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CHURCH HOUSE  
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# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, MARCH 14, 1925

No. 20

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## REASON AND RELIGION

EDITORIAL

## THE COUNCIL OF NICEA, I.

BY THE REV. M. B. STEWART

## THE PRIEST AS DIRECTOR OF SOULS

BY THE REV. GEORGE BARTLETT WOOD



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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**  
Managing and News Editor, **REV. H. W. TICKNOR.**  
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THE Sermon on the Mount is the greatest proof of the right of men to exist in the infinite universe. It is our sufficient justification, the patent of our soul's worthiness, the pledge that we can uplift ourselves above ourselves, to be more than men, the promise of that supreme possibility, the hope of our rising above the beasts.—PAPINI, *The Life of Christ*.

THERE is a better way of getting wisdom than by many books—namely by filling our hearts through communion with God, with His own will. Then, whether we have wordly "learning" or no, we shall be able to instruct many and lead them to the light which has shone on us.—*Alexander Maclaren*.



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## EDITORIALS & COMMENTS

### Reason and Religion

TODAY, more acutely than for some years past, the habits of the popular mind have fallen into the easy way of setting against each other two faculties or capacities of human nature—man's rational or intellectual side over against his religious and ethical side. Does this contrast help matters? Is there really a conflict between the two? Or is this sundering merely an expedient of practical apologetics?

Three books of outstanding importance have recently appeared which are concerned with this very problem. Dean Inge has republished his Paddock lectures delivered nineteen years ago.\* The Dean of Divinity of Magdalen, on the basis of Rudolph Otto's book, *Das Heilige*, has built up a defence of Reason against that popular suspicion which would leave it to one side in presenting the case for the Christian Faith.† Fr. Waggett's Hulsean Lectures for 1920-1921 enter the lists with a persuasive appeal for *Knowledge*.‡

Two centuries ago, men defended their religion because it was "reasonable." The chilly propositions of Georgian writings in defence of religion had a solid merit, notwithstanding the icy bath given by that school to all forms of "enthusiasm." Very possibly it was in reaction against just this cold emphasis on reason that there came about such an uprush of emotional fervor and zeal. Today we have come to the place where many an ardent defender of religion seeks refuge in a castle, abundantly fortified, impervious to attacks in the name of reason, into which he has withdrawn himself. It is highly significant that the chief religious conflict of the day outside the Church is that between Fundamentalist and Modernist. In some cases at least we are warranted in saying that the psychology of the Fundamentalist is of just this sort: in order to have any certainty he must abandon reason for the letter of revelation. As over against the fallibility of the human mind he would set the inerrant word of God's Revelation. He has made a brittle thing, which is whole until it be touched—but, if struck, will burst into fragments.

\*PERSONAL IDEALISM AND MYSTICISM (The Paddock Lectures for 1906). By William Ralph Inge, C.V.O., D.D. 3d edition. New York: Longmans, Green, & Co. \$1.75.

†THE PLACE OF REASON IN CHRISTIAN APOLOGETIC. By Rev. Leonard Hodgson, M.A. New York: D. Appleton & Co.

‡KNOWLEDGE AND VIRTUE: The Hulsean Lectures for 1920-1921. By Rev. P. N. Waggett, M.A., D.D., of the Society of St. John the Evangelist. Oxford: Clarendon Press. \$3.50.

DEAN INGE'S book is timely. It is because of the exigencies of the present situation that he has brought out another edition. "The main object of the book is to plead for the traditional philosophy of the Catholic Church, which has a basis of rationalism or intellectualism, though it culminates in revelation and mysticism. I defend this older scheme against modern anti-mystical and anti-intellectualist systems" (page vi).

The Rev. Leonard Hodgson writes: "I have devoted this lecture" (the first) "to criticism of *The Idea of the Holy*, because that book has been appealed to to justify the abandoning of any attempt at rational Christian apologetic" (page 14).

Fr. Waggett, as the title of his book indicates, devotes himself to the relation between "knowledge," as thought, "light, and intelligence"; and virtue, faith, and the life of religion. "I had been in the way of seeing a good deal," he writes, "of what can be done by violence of different kinds . . . I wished therefore, . . . to add my voice to the happily growing chorus of voices raised on behalf of thought and against force" (page 11). With the amazing richness and suggestiveness of his work we cannot here concern ourselves. It is a mine of enormous value. It is to his chief thesis only that attention is directed.

THE grave danger that besets us today is not so much from attacks under the name of reason as from the expedients to which religious people resort by reason of their fear of those attacks. Nothing is so discreditable to the case for defence as a weak and inadequate apologetic. Nothing is either so demoralizing to defenders or so disillusioning to outsiders, whether kindly neutrals or determined opponents. Deeper than all these incidental truths lies the more fundamental one: to cut at reason is to cut at the very foundations of the Christian Faith, with its belief about God and man, its morality, and its hope for the future.

One of the expedients to which certain modern defenders of the Christian Religion have been reduced is a sharp differentiation of historical fact from religious value. "Whether or not Jesus really lived, said what He is reported to have said, did what the records tell us, or was what they make Him out to be," say they, "doesn't really matter at all. The thing which matters is that men should *believe* in this sort of a God, because that way of believing and its associated manner of



conduct are useful and helpful." It is like saying, It would be nice *if it were true*—and so it doesn't matter whether it all really happened or not! Truth thus becomes secondary; religion becomes an opiate. The Russian atheists have at least some justification for their famous motto: "Religion is the opiate of the people," if they are confronted with such defenders of Christianity.

Dean Inge has some useful remarks on the Fourth Gospel's attitude to facts, together with his conception of their abiding significance. "The historical facts are important—no one feels this more strongly than St. John; they are important because they once happened, and everything that has happened lives forever in the mind of God. But their importance does not lie in the fact that they happened *only once*. That is the strange notion which many people seem to cherish about the Gospel history, and it makes them terribly distressed when any attacks are made upon what they call the foundations of their faith. St. John sees in Christ the Light that lighteth *every* man, to know whom *is* eternal life" (page 61). It is this abiding sense of eternal values inextricably bound up with facts (which, because they have once happened in history, have a permanent existence) that is the antidote to the fallacy of separating the two. Christianity must be defended *because it is true*—first, last, and all the time.

As between the exertion of energy and action and that of thought, what choice should the modern Christian make? Another of the totally inadequate defences of the Christian Religion would fall back to activity as against reason. We are today all too familiar with the hoary lie that "It doesn't make any difference what you believe so long as your heart is right." By one inference from this over-popular maxim, we are told to direct our religious efforts into the channel of work and action, that activity gives vent for the energy which would otherwise be uselessly exhausted in fruitless "problems" of a rational nature, and that the thing which counts is, after all, the proper motive enmeshed with appropriate action—whether of benevolence, philanthropy, or the like. Fr. Waggett shrewdly comments on this phase of war-weariness: "Just when we must leave off cutting knots and begin to untie them, the labor of the axe and sword has made our fingers stiff for the work of entanglement" (page 13). The evil after-effects of too much action are most apparent in a certain attitude of impatience towards a real difficulty. "When men betake themselves to the vigorous method, they may come to see that what they really do is to deny that any problem exists or to deny that it ought to exist. Cheerfully or grimly they lose part of the very thing to save the whole of which *was* the problem. Solomon's judgment, *if it had been executed*, would not have solved any problem. It would have destroyed the subject of debate" (page 15). Especially valuable are his words on the relation between formal knowledge, experience, and rationalized experience, on pages 26 and following. (It is unfortunate, but quite certain that any excerpt would be utterly incomplete evidence for his whole contention.)

Too much recourse to action settles no problem which is in the field of the mind. As in any number of instances in human experience, "the longest way 'round is often the shortest way home." The man of insight, of laborious thought, of careful and painstaking research, is the complement to the man of action, the poet of achievement. Neither province of human effort can do without the other. Least of all may thoughtless activity with the force of achievement sever itself from that purposefulness, as to ends and means, which renders action vitally significant and in the long run

beneficial. "If in our teaching we make the truth of Christianity depend upon a view of reality which satisfies the claims of Praxis, but leaves the claims of Gnosis . . . utterly disregarded, we cannot expect, and we ought not to wish, that our message will be welcomed. Christianity has been a philosophical religion from the time when it first began to have a sacred literature. It claims to be the one explanation of life as we know it, an explanation to which heart and head and will all contribute. In order to understand it, we must act out our thoughts, and think out our acts; we must know ourselves, and we must know the world around us if we wish to know God" (*Personal Idealism and Mysticism*, pages 152-153).

Hodgson contends that "the specific claim of the Christian religion" is "the claim to be true and rational" (page 42). It has convictions built up through the ages, and yet is aware that men do not yet possess all the truth. Thus "the Church has two duties to perform which seem to be incompatible with one another. It must somehow or other combine the proclamation of a message with the search for truth. . . . This difficulty has beset the Church throughout all the ages, and we are struggling with it today; nor do I think that any fully satisfactory solution of it is at present open to us. . . . There is one way . . . only in which she can bear witness to the utter sincerity of conviction with which she believes her message to be true. Just because she believes it to be true, and for no other reason, she must make the venture of faith and challenge its testing at the bar of reason. She must even nurture at her bosom and own as her sons those who are prepared to be its critics. Then, and only then, confident in the honesty of her faith, she can trumpet to the world, 'This is the way, walk ye in it'" (pages 48-50).

ONE of the most familiar forms of that dangerous defence of the Christian religion, which itself shows the sure traces of hopelessness and fear, is the feverish over-emphasis on "religious experience." It is often appealed to as a substitute for hard thinking. It is often used as a triumphant answer to intellectual difficulties. Hodgson's paper on Experience, Religious Experience, and Christian Experience, is distinctly useful in helping us to clear our minds. "We cannot substitute the study of experience for that of metaphysics, since to study an experience on its objective side must include the study of what is experienced, which includes among other things the subject matter of metaphysical inquiry. If this be so, 'to lay stress,' as Mr. Huxley puts it, 'on the reality and pragmatic value of religious experience rather than on dogma and creeds,' so far from leading to 'some external, ascertainable basis for belief,' is a counsel of despair, a counsel involving a scepticism which despairs of the possibility of apprehending truth and formulating it in dogma and creed" (page 72).

Clear thinking and the relentless pursuit of answers to intellectual difficulties are the tasks before the Church today. There is no way out by means of the over-dependence upon a literally inerrant text of God's Revelation. There is no refuge in abundant activity, no matter how generous or self-sacrificing, nor in denying the existence of the problems, nor in divorcing fact from value. Reason may not be depreciated in any religious system which aims at keeping its health. It is a sure sign of danger when obscurantism is the resort of the defenders of the faith.

By the same token, these three books are a sign of vitality and health. He who uses his reason aright, serves God. As Hegel said to his housekeeper, "My good woman, Thinking is also an act of worship."



**I**N COMMENTING upon the recent Foreign Missionary Convention in Washington, we remarked that at none of the sessions attended by this editor—which included nearly all of them—were either the Lord's Prayer or the Apostles' Creed used. A correspondent writes that on the final day of the Convention both these were used; the Lord's Prayer by Bishop Freeman in offering the prayers at the beginning of the session, and the Apostles' Creed by Dr. John W. Wood at the beginning of the "intercessions," which concluded each session. "Instead of a rambling, tiring, unsatisfactory prayer," writes our correspondent, evidently having in mind some of the curious items of more or less interesting information as to current events that were used to enlighten Almighty God, under the guise of intercessions, in some of the earlier sessions, "Dr. Wood asked us first to join with him in the Creed. Then he read selections from the Bible on Peace (the topic for the day), and ended with the Lord's Prayer, in which all joined."

Churchmanship and Pan-Protestantism

We gladly note the correction. But it makes all the more glaring the contrast between the spirit of Churchmanship and the spirit of Pan Protestantism, as the latter was revealed throughout that convention by practically every speaker other than our own Churchmen. How completely in contrast were these two spirits was, to us, among the most outstanding observations of the convention, though the revelation was wholly unintentional.

The only time during the whole week of sessions when this editor heard any single speaker express appreciation of any missionary work of the Roman Communion, ancient or modern, was at the group conference on the Philippine Islands, when Dr. Wood very gracefully recognized the missionary work which had made the Filipinos Christians long years before the islands came under American influence; whereupon a Presbyterian missionary, with hate depicted upon every line of his countenance, promptly and savagely rebuked him from the floor, with a violent attack upon the whole system of Catholicism.

So did the Foreign Missionary Convention eloquently bear witness, negatively even more strongly than positively, to the grave contrast that exists between the religion of Pan-Protestantism and the religion of Anglican Churchmanship.

**ACKNOWLEDGMENTS**

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INDIVIDUAL POTENTIALITY is much more than the state of one's bank account. You can very easily exhaust the last-dime, but with potential life it is increased by continued demand.  
—Rev. William Porkess, D.D.

**ANNUAL QUOTA STATEMENT FOR 1924**

**T**HE statement of amounts received from the dioceses for the year 1924, applicable on the Quota for the general work of the Church, is not a very cheerful document, as the total paid on the Budget is nearly \$1,250,000 less than the amount of the Budget Quotas.

Twenty-five dioceses have paid their full share of the Budget and five have paid their full share of both Budget and Priorities. These five are Eastern Oregon, East Carolina, Honolulu, Kentucky, and Arizona.

By rigid economy, particularly in expenses at Headquarters, by the use of available legacies to the amount of nearly \$400,000, and through an increase in other income, the Council was able to bridge part of the gap between the Quotas allotted and the payments thereon.

The final report for the year will not be ready until detailed statements are received from China, Japan, and other distant fields, but the preliminary estimate shows a deficit for the year of \$136,046.46.

New York, LEWIS B. FRANKLIN,  
March 1. Treasurer.

**FROM "A MODERN PSALTER"**

XII. *Salvum me fac.*

Help, Lord, for not one godly man is left.

I am bereft.

The faithful are diminished and apart.

Flatterers false and vain alone remain:

Folk who dissemble from a double heart;

People who strut and lie, and say, "I," "I"!

Big talkers, loud-mouthed, boastful! Root them out,

Because the quiet poor must else endure

Their insolence and see them round about.

Let them be smitten, Lord; oh let them be

As unremembered as a gust at sea.

Yea, help, for Thou hast pledged each cruel tongue  
Shall be unstrung.

(As smelted silver all Thy words are pure,

By fire purified, and seven times tried)

Consider the deep sighing of the poor.

Help, Lord, for the distress and comfortless

Troubles' sake of the needy, twice distressed;

Robbed, smitten, why should they thus every day

By insolence and insult be oppressed?

Save us, oh Lord, and then desert us never;

From this false generation freed forever.

LOUIS TUCKER.

**TO KEEP A GOOD LENT**

**W**HAT DOES IT MEAN "to keep a good Lent"? Not to perform certain pious exercises perfunctorily; not to pack into six weeks the religion that should be our constant companion and animating spirit throughout the whole year; not to work ourselves up into hysterical ecstasy. But, just as certainly, it is not treating those six weeks with indifference or neglect, any more than it is using them as a rest-cure.

The principle of Lenten observance is clear: it is the special hallowing of a season so that we may rightly hallow all seasons. To keep one day in seven helps to honor God on the other six. To consecrate a tenth of our living reminds us that we are only stewards, not absolute owners, of all we have. To discipline ourselves before a contest is to make plain the general obligation of living sanely. So Lent, by its requirements, witnesses that we must always "live godly, righteously, and soberly" in this present world.

The precise form of keeping Lent may well vary with individual circumstances and temperaments. Ostentatious rigor is forbidden by the explicit letter of Scripture as well as by the essential Christian spirit. But every loyal Churchman will feel the obligation no less binding because details are left to his own conscientious judgment. And if he so keeps the "dear feast of Lent," he may be sure of a good Easter, foretaste of the Eternal Festival.—Rev. William Harman van Allen, S.T.D.

LET ME realize my creed in thought, prove it in experience, illustrate it in character, obey it in daily practical life!—W. L. Watkinson.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS :

THE DISCIPLINE OF OUR DESIRES

March 15: *Third Sunday in Lent*

THE DESIRE TO JUDGE OTHERS

READ Romans 2:1-11.

**C**ENSORIOUSNESS is a danger into which religious people are very apt to fall. The reason is obvious. When we set a high standard of living before us, we grow conscious of our faults; there is always the disparity between what we desire and what we actually are. We carry this sensitiveness into our relations with others; we condemn them because they do not accept or live by our standard. We are less prone to make excuses for others than for ourselves, because we do not feel the force of all the mitigating circumstances of which we are conscious in our own lives. St. Paul doubtless found that a great deal of the energy of his Roman converts expended itself in criticism of those who had not accepted their belief, and its moral consequences. That energy had better be spent in building up one's own moral life. Faults in others, which we cannot help by our own influence or our own strength, can safely be left to the care of God. The habit of constant criticism weakens our own moral life by diminishing our power of sympathy. In the end it deprives us of the ability to help men in their weakness.

March 16

DESIRE FOR THE PRAISE OF MEN

READ Philippians 2:1-11.

**T**HROUGH the Scripture there runs the constant praise of humility. Yet we dislike and suspect humility. There is in us an instinct of self-assertion. We like to be first; we desire to be praised. Because of it we often put reputation before reality; we are less concerned with what we are than with what men think us to be. How different, St. Paul points out, was the mind of Jesus. He humbled Himself. He set aside all that men most long for, praise, the world's esteem, reputation, in His great desire to serve men. Mastered by that great desire, He could afford to be simple. It is only when we are not sure of ourselves, or sure of the quality of the work we do, that we need to make a bid for the world's applause. The way to rid ourselves of the restless self-consciousness, which always has an eye to men's opinion, is to be, like Jesus, consecrated to the task which is ours to do, and to be quietly efficient in it.

March 17

DESIRE FOR PREFERMENT

READ St. Matthew 23:1-12.

**J**ESUS touches here upon the age-long question of social preferment. Then, as now, there was the emulation to be socially prominent. Jesus aimed at it His quick humor, and keen satire. What did Jesus desire to do? Despite all that has been claimed for His democracy, it is evident that least of all did He desire to reduce life to a dead level of mediocrity of manners, conduct, or culture. There are those who must inevitably be first in life. But with Jesus it was not any external accident of life, and still less what men claimed for themselves, which gave them the right to be first. That depended upon their moral living, upon their social usefulness, and upon the grace of spiritual character. If a man had character, usefulness, and spiritual culture, he would find his place without self-assertion.

March 18

DESIRE TO KNOW GOD

READ Job 23:1-12

**A**MAN is known by the quality of the things which he desires. These desires become the motives for his living; they govern his actions, and fashion his purposes. He becomes, ultimately, not perhaps what he thinks he wants to be, but

really what he does want to be. The sensualist is the outcome of a man's desire for self-indulgence; the saint is the result of his longing for God. Do you wish to be true, just, honorable, to realize the manhood or womanhood of which you are capable? Then you must subordinate your desires to one great wish, to know God. Many men fancy that they desire God and the life which God gives, but, in reality, they want other things more. They say, "Oh, that I knew God"; but the energy of their thoughts and desires is expended upon wealth, pleasure, fame. They may get in a measure what they want, but they do not find God. God is found by those who seek Him; but the seeking means more than vague, unformed desire; it means the will to discover, the determination, at any sacrifice, to find God.

March 19

DESIRE FOR A CLEAN CONSCIENCE

READ Hebrews 9:11-4.

**W**HEN a man really desires to know God, he discovers, perhaps for the first time, the existence of a barrier between himself and God. He realizes the fact of his own sin. He had thought of sin as a fault; now he understands it to be a tragedy, for he sees it as something which keeps him and God apart. Like Isaiah, he says to himself, "Woe is me, for I am a man of unclean lips." The world will not always demand the best that is in you. It will not require the ultimate sacrifice from you. It will allow you to be satisfied with something less than your real ability to give. God is never satisfied with less than your best. He makes you restless and dissatisfied till you do what He desires. If you wish to live well, you must seek for God. He will both "show you what is good," and never rest till you try to attain it. The desire for a clean conscience is the voice within you impelling you to God.

March 20

THE DESIRE TO DO RIGHT

READ Ephesians 4:20-32.

**W**E CANNOT know God without desiring to be more than free from blame. He sets before us the life of the sons of God, filled with all the generous and positive activity of goodness. The more we learn of Him the more we understand that He sets before us an adventure in holiness. Make God your desire, and there floods into life new passions, new loves, new hopes. Do not take the measure of what your life should be from the world about you. Take it from God. The world will ask of you much that is good; at its best it will look for you to be truthful and pure and honest. Take your standard from God, and He will open to you possibilities of mercy, kindness, and consideration; He will lead you into the finer graces of the spiritual life. Do not make the mistake of trying to fashion your life without God. He is Goodness, and Truth, and Beauty.

March 21

THE DESIRE TO SERVE

READ St. Luke 14:25-35.

**T**HE final test of our desire to know God is our willingness to serve Him. To those who volunteered themselves as Christ's followers came the demand that they take up the cross and follow Him. There is always danger that we receive only such knowledge of God as fits comfortably with our own wishes. We accept Him willingly as Father and as Saviour. We take the comfort He gives, but refuse the labor which He requires. We turn from the example of His self-sacrifice in Christ. Yet Christ's example was preëminently one of self-forgetting service. He made recognition of Himself identical with His command that we also were to serve. "Why do ye say Lord, Lord, and do not what I say?" In the Parable of the Judgment, when men claimed their right to recognition because they had recognized Christ, He replies, "I never knew you. Inasmuch as ye did it not to the least of these, ye did it not to Me."



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE read with great interest and sympathy the issues of *The Commonweal* which have appeared these last three months. The publication, itself, is a credit to the printers as well as to the editors; and the policy pursued has been apparently a new one so far as American Roman Catholics are concerned. To deal with a question of literature and art, even of present day politics, without dragging in some reference to Roman theology or ecclesiastical policy, is not impossible; and the editors have apparently tried to accomplish that, which is gratifying. Even where controversial elements have entered into their columns, vituperation and malicious misrepresentations have been conspicuously absent, for which relief, much thanks. Two or three non-Romans have appeared as contributors, though I fancy that would not affect the general policy of the paper. I notice in the issue for February 11th, a really significant treatment of a matter of interior controversy. Capt. McCullagh is attacked by a gentleman with the unmistakably Hibernian name of P. D. Murphy, for having made a criticism of a Franciscan Friar. The attack ingeniously implies that the flattering press notices Capt. McCullagh has received from the Catholic Welfare Council, indicate that "this gentleman is again back in the Catholic Church, after having accused the Franciscans of openly conniving at murder." Capt. McCullagh's answer, which is published on the same page, is frank and honest. He has nothing to retract, and he adds explicitly:

"To accuse certain members of the Order of St. Francis, or of any other Order, of having connived at murder, is not *ipso facto* to incur excommunication, and it is not necessary to leave the Church in order to be able to criticize anyone outside it."

IN THIS CONNECTION there is an interesting report of an address by the rector of the Roman Catholic Cathedral in Fort Wayne, Ind., on My Neighbor, the Protestant, delivered in the First Presbyterian Church. One must be grateful for the kindly spirit shown in this lecture and for the evidences of goodwill which the reverend lecturer gave. But I am afraid that the atmosphere of the place was somewhat intoxicating, and that Father Conroy went further than strict loyalty to facts would have permitted!

"No one ever heard of an ex-Protestant minister receiving permission to preach in a Catholic Church or a Hall, that he might slander his former companions in religion, out of revenge, or some other motive. The weeds, as Dean Swift calls them, that have been thrown out of the Protestant garden, are never replanted in a Catholic garden."

Good Father Conroy is as much convicted of exaggeration when he says this, as was Bishop Schrembs, of Toledo, when he said, some years ago, that there never was a single case recorded of a Roman Catholic Priest who had left that Communion for another, except from bad motives.

Understanding the words "Protestant" and "Catholic" in their usual significant Roman fashion, there are multitudes of cases which entirely contravene Father Conroy's statement. I remember one, for example, which is known to many people:

A married priest of our own Communion was in peril of deposition, which he anticipated by "going to Rome." Rome made use of him to deliver lectures all over the country, attacking venomously the Church of his birth. It was announced that he would give some of his usual lectures in a certain mid-western city; whereupon, the Bishop of that city wrote to the Roman ecclesiastical authorities, saying that if the person in question opened his mouth to revile his former religious associations, the facts concerning his flight would be published in the City papers. It is significant and gratifying that the ex-priest found it necessary to cancel his engagement there!

It is a perilous thing for laymen, however well-intentioned, to use theological phrases. Sometimes they are found to be saying just what they do not mean. Witness the excellent editor of *The Commonweal*, in his issue of February 18th. Writing on Imperfect Sympathies, he says:

"However poor the appointments of a Catholic Church may be, it is a place which abounds with love and patriotism, and there as elsewhere these emotions seek expression in material forms. The devotion to the Virgin Mary which is so marked a feature of Catholic worship, and which never fails to provide itself with a special shrine, is apt to strike a Protestant observer as putting her at an eminence above that which she has in the Gospels. This misses the Catholic point of view. It isn't what took place then, but what is going on now that is central in Catholic thought. Catholic belief in the immortality of the soul and in the Communion of the Saints supplies the atmosphere in which Mariolatry flourishes. One must grasp the significance of those principles to understand how Catholics turn to Mary as to a loving mother, who veritably exists and is able to console and help."

I confess I rubbed my eyes when I came upon this passage! "Mariolatry" has a definite meaning, the rendering of *latreia* to Mary; and *latreia* is due to God alone. This is the levaccusation which some Protestants make against our Roman brethren, and we can fancy how they would gloat over a passage like this.

LET ME POINT OUT, in the same issue of *The Commonweal*, two articles well worth reading and accepting; Fr. Vincent McNabb's treatment of what is euphemistically called "birth control," a very nasty thing indeed, as far as possible from any sort of self-control; and Mrs. Katharine Tynan Hinkson's Sacrament or Contract, on the opposite page. Marred by inaccurate terminology as it is ("*the Church made marriage a sacrament*"; "to the Christian Church in the middle ages woman owes her dignity," etc.), Mrs. Hinkson is altogether right in her main contention.

AN EXCELLENT Baptist minister, in a little village back from the railway, has devised a new sort of support for the institutions of religion among his people. The great crop in Carver, Mass., is cranberries; and Dr. Hidden has persuaded some of his people to set aside quarter-acre sections as "God's cranberry-bog." Each of these should yield fifteen barrels, at \$8 a barrel market price. But one dealer says:

"If the preacher will consent to sign a card giving the history of the berries from bogs which he has consecrated to God, these will be engaged long in advance of their ripening and command record prices."

A newspaper comment says:

"The faith of this wayside pastor in what he terms 'the power of God to hear and answer prayer' borders on the sublime. Those who know him recognize his abounding faith in answered prayer; and to them it is not so surprising as it will be to others to hear him say calmly, and with perfect assurance, 'I welcome this test of putting squarely up to the Father the answering of the prayers of one who loves and deems it an honor to serve Him.'"

"Dr. Hidden says: 'The Book states, without any reservation or twist, that one has but to ask in prayer, believing, to have his prayers answered; and I firmly believe that the God who hears and answers my prayers by impressing men and women to send me money to keep our church bus running, can reach down to earth and grow wonder cranberries on Carver's bog.'"

"A bus runs to remote sections of the town on Sundays to bring people to church, free of charge. No public appeal has ever been made for funds, and yet, to quote the pastor again, 'it has been running fourteen months at a total cost exceeding \$150, and the money to pay for the transportation comes to my hands always in time to pay the bills, which we settle weekly.'"



# Two Notable Church Women

## DR. KATE WALLER BARRETT

BY ELIZABETH FRY PAGE

**I**N the death of Dr. Kate Waller Barrett, which occurred recently at her home in Alexandria, Va., the Church in America lost a woman who was most representative in all lines of useful feminine endeavor.

Mrs. Barrett was the widow of the Rev. Dr. Robert South Barrett, for many years the beloved rector of St. Luke's



MRS. KATE WALLER BARRETT, M.D., Sc.D.

Church, Atlanta, Ga. She was a daughter of Withers Waller and Ann Eliza Stribling, and was born at "Clifton," Stafford County, Va., January 24, 1858. Her early education was received at Arlington Institute, Alexandria; but she was a life-long student and won many distinctions as a scholar. She completed a course in nursing at the Florence Nightingale Training School and St. Thomas' Hospital, London, England; and after her marriage, she took a course at the Atlanta Medical College, receiving the degree of Doctor of Medicine. And two years later, the honorary degree of Doctor of Science was conferred upon her by the same Georgia institution.

During the residence of Dr. and Mrs. Barrett in Atlanta, they reared a large family of children, and took an active part in all social, religious, and philanthropic matters. Dr. Barrett died in 1896, and, the next year, Mrs. Barrett became associated with work for unfortunate girls, being made vice-president of the National Florence Crittenton Mission, with offices in Washington, D. C. Two years later, she was made president, which position she held until her death.

It would be impossible to estimate the influence for good exerted by this remarkable woman during the years of her devotion to that great cause. She was a public speaker of force and ability, beautiful in person, of the most womanly, appealing type, and had an unusual gift for extemporaneous speaking. Her girlish, infectious laughter was one of her greatest charms. Her youthful sympathy and interest in all phases of life peculiarly fitted her for her constant contact with the young, whose problems she handled with a rare understanding.

Every sort of honor was conferred upon Mrs. Barrett, showing the esteem and confidence cherished for her by members of her own sex and by men of affairs as well. She was a delegate to the Conference for the Care of Delinquent Children, called by President Roosevelt in 1909. She was president of the National Council of Women, and several times was delegate to the International Council, in foreign countries.

Mrs. Barrett was representative for the State of Virginia in the National Congress of Mothers, vice-president of the Confederated Charities and Corrections of Virginia, and a member of the Virginia League for Social Service. She has been National President of the American Legion Auxiliary, president of the Virginia Legion Auxiliary, and state regent of the Virginia Daughters of the American Revolution.

During the Democratic Convention, held in New York in the summer of 1924, Mrs. Barrett was called the most noteworthy woman present as a representative of her party. When she placed the name of Carter Glass, her distinguished fellow Virginian, before the convention, her speech made an indelible impression, by its dignity, eloquence, and womanly insight.

In her public work, Mrs. Barrett came in contact not only with a great deal that was sad and depressing, and a great many characters that seemed almost hopeless in their degradation, to whom she gave of her own strength and helpfulness; but she has been associated with some of the world's greatest philanthropists, both men and women, and has appeared with

them, upon some very notable occasions, in important meetings and conventions. She has spoken on programs with Anna Howard Shaw, Jane Addams, and many other world-famous leaders among women; but would leave any brilliant gathering to minister to or to address a group of Florence Crittenton girls, or to speak a word for her Master anywhere to "the least of these."

Mrs. Barrett's permanent residence was at Alexandria, but she had a charming seaside cottage at Cape Henry, Va., just out of Norfolk. She also spent much time at her Washington office. One of her dearest interests was a farm for the reclamation of delinquent girls, which is situated in the country, in Virginia, not far from the National Capital.

Mrs. Barrett was not only greatly honored, but very deeply and sincerely beloved, and her life, in its rich usefulness, has been, and will ever be, an inspiration to all who have in any way come in contact with her or her work, much of which will live after her.

## MISS BALLARD, OF BRUNSWICK

BY THE RT. REV. CHARLES L. SLATTERY, D.D.

**L**AST Monday, February 23d, in Charleston, N. H., there died a woman of eighty-eight, who is a type of the best culture of New England. Miss Sarah J. Ballard was the daughter of the Rev. Dr. Edward Ballard, a member of that noble band which Bishop George Burgess gathered about him in Maine seventy-five years ago, through many years rector of St. Paul's Church in Brunswick, and a scholar of painstaking research, who left behind him a record of the early Church life in Maine, which is of permanent value.

After her father's death, Miss Ballard continued to live in Brunswick with her aged step-mother. Their home on Federal street was one of the most interesting homes one could find anywhere. Set in a garden, four-square and dignified, it was constantly opening its doors to college students and other young people. There the old and the young found a beautiful old lady, full of wit, practical, kind, drawing to her the visitors who liked to talk of everyday affairs; and in the other end of the long pleasant room was the daughter, talking to some young enthusiast about a poet or philosopher whom both had read. There was a poise and solidity about her convictions and expressions which even the youth accustomed to distinguished teachers found unique. She knew a great deal, and she really thought. But that was but half the story: she appreciated and enjoyed.

It is doubtful if Miss Ballard could have become what she was, had she been surrounded by the distractions of a city. The quiet of a small college town gave her just what she needed in the stimulus of congenial minds and then the space in which to do her own thinking. Probably she had a small income, but it was so judiciously used that she seemed rich. She was, now and again, acquiring a new language, sometimes with a master, sometimes almost alone. She even dipped into Russian, and was electrified when she found herself face to face with a Russian pedler who could understand her. I fear that one day she wasted her goods in buying from the pedler's pack what she did not want; for she had a fastidious sense of paying more for everything than she received. She went to Europe only once in her life, but, before she went, she knew exactly what all her life she most wanted to see; and, later, as she spoke incidentally of man or place, she seemed always to have had a personal association. Probably she would have said that she could not have afforded to go abroad again, but I doubt if she cared to go. She had given herself the setting for men and movements in Europe, and it was sufficient.

She was true to her father's Church. To the college student, or to the stranger who chanced to be in the congregation, her face, glowing with goodness and intelligence, was a face never to be forgotten. It told of the fruit of Christian living and aspiration. Her voice, gentle and competent, was an index of the same serene strength.

(Continued on page 669)



# The Council of Nicea

The Times and the Religious Issue

By the Rev. M. B. Stewart

Professor at Nashotah House

## I.

SIXTEEN centuries ago, in the summer of the year 325, a new period in the Church's history was begun by the holding of the First Ecumenical Council of Nicea. Histories of the "early Church" generally stop at Nicea; beginning with 325 we have the "conciliar period." Nicea is a great landmark, for then and there a stand was taken which has affected Christian belief and life vitally ever after. It is highly fitting that we should hold it always in memory, and in this year should keep its sixteenth centennial with special commemorations.

The classical Greco-Roman civilization was itself at a turning-point. The old aristocratic Roman morale had all but disappeared in a slow, wearing-down process since Augustus' time. The various authorities of the older days—the established families, the institutions of the Republic, Jupiter Capitolinus and all his kind, even the "divine Emperor" and the invincible army—these had worn out or were evidently going into senility. Various emperors had tried this advice or that to hold the Empire together, to give it some principle of authority, unity, continuity. Just lately the great Diocletian had made over the imperial constitution. He had provided for government by two chief emperors and two of secondary rank, vacancies to be filled by the surviving members of the board, on a basis of efficiency, not heredity. He had retired to watch the working of a scheme devised for perpetual continuance, and had seen it in a few years go completely to smash in mutual suspicions, assassinations, and civil wars. Out of the wreck had come Constantine, sole emperor, founder of a hereditary dynasty on the oriental model, yet so insecure in his authority that he had to turn the army into a police force in the heart of the Empire instead of a guard on all the frontiers, and, like a magnified Herod, killed even members of his own family who were thought to be plotting against his power.

Still there was tenacious life in the old Empire; and there was at least one institution which was not merely clinging to life but growing into stalwart power—the Catholic Church. Even during the last great persecution, just before Constantine's victories, it had gone ahead like an attacking force going "over the top." The persecution was severe, and many Christians gave way under the strain; but the Church showed enough strength to impress Constantine decisively. He saw that it would probably win in any case, and he and Licinius allied themselves with it by the Edict of Milan in 313. This edict, calling off the persecution, made Constantine the champion of Christianity, and—what was more important to him—made the Christians ardent supporters of Constantine in the civil wars that remained to be fought out before his rivals could be eliminated. We need not deny him any of the religious experience which he claimed in connection with his conversion, his visions of heavenly armies, the Labarum, the Sign of the Cross; at any rate he won the supreme power in alliance with the Church, and ruled as in some sense the first Christian Augustus, though he was not baptized until just before his death.

NEWSPAPERS of late have spread abroad an account of these times furnished by the attorney for the defence of Bishop Brown, as follows:

"It was the time of the Dark Ages. Art and literature had perished. The ministers of religion were quarreling at the very doors of their churches. The soil was red with the blood of countless thousands of heretics done to death. And we are to believe that this Nicene Creed, adopted at that time and under these conditions at the instance of a Roman emperor trying to use the early Christians to consolidate his power, contained the ultimate conception of God."

Now, of course, that is not history. Absurd caricatures of this period there have been before, but none that I remember is so bad as this; and yet some people must have read it who knew no better than to believe it.

The Christians came out of the persecution (of course it was not a persecution of heretics as such, but of Christians as such) confident and elated. The strain had been intermittent, not uniform, but the feeling of officially guaranteed security was quite new, and it seemed to many that the kingdoms of this world had indeed become the Kingdom of our God and of His Christ. It was not only safe but fashionable to be a Christian, and many espoused our religion without being really converted to it. Hence there was a great increase of worldliness and laxity in the Church. Writers on this subject always say that; we do not mean to belittle it; but it is not at all the whole truth. It was not so much that the Church became worldly as that the worldly came to church. Indeed a more noticeable thing, to judge from contemporary literature (literature had not perished, of course), was a certain joyous, forward-moving exuberance of Church life, free at last from the deadly opposition of the rulers of the state, free at last to express itself openly in beauty and grandeur, free at last to order life avowedly on its own principles; to say and do, out in broad daylight, what it had said and done in dark and secret refuges; to make the Church, instead of a Cave of Adulam, a glorious temple on Mount Zion.

This Nicene period was one of fruitful growth in the richness and splendor of Church life, in the blossoming of a broadly philosophical theology, in ecclesiastical architecture, in liturgical enrichment, even in severe ascetical personal religion. Almost every one of the great Church leaders of the period was what was called an "ascetic," living under a rule of self-discipline which at least made for concentration upon the religious life.

There was, and had been from the beginning, religious controversy. That is something that disgusts us moderns, though we are not in the least shocked by political controversy; what people are intensely interested in they seldom take quite peaceably. Arianism was sung and shouted on the streets and in the shops, because the populace was intensely interested in the question. Let us now, preserving our philosophic calm, without singing or shouting, do the best we can toward apprehending what the controversy was all about.

It was about the divinity of Christ. But it could not be answered simply by a yes or no to the question, "Is Christ divine?" "Divine" was, and is, a very elastic word. Nowadays a man may say, "Yes, Christ is divine—we are all divine, more or less"; and then you shrewdly suspect that he does not believe in the divinity of Christ in any adequate sense. It was some such dubious use of words that made Arianism seem orthodox when it really was not.

Both sides agreed that Christ is divine, in some high sense; and they agreed that Christ had had a spiritual existence of some sort before He was born as a babe on earth, so that His birth was a real incarnation of a preëxistent being. There had been a belief, long before this time, that Christ had no existence before His human birth, that He began His existence when He was conceived and born on earth, but that He grew up from babyhood in such a perfect and holy way into manhood that He was *adopted* into the Godhead; a man became God, not God became man. This belief we call Adoptianism; it never was the regular Christian belief, and nobody advocated it during the Arian controversy. Another belief was that Christ is identically the same Person as the Father; that He is just another phase of the Father's work in the world.



This we call Modalism; it had been ruled out by the general consent of the Church before the Arian controversy. So in this controversy nobody wanted to be an out-and-out Adoptianist or Modalist.

But Arius, a keen, earnest debater, in a society where philosophical and theological debaters were popular, in a meeting of the clergy of Alexandria in Egypt, accused his bishop of being a modified Modalist. The bishop had said, as we say now, that Christ is "of one substance with the Father," and Arius objected to that, because it seemed to leave no difference whatever between Christ and the Father to whom He prayed. Arius was right in calling for an explanation, for the expression "of one substance," which we shall call the *Homoousion*, had been sometimes associated with the Modalism which was condemned.

But then Arius went on to expound his own theory, which was a modified Adoptianism, a sort of "high" Adoptianism. Christ existed as the Son of God long before His human birth, and hence that birth was a real incarnation of a spiritual person already living; but this pre-incarnate Christ was a *creature* of God; because of His sublime work in the incarnate life, He was *adopted* into Godhead.

There is only one God; Christ is His Son; and Christ is God—that is what all parties professed to believe. But the Arians emphasized the Sonship: if Christ is the Son, He must be later than the Father, and created by the Father; and if He is later, and has been created, he cannot be infinite God; "Christ is God" must then be understood not in a strict sense, but rather loosely and figuratively. To the Arians, Christ is not quite God, but a sort of near-God.

The main body of the Church emphasized the conviction that Christ is God: if the Son is God, He *cannot* be a creature, of later origin than the Father, because the Godhood is essentially the Source of all existence, and eternal; we dare not speak of early or late in the life of God. So the question was the one that our Lord Himself asked, "What think ye of Christ?" Behind His human life there is a mysterious, holy, spiritual background; is that background the infinite divine life itself, or a spiritual being *something like* God?

AS between these rival doctrines (neither of which was scrupulously consistent) the appeal was really not to speculative reasoning so much as to religious experience, the religion of redemption of man by the communicating to man of the divine nature: in Christ we have found very Godhead coming to us and into us and raising us to a share in the divine life. This was the main interest of Athanasius, the great champion of the faith against Arianism. The Rule of Faith finds its very heart in the apostolic experience that we have been and are redeemed by communion with Christ. Only communion with *God* can redeem. Therefore communion with Christ *is* communion with God.

The most vital thing in the Christian religion was at stake; it is still so. Nobody nowadays would ever invent a theory like that of Arius, with his pre-existent Christ, a demi-god, later adopted into divinity. But the tendency to water down the meaning of divinity as applied to Christ keeps reappearing, and is prominent enough today. If (as is only too likely) the account here attempted of the theological issue seems to you a frightful jangle of words built up out of nothing substantial, it will be well to remember that any controversy, philosophical, political, scientific, or theological, carried on long ages ago, will be bound to have a queer mode of expression, from our point of view; and that nevertheless the old controversy is really concerned with matters which today are still essential to our basic belief and all our attitude to reality.

Next week we shall try to see the Council at Nicea at work upon the exacting task that was put upon it.

### JOY AND LOVE

(To M. W. M.)

Joy can be a thing of love,  
Love can be a thing of grace.  
Both do come from God above,  
To sustain a sinful race.  
Thank we, then, our God, for this,  
Heaven on earth! A thing of bliss!

E. SINCLAIR HERTELL.

## THE NEGRO PROBLEM

FROM THE CONVENTION ADDRESS OF THE RT. REV. T. F. GAILOR, D.D.,  
BISHOP OF TENNESSEE, AND PRESIDENT OF THE  
NATIONAL COUNCIL.

COMING as I do, from the central office of the Church in New York City, and being compelled to study my own section of the country without prejudice one way or the other, I find only one department of work where it seems to me that we are weak both in intention and achievement: I do not think that we are doing justice to ourselves or to them or to the Church by our indifference to the work among the negro population. There are about eleven million of these people in this country, and more than nine-tenths of them are in the South. We have, I believe, more negroes in the State of Tennessee, than there are Indians in the whole United States; but there is a decided contrast in the way we show our interest in the two races. And yet I believe our Church has a special mission to the negro. Its emphasis upon reverence and order and moral character and the refinement of life is just the discipline that the black man needs; but we are doing very little indeed. I don't suppose that we have half a dozen self-supporting Episcopal congregations of negroes in the whole South: but we have—and we are proud of the fact—we have nine good schools that are doing an excellent service in teaching negro youth to believe in work and training them to do it. Indeed, our schools have as many pupils as Hampton and Tuskegee together, and are run at half the cost: yet our people seem to know little or nothing about them. One of these schools is in this diocese, forty miles from Memphis, in the Black Belt, where there are 150,000 negroes within a radius of fifty miles. The school has about 250 pupils who are learning to be useful and self-supporting under the wise and efficient direction of a negro clergyman of the Church. But its support, except for the food raised on the place by the pupils themselves, comes, for the most part, from outside our diocese.

I do not know what you think about it, but for myself I cannot help feeling a sense of responsibility for these people. I was born among them and raised among them, and I think that I know them. As a matter of self-protection, we must try to inspire them with hope and desire for better living and train them to habits of order and cleanliness, virtue and self-respect. They live in our homes and associate with our children, and we must see to it that they are carriers of health and not disease, of decency and not indecency, of righteousness and not wrong. And certainly as Christians we cannot exclude the negro from the application of our Lord's saying: "Inasmuch as ye have done it to the least of these, ye have done it unto Me."

I have heard many men talk about the Negro Problem, as they call it, but they do not try for any real solution. For the most part they act like ostriches, blinding their eyes and leaving it to their posterity. And it is a problem. The negro is here to stay. He has been made an American citizen, and the white man and the black man are going to live together in this country for centuries to come.

My solution of the problem is to awaken in the negro a pride in his own race and a satisfaction with the work, that he, as a negro, is able and given to do—yes! pride in his own home, in his own leaders, in his own means of recreation and his own labors: and then he will not want to be in all things like the white man, and a mere imitator of the white man's ways. But that can come only by education, the right kind of education, based on a moral integrity, rooted in faith in God.

NOWHERE is the demand for reality more keenly felt than in the sphere of religion. Honesty in religious belief, sincerity of religious purposes, and loyalty to religious observances must be evident in daily conduct and experience. But there is nothing new in the demand for reality. Jesus Christ was deeply conscious of it when He instituted for His friends and followers an act of worship. This act of worship was to be a perpetual reminder of His own sacrificial life and of the common bond of loyalty which held them together, and also a means to equip them with His own power to face their daily tasks and duties, and this act of worship—the Holy Communion—meets the demand for reality in religion.—*The Ascension Herald.*



# The Priest as Director of Souls

By the Rev. George Bartlett Wood

SOME years ago a President of an American Theological Seminary, while in England—upon what occasion I do not now remember, it may have been the Lambeth Conference—attended a meeting of certain educators who had come together to consider the teaching of those who are being prepared for the priesthood of the Church. Great stress was laid upon the studies which have to do with the culture of the person himself, but little or no thought seemed to be given to that side of the work which would prepare a man to fulfil the duties of a priest in the Church of God. Anyone knowing this American priest and his passion for souls would need no imagination to tell with great accuracy his reaction to all this. When they called upon their "American brother," the President of an American Seminary, for his contribution to the discussion, he arose and, in righteous indignation, said something like this, and a good deal more: "I do not know what you have in England, but in America we have a country full of sinners. We teach men to be priests, that they may go out to hear confessions, and save souls."

That is what we as priests have to face: a world full of sinners. The most difficult thing is that we who have to face the world, are sinners ourselves. Our priesthood is, of course, the priesthood of Christ, and we act in His name. That does not take away from the difficulty of our position, and we are ever conscious of our own unworthiness of the great gift that has been bestowed upon us. How very humiliating it is that we, who cannot rightly direct ourselves, should be called upon to direct others in the highest and most blessed things in life. It is to me a constant source of wonder. But God knows best. Yet what a glorious thing it is, this ministerial priesthood that we bear. "We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Being so chosen of Christ, what ought our lives to be? It is to be hoped that we, each one, seek direction for our own lives, that after we have preached to others we ourselves be not castaways.

A world full of sinners! Dear God, what is there that we may do? But thanks be to God, we are not left to our own devices. If we were what might not happen? Almighty God, with His infinite knowledge, wisdom, and love, is our Director, through the revelation of His Son our Lord Jesus Christ, who gave to the Catholic Church all necessary instruction and power, and retains these necessary things in His Church by the indwelling of the Holy Ghost.

In His wise Providence Almighty God has given to mankind every power to make it possible for man to advance continually to the perfection of the life that He has given him. These powers are inherent in the Church, and, through the Sacraments, are imparted to men. But the Sacraments do not work automatically, and, as it were, by magic; but there must also be upon man's side a real reaching out for the things of a higher life, and a real faith coupled with a humble acceptance of these means of grace.

There is also a power on the other side; and this power is one that would drag man down to destruction. It is the power of evil. It blinds man to his real good; it deceives man as to his real condition; and it makes it impossible for us rightly and wisely to guide our own lives, even with the grace that the Sacraments afford, and the teaching that we receive from the Bible and the Tradition of the Church. When Christ declared that the Holy Ghost should lead us into all truth, it is evident that He was not referring to the individual man, for experience proves that we are very often mistaken. The guidance is evidently to the Church. This has been recognized from the beginning, and the great outlines and principles of moral conduct have behind them the consensus of the Church, even as has been true of the dogmatic teaching of its theology.

We take it for granted that every priest should be a student of Dogmatic Theology; why should it not equally be taken for granted that he should also be a student of Moral Theology and of Ascetic Theology? How is he to be able to

guide souls in trouble except he understand and know the sicknesses of the soul, and the remedies that will cure? And how is he to guide souls to the higher reaches of sanctity except he know the way? Yet my experience has been that there are many of our priests who have never looked within a book of Moral Theology; and the minds of many are absolutely blank and innocent of any idea when they hear the term Ascetic Theology.

To be a true priest is no sinecure. A lazy man will not only wreck his own life, but will also endanger the souls entrusted to his care. We may claim that we have no time for study, but usually that is merely an excuse for mental laziness. We must make time for study. Nothing can excuse us from this duty. We may congratulate ourselves that we are active and eager as we rush about the parish ringing door-bells; and preside at various unnecessary meetings (or unnecessarily preside at various meetings); and spend the few precious moments that we have in our studies lounging about with pipe and magazine or the latest foolish novel. It may be necessary to visit our flocks; it may be necessary to read the magazines, and even the foolish novel; and it may be necessary sometimes to preside at various meetings. With an appearance of vital energy we may pull the wool over the eyes of our parishioners, and they may even think that we are very wonderful; we may even pull the wool over the eyes of the Bishop by wonderful reports of calls made, and the various social activities of our parish; but we cannot blind the eyes of God who knows that we have not chosen the better part. The priest whose life is spent in these things makes shipwreck of his high calling as a director of souls through leaving undone a far greater duty. For, without deep, long, and wearying study, he is unfit for the real duties to which he has been called. We are not priests that we may be cared for by the Church, but we are priests that we may care for the Church. All about us there are souls dying for the need of proper direction—a duty that is ours, and one for which so many of us are utterly unprepared.

CONSIDERING the seriousness of all this, how do we dare to allow ourselves thus ignorant to be placed over a congregation? We have heard of those who depend upon "sanctified common sense" for the direction of souls. There is no such thing. Many a time have I had those come to me who had been directed hitherto by the rule of "sanctified common sense," and in every case they were crawling along the earth on their stomachs, and were sometimes discouraged, disheartened, and almost in despair. No spiritual wings had developed, and they were held down, some of them actually in appallingly dangerous conditions. Just one example: What does "sanctified common sense" know of the person who is suffering from a scrupulous conscience? In dealing with such there is much danger of bringing about eternal harm; for, except we know something about this condition, we may easily think that the scrupulous person is eminently pious. It may be true that we meet but few who are suffering from this spiritual malady, but, if we do meet them, we should be able to treat them so that they may recover, and not be at last cast down in tormenting despair.

He who would heal the diseases of the soul must be a true physician and no quack. The remedies of sin and the methods of strengthening the spiritual life and of growth in holiness have been set forth by those who have experience in the direction of souls; and if we do not know the Moral and Spiritual Theology of the Church, we are no true physicians but are quacks. "Sanctified common sense" is quackery, and souls are everywhere suffering because of those who have set themselves up as guides of men, and because of priests who fail to study constantly the methods of God with man as set forth in the Church. With what wistful earnestness do the people of the Church look to us as those who are able to show the way through the dark places of the world. With what almost pitiful eagerness do they listen to us, and attempt to follow in the way we point out to them. Having such responsibility we ought



to be most sincere in humbly following our dear Lord, and in the study of the teaching of the Church. We *must* know the way, for the salvation of souls may depend upon it.

**N**OW we, as priests of the Church of Christ, have to deal with man in respect to direction in several ways: by our life and example, in preaching, in the Sacrament of Penance, and in "consultation."

We have heard the expression many times, "As the priest, so the people;" and that very common saying, "Actions speak louder than words." It is recognized by all that the priest is but a man, and consequently it is known that he is subject to every temptation that is common to man. But it is supposed that, because of his answer to the call of God, and of his profession as a leader of men in the ways of God, he is really trying with some success, helped by the grace that he received in his ordination and since, to lead a godly life. The people of the Church look to him as one in whom they will find the marks that indicate what a Christian ought to be. To the priest there come special temptations which other men do not have to meet. His very familiarity with things spiritual in itself becomes a temptation to carelessness and irreverence. Yet, on the other hand, he has special advantages, and, because of these advantages, he ought to attain a very high state of godliness. His life should be a shining example of what it means to be a Christian; and he should thus fulfil within himself our Saviour's saying, "Ye are the light of the world." A holy priest is ever a rebuke to worldliness and sin, and, by his life, unconsciously leads others to give themselves up to the leading of the Holy Ghost. Thank God there are but few who are shockingly sinful men; but I fear that there are many who are tainted with worldliness, and there are those who lack in the graces of the higher life. We are called to be saints, and the striving for holiness should be the most interesting of all struggles.

It is with difficulty that in our opinions we restrain ourselves from extreme views. This is in nothing better illustrated than on the subject of preaching. Some years ago it seemed to be thought that preaching was the supreme means of grace, and upon every occasion it was indulged in *ad nauseum*. Today in the thought of many there has been a swing to the other extreme, and the sermon is cried down as of little consequence. Both views are of course wrong, because both views are extreme. The sermon is of great importance; but there are also other things of great importance. "Whosoever shall call upon the Name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

The sermon is subject to many abuses, as is every other good thing. There are those who make use of it to foster their pride in oratorical flights of fancy; others, equally prideful, use it as the means of informing the world of their greatness and erudition; some deliver pretty little moral essays, some constantly scold, some merely wander about and say nothing. I have even heard of those who will waste the time of themselves and of their hearers on semi-scientific themes, on travel and adventure, and in dissertations upon the latest popular novels. Such talks may be interesting and valuable, but they are out of place when they take the place of the sermon, even though they may be greased with Christian sentiment. When our people need bread, shall we give them a stone? It does seem that there ought to be enough in the content of Christian truth to keep the preacher busy during the longest life that God allows him to live.

A knowledge of the Church's Book of God, the Holy Bible, of the Church's Theology, of Christian History, and a familiarity with the great classics of the Christian Life—what a preacher a man may be with this foundation! He need not be an orator; he may have but little knowledge of the secular sciences, of political economy, and of the fiction and poetry of the day. But, from a heart that burns for the eternal welfare of the souls of men, he pours forth the truths that make men wise unto salvation. Even though he speak with stammering tongue, men stay to listen and to learn. The ignorant are instructed, the distressed are comforted, the weak are strengthened, the discouraged are heartened, sinners are converted, and God's love enters the eager hearts of man.

**T**HE priest, in the example that his life affords, and in the preaching of sermons, does not give what is known technically as direction. Yet we have seen how important both are in helping mankind along the way of Christ, and that, after all, is direction of a kind. But real direction is an individual thing, and is much more than merely setting a good example for others to follow, or the dealing with men in groups, as in preaching, where there must be used necessarily a rather hit-or-miss method. To deal with mankind individually requires a true knowledge of the soul of man, of the action of grace, and of human weakness in temptation and sin, together with a knowledge of the diagnosis of sick souls, and of the effect of spiritual treatment. For this purpose we must be constant students of Moral Theology and of Casuistry. But he who desires to guide men into a life of real holiness, and that should be the ruling passion of our lives, should not be content merely to teach them the manner of overcoming their sins, but should be prepared to lead them into the higher states of the spiritual life. In this we should try to be experts. It is here that we find use for our knowledge of Ascetic Theology, which shows the way from the very start of our efforts godward, to our union with Him in supreme love. There is a positive as well as a negative side to our teaching, and the positive is the greater. "Thou shalt not" is but to prepare us for the "Thou shalt." The overcoming of sin is but a preparation for the higher flights of the soul. Yet how many there are who seem to think that the driving out of sin is the be-all and end-all of the Christian Religion. It is magnificent, truly great, and brings an infinite blessing from God. But the overcoming of sin (as far as we, by the grace of God, are able so to do) clears the way for far greater things. There may be but few who are striving for these higher things; but I am convinced that there would be many more if we were better able to direct them in the way. The priest who neglects this necessary preparation lays himself open to an indictment from our Lord for failure in, and even contempt of, the vocation he has received.

In the granting to penitent souls of absolution for sins committed, the priest finds enduring happiness. There is also exceeding happiness in receiving the grace of absolution. There are none who would not find the Sacrament of Penance of great value, because of the peculiar graces received therein; and there are multitudes to whom this Sacrament would open wonders of peace and joy that they do not now believe possible. Prejudice has brought forth its terrible fruit, and by misrepresentation and malicious falsehood has turned away millions from a source of grace, power, and freedom that is sadly needed in the struggle against the powers of evil that threaten to engulf us. Among us the use of this Sacrament is made voluntary, depending upon the desire of each individual. Whether this is the wisest course or not is not in question at this time. Still I fear that too little has been made of this Sacrament, so that it has appeared that it is rarely or perhaps never necessary, and an indifference to its use allowed to grow up, which after a time has changed into hostility. But, thank God, that day is rapidly passing. Nowadays in many a parish it is the ordinary thing, and the parishes are exceedingly few where there are none who have never made use of this Sacrament. There are very few priests who are not called upon by those desiring the benefits of Penance, and we are neglecting a supreme duty if we fail to prepare ourselves as well as we may for this ministry of reconciliation.

**P**ENANCE is primarily for the forgiveness of sins committed after Baptism. All that is absolutely necessary is that confession be made, a penance be given, and absolution be pronounced. But "counsel and advice" is advisable, and oftentimes imperative. There are many things as to method, the seal, sorrow, integrity, the giving of penances, the giving and refusing of absolution, and other questions of practice that we ought to be familiar with. It would certainly be well if we would absorb Bishop Webb's *Cure of Souls*, and Belton's *Manual for Confessors*. These books are small but are full of meat.

The treatment of souls who come to us in this Sacrament is often very difficult. One wonders if he will ever know enough. What in the world shall I do in this case and in that? It is sad to think that we have so little of real helpfulness written by those of our Church. We greatly need books on Moral Theology and on Casuistry. We are literally forced to



make what use we may of the books of a sister Communion, though in them we find decisions that we cannot accept, founded upon rulings that in no wise apply to us. In *Moral Theology* there is some help for us in Bishop Webb's book, and in *Moral Theology*, by Hall and Hallock. But these books are by no means adequate. In casuistry we really have nothing. Bishop Jeremy Taylor wrote *Ductor Dubitantum*, and it is of great value, but it is hard to obtain nowadays. Bishop Webb says that this book is of less value than it might have been because of the author's "spirit of individuality, his great prolixity" and "his proneness to reason from examples of pagan moralists." However, it is a great work, and the study of it would do us much good. To tell the truth it is hard reading, and one gets impatient many times.

In Penance we have to deal with sins committed; in "consultation" with desires expressed or implied. In Penance we obtain information as to the condition of the soul which is of the greatest value in direction, and therefore we have at that time a great opportunity to help souls to mount the higher steps of life. But many people, who make no use of this Sacrament, or go to some other priest, may come to us for consultations as to their spiritual life, and for advice in the difficulties of its practice. Here is danger. If our knowledge is not sufficient we may hold them back because we do not know enough of the high grades of holiness; or, it may be, that knowing something of these things, we may attempt to push them on with too great rapidity and to an inevitable crash. I have often heard it said that one cannot direct others into the higher degrees of life except he himself has been over the way. If this be so, what an awful mistake has been made in the constitution of the Church; and in what a terrible condition of helplessness are the people in our care. Many of the Saints have been directed by those who were far beneath them in spiritual attainments; and it must ever be so, for many who must direct, though they struggle valiantly themselves, yet very slowly approach the heights. That it is so with many of us I am convinced. But there is a science of the Christian Life, and this we should know. It is not too difficult to understand, though hard in its performance. The application is sometimes puzzling, but wisdom comes by the grace of God. Here again I must refer to books. Bishop Taylor's *Holy Living*, Law's *Serious Call*, Faber's *Growth in Holiness*, and Scaramelli's *Directorium Asceticum* will be found very helpful both for our own life, and for the guidance of others.

## WAR OR NO WAR

BY THE REV. FRANK E. WILSON, D.D.

SHERWOOD EDDY has an article in a current issue of one of our Church weeklies under the caption, "The Case Against War." He refers to his own activity in the World War, his defense of our entry into the War, and his condemnation of pacifism. Then he explains how doubts assailed him. With war as the issue he was obliged to make his choice in answer to the question whether the ultimate power in the universe was spiritual salvation or material destruction. It must be Caesar or Christ—he could not serve two masters.

So Mr. Eddy came to a solemn conviction against war. Yet he adds—"I believe in the use of force under judicial sanction. I believe in an adequate police force, municipal, national, and, with adequate safeguards, international. I would make full provision for the state and the protection of life and property. I would render to Caesar in the duty of good citizenship the things that are Caesar's."

Then Mr. Eddy gives a careful definition of what he means by war. "War is a means of attempting to settle international or civil disputes, by armed military forces, through the organized destruction of life and property."

As we read this article, the question in our mind is: what could have been Mr. Eddy's idea about war ten years ago? He solemnly presents us with his sober conviction arrived at by a revolutionary soul-process. Yet this was exactly what we thought about war in 1914, and we found nothing extraordinary about it at all. We were strongly interested in the American Peace Society and we can recall several sermons we had preached on international peace as the plain expression of everyday Christianity. That is why we were so fearfully in-

dignant when a military autocracy deliberately shattered the world's peace and drove us to war in order to restore it.

The whole implication of Mr. Eddy's article is that our entry into the War was a mistake and that the pacifists were right. We believe that our entry into the War was right and that the pacifists were entirely misled. Yet we agree with Mr. Eddy's definition of war and with his abhorrence of it. We did not make war; we stopped a war that was already made. To make war is a wicked, devilish, unchristian thing. To stop a war with the quickest possible means is a highly commendable undertaking. That is the reason we believe in an army and navy sufficiently prepared to cope with war-made contingencies. Mr. Eddy himself says that he believes in "full provision for the state and the protection of life and property." Yet the *Churchman*, in which this article is published, is a strong promoter of pacifism and we could hardly interpret the article otherwise than as a pacifistic utterance.

It appears to us that this is one more evidence of a badly confused state of mind. Mr. Eddy tells us that after ten long years "I have reached bed-rock in my conviction: I have found stable equilibrium in my thought." We think the article is intellectually blurred, and that sort of thing is not at all characteristic of Mr. Eddy.

The American people are given to extremes. We tolerated the worst liquor conditions in the world and then jumped to absolute prohibition to remedy them. We write religious toleration into our fundamental law and then organize societies based on the deepest intolerance. We plunged into the World War with overwhelming enthusiasm and now the air is full of pacifism and vicious attacks on our modest military establishment. Certain men proclaim from the housetops that people were fed with nothing but misrepresentation during the whole period of the last war and then they themselves proceed to endless misrepresentation of the motive, purpose, and plan of Defense Day because it aims at army efficiency. The president of an eastern college who resigned from the Socialist party in 1917 and acted as a volunteer chaplain at a naval training station now condemns the presence of the American flag in our churches and scoffs at patriotism as a worn-out superstition. We wonder whether this college president believes in teaching his students loyalty to their alma mater, or whether he asks their enraptured devotion merely to the noble principle of collegiate education?

This sort of thing will pass. The common-sense of the public and the Christian intelligence of the Church will gradually over-rule the extremists and will teach the rising generations that true patriotism means such loyalty to our country as shall enable it to make the greatest possible contribution to the welfare of the whole wide world, just as true Christian faith means such loyalty to Christ and His Church as shall mediate Christian blessings to the whole of mankind.

This month marks only the sixth anniversary of the signing of the Armistice. Ten years more will doubtless give a steadier perspective.

## MISS BALLARD, OF BRUNSWICK

(Continued from page 664)

Those who have read the life of Emily Dickinson have seen one picture of New England culture in a college town; those who knew Miss Ballard have another picture in another college town. When her mother died, a good many years ago, she felt that she could not live alone, and went to a great city to be near old friends, and then, in later years, to Charlestown, N. H. Wherever she was, she must have given joy to her neighbors. But I cannot speak of this. I remember only the home on Federal street in Brunswick, and I suspect that to many it has been a place of kindling ideals and of daring to enter upon some higher adventure.

Miss Ballard, with charm and wit and real acquirement, was a great lady. And all she had she freely gave.

May New England continue to use its quiet places for the cultivation of the best!

A PRAYERLESS day never can be anything but a day of loss and failure. It may not seem so. Business may be prosperous as ever. The table may be bountifully spread. But however bright and happy a day may seem to be, if it lacks heaven's benediction, it is a sad day.—J. R. Miller.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

## THE CONFIRMATION RUBRIC

To the Editor of *The Living Church* :

THE whimsical suggestion of Mr. Savidge in *THE LIVING CHURCH* of February 21st, that sporadic invitations to non-communicants to receive the Holy Communion are made part of the discipline of the American Church by virtue of the declaration in the Preface to the Prayer Book that "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship," involves three errors, one of fact and two of doctrine.

First, *the declaration is not a pledge of conformity*. Just in what sense ecclesiastical independence is to be considered as "necessarily" effected by the political changes of the Revolution of 1776 may be open to argument. Personally I fail to see the necessity, although I recognize the advisability, of independence: it would certainly be a misfortune were we, in America, bound to pay deference to the sort of ecclesiastics that are often forced by State influence on the Church of England; on the other hand, it was certainly a providential thing in earlier times in Great Britain that no such principle as that ecclesiastical jurisdiction had to "follow the flag" obtained when Great Britain was divided among a large and varied number of petty kingdoms. But the American Church did historically become as free and independent of the Church of England as it is from either Rome or Constantinople; it stands as one of the great Catholic Churches of the world, giving its independent testimony to the Catholic Faith and not only unpledged to follow any other "particular Church" but expressly committed to the proposition that no Church whatsoever is immune from liability to error (Article XIX). For the American Episcopal Church to pledge itself to conform to a sister Church would imply either that American Churchmen recognized the infallibility of that sister Church or else were indifferent to possible error. All the declaration implies is the reassurance that certain notable novelties of phrasing do not denote desire to modify the doctrines involved. For instance, the alternate form of ordination so largely affected by Low Church bishops that might at first seem to teach that the priest gets his powers as a priest not from the Holy Spirit but from the bishop—modest thought—is not to be taken otherwise than ordination is taken by the sister Church, where only one form is given. Our Prayer Book does not predict that the Church of England will always be right, and does not promise to follow it in its future acts. At most, the declaration is a generous tribute to British orthodoxy as noted up to the date of the declaration.

Secondly, the declaration expressly compares Prayer Book with Prayer Book and it sees, in each book, the corporate expression of the mind of the Church that authorizes it; and its own ratification, made in full view of the political terrorism that then afflicted the sister Church, names as the authority behind its Prayer Book the entire body of the faithful, clerical and lay. There can be no objection to leadership; but St. Paul has limited the authority of any and all leaders to their own agreement with the truth (II Cor. 13, 8). Neither crown, parliament, nor Archbishop of Canterbury speaks officially to American Churchmen as to what they must consider their Prayer Book means.

Lastly, there is no such thing as "occasional conformity" to the Sacrament of the Altar, except in the external, unspiritual, unwholesome sense of transacting forms that, either with open good nature or silent contempt, one regards as more or less of a fake. No one, who is organized with several hundred thousands of his co-religionists to combat as superstitious the notion that there could be such a thing as receiving the Body and Blood of the Crucified under the forms of consecrated Bread and Wine, can so far divest himself of his convictions as to be able, just to show himself a good fellow, to "draw near with faith and take this holy Sacrament" to the "comfort" of any one except it be some one who regards him as he regards himself, namely, as a "visiting brother" whom the Episcopalians delight to honor. To him it signifies only an inter-denominational luncheon, a reception. Some times the rector expressly limits the invitation to "members of Evangel-

ical Churches," thus making it clear that the naughty Romanist—and the dubious Greek—need not apply.

Herein lies the matter of the entire contention that rubrics are inapplicable to non-communicants. What is wanted is not permission to extend in an irregular way the blessings of the Lord's Supper but to make of the Lord's Supper a medium of expressing personal compliments. The rector does not invite the visitors to conform to the Church: on the contrary he assures them that the Church for the time being *conforms to them*. "Communion" to the typical Protestant is chiefly communing with persons of like persuasion. Hence the rector is understood to ask the visitors to "commune with us." Just how much of the doctrine and discipline of the Episcopal Church he is for the moment repudiating for their benefit they naturally do not suspect; but, at the least, they feel officially assured that the rector himself does not take very seriously any point of doctrine that they severally repudiate and that they have received a compliment to their worthiness and a bid for future patronage on the same terms of meeting the Churchman's "Dost thou believe? I do" with an equally acceptable, "Dost thou believe? I do not."

Worthy to commune with us? Well, I should hope so! We are told that we Churchmen are "miserable offenders," outrageously sinning in "thought, word, and deed," utterly unfit to come to this table: it isn't the *person* but the *manner of reception* that is ever "worthy." The distinction is almost a cleavage line between Catholic and Protestant thought: the Catholic believes that the Eucharist is a supernatural contact with the Body and Blood of the Saviour; no one is "worthy," but may never the less partake "worthily"; the Protestant sees there only some bread and wine that certain unquestionably respectable people are dispensing, and he feels gratified at being pronounced fit to join them. If this is all there is to Eucharist, order, penance, absolution, confirmation, and the article about the Holy Catholic Church, surely a motion to adjourn ought to be in order. T. T. CHAVE,

To the Editor of *The Living Church* :

MR. SAVIDGE, in his letter of February 10th, does well to make a clear distinction between the legal and practical aspects of the question of admitting Protestants to the Holy Communion. But a more careful analysis of the facts which he presents would seem to indicate that they are against, rather than for, the position which he would maintain.

If the rubric at the end of the Confirmation Service is to be taken in the literal sense of the English language as it is understood today, a position which has much to be said for it by eminent jurists, it clearly excludes all except episcopally confirmed persons from the reception of the sacrament. If, on the other hand, the rubric is to be interpreted in the light of its history, as Mr. Savidge suggests, and as seems always the safer course to many, the rubric really has little bearing on the case whatever. Archbishop Peckham was legislating for members of his own flock, who acknowledged his episcopal authority. The only possible outsider was the medieval Jew, between whom and the modern Protestant there is not the least connection. No conclusion, therefore, can be drawn from his rubric as to what might have been his intention had he lived in the different conditions of the Twentieth Century.

The purpose of inserting the rubric in its present form in 1662 was, probably, a mixed one. The chief element was, doubtless, as Mr. Savidge suggests, to make provision for irregularities of episcopal visitations; but the very pronounced feeling of the age toward the Puritans prevents our dismissing too easily the possibility that the rubric may also have been aimed against them.

Mr. Savidge's use of the quotation from Archbishop Tait is amazing. To cite a declaration of "the highest authority of the Anglican Communion," however official may be its character, as being, without further discussion, a part of the "essential doctrine" from which "it is the purpose of the Protestant Episcopal Church in the United States not to depart" is approaching to something very like papalism. But, in any case, all the



Archbishop says is that "it has been contended that the Church of England places no bar against occasional conformity." That is certainly true. But it is also true that it has been contended that the Occasional Conformity act of 1710 did place a bar against that very thing.

Let us admit freely that the Church's rules are made for her own children. That is not tantamount to saying that a greater license is granted to those who do not acknowledge her authority. May it not reasonably be argued that the purpose of requiring Confirmation is to ensure not so much the reception of one of the lesser sacraments as the acknowledgment of communion with the bishop, one of the most primitive marks of Catholicity?

So far as the practical aspect of this question is concerned, it is difficult, but none the less necessary, to condemn a practice which many are convinced has, under God, been productive of much good. While, as Mr. Savidge says, there does not exist in the Church today a *uniform* doctrine of the Eucharist, there does exist—and at our peril do we deny it—a *unity* of doctrine. One man interprets in one way to himself, another in another, the Great Mystery: but all accept the discipline of the Church, acknowledge the communion of the Bishop, proclaim, in using a common liturgy, that the words, which enshrine the thought of those from whom they differ, are satisfactory for them also to use.

The Protestant who does not accept such discipline, who does not acknowledge the bishop's Communion, and who can conscientiously accept for himself only certain parts of the Church's liturgy, becomes, when he is invited to our altars, the innocent and, surely, unwilling occasion for tearing down that unity. Unless we can preserve some note of unity among ourselves, it is useless for us to preach it to others.

We have indeed a duty to bring God to the world, to direct the sacramental channels of His grace into as broad a field as we can: but we cannot with impunity do it at the expense of the unity of that family in which we have agreed to live and work.

W. D. F. HUGHES.

Salisbury, Conn., Feb. 25.

[CONDENSED]

To the Editor of The Living Church:

THE MOUNTAIN labored and brought forth a mouse. All this agitation about the prohibitive rubric at the end of the Confirmation Office, whereby none shall be admitted to the Holy Communion unless they are confirmed or are ready and desirous to be confirmed, is just so much vapor wasted in the desert air. The whole matter hinges on the question, "What does the Church teach about?" not, "What do I think about it?" Many seem to forget that the Church speaks with no uncertain sound as to the necessity of Confirmation. The rubric under discussion does not stand alone, nor is this the only thing that the Church has to say on the subject.

Let us turn to the Office of Holy Baptism of Infants. At the end of that office, the minister of the sacrament, speaking for the Church, gives this very solemn charge to the sponsors: "Ye are to take care that *this child* be brought to the Bishop to be confirmed by him," etc., and at the end of the office for the baptism of those of riper years, the first rubric following reads: "It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion." Now, here we have the mind of the Church, and all the argument in the world will not alter the fact that the Church holds Confirmation as a necessary requisite to admission to the Holy Communion.

If the prohibitive rubric is intended only for the children of the Church, why not the Preface to the Ordinal?

Burnt Hills, N. Y., Lent, 1925. HARRY HOWE BOGERT.

## LENTEN ABSTINENCE AND PROHIBITION

To the Editor of The Living Church:

YOUR editorial in the issue of February 28th, Such a Measure of Abstinence, has created in the mind of one reader a painful impression. He feels impelled to protest earnestly against the effort you make to identify abstinence, the willing self-denial enjoined by Holy Scripture and the Book of Common Prayer, with Prohibition; the barring off of others from indulgence or use whether right or wrong. This is to remove an ancient landmark and is wrong. The rising tide of indignation against Prohibition is very great and very significant.

In the first place it is becoming more and more evident that we must choose, sooner or later, between the policy of Prohibition and the moral authority of our Lord. Prohibition condemns as a crime what our Lord did and enjoined on His followers to do in remembrance of Him. When the Law forbids the making and use of wine, specifically excepting Holy Communion, it obviously concedes so much only to the survivors of an earlier and coarser age; and already people are speaking of the use of wine in the Blessed Sacrament as a debased and dangerous thing. No. Whether we like it or not we must choose between the moral leadership of our Lord and this revolutionary legislation.

Again, you say: "The majority in Congress and the haste and enthusiasm with which state legislatures indorsed the amendment indicated that the people were in earnest." But this is to ignore the plain fact, made so plain that he who reads may run, by the correspondence between the President of the Civil Service Association and Mr. Wayne B. Wheeler, that the majority in Congress was secured in one way only: by promising the men who voted for it that the positions created under the new law should be free from the restrictions of the civil service statutes. In other words the enthusiasm in Congress was for the huge number of places for political henchmen and not at all for the prohibition principle. Is it reasonable to ask the people to respect a law that was passed in this way and that is treated with ridicule by the very men who voted for it?

To many of us living along the Atlantic seaboard the cause of Prohibition is best characterized by referring to the life and works of its leading proponent in the East, Mr. William Anderson. As his fame has, perhaps, not reached the Middle West, let me say that his career has been characterized by loud professions of superior virtue, and violent denunciation of those who did not agree with him. We do not admire this man. We look with amazement at the spectacle of his popularity with the rank and file of the prohibition phalanx. And we are confident that, as time goes on people will begin to see that no cause that has to apologize for the acts of our Lord is a genuine moral issue.

STANLEY C. HUGHES.

Trinity Church, Newport, R. I.,  
March 3.

## AN EXPEDIENT APPELLATION

To the Editor of The Living Church:

IF THE MATTER of the change of the name of our Church is to be brought up at General Convention, why should one that will be the occasion of a useless controversy be put forward? There are two words in the realm of religion about which fierce controversy is raging, and neither of them should, in my opinion, be debated at this time as the title of the Church. But there are two words not in controversy that will correctly designate the Church, and might well be adopted.

Why not call the Church, The American Episcopal Church? It is American, and Episcopal. There is no debate about that. Catholic and Protestant have both become party names, chiefly because men's minds have become confused as to what either really means. The Church in this country is not English or Roman. She is an American institution for American people. That she is Episcopal bears witness to the fact that she still holds to the Apostolic ministry as essential to her life.

Let us call our mother by a name that everyone will recognize as rightly describing her, and draw attention to her as holding for our foreign-born Americans a solution to their question as to what Christian body they wish to give their allegiance, if cut adrift from associations that held them to a Church in their old home.

A. PARKER CURTISS.

Sheboygan, Wis.

## AN UNDESIRABLE CHANGE

To the Editor of The Living Church:

THE Rev. Enoch M. Thompson asks [February 28th] how many would consider it wise to accept his modification of the title page of the Book of Common Prayer which adds "The American Holy Catholic Church." I can answer for one who would consider it most unwise. We have now the Holy Catholic Church of the creed (a universal designation) and the Holy Roman Church (a local designation). Do we desire another local Church, and to separate ourselves from the rest of Christendom? Certainly, if we shut ourselves up in a little box, what few there are of us will be held "closer together"; but it will not make for expansion.

A "Holy Catholic" Churchman for over eighty years.  
Brooklyn, N. Y.

G. PHILLIPS.



# LITERARY

## RECENT LENTEN BOOKS

**LENTEN STUDIES IN THE PROPHET JEREMIAH.** By the Rev. T. W. Crafer, D.D. London: Skeffington & Son. \$1.

Rather than for reading aloud to the average congregation, this book appears to be adapted rather for reading and consideration during Lent by the clergyman, for the inspiration it will bring him, or by the intelligent layman who will refer to his Bible and will meditate on what he reads.

Dr. Crafer gives a keen analysis of Jeremiah the man, and of his message in relation both to his own times and to the present, and so gives a valuable series of studies.

**PITHY LENT AND FESTIVAL SERMONS.** By the Rev. T. Caleb. London: Skeffington & Son. \$1.

There is a certain "pithiness" about these sermons that makes them more easily readable than the ordinary collection of sermons. The author is a thorough adherent of the Catholic faith and shows his belief in his sermons, but without straining after effect. With a little adaptation they could easily be read aloud during Lent.

**THE MAN OF SORROWS.** By Albert T. W. Steinhäuser. New York: The Macmillan Co. \$2.25.

This book is well described by the subtitle, "A Book of Lenten Devotions on the Passion of Our Lord." For each of the forty days of Lent there is a short introit, a passage of Scripture, a simple exposition, a meditation, prayers, collects and litanies, a poem or hymn, and a closing benediction.

Reading the book, with the spirit of meditation that it induces, should make a valuable Lenten exercise for any one, and it could well be made the matter of a group exercise during this holy season. It is commended as being an appealing and a valuable production.

**THE TRAGEDY OF THE CROSS.** By the Rev. Frederick Rothwell Dean, D.D. London: Skeffington & Son. \$1.

This is a series of meditations on the Seven Words that a Catholic congregation should gladly hear at the Three Hour service on Good Friday, as the meditations are composed with that reverent regard for our Lord, God and man, that is alone acceptable to the Catholic. While appealing to the emotions, as well as to the reason and the will, the meditations are not carried past the boundaries of that sane grasp of the Catholic verities that is so characteristic of the American and English Churches. There are also hymns (most of which are available to the American Church) and prayers for the devotions, indicated or given.

**THE VIGIL OF THE CROSS.** By the Rev. Frank J. Goodwin, D.D. New York: The Macmillan Co. \$1.

There is, as is well known, no fixed ritual for the Three Hour Devotion that is held by many congregations on Good Friday: and it devolves usually on the minister of the congregation to arrange an order of service, sometimes a difficult task. Dr. Goodwin's task renders aid here, especially to the busy pastor who does not have access to many books of prayers. He gives for the Approach to the Cross, for each of the Seven Words, and for the End of the Vigil, a very short meditation taken from some writer, and a number of prayers, taken from all sources, Catholic, Orthodox, and Protestant. At the end of the book are suggestive directions for the conduct of the office.

## HEALING

**DIRECTORY OF GUILDS, etc. CHRISTIAN HEALING SERVICES.** By A. J. G. Banks, Boonton, N. J. 25 cents each.

These are two pamphlets, the first being "Orders of Service, Prayers, and Hymns, together with a litany, which will prove useful to the clergy and others who conduct Healing Services and Missions" (Sub-title). The second is a geographically arranged list of "Guilds, Prayer Circles, and Counselors, where information and literature of the Society (Nazarene) can be obtained."

**HEALING.** By M. R. Newbolt. London: S. P. C. K., 80 cents.

By far the most intelligent book on this subject that has come to the reviewer's notice. It is an examination of the various methods practiced and the results obtained, with a critical analysis (from the standpoint of an educated Catholic) of the whole question. The dangers that lie in the wave of psychiatric healing that has swept over us in the last few years are many, especially in view of the numerous amateurs that have muddled in it. Here is a chart to provide orientation for those who wish to have a look at the subject. For this purpose Newbolt's book is very valuable, and is sure to become more so in view of the increasing material being published—from a non-medical point of view—on faith and healing.

G. B.

**THE HEALING POWER.** By Helen Mary Boulnois. New York: E. P. Dutton & Co., \$1.25.

Another brief and sincere, though decidedly "soft" and sentimental, effort to present Christian healing. Because of its style, and the tendency to the glorification of various forces (Love, Life, Power, etc.), it would seem to attract a type of mind that would normally tend to wander off the track in this field, the type that might find its satisfaction in non-Christian, or anti-Christian, suggestion-methods of attaining health. Scientifically it appears to be sound, and, like all other efforts to seize upon and use such truths as Mrs. Eddy "discovered"—and capitalized—it fulfills a definite function for a very limited group.

G. B.

**FAITH AND HEALTH.** By Charles Reynolds Brown. Thomas Y. Crowell Co. \$2.

The new edition of a book written in 1910, much revised and with many additions. As the title indicates, it is another attempt to preach the gospel of good health from a specific standpoint. It contains much very good criticism of prevailing and generally accepted healing methods, at the same time presenting the whole subject of healing from a rather common-sense point of view. Along with the good grain, however, there is considerable chaff, a condition that seems to exist in most of the books on this subject. Some sort of a balance is maintained though, and it is sufficient to lead amateurs in this field of study along acceptable lines. For such it makes interesting reading, but it is hardly a book upon which to spend much valuable time.

G. B.

## FROM THE S. S. P. P.

**OPEN AIR WORK: SUGGESTIONS FOR THIRTY ADDRESSES ON THE CREED.** 20 cts. **THE HOUR OF THE FIERY CROSS.** 10 cts. London: Published for the Anglo-Catholic Congress Committee by The Society of SS. Peter & Paul, Ltd.

The booklet on Open Air Work opens with some useful suggestions for out of door preachers and speakers on religious subjects. Thirty suggested subjects of addresses are then treated very briefly in outline, while in a parallel column, references are given to the Congress Books which treat of the subject under discussion. The little book should be of value in preparing instructions for parochial Mission preaching, as well as for the open air work for which it is issued.

The perpetual intercession for the conversion of the country which is being carried on this year in England is one of the fruits of the last Anglo-Catholic Congress. A Fiery Cross is carried from one church to another as a signal that the intercession is to be begun at some new point—of more happy augury than the associations which the "fiery cross" bears on this side of the water! The little booklet before us contains material for intercessory prayer intended to cover an hour's time, and is subdivided into six sections, each covering ten minutes, which may be used on successive weekdays if so desired. The headings for intercession are among the most attractive we have seen, since they do not attempt to exhaust the subject, but rather to suggest to the worshipper, headings for his own personal and vital intercessions. The booklet will be found of much value to any who desire to pray intelligently, and ought to be the means of teaching many something of the meaning of mental prayer.

G. M. W.



# Church Kalendar



MARCH

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

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

## APPOINTMENTS ACCEPTED

CRAIG, Rev. ORA W., New Hampshire Prohibition Law Enforcement Officer; to be rector of St. Andrew's Church, St. Johnsbury, Vt.

DARLING, Rev. J. ELMER, rector of the Church of the Advent, Kenmore, N. Y.; to be rector of Emmanuel Church, Franklin, St. Luke's Church, Courtland, and St. Thomas' Church, Boykins, Va., April 1st.

HEYNE, Rev. KARL G., of St. James' Church, Atlantic City, N. J.; to Rome, N. Y.; to engage in general mission and social service work in the Diocese of Central New York.

KELLOGG, Rev. NELSON, rector of St. John's Church, Portsmouth, N. H.; to the novitiate of the Society of St. John the Evangelist, Boston, Mass.

MOOR, Rev. N. R. HIGH, rector of Grace Church, Sandusky, Ohio; to be rector of St. Luke's Church, Atlanta, Ga., May 1st.

SMITH, Rev. H. LEWIS, vicar of St. Andrew's Church, Peoria, Ill.; to be rector of the Church of the Holy Cross, North Plainfield, N. J., with address at Washington and Mercer avenues.

UPSON, Rev. C. B., of Spokane, Wash.; to be priest in charge of St. Paul's Church, DeKalb, Ill.

YOUNG, Rev. GEORGE E., rector of St. George's Church, Indianapolis, Ind.; to be rector of Trinity Church, Lawrenceburg, Ind.

## NEW ADDRESS

ANDREWS, Rev. ROBERT W.; Igetaya Betsudau, Shiken Machi, Nikko, Japan.

BURROUGHS, Rev. LEROY S.; to No. 112 Stanton Ave., Ames, Iowa.

## ORDINATIONS

DEACONS

EASTON—On Sunday, March 1, 1925, the Rt. Rev. George W. Davenport, D.D., Bishop of the Diocese, ordained to the diaconate EDWARD FELIX KLOMAN in St. Peter's Church, Salisbury, Md. The candidate was presented by his father, the Rev. Henry F. Kroman, and the sermon was preached by the Rev. Paca Kennedy, D.D.

The Rev. Mr. Kroman is preparing to go to Africa on his ordination to the priesthood.

SACRAMENTO—On February 21, 1925, the Rt. Rev. William H. Moreland, D.D., Bishop of Diocese, ordained to the diaconate *sub conditione* in Trinity Pro-Cathedral, Sacramento, THEODORE BELL, who had formerly been in English Old Catholic orders. The candidate was presented by the Rev. E. S. Bartlam, President of the Standing Committee of the Diocese.

The Rev. Mr. Bell is in charge of St. Peter's Church, Red Bluff, Calif.

WESTERN NEW YORK—On Saturday, February 7, 1925, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the Diocese, ordained to the diaconate JOHN DENNIS. The candidate was presented by the Rev. F. C. Lee.

The Rev. Mr. Dennis will have charge of St. John's Church, Honeoye Falls and the mission at Holcombe.

DEACONS AND PRIESTS

COLORADO—On Wednesday, March 4, 1925, the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese, ordained to the diaconate ALEXANDER HYDE LINDSAY, and, acting for the Bishop of Southwestern Virginia, JAMES LINDSAY PATTON, JR., in Trinity Church, Greeley. The candidates were presented by the Very Rev. B. W. Bonell, D.D., and the sermon was preached by the Very Rev. E. C. Johnson, D.D.

The Rev. Mr. Lindsay, who was formerly a Presbyterian minister in Poughkeepsie, N. Y., has been for some time a member of the faculty of St. John's College, where he will re-

main. The Rev. Mr. Patton is a student at the College.

Bishop Ingley advanced to the priesthood March 8, 1925, the Rev. HOMER EARL GRACE, a deaf mute, in St. Mark's Church, Denver. He was presented by the Rev. James H. Cloud, D.D., who interpreted the service and the Bishop's sermon in the sign language.

PRIEST

ERIE—On St. Matthias' Day, February 24, 1925, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, advanced to the priesthood the Rev. ARCHIE IRA DRAKE, Jr., in the Church of St. Mary on the Hill, Buffalo, N. Y. The candidate was presented by the Rev. George F. Williams, and the Rev. Percy T. Fenn, D.D., preached the sermon. The Rev. Andrew J. Purdy, pastor of the West Avenue Presbyterian Church, said the litany. The Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, was present in the sanctuary, joined in the laying on of hands, and gave the benediction at the end of the service.

The Rev. Mr. Drake will take up work in the Diocese of Erie.

## DIED

PALMER—Entered into life eternal early Thursday morning, January 29, 1925, at his home, CHARLES MELVILLE PALMER, for many years choirmaster, vestryman, and senior warden of St. John's Church, South Williamsport, Pa., in the fifty-ninth year of his age. A Requiem was said in St. John's Church, Saturday at ten o'clock, followed by the burial service in the afternoon. He was laid away in Wildwood Cemetery, Williamsport.

"Well done, good and faithful servant." May he have eternal rest and light perpetual. Amen.

PEATROSS—Entered into life eternal February 28, 1925, EDWARD NORTON, the only son of the Rev. and Mrs. Louis Ashley PEATROSS, of Wellsville, N. Y.

"Suffer little children to come unto Me, and forbid them not."

## MEMORIAL

Charles L. Chenoweth

The following resolution was unanimously adopted by rector, wardens, and vestrymen of Grace Church, Oak Park, Ill., at a regular meeting following the death of Mr. Charles L. Chenoweth:

"CHARLES L. CHENOWETH, born May 21, 1860, in Chicago; died on December 17, 1924. He was baptized in Calvary Church, Chicago, in 1875, and was confirmed by Bishop McLaren in 1882. He became a member of the first vested choir organized in Calvary Church in 1879, where he remained until his removal to Oak Park in 1893. He then entered the choir of Grace Church and continued actively in that service until the Sunday before his death. He held office in Calvary Church as vestryman and Church school superintendent, and, except for a short intermission, served as a vestryman of Grace Church from March 26, 1894, until the present time. He held the office of secretary of the vestry for a number of years, and was treasurer of the choir, of the choir fund, and of the birthday fund; the latter being organized by him for the purchase of clerestory windows in the church. He was treasurer of Grace Church school and superintendent of that organization for a number of years, and, at the time of his death, was the Secretary-Treasurer of the Confraternity of the Blessed Sacrament. He was twice a lay deputy to the General Convention, and a number of times a member of the Diocesan Convention.

"He will be chiefly remembered for his continued devotion to his Lord and Saviour in the Holy Eucharist, and for his scrupulous observance of his other religious duties; for his generosity, loyalty, and good fellowship, and for his steadfastness in the faith of Christ crucified.

"We wish to express our sorrow at the death of Charles L. Chenoweth, and our great affection and esteem of him, with a deep and sincere sense of the heavy loss that the Church Militant sustained when the Almighty God in His wise providence took to His nearer Presence the soul of this faithful soldier of Christ, and we direct that this memorial be placed upon our records and copies be sent to his beloved wife, his mother, and family and to the Church papers. His life of service and devotion to Christ and His Church deserves thankful remembrance before God and man, and urges us to be better disciples of our Lord and Master, and worthy members of His Church.

"May God, in His tender mercy and exceeding goodness, grant rest and peace to this soul in Paradise, and to us assurance of his presence with the Saints in glory everlasting."

## MAKE YOUR WANTS KNOWN

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CLASSIFIED DEPARTMENT

OF  
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

## POSITIONS OFFERED

MISCELLANEOUS

WANTED: COLLEGE GRADUATE, CAPABLE of handling athletics and High School English or Mathematics, or Drawing (architectural and mechanical). Address Headmaster, ST. ANDREW'S SCHOOL, St. Andrews, Tennessee.

## POSITIONS WANTED

CLERICAL

ACTIVE PRIEST DESIRES PARISH OR curacy in east. Address P-357, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST WILL TAKE HOLIDAY DUTY FOR month of July. New York state preferred. Address B-355, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, MARRIED, STRONG CHURCHMAN, desires parish, east or middle-west preferred. Salary at least \$2,500 and house. Preacher. References. Address PRESBYTER-359, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTOR NEW YORK CITY PARISH, 18 years; fine church and rectory. Would exchange for suburban or country parish located in East. Highest references. Correspondence strictly confidential. Address BONAFIDES-351, LIVING CHURCH, Milwaukee, Wis.

SUCCESSFUL RECTOR, PROMINENT, DESIRES change after Easter. Rectory and good stipend. Catholic. Address W-360, care of THE LIVING CHURCH, Milwaukee, Wis.

THE SERVICES OF A PRIEST OF MATURE years and experience available shortly. The mid-west or east preferred. Address E. M.-361, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A RETIRED SCHOOL TEACHER WOULD like to know of Church family or widow of refinement who would take her into their home. Preferably in eastern New York or New England states. Address X. Y. Z-362, care of THE LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL ORGANIST (English) DESIRES appointment with good organ. Present Canadian engagement has large choir of men and boys. Good salary expected in return for building up fine class choir. Write Box-358, THE LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED GRADUATE NURSE WILL travel July and August as lady's companion or assume responsibility of children. References exchanged. Address "Miss A," Room 4108 Du Pont Bldg., Wilmington, Delaware.

ORGANIST AND CHOIRMASTER OF MANY years experience in boy and mixed choirs, after a period of retirement, desires to resume work. References. X. L.-353, LIVING CHURCH, Milwaukee, Wis.



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

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

**ORGANIST-CHOIRMASTER IMPORTANT** middle west Cathedral desires appointment eastern city. Able, energetic, tactful. Successful large male choir. Good organ essential, with teaching connection. Age 35. Splendid credentials. Address F-356, care of THE LIVING CHURCH, Milwaukee, Wis.

**ORGANIST CHOIRMASTER EXPERIENCED** boy choirs desires parish in small Pennsylvania city. Reply B-364, care of THE LIVING CHURCH, Milwaukee, Wis.

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

**TUTOR, COMPANION, SECRETARY,** Desires position for summer months. Refined, A-1 references. Address H-347, care of THE LIVING CHURCH, Milwaukee, Wis.

### ALTAR FURNISHINGS

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

### UNLEAVENED BREAD AND INCENSE

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

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

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

### VESTMENTS

**ALTAR LINENS; HAND-MADE—PLAIN OR** hand embroidered; Church Designs stamped for embroidering, monogramming. Linens by the yard; Miss M. C. ANDOLIN (formerly with Cox Sons & Vining) 55 West 48th Street, New York.

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

**ALTAR GUILDS, PURE LINEN FOR ALL** Church uses. Wholesale prices. Special 36 inch, 1,800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

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

### PARISH AND CHURCH

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

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

### SISTERS OF THE HOLY NATIVITY

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

### RETREATS

**A RETREAT FOR WOMEN WILL BE HELD** at St. Margaret's Convent, 17 Louisburg Square, Boston, on the Fourth Sunday in Lent, March 22, 1925. Conductor: The Rev. ROLAND F. PALMER, S.S.J.E.

**A QUIET DAY FOR WOMEN WILL BE** held at St. Mary's Home, 2822 Jackson Blvd., Chicago, on Thursday, March 26, 1925, beginning at 10 A.M., and closing with vespers at 4 P.M. Conductor: the Rev. H. L. BOWEN. Those desiring to attend will kindly address the SISTER SUPERIOR.

**NEW YORK CITY—A DAY'S RETREAT FOR** women will be held at Holy Cross Church, Fourth Street and Avenue C, New York City, on Saturday, March 28th. Conductor, the Rev. J. O. S. HUNTINGTON, Superior O.H.C. Apply to THE MOTHER SUPERIOR, Community St. John Baptist, Holy Cross House, 300 East Fourth Street, New York City.

**THE REVEREND GRANVILLE MERCER** Williams, S.S.J.E., of the Cowley Fathers, Boston, Mass., will conduct the Annual Retreat for the women of the Diocese of Long Island and vicinity in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Friday, April 3d, from 10 A.M., to 4 P.M. Tickets for luncheon will be forwarded free of charge upon application to THE SECRETARY, ST. ANDREW'S HOUSE, 199 Carroll Street, Brooklyn. The church may be reached by Court Street car from Brooklyn Bridge, Manhattan; or from Borough Hall subway station by Court Street car, and is one block west of Court Street on Carroll Street.

**THE REVEREND FRANK GAVIN, TH.D.,** Ph.D., Professor of Ecclesiastical History at the General Theological Seminary, New York, will conduct the Annual Retreat for Acolytes for Greater New York and vicinity in St. Paul's Church, Clinton and Carroll Streets, Brooklyn, on Saturday, April 4th, from 5 P.M. to 9 P.M. Those desiring to attend will kindly notify the CHAPLAIN, ST. ANDREW'S HOUSE, 199 Carroll Street, Brooklyn, New York.

### APPEAL

**IN SEVERAL PARISHES IN WISCONSIN** the clergy are giving special attention to the spiritual needs of the Oneida Indians, and are succeeding to a considerable extent in bringing them to Church. In many other communities where they have neither priest nor church, not much can be done to keep them in the fellowship of Christ's religion.

For several years we have been gathering a crowd of Oneidas into huts at Tigerton, a little saw-mill town sixty-nine miles from Oneida, but there are too many for the biggest hut, and they want a church of their own. In my absence they had collected some money and, at the close of our prayer meeting this week, put into my hands \$7.10 to start a building fund, with the offer of the continuous labor of two or their number in rotation to erect the building. But they are not skilled carpenters and at the best can only work under the direction of a skilled mechanic.

I need a thousand dollars as soon as possible to buy material and engage a builder. One of the managers of the local saw-mill has promised me a piece of ground whereon to build, and I now appeal to your readers, and all friends of the Oneidas, to come to the help of these scattered people, and so form another much needed center for our missionary enterprise in the woods of Northern Wisconsin.

Oneida, Wis. WILLIAM WATSON, Missionary to the Oneida Indians. This appeal for help has the most hearty approval of the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac.

**THE BENEDICTINES OF PERSHORE HAVE** secured a larger house at Taplow, Bucks, England. The Community makes an appeal for fifty-six thousand dollars to finance this move, which is rendered imperative owing to continual growth of numbers and lack of accommodation. Postulants have had to be refused because of lack of cells. Will you not send a thank-offering for the revival of the monastic life? By so doing you will help to free the Pershore Benedictines from financial worry, help their work in Africa and help their work of prayer for your needs. American donations may be sent to the Rev. T. BOWYER CAMPBELL, 2013 Appletree Street, Philadelphia, Pa.

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### CAUTION

**CHOLOMONDELEY—**Caution is suggested in connection with a tall, dark, slender young man giving the name of IAN BEAUMARICE DEVAUDREY TYRRELL CHOLOMONDELEY, of good address and at home in the Episcopal Church, well read, of pleasing conversation, an excellent dancer, and very fond of the company of young women. He is alleged to be guilty of embezzlement. The British Ambassador at Washington seeks information as to his whereabouts and asks that any British Consul be notified if he can be located. Further information can be given by H. EVERETT, Public Accountant, 101 Crawford Building, Topeka, Kansas.

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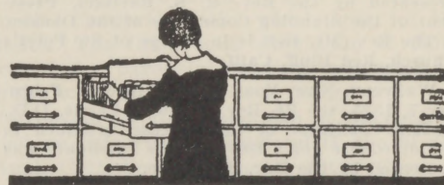
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While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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



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" 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.

**BOOKS RECEIVED**

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

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

*The Inner Life.* Essays in Liberal Evangelicalism. Second Series. By Members of the Church of England. Price \$2 net.

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

*William Austin Smith. A Sketch.* By Charles Lewis Slattery. Illustrated by Nine Essays of Dr. Smith. Price \$2.50.

Hope Publishing Co. 5707 West Lake St., Chicago, Ill.

*Funeral Hymns and Songs.* Compiled by F. G. Kingsbury. Price 45 cts. each, any quantity. Postage 5 cts. per copy.

Little, Brown & Co. 34 Beacon St., Boston, Mass.  
*Drag: A Comedy.* By William Dudley Pelley. Price \$2.

*Paradise.* By Cosmo Hamilton. Price \$2 net.  
*To Babylon.* By Larry Barretto. Price \$2 net.

Longmans, Green & Co. 55 Fifth Ave., New York, N. Y.

*Tales of Talbot House in Poperinghe and Ypres.* By P. B. Clayton (A Padre of Toc H). Price 90 cts.

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

*Fourth Report of the Joint Commission on the Book of Common Prayer Appointed by the General Convention of 1913.* Price \$1.25.

*The Man of Sorrows.* A Book of Lenten Devotions on the Passion of Our Lord. By Albert T. W. Steinhäuser. Price \$2.25.

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

*Racial Realities.* By Lothrop Stoddard.

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

*Pithy Lent and Festival Sermons.* By T. Caleb, B.D., vicar of St. Mary the Virgin of the Four Counties, Nomans Heath.

The University of Chicago Press. Chicago, Ill.  
*The Making of the English New Testament.* By Edgar J. Goodspeed, professor of Biblical and Patristic Greek, to the University of Chicago.

**PAPER-COVERED BOOKS**

N. Neander. Praha 1, Celetna 2, Czecho Slovakia.

*The Assault of Heaven.* Collection of Official and other information Relating to the Persecution of Religion and Church of Russia. Compiled by A. A. Valentinov. With a Preface by Professor Peter Struve. Price \$1.

**PAMPHLETS**

The Joint Committee on Methods of Preventing Delinquency. 50 East 42d St., New York, N. Y.

*The Commonwealth Fund Program for the Prevention of Delinquency.*

Trinity Chapel Leaflets. 16 West 26th St., New York, N. Y.

*Thoughts on Prayer.* By Rev. J. Wilson Sutton, D.D. Price 2 cts. Trinity Chapel Leaflets. No. 7.

**English Church Assembly Closes Important Session**

**St. Paul's Cathedral—The Church in India—Baptism of Weather-Cock**

The Living Church News Bureau  
London, Feb. 20, 1925

THE SESSION OF THE CHURCH ASSEMBLY, which came to a close last Friday, was probably one of the most important that have been held since its formation five years ago.

The two matters of paramount interest were Church Patronage and Pensions for Clergy, and in each of these considerably more progress was made than seemed likely at the opening of the session.

For more than fifty years reformers have been loud in their reproaches against certain aspects of the patronage system. The worst of the abuses, the sale of advowsons, denounced in the House of Lords so long ago as 1874 by the then Bishop of Peterborough, Dr. Magee, has already been dealt with by the Benefices Act, 1898 (Amendment) Measure.

Having come to the deliberate conclusion that the abolition of private patronage was undesirable, the committee of inquiry were faced with the difficulty of allowing the parishioners a voice in the selection of the incumbent without interfering with the patron's rights. The only proposal they felt able to suggest was to allow the parochial church council to make representations, when a vacancy occurred, to the patron and the bishop, though without mention of the name of an individual, and to give to the bishop the right to object to any nominee of the patron without the giving of any ground for his objection. As was pointed out in debate, the parishioners gained very little from this suggestion beyond rights possessed by them already, while the powers of the bishop would be greatly increased. After considerable discussion the Archbishop of York won the assent of the Assembly to an ingenious proposal. If it becomes law every appointment to a benefice will have to be submitted by the patron, be he bishop or private person, to the Patronage Board, which is to be set up in every diocese, and on that board there will always be two seats occupied by representatives of the parish in which the vacancy has occurred. If this board considers the patron's nominee unfitted for the adequate discharge of his duties, the patron must withdraw the presentation, though he would have the right of appeal to the Archbishop of the province. On the whole, it would seem that the plan preserves a system of patronage that has worked well, while at the same time meeting the growing demand of the parishioners for a recognition of their rights, a demand expressly recognized as reasonable by the Committee.

The scheme for providing pensions for the clergy was further advanced, and the measure embodying it was presented to the Assembly for revision. All kinds of objections, as I have already said, have been taken to the measure. For instance; the premiums are not returnable if death occurs before the pensionable age of seventy; there is no provision for widows and orphans; and nothing is done for the clergyman over fifty-six at the time of the passing of the measure. To nearly every objection Lord Phillimore had the

same answer: More benefits, he said, can be obtained if the clergy are prepared for a higher premium than three per cent of their official income. Two other objections, namely, that the young are paying for the old, and that individuals could obtain better terms at an ordinary insurance office—are partly incidental to the initial stages of the scheme, and against them has to be set the great gain in efficiency to the Church of a proper pension scheme. To the credit of the Assembly this last consideration outweighed the arguments of private advantage, and the measure was carried through the revision stage practically unchanged. The undertaking of the promoters of the measure to allow a further revision stage next July was wise, inasmuch as ampler consideration and fuller discussion must inevitably lead to a more thorough understanding of the proposals than prevails at present.

On Monday, the clerical members of the Assembly began their separate session, which will close this (Friday) afternoon. The discussions centered upon Prayer Book revision, and dealt with the Psalter and the Calendar. It was decided to include what are known as the "imprecatory" Psalms in the Psalter, but with the difficult verses in brackets, so that they could be omitted in singing when it was considered desirable.

The proposal to observe the festival of Corpus Christi led to much discussion, but it was eventually carried by 101 to 69. A modified proposal by Dr. Darwell Stone "that this service may be used on the Thursday after Trinity Sunday" was agreed to by 98 votes to 74.

The observance of All Souls' Day (November 2d) by a special Collect, Epistle, and Gospel was also agreed to. But a proposal (also by Dr. Darwell Stone) to add to the Revised Prayer Book a form of service, on August 15th, commemorating the "falling asleep" of the Blessed Virgin, was rejected by 107 to 47.

**ST. PAUL'S CATHEDRAL**

The final report of the committee of experts, with Sir Aston Webb at their head, to whom in 1921 the Dean and Chapter of St. Paul's referred the question of the steps necessary to insure the safety of the Cathedral, has, in view of recent happenings, been awaited with acute interest. The elaborate investigations of the Committee, as set out in the report now issued, confirm them in the conclusions they arrived at in their recent interim report. In effect their decision is that no settlements of the foundations are taking place at the present time, and their chief recommendations are as follows:

1. To consolidate the piers by grouting through boreholes on similar lines to the method adopted on the northeast transept pier already referred to, by strengthening the piers temporarily with steel and timber casing during the process, and by re-inforcing the piers with metal rods embedded in the bore-holes, to be followed by replacement of any defective ashlar.

2. To encircle the drums of the dome with metal hooping, to check any possible cumulative increase in the circumference of this fabric.

3. To repeat at, say, six-monthly intervals, the series of levelling observations, and also the plumbing and other



measurements described in the report, and for which special instruments have been provided.

4. To guard against danger accruing from building operations in the immediate vicinity and below the level of the foundations of the Cathedral.

The Committee are of opinion that if the work advised by them is carried out, the piers will be brought into a condition at least as good as at their original construction.

The experts describe at length the measures which have been taken to enable precise measurements to be made in the future in order to detect any change which may occur in the condition of the structure.

Referring to the suggestion that has been made that the safety of the Dome can only be secured by rebuilding the eight piers, the Commissioners not only pronounce the opinion that such a course is unnecessary, but declare that it would be attended by the gravest risk. In their opinion "any attempt to rebuild the piers would inevitably affect the foundations, at present stable, and the results would be disastrous."

The report is reassuring, but it remains to be seen how it will be received by the special committee of the City Corporation now dealing with the question of the "dangerous structure" notice served on the Dean and Chapter. At a meeting on Wednesday, it was decided, after reading the experts' report, to invite the Dean and Chapter, and their advisers, to attend a conference as soon as possible. Meanwhile, the *Times* Preservation Fund has reached, within a very little, £240,000.

#### THE CHURCH IN INDIA

The Calcutta correspondent of the *Observer* says that it is now anticipated that the legal severance of the Church of India from the Church of England cannot be carried out for some considerable time.

It had been hoped originally to submit the Indian Church Measure, which is to give effect to the proposed separation, to the second meeting of the "Provincial Council" in November last. But this was found to be impossible, and it has since been resolved to postpone the meeting of the Council till January, 1926.

Writing on the subject of the Indian Church Measure in the latest number of the Calcutta *Diocesan Record*, the Metropolitan points out that there is plenty of time during which consideration can be given to every detail of the Constitution before it comes into operation. The formal stages will probably occupy another year, but the measure itself contains a clause by which the legal severance will not be effected till two years after the passing of the Act. "Thus, as far as I can see," says the Metropolitan, "it will be nearly four years before the legal severance of the Church of India from the Church of England can be complete. This would be towards the close of 1928, or just before the next revision of the reforms which may perhaps lead to the abolition of any 'reserved subjects,' which would mean that legislation for the Church of India would have to be—and, no doubt, would be, whether we desire it or not—initiated and carried through in the Legislative Assembly."

#### BAPTISM OF WEATHER-COCK

The reverend canon who last week climbed the steeple of St. Sepulchre's Church, Northampton, to sprinkle the

weather-vane with water brought from the River Jordan, took a risk which is justifiable or not according to the importance one attaches to the "baptism" of weather-cocks. Jordan water is kept, as a rule, for less exposed occasions, being, in fact, mostly in demand for royal and other high-class christenings. It is not very salubrious water, and would probably not pass an English sanitary inspector.

During Abdul Hamid's time a company was formed to bottle and export the waters of the Jordan; with what financial results is not known. The belief in the peculiar spiritual efficacy of the water is at least as old as the Crusades, when many pilgrims were drowned while endeavoring to bathe in the sacred stream. For the Jordan, though little—it is less than half the length of the Thames—is fierce.

GEORGE PARSONS.

## Toc H Taking Firm Hold On Canadian War Veterans

### St. Alban's Chapter House Dedicated—Victoria Chinese Mission—A New Parish House

The Living Church News Bureau  
Toronto, Feb. 27, 1925

**T**oc H is evidently taking firm hold in Canada. The first branch in Canada was established at Winnipeg, where a house and a padre, the Rev. G. C. Cawley, had been at work for two years. The Winnipeg branch, among many other activities, was chiefly instrumental in supplying a great number of isolated spots in Manitoba with free wireless sets, largely of the members' construction. A second "Mark" (Community House) was opened at 180 Simcoe Street, last autumn, and is one of the largest of all the Toc H branches.

On Shrove Tuesday evening the Toronto branch of Toc H vibrated with reminiscences of the Great War when Brig. Gen. C. H. Mitchell gave a very intimate talk on famous generals he had met and their relation to Toc H. The Prince of Wales, he said, typified, perhaps better than anybody else, the spirit which it was hoped would be long preserved.

The address was given at a special gathering arranged to dedicate a room in memory of Ford Stuart Strathy, a Canadian airman who was killed in the war on August 17, 1917. The room, which has been furnished by Stuart Strathy, the father, contains handsome and useful furnishings. In a prominent place is a picture of the dead aviator and a tablet. The ceremony of dedication was performed by the Bishop of Toronto who was accompanied by Canon Vernon. At a dinner which followed the dedication, the Bishop paid a warm tribute to Padre Gibson for his work overseas and for his activities on behalf of Toc H. In order, said the Bishop, that Mr. Gibson might preserve the entity of the Church of the Ascension, of which he is rector, he had sacrificed his future, his stipend, and his private means in order that he might do something for the people of the downtown district, or, through such agencies as Toc H, be of assistance to the returned men. J. B. Bickersteth, warden of Hart House, University of Toronto, who presided, also spoke in warm terms of the Rev. J. E. Gibson, the Lions Club, and Stuart Strathy, all of whom are taking a personal interest in Toc H. The gathering broke up after a brief religious service conducted by the Rev. G. H. Broughall, the house padre, in the chapel of the house. In April Canada is to be visited by the Rev. J. A. Clayton, founder of Toc H, and the Rev. R. M. Leonard, padre of the Toc H House at Manchester, England.

#### ST. ALBAN'S CHAPTER HOUSE DEDICATED

With a large representation of the congregation present for the occasion, the new Chapter House Hall of St. Alban's Cathedral, Toronto, was formally opened and dedicated by the Bishop of Toronto. Representative clergy present and the sidesmen of the church met the Bishop at the door and conducted him to the platform, where the dedicatory prayers were read and the formal ceremony performed.

In a short address, Bishop Sweeny stressed the importance of the hall and the long-felt need in the congregational life of the Cathedral that it would supply. There were three thrills he wished to experience, and the opening of the hall was one of them. The others were to see the new Cathedral completed and the opening of a new large diocesan hall. To W. R. Worthington, chairman of the sidesmen of St. Alban's, Bishop Sweeny paid tribute for the part he had taken in the campaign for the erection of the building.

The new priest-vicar, the Rev. F. C. Ward-Whate, who also delivered a short address, gave a resume of the work as he had found it when he took up his new duties in the beginning of the year and what had been accomplished.

Since the opening the new hall has already been used for a well attended dinner given by the men's club, and for a splendid gathering of the Anglican Young People's Association.

#### VICTORIA CHINESE MISSION

On Septuagesima Sunday evening the Bishop of British Columbia formally instituted the new Chinese priest, the Rev. Bui Ding Li, to the Good Hope Mission in Victoria. The Bishop was attended by the Dean, the Archdeacon, and the Rev. Messrs. Carroll, Smith, Archbold, and Heneage. There was a good congregation of Caucasians as well as of Chinese young men, and, after the service, greetings were read from the Chinese Christians in Vancouver and from Heathcote by the Chairman of the Board of Missions to Orientals in British Columbia, and also from the Rev. T. L. Ward, Superintendent of Missions to Chinese in British Columbia.

The Rev. Bui Ding Li was ordained in the Diocese of Fuh Kien in 1917, and afterwards came to this continent to continue his studies. He is now in residence in rooms above the Good Hope Mission, on Johnston Street, Victoria.

#### A NEW PARISH HALL

Heralded as expressing the attitude of the Church today in leading the people in their social life as well as in their worship, the new parish hall of the Church of St. James the Apostle, Montreal, was dedicated by the Bishop of Quebec, the Rt. Rev. Lennox Williams, D.D. (in the un-



avoidable absence of the Bishop of Montreal), in the presence of some four hundred members of the parish and their friends.

The dedication night program, which marked the opening of the new \$60,000 addition to the parish, was conducted in simple form by the Rev. Canon Allan P. Shatford, the rector. The new parish hall has cost somewhere in the neighborhood of \$59,000, added to which is a general equipment cost of \$10,000. Provision has been made in the construction for men's, women's, and children's reading rooms, a library, a gymnasium, a small games room, a kindergarten, a men's and women's choir-room, a fully equipped kitchen, showers, a sacristy and a registry for books.

This is the sixtieth year of the life of the Church of St. James the Apostle. Its first incumbent was the late Rev. Canon I. Ellegood, from 1864 to 1911, when the Rev. Canon Shatford succeeded him.

#### GEORGINA HOUSE, TORONTO

The Georgina House, Beverly Street, Toronto, which provides a good home at reasonable rates and under Christian auspices for a large number of business girls, held a most successful annual meeting yesterday. After the meeting the Bishop of Toronto held a brief service in the chapel, at which he congratulated the association on the splendid piece of social service work they were doing.

Seven years ago a directorate of women assumed the responsibility for a mortgage of \$23,000 on Georgina House. At the annual meeting the president, Miss Gertrude Brock, said, "We are happy to say that our directors are ready to wipe the entire mortgage off the books."

Later, in her presidential address, Miss Brock forecast the possibility of a new and better Georgina House, when she mentioned that "the hope of another Georgina House has been in our minds all these years, and we have already asked certain of your directors, to investigate its possibilities and to find out if our opportunity is close at hand."

All reports for the year have been of a most encouraging nature from finance to the state of health of the girls in the building.

The Georgina House Girls' Club is one of the central features of the house. It is a very live group, and has done much to create a common interest among the girls, as well as extending a very friendly welcome to the newcomer. The club receives a certain amount of stimulus from without, and also from the energy of a few within, when concerts, plays, and lectures form the program for occasional evenings during the winter weeks.

During the course of her remarks, Superintendent Miss Amy Armstrong gave a brief outline of the work accomplished at the house.

"Our aim and object is to take care of the stranger coming to the city, the young, inexperienced girl; and although we take in business girls of more mature years, when there happens to be a vacancy, it is with the understanding that if necessity demands they will have to vacate. Sometimes the influence of the other girls is beneficial, and also, there are some older girls, who sometimes need a bit of encouragement and help along life's way, and after all, if we keep the house filled with girls who thoroughly appreciate and enjoy the many privileges of the home, and girls whose lives show contentment and happiness, surely we are doing a good, a social service work."

The revenue for the year was \$23,910, and the expenses \$19,356, leaving a surplus of \$4,554 on the year. During the same period nine new members were admitted to the association.

#### OTTAWA WOMAN'S AUXILIARY

Urging the members of the Woman's Auxiliary of the Diocese of Ottawa, who were assembled for their twenty-ninth annual meeting, to go forward in the mission of the Church, the Rev. Harold Bedford Jones, addressed the opening services in the Church of St. Alban the Martyr.

The corporate communion was held the following morning at nine-thirty o'clock in Christ Church Cathedral, the Bishop of Ottawa celebrating.

Miss Low, in the presidential address, welcomed the delegates. This meeting will bring to a close Miss Low's tenth term as president of the Ottawa Diocesan Woman's Auxiliary. She expressed her appreciation to the individual members of the Auxiliary and also the Board for their loyalty and love shown in so many different ways. Miss Low also thanked Bishop Roper for his ever-ready help and guidance in the work of the Auxiliary.

Brief addresses were given by Canon Scott, of Quebec, and the Lord Bishop of Ottawa, both of whom congratulated the women on their efforts and the excellent work they were accomplishing in both the Church and in the mission fields.

A largely attended public missionary meeting was held during the evening when Canon Gorman acted as chairman, and the speakers were the Rt. Rev. J. A. Lucas, Bishop of Mackenzie River, and the Rev. Canon Gould, superintendent of missions and general secretary of the M. S. C. C.

#### MEMORIAL TO YOUNG MISSIONARY

At Emmanuel College Chapel, Saskatoon, a brass lectern has been dedicated in memory of the work of the Rev. Herbert Girling, a graduate of the college, who, in May, 1914, offered his services to the Bishop of Mackenzie River to carry the gospel to the newly discovered Copper Eskimos of Coronation Gulf. In the absence of the Bishop of Saskatchewan, the lectern was dedicated by the Rev. G. H. Holmes, the Rural Dean of Saskatoon, who is the President of the Alumni of the Association, after being unveiled by Mr. Robert Willis, who is the Senior of the College Students' Association. President Murray, of the University of Saskatchewan, read the lesson after the dedication. The secretary of the Alumni Association, the Rev. C. W. Downer, and Professor Wickenden read the service. The Rev. Dr. Hallam, the principal, preached the sermon.

#### MISCELLANEOUS NEWS

At the Church of the Redeemer, Stoney Creek, Ont., in the Diocese of Niagara, a very profitable and successful Mission was concluded on Sunday morning, February 15th, with a celebration of the Holy Communion and sermon. The missionary was the Venerable Archdeacon Mackintosh, rector of Dundas.

The annual mass meeting of Sunday school scholars of the city of Toronto will be held tomorrow afternoon, February 28th, in St. James' parish hall, when the presentation of prizes and diplomas won in the recent Advent examinations will be presented. The mystery play, *Bethlehem*, is to be given by the pupils of the Church of the Transfiguration. All interested in Sunday school work are cordially invited to attend.

#### SOUTHERN EDUCATIONAL FIELD WORKER

CHARLESTON, S. C.—At the last meeting of the Department of Religious Education of the Province of Sewanee, the Rev. H. W. Starr, Ph.D., of Charleston, was appointed part-time Field Worker of the Department. Dr. Starr has accepted this appointment on the understanding that he can only fill such engagements as will not conflict seriously with his work in his own parish, and in the Diocese of South Carolina, where he is Chairman of the Diocesan Department of Religious Education. He expects to be able to give about three months' field work for the Province in the current year.

Dr. Starr is one of the veterans in the Church's educational work, having been an active member of the former Commission on Teacher Training, and having had a share in the preparation of some of the new educational literature. He has been connected with the Sewanee Summer Training School for many years, and has also taken part in other Summer Schools in his Province. He is a member of the Provincial Department of Religious Education. Requests for his services should be addressed either to him or to the Rev. Gardiner L. Tucker, D.D., Field Secretary, Houma, La.

#### A CHURCH SCHOOL SURVEY

SEWANEE, TENN.—The Province of Sewanee has actively undertaken to carry out a thorough survey of the Church's educational work in this Province, particularly in the parochial Church schools. A new survey blank has been prepared and has been approved by the Church School Commission. This body has recommended that this survey blank be used throughout the Church, and recommends that every Province and Diocese endeavor to undertake such a survey.

In the Province of Sewanee the educational leaders in the dioceses of Atlanta, Alabama, East Carolina, Florida, Georgia, Kentucky, Louisiana, North Carolina, South Carolina, Upper South Carolina, and Western North Carolina, have agreed to undertake this survey. In Atlanta, Florida, Kentucky, and Louisiana the surveyors have already begun to visit the Church schools. It is expected that the other dioceses in the Province will take steps to carry out the survey in the near future.

In some cases, the educational field worker of the diocese expects to visit all the Church schools, while in other cases the diocese has been divided into districts, each of which has been assigned to a "surveyor." In every case, it is planned that the data shall be obtained by a personal visit from the surveyor, who will be able to confer with the local educational leaders, and give counsel and advice concerning local needs and problems. Persons found available for service in this capacity of surveyor are members of the Diocesan Board or Department of Religious Education, archdeacons, and interested laymen and lay women, who are often glad to volunteer for this service.

The object of the survey is three-fold: first, to give the local Church school a picture of its own condition and needs; second, to give the Diocesan Department of Religious Education a comprehensive report of the condition and needs of the Church schools, especially the smaller ones and those in the rural sections; and, third, to furnish material for a report to the General Convention.



## Chapter House a Memorial To Bishop Greer in New York

### Other Cathedral News—Preachers in New York—Family Sunday

The Living Church News Bureau  
New York, March 5, 1925

**B**ISHOP MANNING ANNOUNCED AT THE Cathedral of St. John the Divine last Sunday that a memorial to the late Bishop Greer, his predecessor as Bishop of New York, will be erected as part of the Cathedral, to take the form of a chapter house adjoining the baptistry. Bishop Manning said:

"... I wish to make an announcement of much interest to the Diocese and to all who are taking part in the building of the Cathedral. This announcement relates to the erection of a suitable memorial to my honored predecessor, Bishop Greer. I have given much thought to this matter with the desire that some distinctive and noble unit of the Cathedral structure should be chosen as Bishop Greer's memorial. That end has now been accomplished. Some time ago I suggested to the Fabric Committee that, in place of the proposed sacristy on the north side of the Cathedral, a chapter house should be erected adjoining the beautiful Stuyvesant baptistry and that this chapter house should be made a memorial to Bishop Greer. This suggestion received the warmest approval of the architect and of the Fabric Committee and, at the meeting held last Tuesday, February 24th, I presented the proposal to the Trustees, who decided by unanimous vote to invite subscriptions and pledges at once for the erection of this memorial.

"Bishop Greer played a great part in the development both of the material fabric and the spiritual life of the Cathedral. During his episcopate in 1916, the foundation of the nave was brought up to floor level, the choir and crossing, which had been given during Bishop Potter's administration, were completed and five of the seven chapels, including St. James' Chapel, which is a memorial to Bishop Potter, were erected and consecrated. Bishop Greer's great services to the Cathedral, as well as to the Diocese, call for the erection of an important unit of the Cathedral as a memorial to him.

"The chapter house will be such a unit and, in view of the way in which it will be identified with the life work of the Cathedral, it will constitute a most appropriate and beautiful memorial to Bishop Greer. It will be one of the distinctive features of the Cathedral, comparable in dignity and beauty to any of the exquisite chapels which have been erected as memorials. The cost of the chapter house, including stained glass of the highest quality for the windows, is estimated at \$250,000. We are confident that many of Bishop Greer's personal friends and many people throughout the Diocese will be glad to have part in the erection of this noble memorial to him. Gifts or pledges may be sent in at once to me or to any of the Trustees or to Mr. Edward W. Sheldon, Treasurer, 45 Wall Street.

"It is hoped that the sum needed may speedily be given or pledged so that work on the memorial chapter house may be commenced with as little delay as possible."

#### OTHER CATHEDRAL NEWS

Bishop Manning announced Wednesday that he had just received a pledge of \$150,000 for the erection of another of the bays in the nave of the Cathedral of St. John the Divine.

"This gift is made by a leading business man of New York, who requests that his

name be not announced for the present," said Bishop Manning. "He is making this gift as a memorial to his father and mother, who were prominently identified with the life of this city and with the Episcopal Church."

At the same time, Bishop Manning announced the preachers for the series of special evangelistic services to be held in the Cathedral at eight o'clock of three of the Sunday nights in Lent. He first announced in an address before the Church Club of New York on February 19th that such a series was planned. The preachers at the services will be as follows: March 15th, the Rev. S. Parkes Cadman, D.D., pastor of Central Congregational Church, Brooklyn, whose subject will be Religion in the life of the Nation; March 22d, the Rev. G. Campbell Morgan, D.D., pastor of the Fifth Avenue Presbyterian Church, New York City, whose subject will be announced later; and March 29th, Dr. John R. Mott, general secretary of the International Committee of the Y. M. C. A., whose subject will be Christ and the Students of the World.

"At these services," said Bishop Manning, "familiar hymns will be sung. The services will be simple and evangelistic in character and will be planned so that they may be helpful and inspiring to everyone."

The New York Times of March 1st contains the following account of the Cathedral Benefit vaudeville performances given from the midnight of February 28th to an early hour on Sunday morning:

"Two simultaneous benefit performances at the Hippodrome and the Palace Theater last night, to which talent was contributed from most of Broadway's popular revues, brought to the St. John's Cathedral Fund \$7,500, making a total of \$117,500 raised in the theaters of New York alone. Hundreds of actors and actresses from up and down Broadway, taking advantage of the fact that the performances were staged at midnight, attended to see each other perform.

"A stream of taxis sped between the two large vaudeville houses from midnight until two o'clock carrying the artists from one house to the other.

"It had been the plan of E. F. Albee, manager of the Keith theaters, to give this final amusement benefit at only one theater, but the demand for tickets became so great that he telegraphed from Palm Beach at the last minute to include the Hippodrome. The Palace was sold out, including standing room. Three thousand people attended the Hippodrome performance."

#### PREACHERS IN NEW YORK

Two English preachers of note were heard last Sunday in New York churches, the Rev. Osmund Victor, C. R., Provincial, for South Africa, of the Community, who preached a sermon of evangelical earnestness and winning simplicity of statement on the meaning of Lent, at Solemn Evensong in the Church of St. Mary the Virgin; and the Rev. Philip B. Clayton, M.A., M.C., Vicar of All Hallows, Barking, London, the founder of the Toc H movement in the Church of England, who was the morning preacher at St. George's Church, and in the evening preached in Grace Church at the monthly service devoted to the responsibility of Christians for international peace.

The Bishop of Colorado, always interesting, stimulating, and deeply spiritual,

was the preacher in the morning at the Church of the Incarnation. Bishop Lloyd preached in the morning at the Church of St. John the Evangelist. There was a program of Italian music at popular Vespers in the Chapel of the Intercession, followed by a conference, led by the vicar, on The Distinctive Beliefs of the Episcopal Church.

A pre-Lenten Quiet Day was held in Grace Church on Shrove Tuesday, with a service of preparation for the Holy Communion, which followed at noon. The first address, after luncheon, was given by the Rev. Eliot White, Vicar of Grace Chapel, and the second by the Rev. J. H. R. Ray, D. D., rector of the Church of the Transfiguration.

#### FAMILY SUNDAY

Mid-Lent Sunday, March 22d, will be observed in St. Peter's Church as Family Sunday. The rector has invited all the families of the parish to come to the eleven o'clock service and sit together as families. He has appealed especially to the heads of families to be present and reference has been made to the children, even the babies receiving special mention.

This movement grows out of a desire to restore the good old custom, so characteristic of the Anglican Church in former days, for families to attend Church together. No one can doubt the need of a new emphasis upon the integrity of family life in America today.

From ancient times Mid-Lent Sunday, which celebrates the miraculous feeding of the multitudes in the wilderness, has been known as Refreshment Sunday and has been observed with more festivity than other Sundays in Lent. It has also been called Mothering Sunday and was observed long before the Norman Conquest as a day of pilgrimage to the parish church, or "mother" church. It is still observed as a day for family reunions in England. It is therefore a peculiarly appropriate time for emphasis upon the sanctity of family life.

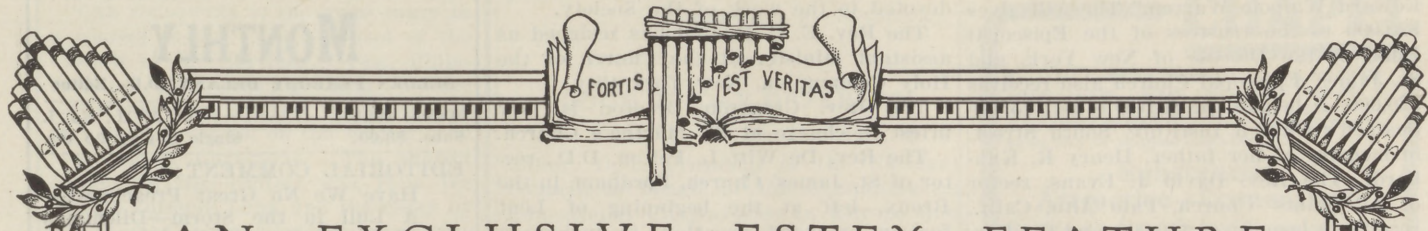
It is expected that St. Peter's Church will be crowded, and the ushers have been instructed to find pews for families so that they can sit together as units. The custom of observing Mid-Lent Sunday as a time of special emphasis upon family attendance at Church is now becoming quite general throughout the Church, due to the influence of the Brotherhood of St. Andrew, which has been making a special feature of it in recent years.

Mothering Sunday has been observed at St. Luke's Chapel, Trinity Parish, for several years past as the day when the young people come to receive the Holy Communion with their mothers at a special corporate communion—from which fathers are not excluded. It is a sight not to be forgotten to see hundreds of boys and girls kneeling at the altar with their mothers. But it is pathetic to hear some of the boys and girls lament: "My mother wouldn't come with me."

#### GENERAL NEWS NOTES

The news of the death of Mrs. Lilla Kunhardt Warren, widow of the late Rev. Dr. E. Walpole Warren was noted in last week's letter. Mrs. Warren had been very generous in her gifts to the Church in her lifetime, and the provisions of her will are no less generous. A legacy of \$15,000 is left to the Domestic and Foreign Missionary Society of the Church in addition to an annuity for five years "to be used in aid of the maintenance of the St. James' School at Bessao, Mountain  
(Continued on page 680)





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(Continued from page 678)

Province, Philippine Islands, heretofore erected by me to the memory of the Rev. Edward Walpole Warren." The will gives \$20,000 to the trustees of the Episcopal Fund of the Diocese of New York, and St. James' Episcopal Church also receives \$20,000. A bequest of \$6,000 is left to the Seamen's Church Institute, South Street, in memory of her father, Henry R. Kunhardt. The Rev. David J. Evans, rector of All Saints' Church, Palo Alto, Calif., receives a bequest of \$10,000, and the Rev. Daniel G. C. Wu, priest-in-charge of the Chinese Episcopal Missions, San Francisco and Oakland, California, receives \$2,000.

The fourteenth annual service of the Church Mission of Help of the Diocese of New York will be held in St. Thomas' Church on Sunday, March 22d, at four

o'clock. The preacher will be the Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession. The offering will be devoted to the work of the Society.

The Rev. E. C. Russell has resigned as assistant minister at the Church of the Holy Communion, New York City.

The Rev. Cranston Brenton is now priest in charge at St. Martha's Church.

The Rev. De Witt L. Pelton, D.D., rector of St. James' Church, Fordham, in the Bronx, left at the beginning of Lent for an extended vacation, to include a cruise of the Mediterranean and a visit to the Near East. Dr. Pelton leaves his parish in the hands of the Rev. Wilson Macdonald, whose ability as an organizer, preacher, and pastor, combined with deep devotion and high ideas of priestly life and work notably fit him for his responsible task. THOMAS J. WILLIAMS.

## Philadelphia Students Demonstrate Attachment to Organized Religion

### A Fifty-Third Anniversary—Lent Essay Contest—General News Notes

The Living Church News Bureau  
Philadelphia, March 4, 1925

**T**O DISPROVE AND TO CHALLENGE PUBLICLY the charge so frequently made, that religion is losing its appeal to college men and women, a group of more than fifty students from the University of Pennsylvania met Bishop Garland and other officials of the Church at an informal luncheon in the Church House last Saturday, and demonstrated just how vital an interest the students are taking in religion and religious work. The group was composed of leaders in practically every phase of student activity, including men who have won high honors in athletics.

In addition to emphasizing the part that religion has in University life, the students told the Bishop what was being done in Christian service not only among students, but in the community generally by students. Another purpose of the meeting was to give opportunity to the young men and women present to gain first hand information regarding the administration of the Church. The visit was the first ever made by representatives of the student body from Pennsylvania, or, so far as is known, by students of any other large university, to the headquarters of a large national Church.

The luncheon was given under the auspices of the Bishop of the Diocese and the Diocesan Department of Christian Social Service. It was arranged through the Rev. "Jack" Hart, Chaplain for Student Work at the University, and rector of the Chapel of the Transfiguration, whose vestry is composed entirely of students. In addition to Mr. Hart, the students were accompanied by J. Hartley Merrick, Vice Provost of the University. Spokesmen for the students included David Sheeren of the football team, "Zip" Long, first string pitcher of the base ball team, Miss Mary Siter, basket ball star and president of the University Y.W.C.A., J. Lee Patton, Jr., Mrs. Charles H. Hall, and William A. Lippincott, Jr.

Addresses were also made by Bishop Garland, Bishop Beecher, the Rev. Wood Stewart, Chairman of the Department of Social Service, Col. W. P. Barba, Mr. Clinton Rogers Woodruff, and others.

#### A FIFTY-THIRD ANNIVERSARY

The Rev. John A. Goodfellow celebrated his fifty-third anniversary as rector of the Church of the Good Shepherd, Kensington, last Sunday, March 1st. The rector preached the sermon, and was assisted at the Holy Communion by the Rev. Wm. Reese Scott, chaplain U. S. A., who was the first child baptized by Mr. Goodfellow after he became rector of the parish. The sermon in the evening was preached by the Rev. G. Livingston Bishop, the only other surviving member of Mr. Goodfellow's seminary class. After the offertory, the Rev. Dr. D. G. MacKinnon of Bern, N. C., offered congratulations to the rector and the congregation. Congratulatory letters were read from the Presiding Bishop, Bishop Garland, Dean Levis, the Rev. Dr. Burk, and the Rev. H. S. Ruth, another of Mr. Goodfellow's spiritual sons.

Luncheon and supper were furnished in the parish house to 150 or more old parishioners and friends, many of whom had come from great distances. After the luncheon, addresses were made by the Rev. Wm. R. Scott, Messrs. Chas. Dubell, Joseph S. Wilson, Harry P. Page, F. H. Longshore, organist of the parish, and the rector.

The Rev. Mr. Goodfellow began his work in a hall at Frankford Avenue and Hagert Street, with twenty-three members and \$300. The property now consists of a church, parish house, parish house annex, and rectory. The parish has no debt and an endowment fund of \$22,500. Mr.

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**A LENTEN ESSAY CONTEST**

THE FOLLOWING is the prize essay in a contest in the Church school of the Church of the Saviour, West Philadelphia, Pa., recently held. Before Christmas much interest was developed by a similar contest on the subject, The Meaning of Christmas. The subject chosen for this contest was, How We Should Observe Lent, and the essay by Ida Foster, aged thirteen years, was adjudged the best.

"When Jesus went into the wilderness and fasted forty days and forty nights He did it for our sake. During the fasting period Satan tempted Him three times. Each time Jesus would say, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.'

"Then the devil left Him and behold, angels came and ministered unto Him.

"We should therefore remember the way in which Jesus met His temptation and endeavor to meet our temptation in like manner.

"Lent is a time when we should go to church, say our prayers more often, and come to Sunday school earlier. I think we ought to thank Jesus for what He has done for us. We should not only run errands for those in the family or neighbors, but it would be a great joy to Jesus if we would believe in Him and worship Him as the Lord.

"Lent is also a period of the Church year when we should turn our thoughts to others and not be thinking so much of ourselves. It is hard for us who are living in Christian surroundings to realize that some of our neighbors in other countries have never had an opportunity to hear of the great God above as we have. We should make sacrifices, particularly at this time, and give all we can to help educate God's children to know and learn about Him."

Goodfellow's official acts have been: 2,658 baptisms, 1,376 presented for Confirmation, 949 marriages, 2,035 burials. He is the dean of 288 clergymen of the diocese in point of service in one parish. For four years he was the dean of the North Philadelphia Convocation, and for 35 years he has been the general secretary of the Free and Open Church Association. In his first parish, St. John's, Camden, N. J., its present church was erected during his ministry.

GENERAL NEWS NOTES

The Rev. John Mockridge, D.D., rector of St. James' Church, is delivering a series of Sunday night sermons in St. Clement's Church, on The Faith and the Scriptures.

A meeting arranged to create interest and gain support for the work of the Sisters of St. Mary, Sewanee, Tenn., was held at St. Mark's Church, Philadelphia, on Wednesday afternoon, the chief speaker being the Rev. Shirley C. Hughson, O.H.C.

Under the auspices of the Clerical Brotherhood, a Day of Devotion will be held on March 23d, in Holy Trinity Church, commencing with the Holy Communion, at which the Bishop of the Diocese will be the celebrant, followed by meditations by the Rev. Fr. Victor, C. R., from Africa.

The Church News of the Diocese published an interesting list of missionaries from this Diocese who are now serving in the domestic or foreign fields, together with the alumni of the Philadelphia Di-

vinity School, and the Church Training and Deaconess House, and from the Mission to the Deaf.

FREDERICK E. SEYMOUR.

**GOOD FRIDAY OFFERING**

NEW YORK, N. Y.—The Rt. Rev. T. F. Gailor, D.D., President of the National Council, in behalf of the Committee on Educational Chaplaincies in Europe and the Near East appointed by the National Council, has sent to all the parochial clergy the following letter regarding the Good Friday offering. The committee consists Bishop Gailor, Bishop Lloyd, Bishop Perry, Dr. John W. Wood, and the Rev. W. C. Emhardt, the secretary in charge.

"To the Clergy:

"The Good Friday offering is asked again for our new work in Jerusalem and the Jerusalem and the East Mission of the English Church, which has been a beneficiary of this offering for many years.

"Last May, as a result of the Good Friday offering, the Rev. Charles Thorley Bridgeman was sent by our Church as American Educational Chaplain to the Holy City where our Lord was crucified. There he has begun his work as Professor in the Armenian Seminary of St. James. He is bringing new hope and a new moral and social ideal to the coming leaders of this persecuted Church and race. He has acted as Educational Adviser to the other Eastern Churches. He has also ministered most acceptably to Americans and has won the confidence and affection of the English Church Cathedral staff.

"Much larger offerings, however, on Good Friday are needed. We must strengthen our Jerusalem work and extend a like work of revival of Eastern Churches elsewhere, as is so eagerly asked by the authorities in those Churches. Last year's offering was \$16,357. Of this \$15,000 went, and will go again this year, according to agreement with Bishop Garland, to the Jerusalem and the East Mission.

"May I earnestly ask our clergy to designate their Good Friday offerings for this purpose and ask their people to give generously? Checks should be made out to Lewis B. Franklin, Treasurer, and sent to 281 Fourth Avenue, New York City, accompanied by a note stating that the amount is to be credited to the Good Friday Offering."

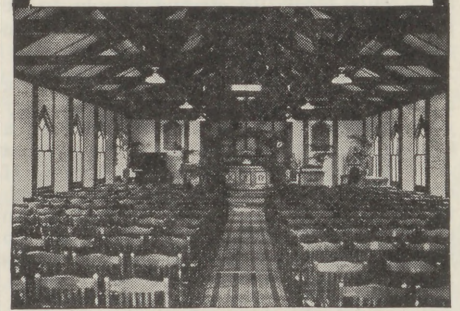
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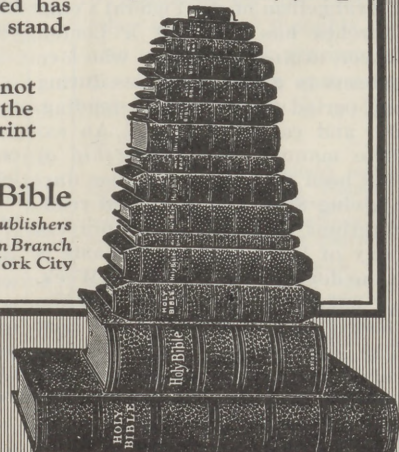
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## Chicago Takes Lent Seriously, Services Being Well Attended

### The Protestants and Lent—New Ecclesiastical Buildings—City Missions Needs

The Living Church News Bureau  
Chicago, March 7, 1925

THE NOONDAY SERVICES AT THE GARRICK Theater are being well attended. The Rev. Dr. Frank E. Wilson, well known to Chicago people because this city is his old home and the scene of his early ministry, has been giving some very direct talks this week. In urging people to be practical in their religion, Dr. Wilson said:

"Stop theorizing and sentimentalizing about your religion and go to church, say your prayers, treat your employees in a Christian manner, pay your taxes, and give to charities with good grace. If Christ had simply uttered the fine sounding phrases and beautiful soliloquies on the glory of sacrifice, we should have no Christianity today. The modern world is flooded with generalities about religion. What is needed is a straightforward following of Christ, who once pointed the finger at a captious inquirer, and said, 'Go and do thou likewise.'"

The noonday Eucharist at the the Cathedral Shelter has been well attended, from forty to seventy being present each day. Bishop Anderson was the preacher last week at the noonday services being held at St. James' Church. The speakers this week are the Rev. C. L. Street, Mr. J. L. Houghteling, and the Rev. E. Ashley Gerhard. They will be followed by the Bishop Suffragan, Mr. F. B. Wyckoff Jr., and the Rev. Dr. Hutton. Both at St. James' and at the Loop services, prominent laymen are on the list of speakers this year.

A series of informal Sunday evening services during Lent are being held at the Church of the Epiphany. Bishop Anderson, Bishop Griswold, Bishop Bennett, Bishop Partridge, the Rev. F. S. Fleming and the Rev. George H. Thomas are the preachers.

#### THE PROTESTANTS AND LENT

The Protestant churches this year are doing more than ever to encourage the observance of Lent. The public noonday services in the Loop do not begin with Lent, but, as in previous years, with Passion Week. This year the services will be held at the First Methodist Church in the new Temple at the corner of Clark and Washington Sts. There is an exceptionally attractive list of able preachers. The Committee on Evangelism of the Federal Council of Churches has sent out a Lenten Call to Prayer, urging "all people who love the Lord Jesus to give themselves during this special period to daily Bible reading, meditation, and earnest prayer." An excellent little manual, *The Fellowship of Prayer*, has been distributed for use during Lent, giving Scripture texts and readings, meditations, quotations, and prayers for each day of Lent. Special emphasis is laid upon the devotions during Holy Week, the topics suggested being The Passion of our Blessed Lord, and The Seven Last Words. The suggestions for intercessions at the end of the Call is a valuable one and might well be used by all Christian people.

A beautiful appeal for prayer is made in the Call by the Rev. Charles L. Goodell in which he says:

"Prayer clears the vision; quiets the nerves, defines duty, strengthens purpose, sweetens the spirit, and fortifies the soul. The unused forces of nature are great; the unused forces of prayer are still greater. Prayer relates the soul to the infinite resources of the Divine. Jesus knew the secret of strength. From prayer He went to face the great crisis; through prayer He gained the victory. Can man do better than follow His example?"

#### NEW ECCLESIASTICAL BUILDINGS

The Church of the Redeemer, the Rev. Dr. Hopkins, rector, which has set the standard of large and generous giving to the Church's Program, leading all the parishes in the Diocese, has long been hampered by small working quarters. Its present parish house is woefully insufficient for the demands of a parish with over 1,100 enrolled communicants. At a parish dinner held recently at the Hyde Park Hotel, more than 200 members of the church were present and pledges aggregating more than \$43,000 were made for the new building fund by 300 members and friends of the parish. Besides the parish house, there will be a new chapel and a new heating and ventilating plant. Subsequent pledges have brought the total to of \$2,400, or 110 per cent.

The Church of the Advent, the Rev. Gerald G. Moore, rector, is a parish that has outgrown its very small church and parish house quarters. For some years now this congregation has been wisely collecting a building fund, and, at the annual meeting of the parish, the rector announced that the total amount now in the fund was more than \$14,000.

The interior of St. Paul's Church, Kankakee, the Rev. R. E. Carr, rector, has been redecorated, making it one of the most beautiful of the smaller churches in the Diocese.

Christ Church, Joliet, the Rev. T. De Witt Tanner, rector, is planning a new parish house.

The Church of Our Saviour, the Rev. F. L. Gratiot, rector, has reported a most successful annual canvass, more than 200 pledges having been received, totalling \$63,000, an increase over the year before of \$2,400, or 110 per cent.

#### CITY MISSIONS NEEDS

The Rev. John F. Plummer, who succeeded the Rev. Charles L. Street as superintendent of City Missions, has presented his annual report to the Bishop. Speaking of the pressing demands in this branch of the Church's work, Fr. Plummer says:

"Another clergyman is sorely needed on the staff. Requests for services in other institutions have been received. Seventeen institutions are ministered to by our staff, entailing the regular services, the administration of the Sacraments, the daily round of numerous bed-side calls, and private instruction of candidates for Baptism and Confirmation. The work of City Missions does not end with the person when he may be discharged from the institution, but there is the follow-up in many cases. The rector of the nearest parish in which the person will reside is and to report back to the superintendent."

Deaconess Grace Wilson was engaged during the year as an additional member of the staff.

H. B. GWYN.



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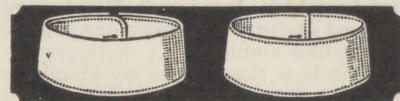
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**CHURCH CONGRESS IN ST. LOUIS**

ST. LOUIS, Mo.—Topics of widespread interest relating both to the Church and the State are scheduled for discussion at the Church Congress which is to meet at St. Louis, May 5, 6, 7, and 8, 1925.

The morning sessions on Thursday and Friday will take the form of round table discussions on the general subject The Holy Communion. The topics to be discussed under this general heading are, Proposed Changes in the Office, Extra-Rubrical and Non-Rubrical Practices, Reservation, and The Use of the Chalice. The speakers will include the Rt. Rev. Charles Lewis Slattery, D.D., Bishop Co-adjutor of Massachusetts, the Rev. Howard B. St. George, D.D., the Rev. J. H. Randolph Ray, D.D., the Rev. Floyd W. Tomkins, D.D., the Rev. William B. Stoskopf, the Rt. Rev. Theodore P. Thurston, D.D., Bishop of Oklahoma, the Rev. Neil E. Stanley, and the Rev. Donald B. Aldrich.

There will be four popular meetings on Tuesday, Wednesday, and Thursday evenings, and Friday afternoon. At the first, the subject will be, Heresy: What Is It and What Shall We Do With It? One of the speakers on this subject will be Mr. Frederic C. Morehouse, Editor of THE LIVING CHURCH. The Place of Miracles in Religion, will be discussed by Dr. Frederick C. Grant, Dean of Bexley Hall, Gambier, and other speakers. Mrs. Charles E. Hutchison, of East Orange, N. J., has been selected as one of the speakers on The Value of the Church to Religious Living, the others being the Rev. George E. Norton, and the Rev. Benjamin M. Washburn.

The discussion on The United States in World Relations, is being eagerly anticipated, and is likely to induce keen debate. It will be opened by Mr. James G. McDonald, of the Foreign Policy Association of New York, an acknowledged authority on international relationships.

Other speakers, besides those who have already accepted positions on the program, will be added before the Congress meets.

The special preacher at the corporate communion, which will take place on Wednesday morning, will be the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

**APPRECIATES AMERICAN PRIEST**

NEW YORK, N. Y.—The following letter has been sent from the Armenian Patriarch in Jerusalem, Mar Papken Guleserian, to the Rt. Rev. Thomas F. Gailor, D.D., President of the National Council:

"I hope you remember our last meeting in St. Thomas' Church, where we bid a spiritual and solemn farewell to the Rev. C. T. Bridgeman. I keep always a fine remembrance of the solemnity with which we implored the Divine benediction upon our brotherly coöperation in the Jerusalem field.

"Last year, when it was decided that the Rev. C. T. Bridgeman should come to Jerusalem, perhaps the worth of his work was not sufficiently estimated; today, after his work in our Seminary has advanced for five months and after he himself, at the same time, has been in contact not only with our students but also with our Church, we and he see with great satisfaction that the selection of the right man for the right place has in fact been made.

"This young clergyman, who is the

'bridge' between the American Episcopal Church and the Armenian Church, understands very well the delicacy of his office, and being devoted to his work, has come to be loved both by us and his pupils. "We are very glad to have with us the Rev. Father Bridgeman."

**PRIESTS LEAVE HOLY CROSS ORDER**

RIPON, Wis.—Two priests of the Order of the Holy Cross at Ripon, Wis., the Rev. Karl Tiedemann, rector of St. Peter's Parish, and the Rev. Joseph H. Smyth, his assistant, have severed their connection with the Order of the Holy Cross.

Dissension having developed in the parish and in the Diocese over the connection between the Order and the parish at Ripon, the Superior of the Order had given direction that the two priests should retire from their work in that parish, and that the Order should discontinue work within the Diocese. The priests felt unwilling to withdraw, and, after the matter had been in abeyance for some months, have taken the step noted above.

**A CHINESE HOSPITAL**

ZANGZOK, CHINA—More than 10,000 patients annually are cared for in the wards and clinic of the little hospital established in connection with the Church's mission at Zangzok. The hospital is less than four years old. The total expenditure for land and equipment so far has been less than \$10,000. This necessarily means that there are many items of equipment still needed.

One of the most urgent needs is a portable X-ray machine of the type developed during the World War. The hospital is constantly receiving many cases where the lack of an X-ray in diagnosis has involved two or more operations where only one would have been necessary if an X-ray machine had been available. The X-ray is especially valuable in diagnosing incipient cases of tuberculosis in children. Its use at Zangzok would prevent the spread of the disease in literally thousands of families.

The Zangzok Church Hospital is in charge of Dr. Walter Pott, the son of Dr. F. L. H. Pott, the President of St. John's University, Shanghai.

**THE CHURCH IN THE CANAL ZONE**

ANCON, C. Z.—During a recent visitation in the Republic of Colombia, South America, Bishop Morris confirmed seven persons at Santa Marta, the candidates having been prepared by the lay reader. It is believed that this is the first confirmation ever held in Colombia by a bishop of the Anglican Communion.

The Church has begun work in the San Blas country of Panama, with the Rev. John J. Cowan in charge. This interesting field, for a long time nearly inaccessible and still difficult to penetrate, is now being opened up, and the Rev. Mr. Cowan has established a mission in the midst of the new plantations, which are attracting laborers of many nationalities, including several hundred West Indians.

An excellent two manual organ, built by the Estey Organ Company, of Brattleboro, Vt., has been installed in the Cathedral of St. Luke, Ancon, and it was used for the first time on Sexagesima Sunday. The organ is a memorial of the late Major Gen. William Crawford Gor-

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gas, who was a lay reader at St. Luke's Chapel, the predecessor of the Cathedral, during his tour of duty on the Isthmus, and the funds were mostly contributed by members of the garrison and employees of the Panama Canal. Built especially for the tropics, the organ has no reeds, nearly all the pipes are of metal, the parts are joined by screws, and what wood is used is native mahogany, as is the case with all the furniture of the Cathedral. There is a vested choir of thirty members. The pipe organ formerly used in the chapel has been given to St. Paul's Church, Panama, in grateful recognition of the cordial relations of the American and West Indian congregations.

The Rev. Morton A. Barnes, rector of St. James' Church, Long Branch, N. J., conducted a helpful Mission at Christ Church, Colon, the first week in February. The missionary also preached at St. Peter's, La Boca, the Cathedral, and the Mission of Our Saviour. The Rt. Rev. Vibert Jackson, D.D., Assistant Bishop of British Honduras, who was the guest of Bishop and Mrs. Morris, preached at the Cathedral and St. Paul's. Another recent visitor was Mr. William Hoster, of the Department of Publicity, who spent a week making photographs, including "movie" films, of the leper congregation at Palo Seco, the Children's Home, and other stations on the Isthmus. Lack of time prevented him from visiting Colombia and San Blas.

#### DEPUTIES AND ALTERNATES

THE LAY ALTERNATE from the Missionary District of Idaho to the General Convention is Mr. George F. Sprague, of Great Falls.

The lay deputies to the General Convention from the Diocese of California are Messrs. William H. Crocker, San Francisco; Louis F. Montague, San Francisco; H. C. Wyckoff, Watsonville, and Frederic M. Lee, San Francisco. The alternates are the Rev. Messrs. E. F. Gee, Oakland; A. W. Noel Porter, Ph.D., San Jose; W. R. H. Hodgkin, D.D., Berkeley, W. H. Cambridge, D.D., San Mateo; Messrs. R. H. Noble, San Francisco; Clifton H. Kroll, Piedmont; L. C. Lance, Berkeley; and G. F. Wakefield, San Jose.

#### A SOCIAL SERVICE INSTITUTE

NEW YORK, N. Y.—The New York School of Social Service is offering to "priests, ministers, and rabbis" the advantage of attending a social service institute that is to be held from June 22d to July 3d.

The purpose of the institute is to establish a clearer understanding of the relations between the community and the Churches, and to develop programs for the prevention and elimination of social evils. There will be courses in the principles and methods of social case work, child welfare, community problems, behavior problems, labor problems, and racial problems. These courses are all given by the regular faculty of the school, men and women of outstanding prominence in their various subjects.

The afternoons will be spent in visiting, under competent guidance, the notable social institutions of New York in the field under discussion.

This institute is planned for a group of not more than 100 men. The quota of Churchmen is thirty. A registration fee of \$10 and a sum which should not exceed \$5 in connection with the afternoon trips, constitute the only expenses outside of board and lodging. Through the kindness of Dean Fosbroke and Mr. Zabriskie, the General Seminary will provide rooms for the clergy of the Church at \$6 for the entire period.

This institute is offered by the faculty of the School for Social Work as a contribution which they hope may be of service to the clergy. They give their services and have been willing to cut into their vacations in order to make this institute possible.

Inquiry should be addressed to the Rev. Charles N. Lathrop, 281 Fourth Avenue, New York City.

#### COLORED WORK IN RICHMOND

RICHMOND, VA.—The colored mission of St. Cyprian, in Richmond, which, since its establishment, has been worshipping in a little rented cottage, has secured a most desirable home in a rapidly growing colored section of the city by the purchase of the property, including a church building and a parish house formerly owned by St. Luke's congregation. The congregation of St. Luke's Church, a white mission, was disbanded in 1922 and its property sold to a congregation of one of the smaller Protestant denominations. Through a rapid influx of colored residents, this property has become a most desirable location for St. Cyprian's Mission and has recently been secured by purchase from its present owners.

The colored population of Richmond is estimated at more than 35,000. The Church has one strong and well established, self-supporting congregation among them, St. Philip's Church, the Rev. Junius L. Taylor, D.D., rector. There are two colored missions, the chapel of the Good Shepherd, and St. Cyprian's Mission in the section locally called "Sydney." Both of these missions are under the charge of the rector of St. Philip's Church. The new church for St. Cyprian's will be a memorial to the late Rev. Ernest E. Osgood, who was, at the time of his death in 1923, the rector of Emmanuel Church, Brook Hill, and the archdeacon of colored work.

#### RACINE-SUMMER CONFERENCE

RACINE, WIS.—The dates of the Racine Summer Conference have been fixed for June 30th to July 10th. The officers will be the same as last year, with Mrs. George Biller as hostess.

The Rev. McVeigh Harrison, O.H.C., will again be Chaplain and the Rt. Rev. Sidney Catlin Partridge, D.D., will have the Bible Class for the whole Conference.

The faculty for the young people will be Mrs. George Biller, Dr. Wm. C. Sturgis, the Rev. Charles L. Street, the Rev. Frank E. Wilson.

The Missionary Courses will be under Dr. Wm. C. Sturgis, that on the Prayer Book under the Very Rev. George Long, of Quincy, and the Rev. D. A. McGregor,

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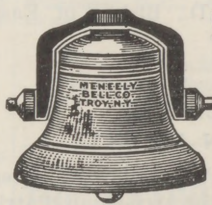
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The Rev. M. Bowyer Stewart, of Nashotah, will give a course on The Faith of the Church as it Relates to Modern Problems.

The Rev. Morton C. Stone will once more be in charge of Pageantry.

This is a faculty which needs no introduction to the devotees of Racine Conference. A good investment for all organizations in parishes—Church school, Auxiliary, guild, Young People's Society, and Church Service League—would be to send representatives, paying their expenses in whole or in part. Expenses will be the same this year as last, and the registrar will be Mrs. S. W. Scott, Lakota Hotel, 30th Street and Michigan Avenue, Chicago, Ill.

**A CHURCH NORMAL SHOOOL**

LOUISIANA.—The Board of Religious Education of the Diocese of Louisiana has just concluded a diocesan Church normal school. Sessions were held in Baton Rouge, Alexandria, Lake Charles, and Monroe in one week each in November, December, January, and February. The instructors were Miss Mabel Lee Cooper, and the Rev. Gardiner L. Tucker, who gave credit courses on the Bible, the Teacher, the Pupil, and Kindergarten and Primary Grades. In addition, story telling hours and general lectures formed part of the program. The Teacher Training courses given are in the official list of the National Accredited Teachers' Association series and a considerable number of the students will take the examination for credit.

In New Orleans a number of Church school teachers are taking classes in the Community School of Religious Education conducted by the Louisiana Council of Religious Education. Six of these classes have been accepted by the Committee of the Louisiana Board of Religious Education as equivalent to the National Accredited Teacher's Association courses.

In St. Mark's Church, Shreveport, a Teacher Training Class has been conducted by Mrs. Cooper Nelson. One half of the credits in the National Accredited Teachers' Association courses in the Diocese of Louisiana are reported from St. Mark's Shreveport. Mrs. Nelson herself is the first person in the Diocese to be enrolled as a member of the N.A.T.A. having credits for eight courses.

**THE CHURCH PAGEANTRY SCHOOL**

DELAFIELD, WIS.—A most valuable and interesting program is offered by the Church Pageantry School which will be held the last two weeks of August, the 17th to the 28th, at St. John's Military Academy, Delafield. The curriculum covers all phases of religious dramatics, dealing with it as a method of liturgical worship for presentation in the church, as an educational project for use in the school, and as a social program for production by parish organizations.

Courses are announced in the following departments: history of drama and pageantry; composition of plays and pageants; acting and dramatic technique; stagecraft and costuming; liturgical drama and pageantry; educational dramatics; story telling; puppet and shadow plays; dance; music; and eurythmics.

Besides the regular class room work, the evenings will be devoted largely to gatherings of the whole school when special demonstrations will be given, including shadow plays, dances, puppet plays, a liturgical pageant, a story hour, eurythmics, a mystery play, and an outdoor pageant.

Most useful for study and observation will be the library of dramatic art, and Church books, and the special exhibit of theatrical and ecclesiastical arts. The exhibit will include stage models, color materials, properties, costumes, electrical equipment, puppet and shadow stages, an altar completely furnished, carvings, stained glass, ornaments, banners, vestments, and pictures.

Although the outgrowth of the dramatic classes of the summer conferences, emphasis should be placed on the fact that the Church Pageantry School is a school rather than a conference. Those who enroll as students may be assured of receiving instruction equal to the best offered in professional schools. Credits are given leading to the school certificate.

Programs may be had from the registrar. Address the Very Rev. George Long, 401 Chestnut St., Quincy, Ill.

**COLORADO LENTEN OBSERVANCES**

DENVER, COLO.—A leaflet of prayers for the young people of the Diocese, recently compiled by Bishop Ingley, has proved so popular that nearly 5,000 copies have been distributed. It includes morning and evening prayer, grace at meals, prayer before a church service, and before receiving the Holy Communion, for a sick person, and for departed loved ones.

As has been done in previous years, Bishop Ingley is offering prizes for the best missionary essays written by the children of the Diocese, the prizes being money for the winner's mite-box. Children up to fourth grade are to write on, What Missionary Work of our Church in Colorado Interests me Most, those up to eighth grade on, Various Types of Missionary Work our Church is Doing in Colorado; and those above this age on, How I may Help Forward the Missionary Work of our Church in Colorado. There will be three first prizes of \$2 each, and three second prizes of \$1 each.

**A SUCCESSFUL MISSION**

GREELEY, COLO.—A most successful Preaching Mission was conducted by Bishop Johnson at Trinity Church, Greeley, the Rev. Harry Watts, rector, in Sexagesima week. The day before the Mission began was observed by the parish as a day of continuous intercession, in which approximately 100 people took part. Throughout the day, from 8 A.M. to 8 P.M. there were from two to six people always in the church, praying before the Blessed Sacrament for God's blessing on the Mission.

The Holy Eucharist was offered daily during the week. A splendid attendance was maintained at the evening preaching services, culminating in that on the closing Sunday, when every available inch of space was filled, in the church, vestibule, and choir vestry. Throughout, a very lively interest was shown, especially in the instructions and the question box. Following the Mission, three groups were organized for instruction in preparation for Confirmation.

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### RICHMOND THEATER SERVICES

RICHMOND, VA.—The Sunday evening services, conducted in the Colonial Theater in Richmond by the Rev. R. Cary Montague, city missionary, and diocesan social service executive secretary, have grown steadily in interest and attendance. For several Sunday evenings past the attendance has nearly filled the theater and it is estimated as ranging between 1,200 and 1,500. The Sabbath Glee Club, an organization of colored singers well known throughout the city for its rendition of the negro spirituals, has been secured and sings a number of the old folk songs at every service. The attendance is drawn from every part of the city, and many are attracted to these services who do not attend church at all.

### PAROCHIAL MISSIONS IN ARKANSAS

LITTLE ROCK, ARK.—Last fall Bishop Winchester planned to have most of the parishes and a number of the missions in the Diocese reached by two special missionaries. Archdeacon Webber has already visited Brinkley, Pine Bluff, and Jonesboro, and from Quinquagesima Sunday, through the First Sunday in Lent, he was at Trinity Cathedral, Little Rock. There has been marked interest in the services, and the Bishop feels that deep impressions have been made upon the people. Archdeacon Webber is to hold Missions upon his return from South Carolina at Newport, Batesville, Fort Smith and other points. The Rev. J. D. Hall has held Missions at Helena, Forrest City, Eldorado, Fayetteville, and Camden. He has reached the people in those places in a practical and forceful way. He, too, has engagements at other points, which will take weeks to cover.

### NEW VIRGINIA PARISH

RICHMOND, VA.—Varina Church, in Henrico County, near Richmond, which was established as a mission in 1922, has taken steps to request the Council of the Diocese to separate Varina district of Henrico County from Henrico Parish, and establish it as a new parish to be called Varina Parish. They have taken their name from the old Varina church which has stood in the same general neighborhood from 1660 until 1720, when it was superseded by the first church erected within the present city of Richmond. The present Varina Mission has prospered and grown steadily since its establishment in 1922, first under the charge of Mr. J. Herbert Mercer, one of the diocesan lay readers, and more recently under its rector, the Rev. John G. Scott.

A tract of forty acres of land adjoining the Varina High School has been secured, of which ten acres will be retained for church, churchyard, and rectory, and a church building will be erected as soon as possible. A building already standing upon the property has been remodeled and is being used at present for services.

The new parish will include within its boundaries some of the most historic places in Virginia. Among them are the site of the "City of Henricopolis," established in 1611 and destroyed by the Indians in the massacre of 1622, Varina, the home of Pocahontas during her married life, from which the parish takes its name, the locations of the battles of Frazier's Farm and of Malvern Hill, and of much other fighting in Gen. McClellan's

Peninsula Campaign of 1862. The old fortifications of that campaign are still standing in the neighborhood of the church, and one redoubt is situated upon the church property.

### DR. KIRKUS' ANNIVERSARY

WILMINGTON, DEL.—The Rev. Frederick Maurice Kirkus, D.D., on March 1st completed the twentieth year of his rectorship of Trinity Church, Wilmington, Del. No mention was made in the services of the anniversary, but an editorial in *Every Evening* pays tribute to the event in such wise as to bear witness to the place which Dr. Kirkus holds in his community:

"When a man has been in the ministry nearly forty years, and has spent more than half that time in one church, the record itself reveals a significance that attracts the favorable interest of his fellow men. Dr. Kirkus' youth was moulded by parents who maintained the fine old traditions of the English home of half a century ago, a home wherein the development of the spiritual side of life was regarded as a paramount task. His father was a clergyman of the finest type, and it must have been his influence and lofty teachings that led the son to enter the ministry. The younger Kirkus, fortunately, it may be said, met with hard work and hardships as a young man, which gave him a balance that often is lacking in the clergy.

"Twenty years is a long time; and when we remember the past twenty years in the world's history we are struck with the revolutionary changes in the field of man's thought and in all his activities. It is as if we were facing a new world with new and more perplexing problems. Through these changes Dr. Kirkus has made his ministry felt in Wilmington in a striking way. Possessed of the rare combination of scholar, business man, and Christian gentleman, he has enriched the efforts of the Church in this city and state by his good works; and Trinity parish has grown strong and useful accordingly. May many more years of service be his."

### MISS RIDGELEY OF LIBERIA

BALTIMORE, MD.—Miss Ridgeley of Cape Mount, Liberia, has been receiving a royal welcome among her old friends in the Diocese of Maryland. A special meeting, presided over by Bishop Murray, was held in Emmanuel parish house, Baltimore, on February 23d. Bishop Lloyd was present and spoke of his own personal observation of Miss Ridgeley's work in Liberia.

He told the interesting story of writing to Miss Ridgeley at the time she offered herself for Liberia, describing some details of her future work but what was

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his surprise to receive a letter from Miss Ridgeley from her newly acquired African home saying, "I am already in Liberia."

On March 3d, Miss Ridgeley was in her old parish, the Memorial Church, Baltimore, and was greeted by a congregation which crowded the parish house.

**NAZARENE HOUSE DEDICATED**

SAN DIEGO, CALIF.—The Southern California branch house of the Society of the Nazarene, in San Diego, was formally dedicated February 19th by the Rev. Charles L. Barnes, rector of St. Paul's Parish. The house is a memorial, to the late George C. Barnes, a noted evangelist and a pioneer in the revival of the ministry of healing.

**DEATH OF  
JAMES LANE ALLEN**

LEXINGTON, KY.—Kentucky has been called upon, within the past few days, to lay away amongst her illustrious and famed dead, her poet and author, James Lane Allen, noted for his *Kentucky Cardinal*, and other stories.

He was buried in the Lexington cemetery, the burial services being conducted by the Very Rev. R. K. Massie, D.D., Dean of Christ Church Cathedral, Lexington.

On Monday, March 4th, just a few days after his burial, his sister, Mrs. Annie Allen Reid, who died in New York, was buried in the same cemetery, being placed between her parents, Richard and Helen Foster Allen, and her distinguished brother.

**DEATH OF  
REV. FRANK HEARTFIELD**

NEW YORK, N. Y.—The Rev. Frank Heartfield, a retired priest of the Diocese of New York, resident at Brewster, N. Y., died suddenly while travelling in Michigan on March 5th.

The Rev. Mr. Heartfield was a graduate of St. Stephen's College and of the General Theological Seminary. He was ordained to the diaconate in 1882 and to the priesthood in 1844 by Bishop Potter. His first work was in St. Peter's Church, New York City. In 1883 he went to St. Andrew's Church, Brewster, N. Y., where he remained two years, going from there to St. Paul's Church, Poughkeepsie, N. Y. In 1893 he returned to Brewster, for a long rectorate. In 1915 he became rector of St. George's Church, Newburgh, N. Y. While president of the Standing Committee of the Diocese of New York, the Rev. Mr. Heartfield inducted and installed Bishop Burch as Diocesan, in 1919.

The Rev. Mr. Heartfield was in his sixty-fifth year. He leaves his wife and six children.

THE DEAN of a Cathedral in the Middle West writes, in *The Spirit of Missions* in connection with this plan for autumn work, "I want to do it in every detail along the lines of the suggestions in Bulletin 40, and for this reason: Every time I have adopted and used in every detail a plan from the Field Department, I have been rewarded by a larger success than I had dreamed. Of course, I believe one has to decide for his own parish whether a particular plan is the thing or the time is right, but your plans are workable. I refer especially to the Program Conference and the Every-Member Canvass."

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## NEWS IN BRIEF

ALABAMA—The Rev. Richard A. Kirchhoffer was instituted as rector of Christ Church Parish, Mobile, on Sunday, February 8th, by the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of Alabama. That evening there was a special service in Christ Church in which all the parishes and missions of Mobile and their clergy united to greet the new rector.—The clergy of Mobile have instituted daily noonday Lenten services in the heart of the business district, the local clergy taking turns in having charge of these services.

COLORADO—St. Andrew's Church, Denver, has recently received from a parishioner, Mrs. W. W. Grant, Jr., a Seventeenth Century Italian chasuble of blue damask brocaded with silver flowers, and edged with narrow silver lace.—Epiphany Church, Denver, has a boys' radio club. The boys have built a receiving set, and meet one evening a week to operate it, and study the subject of radio. A young people's society has also been organized, under the name of The Foursquare Club. Their badge is a four-pointed star (the star referring to the name of the parish) bearing the letters R.H.S. and D, signifying their four interests, Religion, the Study of Church History, Social Service, and Dramatic Work.—Work has been begun on a new church building for Grace Parish, Colorado Springs. When completed, it is expected to cost \$200,000.—Contracts are being let for a new church building at St. Andrew's, La Junta, to cost about \$25,000.—The Ladies Aid Auxiliary of St. Luke's Hospital, Denver, has just made it a gift of \$2,000, for equipping a physio-therapy department. St. Luke's is the first hospital in Denver to introduce this new system of electrical treatment.

EASTON—During Lent, Bishop Davenport is conducting a series of Friday evening services in Elkton, Cecil County, in an effort to unite the northern part of the Eastern Shore in a diocesan service. The first attempt was most successful, with fifty voices in the combined choirs and the church crowded. A similar series is being held at the Cathedral in Easton to reach the central part of the Diocese.—In Spring Hill Parish, Wicomico County, the Rev. W. W. Webster, rector, a new parish house has been completed, which will serve as a community center for the rural region thereabouts. The architecture is similar to that of the old

church, which is a frame structure built in the year 1773, and very well preserved.

EASTON—The Peninsula Summer School will meet at Ocean City, Md., from June 23d, to the 27th. Interesting courses of study have been arranged. The Rev. P. L. Donaghay, of Middletown, Del., is the secretary.

GEORGIA—The four parishes of Savannah have arranged a series of interparochial services for Lent, with outside speakers. Interparochial meetings of the women of the city have also been arranged with speakers on women's work.—The Diocese has authorized the Treasurer of the National Council to allocate to the maintenance work of the General Church all sums sent in over the budget share of the Diocese.

IOWA—A Mission was held in Grace Church, Cedar Rapids, beginning the first Sunday in Lent by the Rev. Fr. Joseph, O.S.F.

LEXINGTON—Mr. John W. Irwin, of the Field Museum, of the Field Bureau of the Publicity Department of the National Council, visited the Diocese of Lexington, recently, gathering information and material for the *Spirit of Missions*; the *Church at Work*, and for the new copy of the *Story of the Program*.—Mr. Edward A. Shields, one of the Field Secretaries of the Brotherhood of St. Andrew, visited the Diocese of Lexington in February, and organized a chapter of the Brotherhood in Calvary Church, Ashland, Trinity Church, Covington, and Christ Church Cathedral, Lexington.

NEW HAMPSHIRE—By the will of Miss Maria Holden, of Charlestown, N. H., St. Luke's Church, Charlestown, will receive \$5,000 and St. Mary's School, Concord, \$2,500.

SOUTH FLORIDA—The organ to be placed in the new Cathedral of St. Luke, Orlando, now being built, is to be a memorial to Mrs. Annie L. Mallory, and her daughter, Mrs. Jessie Mallory O'Neal.

SOUTHERN VIRGINIA—On Saturday, February 21st, there was held in Brandon Church, Martin's Brandon Parish, a joint educational conference for the members of the Woman's Auxiliary and the Girls' Friendly Society in Prince George and Surry counties. The purpose of the Conference was to provide a stimulus for Mission Study Classes during the Lenten season.—Mrs. J. J. Hanscom and Mrs. N. E.

Wicker, Jr., are conducting jointly the classes at Brandon Church, while the rector and his wife are carrying them on at St. Paul's Church, Surry, and at Ritchie Memorial Church, Claremont, Va.

SPRINGFIELD—During the last two weeks, store rooms have been rented in Herrin, Zeigler, and Duquoin for use as churches. There have been eight new stations opened in "Egypt" in the fields worked by the Rev. Messrs. C. B. Cromwell and F. P. O. Reed. The work at Arcola, which has been closed for many years, has also been reopened by the Rev. Richard Cox, of Mattoon.—The Rev. Louis Wood, with the Executive Secretary of the Diocese, has visited most of the stations in the Diocese, and has met with their vestries. At these meetings he held discussions on the Church's Program.—The Rev. Jerry Wallace, rector of Christ Church, Springfield, has organized a novel club in his parish. It is called the Old Fogey's Club, and the chief obligation entailed on its members is that they will remain at home with their families round their own radiators at least one weekday night a week during Lent.—It is planned that the people of the Diocese shall finish the building of the new St. John's Church, Centralia, which was not completed when the priest in charge, the Rev. James Baynton, died last month, as a memorial to his devotion and self-sacrifice.

VIRGINIA—The Richmond midday Lenten services, conducted under the auspices of the Richmond Clericus and the Brotherhood of St. Andrew, will have as speakers the Rt. Rev. William Cabell Brown, D.D., Bishop of the Diocese, the Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, the Rt. Rev. H. St. George Tucker, D.D., the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church, of Nashville, the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, the Rev. H. P. Almon Abbott, D.D., of Baltimore, and the Rev. T. J. McConnell, D.D., Methodist Bishop of the Pittsburgh area.

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