What is needed today is more instruction on the nature and purpose of marriage, not more legal restrictions of divorce. Have we not yet learned that obedience to law is not a matter of enactments but of spirit? Whenever, and only in so far as, people accept the spirit underlying the law, obedience to the law follows. So it is with marriage and divorce. Whenever marriage is accepted as a holy sacrament, needing the grace of God, divorce is rare. The Christian Church must live in the Lord; she has no function as an advocate of legislative enactments. Her duty is to proclaim the Truth of God in season and out of season, and with her children to live that truth. It was a sad day for religion when the Church turned to the State for force to carry out spiritual requirements. Legislative ordinances regulating religious habits have only been effective when secular force has been strong, and the inevitable result has been a contempt for and an active hostility to religion. If we Christian ministers of God would as a body elevate marriage by refusing to marry indiscriminately every couple who asks it of us, and would see that our people are taught the true nature of marriage, we would be doing more to lessen divorce than we can do by agitating constitutional amendments.

H. P. SCRATCHLEY.

## REVISION OF THE PRAYER BOOK

To the Editor of *The Living Church*:

AT THE LAST General Convention, a piece of legislation was enacted, which, so far as I have observed, has caused little or no comment. It is because of this apparent lack of interest that I broach the subject. The matter was accomplished so quietly and so suddenly that I doubt if many of the faithful realize the true nature of the case. It was certainly no part of the report of the Joint Commission on the Revision of the Prayer Book, nor did a soul, I believe, even dream of any such action being taken, until it was done. It is to come up for ratification at the next General Convention. God grant that it may fail of adoption. It is this:

To eliminate from the Prayer Book the first rubric of the Burial Office, which reads:

"Here it is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves."

In the Church of England there are canons severely punishing a clergyman who refuses to use the Burial Office where there is no impediment, as well as those which forbid its use. Let us consider the three cases for forbidden use of this Office:

1. *Unbaptized Adults*. It is an ancient rule of the Church, in the case of deceased persons in a Christian country, that their baptism is to be taken for granted, unless there is proof to the contrary. It is a grave question whether, in the face of known thousands of cases in this country of unbaptized adults, this Office should be used without great care and investigation. Archbishop Longley once wrote, "The service of the Church of

England for the Burial of the Dead is intended for those who have been made members of the Church of Christ by Baptism, and that to use that service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England." As Blunt truly says, "A strict observance of the rubric tends very much to impress upon parents the necessity of Holy Baptism for their children."

2. *The Excommunicate*. Who are the excommunicate? (a) Clearly those, and only those, upon whom the sentence of excommunication has been pronounced and who have died without absolution, and (b) those who, by breaking the canonical law of the Church, and who die impenitent. These are refused this office by the said canon. The rubric does not include those who have deserved the sentence of excommunication, but upon whom it has not been pronounced. As there is little or no discipline exercised in our Communion now-a-days, this part of the rubric need hardly be taken into consideration; but the day may come, which, please God, He may hasten, when a revival of discipline may take place, to the extent, at least, of dealing with notorious and evil livers, when it might become necessary to decide whether this charity of the Church could be exercised.

3. *Suicides*. It goes without saying that there are two classes of suicides; those who have wilfully murdered themselves, and those, who in a state of insanity, have taken their lives. The rubric, however, makes no such distinction, and Christian charity requires that such distinction must be made. This does not require the elimination of the rubric, but its correction. The ancient canons were very explicit on this subject, and there is no reason on earth why such distinction should not be made now.

To abolish the rubric altogether is contrary to all precedent on the subject anywhere in the whole Catholic Church, and looks very much like a part of the effort being made by Modernists to emasculate the teaching of the Church on sin and its attendant punishment. This is a matter of far reaching import and it is hoped this letter may start a review of the action of the last General Convention.

Burnt Hills, N. Y.,  
Septuagesima, 1925.

HARRY HOWE BOGERT.

## CHARITY AND PRINCIPLE

To the Editor of *The Living Church*:

THERE ARE two Scriptural principles that are concerned in the work of the Church, which I am now regarding from the standpoint of one who is interested chiefly in the liturgical, ceremonial, and theological side of its work: "Whoso loveth father and mother more than Me is not worthy of Me," and "Put on charity, which is the bond of all things." We should not put away principle for love, nor, on the other hand, ignore the binding, stabilizing power of charity.

When a clergyman shows moderation, being content with what ritual and ceremonial developments he has made, it ought not to be rashly judged of him that he loves his people, his peace, and position, more than he loves his Lord, for it may be that he thus does because he loves his Lord above all. And it is possible that a man may be very urgent in his advances, and that the facts outwardly may constitute for him a case of not loving his father and mother above his Lord, when, in reality, he is a faddist, whose fads are glorified by loud speaking and an apparent challenge for the authorities to do with him as they will; yet love of his Lord may not be the real factor. These principles are present, or likely to be, and we are warned against judgments of praise and censure, when as mere men we cannot connect the visible things with their real bases.

But is it not time for us to move toward the settlement of some principles for the well-being of our Lord's work, as workers together with Him, and as we might well believe, in obedience to His will? For sometimes Christ Himself has been preached in mere envy and contention.

The Anglican Communion has been characterized as small and insignificant by many of those who have sought peace or refuge in Rome. If it is small, and thus and thus, there comes



the suggestion of stewardship, being faithful in that which is least.

Let us look over the ground and see what we have in the totality of Anglican teaching and ceremonial from the Reformation onwards, such as the First Prayer Book; how much of it we might use together with our present Revision; the soundness of the theory that silence is not prohibition, the question if any masses should be said in Latin, however early in the morning, and kept from becoming notorious, whether rosaries should be used in public service, or scapulars used by any parish societies as part of the rule of membership, whether private opinions that have become dogmas in the Roman Catholic Church should ever be mentioned from the pulpit and thence urged upon the faithful.

These are only suggestions in detail, and a further pursuit of the principle might develop more details, but I think that we should find that the main features of Catholic work, as pursued until within a very few years, would be included within this compass, and in view of not destroying the bond of charity it would be realized that all important things were secured and that only a few unimportant things would be foresworn, as practically inexpedient, if not unsound.

Nutley, N. J., January 31st.      FREDERICK A. HEISLEY.

**AT THE RESTING OF THE BODY**

*To the Editor of The Living Church:*

FOR THE FIRST time in my long ministry, I was asked recently to accompany a funeral party to the vault where the body was to be placed until spring, and to say a final prayer and the benediction. The committal service is to be used on the occasion of the final interment, as is probably more often the rule than not. For an appropriate prayer I was at a loss, always heretofore finishing the house or church funeral in the usual manner, with Creed, lesser Litany, or similar devotions, with no devotions at the vault, if the family were sure they desired the committal in the spring. On the way to the vault I mulled the following over in my mind, offered it in the vault, wrote it out when I returned home, and send it on to you, as possibly being of suggestive value to my brethren.

"Almighty God our heavenly Father, whose only begotten Son our Saviour's body was placed in the tomb of Joseph of Arimathaea; Give ear to our prayers at this time, as we leave the body of this our brother in its temporary resting place; And, forasmuch as we believe that Thou hast received his soul into the bosom of Abraham, so, too, let Thy holy angels guard and keep his body here, that no evil may occur to mar or disturb its peace until the time comes for its final interment in the bosom of mother earth: and grant us now, and then, and always to bear the sorrows and sadnesses of life with the fortitude of Christian grace, which thou dost give us through the same, Thy Son our Saviour Jesus Christ. Amen."

I am no liturgiologist, and know the above can be improved upon, but am anxious that my inspiration of the moment may possibly be of service.

A. L. BYRON-CURTISS.

**THE TITLE PAGE**

*To the Editor of The Living Church:*

THOUGH the Commission on the Revision of the Book of Common Prayer is enjoined not to consider the Title Page of the Prayer Book, General Convention is at liberty to take up the matter at any time that may be propitious. It seems a pity to adopt a new book and to omit some modification of the Title Page. How many would consider it wise to adopt the following modification:

THE  
BOOK OF COMMON PRAYER  
And Administration of the Sacraments  
and other Rites and Ceremonies  
of the Church  
According to the use of  
THE AMERICAN HOLY CATHOLIC CHURCH,  
now called  
THE PROTESTANT EPISCOPAL CHURCH  
in the United States of America;  
Together with  
The Psalter or Psalms of David.

Then I would suggest that the following Preamble be placed before Article I of the Constitution, as follows:

Preamble: This Church, called the Protestant Episcopal Church in the United States of America, is the American Holy Catholic Church, seeking to give to all people the faith of our Lord Jesus Christ and His Apostles.

I believe this difficult problem can be simply put before the Church in some such way as will hold us all closer together in one communion and fellowship, and that it will add many to our fold.

ENOCH M. THOMPSON.

**THE LECTONARY**

*To the Editor of The Living Church:*

I AM SURE that we are all much indebted to Bishop Slattery for his illuminating article on the lectionary which appeared in a recent issue of THE LIVING CHURCH [January 3d], I take pleasure in adding my humble tribute to the two good letters in praise of the article which you have already published [January 31st, and February 7th]. In connection with this consideration of methods of making the lessons read in our services more intelligible as well as more interesting (the one depending very much on the other), I wish to call attention to a helpful practice, which, if I mistake not, I learned from Bishop Hall of Vermont, along with much else of great value. This practice, which makes clear many otherwise obscure passages, is to read the marginal translations of proper names, where the meaning of the names is essential to the full understanding of the passage. For example in reading Genesis 28:19, one can thus render it: "And he called the name of that place Bethel (that is, House of God.)" Again, Genesis 22:14, "And God called the name of that place Jehovah-Jireh (that is, The Lord will provide)." Isaiah 62:4, 5 is a passage much in need of some such explication: "Thou shalt be called Hepzibah (that is, my delight is in her) and thy land Beulah (that is, married), for the Lord delighteth in thee and thy land shall be married," etc. There are very many other such passages.

ARTHUR CLEVELAND CLARKE.

*To the Editor of The Living Church:*

IT HAS BEEN suggested to me that those who are in sympathy with Bishop Slattery's letters on the above subject should write to the Church papers and say so.

I do not believe that the whole subject of Revision has a subject more in need of careful consideration. The very mention of it has done much good, and, if his proposals could have prompt consideration, I think that the services of the Church would be made much more profitable.

Seattle, Wash.,

FRANCIS R. BATEMAN.

**FOR DISCUSSION ONLY**

*To the Editor of The Living Church:*

IT IS REPORTED in THE LIVING CHURCH of February 7th that, at the open forum preceding this year's Convention of the Diocese of Southern Ohio one of the themes for discussion was a proposal to substitute, "Dost thou believe in Jesus Christ as the Son of God?" for the question, "Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?" in the Baptismal Office. Whether some other places in that service was preferred for the recitation of the Creed is not recorded.

It is to be hoped that beyond the realm of discussion this matter will not venture. Were such a substitute made in the revised Prayer Book, its effect upon public opinion would be calamitous. In making such an alteration, the public, very little skilled in nice theological discriminations, would assume that the Church was moved less by a desire to revise the phraseology of her Prayer Book than by a desire to define her attitude toward the Apostles' Creed. That the substitution would be construed by those without our fold as the deliberate repudiation of the Creed by the Episcopal Church is an overwhelming argument against its expediency at this time.

S. MALCOLM SMITH.

**HELPING GREEK REFUGEES**

[Continued from page 594]

of the hundreds of thousands of Greek refugees now living in concentration camps. The appeal of the American Friends of Greece is intended to reach those especially interested in Greek refugees. The following is an extract from the report as accepted by the Council:

"The Work Shop fund establishes work shops for women whose products are sent to America for sale. The demands for these products exceed the supply many fold. At present there is a turnover of capital invested several times a year. Appeal was made for an increase of this revolving fund to one hundred thousand dollars. By this means several thousands of homes will be maintained without impairment of the capital invested. No salaries are paid to any officer or agent. After full discussion your committee agreed to give its endorsement to the work of the American Friends of Greece and its associated charities, the Fatherless Children's Fund and the Work Shop Fund."

THE LIVING CHURCH RELIEF FUND will be glad to accept and forward any contributions for this purpose.

# LITERARY

## FOR LENTEN CONSIDERATION

EXCEPT YE BE BORN AGAIN: By Philip Cabot. New York: The Macmillan Company. \$1.50.

The wonder of conversion, of the "newness of Life" brought about by the personal discovery of God, is something which never grows stale. And a personal narrative like the present one is always of interest and ought to inspire those who already have the knowledge of God to seek to know Him better, while to those who know Him not, it ought to come as a challenge to seek Him in all humility, that He may become a new motive-power in their lives.

Mr. Cabot writes in dead earnest. Having reached the age of fifty, tired in spirit, broken in health, and "upon the verge of despair," his thoughts were turned to God by the reading of Dr. Fosdick's *The Meaning of Prayer*. And he found in his awakened and growing faith in God the solution of the problems of life. "And, therefore, it is clear to me that the true remedy—in fact, the only one—for the ills from which we suffer is a revival of our faith in God" (page 30). And God is made known to us by Christ. "We can . . . obtain a knowledge of the character of Christ more accurate and final than of any living man. We can, I believe, attain such knowledge as will enable us to say what Christ would have done under any set of conditions which now confront us. This we cannot do with any living man, but we can do it with Christ, and when we have we shall have seen the face of God" (page 89).

The book is addressed to young people—particularly to young men. We cannot always agree with Mr. Cabot. He is inclined, we think, to undervalue the part that intellect should play in a well-rounded religion. "We all know that when we get up at night in a dark room and try to find our way to the door we can go straight to it if we *don't think*. Just follow your impulse and you will get there all right. But if you stop to reason you'll run into a table or an arm-chair or hit the fireplace instead of the door. Remember that in your search for God; your instinct is older than your reason and wiser" (page 71). And again (page 200): "Faith comes from the heart; it is a feeling—an emotion—which man has exhibited from the dawn of history and to which he clings with an unreasoning (in fact an unreasonable) but desperate grasp." So he is rather hard on the poor theologian, "for he is the appointed servant of a Church—an institution—and so a bureaucrat by trade"! (page 205). And yet we are told (page 207) that "faith and reason *can and must live*" (page 208). It appears that they do so only by an endless and unceasing struggle in which they never come to terms. But those of us who have come to know the Catholic Faith and have made it the motive power of our lives believe that we have in this, something which not only answers the needs of the heart, but is also reasonable as well.

This is an arresting book.

G. M. W.

THE AUTHENTIC LITERATURE OF ISRAEL. By Elizabeth Czarnomska, Professor of Biblical Literature, Sweet Briar College, Virginia. New York: the Macmillan Company. \$4.

This volume by Professor Czarnomska supplies a great need. It is the first attempt the present to the eye of the reader the results of solid and thorough scholarship in regard to the early literature of Israel. The present volume carries the story from the Exodus to the Exile. Prof. Czarnomska follows the Authorized Version, which is in itself a declaration of sturdy independence in these days when that text has been so much decried. The introduction (pages xvii-xxxv) is an admirable exposition of the main lines of Israel's external and religious history. There are few more lucid accounts of the story of Old Testament criticism than may be found within these pages. Prof. Czarnomska has brought to bear to her subject not only a long career of practical teaching but a training in Hebrew and English literature as well. The necessity for such a book seems utterly obvious, and its arrival now is the more remarkable as one contemplates its necessity. For students of the literature of the Old Testament from a critical point of view this book will prove the most useful introduction and text that has thus far appeared. It is a satisfaction that the pioneer in this field should be a devout and loyal Church woman, though in no respect does she betray any save a scholarly and scientific purpose in the writing of this book.

THE HISTORY OF RELIGION IN THE UNITED STATES. By Professor Henry K. Rowe, of the Newton Theological Institution. New York: the Macmillan Company. \$1.75.

Professor Rowe's *History of Religion* is a book of interpretation, and, unusually good interpretation at that. His "three phases of emancipation" present the skeleton framework of his essays in American Church history. "Three phases of emancipation appeared in succession. The first phase was emancipation from the authority of a state Church. This came about, both North and South, by the end of the Colonial period. During the same time the Puritan churches and their dissenting kin abandoned the conventional polity of the Anglican Church out of which they had come. The second phase was emancipation from the formal worship of preaching of the earlier divines, and an enriching of emotional evangelism from the time of Wesley and Whitefield, intermittently to Moody and the popular preachers of a half century ago. The third phase was emancipation from the traditional ideas of a Protestant orthodoxy, best represented by Calvin, beginning late in the Eighteenth Century and continuing with much controversy to the present time" (page viii). The author has a distinct gift for titles: "The Religious Mind in the Making" is an excellent name to describe the period between the Revolution and the Civil War (page 104). The titles of chapters 8 to 10 are also stimulating, "Rationalizing," "Socializing," and "Spiritualizing" religion. It is significant that the last chapter deals with "tendencies toward unity" which are certainly not impeded by this sympathetic and objective work of Professor Rowe.

A CREED FOR COLLEGE MEN. By Hugh Anderson Moran, M.A. New York: the Macmillan Company. \$1.25.

This brief volume, by the college pastor of Cornell University, presents an apologetic which has back of it the convictions of his own experience. There is nothing very startling about it, and nothing very disquieting. It is merely a sober attempt to interpret certain cardinal principles of Christian belief in terms of the average undergraduate of today. Particularly noticeable to the Churchman would be the repeated harking back to the original meaning of the Gospel records and the attempted reproduction of the original message to Christianity. From one point of view the book would be highly useful, as it does give a method of approach to certain difficult questions. From another, its defects are all too apparent: it embraces too narrow a field of Christian convictions, has so woefully slender a content, and ignores so much. It belongs in a growing stream of literature which is, with frank sincerity and genuine devotion, attempting to cope with present day problems.

THE IMITATION OF CHRIST. By Thomas à Kempis. Edited with introduction and notes by Brother Leo, F.S.C., Professor of English Literature in St. Mary's College, Oakland, Calif. New York: the Macmillan Co. \$1.

This edition of *The Imitation*, a fresh translation from the Latin, is primarily designed as a text book for classes in English literature. It is extremely well done. One can not praise too highly the desire to place a devotional classic in its proper setting as literature, as something to be known by the esthetic faculty as well as the soul. Brother Leo has admirably achieved what he set himself to do. The introduction is clearly and pleasantly written, the book is very well printed, and the notes are not too elaborate. He has the authority of the edition of 1441 for his change of order (the transposition of books 3 and 4) and the reader will doubtless agree with him on all grounds. It is a great delight to welcome such an edition of the greatest devotional book next to the Bible, for the use of students of literature in secondary schools.

BENEDICITE, A DEVOTIONAL COMMENTARY ON THE SONG OF THE THREE CHILDREN. By the Rev. H. L. Hubbard. London: A. R. Mowbray & Company; Milwaukee, Morehouse Publishing Company. \$1.

This artistically printed little book, illustrated in color, is a prolonged meditation on the canticle *Benedicite*, "O all ye works of the Lord." It is beautifully done, with true fervor and devotion.

# 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*.  
28. Saturday.

MARCH

"WHAT ARE you afraid of? Would you be afraid of anything if you knew and believed that the Eternal God is thy refuge? Of course you would not. Hold your will to that thought."—*Archdeacon Wilberforce*.

1. First Sunday in Lent.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. Annunciation B. V. M.
29. Fifth (Passion) Sunday in Lent.
31. Tuesday.

## APPOINTMENTS ACCEPTED

BAKER, Rev. CHARLES WILSON, of the Indian Mission of the Holy Spirit, Orleans, Calif.; to the charge of the Church's work among the Navajos and Apaches in New Mexico, with headquarters at Farmington, N. M.

JOYNER, Rev. E. N., of High Shoals, N. C.; to be *locum tenens* at the Church of the Epiphany, Laurens, and of St. Luke's Church, Newberry, S. C.

SCOFIELD, Rev. RAYMOND LEEDS, rector of Christ Church, Sag Harbor, L. I.; to be priest in charge of St. Andrew's Mission, Jackson Heights, L. I.

TALBOT, RICHARD C., JR., of Racine College, Racine, Wis.; to be rector of St. Mark's Church, South Milwaukee, Wis.

TAYLOR, Rev. MALCOLM S., rector of Camden Parish, Danville, Va.; to be rector of Christ Church, Greenville, S. C., March 1st, in succession to the Rt. Rev. Frank A. Juhan.

YOUNG, Rev. GATES E. M., rector of Grace Church, Minneapolis, Minn.; to be rector of Grace Church, Ravenna, Ohio.

## ORDINATIONS

DEACON

UPPER SOUTH CAROLINA—The Rt. Rev. Kirkman G. Finlay D.D., Bishop of the Diocese, ordained JOHN H. MORGAN to the diaconate in St. John's Church, Graniteville, January 11, 1925. The candidate was presented by the Rev. E. Van W. Edwards, and the sermon was preached by the Bishop.

PRIEST

DULUTH—On Thursday, January 29, 1925, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, advanced to the priesthood the Rev. R. JOHNSTON THOMAS, in Trinity Cathedral, Duluth, Minn. The candidate was presented by the Rev. Wm. Elliott, rector of St. Paul's Church, Virginia, and the sermon was preached by the Bishop of the Diocese.

The Rev. Mr. Thomas has taken up work in the Missionary District of Western Nebraska.

## MARRIAGE

NIST-SWAN—ELLEN MARY, daughter of Chaplain Thomas E. SWAN, U. S. A., and Alberta Gibbons Swan, to Lt. CECIL WARD NIST, 16th Inf., U. S. A., on February 12th, 1925, at St. Cornelius Chapel, Governors Island, N. Y. The Rt. Rev. Herbert Shipman, D.D., officiating.

## DIED

SAVAGE—Passed on to life eternal on Sunday February 1, 1925, at Southern Pines, N. C., FRANCES DOW SAVAGE, widow of the late Judge Samuel S. Savage, of Ashland, Ky., and daughter of the late Harlow and Carrie Porter Dow, of Memphis, Tenn.

The burial was at Ashland, Ky., February 4th.

## MEMORIAL

### Allen Seymour Perkins

In ever thankful memory of our dearly loved and only son, ALLEN SEYMOUR PERKINS, who entered into life eternal February 28, 1904, in his nineteenth year. *Jesu, mercy!*

Of your charity pray for the repose of his soul.

## 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.

MISCELLANEOUS

YOUNG MAN TO PLAY SMALL ORGAN for Sunday school and morning service on Sundays, and to work in a garden weekday mornings during week from June 15th, to September 15th. Small salary but no expenses, and afternoons free. References exchanged. Apply Mrs. GEO. BREED, West Yarmouth, Mass.

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

CATHOLIC WORK WANTED BY Catholic priest. P. E. High Church need not apply. No family impediments. Private income, widely known. Was trained in the greatest Catholic parish in America. Furnished living quarters and \$1,200 a year. Apply C. P.-348, care 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.

MISCELLANEOUS

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.

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

TEACHER, PIANO, ORGAN, THEORY, DESIRES position in private school for coming year. Best of references. Address H-348, care of THE LIVING CHURCH, Milwaukee, Wis.

TUTOR, COMPANION, SECRETARY, DESIRES position for summer months. Refined, A-1 references. Address H-347, 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.

## 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.

S. T. 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.

## PARISH AND CHURCH

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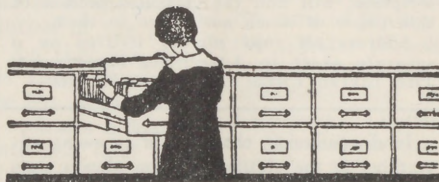
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**BOOKS RECEIVED**

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

**Brentano's, Fifth Avenue at 27th St. New York, N. Y.**

*Politics and Welfare: A Business Study of Applied American Politics.* By John Calvin Brown.

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

*Catholic Medical Missions.* Edited and Compiled by Floyd Keeler. With Preface by the Rev. R. H. Tierney, S. J. Price \$2.50.

*International Social Progress.* By G. A. Johnston.

**G. P. Putnam's Sons. 2 West 45th St., New York, N. Y.**

*Brain Tests.* Prepared by John Monk Saunders and George Palmer Putnam. Price \$1.50.

**Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.**

*Lenten Studies in the Prophet Jeremiah.* (Being a Series of Addresses from Ash Wednesday to Easter). By the Rev. T. W. Crafer, D.D., rector of Brampton, Hunts; warden of the Southwark College of Grey-ladies; and professor of Theology at Queen's College, London; author of *The Atonement and the Eucharist*, etc.

*The Tragedy of the Cross. A Meditation.* By Frederick Rothwell Dean, M.A., D.Litt., D.D., vicar of Edingley-w-Halam, Notts., author of *The Virgin Conception and Virgin Birth of Our Blessed Lord, Time and Eternity*, etc.

**Small, Maynard & Co. Boston, Mass.**

*The Present State of Germans.* By J. H. Morgan.

**The Stratford Company. Boston, Mass.**

*Songs of the Soul.* By Mary Alethea Woodward.

*Immortality.* By H. C. Hoskier. Price \$2.50. Postpaid, \$2.65.

**BULLETINS**

Union Theological Seminary. 3041 Broadway, New York, N. Y.

*The Purpose of the Study of the New Testament.* Address by Professor Frame. Summer Conferences. Treasurer's Report. Vol. VIII, No. 2. January, 1925.

**PAMPHLETS**

The Catholic Churchman Press. 1 East 29th St., New York, N. Y.  
*Sisterhoods.*

The Curtis Institute of Music. Rittenhouse Square, Philadelphia, Pa.

*The Curtis Institute of Music Endowed by Mary Louise Curtis Bok.*

**YEAR BOOKS**

Christ Church. Ballston Spa, N. Y.

*Year Book of Christ Church, Ballston Spa, New York.*

**A CORRECTION**

IN THE ACCOUNT of the annual meeting of the Woman's Auxiliary of the Diocese of Western Massachusetts, that appeared in THE LIVING CHURCH for January 31st, the following information should have appeared:

A fund was established in memory of Mrs. D. W. Carter, who had served for many years with faithfulness and efficiency as diocesan officer in the supply department, and not in memory of Mrs. J. F. Carter, as stated.

The list of new officers elected should have been: Vice-President of the Berkshire District, Mrs. William J. Foss, Pittsfield; Corresponding Secretary, Miss Edna Craven, Webster; Educational Secretary, Deaconess E. H. Coe, Worcester; Second Vice-Chairman of the Supply Department, Mrs. Charles F. Morgan, Worcester; and Custodian of the Supply Bureau, Mrs. George S. Barton, Worcester.

**CLEVELAND LENTEN SERVICES**

CLEVELAND, OHIO—For ten successive years the Federated Churches of Cleveland have arranged special Lenten services and speakers in one of the large theaters on Euclid Avenue. The Very Rev. Warren L. Rogers, of St. Paul's Cathedral, Detroit, and Bishop Coadjutor-elect of the Diocese, will be the speaker during the week of March 16th to the 20th.

Dean Rogers is also announced as the guest and speaker at the Lenten dinner in Hotel Statler, under auspices of the Church Club of Cleveland.

**MERCER-HADLEY-CRUM  
MISSIONS**

SALISBURY, CONN.—Messrs. Mercer, Hadley, and Crum have recently conducted very successful preaching Missions in St. Peter's Church, Charlotte, N. C., Christ Church, Springfield, Ill., St. Philip's Church, St. Louis, Mo., Emmanuel Church, and Webster Groves, Mo. They ask the prayers of their friends for God's blessing upon the following Missions that they are to conduct in St. Louis, Mo.: St. Paul's Church, February 22d to March 1st; St. Michael and All Angels', March 1st to the 8th; the Church of the Redeemer, March 8th to the 15th; St. Paul's Church (East St. Louis, Ill.), March 15th to the 22d; and Christ Church Cathedral, March 22d to the 29th. They also expect to preach a Mission in Grace Church, Kirkwood, in the near future.

# Diocesan Conventions

## DESIRES WOMAN DEPUTIES

MAYSVILLE, KY.—A resolution was offered by Miss Laura Clay, of Lexington, at the meeting of the Council of the Diocese of Lexington, held in the Church of the Nativity, Maysville, from the 10th to the 12th of February, asking the Council to petition the General Convention to change the Constitution of the Church so as to admit women as deputies to the General Convention. The deputies elected were instructed to prepare and submit a memorial on the subject. Miss Clay is an ardent advocate of woman's rights, and it was through her efforts that the diocesan canons were changed to admit women to the vestries and as deputies to the diocesan Council.

A number of reports and of other resolutions carried indicate that the Diocese is in a flourishing condition.

Deputies to the General Convention are the Very Rev. R. K. Massie, D.D., Lexington, the Rev. Messrs. J. Howard Gibbons, Frankfort, William Dern, Fort Thomas, and James D. Gibson, Covington. Messrs. A. C. Hunter, Versailles, A. D. Cole, Maysville, H. Higgin, Newport, and J. A. Edge, Lexington. The alternates are the Rev. J. J. P. Perry, Maysville, T. L. Settle, Lexington, C. S. Hale, Ashland, and A. Patterson, Beattyville. Messrs. C. M. Harbison, Lexington, W. K. Coate, Ft. Thomas, E. L. McDonald, Lexington, and Leslie Combs, Lexington.

## WYOMING REPORTS MANY GIFTS

CASPER, WYO.—Wyoming's 1925 Convocation was a happy one in view of the noteworthy progress in splendid additions to the material fabric of the District. Convocation met in the new St. Mark's Church, Casper, the Rev. P. K. Edwards, rector, which was used for the first time for its sessions, recently completed at a cost of \$125,000. Bishop Thomas announced the gift from Mrs. Mary S. Blodgett of \$140,000, with an additional \$60,000 for upkeep, for the erection of Sherwood Hall, the Cathedral School for Boys, which is at present housed in two frame buildings; a gift of \$15,000 from Charles B. Voorhies for the erection of a new dormitory for the Jane Ivinson Memorial Hall, Cathedral School for Girls; a gift for a new broadcasting station of 500-watt power for the Cathedral station KFBU at Laramie; encouraging progress on the drive for \$50,000 for an additional new building for the Cathedral Home for Children at Laramie, the completion and dedication of the beautiful Memorial Peace Cross at Laramie, commemorating Wyoming Church boys who paid the supreme sacrifice in the World War; and the acquisition of a residence for the student chaplain at the University of Wyoming at Laramie at a cost of \$12,000.

The Rt. Rev. Wm. F. Faber, D.D., Bishop of Montana, was the celebrant and preacher at the opening service of Convocation. A missionary rally was held Wednesday night, the speakers being Archdeacon Balcom and White Horse of St. Michael's Indian Mission, Dr. Winecuff and the Rev. F. G. Harkness. The parish of St. Mark's entertained the visitors at a banquet in the parish house Thursday night. Plans were made for a summer

school for clergy and workers at Laramie.

The House of Churchwomen, Mrs. N. S. Thomas, President, met on the same dates. On Thursday morning Holy Communion was celebrated with the service of presentation of the United Offering and a meditation by Archdeacon Balcom.

Delegates to the General Convention are the Very Rev. D. W. Thornberry, Laramie, and the Hon. T. S. Tallaferro, Jr., Rock Springs. The alternates are the Rev. Philip K. Edwards, Casper, and D. P. B. Marshall, Sheridan.

## DALLAS ERECTS EXECUTIVE COUNCIL

DALLAS, TEX.—The Diocese of Dallas has passed a canon creating an executive council, to consist of six clergymen, six laymen and three lay women, the latter to be elected by the Woman's Auxiliary. This was done at the meeting of the Diocesan Council, which met at St. Matthew's Cathedral, February 10th and 11th. Another achievement was the reorganization of St. Mary's College. A Board of Trustees has been created. These are to form a corporation to manage the college as a Church Educational Institution.

The deputies to the General Convention are the Very Rev. Robert S. Chalmers, the Rev. Messrs. C. E. Snowden, E. H. Eckel, the Ven. H. L. Virden, Messrs. Charles L. Kribs, Edward Belstirling, J. R. O'Daniel, and F. W. Offenhauser. The alternates are the Rev. Messrs. H. J. Ellis, F. T. Datson, W. W. Daup, Richard Morgan, Messrs. H. C. Morris, F. W. Wilbur, Egmont Smith, and W. W. Fisher.

## IDAHO

BOISE, IDAHO—The chief interest at the Convocation of Idaho was in the election of officers.

The delegates to the General Convention are the Very Rev. Paul Roberts, Boise, and Mr. Stanley Easton, Coeur d'Alene. The clerical alternate is the Rev. Thomas Ashworth, Payette.

## DEPUTIES AND ALTERNATES

THE NAME of Mr. Edgar W. Hunting, Grand Rapids, Mich., was inadvertently omitted from the lay alternate deputies of the Diocese of Western Michigan.

The lay alternates from the Diocese of Texas are Messrs. G. A. Taft, Houston; Gus F. Taylor, Tyler; Wentworth Reiman, Autry House, Houston; and A. W. Wilkerson, Austin.

## YOUNG PEOPLE OF SIXTH PROVINCE ORGANIZE

MINNEAPOLIS, MINN.—The Young People's Fellowship of the Sixth Province was organized in the course of a three days' conference held at St. Mark's Church, Minneapolis, February 13th to the 15th, which was attended by accredited representatives from the dioceses and districts of Minnesota, Duluth, Iowa, North Dakota, South Dakota, Nebraska, Montana, and Colorado. The opening session of the conference was called to order by the Rev. Gowan C. Williams, of Des Moines, provincial chairman of Young People's Work and convener of the conference.

A Statement of Purpose, as set forth

by the Racine Young People's Conference, was adopted as the sense of this provincial conference.

Reports of the status of the Young People's Movement in the various dioceses were presented by Mr. P. O. Craven for Colorado, which is the oldest diocesan organization in the Province; the Rev. Donald G. Smith for Duluth; Douglas Rolfe for Minnesota; Keble Hirst for Montana; Florence Seward and the Rev. L. W. McMillin for Nebraska; Allen Tremers for South Dakota; Bigelow Ely for North Dakota; and Howard Peterson for Iowa.

More than two hundred members of the Young People's organizations of the Twin Cities and vicinity assembled for the dinner and big social gathering in honor of the conference guests. The Rev. Dr. Osgood, rector of St. Mark's Church, and Chairman of Religious Education for the Province, presided.

In the business session, a Constitution for the provincial organization was adopted. The name of the new organization is "The Young People's Fellowship of the Sixth Province." The word "fellowship" was defined by a special committee as denoting "oneness in Christ in the corporate and sacramental life of the Church, finding expression in worship, study, service, and recreation."

The education of the children of missionaries will be made the ultimate object of the organization, and work in the five fields of service will be promoted. The Rev. Dr. Gardner had stressed especially the following five objectives as worthy of the support and interest of the young people: Money for missionaries, daily Bible reading, distribution of the Episcopal Life Calendar, work among the foreign-born in parishes, The Seaman's Church Institute.

The following officers were chosen: President, Allen Tremere, Sioux Falls, S.D.; Vice-President, Dorothy Means, Minneapolis, Minn.; Corresponding Secretary, Florence Seward, Omaha, Neb.; Recording Secretary, Bigelow Ely, Grand Forks, N. D.; Treasurer, Alexander Wood, Duluth, Minn.

At four o'clock Sunday afternoon the climax was reached in a great Young People's Service in St. Mark's Church, bringing the conference to a fitting conclusion. Of the 600 people present at this service, there were at least two hundred members of the various Young People's Societies of the Twin City churches.

## DAMAGED BY FIRE

LITTLE NECK, L. I.—Zion Church, Little Neck, the Rev. R. M. W. Black, rector, one of the oldest church edifices on Long Island, having been erected about 1835, was recently badly damaged by fire, which resulted from an overheated furnace. Arrangements are already going forward for the repair of the damage. Much of the chancel furnishings, including the altar and its ornaments, was injured by smoke. A new altar rail and a window, recently placed, escaped entirely.

# Convocation of Canterbury Opens Session at St. Paul's

## The Church Assembly—St. Paul's Cathedral—Welsh Bishop Elected

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

CONVOCAION OF CANTERBURY (THE seventh of King George's reign) was opened yesterday (Thursday) morning in St. Paul's Cathedral with the usual Latin service and solemnities. The sermon was preached by the Dean of Salisbury on the text, *Ut fides vestra et spes esset in Deo* (I St. Peter 1: 21). Dr. Burn referred to the sixteen-hundredth anniversary of the Council of Nicea, and paid a warm tribute to the efforts made by Cardinal Mercier towards ecclesiastical reconciliation.

The clergy of the Province were then admonished by the President to form themselves under the direction of the Dean of St. Paul's into a Lower House, and to choose a Prolocutor, to be confirmed by him. The unanimous choice fell on the Ven. and Hon. Kenneth Francis Gibbs, Archdeacon of St. Albans since 1909 and Chaplain to the King, who was proposed by the Archdeacon of Chichester and Canon Guy Rogers. It was a wise choice, although it will be no light task to succeed so able and beloved a Prolocutor as the Dean of Westminster (Bishop Ryle).

At the afternoon sitting, at the Church House, the Archbishop of Canterbury referred to the expulsion of the Greek Patriarch from Constantinople. His Grace said that he was in daily touch with the various ecclesiastical and civil authorities in the East, and intended to raise the question in the House of Lords next week.

### THE CHURCH ASSEMBLY

The agenda for the spring session of the Church Assembly, which opens next Monday afternoon, has now been issued. One of the most important matters for consideration is the Clergy Pensions Measure, and immediately the Assembly opens Lord Phillimore will move:

"That the consideration of the Clergy Pensions Measure be taken first on Wednesday morning, February 11th, notwithstanding that the patronage resolutions may not then have been entirely disposed of."

I may say that there is general dissatisfaction on the part of the bulk of the clergy with the Pensions Measure as at present framed. There are two things which might happen; 1, A motion to adjourn further discussion until the summer session and an instruction to the Standing Committee to refer the Measure to the Diocesan Chambers of Clergy for consideration, and, 2, The rejection of the Measure on the stage of final approval.

A large number of amendments to the second report of the Committee on Patronage and Tenure of Benefices have been tabled. Mr. J. P. Hargraves will move that the report be referred back to the Committee with a view, 1, to the preparation of a comprehensive scheme dealing with the whole patronage of the Church, both *ex officio* and private; 2, to a reconsideration of the constitution of diocesan boards of patronage; 3, to giving the Church people of the parish an adequate voice in the selection of a new incumbent.

The Rev. F. A. Iremonger (the editor of the *Guardian*) has tabled an even

stronger amendment, which is really a rejection of the Committee's proposals. The amendment reads as follows:

"That the Church Assembly is unwilling to approve of proposals for the reform of the present system of patronage which give to the laity no more effective voice in the appointment of an incumbent than that outlined in the resolutions appended to the report."

Sir Thomas Inskip, who, with Canon Guy Rogers, another member of the committee, stated in a reservation to the report that he was not satisfied that certain of the committee's proposals conferred any real power on the parishioners, has put down amendments presumably designed to give greater power to the parishioners in the selection of an incumbent.

When the Clergy Pensions Measure comes up for revision, the Rev. H. R. Maldon will move:

"That, inasmuch as the proposed scheme imposes an additional income tax of about 7d. in the pound on the clergy, denies them that access to the King's Court which is the common right of all his Majesty's subjects, makes no provision for widows and children, and furnishes ultimately nothing which can be regarded as an adequate pension, the Clergy Pensions Measure be withdrawn."

A number of other clergy have tabled motions for the postponement of the consideration of the measure.

On consideration of the Bishopric of Shrewsbury Measure, 1924, the following motions will be moved:

"1, That the proposal to unite what will remain of the Diocese of Hereford (after the Bishopric of Shrewsbury has been formed) with the Diocese of Worcester be referred to the new Sees Committee for their consideration; and, 2, That the revision of the Bishopric of Shrewsbury Measure be postponed until the new Sees Committee have reported on this proposal."

After the consideration and revision of the Diocesan Boards of Finance Measure, 1925, the Bishop of Wakefield will move that the Education Commission of the Assembly be instructed to draw up a complete scheme on the lines set forth in their second report.

The report of the Social and Industrial Commission will next be dealt with, and the Bishop of Salisbury will move that the Assembly approve the establishment of a Council of Overseas Settlement, to promote the policy of the Government as embodied in the Empire Settlement Act. Sir Lewis Dibdin, at a later stage, will move that it be an instruction to the committee appointed to consider the law relating to negligent and incompetent incumbents to prepare a consolidating measure on the lines indicated in their report.

The report of the committee appointed by the Church Assembly to consider the question of pew rents in churches will be submitted to the Assembly during next week's session. I have seen a copy of the report, which is a comprehensive statement of some historical interest. The Committee does not recommend legislation in the matter, for they find that the system is dying a natural death. They say:

"We believe that renting of pews is liable to militate against that sense of brotherhood, uninfluenced by class or sta-

tion, which ought to prevail in every Christian congregation."

Whatever the Assembly may say about the findings of the Committee, Churchmen generally will welcome the statement that an early demise of the bad old system of pew rents may be anticipated. It is a system that is practically confined to churches of the Protestant type, and few will be found to regret its disappearance.

### ST. PAUL'S CATHEDRAL

A Committee of the Corporation of the City of London is engaged at the moment upon the consideration of whether or not St. Paul's Cathedral is a "dangerous structure" that should forthwith be closed. This does not necessarily mean the drastic course of removing the dome or the closing of the Cathedral for a number of years. In any event, services could be carried on either in the choir or in the west-end. But it certainly does imply that all the eight piers shall be simultaneously grouted by the most modern and scientific methods. This is the very least that can be done to secure even temporary stability. No convincing reply has yet appeared to Sir Frank Fox's insistent advice that the Cathedral's foundations should be thoroughly strengthened; unless that be done, there must always be at least the possibility of an irreparable calamity.

The *Times* fund has meanwhile reached the satisfactory amount of over £225,000.

### WELSH BISHOP ELECTED

The Electoral College of the Church in Wales assembled last Tuesday in Bangor Cathedral to elect a new Bishop of Bangor. The Archbishop of Wales presided. The first voting did not give the necessary two-thirds majority for the election of a candidate, and the members repaired to the Chapter Room, where a discussion took place and names were suggested. Then they returned to the Cathedral, where they voted for Canon Daniel Davies, vicar of Bodelwyddan, the little parish with the marble church near Rhyl, in the Diocese of St. Asaph. Canon Davies, whose predecessor also came from Bodelwyddan, will be consecrated in St. Asaph Cathedral on February 24th, St. Matthias' Day.

The Bishop-elect, who is sixty-one years of age, is a Welshman by birth, and has passed his whole career in Wales, chiefly in the Diocese of St. Asaph. At St. John's, Cambridge, he took a second class in each part of the theological tripos. His first curacies were at Conway and Bangor. In 1890 he became vicar-choral of St. Asaph Cathedral, and C. E. T. S. diocesan secretary. When, three years later, he was made vicar of the populous industrial parish of Brymbo, he opened up Church work in two new districts and built two new churches. He was made rector of Denbigh in 1897, and was for many years a proctor in Convocation. For sixteen years, from 1907, Canon Davies was vicar of Wrexham, where he carried out a comprehensive scheme of church extension. He was appointed by the present Archbishop of Wales a residentiary canon of St. Asaph in 1910, and vicar of Bodelwyddan in 1923.

### ALL HALLOWS, LONDON WALL

The interesting little church of All Hallows, London Wall, which has been closed for a month during redecoration, was reopened for service last Sunday morning. Members of the Livery of the Carpenters' Company and of the Girl Guides and the Girls' Fellowship attended the service.

The sermon was preached by the rector, the Rev. Sir Montague Fowler, who asked the congregation to try to imagine that they were standing, 1630 years ago, on the mighty wall erected by the Romans round the City of London, which had already become an important commercial center, even for those days. Close beside them, erected on the wall, was a rude, roughly-built wooden church, on the very spot where they were then assembled. During the next six hundred years the little church was destroyed and rebuilt several times. Soon after the Norman Conquest it was rebuilt, and probably stood until its place was taken by the church which, dating from 1300 A.D., immediately preceded the present building. That church escaped the Fire of London; but in 1765 it had to be pulled down, and the present church was consecrated in 1767.

For the past forty years, the rector

said, All Hallows Church had been threatened, and it was one of the nineteen churches recommended for demolition by the City Churches Commission. The present work of renovation was the answer to these menaces by those who loved and valued "the Little Church on the Wall." It was a matter for satisfaction that the master, wardens, and members of the Carpenters' Company had come in an official capacity to join in that service of thanksgiving; while two recent organizations, the Girl Guides and the Girls' Fellowship, who met week by week in All Hallows Hall, were also represented. A favorite argument that was put forward for the destruction of the church was that their Sunday congregations were small. But the House of God did not exist solely for the Sunday services. Their day parishioners numbered tens of thousands, and they used it day by day for private devotions.

GEORGE PARSONS.

crying out that this decision will divide France into two. The rest of France must not be separated from Alsace-Lorraine, but the religious privileges of the two provinces should be extended to the whole of France.

#### THE HIGH CHURCH LUTHERANS

The German High Church Lutherans, about whom I wrote a few weeks ago, do not seem to be at all united in their counsels. I have just received a copy of a monthly journal, *Una Sancta*, which professes to be the organ of a newly formed "High Church Ecumenical Union." This is evidently a split off from the main body. I must say that I am in entire agreement with the object of their split off, though these perpetual breakings up weaken the main body and cause our more uncharitable Roman Catholic friends to sneer. The newly formed group is evidently objecting to the ritualistic Protestantism of many of the High Church party and wants true Catholicism. It is also less Nationalistic, and seems to desire intercourse with Anglo-Catholics. In fact, this number of *Una Sancta* contains an appreciation of Father Wilfred Knox's book, *The Catholic Movement in the Church of England*. The aims of the "Ecumenical Union" are thus set forth:

1. The Church as the only way to Jesus Christ.
2. Holy Writ as the basis of all Christian thinking and conduct.
3. The restoration of the Church's authority by means of bishops.
4. The setting forth of the objective character of the Sacraments.
5. The revival of the old liturgies.
6. Observation of the Church's seasons.
7. The restoration of the Monastic life.

These are the aims (I do not give a word-for-word translation, but a resumé). They are similar to the aims of the whole High Church Union, which I described in my former letter, but a glance through the other articles of *Una Sancta* will show the points of difference. There is a strong feeling that many High Church pastors are still content with vague and subjective teaching on the Sacraments which has been the cause of much harm. In 1917 Herr Hansen, a Schleswig pastor, wrote down ninety-five theses as to why the Reformation had failed and several of these are given e. g., "Reformation was really Deformation" (this is indeed reminiscent of a popular Anglo-Catholic lecture given by Mr. Clifton Kelway in England). "As the Protestant Church has lost the knowledge of her Catholicity, so has she fallen away from the true Church of Christ." "The only ideal power, which has an influence in Germany on the life of the people, is today the Roman Church, because she is Catholic," "Rationalism has not only turned away the greatest number of Protestants from the principles of the Reformation, but from the principles of Christianity even more," and so on.

A Swiss minister has an excellent article upon the Christmas message of the Incarnation, *Et Incarnatus Est*, while Dr. Carl Dyrsen discusses the great need of our times, which is to grasp at something objective. "The Protestants have ceased to be evangelical like Luther, they have no Church, they have let subjective religion triumph."

I can only speak upon this movement at second hand, and I have heard very different opinions as to its real power and influence. One well known priest and theologian, who is far from being a Romanizer, was inclined to the opinion that

## Expulsion of the Ecumenical Patriarch from Constantinople

### French Affairs—The High Church Lutherans—Baron Von Hugel

The European News Bureau  
London, Feb. 3, 1925

ON SATURDAY WE KNEW THAT THE Ecumenical Patriarch had been expelled from Constantinople.

The *Church Times* was right when it prophesied the worst. Yet, somehow people had thought that Angora would never take this extreme step. It seems to have been a suddenly determined affair, the Patriarch being ignominiously conducted to the railroad station by a Turkish police official. The papers say that the Allied ministers are "taking counsel," but it is not counsel, but leadership that is needed. Meanwhile Greece would like to go to war, but cannot. The Patriarch has arrived at Salonica and will presumably go thence to Mt. Athos. The saintly Archbishop of Athens recalls the fact that a hundred years ago the Turks hanged the then Patriarch in front of St. Sophia. Amidst all the charges trumped up by Angora of the Patriarch engaging in political activity, it is obvious that a Mahometan power is anxious to expel all Christianity from its dominions. It is Turkey's old, historical policy. There are rumors of another attempt to make Papa Eftim Ecumenical Patriarch. Of course, the Orthodox Church would never recognize such a scandalous person.

There is a vast deal of legal quibbling about the whole affair. My readers will recollect the question as to whether the Patriarch was "established." The Turkish ministry in London has put forth a statement explaining that the expelled Patriarch was not born in Turkish territory. But, as a matter of fact, M. Pallis, a former member of the mixed commission that met to discuss this exchange question has pointed out that it is not a question of birthplace, but a question of "establishment." Any Greek subject "established" in Constantinople before the date of the Allied armistice with Turkey (October 30, 1918), could not be exchanged. In point of fact His Holiness was established as a Metropolitan in 1902, though at the time of the armistice he was actually residing in Cyzicus. But the whole

business is too obviously a legal quibble and an excuse to strike a blow at Christianity.

#### FRENCH AFFAIRS

Monseigneur Marty, Bishop of Montauban, the archpriest of his Cathedral, and three other persons have been condemned to police court fines for having made an All Souls' Day procession last November to the town cemetery and for assaulting the police who tried to prevent them entering. So does petty persecution proceed in France. No wonder that in the *Nouvelles Religieuses*, the official French Roman Catholic organ, there is discussed the question as to whether there should be formed a clerical trade union, *Syndicat ecclésiastique*. What is probably meant is not a union for the increase of salaries and for such action, but to protect harassed priests, who may come into conflict with the authorities. It is pointed out that there is nothing in the present French law to prevent such an arrangement, as professional unions are being continually formed, and there might be great advantages in it. It looks at last as if some settlement had been really come to with regard to the question of withdrawing the French representative from the Vatican, and also with regard to the religious question in Alsace-Lorraine.

The French Council of State has made a legal decision that Alsace-Lorraine is still under the Concordat and can enjoy the religious privileges which Napoleon's decree allowed. It is the comment of many English newspaper correspondents in Paris that this decision is a godsend to M. Herriot and has rescued him from an awkward predicament. He was beginning to find himself between the Scylla of his own extreme atheistic supporters and the Charybdis of men of his own political views, such as M. Briand, who, although not Catholics, were against him on the religious question. M. Herriot could not rely upon the Senate, the French second chamber, and this might have followed M. Briand. So he has been saved out of a nasty hole. It seems that, for the sake of Alsace and Lorraine, there will have to be some sort of French representative at the Vatican, though it is not certain whether he will be an ambassador.

The French Catholic papers are now

if the Church of England coquetted too much with these good Germans it might destroy our chances at another Malines conference, and he said that the movement is of no importance whatever. The Dean of Salisbury would decidedly take an opposite view. I hope perhaps one day to get over to Germany and see things for myself.

BARON VON HUGEL

The death of Baron von Hügel at the ripe, old age of seventy-three, leaves Europe and the Church of Rome poorer for the loss of one of the hitherto finest living scholars. Both the secular *Times* and the *Church Times* have devoted several columns to obituary notices of this remarkable old gentleman. Of mixed Austrian and German origin, he had nevertheless inhabited England since 1871 and had married a Scottish lady. He also became a naturalized British subject, and was profoundly convinced of the criminality

of the Central Empires in the Great War. But a man such as Baron von Hügel was more a citizen of Europe than of any particular country and Christian people of all lands owe him a vast debt. To me he was a charming, old gentleman who used to regale the Student Christian Union and the Nicene Society at Oxford with some delightful stories always flavored with a Catholic moral, while I am sure many of my readers will be interested to know that he came under the influence of the Abbé Huvelin at Paris, the same priest who "converted" Père de Foucauld. At one time the Baron had some doubts as to whether he could remain within the fold of the Roman Church and he was mixed up with Father Tyrrell; but after this crisis passed, he found, with the aid of Abbé Huvelin, a means of reconciling his conscience as a scholar with the authoritative claims of Rome. His works on mysticism will doubtless live.

C. H. PALMER.

## Bishop of Toronto Dedicates Important Social Institution

Niagara Diocesan Jubilee—Presentation to Bishop Hackenley—For St. John's Cathedral, Winnipeg

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

THE FINE NEW BUILDING OF HUMWOOD HOUSE, the Church Home for Unmarried Mothers, was dedicated and formally opened on February 12th by the Lord Bishop of Toronto in the presence of members of the Humewood Association, Anglican clergy of the city, and others who have contributed to the success of the undertaking. Situated on Humewood Avenue on the hill with rows of windows through which the sunlight can enter, the building is bright, airy and attractive. With hardwood floors and all modern equipment the new house was erected at a cost of \$50,000, of which \$33,014 has already been met in cash or pledges.

The Bishop's address on this occasion contained a few words of warm congratulation on the opening of the splendid new building. He expressed regret at the absence of Archdeacon Ingles, head of the Anglican Social Service work in the city, who, owing to illness, was spending some months in Nassau by the sea. The opening of the Home was taking place at an appropriate time, he said, owing to the social service appeal soon to be made in all the churches. Humewood House typified a practical social service work in rescuing, recovering, and re-instating those committed to its care. The Holy Eucharist was celebrated at Thomas' Church the following morning, so that all associates and all interested in Humewood could be present to offer thanks to God for His wonderful goodness.

NIAGARA DIOCESAN JUBILEE

While the exact date of the jubilee of the Diocese of Niagara depends upon the date when Archbishop Bernard, of Dublin, can be present, the committee, which has just held a vigorous meeting for organization, has announced the general program.

On Monday and Tuesday of the jubilee week the regular Synod of the diocese will

be held. On Wednesday will be the jubilee service, with a celebration of Holy Communion, in which the Diocesan Woman's Auxiliary, which will be holding its annual meeting, will join. The service will be held at 10:30 A. M., and Archbishop Thorneloe, Metropolitan of Ontario, will celebrate. At this service there will be the presentation of the jubilee offerings of the diocese, and the preacher will be the Most Rev. Dr. Bernard, of Dublin. At one o'clock on Wednesday afternoon there will be a luncheon in the Oddfellows' Hall, Gore Street, when the speaker will be Bishop Sweeny of Toronto Diocese. In the afternoon a conference will be held. At 8 P. M. there will be a mass meeting, when the Provost of Trinity College, Dublin, Ireland, will speak, and one other special speaker to be arranged for.

On Thursday evening the climax of the jubilee will be reached, when the great Thanksgiving Service will be held in Christ Church Cathedral. The preacher at this service will be the Most Rev. Dr. Bernard, provost of Trinity College, Dublin.

PRESENTATION TO BISHOP HACKENLEY

The Rt. Rev. John Hackenley, Bishop Coadjutor of Nova Scotia, was the recipient of a signal honor from his former parishioners at the evening service in St. John the Baptist Church, North Sydney, on Sunday evening, January 25th. The Bishop had returned to his parish to administer confirmation to a number of adult candidates whom he had prepared for this event, and the former parishioners took this opportunity to present to him a handsome pastoral staff and a beautiful illuminated and bound address. It is interesting to note that this was the Bishop's first public confirmation, although he had already administered the rite in private.

FOR ST. JOHN'S CATHEDRAL, WINNIPEG

A check for \$1,000 from a member of St. John's Parish, Winnipeg, was handed to the treasurer of the Cathedral building fund during the annual parishioners' meeting in the basement of the Pro-Cathedral on January 19th. This addition makes the sum on hand to begin work on the new Cathedral \$20,071.04, all of which

was sent in without solicitation. The meeting was one of the largest in the history of St. John's Parish. His Grace, Archbishop Matheson, was present, and commented on the large number of voluntary contributions which had been made towards the Cathedral building fund. Pledges for this purpose now amount to \$37,232.56. Building will be started this spring. A general meeting will be held in March to decide what portion of the edifice should be built first.

ROYAL COAT OF ARMS

To mark the centenary year of St. George's Cathedral, Kingston, Ont., representations are to be made to the Imperial authorities to replace the Royal Coat of Arms which hung in front of the gallery in the old Cathedral, and which was destroyed in the disastrous fire of 1899.

The original Coat of Arms was presented to the Cathedral by King George IV, and hung in front of the gallery occupied by the troops of the Garrison, being draped on either side by the colors of the famous regiments which have served in the Kingston Garrison. At the time of the fire these relics were destroyed, and it is now the intention of the Cathedral authorities to request that this gift of King George IV be replaced by King George V, to mark the one hundredth birthday of the oldest garrison church in the Dominion of Canada.

MISCELLANEOUS NEWS NOTES

The Rev. D. M. Rose and Mrs. Rose and their daughter Margaret have been welcomed home on furlough, and are taking up their residence at 47 Glenholme Ave., Toronto. Mr. Rose's services have been loaned by the Executive Committee of the M. S. C. C. for one year to the Laymen's Committee of the General Synod. He has taken up these duties and has an office in the Church House, Toronto, from which he will carry on the business of this Committee.

The appointment to the office of Archdeacon in the Diocese of Ottawa has been announced. The Rev. Charles Saddington, of Arnprior, will fill the vacancy left by the death of the Ven. Archdeacon Bliss. Mr. Saddington is now rural dean, and for a number of years held the rectorship of Almonte and Richmond. He holds office on the Executive Committee of the diocese, and as delegate to the General and Provincial Synods.

The M. S. C. C. representatives to the Great Washington Foreign Missions Convention were the Bishop of Huron, the Rev. Canon H. J. Cody, who preached the Convention Sermon, the Rev. Canon Gould, the Rev. Principal O'Meara, the Rev. Professor Kingston, the Rev. D. M. Rose, Mrs. Ferrabee, and Mrs. Donaldson. The delegation have returned with glowing accounts of the magnitude and success of the great gathering, its personnel, program and conferences.

The Rev. W. A. Geddes from Herschel Island, has done deputation work in the dioceses of Fredericton, Nova Scotia, and Toronto. He will visit Montreal in February, and hopes to go on to Quebec at the end of March, and will spend Easter at his home in Halifax.

Miss Adelaide Moss who has been doing good work in connection with the Japanese Mission in Prince Rupert, assisting Miss Lenox there, sailed on February 6th for Japan on the *Empress of Asia*.

Mrs. Phyllis Pettit, a graduate of the Deaconess Training House, Toronto, who has been working in England, has recently



been appointed Assistant Director of Social Work for Girls in the Diocese of London.

Lent lectures by the Rev. F. H. Cosgrave have been arranged at Christ Church Parish Hall, under the auspices of the Diocesan Woman's Auxiliary on the

following Thursdays at 8 P. M.: February 26th, The Idea of God; March 5th, The Idea of Immortality; March 12th, The Idea of the Incarnation; March 19th, The Idea of the Atonement; March 26th, The Idea of the Church; and April 2d, The Idea of Prayer.

of the benefit performance of *The Grab Bag*, given by Mr. Ed Wynn and his company as their contribution toward the Cathedral fund.

#### LECTURES AT TRINITY CHAPEL

The Rev. Osmund Victor, C.R., head of the Community of the Resurrection in South Africa, is to deliver four lectures in Trinity Chapel on the first four Tuesday evenings in Lent, at half past eight. The subjects are: March 3d, Conversion; March 10th, Regeneration; March 17th, Redemption; and March 24th, Sanctification.

THOMAS J. WILLIAMS.

## New York Church Club Gives Brilliant Annual Banquet

The Spirit of Fellowship—Jefferson Window Unveiled—Generous Bequests

The Living Church News Bureau  
New York, Feb. 20, 1925

[By Telegraph]

New York, February 23d.

The Rev. Samuel M. Shoemaker, Jr., has been elected rector of Calvary Church, New York. He will assume his duties June 1st.

A LARGE AND BRILLIANT ASSEMBLAGE OF members and guests, both clergy and laity, gathered at the Waldorf-Astoria on the evening of Thursday, February 19th, to meet Bishop Manning, the guest of honor at the thirty-eighth annual reception and dinner of the Church Club of New York. Mr. J. E. Rousmaniere, one of the Vice-Presidents of the Club, in the absence through illness of the President, Mr. Henry Goddard Leach, introduced the speakers of the evening, the Bishop of New York, Dr. Huger W. Jervey, Dean of Law in Columbia University, and the Rev. F. W. Dwelly, Canon of Liverpool Cathedral. Further references will be made to Bishop Manning's speech in a subsequent issue of THE LIVING CHURCH.

Dean Jervey spoke of the necessity, stronger today than ever before, that the laity formulate and express for themselves a reasoned account of the faith that they hold, while Canon Dwelly's address was an emotional appeal, of intense dramatic effect, to the men and women of America, to join their brothers and sisters (not cousins) of England in the new and virile approach to religious questions and in the saner, more natural, more truly filial attitude toward God and His Church.

#### THE SPIRIT OF FELLOWSHIP

The following extracts from the Bishop's statement, issued on Sunday afternoon from the pulpit of the Cathedral, are of interest:

"You all know the spirit of large minded fellowship and good will this undertaking has called forth and is inspiring among us.

"As an illustration of this spirit let me cite three valued communications which have just come to me. The first of these is an invitation to take part in the celebration of the one hundredth anniversary of the Broadway Presbyterian Church, which I have gladly accepted. The second is a letter from Rabbi Alexander Lyons, of the Eighth Avenue Temple, the largest Jewish congregation in Brooklyn, sending his own contribution of \$25 in addition to \$500 already contributed by his congregation, and assuring me of the prayers of himself and his people for the completion of the Cathedral. The third is an invitation, which I have accepted with great

pleasure, to the annual dinner of the Friendly Sons of St. Patrick on the night of March 17th, St. Patrick's Day. I may mention the fact that the Bishop of Corea, who passed through this city last week, told me that the interest shown by the City of New York in the building of the Cathedral was a strength to the cause of religion throughout the world and that they feel in Corea that it is a support and encouragement to the missionary workers there and everywhere."

#### JEFFERSON WINDOW UNVEILED

Yesterday afternoon the Jefferson Memorial Window in the Church of the Transfiguration was blessed by the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, in the presence of a large congregation of stage folk and others. After a preliminary service and a series of addresses by Charles A. Stevenson, of the Lambs' Club; Frank Gilmore, A.E.A.; Henry Chesterfield, N.V.A.; and the Rev. Canon Dwelly, the window was unveiled by Miss Lauretta Jefferson Corlett, great grand-daughter of Joseph Jefferson, and Bishop Lloyd, vested in cope and mitre, blessed the window with appropriate prayer and the sprinkling of holy water. An old song, written in 1871, entitled, God Bless the Little Church Around the Corner, dedicated to the founder of the parish, Dr. George Hendrick Houghton, was sung to music composed for the words at the time they were written. The Eulogy of Joseph Jefferson, The Man and the Actor, was delivered by Mr. John Drew, president of the Players' Club. Assisting Bishop Lloyd in the service were the Rt. Rev. Herbert Shipman, D.D., junior Suffragan of the Diocese, and the Rev. Randolph Ray, D.D., rector of the parish.

#### GENEROUS BEQUESTS

Among many generous bequests to friends and institutions provided for in the will of the late Edmund Penfold of this city, the following are of interest to Churchmen: The Rev. W. B. Lusk, rector of St. Stephen's Church, Ridgefield, Conn., with whom Mr. Penfold became acquainted in the early days of Fr. Lusk's ministry as a missionary at Keese Mills, in the Adirondacks, receives a legacy of \$10,000; Mrs. Lusk, \$20,000, and their children \$6,000 and a sixth of the residue. Another sixth of the residue, in addition to a bequest of \$16,000, will go to St. Mary's Free Hospital for Children (Sisters of St. Mary), New York; \$10,000 each to St. Luke's Hospital, the Home for Old Men and Aged Couples, The Hospital and House of Rest for Consumptives, at Inwood; and the Domestic and Foreign Missionary Society of the Church; St. George's Church, New York, receives \$5,000 and St. Paul's, Eastchester, \$2,000.

#### CATHEDRAL SUBSCRIPTIONS

The unofficial total of the amount subscribed to date for the completion of the Cathedral was announced on Wednesday, February 17th, as \$7,038,055. Of this amount, \$3,547.30 represent the proceeds

#### A SUMMER SCHOOL REUNION

BROOKLYN, N. Y.—The Diocese of Long Island was host to the alumni of the Princeton Summer School, February 14th, at St. Ann's Church, Brooklyn Heights. After an informal reception in the parish house, the Rt. Rev. D. L. Ferris, D.D., Bishop Coadjutor of Western New York delivered a charge on Influence, in the church.

A banquet followed, at which the Rev. Louis W. Pitt, rector of St. Mark's Church, Newark, N. J., presided. Brief speeches were made by various members of the faculty and others. A dance closed a very successful reunion. Nearly two hundred were present.

#### TO TRAIN PARISH WORKERS

NEW YORK, N. Y.—The six weeks' course for future parish and diocesan leaders, to be held at Racine, Wis., under the direction of the Department of Religious Education, is now a possibility.

At the Department Meeting, February 10th, this plan was approved and was underwritten with sufficient funds to guarantee its success. The date is July 13th to August 21st. Tuition is \$10 for the course. Room and board may be secured in the dormitory for \$20 a week. There are no extras.

Racine is an ideal spot to hold such a school. It is situated on Lake Michigan, and has a marvelous summer climate. The campus of old Racine, with its atmosphere and memories is conducive to the best kind of work.

The course and outline, as printed in the January number of *The Leader*, includes as major subjects, Christian Education, The Bible, The Church School, and The Nurture Principles and Series; and, as minor subjects, Problems of Weekday Extension, The Problem of Children's Worship and Devotional Life, Training in Christian Service, The Adult Bible Class and Young People's Fellowship.

The following should be interested: Teachers now in the secular schools who desire to take up work in religious education as parish and diocesan leaders; parishes or dioceses that plan to begin an intensive educational program in the fall and have selected such a leader, assuming that his or her attendance at this six weeks' school will be worth to the parish or diocese part or all of the expense involved.

Applicants for enrollment must be able to show as a prerequisite adequate experience in the educational field of the secular or Church school. As the number of students must be limited, an early application for information and enrollment blanks should be made to the Department of Religious Education, 281 Fourth Avenue, New York.

## Pennsylvania Adopts Standard of Church Religious Education

Church School Service League—  
Dean Hathaway Accepts—Gen-  
eral News Notes

The Living Church News Bureau  
Philadelphia, Feb. 18, 1925

THE WINTER MEETING AND CONFERENCE of the West Philadelphia Branch Sunday School Association of the Diocese assembled in St. Andrew's Parish House, on the evening of February 17th, for supper. This was followed by a business meeting, after which an address was made by the Rev. Charles E. Tuke, D.D., rector of St. John's Church, Lansdowne, and Chairman of the Association,



THE VERY REV. H. ST. CLAIR HATHAWAY,  
Dean of the Pro-Cathedral of St. Mary,  
Philadelphia, Pa.

who spoke on The Diocesan Standard for Church Schools.

The following standard list has been adopted by the Commission on Church Schools as the Diocesan ideal:

- 1, Average attendance seventy per cent of active roll (exclusive of Home Department and Font Roll), during nine months of the year;
- 2, Graded lessons, where subject is graded as well as material. There should be an annual promotion, with recognition of the pupils who have done the required work;
- 3, At least one organized adult class in religious education, meeting weekly;
- 4, Church School Service League, at least one division;
- 5, Teacher Training in one or more of the following methods: A, Correspondence Course; B, Class meeting at school hour (for prospective teachers); C, Teachers' Class, weekly; D, Reading Courses; E, Normal School;
- 6, Teachers' Meetings, not less than four a year;
- 7, Representation at Church School Institutes, Diocesan or District;
- 8, Home Department, and Little Helpers' Roll;
- 9, Campaign for increased membership in each Department annually;
- 10, Follow-up methods by regular meetings of Parents and Young People.

Following the address, sectional conferences were held, for Kindergarten and Primary Teachers, the leader being Miss Mary Evans, for Grammar and Junior, Miss Nellie P. Ferry, leader, and Senior

and Bible Class, Mr. Samuel Evans, Jr., leader.

### CHURCH SCHOOL SERVICE LEAGUE

The annual meeting of the Church School Service League took place in the Church House on the afternoon of February 5th. The following were elected: Chairman, the Rev. Frederick E. Seymour, to serve until 1927; Vice Chairman, Miss Lily Cheston, to serve until 1926; Recording Secretary, Miss Mary Simms, to serve until 1928, and Treasurer, Miss Marjorie Taylor, to serve until 1927. Hereafter the officers will be elected for three years. Following the business meeting, Mrs. Harry A. Franck gave a most interesting talk on China from the standpoint of an unofficial resident for several years.

Three Classes on Method and Material for leaders of the C. S. S. L. have been conducted by Miss Margaret Evans.

### DEAN HATHAWAY ACCEPTS

The Rev. H. St. Clair Hathaway who has recently been appointed Dean of the Pro-Cathedral Church of St. Mary, Philadelphia, has announced his accep-

tance for March 1st. In becoming Dean of the Cathedral, the Rev. Mr. Hathaway will resign as secretary of the Convocation of Norristown.

### GENERAL NEWS NOTES

The February club night of the Church Club of Philadelphia was held on Monday evening, February 16th, the principal speaker being the Rev. Winfred Ernest Garrison, Ph.D., of the University of Chicago, who spoke on Protestantism and Roman Catholicism in Italy Today.

St. Thomas' Parish Society, of St. Thomas' Church, Whitmarsh, held an interesting meeting in commemoration of the fifth anniversary of its organization, early in January. This is a society of Young People which has been particularly active in the past five years. The rector, the Rev. N. B. Groton, expressed his appreciation of the loyalty its members had shown him and their parish since the society had been started, and the Rev. B. N. Bird, rector of St. Asaph's Church, Bala, the special speaker of the occasion, made a stirring address on the opportunities for service confronting young people in their relation to Christ and His Church.

An "anniversary gift" of fifty dollars was presented to the vestry towards the Parish House Building Fund.

FREDERICK E. SEYMOUR.

## Leaders of Religious Education Hold Conferences in Chicago

Need of Religious Education—  
Those Who Slip Away—Bishop  
Anderson's Anniversary

The Living Church News Bureau  
Chicago, Feb. 21, 1925

MANY CHURCH CLERGYMEN AND THEIR people attended the remarkable meeting of the International Council of Religious Education held at the Chicago Beach Hotel February 16th, to the 20th. The first annual meeting and Conference of the Chicago Council of Religious Education was also held at this time. Two of the leading themes were Weekday Religious Education and The Daily Vacation Bible School. Churchmen have been cooperating with Protestant workers recently in furthering the work of the daily vacation schools, and this subject, therefore, was of special interest to Church people. The Rev. E. J. Randall, Executive Secretary of the Diocese, presided at a conference held on Monday evening on Education Methods in the Vacation School. The chief speaker was Miss Lulu Wells, director of Religious Education of St. Bernard's Parish, Bernardsville, N. J. She spoke on the Project Method, presenting in detail the series of four seasonal projects on The Community, The State, The Nation, and The World.

The directors of Religious Education had special sessions, as well as college professors engaged in Religious Education. The directors discussed particularly The Educational Program of Youth, the professors, The Scientific Attitudes in Religious Education.

### NEED OF RELIGIOUS EDUCATION

Speaking of the crying need of weekday religious education, the chairman of the Chicago Council says:

"The need of an extended program of Religious Education is unquestioned. The recent Indiana survey showed that sixty-one per cent of the population was outside the Church. In Illinois we fare no better. In greater Chicago there are 400,000 pupils in grades 1 to 8. In the parochial schools there are approximately 200,000 in the same grades. Religious Education is part of the parochial school program. Let us take for granted that 100,000 of the public school children in grades 1 to 8 are Jews and Catholics, which would leave 300,000 nominally Protestant children. Where are these children? According to the 1923 Cook County Sunday School Association Report, 70,255 of these children were enrolled in the Protestant Sunday schools of the county. It is liberal to grant that sixty per cent of the enrollment attend Sunday schools, and that that sixty per cent is present sixty per cent of the time, when sickness, weather, and holidays are considered. Less than twenty-five per cent of Protestant children are in classes of religious training. Catholics and Jews may have a better record than this, but thoughtful leaders in both branches of the Church equally deplore with us the appalling need."

The plan of the weekday movement is to put on a program that will compare favorably as to class rooms, curriculum, and teachers with those of the public schools. The classes will meet on time and the schedule will be worked out with the cooperation of the school principals. The general policy is to use Church school class rooms, and not public school buildings; and all expenses incurred are to be paid for by the Church. The weekday program would supplement our public school system in that very thing which the law forbids them to teach. It would offer to every child in Chicago religious training if his parents or guardians chose to elect it for him.

Already in Oak Park, in River Forest, in Evanston, and in smaller places out-

side, like Naperville, Batavia, and Sterling, weekday schools are in session, practically all religious bodies, including the Church, cooperating.

THOSE WHO SLIP AWAY

Nearly every diocese, in its annual Convention, is faced with the recurring challenge of a leakage of communicants and adult members. The loss is serious, distressing, and requires immediate attention and investigation. The Roman Catholics have the same problem. Ask any faithful priest in the cities, and he will tell you that he cannot begin to keep track of his people, particularly the foreign-born, many of whom do not identify themselves with their Church. The Protestants have the same complaint. The loss is caused largely by the migratory tendencies of recent years, the tendency being to move from country to city, from city to city, and from one community to another within a great city. For more than two years the Chicago Church Federation has been trying to seek and find those who tend to slip away.

The Home Mission Council of New York has referred to the Chicago office several hundred names of individuals which have been referred to the churches here, with the request that rectors or pastors look them up. One local pastor who had received such a notice writes:

"In reporting to you my call on Julius Caesar I wish to thank you for his name and the others that you have sent me. I take great interest in these transients that come to our city and to my neighborhood. Much of my work consists in serving such people; I do it gladly because this work is of tremendous importance to the Church in general and to the individual in particular. If we could obtain figures on the annual loss to all Churches that is caused to some extent by changes of address and by leaving home and coming to Chicago for greater opportunities, I think the figures would appall and shock us."

Twenty-five years ago there were 20,000 communicants in this Diocese. The Bishop in his annual address at the recent Convention reported 41,000 confirmations since then. The present number of communicants is 32,687. See the loss here!

BISHOP ANDERSON'S ANNIVERSARY

The clergy and the laity of the Diocese have been asked by the Bishop to meet him at the service of the Holy Eucharist at the Church of the Epiphany, Chicago, on St. Matthias' Day, to commemorate the twenty-fifth anniversary of his election to the episcopate. Luncheon will be served to the clergy afterwards. It will be a most happy occasion. The amount subscribed to the Seminary Fund will then be announced. The Bishop has received many loving messages of congratulation on his notable work of a quarter of a century as head of this great Diocese. The clergy will make the Bishop and the work of the Church in this Diocese their special object at the celebrations of the Holy Eucharist on St. Matthias' Day.

DEATH OF MR. F. W. UPHAM

Mr. Frederick W. Upham, who died this week at Palm Beach, Fla., was recognized as one of the leading men of business in Chicago. As a political leader he was a national figure. For many years he was the treasurer of the National Republican Party, and gave generously of his wealth and unsparingly of his time and service for his party. He is another instance of that large proportion of American men who overwork themselves and

seem to die before their time. Mr. Upham was born at Racine, Wis., and was educated at Ripon College. He was attached to St. Chrysostom's Church, Chicago, where burial services were held on Friday, February 20th, the Rev. Dr. Hutton officiating. Seldom in any church in Chicago has there assembled such a large gathering of leading men and citizens as was present on that afternoon.

C. M. H. SCHOLARSHIP

Miss Josephine S. Starr, Assistant Organization Secretary of the Church Mission of Help, recently visited Chicago and arranged, through a scholarship established by the National Council, for the placing of students in the Chicago University Graduate School of Social Service. Heretofore these scholarships of the C. M. H. have been confined to Philadelphia and New York. It is expected that under the new arrangements one or more scholarships may be awarded to the Central West each year. H. B. GWYN.

CHURCH MISSIONS PUBLISHING CO.

HARTFORD, CONN.—The annual meeting of this corporation was held last week at Christ Church Cathedral, Hartford, when officers generally were re-elected, Miss Chase, Mrs. Colladay, Mrs. Linsley, Miss Taylor, Miss Temple, and Mr. Bailey being added to the Board of Managers, and Mr. Bailey elected editorial secretary.

The treasurer's report, read by Miss Edith Beach, showed a balance in the treasury, and that over \$1,000 had been expended for printing, nearly all of which was for the issuing of publications.

The report of the board of editors, read by Miss Mary Beach, showed a generous output in the publication department during the past year, a number of plays of a religious nature having been issued as well as an admirable sketch of the life of Bishop Nichols, profusely illustrated.

In the course of the present year the company expects to offer a short life of Bishop Seabury, by the Rev. George T. Linsley, rector of the Church of the Good Shepherd, Hartford, who wrote *The Old Glebe House at Woodbury*. Another important publication will be a new edition, revised and brought up to date, of this company's *Handbook on the Church's Missions to the Indians in America*. This is the only completely comprehensive book published, including histories of the Spanish missions, and those of the Puritans and Quakers, as well as those of the Episcopal Church.

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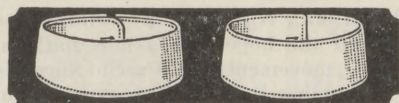
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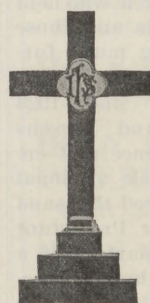
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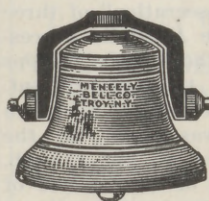
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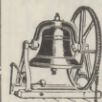


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### CZECHO-SLOVAK BREACH IS WIDENED

NEW YORK, N. Y.—Many Churchmen will recall the hopes for a new national religious movement in Czecho-Slovakia which culminated in the consecration of Bishop Gorazd in 1921, after some hundreds of thousands of Churchmen had abandoned the communion of the Roman Church and established national religious autonomy. Bishop Gorazd was a guest of our House of Bishops at the General Convention of 1922 and entered into formal relations with this Church on a basis of full communion between the nationalized Church of Czecho-Slovakia and the American Church.

These hopes, unhappily, have dwindled more and more, and the extreme to which the revolution from Catholicity has been carried has made a breach between those members of the national Church who held true to Catholic fundamentals and those who have insisted upon going much further.

Between the years 1921 and 1923 some eight hundred thousand persons abandoned the Roman obedience and entered the new Czecho-Slovak national Church, while some one hundred thousand joined various Evangelical or Protestant Churches, and about three quarters of a million inhabitants declared that they belonged to no Church whatever. Thus within a short period more than a million and a half people in that nation abandoned their Roman allegiance.

The consecration of Bishop Gorazd in 1921 was effected in Serbia and gave to the new national Church of Czecho-Slovakia the Catholic episcopate. Since that year, however, there has been a constant decline toward extreme Protestantism, even to the extreme of Unitarianism, and it is said that the great bulk of the new Church has ceased to function on Catholic lines. In 1924 Bishop Gorazd, with a relatively small number of followers, abandoned the Czecho-Slovak national Church and joined the Orthodox community in his nation. The doctrine of the remaining Czecho-Slovakian Church is far from clear, but the tendency is decidedly away from the Catholic Faith.

The split seems now to have been made permanent by the "consecration" of three bishops apart from the Apostolic Succession. The election of those three bishops was confirmed by the government. "Among them," says the *Central European Observer* of Prague, "was Dr. Farsky, the co-founder, and leader of the Church, who was made bishop of the Diocese of Prague and also Patriarch of the whole Church. With him were elected Bishop Stibor of the Moravian-Silesian diocese, and Bishop Procházka of the Diocese of East Bohemia. The ceremony was as follows: six laymen and six priests 'laid hands' on the bishops with the words 'May God's Spirit strengthen you, brother!' After the laying on of hands (*impositio manuum*) each bishop received a copy of the Holy Scriptures. By this act the organization of the Czecho-Slovak Church is completed. There remains only the election of the bishop for the Diocese of Moravia. Otherwise there now commences the regular religious and administrative activity of the Church."

So the hope of a national Church on Catholic and Anglican lines seems to have faded, at least for the present. What may come in later years when stability succeeds to the present grave instability of all eastern Europe cannot be forecast. In

the meantime the Czecho-Slovak national Church as now organized should not be confounded with the movement that was brought into alliance with the American Church through the agreement with Bishop Gorazd after the General Convention of 1922.

### CHURCH SCHOOL SUMMER SESSIONS

NEW YORK, N. Y.—A summer holiday for the Church Sunday school is going more and more out of fashion. In many localities it seems necessary, but as a matter of fact the Sunday schools do not close in summer in any such numbers as people commonly suppose.

Evidence of their all-year-round activity is found in the fact that the national Department of Religious Education has long been urged by parish workers to provide additional courses in the Christian Nurture Series for summer use. At the recent meeting of the Department's Commission on the Church School, the Rev. Dr. Lester Bradner reported that the outline for the grammar grades is nearing completion, and similar plans are projected for the primary and junior high. The publication of at least one of these grades has been arranged with the Morehouse Publishing Co. for use during the coming summer.

Much has been said about the frequent failure of the Church school to maintain scholastic standards equal to those of the weekday school. In providing for a twelve

### Healing in the Holy Communion

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

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months' schedule, however, the Church school is certainly not in the rear.

Another action taken by the Commission of interest to leaders and specialists was the decision to have another national conference of diocesan religious education leaders. This has been an annual affair of increasing usefulness and enthusiasm. This year it is to be somewhere in the Middle West in April.

The Church School Commission is organized by Provinces. Six of the eight were represented at the meeting.

**STEWARDSHIP CHART FOR NEW YORK SUNDAY SCHOOL CHILDREN**

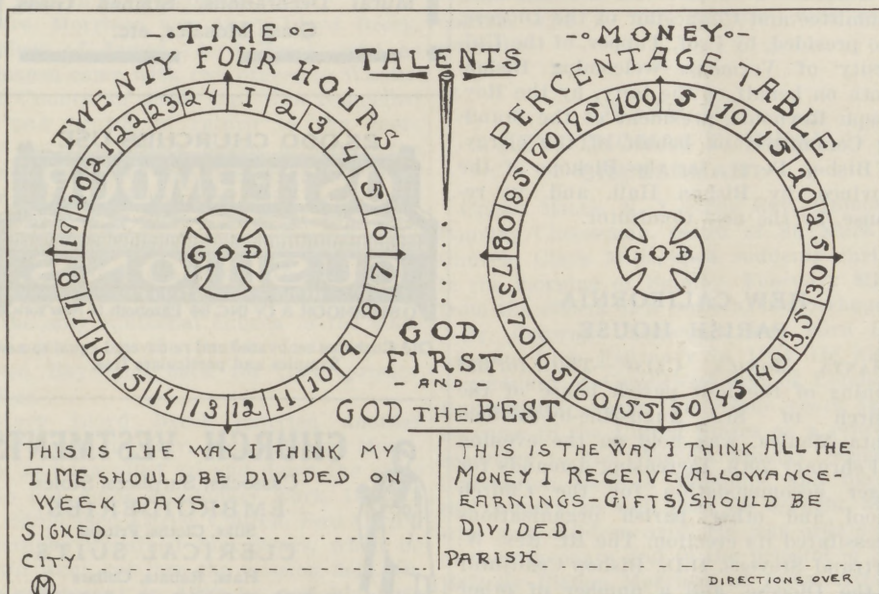
NEW YORK, N. Y.—The accompanying illustration shows in reduced size facsimile a chart that is about to be circulated among Sunday school children in the Diocese of New York through the auspices of the Nation-wide Campaign committee of

The Present-Day Home, the unbreakable, the yet-unbroken, and the broken home; The Child's Devotional Life, his prayers, his share in parish worship, his services; Righteous Citizenship, habits of Christian living, the Church school's contribution to the child's thinking, to his morals, to his neighborliness; The Obligation of Service, principles involved. Sectional meetings are to deal with the problems of the small and rural school, the larger school, and Provincial matters.

Information may be obtained from the office of the Department of Religious Education, 281 Fourth Avenue, New York.

**VACANCIES IN CENTRAL NEW YORK**

UTICA, N. Y.—The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, who has just taken up his work again in his diocese, after a long and serious illness, finds a great many vacancies among



CHRISTIAN STEWARDSHIP CHART OF THE DIOCESE OF NEW YORK

that diocese. The explanation of the chart is given on the reverse side of the original chart. The Time Chart is to be divided into the hourly divisions for a child's time and the Money Chart on a percentage basis to be adapted to a child's income. The printed explanations make the chart very intelligible. Information is given that the Campaign committee in New York will be glad to furnish copies of this chart for use in other dioceses at actual cost. Details may be obtained from the assistant secretary, Mr. Frank Herbert Merrill, Old Synod House, Amsterdam Avenue and 111th St., New York City.

**CONFERENCE OF LEADERS IN EDUCATION**

NEW YORK, N. Y.—Keeping religious education religious is to be the fundamental theme of this year's conference of religious education leaders, scheduled to meet in Grand Rapids, probably, late in April. The tentative program gives excellent promise that the conference will continue to increase in value and enthusiasm as it has done each year.

While provision will, of course, be made for the discussion of the specific activities of the Department of Religious Education, the four topical sessions are to consider more general subjects, if the preliminary plan is followed. These include

the missionary parishes. Five of the most faithful men in the missionary field died during the Bishop's illness, and promotions in the Diocese, and calls to other work, have made some half dozen other vacancies. The vacant parishes are all in villages, paying salaries of about \$1,800 or \$2,000 and house, and offering real opportunities for men ready to make the sacrifice necessary for such work in small places.

The Ven. H. W. Foreman, Archdeacon of the Diocese, 329 Salt Springs Road, Syracuse, N. Y., is seeking men for these vacant places.

**ORLANDO CATHEDRAL COMMENCED**

ORLANDO, FLA.—The first unit of the new St. Luke's Cathedral, Orlando, has been commenced. This magnificent structure will be located in the heart of the city of Orlando, and, when finally completed, will be one of the handsomest church buildings in the entire South. The plans for the new Cathedral have been drawn by the Architects of the National Cathedral at Washington, D. C., Messrs. Frohman, Robb & Little, of Boston, Mass. It is estimated that the first unit will cost \$100,000. In undertaking construction on St. Luke's Cathedral, it is proposed to build for present needs in such a way as to provide for future growth in



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years to come. The Cathedral is planned in such a way as to give a dignified and beautiful place of worship now, which can be increased in size and beauty as the growth of the city of Orlando demands, and means make it possible.

The design of the Cathedral has been determined by the facts that architectural style should express the real nature and purpose of a structure as well as its environment, climatic conditions, and the limitations and possibilities which are imposed by the use of local building materials and conditions. As the Church is Anglican in its derivation, but as the building is in a climate which is more like that of Spain or Italy, the committee, under Dean Long, has endeavored to adapt certain of the qualities of English Gothic architecture to the environment and climate of Florida, with the result of an architectural style which is akin to Spanish Gothic.

The Cathedral will be a work of real architecture rather than one of architectural imitation. Although it adheres to certain fundamental principles of the best medieval Gothic, yet its architectural style cannot be classified as belonging to any one period or country. It is the hope of the Dean and Chapter that the Cathedral will have that eminently noble and Christian type of beauty to be found only in good Gothic, and that it will be perfectly adapted to the environment and climate of South Florida.

It is hoped that the first construction will be completed within a year.

### CONSECRATION OF THE BISHOP COADJUTOR OF VERMONT

BURLINGTON, VT.—For the fourth time, beginning with Candlemas, 1894, when Father Hall, just released from his obligations in the Society of St. John the Evangelist, became Bishop of this New England diocese, St. Paul's Church, Burlington, was the scene, on February 17th, of the consecration of a Bishop, when the Rt. Rev. Samuel Babcock Booth was consecrated as the third Bishop Coadjutor of Vermont. To Bishop Hall belongs the probably unique distinction of having consecrated, by the courtesy and consideration of successive Presiding Bishops, three Coadjutors. Bishop Weeks died within two years of assuming office; Bishop Bliss held the position for nine years, but for a year and a half before his death was incapacitated for work. It is to be hoped that the new Coadjutor, while equalling his predecessors in devotion and loyal helpfulness, may surpass them in physical strength and endurance. If not, as Bishop Hall said at the luncheon, the rule of "three times and out," must be observed; he could not ask for a fourth.

Along with the Diocesan the Bishops of New Hampshire and Rhode Island were commissioned by the Presiding Bishop to act as Consecrators. Bishop Lloyd, who ordained him deacon at Alexandria, and Bishop Rhinelander, his former diocesan in Pennsylvania, were Bishop Booth's presenters. The Rev. Dr. Richardson, of Burlington, and the Rev. A. B. Crichton, of Vergennes, were his attending presbyters. The Rev. Arthur A. Bessey, of Richford, was master of ceremonies and directed all with quietness and dignity. Bishop Rhinelander preached the sermon from St. Paul's declaration in the liturgical Epistle, "I shrank not from declaring unto you the whole counsel of God," the duty especially of the episcopate in all

ages as the responsible representatives of the Church. The other Bishops present and joining in the imposition of hands were the Bishop of Maine (who also said the litany), the Coadjutor of Albany, and the Coadjutor of Massachusetts. The Rev. Dr. Pardee, secretary of the House of Bishops, acted as Registrar, and read the certificate of the consent of the Bishops.

There had been an early celebration of the Holy Communion at which all but those actually taking part in the Consecration were requested to receive, so that the high service did not take more than two hours.

Some of the clergy and lay people of the Diocese were prevented from attendance by illness and by the state of the roads; but there was a representative gathering, with several from Pennsylvania and elsewhere.

The service was followed by a luncheon in St. Paul's parish house, at which hearty and commendably brief addresses were made by Mr. Marvella C. Webber, of Rutland, a member of the Standing Committee and Chancellor of the Diocese, who presided, by Prof. Tupper, of the University of Vermont, welcoming Bishop Booth on behalf of the laity, by the Rev. Joseph Reynolds, president of the Standing Committee, on behalf of the clergy, by Bishop Perry, for the Bishops of the Province, by Bishop Hall, and, in response, by the new Coadjutor.

### NEW CALIFORNIA PARISH HOUSE

SANTA MONICA, CALIF.—The formal opening of the new parish house of the Church of St. Augustine-by-the-Sea, Santa Monica, was held on the evening of February 20th. Increasing demands for larger accommodation for the Church school and other parish organizations necessitated its erection. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor of the Diocese, and a number of other clergy assisted in celebrating the event. Representatives from the city's various civic organizations were present to offer their congratulations to the parish and its rector, the Rev. Wallace N. Pierson.

The building is of an early English type of architecture and was designed by Allison & Allison, of Los Angeles. It contains a splendid hall with a seating capacity of 660. Choir rooms, guild rooms and kitchen are equipped with every modern convenience, so that the parish will be able to extend greatly its community social activities.

The structure, costing \$25,000, is over half paid for, with the remaining debt fully covered by pledges. The parish was able to sell its old parish house to good advantage and will utilize the space which it occupied for a court where tennis, basket-ball and other out door games can be played.

### CHURCHMAN AND SCIENTIST

NEW YORK, N. Y.—The *Societe Entomologique de France* has elected as one of its few American honorary members one who has, for some years, been working as lay missionary in the District of Wyoming. Dr. Thomas E. Winecoff. It seems he has given the French National Museum of Natural History almost its entire collection of arctic insects, and, in the last few years, has sent thousands of insects from Wyoming, until the Wyoming collection is conspicuous in the Museum.

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**CONNECTICUT CHURCH MISSION OF HELP**

HARTFORD, CONN.—Reports made at the second annual meeting of the Church Mission of Help of the Diocese of Connecticut, held January 15th, show that the executive secretary, Miss Helen H. Sturges, had worked with over sixty girls, and now has forty-three open cases. There have been three regional meetings during the year, and one parochial meeting. The president for the coming year is Miss Emily S. Brown, of Naugatuck, the vice-president, Mrs. C. D. Perkins, of Hartford, and the secretary, Miss Henrietta F. Thatcher, 216 Edwards St., New Haven.

**DEATH OF MRS. PETER BROWN MORRISON**

Eau Claire, Wis.—The death of Mrs. Peter Brown Morrison, which occurred in Eau Claire, January 27th, marked the passing of a link with the founders of the Church in Wisconsin.

Mrs. Morrison was Mary Lloyd Breck, a niece of James Lloyd Breck, who as a deacon came with two others to Waukesha County in 1840. One was compelled by bad health to return to the east; but the two others began promptly the establishment of the Church in the frontier state of Wisconsin. With funds sent from the East, they purchased land and established the theological school now known as Nashotah House. In 1842 Breck and his fellow deacon walked 240 miles to the only Episcopal church in the state—a mission to the Oneida Indians near Green Bay—and back for their priests' orders.

Mary Lloyd Breck married another missionary, the Rev. Peter Brown Morrison, and travelled up and down the state with him doing missionary work. In 1873 he established Christ Church, Eau Claire, where he remained four years, when he again went out into the mission field. On his retirement in 1908 he and his wife settled down in Eau Claire.

Mrs. Morrison's health broke a little more than two years ago, but she lived to celebrate her ninety-first birthday on Christmas Day, 1924, on which day also a new pulpit, dedicated to the memory of her husband, was first used.

**DEATH OF ORMUS EDWARD KELLOGG**

TOLEDO, OHIO—On January 15th, the soul of Ormus Edward Kellogg entered into the rest of Paradise. For fifteen years he was sexton, sacristan, and chimer at St. Stephen's Church, Providence, R. I. He was a devout Catholic Churchman, and his faithful loyal service will always be remembered in that parish. With all the many duties incidental to so large and well organized a parish, and which took so much of his time and strength, he never failed to be present at the daily offices of the Church.

In his younger days he had hoped to enter the priesthood, but, failing in this desire, he threw himself into the missionary life of the Church. Previous to his coming to Rhode Island he had been appointed lay reader by the late Bishop Whitehead, and for several years carried on and maintained at his own expense a mission chapel at Blooming Valley, near Meadville, Pa.

Owing to ill health he resigned from his position at St. Stephen's, Providence, in

1921, and went to Toledo, Ohio, and associated himself with St. Paul's Church, where he was a vestryman for a short time.

His death came quite suddenly from pneumonia, but before this came he received the full ministrations of the Church. On the morning of his death, the rector of the parish, the Rev. Alexander J. J. Gruetter, anointed him, and in less than an hour his soul was with God. His funeral took place from St. Paul's Church, Toledo. A requiem Mass was sung with full choir, and with the crucifer and acolytes in attendance. The favorite hymns he loved and had so often chimed on St. Stephen's bells for those who were passing through the doors of the Church for the last time were sung.

A very touching incident occurred after the funeral service was concluded. A son-in-law of Mr. Kellogg's, who had never been baptized, but who had earnestly been prayed for by Mr. Kellogg, asked that he might be baptized before the body of his father-in-law was taken from the church, and so the prayers were answered.

**DEATH OF REV. THOMAS CONWAY CHEESEMAN**

CLARK MILLS, N. Y.—The Rev. Thomas Conway Cheeseman, rector of St. Mark's Church, Clark Mills, died suddenly early in the morning of Sunday, February 8th, from the effects of a cerebral hemorrhage.

Fr. Conway Cheeseman was born in Lincoln, Eng., February 24, 1864. He was a graduate of Cambridge and of London Universities. About thirty-four years ago he came to the United States as a representative to the World's Sunday School Convention, held in Memphis, and liked the country so well that he brought his wife and children over. He was ordained to the diaconate and to the priesthood in 1902 by Bishop Morrison of Iowa. After a number of charges in the middle west, he went to New York about three years ago. He had accepted his last work only on the 16th of December.

Fr. Conway Cheeseman was the composer of many hymns and poems, and was a valued contributor to THE LIVING CHURCH.

**DEATH OF REV. LAWRENCE IDLEMAN**

NORWALK, CALIF.—The Rev. Lawrence McKendree Idleman, a non-parochial priest of the Diocese of Los Angeles, died at a sanitarium at Norwalk, on February 4th. Owing to incapacity, he was unable to exercise his ministry for the last two years.

The Rev. Mr. Idleman was born at Marion, Ohio, in 1869. Following his graduation from Ohio Wesleyan University, he took his theological course at Bexley Hall. He was ordained deacon in 1898, and priest in 1899, both by Bishop Vincent.

His first work was at the Church of the Good Shepherd and its associated missions, in Cincinnati. In 1900 he removed to the West for his health, becoming rector of Emmanuel Memorial Church, Denver. From 1902 to 1905 he filled various difficult posts in the mission fields of Colorado, Wyoming, and Oregon.

Removing to Southern California in 1905, he served successively as curate at St. Paul's Cathedral, Los Angeles, priest



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in charge of St. Paul's Church, Ventura; St. Matthias' Church, Whittier; St. Paul's Church, El Centro; and Holy Trinity Church, Alhambra. From 1913 to 1918 he was curate at Christ Church, Los Angeles. In the latter year he became rector of Holy Trinity Church, Covina. Under his leadership the church was freed from debt and consecrated on Trinity Sunday, 1921. The following summer the Rev. Mr. Idleman collapsed in the middle of a service, and a complete nervous breakdown followed. From this he never recovered. He never married, and is survived by a brother.

The burial was held from St. Matthias' Church, Whittier, on February 7th, the service being conducted by Bishop Johnson and Bishop Stevens.

#### DEATH OF REV. JOHN EVANS

MINNEAPOLIS, MINN.—The Rev. John Evans, a retired priest of the Diocese of Minnesota, died Monday, February 9th, in St. Barnabas' Hospital, Minneapolis. He was in the eighty-third year of his age and the forty-fourth of his ministry.

The Rev. Mr. Evans was born October 15, 1842, in Llanelly, Wales. He was graduated from St. David's College, Lampeter, in 1860. Coming to the United States in 1874 he taught for six years, studied at Nashotah House, and was ordained to the diaconate in 1881 by Bishop Robertson, of Missouri. Bishop Coxe of New York ordained him to the priesthood in 1890.

His ministry lay successively in Monroe City, Mo., Alpena, Long Rapids, Au Sable, and Detroit, Mich., Clyde and Youngstown, N. Y., Monroe, Mich., Miles City, Mont., Palmyra, Mo., and Wabasha and Minneapolis, Minn. Besides his wife he is survived by a son and a daughter, a brother and a sister.

The funeral service was said by the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, assisted by several other clergymen, in St. Timothy's Chapel. The burial was in Lakewood Cemetery.

#### DEATH OF REV. FREDERICK B. ALLEN

BOSTON, MASS.—The Rev. Frederick B. Allen, founder of the Episcopal City Mission of Boston, and for many years its active head, died last Thursday in his eighty-fifth year.

Mr. Allen was born in Boston, November 5, 1840, son of Frederick Dean and Mary Richmond Allen. He spent two years at Harvard and, in 1863, went to Amherst where he was graduated, later receiving his A. B. degree from Harvard. Five years later he was graduated from the Andover Theological Seminary. He was married to Louisa Ripley Vose of Boston, in 1867, a year after he had been ordained to the Congregational ministry. His first pastorate was in Newport, R. I., in 1866-'67, and for the following five years he was in Canadaigua, N. Y.

In 1879 Mr. Allen was ordained in the ministry of the Church, and for the following nine years was assistant to Bishop Phillips Brooks at Trinity Church. His first wife died in 1872, and twelve years later he married Alberta H. Lewis, of Philadelphia. He was selected as superintendent of the Episcopal City Mission in 1888, and in connection with this work opened the first playroom for children in the North End. The Sailors' Haven in Charlestown and St. Mary's Home for

Sailors in East Boston were established through his efforts.

The Church Rescue Mission was established under his leadership thirty years ago. Thirty-three years ago he began the publication of *My Neighbor*, the official organ of the mission work, and for twenty-nine years was its editor. He retired as financial secretary of the city mission in 1923, but retained his interest in this and other welfare organizations.

The Rev. Mr. Allen founded the Watch and Ward Society in 1878, and was its president of many years. He was also a founder and for many years secretary of the Massachusetts Prison Reform Association, and a member of many other organizations, including the Massachusetts Bible Society, Robert Gould Shaw House, Waldensian Aid Society, Society of Mayflower Descendants, and Society of Colonial Wars.

#### THERE ARE OTHERS

THERE ARE, in this parish of people of moderate means, eighty families who own cars. If they gave what they pay for gasoline the quota would be more than met. I think there are sixty-five men in the parish who belong to the Masonic order, the Rotary, or other organizations. Their annual dues and lunch expense would pay the quota. One woman who told the canvasser that she could not give to missions, all she could afford was a dollar a week to the parish, has a car, an expensive radio set, and an annoying pet poodle that cost her \$75.—*A Parish Paper.*

"I THINK PERHAPS we have broken a record for our mission schools, here at the Procter School," writes the Rev. E. L. Sandford, of Changshu, China. "This term all the faculty of our Chinese department (non-English-speaking teachers) are Christians. It has taken quite a time and a lot of looking around to get them, but they are here now and the best teachers we have had yet. I am pleased because I attributed the heavy percentage of conversions last year and their 'solidity' and genuineness entirely to the great preponderance of Christians on the faculty. This year, with the faculty practically all Christians, there ought to be even better results."

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February, 1925 Vol. XVI. No. 6

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

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Spence Burton

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NEWS IN BRIEF

ARKANSAS—The Rev. C. C. Burke, of Marianna, has accepted the work as missionary in south eastern Arkansas, including the fields of Lake Village, Arkansas City, Monticello, and Warren. He will continue to reside at Marianna, will give the congregation one Sunday a month, and be the rector until the parish can be brought out of debt and assume its normal condition.—Bishop Winchester visited Mammoth Springs, February 8th, and held Confirmation, at which time the Presbyterian congregation with their pastor attended the service. The Episcopal church building being too small, the evening services were held in the Presbyterian church, when the Methodist minister and his people also attended the special services of the Church. Bishop Saphore is to give this mission one Sunday a month. He is popular among all people in Mammoth Springs, and receives the most cordial welcome on the occasion of his visits.

ATLANTA—The Rev. H. F. Saumenig, rector of St. Peter's Church, Rome, had the pleasure of preaching for the Presbyterian congregation of that city during a recent illness of their pastor. The Rev. Mr. Saumenig celebrated his tenth anniversary as rector of St. Peter's Church on the Feast of the Epiphany, at which time the congregation presented him and Mrs. Saumenig with a purse of gold.—The Rev. C. G. Richardson, rector of the Church of the Incarnation, Atlanta, has left his parish on the advice of his doctors for a much needed rest. The Rev. J. R. Bicknell is holding the services until the Rev. Mr. Richardson returns.—Believing that it is necessary to hold out inducements to make Churchmen read religious papers, the *Diocesan Record* of Atlanta, has started a prize essay contest in its February issue. It is asking that its readers write seventy-five word essays on the subject. Wanted: Bigger and Better Church Rows. Outstanding essays will be published in the issues between March and June. The prizes offered include the following books: *Cushioned Pews* by Bishop Johnson, *Lies*, by Studdert-Kennedy, *Reasons for Being a Churchman*, by Little, and *The Story of the Program*, published by the National Council.

BETHLEHEM—The vestry of St. Luke's Church, Scranton, has purchased a commodious dwelling house at 406 Jefferson Avenue, which is to be known hereafter as the Pierce Memorial Rectory. A fund of \$20,000 in memory of the late Samuel Hines, for twenty-one years senior warden of the parish, and of his wife, the late Rose D. Hines, has been created by the executors of the Hines' estate. The income is to be used for the work of the parish and for the education of young men for the ministry. The Rev. Franklyn Coles Sherman is to preach a Mission in the parish beginning March 22d.

CONNECTICUT—The offering for the work of the General Church for 1924 was an encouraging increase over the previous year. While the Diocese is still far from meeting its budget at the present time, it is definitely on the way.—Among those who will speak in Hartford during Lent at the special noonday services at the Cathedral are Bishop Acheson, Bishop Oldham, President Bell, of St. Stephen's College, Canon Prichard, of New York, the Rev. H. K. Bartow, of Quincy, Mass., the Rev. Howard R. Weir, of Salem, Mass., the Rev. John T. Dallas, D.D., of Hanover, N. H., the Rev. E. M. McKee, of New Haven, Conn., and the Rev. Arthur J. Gammack, of Fitchburg, Mass.—The Rev. P. B. Clayton, Chaplain General of Toc H, the famous post-war British movement with headquarters in London and branches all over the world, is to be in the United States for four weeks from February 14th, and may be open to speaking engagements. Inquirers are asked to address the Rev. William B. Lusk, Ridgefield, Conn.

EAST CAROLINA—A new rectory is being built by the congregation of St. James' Church, Ayden. The rector, the Rev. G. F. Cameron, is now living in a rented house. He expects to have a house-warming upon the completion of the rectory.—At the annual meeting of the Convention of East Carolina, Emmanuel Church, Farmville, was admitted as a parish. This mission, under the leadership of the Rev. J. W. Heyes, has made great strides recently.—The Rev. C. O. Pardo, rector of the Church of the Advent, Williamston, and St. Martin's Church, Hamilton, is in a Richmond, Va., hospital for a month's treatment. During his absence all of his services are being taken by his three lay readers.

FLORIDA—St. John's Church, Jacksonville, the Rev. Menard Doswell, rector is pioneer among the parishes of Florida in the publication of a parish paper.

FOND DU LAC.—During the first ten days of February, Father Joseph, the Superior of the Order of St. Francis, conducted a Preaching Mission in St. Paul's Church, Marinette. A children's Mission also was conducted by Brother Marius, of the same order. This is the first Mission to be held in this parish in more than twenty-five years, and it not only helped the members of the parish to understand and practise their religion, but it attracted much attention from outsiders as well. The church was well filled each night, and the interest of the congregation in the missionary's words was very noticeable.

IOWA—The Bishop has appointed the Rev. Gowan C. Williams, of St. Luke's Church, Des Moines, chairman of the executive committee

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**LONG ISLAND**—The clergy of the third zone of the Diocese have arranged for a series of lectures to be given once a week during Lent by the Rev. Prof. Frank Gavin Th.D., of the General Theological Seminary, in Grace Church, Jamaica. There will be a noontide service in this church every day during Holy Week, except Holy Saturday, at which the preacher will be the Rev. William P. S. Lander. This is the only noontide preaching service under Church auspices in Long Island.

**MARQUETTE**—The thirtieth annual convention of the Diocese of Marquette, which was to have been held on January 28th, has been postponed by the Bishop, with the consent of the Standing Committee until May. The time and place will be announced later.—The special committee appointed to raise \$100,000 for the Episcopal Fund reports, through its chairman, Mr. M. M. Duncan, of Ishpeming, that the fund is \$91,000 to date. A recent gift of \$25,000 from Mr. Samuel Mather, of Cleveland, Ohio, has brought the work of the committee almost to its completion.

**MILWAUKEE**—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, addressed the Men's Club of St. Matthew's Church, Kenosha, on Tuesday, February 2d, taking for his subject, The Nation's Job.—An altar cross, candlesticks, vases and a pulpit crucifix have been presented to Trinity Church, River Falls, by the Rev. George Clark, who was formerly in charge of this mission.—A litany desk and a cover for the font have been presented to Trinity Church, Wauwatosa.

**MINNESOTA**—The Rev. E. Croft Gear has recently concluded a Mission held in St. Matthew's Church, Minneapolis, that has been of great value to the parish.

**MISSISSIPPI**—On Sexagesima Sunday, February 15th, the Rt. Rev. William Mercer Green, D.D., Bishop Coadjutor of the Diocese, instituted the Rev. Bartow B. Ramage, as rector of St. Peter's-Church-by-the-Sea, Gulfport. The Rev. H. H. Sneed, who recently retired after having served the parish as rector for twenty years, assisted in the service.

**NEWARK**—The Rev. H. P. Scratchley is no longer assistant to the rector of St. Mark's Parish, West Orange, N. J. His address remains at Murray Hill, N. J.

**NEW JERSEY**—The Rev. Wyatt Brown, D.D., rector of the Church of St. Michael and All Angels, Baltimore, Md., was the University preacher at Princeton University, from Sunday, February 15th, to the 18th. Dr. Brown also held several conferences with the students on these days.

**NEW YORK**—The present address of the Rev. James G. Cameron is Rosendale, Ulster Co., where he is rector of All Saints' Church.

**OLYMPIA**—At a meeting of the Standing Committee of the Diocese, February 10th, the Rev. Rodney J. Arney was re-elected president and the Rev. C. S. Mook was elected secretary. His address is 615 Eighth Ave., Seattle, Wash.

**PITTSBURGH**—The Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, is to write, for the eighth successive year a daily Lenten thought for the Pittsburgh Sun, the largest evening daily paper in Pittsburgh.

**RHODE ISLAND**—At the February meeting of the Clerical Club, Dean Rousmaniere, of St. Paul's Cathedral, Boston, read a carefully prepared and interesting paper on the Rev. Dr. C. H. L. Richards, for many years rector of St. John's Church, Providence, well-known for his literary and scholarly attainments.—At the annual meeting of the Woman's Auxiliary of Rhode Island, held at St. John's Church, the Church Hospital at Wuchang was explained in interesting terms by Miss Elsie Dexter, and its social work by Miss Edith Stedman, and the work at the Kuling School for children of missionaries was set forth by its headmaster, Mr. A. H. Stone.—The people of St. James' Parish, Providence, were recently greatly enlightened by two interesting lectures on How to Live One Hundred Years, given by the Rev. James Empringham, D.D., National Superintendent of the Health Educational Society of the Church.—As a mark of appreciation of twenty-five years' membership on the Musical Staff of the Church of the Epiphany, Providence, a loving cup, suitably marked, was presented, at a special supper, to Mr. Alex. D. Campbell.

**SOUTHERN VIRGINIA**—The Tidewater Normal School for Church School Teachers began on Thursday, January 29th, at St. Luke's parish house, Norfolk, and will continue after Thurs-

day for five weeks from 5 to 9 P.M. Rev. C. E. McAllister is superintendent. The Dr. Howard teaches two classes on the Prayer Book, and the Rev. H. R. Taxdal, Mrs. Taxdal, Mrs. Burke, Miss Mary Hunter, and others, have coaching classes in the Christian Nurture Series. The School is the largest of its kind in the Diocese.

**SOUTHWESTERN VIRGINIA**—The Bishop has changed the date of the Diocesan Council from May 19th to May 12th, to avoid a possible conflict with Ascension Day.—The vestry of Trinity Church, Rocky Mount, has recently completed a new rectory, which cost \$11,500.—Bishop Jett is enjoying a much needed vacation in Florida during the month of February.

**SPRINGFIELD**—The work in the southern part of the Diocese of Springfield, the great coal field region is prospering. During the past week two new missions have been opened, one at Zeigler, under the charge of the Rev. F. P. O. Reed, and the other at Herrin, under the charge of the Rev. C. B. Cromwell, general missionary of the Diocese. In each of these places stores have been rented to serve as chapels until such time as suitable buildings can be erected.—The mission at Arcola, which has been closed for some years, is to be opened during Lent by the Rev. Richard Cox, rector of Mattoon.—The Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, held a two day Retreat Conference for the clergy of the Diocese, February 17th and 18th, in St. Paul's Church, Springfield, which was attended by a majority of the clergy. Besides three meditations given by the conductor, the following subjects were discussed by the clergy under his direction; The Priest's Day, Catechetical Instruction, the Priest's Finance, Clerical Ethics, Transfer of Communicants, Sick Room Visiting. The general theme of the retreat was The Pastoral Ministry.

**UPPER SOUTH CAROLINA**—The official organ of the Diocese, the *Piedmont Churchman*, has changed hands since the annual convention in January last. The Bishop is now the editor; the associate editor is the Rev. I. de Lacy Brayshaw, rector of Grace Church, Camden, whose address is No. 303 16th Street, and the business manager is Mr. James S. Middleton, of Columbia. All mail for the paper should be addressed to *The Piedmont Churchman*, 1224 Sumpter Street, Columbia, S. C.—Miss Theodora Young, of the Church of the Nativity, Union, sailed February 7th, for Yangchow, China, where she will teach music in St. Faith's School. She has been, for the past two years, supervisor of the Diocesan Church School Service League.—The Diocesan headquarters has been moved from 1019 Sumpter St., to 1224 Sumpter St., Columbia.

**VERMONT**—The Rev. Morgan Ashley, rector Trinity Church, Rutland, after an absence of ten weeks on account of a serious illness, was able to resume his work on Sunday, February 8th.

**WESTERN NEW YORK**—On Septuagesima Sunday, February 8th, the Rt. Rev. D. L. Ferris, D.D., Bishop Coadjutor of the Diocese, installed the Rev. Ross R. Calvin, Ph.D., as rector of St. Peter's Church, Geneva. In the sixty years of its history, this parish has had but three rectors.

**WESTERN NEW YORK**—On Monday evening, January 26th, at St. Paul's parish house, Rochester, the clergy and vestries of Rochester and its environs met, at the invitation of Bishop Brent, for a dinner meeting. A similar meeting was held at the Church House, Buffalo, a week later, for the Buffalo clergy and vestries. The purpose of these meetings, "for discussion and fellowship," was to bring the parishes of the two cities into closer contact with and understanding of one another and of the Diocese and General Church. Bishop Brent presided at both meetings and he and Mr. Benjamin B. Chace, Chairman of the Ways and Means Committee of the Diocese, spoke. During his address Bishop Brent spoke of the World Court which received the unanimous and enthusiastic backing of both groups of men.

THE BISHOP of Bloemfontein, South Africa, the Rt. Rev. Walter Carey, whose little books are widely known and much used in this country, says that he has preached in only three churches in his diocese, because the congregations are always so large that his services have to be held in the open. The churches hold 600 or 700, and the people number 1,300 or 1,400. The difficulty of the missionaries is not how to get the people in but how to keep them out.

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