

The Living Church

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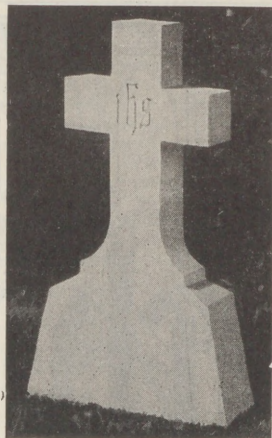
STUDYING FOREIGN MISSIONS

EDITORIAL

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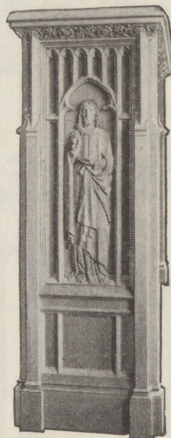
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THE TROUBLE with the world is that there is too much in-
tellectuality in proportion to the morality and spirituality.
Crime has increased as education has increased. What is needed
is our strength and personality coupled with the grace of God.
The Church must become the common denominator which will
settle all human difference.—Rt. Rev. I. P. Johnson, D.D.

"I HAVE BEEN reading *The Hindu*, a leading Indian daily
here, pretty diligently," writes a missionary from Madras. "I
cannot remember reading one single reference to Hinduism in
its leaders; I am sure not a week has passed without a quo-
tation from or a reference to the Bible."

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EDITORIALS & COMMENTS

Studying Foreign Missions

WE were greatly interested in the Foreign Missions Convention of the United States and Canada that was held in Washington on four days last week, continuing over through Sunday and Monday of this present week. Declared from the outset to be "an educational, not a deliberative or legislative assembly," no ecclesiastical questions complicated the participation in it of our own Missionary Department, and a reasonable share of the delegates in attendance were the appointees of that body. Something over a hundred of our fellow Churchmen—out of five thousand delegates—were in attendance.

It was heralded as a gathering of the nature of the World Missionary Conference of 1910 in Edinburgh and of the (mis-called) Ecumenical Conference of 1900 in New York. And certainly the necessity of "taking stock" from time to time as to the condition of the missionary enterprise, and the background of conditions in non-Christian lands, must be clearly apparent.

This was a delegate body, composed of men and women who were deeply interested in the cause, including many active workers in the field, and the public was excluded from all of the meetings. This, of course, was not because there were secrets to be discussed, but because even the spacious Auditorium building in which the sessions were held, could not be so stretched as to make place for others than the thousands of delegates. Washington seemed to be full, not of politicians and office-seekers as usual, but of missionaries and missionary advocates. The hotels swarmed with them, the convention building was generally crowded. Those in attendance seemed generally to devote their whole time to the sessions; there was close attention and vigorous applause.

At the first session, the President of the United States made the principal address. It was not merely a formal welcome. Mr. Coolidge showed that the subject of foreign missions was one in which he had an intelligent interest. If his remarks were not profound, they were at least a happy indication of his sympathy with the work and his appreciation of the problems.

Other speakers during the six days of the Convention were, for the most part, men and women from the field. Our own contributions to the personnel included Bishop Brent, whose presentation of the glaring neces-

sity of changing the final appeal of nations from war to law was one of the best of the addresses of the week; and Bishop H. St. George Tucker, who spoke briefly on The Church—(what Church, one wondered?)—in the Far East. That only two of our expert missionary workers and thinkers should have been selected to contribute their thought to the symposium which covered the whole field of missions, is rather suggestive as food for thought, though several others were on the program of one or other of the many special conferences, held simultaneously in various smaller halls and churches in the early afternoon of each day.

WHAT perspective is one justified in anticipating, in attending a gathering of this sort?

It had been our supposition and hope that, field by field, we should learn what is being done by all the various representatives of the Christian religion in each of them, to what extent the people are responsive, what are the problems that confront the workers, and what the various missions are doing to solve those problems.

To learn this, and so to obtain a clear, systematic picture of the many fields, would be worth travelling many hundreds of miles. And many hundreds of miles did this editor travel for the purpose, and right carefully did he attend meetings and take notes. The religious press owes it to its readers to obtain such a perspective of mission fields as we have stated, rather than only a knowledge of what one's own ecclesiastical board is doing in selected portions of the field. And the long array of representatives of the religious press at the press tables showed that, in general, their editors had carefully prepared to study the problems of the whole field, and so to be able to treat intelligently of those problems from time to time.

But did the program afford the opportunity to obtain such a perspective?

We trust we shall not seem unreasonably critical when we say that it did not. We doubt whether it can be said that any of us are much clearer in our hold upon the missionary condition and prospects of the pagan world, in a systematic fashion, than we were before we went. And that means that the great convention, successful though it was in size and perhaps

in enthusiasm, did not wholly fulfill its own promises.

For the program seemed rather to have been constructed for the purpose of presenting "good speakers" than of giving information. There was no lack of hortatory and "inspirational" addresses, such as would have been of great value in arousing a careless congregation of average Christians to recognize their missionary duty. But since the public was excluded from the sessions, surely it might have been assumed that delegates had not travelled from all parts of the country simply to listen to inspirational but highly indefinite addresses.

For several sessions, no topic whatever was printed in the program. Men and women, no doubt renowned as excellent speakers, had evidently been invited to "say something." And they said it; wholly without reference to any systematic presentation of successive branches of a single topic. They simply made detached and unconnected speeches on no particular topic. Some of them were good speeches. And when subjects were presented in the program, most of them were too vague and general and—yes, we must say it again, "inspirational"—to be very effective in giving new ideas and new knowledge to the thousands of listeners, all of whom had testified by coming long distances at their own expense to the fact that they were already aroused to the missionary duty. They needed facts rather than spell-binding.

There were, indeed, some exceptions. There were individual addresses that were very illuminating concerning certain parts of fields or on special subjects. There were also group conferences, of the greatest value, held simultaneously each afternoon. Such a conference on Moslem Lands on Thursday afternoon was most satisfactory, as was another on the Philippines on Friday, when, under the intelligent chairmanship of Dr. John W. Wood, and with the assistance of Father Sibley from Bontoc and a charming nurse from Sagada, our own work among the Igorotes was given special prominence. It was especially reassuring to hear Father Sibley's confident assertion that among the head hunters of northern Luzon, "no white man need ever feel that he is in danger of losing his head." One accepted his statement—Washington style—"with reservations." But to confine the actual presentation of *facts* as to the mission field to group conferences held simultaneously seemed to us to have destroyed the chief value of the convention. The conference on Moslem Lands was one of nine such conferences on different subjects, held simultaneously in different places. Even worse was the schedule of conferences on the following afternoon, when, among the eleven separate conferences, the subjects of Japan, Korea, China, India, Siam, Philippines, Near East, Africa, and Latin America, with others, were all treated simultaneously, in different places. How was one to obtain any sort of real impression of these separate fields, when he could not possibly attend more than one of the conferences? It was these clear presentations of actual conditions in particular fields by experts that were worth while. If the greater part of the program in the Auditorium, which the entire number of delegates were supposed to attend, had been ditched, and these really informative conferences had succeeded one another in the main convention hall and in the presence of the whole body throughout the week, the value of the convention would have been incalculably increased. How could it possibly have been supposed that men and women who had gathered from everywhere, were interested rather in the vague generalities of miscellaneous speeches than in the real study of fields?

OF course these program speakers were all "Protestants." We were especially interested in studying the psychology of their missions. Some of these bodies far surpass us in the extent of their foreign work and the support given to it. Let no one suppose that we belittle or under-estimate it.

But some things struck us as most perplexing in their perspective.

In the first place, with scarcely an exception, the whole viewpoint of the speakers was confined to Protestant missions. Did these men know nothing of the missions of the Roman Catholic Church from all parts of the world and in all parts of the world, that are probably more extensive, and perhaps more successful, than all the Protestant missions put together? Or did they simply exclude Roman Catholics from their interpretation of Christians? How the value of any survey of a field is limited by thus shutting the eyes to one half of the Christian propaganda must clearly appear. One is simply aghast at that narrow limitation, and it undoubtedly leads one to question the sufficiency of all the views and opinions that were expressed. One does not know how to account for it. It should be added that our own few speakers, at sessions and conferences, were generally exceptions to this rule. Most of them, when occasion warranted, paid sympathetic testimony to the value of the Roman Catholic work.

Our own missions, also, were seldom mentioned in the addresses. Our work might almost as well have been non-existent, so far as recognition was generally given. This may be because our relative share in the missionary work of the world is fairly small, though when discussion of educational institutions and medical missions in China totally overlooked St. John's University, it is difficult to feel that there was no other explanation. Perhaps ours also are scarcely reckoned by our brethren as full-fledged "Protestant" missions and so as worthy to be counted in the work of evangelizing the world for a Protestant Christ. So also one does not recall hearing English missions of the S.P.G. mentioned, nor the Universities' Mission in Africa. Almost without exception, the assumption was latent in nearly every speech, that American Protestant missions alone were evangelizing the world. It is a curious, an unfathomable perspective.

In the second place, speaker after speaker spoke of "the native Church" in one and another of these foreign fields. Generally he did not refer to his own denomination, nor was the term ever defined. Apparently "the Church" is, to these revered missionaries, the sum total of Protestant missions; for none seemed to conceive of the possibility of Roman Catholics being a part of "the Church" with them, and we were not altogether sure that the Anglican missions were included. Indeed to hear that splendid audience, filling the immense Auditorium, lustily singing Frederick W. Faber's stirring hymn, "Faith of our fathers, living still," perplexed one greatly. What, to those singers, is that "holy faith," to which they "will be true to death"? What is "the Church," whose "one foundation," as they affirmed in the very next hymn, "is Jesus Christ our Lord"?

As one thinks over the different and often conflicting tenets of the twenty-eight religious bodies that were participating in this convention, he could think of no lucid answer to these questions. How can these dissevered fragments of only a part of Christianity, united in nothing except, perhaps, an intense hatred of another part, claim to be collectively a Church? How can they possess a "faith"? And if they do, what is

that "faith"? Not once, at least at any of the sessions attended by this writer, were the Lord's Prayer or the Apostles' Creed said. By what sort of reasoning is every sort of deviation from a common standard to be accepted as negligible in a "Church" and a "Faith," except whatever is called "Catholic"?

These questions arose out of practically all the addresses, but they reached the *reductio ad absurdum* in those relating to the "Church" in Latin America. There, also, the "Church" was the sum total of Protestant missions. A Presbyterian missionary from Chile presented the subject. Not the faintest trace of an allusion intimated that there was, or ever had been, any "Church," any Christianity, however deficient, in the countries of Latin America other than the "native Church" of the Protestant boards. Speakers on behalf of other lands—China, Japan, India—had urged the recognition of whatever was good in the older religions of those lands. Not so the speaker for Latin America. That there was nothing Christian or good in that land except the Protestant native Church seemed to him not worth arguing; it was the self-evident postulate underlying not only his speech but the sum total of the work of the "native Church" whose claims he was presenting.

The psychology of it all puzzles this editor beyond measure. He wishes to understand these devout Protestants. He recognizes their remarkable work throughout the foreign field and the splendid support that is given to it at home. Their enthusiasm brought them by the thousand, to this Washington convention. But there is a psychology underlying all their speeches, that is simply unexplainable to one who looks out on the world from a larger, Catholic perspective, such as tries to count in *all* phases of Christian propaganda, excluding none.

NOTHING seemed clearer to us at the end of this week of sympathetic association with the Protestant part of the world missionary propaganda, than that our work differs *in kind* from theirs; and this we say with no wish to be boastful, as, indeed, we have no right to be.

We are trying not only to reveal Jesus Christ to the heathen, but also to incorporate him into the very Body of Jesus Christ. We are trying to give him not only good precepts, but also good sacraments.

The impossibility of any merger in missionary work seemed to us to stand out more clearly than ever. We yield to none in earnestly desiring Christian unity; but this conglomeration of twenty-eight bodies, united only against Catholicism, is not Christian unity, nor does it bear any trace of Christian unity. To us it seems rather the glorification of anti-Catholic disunity. We earnestly hope that in every part of our own mission field our workers will recognize that they have no part or lot in building up that "native Church" of ultra-Protestantism that banked so largely in these addresses. The "Church" and the "Faith" that we are building differ entirely from those of the Protestant boards. And this we say with entire recognition of the large elements of good in the work they are doing in many parts of the world.

God bless all of them for the good they are doing and trying to do! Thank God for every movement, whatever it be, that proceeds from the intention to make Christians!

But the Christianity that is needed in the mission field is something much greater than American Protestantism alone can give. Thank God most of all for such of it as is based upon the Catholic faith!

WHEN one learns that the lower house of the Tennessee legislature, following the example of certain other near-south political bodies, has passed a law forbidding the teaching of evolution in the public schools, at least of grammar grade, in the state, one wonders whether the party of Thomas Jefferson has made opposition to science a party dogma. If so, perhaps we can also determine by a popular referendum whether the Einstein theory is correct; and if the anti-science party in some state should vote that the mileage of a Ford to the gallon of gasoline should be doubled, we believe that triumphant democracy would be reinstated then and there.

But isn't it pathetic! Here are great numbers of devout Protestant Christians, honestly bewildered at the inroads of a "modernism" that is tearing down the fundamentals of the Christian religion; and instead of meeting the issue intellectually, and testing modern doctrines by newly determined *truth*, recourse is had to the principle of *force* to settle the matter. Could "mediaevalism" be more unrestrained?

If there is any religion extant that can be torn down by the teaching of evolution, let us say good bye to that religion.

A (voluntary) speaker at one of the group conferences of the Foreign Missions Convention drew a lurid picture of the Romanized Filipinos going to hell wearing silk hats and carrying Ph.D. degrees under their arm. What a run he could make in Tennessee as a candidate for the assembly!

FOR the first time in more than half a century, the Diocese of Milwaukee was able, last week, to elect a bishop—this time a bishop coadjutor—on the first ballot and with entire good feeling. The choice fell on the Rev. Dr. Ivins, president of Nashotah, and the election was heartily made unanimous immediately after.

Election of
Dean Ivins

Dr. Ivins is exceptionally equipped to fulfil the duties of that high office. A graduate of Nashotah and now its president and dean, a theologian, a sociologist, an executive, an administrator, he has also had experience as a parish priest, has achieved success in work among boys at Howe School, and is, withal, interested intelligently in the work of the Church in all its fields. Certainly a versatility so great can but augur a successful episcopate, and such THE LIVING CHURCH both forecasts and hopes for him, while extending as well its hearty felicitations and pledge of loyalty.

To the Bishop of the Diocese, whose health is so broken that this division of responsibilities has become necessary, the entire Diocese will still look for guidance and direction, unanimous in its affection for him, undivided in its loyalty, praying for him yet many years of useful service, and hoping that his strength be not greatly lessened, until his labors on earth shall be crowned with the blessing of peace.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

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

February 8: *Septuagesima*

BECAUSE OF OUR TRANSGRESSIONS

READ Romans 3: 9-23.

ALL the evidence points to the fact that sin and disease are so wide-spread in the human race, and work such wholesale havoc with its life, that, unless there is a power of healing and redemption at work, our hopes of attaining to anything like perfection are but very small. Sin and disease are evil, definite evil, and not imperfect good; they do not call for improvement, they call for destruction; they must not be developed, they must cease to exist. Now it was precisely to accomplish this, that Jesus Christ declared Himself to have been sent by God. The Son of God was manifested that He might destroy the works of the devil; and 'the works of the devil' means evil in all its forms."—*G. A. Studdert Kennedy*.

February 9

BECAUSE OF OUR UNWORTHINESS

READ St. Luke 15: 11-24.

IT is not enough to confess our sinfulness, even in terms as severe as those of St. Paul which we have just read; we must understand what sin is, and what it does. Sin is a wilful revolt against God, and a rejection of the life God has planned for us. It dishonors God, since by our sin we are offending against righteousness, love, or truth, and God is Himself Goodness, Love, and Truth. But our sin also dishonors ourselves; it causes us to fall short of what God intends us to be. When he "came to himself," the prodigal son saw this. He had made a mess of the life which had been planned for him, and which, in promise, had been his. He had emptied sonship of all meaning and become the meanest caricature of the responsible, decent person he might have been. He had more than wasted his substance, he had wasted himself. The tragedy of sin is always that it does kill the true self. No patching of the broken life will restore it. There is only one thing to do, to cut loose from the sin, to return in penitence to God and to accept from God the life He wants us to live.

February 10

BECAUSE OF A GUILTY CONSCIENCE

READ Genesis 32: 1-12.

CONSCIENCE is, in the moral realm, what the sensation of pain is in the physical, it is the protest of nature against perversion and misuse. Pain is nature's cry that all is not well, that some nerve, some muscle or organ, is being ill-treated or put to a wrong use. We may consciously misuse our body, but all the while in spite of us it seeks to fulfill its proper function and to attain its proper end. In just that way man's moral nature strives to correspond to what God intended for it, and it protests when we defeat its aim. Its protest is the voice of conscience. We must not silence the pain of conscience with opiates. Excuses, efforts to forget, will not touch the moral illness. We must go to the great Physician of the soul, lay bare the sin which causes the suffering, and seek from Him the calming, restoring powers of His forgiveness and grace.

February 11

BECAUSE OF HASTY SPEECH

READ Job 42: 1-6.

I KNOW that Thou canst do everything." That is the knowledge which is usually born of bitter experience. We used not to think about the power of God. We had the confidence of youth. How easily those quick, confident words came to our

lips in which we expressed our sureness of ourselves. We were so assured, so self-sufficient in the old days. And then we found to our dismay that we were failing. Those aims once clearly in view were growing dimmer; failure after failure marked our path. We had overestimated strength. We, too, had uttered that we "understood not." We hesitated where we were once so certain. That was just what God wanted; just what He had to bring about. He could do nothing for us till we let Him. He had to turn our easy confidence into a passionate prayer for help. Then He came to us. "Now mine eye seeth Thee." That is the end which God has in view when He allows us to be troubled. He has been teaching us to think of Him.

"I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on."

February 12

BECAUSE OF OUR PENITENCE

READ St. Luke 18: 9-14.

HOW hard Jesus is upon mere respectability. Not, of course, that Jesus would have us anything but respectable, but He sees how often we stop there. We grow satisfied over being decent, law-abiding, and honest. We forget the graceful, spiritual virtues which begin at the point where our moral living stops short. We are satisfied with our unadventurous, stodgy, average action. The Pharisee is unquestionably a better man than the publican, but he is less hopeful from Jesus' point of view. He has taken the wrong measurement of himself; he has measured himself with the character of the publican and not with the character of God. Had he taken the standard of what God required, he would have perceived that, in face of that vast demand, there was an infinitely small difference between himself and the man whom he condemned; he would have seen himself equally in need of God's mercy and grace. The publican was hopeful because, claiming nothing, asserting nothing, he threw himself upon our Lord's mercy, and without reserve, asked for God's forgiveness and strength.

February 13

BECAUSE OF OUR RETROSPECT

READ I St. Timothy 1: 12-17.

ST. PAUL is never tired of recalling the mercy which God had shown him. In reviewing his own life it seemed to him as if every step in it had been divinely guided. There was nothing in it that he regretted, except those early days when he had sought to do his own will, the days which had ended in opposition to Jesus. ". . . Who was before a blasphemer." One may end by being anything, if he follows such a confident path of self-desire and self-will as was Saul's. "Look you," he says to his converts, "look at what you were, without God in the world, sinful, without hope! That is what life apart from God's mercy comes to; contrast it with your present confidence, your reasonable living, and your Christian assurance. God has done that for you, showering you with unanticipated and undeserved mercies. Open your heart to Him; God has not given all; there is more in store; He wills and longs to give. What have you done for yourselves, in comparison with what God has done for you? Make your experience of the past the ground of your certainty of God's future favor. God, who has been faithful in the past, will be gracious still."

February 14

BECAUSE OF PROSPECT

READ Hebrews 7: 22-28.

IT is experience of God's past mercy which is the ground of our assurance of the future. See what God has done to the lives of men. History is full of the records of transformations
(Continued on page 490)

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

OF ALL the sorts of books to be read, whether by an invalid convalescing, or by someone in the pauses of extreme activity, there is nothing quite so satisfactory as a good biography or autobiography. "In the world there is nothing great but man: in man there is nothing great but mind." That fragment, quoted from Sir William Hamilton, remains from some lecture on metaphysics of my undergraduate days, and I have never found anybody to controvert it. Travels are delightful, poetry uplifting, fiction amusing or interesting, or, nowadays, dull and tedious; but a good book, having to do with the life of some well-known person, written with the object of making him better known, is, above all, entrancing. Really, it does not matter very much whether the hero of the book is a good man, or a bad man, whether he is famous, infamous, or obscure. Someone has said that if any sort of human character were to be revealed as it actually is, we should all be profoundly interested by the revelation; and I think that is true enough.

In my continuing withdrawal from usual activities I have devoured two new books a day: one a book of travels, the other a biography (this is, of course, besides lighter reading, periodical literature, and old book-friends, to which I return). Among these new biographies I have noted down certain volumes upon which to comment.

THE FIRST of these is *Contemporary Personalities*, by F. E. Smith, who is not so well known by his new title of Lord Birkenhead. This is an interesting and a peculiarly exasperating book. Lord Birkenhead has copied and improved upon the malicious superiority of Lytton Strachey and Philip Guedella. Nothing is sacred to him, nothing venerable. Conservatives, Liberals, and Labor Party members, all exist, for his purpose, as the background upon which to project the monstrous shadow of F. E. Smith. It is not difficult to find something at which to sneer in anyone, provided a sneer is your natural attitude; but, when it recurs so constantly, one cannot help but suspect that the evidence is in favor of concluding the sneerer himself worthy of contempt. As I have said, I do not know when I have read a book more exasperating, or more interesting. The study, for example, of Lord Curzon is mockery scarcely concealed, and reaching to the point of offensive insult; yet one must acknowledge that the caricature is by no means unrecognizable. Where the author comments upon world-figures like Asquith, or Lloyd George, he is not so plainly offensive; but he enjoys giving an occasional innuendo which altogether destroys the better impression of what else he may have written. Meanwhile, amid all this, the serene would-be Olympianism of "the Galloper" is the outstanding characteristic of the book.

I note, in special, his sketch of the Archbishop of Canterbury and his article about Lord Buckmaster. The first of those figures is drawn with a great pretense of respect, but with the insinuation running all through the sketches that the Archbishop is fighting a losing battle, the issue of which he endeavors to defer as long as possible, by making concessions; and there is a particularly odious suggestion that if he were not tied and bound by ecclesiastical regulations, he would go much further in the direction of freedom of divorce. Lord Buckmaster is held up to the admiration of the multitude as having fought valiantly for that freedom; and the author gives us to understand that all but a few obscurantist bigots approve his utterances on that point. I do not wonder that the Church of England fails to commend herself to Lord Birkenhead; it would be, indeed, matter of grave concern if she ever should!

PASSING FROM these elaborate studies of present-day people into the atmosphere of one hundred years ago, a new *Life of*

Beau Brummel is extraordinarily interesting and sad. It makes one think of

"The little great, the infinite small thing
That ruled the world when Louis Quinze was king."

To be sure, the book comes rather later than the reign of Louis XV, being concerned almost wholly with the period of the regency and the reign of George IV, though it drags pathetically along into the earlier years of Queen Victoria. The author has gathered up quite an extraordinary amount of hitherto unknown documents concerning his hero; and one gathers that the man himself was much more than a tailor's dummy. Born of a family of decent, though of humble, origin, George Brummel was at Eton and Oxford; and he never forgot the graces of literature there acquired, even when most absorbed in the emptinesses of court life.

He was unfortunate enough at an early age to attract the attention of the Prince of Wales, who, from that time, molded himself, so far as his person would allow, to the ideas on dress and decorum of young Brummel. Brummel seems to have been very far, indeed, from a snob; he never made any pretense of high birth, and his whole attitude was one of frankness, even in the midst of folly. Toward the Prince he manifested constantly the attitude of the teacher; and if only the pupil had followed more carefully the example of his preceptor, he might have been worthier of the title of "The First Gentleman of Europe," of which he was so proud. Space fails to tell of the minutiae of the toilet wherein master and pupil strove to lead the English "society," nor would it be profitable, indeed. But one cannot help regretting that Beau Brummel did not have a better sense of proportion, so that he would have expended his energies upon worthier subjects, and in worthier company.

It was gambling which finished him in England. Bad luck at cards followed an alienation of the Prince from his quondam friend. The most famous story of all that are told to illustrate the Beau's self-possessed insolence is that which relates how Lord Alvanley and Brummel met the Prince one day, in company. The Prince greeted Lord Alvanley cordially, and ignored Brummel, who was standing by; whereupon Brummel inquired in a clear and penetrating voice: "Alvanley, who's your fat friend?" But clever repartee is a poor weapon against a royal prince, unhappily, more especially, if it be joined to financial reverses; and it was not long before Brummel fled across the narrow seas and set himself up as a professional exile in Calais.

It is the story of his later years there and in Caen that is particularly moving. To have nothing to do except to brood, to aspire to the luxuries which he could no longer afford, to appeal to the little circle of his former friends in England for money, and to find it coming in ever smaller and more reluctant grants, was, indeed, a melancholy fate; and the signs of intellectual power and great sweetness of disposition amid the records of squalid shifts make it all the sadder. Brummel had an extraordinary gift of friendship with people whom he could count humbler in station than himself; and he showed a remarkable affection for the little daughter of his landlady, as revealed in many letters published in this book. For a time his fortunes seemed brighter, as he became the British Consul in Caen; but his unflinching extravagance, past, present, and future, punctuated his official life with terms of imprisonment for debt. The end came in complete and abject poverty, coupled with loss of mind. Tragic, indeed; and yet a worthier end than that of George IV.

I CANNOT conclude this shelf of biographies with a more characteristically delightful and interesting volume than *An Unofficial Statesman: Robert C. Ogden*, which has just been published. You would hardly suppose that the life of a retail

merchant in these times could be particularly interesting. In Venice, perhaps, or in Augsburg, the great medieval merchants might appear as patrons of art and letters, but one does not look for that, at first, from one of John Wanamaker's partners. And yet, I dare say that no book is more entirely characteristic of its times and our own country, than this, and I have read it with the keenest interest from cover to cover. Leave out the mercantile part of it altogether, and consider only the story of Mr. Ogden's work in connection with Hampton Institute, and afterwards with the whole educational movement associated with his name. There is scarcely anything in American history more splendidly unselfish, more wisely constructive; and countless generations are to receive the benefits of the institutions which were either established, or reinforced, by his wise and generous care.

The record of his religious work, from his early days, is splendid, too, and one feels the uplift of the Spirit of Christ working through this old-fashioned but widening Presbyterian.

Space fails, to enlarge, with quotations, but I have here noted down two great passages from his own letters, which are well worth consideration by us all. One has to do with the social ideals of Christianity as expressed variously by different Christian bodies:

"In the matter of Christianity I am more radical than ever. The Church—the Protestant Church of America—is a failure very largely. Its failure is giving socialism the chance. The Roman Church on the social side is nearer right. See the common people that constantly go into the splendid St. Patrick's Cathedral. How many such ever enter the Fifth Avenue or the Brick Presbyterian Churches or St. Nicholas' Reformed Church? Grace Church and the Ascension get some—many—; but they are nearer right. The religion of Jesus is a pure democracy. All the drivelling little prejudices that set up their pretences in opposition are shallow. If there is a devil, he laughs in his sleeve and winks his bleared eyes over the conditions that drive the crowd his way.

".....It is also asserted that in England, and especially in the Church of England itself, there has been a marked—in many cases a vast—increase in the number of the public services and in the numbers of those who are in attendance upon them. And it is equally idle to deny that that increase has been synchronous with the growth of free churches.' This is the testimony that comes to me concerning the free worship of Europe. Certainly I would be the last to advocate state religion; but there is one thing sure, and it is that while state churches may create an aristocracy of priests, they certainly create a democracy of people in worship. St. Paul's Cathedral and Westminster Abbey, the Court Church in Dresden, and the Cathedral in Cologne, all prove the democracy in worship, and possibly neither would establish the aristocracy of priests."

The second passage has to do with Ogden's particular abomination of pew-rents:

"I hold that it cannot stand the test; that it contradicts and subverts the spirit of the Gospel; that it is opposed to the idea that the Gospel must be freely preached; that it has worked incalculable harm to persons; that it has introduced false standards of church association and ministerial success; and that it has largely perverted the Church in this country from its plain and simple work of serving humanity.

He admits that "in many pew-rent churches, hospitality is shown to strangers"; but he replies:

"That does not at all reach the root of the matter. It involves the question, 'On what terms is a worshipper to be admitted to God's house? Is he to be admitted there upon sufferance as the tolerated guest of some other fellow-being who owns, in that holy place, an exclusive right to the occupancy of so many square feet, or as a fellow citizen of the household of God, in that Divine Republic, in which there is neither Jew nor Greek, bond nor free, but where men are all one in Christ?'"

A sense of humor was not lacking, but one is more and more impressed with the serene and confident authority which overbore captious criticism and went on to the end, laboring in the Vineyard, but always as a leader of the workmen.

THE GOOD HABITS the blessed dead have formed here, the purity, the holiness, the love of God and their neighbor, will pass with them into paradise. So will the treasures of a good conscience, the remembrance of deeds well done, and of victories won by the power of the Spirit over the world, the flesh, and the devil. Again their good works will follow them in this way: that they will find themselves prepared, they know not how, for the new and otherwise overpowering objects which will be around them on every side in that hidden unknown world.—*John Keble.*

PRAISING GOD BY PROXY

PROMPTLY at 10:30 the choir entered the church. The congregation stood at languid attention as the procession marched up the aisle singing From Greenland's Icy Mountains, to India's Coral Strand. Someone whispered, "I guess the rector will preach today on the Nation-wide Campaign." During the singing of the second verse, a few people found their hymnals and made a feeble attempt to sing. A stranger in the rear pew was singing lustily, "The heathen in his blindness bows down to wood and stone," when suddenly his enthusiasm was checked by the choir singing Amen. The stranger then realized that the processional hymn was just a device to bring the choir into their seats. When this was accomplished, the hymn stopped.

Morning Prayer began. A note of encouragement for singing was sounded when the minister said, "O, Lord, open Thou our lips," and the congregation replied, "And our mouth shall show forth Thy praise," but for some reason the congregation did not help the Lord to answer this prayer. The lips of the people remained closed. In fact the choir no longer expected the congregation to open their lips. They sang Amen after every prayer to give notice to the congregation when each prayer was ended.

What was the matter? Were the people unable to open their lips and praise God? Many men in the congregation were members of the Rotary Club. At their meeting last Tuesday they had given audible evidence that they could sing heartily. Last Saturday the whole congregation sat with the Bishop at the parish dinner and with joy and enthusiasm sang the fellowship songs of the Diocese. Today the same people in church lost their voices. By silent unanimous consent they transferred their praise of God by proxy to the choir.

The *Te Deum* was long but well sung. The words of the sermon hymn were familiar but the tune was known only to the choir, not to the congregation. The sermon was excellent, also the anthem. The recessional hymn, The King of Love my Shepherd Is, was enthusiastically sung by the congregation and choir, but cut off at the third verse as the choir disappeared through the choir room door.

"Do you not think we have a fine choir?" said an usher to the stranger, as he passed out of the church. "Yes," was the polite reply, but inwardly the stranger knew he would never return to this church. He had come that morning depressed and discouraged with his personal problems. He needed help. He needed to be taken out of himself and lifted into the stream and current of the great spiritual forces by which we live. He needed a share in the corporate fellowship of the congregation. This was denied him.

In many places congregational singing is weak. This is more evident in the parishes than in the missions. It is a definite weakness in the morale of public worship. There is no substitute for the praise of God by the congregation. To praise God by proxy is spiritual disenfranchisement.

Most people can sing and like to sing. But they need an encouragement which is the product of the coöperation of the rector, organist, choir, and congregation. The rector should use his canonical right in the control of the music and in the choice of hymns and anthems which contribute to the unity of the service.

Through the expressional music of the hymns, the choir should lead the congregation in the singing. In some parishes the rector standing on the chancel steps leads the congregation in their singing. Have a classic hymn sung regularly by the congregation for four or five Sundays. When this is known by heart, sing it without the hymn book or organ. It is a great experience. Try it. As we strengthen our congregational singing, we increase the efficiency of worship and the spiritual morale of our people, and encourage our people to keep their right to the praise of God and to express it.

"He hath put a new song in my mouth, even a thanksgiving unto our God. Many shall see it and fear, and shall put their trust in the Lord."—T. I. R., in *The Church Messenger*.

THE BELIEF in creation—the belief in a divine Will manifested in the existence of the world—is the necessary foundation for the life of faith in all its manifestations. Hence this primary action of faith is declared first. By faith we attain to the assurance that the world—history—is not the result of blind fate, but answers to an expression of the will of God; and so we can attain to fresh victories corresponding to our position, even as in the past the heroes of faith triumphed. The conception of creation by God's Word rightly leads to a present belief in the power of God as Preserver and Governor of that which He created. The whole record of past divine history shows us that the trial of faith depended on the will of God, who looked forward to the end. Here then lies our patience.—*Bishop Westcott.*

The Proved Value of the Church Service League*

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

Bishop Coadjutor of Massachusetts

SPEAKING for the Diocese of Massachusetts, I wish today to bring to you grateful appreciation for your loyal coöperation in the work of the Church Service League. Through the men and women of the Council who have gone to various parishes to explain the ideals and purposes of the League, and especially through the rectors of parishes, the efficiency and spirit of our diocesan endeavor are steadily increasing. We value the Church Service League for what it has done; we look forward to it with hopeful anticipation for the future.

Because not all of the dioceses in the Church have yet obeyed so strictly as Massachusetts the suggestion of the General Church to make use of this organization, and since, perhaps, we have gone farther than any other diocese in making the League a part of our diocesan life, it is wise to tell in what way this past year has deepened our respect for the Church Service League and in what way our experience has clarified our definition of its functions.

I.

WE are often asked if the Church Service League is not a new society added to a list, already too long. It is not. It is the coördinating or federating element which draws together our work both in the individual parish and in the whole diocese. It relates the work of each guild or club to all other organizations which the parish or diocese may possess.

From time to time, I am asked if such and such an organization may establish itself in the Diocese. My individual judgment may be strong against such an admission, because I believe the work of the proposed organization is already amply performed by a virile organization now in existence. But it adds much to my peace of mind to be able to bring the whole matter before the Diocesan Council of the Church Service League, and to hear representatives of the Woman's Auxiliary, the St. Andrew's Brotherhood, the Girls' Friendly Society, the Young People's Fellowship, the House of Mercy, the Church Home Society, the Committee on Adult Education, and all the other influences for good, talk the subject out, and agree or disagree with my judgment. If the work is not wholly covered, and we believe we can cover it with existing organizations, we expand some benevolence or club to include this desirable item.

The rector, sitting with the representatives of his various guilds in his Parish Council of the Church Service League, must find the same reinforcement of his individual opinion. The work of Christian service in a parish is not a collection of scattering fragments, but it is one organized force.

II.

AGAIN, we are frequently asked if we should not organize our parishes so that we might have in the parish a Rector and Council corresponding to the Bishop and Council of the Diocese. If so, a Parish Council of the Church Service League in addition to the Rector and Council, and the rector, wardens, and vestry, would seem to be an unnecessary multiplication of machinery.

Every one would agree, I am sure, that this would be too much. The difficulty, however, is not with the Church Service League. The Diocesan Council (or the Bishop and Council, as we name the Diocesan Council in this Diocese) is for the diocese exactly what the body called the rector, wardens, and vestry is for the parish. Because we have had in dioceses no unit of government between diocesan conventions, we have found the Bishop and Council exceedingly valuable. The Stand-

ing Committee has quite definite functions which do not cover such a union of administrative duties as is represented by the Bishop and Council.

The ambition of a parish, therefore, should be, first, a strong vestry made up of capable and responsible business people, planning for the meeting of all financial obligations of the parish at home and abroad and for the upkeep and maintenance of all parish property; and, secondly, a Parish Council of the Church Service League, made up of representative men, women, boys, and girls, doing active work in the five fields of service. There may wisely be some persons serving upon both boards; but one advantage of such division of responsibility is that a good many fine people are brought into active service for the advance of the parish, the diocese, and the whole Church.

I have known intimately three vestries, and I have only praise for what they were to their parishes. But not one of them felt any obligation to guide or enlarge the benevolent activity of the parishioners. Such a function was left to guilds and societies acting more or less disconnectedly. The chief difficulty was that most of the active personal service was done by women. Unless a man were on the vestry he did not feel that he had any real work in the parish. With a well-organized council of the Church Service League in each parish, at least half of whose officers and members are men, there would be the useful symbol reminding every one that personal Christian service is part of the life of every Church member.

III.

STILL another question which often comes to me is, "Why give up the Woman's Auxiliary?" or, "Why give up the Parish Aid Society?" The Church Service League answers, "No one wishes them to be given up."

I sometimes hear that a diocese here or there is deciding between the Woman's Auxiliary and the Church Service League. That is a situation similar to the attempt to decide whether one will have the Supreme Court of the United States or the whole government contemplated by the United States Constitution. The Woman's Auxiliary is an organization of which the whole Church is devoutly proud, but it is not the whole Church at work for the benefit of the whole. It does not, for example, include Christian education, or social service, or boys' enterprise, or work of men. To say that one is to choose between the excellent work of the Woman's Auxiliary and the Church Service League, is to ask if one is to be content with putting only a fraction of the people of the Church to work.

What we really desire is to inspire all members of the Church with the zeal and efficiency shown by a large group of women in the Church. By becoming a loyal part of the whole working body, as the Massachusetts Branch has become, the Woman's Auxiliary extends its influence and power far beyond its own limits. We no longer assume that Missions is an affair for women and children. (You recall that, in 1907, it was said that the children made a thank offering to Missions once a year; the women once in three years; the men, once in three hundred years—for that year the men did make a thank offering!) We want the whole working force of our membership to be informed with the spirit which animates our great Auxiliary to the Board of Missions.

I cannot, for one moment, believe that the Church is content with the limited conception of Christian service which has

*The second report of the President to the annual meeting of the Church Service League of the Diocese of Massachusetts, January 30, 1925.

hitherto been our practical standard. What the Church Service League aims to do is to lift the whole body to the level of the most efficient part.

IV.

ALL this leads to a further consideration. While we worked in isolated guilds and societies, without trying to reach any form of federation, we were in danger of neglecting large and important areas. We were inclined to assume that some organization in the diocese or the parish was covering the ground which one organization was not covering. With a council of the Church Service League actively at work in diocese and in parish, we are forced to spy out the land. We take nothing for granted. When an enthusiast brings to the Council a new need, it may be met or not, but it is not ignored. The diocese or the parish must weigh its responsibility and its capacity.

Here in this diocese, for example, we are face to face with three thinly covered areas: 1, Adult Education; 2, Work for the Diocese; and, 3, Work for the Community.

1. We have been making our appeals from the Diocesan Council of the League for Adult Education, and we have been sending out a good many definite suggestions about ways and means. But I am not satisfied with the response, and I think the rectors of parishes are far from satisfied. We may be in advance of other dioceses, but even of this I am not sure. Of one thing I am sure: we have far to go.

It is hard to find genuine adult Bible Classes anywhere. There are classes and interesting lectures, conducted or given by able men and women. What we must have are groups of people deliberately settling down under competent leadership really to study and to think. And the chief subject must be the Bible, studied minutely and slowly, verse by verse, till a book or a period is intimately known, made a permanent part of one's faith.

I wish that in every parish the rector might find in his heart the plan to give up at least one whole day each week to the preparation of a Bible lesson which he should later share with as many earnest adults as he could gather into a class, each member of which should also have studied. Our information about the Bible, and hence about religion, is too apt to be hazy. We do not exactly know what we may know; we do not speak with sufficient reverence of what, in this world, we may not expect to know.

The inspiration and strength of such a class is far-reaching. It is probably the most wholesome mental discipline for the rector; for to teach is truly to know. And those who share with him the accurate and painstaking search for the truth, gain a firmness in knowledge which becomes part of a sustaining faith.

I trust that the demand for such thorough study will be felt throughout the diocese.

2. Generous sums are given by the parishes for the work of the Diocese; but there is much more, in personal service, which might be given.

I hope that Bishop Babcock, for the missions of the Diocese, and Archdeacon Dennen, for the Boston City Mission, will tell to the Diocesan Council of the Church Service League definite tasks which individuals and parishes might be asked to do. For example, when large parishes have their children's Manger Services, these services should be sufficiently in advance of Christmas to allow the gifts brought by the children to be sent to small parishes and missions for distribution to children who would not otherwise have so happy a Christmas as these gifts would make.

Neighboring parishes can help one another by exchange of leadership. Sometimes a parish rich in leadership lacks sufficient material to keep the leaders busy, whereas a nearby parish is thronged with men, women, and children eager for guidance, and the leaders are few. We must find a way more quickly to fit tasks to those, far or near, who can do them best.

3. The Church has yet to do its full service to the community. More parishes must learn the meaning of social service. We all ought to know the exceptionally good work for children done by our Church Home Society, and also the careful and patient work done by the House of Mercy. These diocesan organizations belong to all of us, and in some definite way each parish should share the responsibility for them,

both by using them when necessary, and by assisting them at all times.

Then there are the local needs of each community. How many parishioners know the local agencies for relief and help which the town maintains? How many parishioners coöperate in their merciful care? How many parishioners sanely and constructively criticize inefficiency in their management? On the boards and committees of such agencies are our parishes fully represented, and are our members notably regular and painstaking? If unfortunate people are neglected, if unfortunate conditions spread, are our members alert to urge the right provision for betterment, and does suggestion pass immediately to offer of practical service? Such questions might be multiplied, but these are enough to show what the Church Service League longs to see rightly answered by the parish councils of the League.

Out of all such problems one stands paramount. The chief service a good citizen can give to his community is constructive work for our public schools. The impression is abroad that they are not as good as they were a generation ago. The teachers, it is said, are not of the former high grade in personality and education. The exact truth in such gloomy estimates I am not qualified to judge. With the many possible reasons for them, if true, I am not now concerned: each one of us could give interesting surmises. Of one fact, however, I am convinced: not enough of the highest type of our present manhood and womanhood are offering themselves to this great work of teaching. I know some of the able and true people who are giving themselves. We must have more of them.

Therefore I appeal to every young man and woman in the Church of our Diocese as he or she is looking forward to a vocation, to weigh well the opportunity for high and patriotic service which is presented by the life of a teacher in our public schools; then to look into the requirements made by the community; and finally so to fulfil all conditions that all unworthy applicants shall be pushed back by those who in every way are best qualified, and the standards of our schools exceed the best records of the past. It is a noble thing to teach in one of our Church boarding-schools; it is a still nobler thing to teach in our public schools.

Who will give any part of life to this form of service?

V.

THE Church Service League stands for new visions of service in the Church. It is not content to be simply where we were, a generation ago, or a day ago.

When I was a Minnesota parson, I visited one day a very old man who sat in his western window watching the sunset. As he looked wistfully upon the beautiful evening light, he said: "In my youth I came from the east to Illinois, seeking the frontier. When Illinois was settled, I came to Minnesota, again seeking the frontier. Now Minnesota is like all to the eastward; and I long to start out again: I want to be on the frontier."

That was the unflinching ambition of a brave and sturdy Christian. While life lasts, each of us must long to get beyond the achievements of yesterday, so pressing forward to that alluring adventure where untried tasks await us, climbing the path still shining with the footprints of Christ, who persistently leads us into the unknown. That is the ideal of the Church Service League in the Diocese of Massachusetts.

IN SILENCE

Lord, I have no words to say
My love to Thee—
I lean my cheek against Thy Hand,
Quite silently,
And know that Thou wilt see into
The heart of me.

Lord, I cannot sing great hymns
Of praise to Thee—
But into Thine, I slip my hand,
All silently—
And give, for Thee to guard and keep,
The soul of me.

Amen.

LUCY A. K. ADEE.

Pan-Americanism

By Clinton Rogers Woodruff

A BETTER acquaintance between the Americas, North and South, is one of the things desired by all Americans," declared President David Kinley, of the University of Illinois. I hope he is right. I think, however, that his further statement in his preface to Professor William Spence Robertson's admirable *Hispanic-American Relations with the United States*, published by the Oxford University Press, New York, that "our people need to be better acquainted with our neighbors in Central and South America and they with us" is far nearer to the facts of the case. To be perfectly frank, the attitude of Latin America, as it is popularly called, is far from friendly to the United States of America, although it is constantly improving. The statement of Dr. Zeballos, ex-minister to the United States from the Argentine, made in an address before the Williamstown Institute of Foreign Politics last summer, that the prevailing mind throughout Latin America is one of "distrust" toward the United States, is considered by *La Nacion* of Buenos Aires, the *Mercurio* of Santiago, Chile, and *El Diario* of Ecuador as a fair interpretation of the Latin American attitude. Says *El Diario*: "Dr. Zeballos' declaration came at a most opportune time, inasmuch as the United States is daily realizing that only through mutual knowledge and intercourse can it live at peace with the twenty republics forming what is commonly called Latin America. We know that the American people are sometimes at a loss to understand our grievances, attributing them to envy or ingratitude; but we intend to dispel such an erroneous belief by bringing before them some events of recent years which will convince them that justice has not always been on the side of might, especially in some of their Caribbean adventures."

Pan-Americanism is a project in internationalism that should receive the close attention of every thoughtful American interested in peace and justice. As John Barrett has said, and he speaks from long years of experience, "*Pan-Americanism, the coöperation of all the American republics and peoples for their common good, should appeal to all intelligently patriotic citizens of every American country.* What more noble and practical principle is there in international relationship than that of a group of nations of close geographical association, similar inspirations and aspirations of liberty, freedom, and justice, corresponding historical struggles for existence, interdependent commerce and trade, should do all in their power for their own welfare, and, through united attitude, for the welfare of the world." (The italics are Mr. Barrett's.)

Notwithstanding the feeling to which reference has been made, part of which is due to temperamental differences, and some—most, perhaps—of which comes from the disappointment of a clique or faction, there has been a steady development toward a better understanding. Indeed there has been a truly remarkable development toward real Pan-Americanism during the past decade, and the next one bids fair to record a far greater measure of achievement.

Professor Robertson's splendid volume recounts our Hispanic-American relations during the past century and he does it, carefully, calmly, dispassionately. (And right here I must pause to express appreciation of the fact that the publication of this book was made possible by the Carnegie Endowment for International Peace.) He points out that America has influenced the political development of the Latin-American states far more than any other part of the globe. The handful of Americans who helped make the revolutions were not so influential in the early days as was the genuine American sympathy and the reciprocal community of ideals which they symbolized. It was not surprising as he shows that practically every Hispanic-American state copied the constitution and the essential framework of government of the United States. Yet, as he observes, "The admiration of Spanish-American publicists for the institutions of the United States has waned somewhat since the establishment of independence." He finds the closest North American parallels today in the governments of the Argentine

and Brazil, though, in the latter state, "the influence of the Republic of the North has been significant, largely because her constitution has been emulated as an ideal."

THE Pan-American movement dates back to the call of Simon Bolivar for a Pan-American Congress at Panama in 1826. It was eloquently championed by Henry Clay, both in and out of the United States Congress. Its basic purpose was to be found in the minds and words of San Martin of the Argentine, O'Higgins of Chile, and Artigas of Uruguay, when southern South America was striving for independence from Spain a century back. It received its greatest impetus from the declaration of President Monroe in 1823. Today it thrives under the sincere support of the leading statesmen of both North and South America.

The movement had its ups and down of attention, discussion, and action, Mr. Barrett points out, in the various capitals of the Americas for nearly seventy years, until the Pan-American Conference met at Washington in the winter of 1889-'90 under the chairmanship of James G. Blaine, then Secretary of State of the United States, and attended by the ablest statesmen of the American governments. The chief practical result of this conference was the organization of the International Bureau of American Republics, now known as the Pan-American Union, the official international organization of the twenty-one independent American republics, and devoted to the development of good understanding, intercourse, commerce, friendship, and, lastly, peace among them. That office did its work as best it could with limited income, staff, and facilities, until it was reorganized in 1907 in accordance with the action of the third Pan-American Conference held at Rio de Janeiro, Brazil, in 1906. This conference was rendered notable by the presence at its opening of Elihu Root, Secretary of State of the United States, who made an official visit to most of the South American countries.

The results of the fifth Pan-American Conference, a year ago, were not quite as satisfactory as some of its ardent supporters had hoped. Mexico was not represented and that, of course, was unfortunate. To the credit of the Conference the following accomplishments are to be noted:

1. An agreement that all disputes arising between Pan-American countries which fail of settlement through diplomatic means are to be submitted to a Commission of Investigation and Inquiry, composed of five members, their reports to be rendered within one year, but not to be considered arbitral settlements.
2. Revision of the trade-mark Convention of 1910, affording a certain amount of protection for American trade-marks on the American continents.
3. Measures to prevent the smuggling of alcoholic liquor from South and Central America to the United States.
4. Provision for a commission of jurists to meet at Rio de Janeiro in 1925 to codify international law.
5. Adoption of the Hague Convention for prohibition of the drug traffic.
6. Endorsement of the recommendations of the Rockefeller Foundation for the control of disease.

These are helpful achievements and lead to a better organization of our relations, but they are minor in comparison with the things the conference might have done and failed to do. As summed up by the Foreign Policy Association there was the failure of the disarmament program put forward by Chile, and referred to a committee, of which Secretary Fletcher representing the United States, was chairman; and of the important proposal to submit all points of difference to arbitration; then there was the failure of the plan for the limitation of armament, due partly to the insistence of Brazil on her right to a navy large enough for "adequate" protection of her coast line. The suspicions of Argentina were perhaps deepened by her resentment of the fact that the United States had officially coöperated with the Brazilian government by sending a special naval mission, consisting of Rear Admiral Vogelgesang and a staff of sixteen commissioned officers and twenty petty

officers of the navy, to undertake the task of reorganization of the Brazilian navy on a more efficient basis. Moreover, it became known that the Bethlehem Steel Company, through its agent at Rio de Janeiro, was attempting to dispose of leftover war material to the Brazilian government.

Costa Rica proposed a reorganization of the Pan-American Union according to the Foreign Policy Association to permit membership on the Board of Governors of nations not recognized by the United States, which may or may not have been a slap at our Mexican policy. At any rate, the American delegation objected, and the conference adopted the substituted formula of Cuba, that the chairmanship of the Board be made elective instead of permanent.

Costa Rica was also responsible for the proposal of an American International Court of Justice, to be modeled on the Central American International Court. The plan was not adopted, but was referred to the Pan-American Congress of Jurists that is to meet at Rio de Janeiro in 1925.

America's delegation refused to make the Monroe Doctrine a matter of Pan-American concern, Secretary Fletcher declaring that, "it was not a regional understanding, but is the unilateral national policy of the United States."

URUGUAY had a plan for a League of American Nations, but it was not considered because a majority of the delegations, including that of the United States, felt that the proposal could not be discussed without considering the Monroe Doctrine, and its adoption would "virtually make the doctrine a Pan-American pronouncement." Nevertheless, South American editors were deeply interested in the Uruguayan suggestion, which had been drafted by former President Brum of Uruguay and was designed in part for the following purpose:

"It would be established that the association considers it dangerous for its ease and security that any attempt be made by any nation of another continent to extend its domination, either in the form of colonization, mandate, or protectorate, to any region of the American hemisphere; also, that any infringement of the rights of a member by any country of another continent would interest the association, which would try to find a solution of the question."

Senor Uribe of Columbia made a long defence of the proposed American League, declaring that it had been desired since Bolivia called the first American Conference in 1826 and in conferences following at Lima, Santiago, Montevideo, and Washington. He did not agree with those who termed the Monroe Doctrine a unifying force in America, since it had sown discord and suspicion. He agreed, however, on the need for an American league precisely because it would continentalize the Monroe Doctrine and thus eliminate misunderstanding by arranging for a positive machinery to protect the rights of all American nations.

A Chilean internationalist, Alejandro Alvarez, followed with an exposition of his ideas of an American league analogous and equal to the European league with a connecting bridge for handling world problems. He emphasized his belief that such a league should be entirely independent of the European body, but always ready to cooperate with it for the good of humanity.

In reply, Henry P. Fletcher expressed the willingness of the United States to study the question of an American League. He said the United States desired every possible means of eliminating misunderstandings in America, and did not desire to use its power against the sovereignty of the weak. He said he agreed entirely with Senor Alvarez that America must have its own international system. Although he did not use the term "American League of Nations," he said the United States could not be satisfied with Pan-Americanism considered as a regional understanding in the world league, but must have a complete independent organization. Mr. Fletcher's words encouraged the Latin-Americans who are desirous of developing the Union into an American league, because heretofore he seemed to be opposed to such a plan.

Speaking in the Judicial Committee, Senor Buero said that Europe would laugh at America claiming democracy and hatred of war, when it was known that nothing favorable has been done toward arbitration at the Santiago conference. The Uruguayan delegation desired to register itself as favoring obligatory arbitration treaties, submitting every question to a judicial decision. "Applying this principle with loyalty, justice

and faithfulness" it contends, "will result in the development of the moral disarmament which was referred to by M. Briand at Washington, signifying the reciprocal confidence which is an indispensable basis of disarmament and peace."

They pointed out that Uruguay had compulsory arbitration treaties with thirteen countries, including Spain, England, and France, with whom she had had serious differences recently and all of which were settled satisfactorily by arbitration.

Secretary Hughes, early in 1924, expressed the views of his administration, when he said:

"With respect to the Latin-American republics, it is our policy not only to seek to adjust any differences that may arise in our own intercourse but also to extend our good offices to the end that any controversy they may have with each other may be amicably composed. We are seeking to establish a *pax Americana*, maintained not by arms but by mutual respect and good-will, and the tranquilizing processes of reason. We have no desire to arrogate to ourselves any special virtue, but it should constantly be recognized that the most influential and helpful position of the United States in this hemisphere will not be that of the possessor of physical power, but that of the exemplar of justice."

Something, whether an American League of Nations, or a *pax Americana*, to make for a better understanding among the nations on the two American continents, bring them closer together, and establish peace and justice on a substantial basis, is devoutly to be wished.

There have been several interesting books dealing with these questions in addition to Professor Robertson's monumental book, notably Carlton Beals' *Mexico*, published by B. W. Huebsch. Mr. Beals, who has lived in Mexico, believes there is great need for America to understand Mexico, and this book is his contribution to that end.

PROGRESS IN RELIGION

THE SUBJECT of progress in religion is a pertinent question for all of us. What is progress in the sphere of religion? Is it the substitution of one set of ideas for another? Is it the moving out of the entire realm of faith as it has been received through the days that are past? Is it devitalizing the Christian virtues by rendering weak and unstable the authoritative foundations upon which they have been built? Is it arriving at a place where all spiritual values possess not positive but only relative values, and where an ordered presentation and understanding of the Christian religion both in its outward and inward parts is undesirable and incongruous? Is it the acceptance of the materialism of the Twentieth Century as a necessary substitute for the spiritual emphasis of the First?

To those who rejoice in the continued and conscious manifestation of the Living Christ in His Living Church and in His Living World progress hardly means any of these things. It is rather an uninterrupted and all compelling going upon that journey of experience and knowledge and faith, which brings us to an ever-widening and ever-deepening and ever-beckoning conception of the adventurous, as well as the satisfying, mystery that is hidden in the progressive Christ. We do not progress in any matter when we come to the point where, finding some of its component parts unsolvable and baffling to the human heart and the human mind, we achieve a seeming conquest of them by summarily ruling them out of court or blinding our eyes to them. Progress is rather being able to extract the reason that they have found a place, even though it may be in some ways subsidiary, in the subject we are seeking to master. In the religion of God, placed amid the life of man in the Person of the Church's Lord, progress on the part of any soul must mean both a mining and a refining process. It does not mean escaping without the borders of the Republic of Faith, but it does stand for penetration by often long and tortuous, as well as joyful and renewing, journeys to its very Seat of Authority. These journeys, made possible by the sustenance of Prayer, Sacrament, and Service are the revealers in an assuring experience of the further beauties and possibilities of the truth as it is in Jesus Christ. They yield to us no barren and dry land, they do not bring us back disillusioned to ourselves as the source of faith and hope, but because as a result of them, we know better and see clearer and love deeper and witness more vitally the eternal things of the Spirit of God, we are factors in the progress of religion.—*Very Rev. Edmund Randolph Laine, Jr.*

ONLY AS we recognize the superiority of the soul over the body, our Lord's distinct teaching, can we avoid exchanging our invaluable possessions for this world's values.—*Rev. William Porkess, D.D.*

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.

ASSYRIAN SOLICITORS

To the Editor of *The Living Church*:

FOR SOME YEARS there have been many irresponsible men operating throughout the country raising money in the name of the Assyrians, Nestorians, and Chaldeans. Some of these men are operating independently, while others operate with the relief agencies, claiming that they have been sent here to raise money. Many complaints and inquiries have been made to me, and many rectors, who had been deceived, have expressed their desire to let these things be known.

The Foreign-born Department of the National Council has taken rigid action in this matter, and many men have been arrested. Furthermore the Department has sent one of its officials to the Near East to investigate conditions. It has been found that these men were not sent by the bishops of the Eastern Churches, and that money collected by them has never reached the East, while the people there were in danger of starvation.

Please do not recognize any missionary or representative from the Near East without proper credentials from the officials of the National Council of the Church. In order to avoid all misrepresentations, and to save the remnant of an ancient Christian Church, a committee of Churchmen is endeavoring to raise enough money to send two priests of the Church to reorganize the Assyrian Church and to minister funds to the poor. There is no other way in which the money will reach these panic-stricken people except through the medium of the Church.

Any contributions to the Assyrians should be sent directly to Mr. Lewis D. Franklin, treasurer of the National Council, marked "Assyrian Fund."

GEORGE M. LAMSA,
Field Worker.

THE CLERGY PENSION FUND

To the Editor of *The Living Church*:

AT THE RECENT session of the Council of the Diocese of Alabama a discussion of the pension system was begun, but before more than one point of view had been presented the discussion was cut off by a special order, and the amount of regular business to be transacted did not permit of its continuance.

As the subject is of special interest this year on account of the coming meeting of the General Convention, as the arguments spoken of are not peculiar to any diocese I am sending you the following comment on them, wishing to present a fact, and a point of view in relation to them.

The points advanced by some of our elder clergy were: 1st, the belief, said to be gaining ground among vestrymen, that, for the sums paid in pension assessments a greater amount of old line insurance could be obtained; and 2d, that those of the clergy who had served before 1917 were being discriminated against for the benefit of the younger men, in that the latter will receive more, when retired in their old age, than the older clergy or their widows will receive if retirement or death comes within the next ten years or so.

Lest the first idea gain ground and cause some parishes to break from the pension system and buy old line insurance, I want to present against it the fact that, so far from being true, it is true that no old line company on the face of the earth will give, at any price, the kind of insurance we are getting, viz., protection without regard to age or physical condition at time of entrance, and loaded also with a benefit for widows and orphans.

Whether or not equal annuities could be obtained—such as the old line companies can give—is a question depending on each individual case, age, health, etc. The result of a single parish adopting this idea would be, first, that the group insurance would be broken to the injury of the whole body of the clergy, and second, that parish would very likely at some future time find that a newly called rector was physically uninsurable, and could, therefore, obtain no benefit from either system. The adoption of the plan by a considerable number of parishes would entirely destroy the pension system and also

at present or later, place some of their uninsurable rectors beyond the possibility of getting any protection.

And in reply to the point of view that we are being penalized for the benefit of the younger men, I want to offer a new point of view: that if we are being discriminated against—which I do not admit—it is not for the benefit of the young men of the present generation, but "for the more noble and glorious purpose" of doing our bit toward the establishment of a system of relief for those who grow old in the service of the Church in all coming ages, so long as the Church shall endure.

But are we being "penalized"? When we of the pre-1917 class entered the service of the Church we did so with no promise or expectation of any pecuniary return beyond the salaries we might be able to earn. Then why cannot we look at it in this way, that what we do receive from the Pension Fund is a free gift from a generous Church, so much "velvet," as the slang phrase is? Being one of that small class, perhaps the only one in my diocese, who was not ordained until after the golden age of thirty-five, I am subject to a double discrimination, if there be a discrimination, for we are promised by the fund a pension of only ten dollars for each year we have served, which, in my case, would, at this time, amount to less than one fourth the minimum which the other older men may receive. Yet I have not felt injured, I have always been able to take the above point of view, I gave what I could to the initial fund, I have encouraged my vestries to pay the assessments, and I rejoice "that a man child has been born into the world," that is, that a safe, permanent, and reliable institution has been established which will secure immunity from the specter of absolute penury in old age, all my brethren of the future generations of the clergy.

S. D. PALMER.
Eutaw, Ala., January 27.

ECCLESIASTICAL ASTROLOGY

To the Editor of *The Living Church*:

IN THE ISSUE of THE LIVING CHURCH for January 17th, under the heading Ecclesiastical Astrology, a scholarly gentleman, whom I am assuming to be a clergyman of the Church (as in the *Living Church Annual* one is listed by the same name), the Rev. Dr. Elmer Truesdell Merrill, asks for further information as to the basis of the conclusions of my article "What Was the Star of Bethlehem?" printed in THE LIVING CHURCH, December 27th.

My object in writing the article was to refute a statement made by a Russian scientist and philosopher, Nicholas Morosoff, who avers that St. Basil the Great and Christ was the same person; that the Gospels were written in the Eighth or Ninth Century of the Alexandrian era, and were not Christian; and that St. Basil surrounded himself with a group of learned astrologers and that the whole fabric is a "Christ Myth."

Now my critic objects to the last paragraph, "This one fact," which was included to strengthen the Gospel story, and made an appeal to accept as authentic all with reference to the Incarnation, Divinity, and Historicity of Jesus. Since he has raised an objection to this, and has not stated his own position, am I to conclude that he too accepts the "Christ Myth" idea of the story? It would be illuminating to know his position. However, I will submit my answers to Dr. Merrill's questions.

Question 1. The article was not submitted to professional astronomers. They do not agree among themselves. Some accept Kepler as orthodox and others do not. They disagree on the Einstein and Newton theories. Some reject Ptolemy and Tycho Brahe, while others find their works authentic. However, the authorities consulted raised no doubt about Kepler's discovery about what appeared to be a remarkably brilliant star.

Question 2. I refer my critic to *De Jesu Christi vero anno Natalitio*, by Kepler; original manuscript in Vatican Library. It is a rare book and there may be difficulty in getting a copy in libraries. See also *Life and Works of Kepler*, in the Smithsonian Institution Report, 1869; *The Soul and the Stars*, by Richard Garnett (British Museum) in *Uni-*

versity Magazine, 1880; *Notes and Queries*, published in England, a valuable source of authentic data on Zodiac, Star of Bethlehem, Astrology in Religion, volumes from 1846-1909; *Mentor Magazine* on the Star of Bethlehem; *The Jerusalem Treatise on Christian Astrology*, published by the Palestine Exploration Fund, 1908-'09.

Question 3. The sense in which the author considers a conjunction of planets is according to astrological practice, geocentric longitude. Astrology and astronomy differ on this point. Ptolemy used geocentric method, and so did Kepler in calculating horoscopes.

Question 4. As I understand it, there was no new star, according to Kepler, but, when the conjunction formed (geocentric longitude), as seen from the earth, there was produced what appeared to be a "remarkably brilliant and colored misty star." I refer my critic to a chart showing all planets in their orbits.

Question 5. Space is too limited to calculate this. Refer to *Astrological Ready Reckoner*, published by Foulsham Co., England, in which complete information is given about planetary periods, including periodic relations between the planets; together with formulas and tables of motion, planetary periodic increments, etc., and, if my critic is familiar with astronomy, he can work this out himself.

Question 6. It is to be understood that in astrology the zodiac was the name given by the ancients to an imaginary belt extending eight degrees on each side of the ecliptic and containing the orbits of the planets. This belt was divided into twelve equal parts of thirty degrees each, and each section was given a name after the constellations which in their regular order occupied those signs in the early days of astronomical science. Owing to the precession of the equinoxes the equinoctial point is subject to a slight retrogression of fifty seconds per annum, so that now the zodiac of the signs and the constellations do not coincide. In practical astrology this is properly accounted for. If the Rev. Dr. Merrill will refer to such works as *A Tract on Astrology*, by Bishop Lucas Gauricus; *Primum Mobile*, by the monk, Placidus de Titus; *Astrological Ephemeris*, by Father Andres Argolis; *Astrology*, by William Lilly; Ptolemy's works; and *Astrology for All*, Part II, by Alan Leo; he will find enough material to work with for many months to come. Space will not permit further consideration of this question.

Question 7. There were a number of persons by the name of Ptolemy: Ptolemy I, 367-283 B. C., Ptolemy II Philadelphus, 308-247 B. C., the later being a votary of science, art, and letters, and also a votary of astrology as practised by the Egyptians; the Ptolemies III to XIV, who reigned until 30 B. C., and the Ptolemy who lived in Alexandria from 131-161 A. D. During the reign of these last Ptolemies (generally accepted by astrologers as being between the second and first century B. C.) some valuable astrological works were prepared and bore the name of Ptolemy or Ptolemaeus, and these were in the great Alexandrian Library. Then, later on, Ptolemy (Claudius) compiled his works on astrology, and he makes reference to these records of the Ptolemies as "having handed down these things from ancient times." So we believe we are justified in making reference to "about one century B. C."

Question 8. Has already been answered in my answers 2 and 6.

Question 9. This society is a secret fraternity, the history of which is given out only to members. Like all lodges and fraternities they reserve the right to keep their secrets.

In conclusion may I say that no Christian astrologer has the slightest difficulty in accepting the Incarnation, Divinity, or historicity of Jesus of Nazareth. As they are mystics they see much of the hidden beauty of the mystery of the Christian symbol—the Creed.

ARTHUR W. BROOKS.

Fraternity Clubs,
22 East 38th St., New York City.

REVISION OF THE LECTIONARY

To the Editor of *The Living Church*:

FROM THE distance of the Pacific Coast may a missionary clergyman express high appreciation of Bishop Slattery's communication on the Lectionary? Reading it as I did on the Feast of the Epiphany it was indeed a star that led one to believe that wise men in their generation still come from the East! We who strive to make the Church appeal to the mixed population out here desire to have the sacred words of the Holy Bible count for the utmost, as they are read in the services; but, as we go in and out not only among the Church people but the business people and the high school and college young people, we are brought to realize that the greater part of the thought and language of, at any rate, the King James' and Revised Versions is old-world, foreign, and out of date, with the present generation of even intelligent peo-

ple. Especially is this true, as Bishop Slattery indicates, of much of the prophets and the epistles.

Some years ago, while in charge of a church near London, England, I was already impressed with what I have expressed above, and at last, walking one day with a bishop, I ventured to express my difficulty to him. To my surprise he at once said, "Read whatever you feel suitable to your people."

More recently, I have endeavored to make the more abstract lessons clear to the congregation by prefacing them with explanations as clear and concise as I could make them, and have been told that I have some ability along this line. I realize that there is the danger of incorrect and individualist interpretation in this. To guard against it it seems to me that Bishop Slattery's suggestions are admirable.

Quite recently, we had a most kind visit from the very fine choir of St. Mark's Church, Seattle, to this mission church, when the congregation was increased to about six times its ordinary size. I selected, with the help of the Kalendar, the lessons most appropriate to the occasion, but, as I read them over beforehand, I saw that they would be unintelligible to the greater part of the people, who would be either mystified by them or inclined to scoff at them. I therefore took the bold course of writing them out on the typewriter, with explanations in parentheses, and asking two of the visiting clergy to read them from the manuscript, which they kindly did. The result was that I afterwards heard more appreciation of the lessons than I have heard before.

May I earnestly ask your readers to reread Dr. Slattery's communication, and to note every point and recommendation he makes? Then, if they think well, will they speak or write to the members of the Lectionary Commission and also to their delegates to the General Convention, so that they may have the mind of the Church behind them and take such steps as will make the Holy Bible understood of the people of our generation and all that St. Paul says that "scripture written by the inspiration of God" should be?

St. James' Church,
Sedro-Woolley, Wash.

W. B. TURRILL.

DAILY BIBLE STUDIES

(Continued from page 482)

of men under the power of God. He has created Apostles from persecutors, saints from libertines; He has touched countless common lives with greatness. There, in actual experience, is the basis of our Christian hope. We cannot believe that God, who has enabled men to triumph over their baser nature, over bad environment, and stern temptation, and who proclaims in their victory the supremacy of the spiritual life, will allow that life finally to be conquered by death. That would be to proclaim that our spiritual hopes have no enduring foundation, and our moral endeavors no lasting answer. God must be able to save to the uttermost, even though that "uttermost" be life beyond death.

CONTRAST

Without—the brown and grey of winter's dress,
The gloom of leaden sky and snow-wrapped way,
The icy tempest howling in its rage
And wrestling fiercely with the dying day.

Within—the fragrant flowers, the scented logs,
The quiet chair where weary limbs may rest,
The book-lined walls, the music softly sung,
The wordful silence of a loving breast.

Without—the discord with the ways of sin,
The oft-repeated task that crushes zest,
The deadly weariness, the aching wound,
The disappointments, and the endless quest.

Within—the perfume of a life of prayer
Rising, like incense, to the Lord above:
The secret altar, garlanded with hope,
Where glow the jewelled flames of faith and love.

BERNARD LANGTON.

LITTLE SELF-DENIALS, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar.

LITERARY

OF THEOLOGICAL INTEREST

THE NECESSARY EXISTENCE OF GOD. By Wm. Horyman Gillespie of Torbanehill. Prepared in behalf of the Trustees of Mrs. Horyman Gillespie, by James Urquhart, F.S.A. (Scot.). With Supplementary Chapter giving the Views of Modern Philosophers regarding Space, by H. R. Mackintosh, D.D. Edinburgh: T. & T. Clark. 1923. \$3.

For those interested in attempts at irrefragible demonstration of the existence of God on grounds of necessary reason, and who are equal to following abstruse argument, this book will be attractive. Others will shrink from reading it. It has, however, some importance for the history of *a priori* theism; and Dr. Mackintosh's account of modern conceptions of space is well worth having.

Gillespie's *Necessary Existence* was first published in 1833. He starts with the self-evident and irrefutable. But, he argues, these necessarily imply an eternal and infinite substance; and he proceeds to use *a posteriori* arguments from the evidences of design in nature, etc., to confirm his demonstration and to establish the intelligence and other central attributes of God. The reasoning is acute, and evidence is given of considerable reading; but he was largely self-educated, and this appears in various ways. He criticized adversely Dr. Samuel Clark's *a priori* argument, quite unaware that his own argument is practically the same.

The reasons for belief in God's existence are abundant, but strict "demonstration" *a priori*, such as Gillespie claimed to achieve, is impossible. The reason is that the being of God is the most fundamental of all premises, and is implicitly presupposed in demonstrative argument. We cannot find more fundamental premises from which to deduce God. Theistic argument has to be chiefly inductive. Gillespie's labors were heroic and his reasoning acute, but his avowed aim was not fulfilled.

F. J. H.

THE UNDERSTANDING OF RELIGION. By Edwin Tenney Brewster, A.M. With illustrations. Boston and New York: Houghton, Mifflin Co., \$1.50.

A developing thing has its meaning in what it is becoming, so that its true meaning is found in its most maturely developed form. This applies to religion, the meaning of which emerges most clearly in its highest form, Christianity. Our author entirely ignores this principle, and quite misses the controlling mark of religion, which is the cultivation of relations with God that are acceptable to Him.

Again, theology, progressive and therefore mutable though it be, means in each generation the most intelligent and coherent coördination of religious knowledge that can then be made. Therefore, although theology can be improved, and is improving, its disparagement *as such* is disparagement of "the understanding of religion." However, our author says, "If this book contained any theology, I should not have written it. I know nothing whatever about theology; nor have I, so far as I am aware, any opinion whatever on any strictly theological matter." We are not surprised, in view of these words, to find that the author is quite unaware that he grossly misrepresents current theology and sets up a theology of his own, ostensibly based upon ignorance, that obscures instead of elucidates the nature of religion.

The book has a certain cleverness, and is easy to read. It is, however, far more irreverent and flippant than its author probably knows or intends. It will probably entertain those who like himself condemn what they do not strive to master. To others it is useless, and to the reverent believer it will be painful to read. It is *naive*.

F. J. H.

WAS HOLY COMMUNION INSTITUTED BY JESUS? A Candid Inquiry. By the Rev. Douglas S. Guy, D.D., Vicar of Christ Church, Harrowby. Foreword by the Rt. Rev. the Bishop of Ripon. New York: George H. Doran Co. London: Student Christian Movement. \$2.50.

In 1921 the author of this book published a smaller work, *Steps Toward Intercommunion: Sacrifice in Holy Communion* (Cambridge, Heffer & Sons) of which the opening sentence of the introduction is symbolic: "The object of this essay is to

attempt some bridge building between Christians." A further sentence will indicate better than anything else the trend of the author's mind: "If we reverently endeavor to bring the help of true scholarship to bear upon this subject, we shall probably do more than even the best-devised plans of pulpit interchange can achieve" (page xi). In this previous work, the conclusions of which are so constantly referred to in his more recent book, he establishes certain "results of investigation." These may be summarized as follows: the Eucharist has been regarded as a sacrifice from the time of our Lord and St. Paul, through the Apostolic Fathers, into the whole history of the Christian Church; that the sacrifice of the Eucharist includes the "showing forth before God and man of the great Sacrifice of the Cross," the offering of the elements, of alms, prayer, the penitent heart, of ourselves, and the mystical Body of Christ as a whole (pages 74-75).

In this latest work, published originally for the Student Christian Movement, the author gives a searching examination into the origin of the Eucharist. The contents of this book range from the presentation of five difficulties in regard to Eucharistic origins, up through the full and sympathetic presentation of these problems, to the last two chapters which develop his conclusions. In the first place, the book is admirable for the skill with which the arguments against the Institution of the Eucharist by Christ are gathered together and presented and for their great lucidity and fairness. In the second, Canon Guy is so manifestly desirous of giving full weight to objections and difficulties, that his position is vastly strengthened by his over-considerateness of their weight. Chapter nine on St. Paul and the Mysteries is peculiarly valuable. Having given a careful exposition, characterized by full candor and remarkable sympathy, of the views of Lake, Loisy, and Reitzenstein, he finds that there are five reasons why he can not recognize the conclusion that the Christian Sacraments came from mystery cults. Among "important differences" he enumerates: 1, the historical basis of Christianity; 2, the fact that Christian rites are open to all; 3, that "Christianity is an effective religion of redemption and at its center it places not only the Cross with all its moral implications, but the tremendous personality of the Crucified One"; 4, the apocalyptic and eschatological factors, which are "lacking in the mysteries"; 5, "the ethical chasm between the two is immense" (pages 171-172). The writer, after making all concessions possible to the results of even speculative criticism, quotes with approval Bacon's statement: "Earliest of all the records, in fact coeval with the utterances of the Master, is the Sacrament itself" (page 195). "The disciples clearly did not invent the tradition" (page 201). "St. Paul and all the branches of the Church from the beginning are witnesses hard to gainsay" (page 202). He adds to the historic argument that religious experience, the pragmatist test of Holy Communion, and the psychological test. In his last pages he attempts to adjust the relation of the institutional element, the outward and visible, to the "spiritual." "We owe that external setting to our Lord Himself . . . It was He who attached sacramental values to bread and wine. It was He who identified them with His Body and Blood . . . that the outward observance of the rite has been wisely cherished and taught by the Church among almost all communities of Christians, I believe to be due to the guidance of the Holy Spirit. . . . If we stress the fact of the Institution, and of its accompanying obligations, let us beware lest the inward response of our daily life fails to correspond with the visible and external expressions of the Sacrament, or lest in spiritual fullness we lag behind those who think they can dispense with such aid" (pages 212-213). Both of these books of Canon Guy are notable and important essays. His way of approaching one of the problems of Christian reunion commends itself to reason as well as to the conscience, and one can hope that what he has done will be given the sympathetic consideration and appreciation that it deserves.

THE BELIEF IN GOD AND IMMORTALITY. By James H. Leuba, Professor of Psychology and Pedagogy in Bryn Mawr College. Chicago: Open Court Publishing Co., \$2.50.

This second edition of a work, which first appeared in 1916, has no changes in it of any importance.

Church Kalendar



FEBRUARY

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

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

CALENDAR OF COMING EVENTS

- February 8—Diocesan Convention of Kansas.
 February 10—Diocesan Conventions of Colorado and Dallas; Convocations of Idaho and Porto Rico.
 February 11—Convocation of Wyoming.
 February 22—Convocation of the Panama Canal Zone.

APPOINTMENTS ACCEPTED

EDER, Rev. CHARLES EDWARD, rector of Christ Church, Ridley Park, Philadelphia, Pa.; to be rector of Grace Church, Mt. Airy, Philadelphia, about the middle of February.

HADY, Rev. JOHN LOWRY, rector of Trinity Church, Shepherdstown, W. Va.; to be rector of St. Paul's Church, Doylestown, Pa.

MARTIN, Rev. JADI LEVI, of Roxboro, N. C.; to be rector of St. Thomas' Church, Reidsville, and of Epiphany Church, Leaksville, N. C., with residence at Reidsville.

MAYNARD, Rev. MALCOLM DEPUY, rector of St. John's Church, Bellefonte, Pa.; to be rector of Grace Church Parish, Ridgway, Pa. February 8th.

TAYLOR, Rev. GEORGE FARRAND, vicar of the Chapel of the Incarnation, New York City; to be rector of St. George's Church, Flushing, L. I., February 1st.

ORDINATION

DEACONS

MILWAUKEE—On February 1, 1925, in St. Paul's Church, Milwaukee, the Rt. Rev. W. W. Webb, D.D., Bishop of the Diocese, ordained FRANCIS JOSEPH BLOODGOOD to the diaconate. The Rev. Stanley Cleveland said the Litany, and the Rev. Holmes Whitmore presented the candidate. There was no sermon.

The Rev. Mr. Bloodgood will be *locum tenens* at St. Andrew's Church, Madison, Wis., while completing his studies in the University of Wisconsin there.

OHIO—On Wednesday, December 17, 1924, in Trinity Cathedral, Cleveland, the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese, ordained to the diaconate WALTER F. HINZMAN. The Rev. Wallace M. Gordon presented the candidate and the sermon was preached by the Rev. W. R. Breed, D.D.

The Rev. Mr. Hinzman was formerly a Congregational minister.

DEACON AND PRIESTS

PENNSYLVANIA—On Saturday, January 24th, the Rt. Rev. Thomas J. Garland, D.D., Bishop of the Diocese, ordained ARTHUR F. GIBSON to the diaconate and the Rev. G. S. MCKINLEY and the Rev. PERCY G. HALL to the priesthood. The Rev. Dr. Taitt preached the sermon, and presented the Rev. Mr. Hall. The other presenters were the Rev. W. J. Cox, and the Rev. Dr. Toop.

PRIEST

CUBA—On January 25, 1925, the Feast of the Conversion of St. Paul, and the Third Sunday after the Epiphany, the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, advanced to the priesthood the Rev. JOSE GONZALES PEÑA Y HERNANDEZ in Fieles à Jesus Church, Matanzas. The service was conducted throughout in Spanish. M. Peña was presented by his cousin, the Rev. S. E. Carretas, of Santa Cruz del Norte, and the sermon was preached by the Ven. Francisco Díaz Vólero, Archdeacon for Cuban Work. Mr. Peña will continue in charge of the church and parish school at Matanzas, where he has been for the past twelve years.

MARRIAGE NOTICE

MARRIED—On Tuesday, January 27, 1925, at St. George's Church, Flushing, Long Island, by the Rev. Roy Farrell Duffield, Archdeacon of Queens and Nassau, Miss MARIE LOUISE WATERS, of Flushing, to the Rev. BENJAMIN MOTTRAM, acting rector of St. George's Church, Flushing, and vicar of St. Paul's Chapel, College Point, L. I. The Rev. Henry D. Waller, rector emeritus of the church, gave the blessing.

DIED

ADAMS—Died in Montego Bay, Jamaica, B. W. I., on January 14, 1925. ELLEN CLARE, widow of Col. Alex. Duncan ADAMS, 27th N. Y. Vol., eldest daughter of the late Hiram Gilbert and Mary Ashley Hotchkiss, of Lyons, N. Y., in her ninety-second year.

CAMERON—Entered into rest on Sunday, January 25, 1925, from the home of her sister, Mrs. Cornelius Eldert, 557 First Street, Brooklyn, N. Y., GRACE ADELA, daughter of the late Donald and Isabella C. CAMERON.

ROOME—Entered into rest on January 22, 1925, at Cooperstown N. Y., JESSIE CRAWFORD, daughter of the late Jacob and Janet ROOME, in her eighty-third year.

The funeral service was at St. Ignatius Church, New York City, on Saturday, January 24th. The interment was at Bloomfield, N. J.

SINGLETON—Died in Columbia, S. C., January 16, 1924, VIRGINIA TAYLOR SINGLETON, daughter of Col. and Mrs. Richard Singleton, in the forty-fourth year of her age.

SMITH—Entered into life eternal, at the home of his daughter Mrs. Carrie L. Simons, 4021 Alameda Drive, San Diego, Calif., on January 10, 1925, in his eighty-third year. JOHN EDGAR SMITH.

The funeral service was at Christ Church, Beatrice, Neb., January 17th. Mr. Smith was one of the organizers of the parish of Christ Church and served as senior warden for nearly fifty years.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

WILLIAMS—Died, Thursday, January 22, 1925, in New York City, AGNES ELIZABETH WILLIAMS, a faithful communicant of St. Ignatius' Church. The funeral was at the Church, Monday, January 25th.

MEMORIAL

James Findlay Torrence Sargent

SARGENT—February 3, 1925, the Year's Mind. In loving memory of JAMES FINDLAY TORRENCE SARGENT.

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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.

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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.

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POSITIONS OFFERED

CLERICAL

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

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

WANTED: CLERGYMAN AS VICAR OF Chapel and Assistant in Parish Church. Salary from \$2,000 to \$2,500. Box 355 Fitchburg, Mass.

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POSITIONS WANTED

CLERICAL

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

MISCELLANEOUS

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

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

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

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.

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

RETREATS

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

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

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.

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

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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.

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WE MAKE: SURPLICES, CASSOCKS, Cottas, Clerical Vests, Rabats, Stole Protectors, and Purificators. Also do repair work. SAINT GEORGE'S GUILD, 508 Peoples Nat'l. Bank Bldg., Waynesburg, Greene County, Pennsylvania.

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

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

MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

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

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

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

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

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

Church of the Incarnation, New York

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

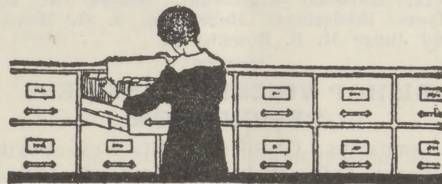
St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:10 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.

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

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau* THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

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

W. P. Blessing Co. 208 South Wabash Ave., Chicago, Ill.

Bible Quotation Puzzles. Fifty-two Leading Bible Verses arranged as Numerical Enigmas. By J. Gilchrist, Lawson, author of *The World's Best Conundrums and Riddles*, etc. Price \$1 net.

George H. Doran Co. 244 Madison Ave., New York, N. Y.

The Doctrine of the Infallible Book. By Charles Gore, D.D., sometime Bishop of Oxford. With a Section by Professor H. R. Mackintosh, D.D., New College, Edinburgh. Price \$1 net.

The Secret Garden of the Soul, and Other Devotional Studies. By E. Herman, author of *The Meaning and Value of Mysticism*, etc. With Portrait. Price \$2 net.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

Our English Bible. The Story of Its Origin and Growth. By H. W. Hoare, late of Balliol College, Oxford. Revised edition with Specimen Pages from Old Bible and a Bibliography. Price \$2.

J. B. Lippincott Co. Philadelphia, Pa.

Races, Nations, and Classes. By Herbert Adolphus Miller.

Department of Religious Education. Diocese of Massachusetts. 1 Joy St., Boston, Mass.

Through the Church Door. Verses by Louise Marshall Haynes. Pictures by Clara Atwood Fitts. Price \$1.

BULLETINS

American Schools of Oriental Research. South Hadley, Mass.

Reports, 1923-1924.

Department of Publicity. Church Missions House. 281 Fourth Ave., New York, N. Y.

Syllabus of Theological Studies and Examinations. For Candidates for Holy Orders and Examining Chaplains. Edition A. D. 1925. Prepared by the Commission on the Ministry. Issued by the Department of Religious Education.

Official Bulletins of the National Council of the Protestant Episcopal Church. Series of 1925. Bulletin No. 48.

NEW YORK CATHOLIC CLUB ANNUAL MEETING

NEW YORK—The annual meeting of the New York Catholic Club, held at St. Luke's Chapel, Trinity Parish, New York, on January 27th, was well attended in spite of a snowstorm. The priests' choir, under the direction of Fr. Damrosch, sang the *Missa Marialis* for the first time. The Rev. C. Rochford Stetson, D.D., rector of Trinity Parish, gave the meditation. This meeting, falling just prior to the sixtieth anniversary of the Community of St. Mary, furnished occasion for bringing the Religious Life before the membership in thanksgiving for the past and in the hope of a larger development in the years to come. Therefore it was most fitting that the celebrant of the High Mass should be the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia, and chaplain general of the Community of St. Mary. The essayist was the provincial chaplain of the Community for the Eastern Province, the Rev. Shirley C. Hughson, O.H.C., whose subject was St. Luke's Chapel and the Beginnings of the Religious Life in the American Church.

The annual elections resulted as follows: President, the Rev. Joseph P. McComas, D.D.; vice-president, the Rev. Selden Peabody Delany, D.D.; treasurer, the Rev. W. Malyon Mitcham; secretary, the Rev. John Whiting Crowell. Delegates to the Council: the Rev. Wm. H. A. Hall and the Rev. Charles C. Edmunds, D.D. Executive Committee: the Rev. Edward H. Schleuter, chairman, the Rev. Charles C. Edmunds, D.D., Ven. Roy Farrel Duffield, the Rev. Wm. P. S. Lander, and the Rev. Paul F. Hoffman. Seven priests were elected to membership.

MEMORIAL TOWER CHIMES

KALAMAZOO, MICH.—St. Luke's Church, Kalamazoo, has received a gift of tower chimes from Mrs. Althea C. Everard, Detroit, in memory of her husband, Herbert Henson Everard, her father-in-law, John Henson Everard, and her grand-child, James Penniman. Mr. Herbert Everard was a vestryman of St. Luke's Parish, from 1898 to the time of his moving to Detroit in 1902. The Everard family have always been actively associated with the Church, and its name runs in succeeding generations throughout the history of St. Luke's Parish.

The dedication of the chimes will take place at a memorial service to be held at the time of installation, which will be some time before Easter.

Diocesan Conventions

MILWAUKEE ELECTS DEAN IVINS

MILWAUKEE, WIS.—The Very Rev. B. F. P. Ivins, D.D., Dean of Nashotah House, was elected Bishop Coadjutor of Milwaukee at the Council which met January 27th and 28th at All Saints' Cathedral Milwaukee.

Preceding the election, an informal ballot was taken, without formal nominations, or speeches, or discussion of nominees on the floor of the Council. It resulted as follows:

	Clergy	Lay
Very Rev. B. F. P. Ivins, D.D.	35	50
Rev. F. E. Wilson, D.D.	5	22
Rev. H. H. Lumpkin	5	10
Rev. G. C. Stewart, D.D.	6	7
Rev. E. R. Williams	1	4
Rev. C. L. Gomph	1	
Rev. Harwood Sturtevant	1	4
Rev. H. W. Prince	1	
Rev. A. H. Lord		4
Rev. T. R. Harris		2

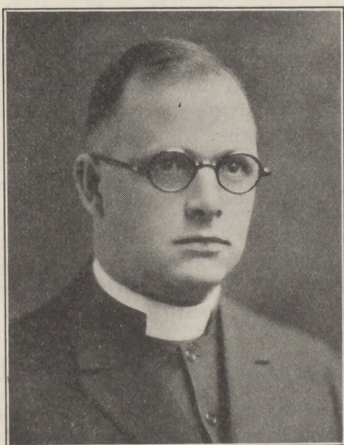
The Ven. William Dawson and the Rev. Messrs. C. A. Parmiter and M. B. Goodall received one vote each from the laity.

In the informal ballot each lay delegate was given one vote, while in the formal ballot there was but one vote to the parish mission in the lay order.

This was followed by one formal ballot, which resulted as follows:

	Clergy	Lay
Total votes cast	55	46
Necessary for choice	28	24
Very Rev. B. F. P. Ivins, D.D.	39	27
Rev. F. E. Wilson, D.D.	7	11
Rev. H. H. Lumpkin	5	6
Rev. G. C. Stewart, D.D.	3	1
Scattering	1	1

On motion of the Rev. Frank E. Wilson, the election was made unanimous. The hour of noon having arrived, prayers for missions were offered, together with the thanksgivings of the Council for the elec-



THE VERY REV. B. F. P. IVINS, D.D.,
Bishop Coadjutor-Elect of Milwaukee

tion. The *Te Deum* was then said, and the blessing pronounced by the Bishop-elect. The entire election took about one hour.

The Very Rev. Benjamin Frank Price Ivins, D.D., was born in South Bend, Indiana, October 6, 1884, the son of Albert Thomas Ivins, and Lucinda Hart. He attended the Friends' School in Trenton, N. J., Trinity School, New York City, took the degree of Bachelor of Arts from Valparaiso University, the degree of Master of Arts from the University of Wisconsin, and was given the degree of Doctor of

Divinity by the Nashotah Theological Seminary. He was ordered deacon in 1909 and priest in 1910 by Bishop White.

Previous to taking orders Fr. Ivins had studied law, and had practiced for one year at Waterloo, Wis., where he married Sarah Seeber. On ordination he became rector of St. Thomas' Church, Plymouth, Ind. In 1913 he became Master of Howe School, and in 1915-1916 was director of Weekday Religious Education at Gary, Ind. Then he accepted St. Luke's Church, Kalamazoo, becoming Dean of Nashotah House in 1921.

The following deputies were elected to the General Convention: the Rev. Messrs. H. B. St. George, D.D., of Nashotah; F. E. Wilson, D.D., of Eau Claire; C. S. Hutchinson, D.D., of Milwaukee; and Holmes Whitmore, of Milwaukee; and Messrs. F. C. Morehouse, of Milwaukee; Prof. C. R. Fish, of Madison, J. G. Weart, of Oconomowoc; and S. G. Moon, of Eau Claire. The alternates are the Rev. Messrs. H. Sturtevant, of Racine, E. R. Williams, of Milwaukee, M. B. Stewart, of Nashotah, and H. H. Lumpkin, of Madison, and Messrs. C. F. Smith, of Milwaukee; A. J. Horlick, of Racine; I. L. Nicholson, of Milwaukee, and W. F. Myers, of Milwaukee.

The Rev. W. H. Stone was elected secretary of the Diocese. The Standing Committee is composed of the Rev. Messrs. Holmes Whitmore, H. B. St. George, D.D., C. S. Hutchinson, D.D., Harwood Sturtevant, Messrs. W. F. Myers, Frederic C. Morehouse, S. G. Moon, and Judge M. B. Rosenberry.

BISHOP VINCENT CONSIDERS RESIGNATION

COLUMBUS, OHIO—The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, announced to the annual Convention of the Diocese, which met in Trinity Church, Columbus, January 27th and 28th, that he would submit his resignation as diocesan to the House of Bishops at their coming meeting. He gave as his motives therefor his advanced age of eighty years, and the need of the Diocese to have a younger and more active man at its head. Bishop Vincent is the oldest of the active diocesan bishops in the American Church, and is second in seniority of consecration. The Convention unanimously passed a resolution of protest against Bishop Vincent's resignation, and appointed a committee to carry this protest to him.

Preceding the Convention the second annual open forum was held, at which the following matters were discussed:

1. Shall the phrase in the Baptismal Office, "Dost thou believe in Jesus Christ as the Son of God?" be substituted for the question, "Dost thou believe in all the articles of the Christian Faith, as contained in the Apostles' Creed?"
2. The Church to amend the Canon on Divorce so that it shall not be lawful for any minister of the Church to solemnize the marriage of divorced persons while husband and wife are still living; except this shall not apply to the remarriage of husband and wife who have been divorced.
3. What shall be the attitude of the Church toward child labor?
4. Ought the Volstead Act to be modified?
5. What shall be the attitude of the Church toward the outlawry of war?

One of the matters taken up in the open forum was the divorce and marriage

problem. Later, in the Convention, after a considerable discussion, preambles reciting that the general canons do not meet the situation, and a resolution asking for revision, were passed. The resolution asked that the following principles be recognized and made the basis of revision:

"(a) That the State, and not the Church, controls marriage and is responsible for divorce.

"(b) That the final authority for remarriage after divorce rests with the ecclesiastical authority of the diocese.

"(c) That, therefore, the ecclesiastical authority of a diocese should be left free to consider all the evidence in a given case, e.g., not one technical only, but the ethical and social factors as well.

"(d) That the proper place for the Church to state her ideal of marriage is in connection with the Form of the Solemnization of Matrimony either as a preface to said form or as rubrics following said form of service."

The following form of amended canon was submitted as a suggestion of how the above principles may be applied:

"No minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage, without the consent of the ecclesiastical authority of the diocese in which such minister officiates and resides. This canon shall apply to the innocent party in a divorce. Provided, that before the application for such remarriage, a period of not less than one year shall have elapsed after the granting of such divorce; and that satisfactory evidence touching the facts in the case be laid before the ecclesiastical authority—who may require a copy of the court's decree, and record, with proof that the defendant was personally served or appeared in the action—and such ecclesiastical authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this canon; and Provided, further, that it shall be within the discretion of any minister to decline to solemnize any marriage."

RESOLUTION ON BISHOP VINCENT'S RESIGNATION

The following is the text of the protest sent Bishop Vincent by the Convention, after considering his contemplated resignation:

"RESOLVED: That this Convention protests against the proposed action of Bishop Vincent, as stated in his address, of presenting his resignation as the Bishop of Southern Ohio to the next meeting of the House of Bishops; and it moves that, instead, he formally transfer to Bishop Reese, the full ecclesiastical authority and responsibility of the Diocese, but that he retain the title of Bishop of Southern Ohio, with its privileges but without any of its responsibilities, and that he continue to occupy the episcopal residence, and to receive his present salary; and be it further

"RESOLVED: That the chairman appoint a committee of five to wait upon Bishop Vincent to present the above resolution and urge his acceptance of its provisions."

The deputies to the General Convention are the Rev. Messrs. Frank H. Nelson, Cincinnati;

Sidney E. Sweet, Columbus; Charles E. Byrer, Gambier, and E. F. Chauncey, Columbus. Messrs. W. O. Frohock, Columbus; Mortimer Matthews, Glendale, Ohio; John M. Richardson, Cincinnati, and Judge Daniel H. Sowers, Columbus.

The alternates are the Rev. Messrs. George C. Dunlop, Cincinnati; George H. Hills, Cincinnati; Edgar Jones, Cincinnati, and Phil. Porter, Dayton, and Messrs. J. B. Cartmell, Springfield; F. C. Hicks, Cincinnati; J. B. McGrew, Springfield, and W. R. Collins, Cincinnati.

The Very Rev. Edgar Jones and Mr. Morrison R. Waite were elected members of the Standing Committee.

BISHOP DARST'S TENTH ANNIVERSARY

KINSTON, N. C.—A great service commemorating the tenth anniversary of the consecration of the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, was the feature of the Convention of the Diocese, held at St. Mary's Church, Kinston, January 27th and 28th. The Bishop's relationship to every phase of the Church's work in the Diocese was described by a number of speakers on the evening of the 27th, all of whom stressed Bishop Darst's sympathetic insight into their problems and the deep love that his clergy and people have for him. The Rev. W. H. Milton, D.D., spoke of the Bishop's courageous and effective support of the work of the National Church.

The Woman's Auxiliary and Parochial Societies held their annual meeting in Kinston at the same time. Their business sessions were held in the Kinston Christian Church, and they joined with the Convention in the devotional services. Their annual corporate communion service was held in St. Mary's Church on the morning of the 28th. The women contributed a great deal to the financial and spiritual growth of the past year. Mesdames J. G. Staton, S. P. Adams, Richard Williams, Swift Boatwright, and S. W. Tillinghast were named as delegates to the triennial meeting in New Orleans.

Deputies to the General Convention are the Rev. Messrs. W. H. Milton, D.D., R. B. Drane, D.D., W. R. Noe, and Theodore Partick, Jr., and Messrs. George C. Royall, Frank Wood, George B. Elliott, and E. K. Bishop. The alternates are the Rev. Messrs. George W. Lay, Archer Boogher, J. E. W. Cook, and Stephen Gardner, and Messrs. B. R. Huske, C. J. Sawyer, H. A. White, and George Rountree.

SOUTH CAROLINA TAKES OVER VOORHEES SCHOOL

CHARLESTON, S. C.—The most important action taken by the Diocese of South Carolina in its Convention held in St. Paul's Church, Charleston, January 27th, was that by which the diocese joins with the diocese of Upper South Carolina in taking under the auspices of the Church the large industrial training school for negroes known as the "Voorhees School" located at Denmark, S. C.

A year ago the trustees of this school which has hitherto been under independent management, offered, through the American Church Institute for Negroes, to come under the joint ownership and control of the two dioceses in South Carolina. By the action now taken by both dioceses this plan will be accomplished, and the Church in the South has taken a great forward step in discharging its obligations to the colored race by assuming responsibility for the management and financial support of this institution. The school owns property valued at approximately \$250,000, which is free from debt,

and there is at present an enrollment of 600 students.

The deputies to the General Convention are the Rev. Messrs. A. S. Thomas, Charleston; S. C. Beckwith, Charleston; W. S. Poyner, Florence; O. T. Porcher, Bennettsville; Messrs. T. W. Bacot, Charleston; E. E. Lengnick, Beaufort; Walter Hazard, Georgetown; William Godfrey, Cheraw. The alternates are the Rev. Messrs. F. W. Ambler, Summerville; Carl S. Smith, Charleston; A. M. Rich, Charleston, William Way, D.D., Charleston; and Messrs. E. W. Duvall, Cheraw; R. J. Kirk, Florence; D. van Smith, Summerville, and J. Swinton Whaley, Edisto Island.

THE TUTTLE MEMORIAL

ST. LOUIS, Mo.—The chief emphasis at the Convention of the Diocese of Missouri, which met at Christ Church Cathedral, St. Louis, January 27th to the 29th, was placed upon the completion of the Bishop Tuttle Memorial. Bishop Johnson stated that the city of St. Louis had given over half a million dollars and that he hoped the challenge would be met by the general Church, so that the Memorial would be a national as well as a local and a diocesan project.

The deputies to the General Convention are the Rev. Messrs. James H. George, Columbia; the Very Rev. William J. Scarlett, LL.D., St. Louis; Edward S. White, 2809 Washington Ave., St. Louis; John S. Bunting, St. Louis; Messrs. James M. Bull, 5519 Clemens Ave., St. Louis; Frank Hodgdon, Hannibal; George M. Block, 18 Wydown Terrace, St. Louis, and Davis Biggs, Kirkwood. The alternates are the Rev. Messrs. J. Courtney Jones, Webster Groves, H. W. Mizner, 470 Lake Ave., St. Louis; J. J. Wilkins, D.D., 4954 West Pine Blvd., St. Louis; H. Nelson Tragitt, Rolla; Messrs. Harry G. Hurd, 6379 Waterman Ave., St. Louis; Guy N. Hitchcock, The Buckingham, St. Louis; A. J. Watling, Webster Groves, and Thomas I. Dix, 5551 Chamberlain Ave., St. Louis.

SOUTH FLORIDA CONSIDERS COADJUTOR

DAYTONA, FLA.—At the Convention of the Diocese of South Florida, meeting at Daytona, January 20th to the 22d, the committee appointed at previous convention to consider the advisability of additional episcopal supervision reported in favor of the election of a coadjutor, if Bishop Mann so desired. This report was received and discussed, but no further action taken, Bishop Mann having stated in his annual address that he desired this matter deferred at present.

By resolution the convention endorsed the project for a World Conference on Faith and Order, and commended this to the interest and prayers of the clergy and laity, also requesting the Bishop to appoint the eight days ending with Whitsunday, May 24th to the 31st, as a special period of prayer for unity and for the efforts to promote such.

The deputies to the General Convention are the Ven. James G. Glass, the Rev. Messrs. W. B. Curtis, C. E. Patillo, C. S. Long, Messrs. M. P. Cornwall, Daytona, J. W. Claussen, Miami, S. L. Lowry, Sr., Tampa, and J. C. M. Valentine, DeLand. The alternates are the Rev. Messrs. R. T. Phillips, G. I. Hiller, L. A. Wye, H. L. Taylor, Messrs. R. S. Pearse, St. Petersburg, J. M. Goddard, G. W. Hankins, and L. H. McIntire.

PITTSBURGH DISAPPROVES GOVERNMENT POLICY

PITTSBURGH, PA.—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, in his address to the Diocesan Convention, which met in Trinity Church, Pittsburgh, January 27th, spoke with vigorous disapproval of the United States' Japanese immigration policy, and of the delay of the United States in entering the World Court.

Later, the Convention adopted the following resolution:

"RESOLVED: That the Convention of the Diocese of Pittsburgh, assembled on January 27th, urge the Foreign Relations Committee of the Senate of the United States to report a resolution for the participation of the United States in the World Court on the Harding-Hughes terms, in order that it may be voted upon by the whole Senate."

The deputies to the General Convention are the Rev. Drs. Budlong, Homer A. Flint, Percy G. Kammerer, and Edwin J. van Etten, and Messrs. James E. Brown, George C. Bergwin, H. D. W. English, and Charles S. Shoemaker. The alternates are the Rev. Drs. John Dows Hill, Alleyne C. Howell, Robert N. Meade, and William F. Shero, and Messrs. Marcellin C. Adams, Judge Joseph Buffington, Southerd Hay, and George P. Rhodes.

THE TRANSFER OF COMMUNICANTS

BALTIMORE, MD.—Prominent in the annual address of the Rt. Rev. John G. Murray, D.D., to the convention of the Diocese of Maryland, was his consideration of the matter of the enrollment and transfer of communicants. He stated that he found wide-spread ignorance and misapprehension of the duties and rights under the canons among both the clergy and the laity. He recommended that the letter of the law be observed, and communicants removed to other parishes be summarily sent letters of transfer. He stated that, because of the inaccurate administration of the canon, there were probably nearer 40,000 communicants in the diocese than the 30,000 now credited it.

A movement will be inaugurated soon to obtain money for the completion of Synod Hall, the first of the Cathedral group of buildings.

The deputies to the General Convention are the Rev. Drs. Edward T. Helfenstein, H. P. Almon Abbott, Arthur B. Kinsolving, and Wyatt Brown, and Messrs. Edward Guest Gibson, Judge Henry D. Harlan, Arthur Boehm, and Edward N. Rich.

The alternates are the Rev. Drs. William Page Dame, William A. McClenethen, Arthur C. Powell, Walter B. Stehl, and Messrs. Blanchard Randall, George C. Thomas, Herbert M. Brune, and Tasker G. Lowndes.

WEST MISSOURI EXECUTIVE COUNCIL

BOONVILLE, Mo.—The Diocese of West Missouri, at the annual convention, which met at Christ Church, Boonville, the oldest congregation in the Diocese, January 20th, organized and put in operation an Executive Council. For a thorough understanding of the work of the Council, the Rev. F. B. Bartlett, an associate secretary of the National Council, was present and explained its working.

Officers of the Woman's Auxiliary, elected for a three year period are, President, Mrs. Benj. S. Brown, Secretary, Mrs. John C. Howard, Corresponding Secretary, Mrs. L. H. Reeves, and Treasurer, Miss M. Louise Howard.

The deputies to the General Convention are the Rev. Messrs. R. N. Spencer, 927 West 34th St., Kansas City; C. Hely-Molony, 207 North 7th St., St. Joseph; B. M. Washburn, 50 East Concord Ave., Kansas City; and E. F. Wilcox, 318 Rialto Bldg., Kansas City; and Messrs. B. C. Howard, The Commerce Trust Co., Kansas City; F. A. H. Garlich, So. 16th St., St. Joseph; H. T. Poindexter, 308 West 8th St., Kansas City; and A. C. Stowell, 5732 Wyandotte St., Kansas City. The alternates are the Rev. Messrs. J. P. DeWolfe, 418 Greenway Terrace, Kansas City; C. G. Fox, 111 East Broadway, Sedalia; C. R. Tyner, 1318 East 30th St., Kansas City; and A. G. Van Elden, 306 Ridgeway Apartments, Joplin, and Messrs. H. M. C. Low, 44th and Warwick Blvd., Kansas City; J. D. Warren, 7435 Jefferson St., Kansas City; W. F. Eves, 417 North Moffatt St., Joplin, and Geo. T. Irvine, Boonville.

IOWA DISCUSSES DIOCESAN COUNCIL

DES MOINES, IOWA—After discussing the establishment of a Diocesan Council with an executive secretary at the meeting of the Convention of the Diocese of Iowa, held in St. Paul's Church, Des Moines, January 18th to the 20th, the proposed canon was deferred until the next Convention. A majority of the clerical and lay delegates favored the employment of an executive secretary as being the first necessity in the reorganization.

A great step forward was taken in boys' and young people's work by a convention that was sponsored by the Diocesan Assembly of the Brotherhood of St. Andrew, and that was held immediately before the Diocesan Convention. A Diocesan Young People's Fellowship was organized on the 17th, with George Spratt, of Cedar Rapids, as president, and Stanley Wilson, of Des Moines, as secretary.

There were, in fact, seven conventions meeting on or about the time of the Diocesan Convention, as, with those mentioned, there were meetings of the Woman's Auxiliary, of the Daughters of the King, of the Brotherhood of St. Andrew, and of the Girls' Friendly Society. There was also a Religious Education conference at which the Rev. Phillips E. Osgood, D.D., was the principal speaker.

The deputies to the General Convention are the Rev. Messrs. R. J. Campbell, of Cedar Rapids; Gowan C. Williams, of Des Moines; W. C. Hengen, of Ottumwa, and W. E. Mann, of Council Bluffs; the Hon. George F. Henry, LL.D., of Des Moines, and Messrs. Carlos D. Jones, of Independence; Arthur J. Cox, of Iowa City, and Charles S. Hutchins, of Burlington. The alternates are the Rev. Messrs. W. E. Stockley, of Lyons; Cuthbert F. Hinton, of Mason City; W. S. D. Lamont, of Keokuk, and LeRoy S. Burrough, of Ames, and Messrs. William J. Green, of Cedar Rapids; William C. Harbach, of Des Moines; John F. Kerfoot, of Des Moines, and W. T. Shepherd, of Harlan.

WESTERN MICHIGAN PLANS SEMI-CENTENNIAL

GRAND RAPIDS, MICH.—The annual diocesan Council of the Diocese of Western Michigan was held at Grace Church, Grand Rapids, January 20th and 21st. In the Bishop's address he spoke of the year as the semi-centennial of the Diocese and outlined plans for its proper observance. These plans were unanimously adopted and authorized by the Convention. They consist of a great thanksgiving service at St. Luke's Church, Kalamazoo, on June 5th and 6th, at which several bishops will be present. At this service it is hoped the Thankoffering of \$200,000 will be presented. The offering is all for diocesan purposes: part to be used for the completion of the Episcopal Endowment Fund, part for an extension to Akeley Hall, the diocesan school for girls, and part for a reinforcement fund for diocesan missions. Also, specially designated gifts will be accepted as memorials.

An historical pageant will be presented on the spacious grounds of St. Luke's parish, Kalamazoo, depicting the growth of the Church in the State of Michigan. The entire celebration will take place at St. Luke's Church, Kalamazoo, as the first Diocesan Convention of the Diocese of Western Michigan was held there.

The following were elected deputies to the General Convention, the Rev. Messrs. C. E. Jackson, G. P. T. Sargent, J. H. Bishop, and W. F. Tunks, and Messrs. C. R. Wilkes, H. C. Angell, Wm. Hatton, and C. L. Dibble.

FOND DU LAC'S FIFTIETH ANNIVERSARY

FOND DU LAC, WIS.—A special committee on the fiftieth anniversary of the Diocese, and of the twenty-fifth anniversary of the consecration of Bishop Weller, reported to the Diocesan Council, held in St. Paul's Cathedral, Fond du Lac, January 27th, that their major project was the raising of \$50,000, part of which was to be used in the erection of an episcopal residence, and part of it for its endowment.

The deputies to the General Convention are the Very Rev. E. W. Averill, Rev. Messrs R. A. Heron, Menasha; William C. Way, Wausau, and Edwin Todd, Oshkosh, and Messrs. Hamilton Roddis, of Marshfield; E. O. Brown, of Rhineland; Harry Price, of Neenah, and A. R. Owen, of Owen.

TO PROCURE EPISCOPAL RESIDENCE

The Convocation of the Missionary District of Eastern Oregon, held at the Church of The Redeemer, Pendleton, January 16th to the 18th, voted unanimous endorsement of statement made by the Bishop in his annual address in regard to the need for the purchase of a property upon which to build a suitable residence for the Bishop of Eastern Oregon: and of his decision, after two and a half years in the District, that, for administrative purposes, Pendleton is the natural center of the work: and authorized the appointment of a committee to undertake the raising of the amount which the Bishop had indicated as the District's share in the undertaking.

The delegates to the General Convention are the Ven. M. McL. Goldie and Judge William Smith. The alternates are the Rev. Lindley H. Miller, and Mr. Charles H. Marsh.

COUNCIL MAKES UP DEFICIT

PORTSMOUTH, VA.—When a committee reported to the Convention of Southern Virginia, meeting at St. John's Church, Portsmouth, January 27th, on the diocesan deficit, nearly \$4,000 additional was pledged by churches that had not pledged their budget in full, and other delegates promised to see that the amounts asked of their churches would be paid. Another special committee reported giving large powers to the colored convocation of the Diocese.

The deputies to the General Convention are the Rev. Messrs. Wm. A. Brown, D.D., Portsmouth, H. H. Covington, D.D., Norfolk, D. W. Howard, D.D., Norfolk, E. R. Carter, D.D., Petersburg, Messrs. W. W. Old, Jr., Norfolk, Judge T. H. Willcox, Norfolk, F. W. Darling, Hampton, and T. W. Mathews, Portsmouth.

The alternates are the Rev. Messrs. C. E. McAllister, Hampton, W. A. R. Goodwin, D.D., Williamsburg, Newton Middleton, Norfolk, M. B. Marshall, Norfolk; Messrs. C. W. Grandy, Norfolk, W. W. Robertson, Norfolk, G. G. McCann, Franklin, and Julian Meade, Danville.

The Council meets next year at St. Paul's Church, Suffolk, Va.

TO BUILD STUDENT CHURCH

EL RENO, OKLA.—The outstanding feature of the annual convocation of the District of Oklahoma, held in Christ Church, El Reno, January 28th, was the inauguration and the enthusiastic pushing forward of a plan to build an adequate church and parish house, to cost \$150,000, at Norman, the Seat of Oklahoma University, where there is now a little, insignificant, wooden church, which seats, crowded, 150, and which is filled with students at every service, and which stands not far from the recently com-

pleted \$750,000 Methodist church, the gift of a consecrated layman with vision.

The delegates to the General Convention are the Rev. John A. Gardiner, El Reno, and Mr. S. H. Grassmire, Tulsa. The alternates are the Rev. Hugh J. Llwyd, Muskogee, and Mr. John C. DeLana, El Reno.

The Rev. C. L. Widney, of Ada, Okla., was elected secretary and registrar of the District.

ALABAMA ADVANCING

ANNISTON, ALA.—A high note at the meeting of the Council of the Diocese of Alabama, which occurred at Grace Church, Anniston, January 21st and 22d, was the report that a church and parish house, valued at \$40,000, had been erected at Auburn, the seat of the Alabama Polytechnic Institute, at a cost of \$29,000, and that the Bishop Coadjutor had been provided a home, valued at \$50,000, for about \$29,000. Further advance work is to be found in the endorsement of Bishop McDowell's plan to establish a training school for Church women, to be located at the Church Home in Mobile, and in the request that Bishop McDowell arrange for a conference on rural Church work.

The deputies to the General Convention are the Rev. Messrs. Middleton S. Barnwell, of Birmingham; Charles Clingman, of Birmingham; J. M. Stoney, of Anniston, and the Ven. J. F. Plummer, of Mobile, and Messrs. Algeron Blair, of Montgomery; W. B. Hall, M.D., of Selma; Robert Jamison, Sr., of Birmingham; and H. J. Whitfield of Demopolis. The alternates are the Rev. Messrs. P. N. McDonald, of Montgomery; the Ven. V. G. Lowery, of Sheffield, G. C. Tucker, of Mobile, and Richard Wilkinson, D.D., of Montgomery; Mr. S. E. Thompson, of Birmingham; Dr. J. B. Whitlock, of Eufaula; Mr. Frank E. Feltus, of Birmingham, and Judge Walter B. Jones, of Montgomery.

The Rev. J. M. Stoney, of Anniston, Executive Secretary of the Diocese, was elected Secretary, and Mr. J. W. McQueen was elected a member of the Standing Committee.

MATERIAL PROGRESS IN MINNESOTA

ST. PAUL, MINN.—Material progress was reported to the Council of the Diocese of Minnesota, meeting at Christ Church, in the building of three new churches in the Diocese during the year: St. Andrew's Church, Minneapolis, newly built at a cost of \$59,000; St. Luke's Church, Minneapolis, newly built at a cost of \$85,000; and St. Andrew's Church, South St. Paul, newly built at a cost of \$6,000. The building of the last named church was largely due to the efforts put forth by the lay reader in charge of that mission, in the person of the Executive Secretary of the Diocese, Mr. Walter B. Keiter.

Confirmations in the Diocese during the year 1924 numbered 1,117, an increase of 49 over 1923.

The clerical deputies to the General Convention are: The Rev. Messrs. A. E. Knickerbocker, G. S. Keller, D. F. Fenn, and W. S. Howard. The clerical alternates are the Rev. Messrs. C. C. Rollit, D.D., P. E. Osgood, D.D., Arthur Chard, and F. L. Palmer, D.D. The lay deputies are Messrs. W. H. Lightner, H. C. Theopold, J. R. Van Derlip, and H. S. Gregg, and their alternates are Messrs. E. H. Foot, W. B. Keiter, P. N. Myers, and J. D. Denegre.

A WELL ATTENDED CONVENTION

BEAUMONT, TEXAS.—Approximately 400 out-of-town delegates and visitors were in attendance on the Council of the Diocese of Texas, which met at St. Mark's Church, Beaumont, January 23d to the 27th. Associated with the meeting of the Council were the annual Council of the Young People's Service League, The College Students' Council, the Church Service League, The Woman's Auxiliary, and the Daugh-

ters of the King. All of them reported progress and enthusiasm. Bishop Kinsolving reported, in his Council address that the Church was stronger in the Diocese than ever before, and that the last year had brought a numerical increase of ten per cent.

The deputies to the General Convention are the Rev. Messrs. W. P. Witsell, Raimundo de-Ovies, Harris Masterson, Jr., and Frank A. Rhea, and Messrs. J. Cooke Wilson, Mr. F. W. Catterall, Mr. E. H. Peters, and Dr. W. J. Battle. The clerical alternates are: the Rev. Messrs. S. M. Bird, L. Valentine Lee, C. W. Sprouse, and W. N. Claybrook.

NORTH TEXAS OFFICERS

AMARILLO, TEX.—At the recent meeting of the Convocation of North Texas, the following officers were elected or appointed:

The delegates to the General Convention are the Rev. R. N. MacCallum, of Amarillo, and Mr. Will Stith, of Abilene. The alternates are the Rev. Frank Etson, of Big Springs, and Mr. C. H. Hubbell, Amarillo.

Bishop Seaman appointed Mrs. W. W. Rix, of Big Springs, President of the Woman's Auxiliary and Miss Clara Thompson, of San Angelo, directress of the Little Helpers.

Judge Meade F. Griffin, of Plainview, was elected Secretary of the Convocation, and Registrar of the District. Mr. Jos. Dooley, of Amarillo, was appointed Chancellor, and Mr. C. E. J. Lowndes of Amarillo, was appointed Treasurer.

The Council of Advice consists of the Rev. Messrs. R. N. MacCallum, W. P. Gerhart, and L. L. Swan, and Messrs. Will Stith, Henry S. Gooch, and C. A. Fisk.

DULUTH

DULUTH, MINN.—The thirtieth annual convention of the diocese of Duluth was held in Trinity Cathedral, Duluth, on January 27th and 28th, the Rt. Rev. G. G. Bennett, D.D., Bishop of the Diocese, presiding.

The Rev. Wm. Elliott and Mr. W. H. L'Estrange were elected members of the Standing Committee. Mr. C. P. Grady, Jr., of Duluth, was elected Diocesan Treasurer.

Deputies to the General Convention are the Rev. Messrs. James Mills, 1523 E. First St., Duluth; Wm. Elliott, Virginia, Wm. B. Heagerty, Cass Lake, and E. C. Kah-o-Sed, White Earth; and Messrs. F. W. Paine, 1007 London Road, Duluth; F. W. Wilhelmi, Cloquet, T. D. Merrill, 2625 Greysolon Road, Duluth; and Dr. J. H. Beaty, St. Cloud.

The alternates are the Very Rev. Harry G. Walker, 2006 E. First St., Duluth; and the Rev. Messrs. E. C. Biller, St. Cloud, Oscar Lindstrom, 113 North 28th Ave. W., Duluth; and Arthur Goodyear, Little Falls, Minn.; Messrs. J. V. Claypool, Chisholm, C. K. Dickerman, 530 North 24th Ave. East, Duluth; G. H. Alexander, Hibbing, and A. W. Highfield, 2429 Greysolon Road, Duluth.

WEST TEXAS

SAN ANTONIO, TEX.—The business of the Council of West Texas, which met January 21st and 22d in St. Mark's Church, San Antonio, was largely concerned with routine matters. A memorial service to the late Bishop Johnston was held at which the Bishop of the Diocese was the celebrant. The missionary quota of the Diocese was accepted by the Council, and the members pledged themselves, by a rising vote, to use every possible effort to meet it in full. The financial reports showed the Diocese to be in a healthy financial condition.

The deputies to the General Convention are the Rev. Messrs. S. Arthur Huston, L. B. Richards, the Ven. B. S. McKenzie, and Chas. W. Cook; Messrs. J. B. Kennard, George T. Allensworth, George H. Winsor, and Walter A. Springall. The alternates are the Rev. Messrs. John W. Sykes, J. S. Budlong, Robert T. McCutcheon, and Claude R. Parkerson, Dr. E. Galbraith, Mr. A. M. Ramsey, the Hon. Roy Miller, and Mr. C. P. House.

FOR REVIVAL OF PREACHING

LOUISVILLE, KY.—The message of the Rt. Rev. C. E. Woodcock, D.D., after twenty years of his episcopate, to the clergy and laity of Kentucky, at the diocesan Convention, held at Christ Church Cathedral, Louisville, January 28th, was the need of a revival of preaching, and the lessening of the demand on the clergy to do institutional work, but with emphasis on the exercise of the pastoral office.

The chief accomplishment of the Convention was the codification and minor amendment of the Canons of the Diocese.

The deputies to the General Convention are the Rev. John S. Douglas, 119 West Kentucky St., Louisville; the Very Rev. R. L. McCready, 525 West Ormsby St., Louisville; the Rev. George S. Abbitt, Hopkinsville, the Rev. Custis Fletcher, Paducah; Dr. George H. Stansbury, 52 Castlewood, Louisville; Messrs. Charles D. Campbell, 1616 Cherokee Road, Louisville; Mr. Alex. Galt Robinson, Harrods Greek, and R. W. Covington, Bowling Green, Ky. The alternates are the Rev. Messrs. Harry S. Musson, 1308 Sixth St., Louisville; Royal K. Tucker, 1308 Sixth St., Louisville; John H. Brown, 200 Kennedy Court, Louisville; J. R. Martin, Henderson, and Messrs. William Heyburn, 403 West Ormsby Ave., Louisville; William E. Pilcher, 192 Crescent Ave., Louisville; J. Dudley Winston, 219 West Burnett Ave., and Charles H. Keisker, 1417 First St., Louisville.

A NEW NEGRO SCHOOL

DENMARK, S. C.—The Voorhees Industrial Institute, a school for young negro men and women at Denmark, with a plant valued at \$300,000, has been added to the educational institutions of the American Church Institute for Negroes. Including the Voorhees School, the American Church Institute now supervises ten well equipped and successful industrial and academic schools for negroes in the South, representing an aggregate value of more than \$2,000,000 and practical educational equipment for 4,000 students.

The acquisition of Voorhees School has been made possible by the joint action of the American Church Institute and the Dioceses of South Carolina and Upper South Carolina. The former took final action on January 28th, accepting Voorhees. The Institute and these South Carolina Dioceses jointly agree to endeavor to raise sufficient funds to provide buildings and equipment to meet the future needs of the school, in coöperation with its old friends.

The Voorhees School was organized in 1894 by Elizabeth Evelyn Wright, a negro woman of humble parentage, who worked her way through Tuskegee Institute night school, and, by aid secured through the late Booker T. Washington and other friends, founded the school at Denmark with fourteen students and two teachers. In the succeeding years it prospered to such an extent that it is today one of the most important industrial high schools for negroes in the South, with an enrollment last year of 700 students in addition to more than two hundred receiving special instruction in the summer schools and assemblies.

The school is located on a tract of 400 acres of land in the midst of the Black Belt of South Carolina, and, in addition to the regular scholastic course, has special courses for men in the mechanical industries, including carpentry, masonry, steam fitting, plumbing, engineering, wheelwrighting, blacksmithing, and electricity, and women's courses in dressmaking, cooking, laundering, and nursing. More than a quarter of a million negroes live within a radius of eighty miles of the school.

The Rev. Dr. Robert W. Patton, Director of the American Church Institute for Negroes, in a letter announcing the acquisition of Voorhees School, says:

"It marks a notable advance in recent years in the work of education among the negroes of the South. With Voorhees, the American Church Institute will have a chain of schools for the practical education of negroes, extending from St. Paul's School at Lawrenceville and the Bishop Payne Divinity School at Petersburg, in Virginia, through Raleigh, N. C., where St. Augustine's School is located, and Voorhees School in Denmark, to Hoffman-St. Mary's School, Keeling, Tenn., through Fort Valley School, Fort Valley, Ga., and St. Athanasius' School at Brunswick, Ga., to St. Mark's at Birmingham, Ala., the Okolona School, Okolona, Miss., and finally to Gaudet School, New Orleans, La.

"The Institute has been remarkably fortunate in the fact that its work in behalf of negro education has secured recognition and substantial assistance from such agencies for the advancement of education as the General Education Board and the Carnegie Corporation, from members of other Churches, as well as from people without Christian Church affiliations and from Jews. The primary purpose of these schools is to produce leaders and teachers of the negro race rather than to produce Episcopalians. No pressure is brought to bear upon either students or faculty to induce them to become members of the Episcopal Church. Our primary object is to produce Christian American citizens, who, because of their superior character, their intelligence, and their technical training, will command the respect not only of their own people, but of the white people as well."

This chain of schools, to which the Voorhees Institute is now added, draws negro students not only from all parts of the South, but from the North and West as well. The American Church Institute is supported in part by appropriations from the National Council of the Church, by tuition fees from students, and by contributions made from the various dioceses of the Church, as well as from gifts from individuals and corporations interested in negro education but not affiliated with the Church.

Word has just been received that the Diocese of Mississippi has raised \$58,000 for the Okolona School, and that the Tennessee Diocesan Convention, after an address by Dr. Patton on January 22d, authorized and appointed a committee to raise \$100,000 for Hoffman-St. Mary's.

"TOO MANY TEACHERS!"

TEXARKANA, TEX.—The above statement was made by the superintendent of the primary and kindergarten departments of St. James' Church school, Texarkana. As most Church schools face the problem of having a full teaching force, it might be of interest to know how one school has an "over-supply" of teachers.

Several weeks ago a Conference on Christian Nurture was conducted by the Rev. Gardiner L. Tucker, D.D., Executive Secretary of the Board of Religious Education, Province of Sewanee. The preparation consisted, partly, in personally securing prospective teachers to attend the meetings. A result was that more teachers have volunteered than can be used in this school. Each teacher has a substitute, and yet there is a waiting list. Another result of the conferences is that this Church school is organized into a junior church, with vestry, vested choir, etc., along the lines of the adult church. A marked increase in attendance and interest is evident.

Fund for Preservation of St. Paul's Cathedral Grows

The Need for Books—Popular Lectures—Westminster Abbey

The Living Church News Bureau
London, Jan. 26, 1925

THE FUND inaugurated by the *Times* on behalf of the preservation of St. Paul's Cathedral has, in the course of one week reached the satisfactory sum of £74,000. The list of contributors includes the King and Queen, members of the Royal Family, the Archbishops, the Bishop of London, and many ecclesiastics, in addition to leading bankers and commercial houses in the City of London. The Bishop of London has made the suggestion that on Sunday, January 25th (the Feast of the Conversion of St. Paul), churches throughout the land should be invited to give their collections, or, failing that, that worshippers might be asked to give something at the doors as they pass out, on behalf of the fund.

There is diversity of opinion as to the wisest course for the Cathedral authorities to adopt. As I said in my last letter, the palliative measures suggested by the committee of architects will certainly not cost less than £140,000. And it must be borne in mind that even then the committee holds out no hope of certainty that the proposed remedies will be successful. They say explicitly that a far greater work than that of mere repairs may have to be undertaken by a future generation.

The *Church Times* is against all costly half-measures, in view of the fact that the vast sums spent on them may prove to have been utterly wasted. I quote from a leading article in today's issue:

"The Church should shrink from the mean expedient of spending just so much money now as will enable it to pass on the main trouble to another generation. The only wise and honest course is to face the cost, immense though it may be, of taking down and rebuilding. If we can manage the cost of taking the dome down, we may be well assured that England will not rest until it is up again.

"We are told that if the dome is rebuilt it will not be the dome of Wren but a new dome. But if it falls we shall have still less of Wren's work, the greater part of which can be incorporated in a rebuilt dome. We are told that we should be deprived of the use of the Cathedral for several years. But we should be equally deprived of it if the dome fell. We are told that the dome is safe but not sound. That is a phrase which, frankly, we cannot understand. It is not a phrase which a responsible engineer or architect would readily endorse. A building which is unsound is either unsafe today or will be unsafe tomorrow.

"Let us have no half measures. Our task is to make St. Paul's secure not for our time only but for all time."

THE NEED FOR BOOKS

The Bishop of Birmingham, Dr. Barnes, speaking recently on the supply of candidates for ordination, said that at the present time the standard of education is lower than it has been since the beginning of the Victorian era. Boys from the middle classes have, he declared, almost ceased to enter the ministry, and poorer boys of character and ability, whom the Church would welcome with enthusiasm, were naturally attracted by more promising vocations. The true solution, in the Bishop's opinion, appeared to lay

in the Church paying its clergy at least as well as the State pays its teachers. Dr. Barnes also spoke of the difficulty the clergy experience in finding money for books. The clergy more than anybody else needed to buy books so that they might keep up with thought in all directions. Every ordained man, he said, should spend no less than £10 to £20 a year on books if he was really to keep in touch with modern thought, but that sum was impossible to most of the clergy at the present time.

POPULAR LECTURES

In these days, when the tendency to "centralize" our Church work is so strongly marked, it is refreshing to note how extraordinarily alert some of the unofficial Church societies, such as the Mothers' Union, have become. That energetic body of women, some years ago, led the way in providing, at their headquarters, the Mary Sumner House, Westminster, an annual course of lectures, covering in outline the teaching of the Church, that is to say, the Old Testament, the New Testament, the Prayer Book, and Church doctrine. The lecturers are all scholars of distinction, and the main idea of the course is to enable those who attend to lay a foundation for further study of the faith they profess, or may wish to adopt, should they be enquirers. In addition to the theological course, many lectures and conferences on subjects of current interest, such as housing, sex relationship, relations between employer and employed, Christianity and theosophy, etc., are arranged.

A course of lectures beginning next Wednesday, January 21st, and on each subsequent Wednesday until March 25th, will deal with Christian Principles as applied to Social Relationships.

WESTMINSTER ABBEY

Mr. Lawrence Tanner gave a most interesting address last Monday to members of the Surveyors' Institution on The Building of the Abbey Church of Westminster.

In the course of his address, Mr. Tanner said that it must always be remembered that the Abbey was built to the glory of God and for the use of the monks. "To the glory of God"—for some of the most beautiful things in the Abbey Church can hardly be seen. The Censing Angels, which were almost Greek in their feeling and perfection, were high up in the spandrels under the rose windows; and a series of heads, which were quite as beautiful, were so placed in the triforium that they were known to only a very few, and seemed to have escaped the notice of those who compiled the wonderful and exhaustive volume on the Abbey which has just been issued by the Royal Commission on Historical Monuments.

The church was planned for the use of about forty monks, and for that purpose it was admirably adapted; but it was not intended for use by the general public except as a place of pilgrimage, and at a great function few could see what was taking place except by the aid of specially constructed stands.

Though built at different periods, the Abbey Church remained one architectural whole, and as such was almost unique. Of the great English churches, Beverley Minster was perhaps the only one which

afforded a parallel. The reason why Westminster was so completely satisfying lay in the fact that "it was built by men who were original enough not to seek after originality in their work."

One very important feature in the church, as rebuilt by Edward the Confessor, was retained by Henry III, when he came to rebuild it. "This," said Mr. Tanner, "was the crossing or central space under the tower, with the choir standing under and to the west of it, an arrangement not uncommon in Norman churches, but most unusual in churches built at a later date." It was probable that this was retained because Westminster was a coronation church; "for it is here that the 'theatre,' as it is called, is set up, on which is placed the Coronation Chair, and both the homage and crowning take place in this central space." From the Confessor's church was also probably inherited the vast upper abbey in the triforium, of which few people knew the existence. Its intended use remained a problem.

Speaking of the many beautiful additions made by Henry III, Mr. Tanner said that the mosaic pavement, brought by Abbot Ware from Rome, was laid down in front of the high altar about 1268 to 1270. It was the work of Odoric, a Roman of the Cosmati school of mosaic workers. The great round porphyry stone in the center was supposed to contain the four colors of the elements—fire, air, water, earth—and round it ran a strange inscription, of which traces still remained.

DEATH OF CANON RANDOLPH

On Friday last there passed to his eternal rest, at the Almonry, Ely, Canon B. W. Randolph, for many years the Principal of Ely Theological College, and latterly Canon-Residentiary of Ely Cathedral. He had been in poor health for some time, but it was not until the close of the past year that his condition became serious. Canon Randolph was in his sixty-seventh year, and was educated at Haileybury College, passing on to Balliol College, Oxford, of which he was a Hebrew Exhibitioner. Upon taking his degree he became a Fellow of St. Augustine's College, Canterbury, and was ordained priest in 1882. In 1884 he returned to Oxford as Principal of St. Stephen's House, but when Edward King left Oxford to be Bishop of Lincoln, in 1888, he took Randolph with him as his domestic chaplain. After five years with Bishop King, Randolph was appointed Vice-Principal of Ely Theological College, and in 1891 succeeded Canon Newbolt in the Principalship, a post which he retained for twenty years. It was at Ely that the most fruitful work of his life was accomplished, and not one student departed from the College in those days without a feeling of regret at the severance of an almost paternal relation. In 1910 Randolph was appointed to a residentiary canonry at Ely Cathedral, and resigned the principalship of the College in the following year, though he served his old office during a long vacancy during the war. In 1911 he accepted the Wardenship of the Sisterhood of St. Mary, Wantage. Of late years Canon Randolph had been compelled, through failing health, to spend long periods in the south of France. His published works are many, the best known perhaps being *Bishop King's Spiritual Letters*, while he was joint author of *The Mind and Work of Bishop King*.

GEORGE PARSONS.

CHRIST is not valued at all unless He be valued above all.—*St. Augustine*.

Primate of Canada Denounces Sunday Teas and Dancing

Danger from Degenerate Rich— Missionary Journeys of a North- ern Bishop—Log Church at a Soldier Settlement

The Living Church News Bureau
Toronto, Jan. 26, 1925

IT HAS BEEN BROUGHT TO MY ATTENTION that there are afternoon teas held on Sunday in Winnipeg, followed by dancing," said Archbishop Matheson, Archbishop of Rupert's Land, and Primate of all Canada, in a sermon on the occasion of the Woman's Auxiliary convention.

His grace denounced the practice, stating that he was not a Puritan, and was broad-minded in the matter of dancing under the right auspices, but could not countenance such a practice as had grown up. "Curb the destructive influence by religion in the home," was his earnest plea to the congregation.

DANGER FROM DEGENERATE RICH

The Very Rev. Dean Tucker, of London, Ont., at the opening of the eighteenth annual convention of the Social Service Council of Canada, at Hamilton, declared that the idle and degenerate rich are often a greater menace to civilization than the idle and degenerate poor. Some of the greatest evils of our time, he said, come from the diversions of the rich.

The day has gone, he continued, when the social service worker must look to the slums and the hovels as virgin fields of effort. Degeneration was just as rampant in the West End as in the East End of London, he said, speaking of the great metropolis of the Old Country.

Two vital questions confronted the world today, Dean Tucker said. These were the evangelization of the world and a world so evangelized, Christianized in its social order. The League of Nations, he held, was merely a great skeleton without life. It lacked the fundamentals which would touch the heart of humanity. The only thing he knew of that would touch humanity's heart was the Christian Gospel.

"Is the Christian Gospel the prevailing motive of our homes today?" he asked. "Go into those homes and what do you find? Trifling talk on baseball, golf, dividends, dance halls, theaters, bridge."

Dean Tucker said that the same lack of brotherly love prevailed in the business world. Commerce, instead of being a sacred ministry, was the very denial of the Kingdom of God. Capital and Labor were common enemies, instead of mutual partners.

"What is the solution?" he asked. "I say, the man behind it all, is the answer. Behind every human motive is a man. We must reach him if we are to progress. Make the tree good and the fruit thereof shall be good."

MISSIONARY JOURNEYS OF A NORTHERN BISHOP

According to a report in the Province of Vancouver, the Rt. Rev. I. O. Stringer, Bishop of Yukon, and Mrs. Stringer, have arrived in Dawson after a considerable visitation of this great northerly Diocese.

Early in June they left Dawson for the Arctic coast. They travelled down the Yukon River to Fort Yukon, then up the

Porcupine and across the Rocky Mountains on foot, down the Peel River into the Mackenzie, and down the Mackenzie River to the Arctic coast, then along the coast to Hershel Island, the place of their first missionary labors. Returning, they came up the Mackenzie River, out through the Peace River District by way of Edmonton, then away to Eastern Canada, where Bishop Stringer attended the General Synod of the Church of England at London, Ontario, and Mrs. Stringer attended the Dominion conference of the Woman's Auxiliary at Hamilton.

Returning by way of Vancouver and the Pacific coast, they visited the Carcross Indian School in the southern part of the Diocese, and at Whitehorse, Bishop Stringer ordained the Rev. W. H. L. West. Then, taking the trail for Dawson, they broke the journey for one week to visit Selkirk, where a new log church is being erected, and reached Dawson by stage about the middle of December.

LOG CHURCH AT A SOLDIER SETTLEMENT

January 4th was a great day for Cartagana, in the Soldier Settlement, near Prairie River, Sask. On that day the Bishop opened the new church. For about eighteen months preparations have been in progress. All the labor on the little church has been voluntary. Not yet is everything completed. But the little log building stands a credit and an inspiration to the community. The Colonial and Continental Church Society of London, England, are to be thanked for the gift which made possible the purchasing of materials. The church is built of exceptionally heavy logs and has seats, communion rail, reading desk, and lectern complete, and all home made. The upper part of the inside sheathing has still to be finished, but the lumber is already in the church drying out and will be put up before the summer comes round.

The area of the Soldier Settlement at Prairie River is about twenty-four miles by twelve miles.

CONVALESCENCE OF BISHOP FARTHING

All friends of Bishop Farthing of Montreal have regretted his recent tedious illness and will join his own flock in the good wishes with which they send him on a holiday in search of renewed health. Tangible expression was given this sympathy and affection recently when a group of leading Churchmen of the Diocese called at Bishop's Court and presented the Bishop with a check for \$1,610. This was accompanied by some appreciative words as to the Bishop's work in the Diocese now extending into the middle of a second decade, and the suggestion was made that so soon as the doctor permitted it, Bishop Farthing should take a trip south to recuperate.

CENTENARY OF ST. GEORGE'S CATHEDRAL, KINGSTON

The Very Rev. Dean Starr, of St. George's Cathedral, Kingston, announced that this year will mark the one hundredth anniversary of the building of the present church, an event which will be specially observed.

The congregation of St. George's, consisting of United Empire Loyalists, was started in 1784 in the old Tete-du-Pont barracks, by the Rev. John Stuart, the

great-great-grandfather of Sir Campbell Stuart of England. The small congregation then built a small log church on the market square, and in 1825 the present building was started.

Many stirring scenes in the history of the city were witnessed by old St. George's and many prominent men in the life of Canada worshipped there. The remains of Lord Sydenham, first Governor-General of Canada, are buried in the crypt of the present Cathedral.

NEW DEAN OF QUEBEC

The Rev. Canon L. R. Sherman, who for the past eight years has been rector of Holy Trinity Church, Toronto, has been appointed Dean of Quebec, in succession to the late Very Rev. Dean Shreve. His removal will be a great loss to the Church in the Diocese of Toronto.

TO PREACH AT HARVARD

The Halifax papers announce that the Ven. Archdeacon Armitage, D.D., Ph.D., rector of St. Paul's Church, has accepted the invitation of the Board of Preachers of Harvard University, Cambridge, Mass., to be the University Preacher at the University chapel on Sunday, January 3, 1926, and to be the resident University pastor during the week from January 3d to the 9th inclusive, conducting daily services, and giving appropriate addresses.

MISCELLANEOUS NEWS

The Rev. A. J. Bruce, incumbent of St. Thomas' Church, West Fort William, has been elected Chairman of the Board of Education for the ensuing year. Associated with him on the board is the Rev. H. A. Sims, rector of St. Paul's Church, who headed the polls at the recent election.

A memorial to the men who fell in the Great War is to be erected in St. James' Church, Keewatin. It is to include oak panelling and reredos for the chancel, oak communion table and rails, a stained glass window, and a brass memorial plate. A substantial sum of money is now in hand, towards which Lady Nanton has given a \$50 contribution, and the work is now in process.

The Rev. E. P. Judge, who some time ago was appointed to the rectorship of St. Andrew's East, has been appointed by the Bishop of Montreal to be Rural Dean of St. Andrew's.

Parishioners and friends of the Ven. Archdeacon W. B. Longhurst and Mrs. Longhurst, of Granby, P. Q., visited their home on the occasion of their golden wedding anniversary and presented the couple with a purse of gold together with their hearty felicitations.

MASSACHUSETTS CORNER-STONE LAID

READING, MASS.—The Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop of Massachusetts, laid the corner-stone of the Church of the Good Shepherd, Reading, on the afternoon of January 17th, assisted by the Rev. Charles F. Lancaster, the priest in charge. On the platform with the clergy and members of the choir were the ministers of the local Congregational, Methodist, and Unitarian Churches in their vestments.

An interesting feature in connection with this church is that the chancel is to be built as a memorial to the Rev. Edward Lincoln Atkinson, who was born in the town and spent his early life there. The church is to cost over \$40,000.

Massachusetts Church Service League Meets at the Cathedral

Girls' Friendly Society—General News Notes

The Living Church News Bureau
Boston, Jan. 31, 1925

THE FIFTH ANNUAL MEETING OF THE Massachusetts Church Service League was held at the Cathedral last Friday. Bishop Babcock gave an address of generous welcome to the delegates.

Among the prominent speakers were Bishop Slattery, B. Loring Young, ex-speaker of the Massachusetts House of Representatives, and Dr. Edward S. Drown, of the Episcopal Theological School, Cambridge, who was an exchange professor last year at Boone University, Wuchang, China. Bishop Slattery's address will be found on another page of THE LIVING CHURCH.

The Boston Globe gave a lively report of Dr. Drown's address, beginning, "People say, 'Let China alone.'"

"That is a silly statement. You won't let China alone—you can't let China alone. And if China cannot be let alone it is only a case of whether you give her the best or the worst. We are trying to give China the best," said the speaker.

Discussing the criticism made against foreign missionaries, Dr. Drown explained that "because a missionary's family has four servants it does not mean that the missionary is extravagant. He probably pays the servants the high wages of \$4 a month, and the servants do every bit of the hard manual labor, which would leave the missionary no time to do if he did any missionary work."

He also insisted that "the missionaries are not trying to introduce foreign religious customs, but are adapting the religious customs to the country in which they are preaching."

The annual meeting was preceded by Holy Communion at the Lesley Lindsey Memorial Chapel, in which Bishop Slattery was celebrant. After the annual business meetings of the Woman's Auxilliary and the Church Periodical Club and Bishop Slattery's address, representatives of various parishes gave outlines of different services being carried on in their home churches. This was followed by the business meeting of the Church Service League, a supper and dramatization of a parish canvass.

Officers elected included: First vice-president, John Quincy Adams of Brookline; second vice-president, Miss Eva D. Corey of Brookline; secretary, Edward Hutchins of Boston; assistant secretary, Miss Margaret Dexter of Brookline; treasurer, Gordon Hutchins of Concord; and assistant treasurer, Miss Mary F. Lord of Brookline. Bishop Slattery is automatically president.

Members at large on the diocesan council included Mrs. William Amory, 2d, of Boston, Mrs. George H. Monks of Boston, Mrs. Charles J. Hubbard of Cambridge, Henry R. Brigham of Cambridge, Edward Hutchins of Boston, Charles R. Nutter of Concord, Gordon Hutchins of Concord, Henry Cummings of Brookline, Mrs. Ralph Lewis of Chestnut Hill, George H. Tracy of Newtonville, F. W. Denio of Lincoln, and the Rev. Angus Dun of Cambridge.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society in Massachusetts held three departmental meetings

in the crypt of the Cathedral on January 14th.

At the meeting for Missions the first speaker, Mrs. Edward S. Drown, made a plea for China, telling especially of the extreme poverty and suffering among the Chinese and the great need of a social worker among the women and girls working in the cotton mills in Wuchang. Miss Kate L. Cotharin, speaking for the Indians, inspired everyone with a desire to help them and to try to make reparation for the wrongs they have suffered. The Missionary Offering of the Massachusetts G.F.S. this year will be given either for a social worker at St. Andrew's Mission, Wuchang, China, or for the New Home for Indian Girls at St. James' Indian Mission, Cannon Ball, N. D.

Supper was served through the courtesy of the Cathedral Branch and the evening was devoted to Social Service. The large audience gave evidence of great interest in the subject. Miss Harriett L. Dunn, Secretary for work among the Foreign-born, G.F.S.A., spoke on the G.F.S., and the Foreign-born Girls. She gave some reasons for emigration, mentioned the new immigration laws, their effect on the country and on the immigrant, and spoke of the tragedy of the second generation and what the friendship of the American born girl might mean to the 15,000,000 girls of foreign birth or foreign parentage in the United States. At the close of the meeting Miss Kyrides, a Greek from the International Institute in Boston, told of her experience in offering friendship to the foreign-born and what such friendship meant.

GENERAL NEWS NOTES

On Wednesday, January 28th, there was held a joint meeting of the Staff of the Episcopal City Mission and the Archdeaconry of Boston, and the Women's Aid of the Episcopal City Mission. Trinity Church was the place of meeting and Bishop Babcock presided in the absence of Archdeacon Ernest J. Dennen, who was confined at home with an attack of the prevailing epidemic. A number of members of the staff were asked to tell in the allotted three minutes some incident from his special field. As there are now more than eighty members on the staff and the field includes work in hospitals, prisons, sailors' havens, as well as the mission parishes, there were many interesting and even thrilling incidents reported.

Rev. and Mrs. William H. Dewart opened their home Tuesday, January 27th, for a concert in behalf of the Chapel of St. Francis of Assisi, on Salem Street, very near Christ Church, the old North Church of Boston, in which Paul Revere hung his lanterns, of which the Rev. Mr. Dewart is rector. The Rev. George G. Chiero, minister in charge of St. Francis' Church is doing notable work among the Italian residents in the north end of Boston.

The noonday preachers at the Cathedral in Lent will be: Bishop Richardson, of Fredericton, N. B., Bishop Slattery, the Rev. J. B. Clayton, vicar of All Hallows' Church by the Tower, London, the Rev. Samuel S. Marquis, D.D., the Rev. Samuel S. Drury, the Rev. John T. Dallas, D.D., and Bishop Lawrence.

Parishioners at the Church of the Ad-

vent were pleased yesterday to receive the following message from their rector, the Rev. W. H. van Allen, D.D., who has been ill:

"I am glad to say that the physicians think I may hope to be back in my places before the end of the month, though I will have to 'go slow' at first. Phlebitis is tedious even where it is not dangerous and painful; and the enforced idleness is peculiarly hard for one so habituated to activity as myself. You have all been very good in helping me to bear it cheerfully; and I cannot say how grateful I am for that generous kindness, nor how eagerly I anticipate my fuller undertaking of parish duty."

Headed by the wardens, the entire vestry of the Church of the Ascension, Fall River, yesterday at the morning service marched with the procession as the choir and clergy entered the church. It was the annual corporate communion of the vestry. Many favorable words of appreciation were expressed over this picturesque way the vestry takes in revealing the corporate nature of parish life.

More wardens and vestrymen seem to have been changed this new year than in any previous year of the diocese's history. An interesting question is raised as to the cause of these radical changes. The apparent reason is age. This is perfectly natural and to be expected: if a warden or vestryman is too old to do the required work, it is only fair to the parish that he resign. Another reason is that Bishop Slattery has repeatedly spoken in favor of more changes. He has asked that more younger men be elected to responsible positions of service in the parishes. Still another reason is that the average warden and vestrymen are finding an increasing demand upon their time, made by the live parishes. Undoubtedly the Nation-wide campaign and the enlarging word of the Church Service League are causing the officials in the average parish to do more work than ever before.

RALPH M. HARPER.

VIRGINIA SUMMER SCHOOL OF RELIGIOUS EDUCATION

SWEET BRIAR, VA.—The Virginia Summer School of Religious Education will be held in Sweet Briar College, Sweet Briar, June 15th to the 26th.

Among the faculty of the school are to be the Rt. Rev. H. St. G. Tucker, D.D., the Rev. W. E. Rollins, D.D., the Rev. W. C. Bell, D.D., of the Theological Seminary in Virginia; the Rev. J. C. Wagner, of Bishop Payne Divinity School; the Rev. E. R. Carter, D.D., the Rev. Karl M. Block, D.D., the Rev. L. N. Caley, D.D., the Rev. W. A. R. Goodwin, D.D., Mrs. W. W. Wishart, and Miss Edna Wigginton. The Rev. J. F. Ribble, D.D., is chairman of the committee in charge, and the Rev. E. R. Carter, D.D., is the dean of the faculty. The Virginia bishops will conduct conferences.

A special feature of the school this year will be the Clergy School. The faculty will be the professors of the Virginia Theological Seminary, and the Rev. W. A. R. Goodwin, D.D.

There will be no tuition for those living in Virginia, as all overhead expenses are borne by the Virginia Dioceses. An enrollment fee of \$3 will be charged for all from outside of Virginia. Address enquiries to the Rev. E. R. Carter, D.D., 415 High St., Petersburg, Va.

Contract for Construction of Nave Let by New York Cathedral Board

St. Paul's Day Festivals—Consecration of St. Ignatius'—General News Notes

The Living Church News Bureau
New York, Jan. 29, 1925

THE BOARD OF TRUSTEES OF THE Cathedral of St. John the Divine, at a meeting held on Tuesday night, January 27th, in the Synod Hall, let the contract for the construction of the nave.

The contract was awarded the firm of Jacob and Youngs, of this city. The estimated cost of the nave, including architects' fees, is approximately \$5,900,000. Jacob and Youngs are the builders of the baptistry, the unit on the north side of the Cathedral which is now under construction.

Work on the nave will start this spring, and it is expected that it will be completed in about four years. The foundations are already laid. The great west front will be a separate unit, and is not included in the present contract.

The nave will constitute the great body of the Cathedral, and its construction will add immensely to the seating capacity. It will be 225 feet long, with an exterior width of 132 feet and an interior width of 112 feet. The height of the middle aisle will be 130 feet and the ridge of the roof will be 175 feet above the ground. The central aisle will be 56 feet wide.

The architectural style is Thirteenth Century French Gothic. The plans for the nave were drawn by Ralph Adams Cram.

The sum of \$138,819.20, received on Wednesday, January 28th, toward the building fund of the Cathedral, added to the unofficial total of \$5,375,834 for contributions received previous to Wednesday, brings the total of the fund to the sum of \$5,514,653.20.

At the morning service in the Cathedral on Sunday last, at which the preacher was the Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, England, Bishop Manning made the following statement in regard to the Cathedral Campaign:

"We are in the midst of a very wonderful experience in New York. We are now engaged in the greatest religious undertaking in the whole world. Our city is moved with the desire to complete the great Cathedral on these heights, of which for fifty years we have been dreaming. And the desire to build our Cathedral is drawing us together as no other movement in the name of religion has ever done. Ministers of all Churches are giving their aid to it. Jews, Roman Catholics, men, women, and children of all Churches and of no Church, are joining together to build this great House of God. It is a sight which should touch the heart and stir the soul of every one of us. If any proof were needed of the value of the Cathedral surely we have it in the way in which it has spoken to the heart and soul of our city as a symbol of fellowship and brotherly love.

"The interest of our city and state, and indeed of our country, in this undertaking is now so great that we face a marvellous opportunity, namely that of completing the entire fund and assuring the erection of the whole building now.

"It is a challenge to every one who loves New York and realizes what the Cathedral will mean to our civic and national life."

Bishop Manning presided at the luncheon for uptown Manhattan commit-

tees on Monday. His announcement that the campaign would be extended after January 29th to give committees an opportunity to complete their canvass was received with great applause.

A representative of the committee for St. Philip's Church announced that this parish had pledged \$5,000 in memory of the Rev. Peter Williams, the first colored priest ordained in the Diocese of New York. This pledge, it was explained, does not constitute the entire contribution of the parish to the Cathedral campaign, but is exclusive of the amount which will be raised by the committee of sixty-five which has just begun its work.

At the downtown meeting on Monday, at the Chamber of Commerce Building, the Rev. Thomas J. Williams, the representative of St. Luke's Chapel, who turned in \$1,220, said that \$5 of the amount had been collected in a mite box by a child who lived in a poor neighborhood on the docks. The youngster, he added, forewent a chance to witness a performance of *Peter Pan* in order to complete the \$5. He also related an incident concerning a janitress who was unable to make a large contribution, but prayed earnestly for help, whereupon the twenty families living in her tenement (all Roman Catholics) left \$16 under her door for the Cathedral fund.

The Rev. C. Rochford Stetson, rector of Trinity Parish, told of a guild composed of elderly scrub women, members of Trinity Church, who made a pledge of \$200 to the campaign.

Part of the money turned in by St. Paul's Chapel was \$20 contributed by an Italian newsboy.

Bishop Manning received in his mail on Tuesday morning approximately \$62,800 in unsolicited gifts. Several of the checks came in response to the Bishop's statement made on Sunday that 1,000 donations of \$5,000 and 5,000 donations of \$1,000 each would complete the \$15,000,000 fund.

In his mail on Wednesday among other gifts, Bishop Manning received \$60,000, the largest gift of the day—to build one of the columns in the nave as a memorial. The gift was from a woman who does not wish her name used at this time.

The Bishop has received also a branch, cut from the cedars of Lebanon, from a woman who wrote that her husband had obtained the branch. It seemed to her "A significant memento from the days of Solomon's Temple to this great undertaking, a message from the Mountains of Lebanon to the Cathedral on the Hill." It is in a small and beautifully carved cabinet and will be preserved carefully by Bishop Manning as a memento of this Cathedral movement.

Bishop Manning also received \$2.76, the savings of a small boy who died nearly ten years ago. The boy was Rex Nelson Golden, son of the housekeeper to the Rev. Burton H. Lee at Spring Valley, New York. The child died on August 25, 1915, and under his pillow his mother found his savings. These included six bright pennies which a relative had obtained for him at the mint. The child was five years old.

The mother kept the money intact for some worthy cause and decided recently to give it toward the fund for the Children's Arch of the Cathedral. The six pennies, which are now dark and

tarnished, and a check for \$2.70 were brought to Bishop Manning by a member of the Laymen's Club of the Cathedral.

One \$5,000 gift, received last week through Canon Jones, was inspired by the three cent contribution of little Hermy Unglaub, reported in last week's letter.

Another important development of the campaign is the assurance of the cooperation of organized labor made at a meeting at the headquarters of the Building Trades Council held this week, at which the speakers who responded to Bishop Manning's address were Hugh Frayne, regional director of the American Federation of Labor, John Coughlin, secretary of the Central Trades and Labor Council, and Peter J. Brady, president of the Federation Bank.

ST. PAUL'S DAY FESTIVALS

St. Paul's Day was kept as the patronal festival of St. Paul's Chapel, Trinity Parish, by special services in the church, and by a supper in St. Paul's House, in the evening, as the one hundred and fifty-eighth anniversary of the consecration of the church and building.

Falling upon Sunday, exceptional opportunity was found for its proper observance. Members of the congregation were urged to make their communions at St. Paul's Chapel at the early service, or at the nearest church. A large congregation was present at eight o'clock, when the Woman's Auxiliary made a corporate communion. At eleven o'clock there was a choral celebration of the Holy Communion and procession. The vicar preached the sermon.

At four o'clock, Solemn Evensong was attended by a large congregation. The rector of the parish, the Rev. Caleb R. Stetson, D.D., was the preacher. The service was followed by a procession and the *Te Deum*.

Another of the New York churches dedicated to the great Apostle to the Gentiles, which made special commemoration of its patronal festival, was St. Paul's Church, Stapleton, Staten Island. There was a Solemn High Mass at 10:30, with procession. The music of the Mass, Tours in F, was sung by the congregation. St. Paul's has for years, in spite of misunderstanding, persecution, and poverty, stood staunch and fearless for the fulness of the Church's heritage in teaching, practice, and worship. Comparatively unknown among New York's more pretentious churches, it is picturesquely located on the brow of a hill, built of stone, ivy-clad, even more beautiful within with its three altars, its shrines, and its unmistakable atmosphere of devotion.

CONSECRATION OF ST. IGNATIUS'

Mention has already been made of the approaching consecration of the Church of St. Ignatius—a center of Catholic life and devotion known far and wide for the lead it has always taken, under its saintly, learned, and fearless clergy, in the revival of the true religion of the Church in our Communion. No better account of the coming event could be given than the following, from the newly issued February number of *Parish Notes*:

"The date of the consecration of the church has already been announced—Sunday, February 8th, the Octave of St. Ignatius' Day—and the fact that we shall keep the octave as a week of prayer in preparation for the solemn dedication of our church, to the glory of God, in honor of St. Ignatius, and in memory of Arthur Ritchie.

"On St. Ignatius' Day, Sunday, February 1st, there will be Masses for communions at eight o'clock and 9:30 A.M.

That at eight o'clock will be a corporate communion of the parish. There will be procession before High Mass at eleven o'clock and sermon by Father Williams, of the Society of St. John the Evangelist. At four o'clock Vespers will be sung followed by Benediction, without sermon. In the evening, at 8:15, there will be a special service, consisting of vespers of the Purification, with blessing, distribution, and procession of candles, and sermon by Father Vernon, of St. Mark's Church, Philadelphia. This service will link up our festival with that of St. Mary's Convent, Peekskill, where on the feast of the Purification of the Blessed Virgin the Community will celebrate the sixtieth anniversary of their foundation.

"There will be two Masses every day during the week. The only other additional service during the week will be Benediction on Wednesday evening, at 8:15, before the meeting of the Missionary Society.

"On Sunday, February 8th, the day of the consecration, there will be Low Mass at eight o'clock, and another at 9:30 in place of the usual Sung Mass at that hour. The service of consecration will be at eleven o'clock. The consecrating bishop will be the Rt. Rev. William T. Manning, D.D., Bishop of New York, and he will preach the sermon."

GENERAL NEWS NOTES

St. Peter's Church, Chelsea, announces a Candlemas procession after the First Evensong of the Purification on Sunday evening, February 1st. St. Peter's is now one of the many churches in the city providing increased facilities for Sunday Eucharistic worship by the addition of a second Eucharist on the third Sunday of each month at eleven o'clock, and on the second and fourth and 9:30, for the Church school.

New Yorkers had an opportunity to hear an unusual program of negro music on a recent Thursday evening at St. Thomas' Church. The repertoire, including several organ selections, consisted entirely of American negro music. Harry T. Burleigh, the well known composer, the Hampton Institute quartet and St. Thomas' choir sang.

The *Sun*, of Saturday, January 24th, contained the following sketch of Canon Dwelly, of Liverpool Cathedral, who is special preacher this week at Trinity Church. Announcing that Canon Dwelly would preach at the Choral Eucharist at Trinity on Sunday morning, and throughout the week following, the article continues:

"The Rev. F. W. Dwelly, has just been appointed Canon Residentiary of Liverpool Cathedral, and has come to this country as special lecturer at the Berkeley Divinity School, Middletown, Conn. Canon Dwelly is a Cambridge man and since 1916 has been vicar of Emmanuel Church, Southport. Along with Studdert-Kennedy, Mr. Pym, Dick Shepherd, and the Bishop of Manchester, he has been responsible for a proposed revised prayer book for the Church of England called the 'Grey Book,' which has attracted much attention in England. He is also the author of various devotional writings, among which is the *Acts of Devotion*, which has had a sale of over a million copies. He acted as *ceremonarius* in connection with the consecration of the Liverpool Cathedral and was largely responsible for the complete success of that historic event. A high authority has recently spoken of Canon Dwelly as being the most eminent liturgist in the Church of England. He is a preacher of special ability."

St. Peter's Keys, the weekly parish-paper of St. Peter's Church, Peekskill, N. Y., announces that actual work will begin this month on the erection of the

William Fisher Lewis Memorial Altar and Reredos. This memorial was planned at the beginning of the rectorship of the Rev. Arthur Penrhyn Stanley Hyde, as a

tribute of love and respect to the venerable priest who was for so many years rector of St. Peter's.

THOMAS J. WILLIAMS.

Pennsylvania Bishops Endorse Better Penitentiary Legislation

Woman's Auxiliary Meeting—Rev. Mr. Booth's Farewell—Divinity School Banquet

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

ANNOUNCEMENT WAS MADE YESTERDAY that the five bishops of the Church, whose jurisdictions cover the entire state of Pennsylvania, have given their official endorsement to the Daix bills now pending in the state legislature, which provide for removal of the Eastern Penitentiary, the employment of prisoners, and the sale of the products of prisoners' labor.

Official copies of the bishops' endorsement have been forwarded to State Senator Daix and other members of the legislature through the Joint Committee of Christian Social Service Departments of the dioceses in Pennsylvania, of which committee the Rev. Paul S. Atkins, of York, is chairman, and of which Clinton Rogers Woodruff, of Philadelphia, is a member.

Bishop Garland in his endorsement says:

"I am heartily in favor of the effort to remove the Eastern Penitentiary to the country and to establish a constructive policy that will give proper employment to the inmates. Such an undertaking will relieve the present congested condition in the institution and give an opportunity to train the inmates so that they may support themselves and give needed aid to their dependents. The initial expense of this removal should not postpone this necessary step. It must be done some time, and the present conditions should not be allowed to continue. The increased revenue of the institution under proper conditions would soon repay the original investment, and the improvement in the morals of the men in such an environment would be worth the expense, irrespective of the certainty of the financial return of the investment."

WOMAN'S AUXILIARY MEETING

The annual meeting of the Woman's Auxiliary of the Diocese was this year combined with Educational Day, and was held on Thursday, January 22d, in the Church House.

Two senior mission study classes were conducted by Mrs. A. H. Van Harlingen and Mrs. Henry Dillard, Jr., respectively, and a class for junior leaders was conducted by Miss Margaret Evans.

The afternoon session consisted of the annual meeting of the Auxiliary with a conference led by Mrs. J. Alison Scott, and a mission study conference led by Mrs. E. Druitt Crawford.

Mrs. Scott urged the intelligent discussion of the needs of the Church between the men and women of the parishes, and stressed the need of closer coöperation between the vestries and the various parish organizations. Each organization should be thoroughly familiar with the efforts of the other, and should know just what each expected to do in raising the quota.

Mrs. Scott urged the young women of

the Church to become members of the Auxiliary. "It is not the very young women we need for this work. As a rule they marry and move away. But it is the mature woman we are anxious to have join us. The work of the Auxiliary is a self-sacrificing one, and it is usually the more mature woman who is willing to give of her time and her self."

Announcement was made at the meeting that an altar would be erected in a chapel in Japan, in memory of the late Mrs. H. Pillsbury, who had for many years been secretary of the educational department of the Woman's Auxiliary.

REV. MR. BOOTH'S FAREWELL

The Rev. Samuel B. Booth, who will be consecrated Bishop Coadjutor of Vermont on February 17th, preached his farewell sermon in this Diocese last Sunday morning in Calvary Church, Germantown, where he attended Church school as a boy, and later, as deacon, preached his first sermon.

At the close of the service Mr. Reynolds D. Brown, rector's warden, presented to Mr. Booth an episcopal ring as a token of affection from members of the parish.

Mr. Booth's departure from the Diocese has caused much regret in many parishes where he has endeared himself to the people. The people of St. Luke's Church, Kensington, gave him a gold cross, and the members of St. James' Church, Langhorne, presented a gold watch and chain.

DIVINITY SCHOOL BANQUET

The mid-winter banquet of the Associate Alumni of the Philadelphia Divinity School was held on Tuesday, January 27th, in the library of the school.

The Rt. Rev. George Allen Beecher, D.D., '92, Missionary Bishop of Western Nebraska, who will assist Bishop Garland during February and March, was the principal speaker. He spoke of hardships and discouragements associated with Church work in isolated communities, but also pointed the enjoyable side of the work in the mission field, and the satisfaction one derived from it. "Real men are needed in the mission field. Don't say 'No' when the call comes to you. It may mean sacrifice, but your conscience will compensate you."

Bishop Garland and Bishop Talbot were also present. Bishop Garland stated that the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, had been elected an overseer of the School at the midwinter meeting of the Board of Overseers. He further stated that the Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, now in Washington, would address the clergy on February 9th.

The Dean, the Rev. Dr. George G. Bartlett, announced that the will of Ellis Horner Yarnall had made possible a \$90,000 endowment for the school library, and that an anonymous contribution of \$500 had been made to the library, and a fellowship in theology had been established.

The Dean, referring to the progress of the school (the construction of the chapel being under way at one corner of the property), stated, "The evidences of the

physical development which you see about us are but half of the story. Our school is progressing in the development of manhood in every way."

The Rev. H. Cresson McHenry, assistant superintendent of the City Mission, acted

as toastmaster, and the students added much to the enjoyment of the evening by several musical numbers.

The benediction was pronounced by Bishop Talbot.

FREDERICK E. SEYMOUR.

Bishop Anderson Emphasizes Need of Convention Attendance

Seminary Strikes Snag—Lenten Noonday Preachers—Improvements and Additions

The Living Church News Bureau
Chicago, Jan. 29, 1925

THE EIGHTY-EIGHTH CONVENTION OF the Diocese of Chicago meets next Tuesday and Wednesday, February 3d and 4th, at the Church of the Epiphany, Chicago. The Bishop of the Diocese has sent out a pre-convention appeal emphasizing the importance of the Convention, and especially urging the clergy and lay delegates to be present throughout the sessions. He says:

"It is highly important that the Diocese should be well and fully represented by the clergy and lay delegates. The attendance, heretofore, while fairly large at the opening of the convention, has not been as large or as representative as it should have been during the sessions. An analysis of the roll-call of last year shows that ninety-one clergymen were present on the first day of the Convention, and eighty-two on the second day, out of a total of one hundred and twenty-two entitled to seats. But these figures cover the maximum attendance, including those who were present for a brief time only, and are largely in excess of the number who remained throughout the Convention.

"Of the parishes, six were not represented and had therefore no voice nor vote in the affairs of the diocese. Twelve parishes were represented each by one delegate (too great a responsibility for one man). Thirteen parishes were represented by two delegates, eleven by three, and eleven by a full quota of five.

"The organized missions are entitled to two delegates and each mission has one-half the voting power of a parish. Twenty missions were not represented. Thirteen were represented by one delegate and eleven by two.

"Of course, some of the clergy are called away from Convention for important parochial duties. Some of the laity find it impossible to get away from business for two days. But, by planning ahead, it ought not to be difficult to have the Diocese well represented at the annual Convention. All of which is said better and briefer in the Constitution of the Diocese, which declares it to be the duty of the clergy to attend and of the parishes to send delegates."

SEMINARY STRIKES SNAG

Certain people in Evanston have been protesting for more than a month at the building of the Western Theological Seminary on the site generously donated to them by the Garrett Biblical Institute, on the Northwestern Campus, alleging that it is in violation of the Evanston zoning ordinance. The protest is being made in spite of the best opinion in the city in favor of the Seminary. It is expected that a decision favorable to the Seminary will be made before the end of January.

Three hundred men and women assembled at the parish house of St. Luke's Church, Evanston, recently for the election of wardens and vestrymen, and to hear the reports of the rector and treas-

urer for the year, and to transact other parish business. This group, representing the fourteen hundred communicants of St. Luke's Parish, enthusiastically adopted a resolution expressing their conviction that the Western Theological Seminary was within its rights in proposing to build upon the site provided by Northwestern University at the south-west corner of Sheridan Road and Haven Street, and expressing also their hope that the City Council would grant the desired building permit.

THE LENTEN NOON DAY PREACHERS

The Church Club has charge again of the Lenten Noon Day services this year, at the Garrick Theater. For more than twenty years the Club has successfully managed these services in the "Loop," which mean so much to Church people and to the increasing number of outsiders who attend them. The speakers this year are: February 25th to the 27th, Bishop Wise, of Kansas; March 2d to the 6th, the Rev. Frank E. Wilson, D.D., rector of Christ Church, Eau Claire, Wis.; March 9th to the 14th, Bishop Bennett, of Duluth; March 16th to the 20th, Bishop Maxon, Coadjutor of Tennessee; March 23d to the 27th, Mr. Leon C. Palmer, National Field Secretary of the Brotherhood of St. Andrew; March 30th to April 3d, the Rev. P. E. Osgood, D.D., rector of St. Mark's Church, Minneapolis; and April 6th to the 10th (Holy Week), Bishop Anderson.

Bishop Gailor is to be the preacher at the Sunday Evening Club in Orchestra Hall, on Sunday evening, February 1st. His subject is to be Authority in Religion and Life.

IMPROVEMENTS AND ADDITIONS

Extensive improvements and additions to the fabric of the churches of the Diocese of Chicago, are being made. St. Paul's Church, Chicago, is planning a parish house annex to be built in the spring. The total cost will be \$100,000, of which \$50,000 is on hand, and \$20,000 pledged. Among the improvements is an oil burning heating system. The new parish house at the Church of the Redeemer, Chicago, is soon to be built, the undertaking having been approved at the annual meeting of the parish. St. Paul's Church, Kankakee, is planning the redecoration of the interior of the church, and the installation of a new lighting system. The rector of St. Paul's, the Rev. R. E. Carr, celebrated his fifth anniversary as rector of the parish on Sunday, January 18th. Just before the service a purse of gold was presented to Mr. Carr by the men of the parish.

Notice has already been made of the new organ installed in memory of the late Rev. C. H. Holbrook at Trinity Church, Aurora. The old organ has been placed in St. James' Church, Dundee, which recently celebrated its sixtieth anniversary. All Saints' Church, Chicago, has put in a new central heating plant,

a unit in a series of improvements costing \$30,000.

Among beautiful memorials that have lately been given, are an altar made in Italy, given to St. Paul's Church, Riverside, in memory of Frank Worth Landon, and a set of special doors also for St. Paul's, in memory of Mrs. A. C. Dyrenforth who was choir mistress for thirty years in the parish. The building fund of Emmanuel Church, La Grange, has now reached a total of \$135,000.

Plans for a much needed new church for St. Paul's-by-the-Lake are in hand. It is to be built in unit, at a final cost of over \$100,000. Extension improvements have been made in St. Simon's parish house.

THE CATHEDRAL LEAGUE

At the annual meeting of the Cathedral League, held on January 16th at the Diocesan Headquarters, Mr. George H. Mason was again chosen president.

During 1924, under the leadership of the League, a Cathedral Sunday was observed by the Church schools in the Diocese for which the League printed and distributed literature, and three lectures on Cathedrals were held in different parishes.

December 31st showed an increase in membership in this organization of more than thirty-two per cent over that of last year, and, since the first of the year, many more have joined the League, whose motto is "A Cathedral for Chicago."

WORK AT UNIVERSITY OF CHICAGO

The work among students at the University of Chicago is being well organized and extended under the Rev. Charles L. Street, student chaplain. St. Mark's Society held its winter dinner on Thursday evening, January 2d in the Ida Noyes Hall, the Rev. Dr. J. H. Hopkins, D.D., rector of the Church of the Redeemer, the Rev. George H. Thomas, rector of St. Paul's Church, and the Rev. C. L. Street being the speakers. The Rev. F. C. F. Randolph student chaplain of Ohio State University, was the speaker at the meeting of St. Mark's Society on January 8th.

Beginning with Sunday evening, February 1st, a series of Sunday evening meetings will be held for students at the Church of the Redeemer. The students will be the guests of the Young People's Society of the parish at an early supper. After supper there will be a forty-five minute discussion group led by the Rev. Mr. Street, based on Dr. Dibble's book, *A Grammar of Belief*.

A committee has been appointed to advise with the chaplain on matters connected with the work of the Church in the University. The members of the committee are: Dean Flint, the Rev. Dr. Hopkins, the Rev. George H. Thomas, Mr. Courtenay Barber, Mr. R. S. Platt, Mr. E. L. Ryerson Jr., and the officers of St. Mark's Society.

UNION SERVICES AT KENILWORTH

Recently the Church of the Holy Comforter, Kenilworth, and the Union Church, there, held a joint religious week program. Among the speakers on the program were, Bishop Gailor, Bishop Anderson, Bishop Hughes, of the Methodist Church, and Governor Nestos, of North Dakota. These meetings were instituted by the laymen of the suburb.

H. B. GWYN.

SPIRITUAL LEADERSHIP always means a fuller and clearer expression of the practical.—Rev. William Porkess, D.D.

Foreign Missions Convention in Washington a Distinct Success

Diocesan Convention Plans

The Living Church News Bureau
Washington, Jan. 29, 1925

THE FOREIGN MISSIONS CONVENTION of the United States and Canada, which closed its six-day meeting this week, was a distinct success, and this in spite of several adverse circumstances.

The convention met on January 28th. The night before, the heaviest snowfall and the lowest temperature which Washington has known in several years overtook a city poorly prepared for such weather. During the sessions, weather of every kind has been experienced, and the streets and sidewalks have been in succession rivers of slush or lakes of slippery ice. The transportation problem, never yet solved in Washington, was at its worst while the convention was meeting.

The convention met in a newly erected civic auditorium and with the exception of a performance of an opera the night before the first meeting, the convention was the first body to use it. Although the auditorium hall is pretty well finished, with the exception of one tier of boxes, the building in its passageways and entrances is far from complete. However, the staff of the convention and a large body of ushers prevented confusion or discomfort to the audience. The auditorium seats about 6,000 people. Students from the Virginia Theological Seminary acted as ushers.

For some reason not yet explained, very little of the arrangements for the convention appeared in the public press here or elsewhere before the date set for the first meeting. As a result innumerable questions were asked and the information bureau in the basement of the building was one of the busiest places of the convention.

However, it was a success. The hall was so nearly filled at each meeting that it was difficult to find seats for the late comers. There was a decided preponderance of men in the audience, although the cross of the Daughters of the King and the shield of the Girls' Friendly Society were frequently noticed and a very considerable number of women representing the Woman's Auxiliary were present. There was always a sprinkling of clergymen of the Church, but at no time so many of them as to give an ecclesiastical atmosphere. The average age of the audience could not have been more than forty years, probably nearer thirty-five. There was a good proportion of young people. Nations and races mixed. In one row were seated a Chinaman, a Filipino, and a negro, with Americans and Canadians scattered between. The turban of the Hindu was noticeable here and there. The Caucasians were indistinguishable by their dress, but doubtless represented several nationalities.

The speakers—and there were more than fifty of them—were all persons who knew their subjects. Those from foreign lands brought stories of personal experiences and face to face contacts. The inspirational speakers, of whom there was one at each session, were men of outstanding ability and broad vision. Those from the mission fields showed every indication of broad tolerance and the break-

ing down of denominational lines. On the other hand your correspondent was shocked to hear the following statement from an American college professor: "God invaded Europe through St. Paul; God invaded Africa through Livingston; He invaded England through Fox and Wesley."

The President of the United States made the opening address, which has been fully quoted in the daily papers:

"The Christian nations have become," he said, "in an intensely practical, as well as a highly spiritual sense, charged with a great trust for civilization. They are the custodians of a faith which, despite momentary lapses and some perversions, has, on the whole, been a continuing inspiration to human betterment. It has truly converted this planet into a brotherhood of races and nationalities, interdependent in a thousand ways, tending more and more to develop a common culture, a common thought and purpose toward the great business of living.

"So, as the Christian nations have assumed the responsibility for bringing this new and higher civilization in touch with all peoples, they must recognize their responsibility to press on and on in their task of enlightenment, education, spiritualization, Christianizing."

Two notes seem to have been struck by all the speakers. The first of these is the necessity for better trained missionaries; that is for men and women trained to meet the particular problems of the field in which they labor. The missionary hospitals in foreign lands are demanding higher standards for doctors and nurses. In industrial centers the missionary must have special training in the social conditions of the community. In approaching races with strong religious convictions, as in India, the method of approach must be suited to the faith which it is hoped to supplant.

The second note from the foreign field is a plea for better religious and moral conditions at home. The peoples of foreign lands are not without intimate knowledge of what goes on in America. This was illustrated by a Japanese who stated that the divorces in Japan had been reduced in recent years to less than ten per cent of the marriages, but that in America they had increased to thirteen per cent. "The Christians of Japan," he said, "will pray for better morals among the Americans." One missionary who had studied conditions among the women and children in the silk and cotton mills in China urged the adoption in America of a satisfactory child labor law because of the effect it would have in the Far East. Again and again the speakers pleaded for the correction of evils at home.

The churches of Washington availed themselves of the presence of several bishops of the Church in Washington to secure sermons from them last Sunday. The Bishop of St. Albans, the very interesting and able visitor from England, who was a speaker at the convention, preached at the National Cathedral in the morning. Bishop Rowe preached at Epiphany Church, Bishop Burleson at St. Margaret's Church, and Bishop Davenport at the Church of the Ascension. A special meeting for the Church delegates was held on Monday afternoon. A full report of the proceedings of the convention will

be published and circulated throughout the United States.

DIOCESAN CONVENTION PLANS

The Bishop of Washington called the clergy and lay delegates to the Diocesan Convention to meet him in the Church of the Epiphany, Washington, on the evening before the regular meeting of the Convention, to hear his annual address. The Bishop suggested this plan to the Convention of a year ago, but it was then too late to make the arrangements for that year. The plan meets with very general approval, as it will probably permit the Convention to adjourn of its second day in time to allow the country delegates to reach home before dark.

The Convention will meet in St. Alban's Church on February 4th, and will hold a two-day session. In part, this meeting celebrates the completion of the stonework of St. Alban's, which, during the past few years, has entirely replaced the old frame structure of the church.

A celebration of the Holy Communion will be held in the Cathedral at eight o'clock. This will be followed by breakfast in St. Alban's guild hall. The business session will begin at ten o'clock. At the close of the day's work, a reception will be held in the Bishop's House. Later dinner will be served in the guild hall, at which time Bishop Gailor will speak. This dinner takes the place of the missionary mass meeting of previous years, but serves also to give an opportunity for social intercourse between the delegates.

Plans for increasing the efficiency of the Diocesan organization and plans for the curtailment of the expenses of the Diocesan administration seem to be the topics most in the thought of the delegates. As these two objects seem on the surface to be opposed to one another, it is expected that there will be some lively discussions.

RESERVATIONS FOR THE GENERAL CONVENTION

NEW ORLEANS, LA.—The Committee on Hotels and Apartments for the General Convention in New Orleans, meeting on October 7th, suggests that requests for reservations be sent in as soon as possible after the election of delegates. These requests are tabulated and filed, and assignments to hotels or other apartments will be made at a later date. The Chairman of this Committee is the Very Rev. J. D. Cummins, Christ Church Cathedral, St. Charles Ave. and Sixth St., New Orleans, to whom communications regarding reservations should be addressed. This Committee will endeavor to care for all requests for reservations, whether from delegates or others purposing to attend the Convention.

BISHOP FISKE'S RECOVERY

UTICA, N. Y.—After nearly nine months' critical illness at the Union Memorial Hospital, Baltimore, Md., the Bishop of Central New York, the Rt. Rev. Charles Fiske, D.D., has sufficiently recovered to return to his home in Utica. For several months more he will be unable to do work in the Diocese, but he is happy in having a loyal and energetic Suffragan Bishop, Dr. Coley, who will take all the visitations until Easter and will assist in the administration of the Diocese. The clergy and people of the Diocese are rejoiced to know of the Bishop's return and of the verdict of the doctors that, while

convalescence will be slow, recovery will be complete.

Bishop Fiske entered the hospital early last May for an operation, which proved to be much more serious than was anticipated. Unfortunately this was followed by pneumonia, and by *staphylococcus* infection in a most virulent form. General *septicemia* followed, and with it many attendant ills, the latest being an infectious arthritis of the spine.

At times the Bishop's condition has been so critical that there seemed little hope of his recovery. Now he is expected to make sure, if slow, progress, as is evidenced by his discharge from the hospital.

BISHOP MATTHEW'S TENTH ANNIVERSARY

TRENTON, N. J.—The tenth anniversary of the consecration of the Rt. Rev. Paul Matthews, D.D., to be Bishop of New Jersey, which occurred on St. Paul's Day, January 25th, was celebrated during the last week in January. On the anniversary itself there was a solemn Eucharist celebrated by the Bishop at St. Mary's Church, Burlington, where he was consecrated, but at this service only a few of the clergy of the Diocese could be present. The Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado, who was the preacher at the consecration, was the preacher on this occasion.

Another celebration followed on the next day, this time at Christ Church Pro-Cathedral, Trenton, at which nearly all of the clergy of the Diocese were present. Bishop Matthews was again celebrant at the solemn Eucharist.

Immediately after the Creed, the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of the Diocese, presented Bishop Matthews on behalf of the people of the Diocese with a pastoral staff. This staff, of ebony and silver, has upon it the seal of the Diocese, and the figures of St. Paul and his principal co-workers.

During Bishop Matthew's episcopate, the Diocese has gained nearly 8,000 communicants, having a third more than ten years ago. A notable increase is in the Advent offering of the Church schools, which has increased from \$800 to \$4,878. The total of extra-parochial offerings of the Diocese has increased in the amount of approximately \$100,000.

GENEVA-PRINCETON SUMMER SCHOOLS

BEACON, N. Y.—The Summer Schools of the Second Province, held at Hobart College, Geneva, N. Y., and the Princeton Theological Seminary, Princeton, N. J., have as their aim Training for Leadership, and to this end they are offering courses which are designated primarily for people who are actually and actively engaged in leading, or preparing to lead, groups, classes, and organizations in their own parishes and dioceses.

At both schools, which will be held from July 6th to the 17th, there will be classes in the Principles of Teaching, open only to those who have taught for one year in the Church school, or have had the introductory course on *The Pupil*. There will also be classes in the Method of Conducting Discussion Groups, designed for leaders who want to know how to do this work; the book used will be one dealing with the technique, and there will be separate classes in which the leader may be instructed in the subject matter of the

book for the year's study. For the Church school teacher, there will be classes in the Work of the Primary Department of the Church School, Arts and Crafts, the Pupil, the Life of Christ, etc. For the Social Service leader, the Principles of Social Service, the Relation of the Parish to the Community, and an advanced course at Princeton on Case Work, the Child and its relation to the Parish and the Community. Of interest to leaders in various lines of Church Work will be classes in Weekday Religious Education, Pageantry and Drama, the Church's Program, Personal Religion, Story Telling, Girl Scout Leadership, Church Music, Church School Ideals, Church History, the Bible, the Prayer Book, and at Geneva two cultural courses open to the public, one being the Evidences of Religion from the Modern Standpoint, and another the title of which has not yet been decided.

Besides courses open to all, there will be a Young People's program, under the direction of the leaders of that group, during the third hour each day; and next year it is planned to hold a school offering a junior program at St. Stephen's College.

The completed program will probably be ready in a few weeks and may then be obtained from the secretary, Mrs. Gerald H. Lewis, St. Andrew's Rectory, Beacon, N. Y. The cost of attending will be \$24 (registration fee, \$3; room fee, \$5; board, \$16), and it is important to note that no assignments will be made before May 15th.

HOLDS SERVICE IN THEATER

RICHMOND, VA.—The Rev. R. Cary Montague, the city missionary of Richmond, is trying the experiment of holding services in the Colonial Theater in Richmond on Sunday evenings in the hope of reaching many who do not attend any church. The first service was held on Sunday evening, January 18th, with a gratifying attendance of several hundred persons. A purely informal service was held, and the hymns for the evening were printed upon a sheet and distributed. It is planned to continue these services for a month before deciding upon their continuance.

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EXPULSION OF THE ECUMENICAL PATRIARCH

[BY TELEGRAPH]

Washington, D. C.—The disquieting news of the expulsion of the Ecumenical Patriarch from Constantinople, published in the papers of January 31st, is confirmed by advices received in Washington. The Greek Legation has received the information that the Patriarchate was surrounded by Turkish gendarmes, the Patriarch seized and placed on a train and carried to the border, from whence he proceeded to Athens. Distressing events developed rapidly during the week. The Angora government placed its demand for the expulsion of the Patriarch before the mixed commission appointed under the Lausanne protocol on the exchange of populations. That body felt itself not competent to deal with the question, and the summary action followed.

It will be recalled that at Lausanne, Ismet Pasha included among his demands the removal of the Patriarchate from Constantinople. The American delegation stated that, considering the protest of Christian people as their mandate, they would refuse to accept this demand, and it was withdrawn. The action of the Angora government, therefore, is viewed as bad faith.

It is commonly felt that the attack upon the person of the Patriarch is an attack upon the Patriarchate and the Church. Prominent American Churchmen are expressing their deep sympathy.

TRIBUTE TO WOODROW WILSON

[BY TELEGRAPH]

WASHINGTON, D. C.—The Rt. Rev. Michael B. Furse, D.D., Bishop of St. Albans, preaching Sunday, February 1st, in the Bethlehem Chapel of the National Cathedral of SS. Peter and Paul, Washington, D. C., paid an eloquent tribute to Woodrow Wilson, recalling that the first anniversary of his death occurs this week.

The completed cenotaph of the deceased president is in this chapel, where it is being viewed by great numbers of people.

NEW CHURCH IN PASADENA

PASADENA, CALIF.—All Saints' Church, Pasadena, has just completed a most beautiful church edifice, complete in every detail. With furnishings it represents the expenditure of \$380,000. It was erected upon the site of the old wooden church, only half a block from Pasadena's principal business street, and faces the property upon which the new civic center of Pasadena is about to be built. The new church was used for the first time the Sunday before Christmas. The church is of English Gothic architecture, designed by Johnson, Kaufman, and Coate, of Los Angeles. The senior member of this firm, Reginald D. Johnson, is the son of the Rt. Rev. Joseph H. Johnson, D.D., S.T.D., Bishop of Los Angeles.

The altar, together with a delicately carved reredos, was executed in French Caen stone by the William Ross Co., of Cambridge, Mass. They were given by Mr. and Mrs. John S. Cravens in memory of their mothers. The credence is of carved American stone.

The pavement of the sanctuary is laid

with Italian marble, given by Mr. Arthur K. Bowen as a memorial to his father and mother. The altar rail is handsomely carved in oak. The grills concealing the organ on the side of the chancel are carved in stone.

The rood screen, lectern, and pulpit, all elaborately traced in carved oak, were given by Mrs. Frederick H. Stevens in memory of her father and mother. The clergy seats, similarly enriched with carved Gothic ends, were the gift of Miss Elizabeth Remsen.

Opening from the south transept is the Webb Memorial Chapel, presented in memory of Mrs. Harriet Ada Webb by Mr. David Blankenhorn.

Not only is the new All Saints' completed down to the minutest details, but it is practically all paid for. The consecration will take place some time in May. Credit for the erection of the new edifice is largely due to the Rev. Leslie E. Learned, D.D., rector of the parish since 1908. He was recently designated as a Canon of St. Paul's Cathedral, Los Angeles.

All Saints' Church was organized as a mission in 1883, becoming a parish three years later. It now has 1,000 communicants, with an enthusiastic Church school of 425. Despite its heavy building program, the parish has overpaid its large General Church Program quota every year.

CONNECTICUT YOUNG PEOPLE

NEW HAVEN, CONN.—A meeting of young people of the Diocese of Connecticut was held in St. Paul's Church, New Haven, January 24th and 25th. Many parishes were represented, there being about 200 present. The conference opened with an address of welcome from Mr. Campbell, of the Young People's Fellowship of St. Paul's Church. A committee, which had been appointed to draw up a constitution for a Diocesan organization of the Young People's Fellowship, reported and the constitution was adopted. Officers for the organization were then elected.

In the evening there were addresses by the Rev. John T. Dallas, D.D., of Hanover, N. H., and two undergraduates of Yale University. On Sunday there was a corporate communion of the Fellowship with a brief address by the Rev. Dr. Scoville, rector of Trinity Church, New Haven. At the conference service the sermon was preached by the Rev. Elmore M. McKee, rector of St. Paul's Church. The Fellowship idea, under the sponsorship of the Department of Religious Education has been growing rapidly throughout the Diocese of Connecticut.

CONFERENCE OF CHURCH SCHOOLS

CHICAGO, ILL.—Arrangements have been made for a meeting of Church school representatives to be held in Chicago on Wednesday, March 18th. Topics of special interest to the parents of our Church boys and girls will be discussed and plans made for bringing to the attention of Church people the superior advantages offered to all children, and especially to those of Church people, by our Church schools.

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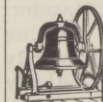
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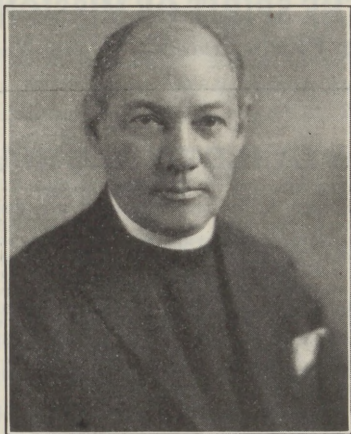
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**TEXAS CHURCH
ACQUIRES HOSPITAL**

AUSTIN, TEX.—St. David's Church, Austin, has come into possession by purchase of a well equipped hospital. Plans are under way to enlarge the hospital as it has been found too small to meet the demands made upon it. This is the only Church hospital in the Diocese of Texas, and one of the few hospitals the Church owns in the Seventh Province.

DEAN ROGERS ACCEPTS

CLEVELAND, OHIO—A letter received by the committee of notification, appointed to inform the Very Rev. Warren L. Rogers, Dean of St. Paul's Cathedral, De-



VERY REV. WARREN L. ROGERS
Bishop Coadjutor-Elect of Ohio

troit, Mich., of his election as Bishop Coadjutor of Ohio, is to the effect that the Dean has accepted the election.

**ALBANY CHURCH MISSION
OF HELP**

ALBANY, N. Y.—Further expansion of the work of the Church Mission of Help in the Diocese of Albany has been made possible by the generosity of a philanthropic Church woman, who has contributed the salary of an additional member of the staff. The new worker is Mrs. C. H. Phillips, a graduate of St. Luke's Hospital, New York, who has had experience in social service in the city of Toledo, Ohio.

**GOLD AND SILVER OFFERING
IN PITTSBURGH**

PITTSBURGH, PA.—Following the very successful undertaking by the Diocese of Pennsylvania in collecting gold and silver articles for the rebuilding of St. Margaret's School in Japan, the Woman's Auxiliary of the Diocese of Pittsburgh will undertake the same plan. A tentative date, April 19th, has been chosen for the ingathering, with April 28th and 29th as the dates for the exhibition and sale.

Mrs. S. N. Benham, of Calvary Parish, is chairman, and Mrs. C. C. Burgess, secretary. Sub-chairmen will be appointed, and, later on, a chairman in each parish and mission. It is hoped by this method to reach every man, woman, and child in the Diocese.

At the annual meeting of the Pittsburgh Diocesan Branch of the Woman's Auxiliary, held recently, Miss Grace Lindley was the speaker for the day. Mrs. Charles Bailey was elected president; Mrs. C. C. Burgess, recording secretary; Mrs. R. S. Armstrong, corresponding sec-

retary; Miss Margaret Phillips, treasurer; Miss Jane Cuddy, U. T. O. treasurer, and Mrs. H. D. W. English, memorial fund treasurer.

LECTURES AT BEXLEY HALL

GAMBIER, OHIO—A course in ecclesiastical music and congregational singing is to be given during the coming semester at Bexley Hall. Lectures will be given by Louis E. Daniels, of Oberlin College, and will include a thorough study of the subject based on the new hymnal of the Episcopal Church.

"The hymnal as authorized by the Convention of three years ago is broader in two directions than the collection formerly used," is the opinion of the Very Rev. Frederick C. Grant, D.D., Dean of Bexley Hall. "A greater number of devotional and social service hymns are included."

During February, the Rev. Maurice Clarke, director of the Department of Religious Education of the Diocese of Southern Ohio, will address the Bexley students. The Rev. J. I. B. Larned, of the National Council, will present the Church's missionary program in a series of lectures in March. During April, the Rev. Floyd Van Keuren, of Trinity Church, Columbus, Ohio, will give a course on Church Social Service. This month, the Rev. Dr. Edwin A. White, an authority on the canon law of the Church, has given a series of lectures to the students.

VIRGINIA MISSIONARY WORK

RICHMOND, VA.—At the annual meeting of the Executive Committee of the Diocesan Missionary Society of the Diocese of Virginia, held in Richmond on January 20th, the report of the Treasurer showed that over \$53,000 had been spent in the year 1924 in the support of the missionary work of the Diocese. Of this amount \$47,000 was paid upon the salaries of the forty-five clergymen and thirty-five lay workers engaged in the missionary fields and supported in whole or in part by the Society: \$4,500 was given for the operating expenses of the Blue Ridge Industrial School for Mountain Children, and the rest was paid in small special appropriations and in providing services in vacant cures in the mission fields.

The Diocese has an exceedingly large and varied missionary field within its own bounds. The Blue Ridge Mountains and the eastern slope of the Alleghenies cover twelve counties, or a third of the territory of the Diocese. The largest expenditure of the Missionary Society is in the payment of salaries of clergymen and men and women workers engaged in the mountain work.

The work among the colored people is the great missionary problem of the eastern side of the Diocese, and especially in the Tidewater counties to the east of Richmond and Fredericksburg. The census reports show that there are more colored people than white in eight or more counties, and in one county the colored population is over seventy-five per cent of the whole.

The rural work covers the whole Diocese; and, indeed, all of the mountain work and a large part of the colored work are specialized forms of rural work. Its importance is shown by the fact that the number of communicants belonging to rural parishes in the open country and in villages of less than one thousand population number 6,200 and constitute the second largest group in the Diocese, Rich-

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mond with its 7,800 in the twenty-one churches and missions on the north side of the James River, forming the largest group. In this rural field the Missionary Society is helping in larger or smaller amounts to pay the salaries of the rectors of twenty-four parishes.

Appropriation is made also to the salaries of workers both clerical and lay, among the deaf, in city missions in Richmond, and among the prisoners in penal and reform institutions of the State.

One of the most profitable forms of work, supported by the Society within recent years, has been the enlistment of laymen to serve as lay readers under the Executive Secretary. These men have gone out under his direction to hold services in vacant parishes and in new missions within easy automobile distance of thirty or forty miles from Richmond. In this way three entirely abandoned churches have been reopened, vacant parishes have been supplied during vacancy, four new missions have been established, and services have been furnished in every case of emergency arising from illness of any rector. During the past year over four hundred and fifty services were arranged for, an average of nine services every Sunday, and most of these services were held by the lay readers.

Another interesting feature of this work is the enlistment of the choirs of the Richmond churches to go out on Sunday afternoon to hold a choral service at some country church. Such services are frequently arranged for, and always draw overflowing congregations.

JAPANESE EXPRESS SYMPATHY

NEW YORK, N. Y.—Dr. R. B. Teusler, director of St. Luke's Hospital, Tokyo, has received a cable from the Japanese Advisory Committee of the Hospital, conveying the sincere sympathy of its members in the anxiety that has come upon Dr. Teusler following the burning of the temporary St. Luke's on January 13th.

The Committee expresses the unanimous judgment that the Hospital should be quickly rebuilt in order that it may go on with as little interruption as possible in the great service it is rendering to the people of Tokyo.

Among the signers of the cable are Viscount Goto, former Minister of Home Affairs, Baron Sakatani, former mayor of Tokyo, Mr. Asano, the head of the *Toyo Kisen Kaisha*. They assure Dr. Teusler of their readiness to cooperate with him in securing further gifts from friends in Japan for rebuilding.

CENTRAL THEOLOGICAL SCHOOL OF CHINESE CHURCH

SHANGHAI, CHINA—All those interested in the work of the Church in China will be glad to hear that, after many efforts and failures, land has at last been bought for the Central Theological School of the *Chung Hua Sheng Kung Hui* at Nanking. The land measures seventy-eight mow, or about thirteen acres, so that there will be plenty of room for future development and for the physical well-being of the students. The location is excellent, being near the Southeastern University, one of the best of the Government institutions of higher learning. As instruction in both the Theological School and the University is given in Chinese, it will be possible to arrange for the interchange of courses. The candidates for the priesthood will benefit by the broadening

atmosphere of the University, and the University students will be brought in contact with earnest and well-instructed young Christians at the most impressionable time in their lives.

That this ideal situation should have cost only \$6,000 is another source of satisfaction. But buildings have to be erected, so now is the time for all who wish to aid this excellent institution to prepare clergy for the rapidly expanding Church in China. The Department of Missions will doubtless be glad to forward subscriptions.

ARCHDEACON PURDY'S ANNIVERSARY

WARRENSBURGH, N. Y.—The Ven. Guy Harte Purdy, Archdeacon of Troy in the Diocese of Albany, and rector of the Church of the Holy Cross, Warrensburgh, on January 18th celebrated his twenty-fifth anniversary as rector of his parish. The Rt. Rev. R. H. Nelson, D.D., Bishop of Albany, attended the celebration and preached the sermon at the Sunday morning service. Following the commemoration on Sunday there was, on Monday, a meeting of the clergy interested in the North Woods missions, and in the evening a parish reception at which the Rev. C. C. Harriman, rector of St. Peter's church, Albany, spoke.

In addition to his long service as rector of Holy Cross Parish, Warrensburgh, Archdeacon Purdy has served the Diocese of Albany since 1913 as Archdeacon of Troy. He has been devoted to the missionary work of Warren County and, for some years, has given his personal service to a group of missions around Chertown, never missing a Sunday except when the roads have been blocked by heavy snowfall. On the day of his anniversary he made his usual long round, visiting three missions between the services in his church. Archdeacon Purdy is also a member of the Church Extension Committee of the Diocese, and has promoted the Cathedral Clergy School that meets in Albany each summer.

THE CRUSE OF THE BUILDING FUND

NEW YORK, N. Y.—The trustees of the Church Building Fund give evidence in their annual report for 1924, that the Fund has proven a veritable cruse of oil to the prophets (or priests of the Church) who have depended upon it for supplies.

To be sure the cruse is limited in size, but it is always full. It holds a Permanent Fund of \$752,787.10. Out of it \$207,171 has gone during the year to help thirty-six parishes to complete as many buildings through loans. There is no secret to the fulness of the cruse, for the Church restores what it draws out.

But this is not the whole story, for the Building Fund's cruse (through interest on its contents) has also in the same year poured the oil of comfort and blessing upon fifty-seven other parishes for the completion of sixty-six buildings in gifts and grants amounting to \$41,743. The cruse has thus been more than full.

While calling attention to this one hundred per cent (and more) usefulness of its resources, it must be noted that only half of what has been asked of the cruse has been supplied.

This limitation can, however, be remedied, and will be when the Church shall enlarge her cruse. Every dollar put into

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it swells it. It is \$5,000 larger this year than last. What will be its increase in 1925?

REV. H. B. GWYN BEREAVED

CHICAGO, ILL.—The Rev. H. B. Gwyn, rector of St. Lawrence's Church, Libertyville, was bereaved January 26th by the death of his mother, Mrs. H. C. Gwyn, at her home in Hamilton, Ontario. Mrs. Gwyn was in her seventy-eighth year.

Mrs. Gwyn was the wife of Col. H. C. Gwyn, and the daughter of the late Rev. Featherston Lake Osler. Her brothers were the late Sir Edmond Osler, of Toronto, the late Sir William Osler, of Oxford, England, the late B. B. Osler, a famous criminal lawyer of Canada, and the Hon. Featherston Osler, late of the Ontario Court of Appeals.

She is survived by eight children, one of whom is Mrs. H. P. Almon Abbott, of Baltimore. One son, Major Charles Campbell Gwyn, was killed in action at Vimy Ridge, April 7, 1917.

The funeral was at St. James' Church, Dundas, Ont., January 28.

BISHOP MAXON PRESENTED CROSS

MEMPHIS, TENN.—During the recent Convention of the Diocese of Tennessee, held at St. Luke's Church, Memphis, a pectoral cross was presented to the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese. Wedding rings, ornaments, worn by those now dead, and heirloom jewelry went into the composition of this cross. The presentation speech was made by the Rev. E. P. Dandridge, D.D., rector of Christ Church, Nashville.

The cross is four inches in length and is ornamented with an amethyst, a single gift, and is suspended from a massive gold chain. A watch fob, worn by the late Bishop Beatty was sent by Mrs. Beatty to be used in fashioning the cross, and a ring was sent by the first man confirmed in the eastern section of the Diocese by Bishop Maxon.

DEATH OF REV. THOMAS BOOTH

MARBLEDALE, CONN.—The Rev. Thomas Booth, for the past ten years rector of St. Andrew's Church, Marbledale, Conn., died suddenly on January 24th, in his sixty-fifth year. Mr. Booth was ordained deacon by Bishop Brown in 1909 and priest by Bishop Garrett in 1910. He held charges in Clarendon, Ark., and Hamilton, Texas. For eighteen years, before coming to the United States, he was an evangelist in the Church of England.

The funeral service was conducted by Bishop Acheson on January 28th., at St. Andrew's Church, Marbledale.

DEATH OF MISSIONARY TO JAPAN

NEW YORK, N. Y.—Word has come to the Department of Missions of the death, at Nara, Japan, of Miss Mary E. Laning, a United Thank Offering missionary of many years' service in the District of Kyoto.

Miss Laning was born in Leavenworth, Kans. At the time of her appointment to the field, in 1908, at a rather more advanced age than is usual with missionaries, she was in residence at the Philadelphia Deaconess School. Her home had previously been in Japan. She was a niece

of Dr. Henry Laning, whose son and daughter were also missionaries. Dr. Laning was one of the pioneer medical missionaries of Japan. For forty years he resided in Osaka, becoming a well known and revered figure on the streets of Japan's commercial and manufacturing metropolis, St. Barnabas' Hospital, which he built and conducted, has for many years been held in the highest esteem by the Japanese of Osaka.

Miss Laning was stationed at Nara, and was the only foreign member of our staff there. The cable did not tell the cause of her death.

DEATH OF REV. DR. JOHN H. FERINGA

NEW YORK, N. Y.—The Rev. John H. Feringa, Ph.D., formerly chaplain of the Metropolitan Hospital, Welfare Island, and more recently acting chaplain of St. Luke's Hospital, New York City, died suddenly Saturday, January 31, 1925, at his home in Flushing, L. I.

The Rev. Dr. Feringa was born in Amsterdam, Holland, and was educated in the University of Utrecht and the University of the City of Amsterdam. He took the degree of Doctor of Philosophy from the University of Chicago. Dr. Feringa was first in the ministry of the Church of the Netherlands, but was ordained to the diaconate and to the priesthood by Bishop McCormick in 1909. His ministry in the American Church was exercised in Western Michigan until he accepted the professorship of history in Racine College in 1918. The next year he became chaplain of the Metropolitan Hospital.

Dr. Feringa is the author of a number of books dealing chiefly with the Dutch Church and its activities. He is survived by a son, the Rev. Nicholas M. Feringa, who is on the staff of Trinity Church, Newport, R. I.

A CHINESE ARTESIAN WELL

WUSIH, CHINA.—No one who has not been in China will begin to appreciate the blessing of pure water that most of us in this country take as a matter of course. Some time ago it was possible, through the kindness of many friends, to provide for the sinking of an artesian well connected with St. Andrew's Hospital, Wusih. The well has been a splendid success. A recent letter from Dr. Lee gives this interesting information:

"The enclosed comparative test of the bacteriological purity of artesian well water and canal and surface-well water will give you an idea of what an improvement there is in our water supply here. You have been so much interested in securing clean water for our mission stations that this ought to interest you as showing what deep well water means.

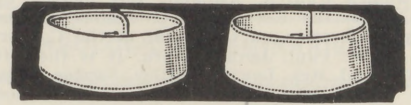
"Specimens of water were planted in Petri dishes at room temperature. Figures give colonies per square centimeter. Each colony means that it started from an individual germ.

Source of Specimen	
Canal in front of hospital	11,000 (approx.)
Surface well, hospital compound	500
Surface well, church compound	1,000
Artesian well, hospital compound	No growth.

"The colonies in the canal specimen were so great the total may be a little off, one way or the other. The test was made by Dr. Dyer (Mrs. E. R. Dyer) who is in charge of our laboratory.

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NEWS IN BRIEF

BETHLEHEM—A carved oak altar, placed in St. John's Church, Ashland, was blessed by the rector, the Rev. Percy C. Adams, at the early Celebration on the Feast of the Conversion of St. Paul, January 25th. It is the gift of Mr. and Mrs. Lewis J. Riley, former members of the parish, in memory of their son Henry Drinker Riley, who died July 6, 1923.

CONNECTICUT—A special service was held on the evening of January 25th in Trinity Church, Seymour, for the Daughters of the King. Six new members and three probationers were admitted at this time.

HARRISBURG—At the late Eucharist on the Third Sunday after Epiphany in Christ Church, Berwick, there was blessed a large brass alms basin, with beautifully hand wrought designs in relief, as a memorial to Mr. A. A. Lerch, a former vestryman.

IOWA—The Very Rev. Marmaduke Hare, D.D., Dean of Trinity Cathedral, Davenport, has recovered from his recent illness and is back again at his duties at the Cathedral.—St. Katharine's School, Davenport, had the blessing and distribution of candles, and procession, for the first time at the Feast of the Purification this year.—A men's club has been organized at Trinity Church, Muscatine. A series of dinners for the men with special speakers is being held.

LOS ANGELES—On New Year's Day the Rev. Charles L. Barnes, Dean of the Convocation of San Diego, began his twenty-third year as rector of St. Paul's Church, San Diego. In forty-three years this parish has had but two rectors.—The Diocesan Home for the Aged, Alhambra, now has a resident chaplain. The Rev. J. A. Hull, appointed by Bishop Johnson to be his vicar at the Home, will conduct daily services.—The pipe-organ of St. James' Church, South Pasadena, recently enlarged and reconstructed at a cost of \$5,000, was dedicated on January 11th. The work, done by Henry Pilcher's Sons, of Louisville, Ky., the original builders of the organ, gives the parish a completely modern three-manual instrument.—The diocesan Hospital of the Good Samaritan, Los Angeles, graduated a class of fifteen nurses from its training school on January 12th, the exercises being held at St. Paul's Cathedral House. The commencement sermon was preached in the Cathedral the previous evening by the Very Rev. William MacCormack, D.D.—The diocesan Social Service Commission held the first meeting of a Christian Social Service Forum on January 15th at St. Paul's Cathedral House, Los Angeles. Mrs. Elizabeth Skeele Bybee, executive secretary of the Juvenile Protective Association, spoke on Family Rehabilitation.—Bishop Stevens addressed the University Club of Pasadena on January 20th on the subject, Painters and Parsons. It was an illuminating account of the relation of art and religion in the Middle Ages, a subject upon which Bishop Stevens has specialized.—The County and City Mission Society has opened a small convalescent home in Los Angeles, to be known as St. Barnabas' House. For a beginning seven convalescents from the public hospitals can be cared for.—On the evening of St. Vincent's Day, January 22d, a brilliant Acolytes' Festival was held at St. Matthias' Church, Los Angeles. The service was Solemn Evensong, with procession and sermon. Bishop Stevens was preacher. Fifteen priests and many acolytes from other parishes were present in procession.—On St. Paul's Day the sixtieth anniversary of its founding was observed by St. Paul's Cathedral, Los Angeles. Begun as St. Athanasius' Church in 1864, it is the oldest congregation in the diocese.

LONG ISLAND—On the Feast of the Conversion of St. Paul, the Rev. Charles E. Cragg observed his fifteenth anniversary as rector of St. John's Church, Huntington, and also the twenty-fifth anniversary of his ordination to the priesthood. There were special services on Sunday, the rector preaching in the morning and the Rev. Vedder Van Dyke, of Amityville, at evensong, on the following evening a reception was tendered the rector and his wife by the vestry, at which he received a substantial gift.—The Endowment Fund of the Church Charity Foundation has received \$5,781.77 from the estate of Christina M. Gardner and \$10,000 from the estate of Thomas D. Hirst, both legacies to be added to the St. John's Hospital Fund.—The second semester of the Diocesan Church Normal School began on January 22d. The sessions are held in the parish house of the Church of the Good Shepherd, Brooklyn, and are conducted by the Rev. Dr. Robert F. Lau.—The pageant, *A Search for the Light*, under the auspices of the Board of Religious Education, was given on February 5th at the Bedford Avenue Y. M. C. A., Brooklyn. The Rev. Frank Damrosch, Jr., rector of St. James' Church, directed the music, and the Rev. Frank

W. Creighton, rector of St. Ann's Church, took the part of the Church.—On February 14th, at St. Ann's Church, Brooklyn Heights, the Long Island Alumni will be hosts to the other alumni of the Second Province and of the Princeton Summer School. Bishop Ferris will be present and will conduct a brief service at 5:30.

SOUTH FLORIDA—A reception was given to the Very Rev. and Mrs. C. S. Long of St. Luke's Cathedral, Orlando, on the evening of January 26th, marking the date when he entered upon his fourth year at the Cathedral and also his birthday. The Dean was presented with a purse containing gold pieces. A number of clergymen of the Church and of other religious bodies were among those present.

SOUTHWESTERN VIRGINIA—The DuBose Memorial Church Training School at Montecagle, Tenn., has its annual vacation period in the winter time, instead of the summer, as is the custom in most schools.

During the present vacation, from about the middle of December to the middle of March, three students from the school are doing valuable work in the Diocese of Southwestern Virginia. They are Mr. Arthur C. Bussingham, Mr. Victor H. Loop, and Mr. H. S. Hopkinson.—Mrs. Margaret D. Binns, head of the mission at Nora, Dickenson County, has been granted a six months' leave of absence. With her mother, she will spend the greater part of this period in Europe. Miss Sallie A. Logan,

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Mrs. Binns' associate at Nora, will have, during the absence of the latter, the assistance of Deaconess Emily Olson, who was located at the mission for a considerable time in the latter part of 1924.—On January 19th there was formed at Lynchburg an organization to be known as The Piedmont Clericus. Its membership is intended to include all of the clergymen of the Church in Campbell, Amherst, Bedford, and Nelson counties. Meetings will be held on the fourth Monday in each month.—The Rev. J. R. Ellis, of Pedlar Mills was elected president of the Clericus, the Rev. Frank Mezik, of Arrington, vice president, and the Rev. Carleton Barnwell, of Grace Memorial Church, Lynchburg, Secretary-Treasurer.

SOUTHERN VIRGINIA—On Thursday, January 22d, the Rev. L. N. Caley, D.D., of Philadelphia, spoke in Grace Church club rooms, Petersburg, to the Young People's Service Leagues of Grace Church and of St. Paul's Church. There were about forty present. At this meeting Dr. Carter spoke about the Virginia Summer School of Religious Education, to be held in Sweet Briar College on June 15th, to the 26th, 1925.

OKLAHOMA—The Rev. Herbert Morris of Guthrie, whose face and hands were terribly burned in an explosion of gas, in the parish house several weeks ago, is on the road to recovery. Fortunately, he will not be permanently disfigured.

TENNESSEE—The Festival of Lights was celebrated at St. Mary's Cathedral, Memphis, and at Grace Church, Memphis. Many hundreds were turned away from the services.—St. Ann's Church, Nashville, the Rev. P. S. Gilman, rector, has planned a Preaching Mission to be held March 8th to the 15th with the Rev. Dr. J. D. Wing, of St. Paul's Church, Chattanooga, as Missioner.

TEXAS.—Plans have been drawn for a stucco building to replace the frame building lost by fire on All Saints' Day last by Christ Church Mission, Eagle Lake.—Plans have also been accepted for the new chapel, parish house, and rectory, to be built at Texas Agricultural and Mechanical College, at College Station.—The Seamen's Church Institute, at the port of Houston, has been enlarged by the addition of a dormitory and the installation of a restaurant. The Institute in Port Arthur is also to be repaired and improved. Both of these institutions are serving admirably in these growing ports.—The Department of Religious Education is adding two new members; one to have charge of publicity, and the other to direct correspondence courses in the Christian Nurture Series for children living in isolated places.—There has just been placed in St. Mark's Church, Beaumont, a handsome dossal, given by Mrs. W. P. H. McFaddin in memory of her father, the late James Lewis Caldwell, of Huntington, W. Va.

LIVERPOOL CATHEDRAL

AMERICANS will have more than a casual interest in the beautiful new Cathedral at Liverpool, for it is the first great church that many thousands of them will see as they visit the Old World, as it is the last that many of our immigrants will see before they leave their homeland. An English writer expresses the hope that one of the chapels may be set apart for the special use of emigrants.

BABIES IN THE STORE ROOM

KETCHIKAN, ALASKA—"I am keeping all the babies in the store-room," writes Miss Elizabeth Kellogg from the Arthur Yates Memorial Hospital at Ketchikan, Alaska. Miss Kellogg went to Alaska last July from Rockland, Vt., and is sharing the overcrowded experiences of most missionaries. "There seems to be no other place for the babies," she continues. "We surely need a nurse for the operating and X-ray room. I do hope you can find one for us very soon. We are having maternity cases two a night, and I have another booked for the fifteenth of this month, and am just hoping nothing happens to bring her in before, for I certainly don't know where I should put her. I have no bed to give up as I am sleeping on the couch in the office."

WHERE DOES RELIGION COME IN?

I WISH TO APPEAL for your prayerful consideration of the training of our boys and girls. We must have the coöperation of every father and mother (the word parent includes father). Can the boys and girls be expected to respect and love our holy religion, if they are taught, by implication, that one must be punctual at the public school, but need not be at Church school; that one must be regular in attendance at the public school, but need not be at Church school, and it does not much matter if they stay away altogether? Physics is important, science is important, music is important, mythology is important, esthetic dancing is important, and so are the dentist and the music teacher. Does religion come in after all these?—*Cathedral Leaflet*, Dallas, Texas.

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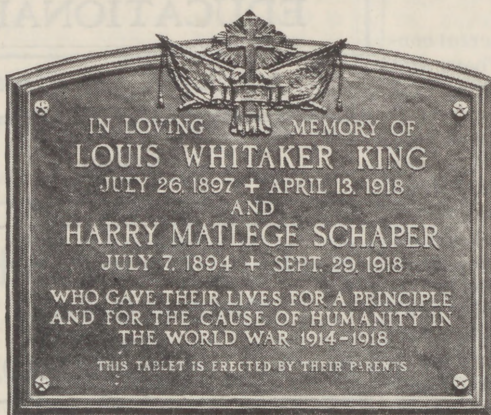
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