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COMMISSION ON MISSION STUDY
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 21, 1925

No. 21

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PROBLEMS OF THE MINISTRY

EDITORIAL

A PIOUS PILGRIMAGE, I.

BY LOIS KIMBALL MATHEWS ROSENBERY

THE COUNCIL OF NICEA, II.

BY THE REV. M. B. STEWART

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THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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MEN wrongly divide love into two types, "human love" and "divine love"; but, in reality, there is only *love*. Wherever love has become the nature of the soul, and it has become "natural" now to forget self for others, to seek to give rather than to get, to share rather than to possess, to be impoverished in order that some loved one may abound, there a divine and Godlike spirit has been formed. And we now come upon a new kind of wealth, a kind that accumulates with use, because it is a law that the more the spirit of love is exercised, the more the soul spends itself in love, so much the more love it has, the richer it grows, the diviner its nature becomes. But at the same time, it is a fact that love is never complete, never reaches its full scope and measure, until our love takes on an eternal aspect—until we love God in Himself or love Him in our loved ones.—*Rufus M. Jones.*

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VOL. LXXII

MILWAUKEE, WISCONSIN, MARCH 21, 1925

No. 21

EDITORIALS & COMMENTS

Problems of the Ministry

A REPORT entitled A Second Imperative Step in the Work of the Commission on the Ministry has been circulated by the Commission on Recruiting, Training, and Admitting Men to the Ministry; a body that originated at the General Convention of 1916 and was afterwards taken over by the Department of Religious Education as its agent for that branch of the work of the department.

The personnel of the commission is a very dignified one, including, as it does, the deans of all our theological seminaries and a number of other distinguished educators and others. It is such an array of specialists as, probably, adorns no other of our official bodies. The view that a body of that distinction may take on the subject in which they are recognized specialists must naturally command the highest respect and most careful study at the hands of Churchmen. The commission has heretofore performed excellent work. The revision of the canons of ordination in 1919 was largely its work, and the published digest of those canons which followed was of great assistance to all whose duties require them to act in any capacity under those canons.

The commission has now taken up for discussion some questions that arise concerning the position and work of the clergy after ordination. The commission may be justified in deeming these questions germane to the subject committed to it, though it considerably expands the scope of the inquiry which heretofore has occupied the commission. If it is important that better recruiting be done for the ministry, it is also important that the clergy recruited should be enabled so to serve as to have the fullest opportunity for utilizing their ability and the training that the Church has given them. Similarly the success of the Church in recruiting clergy must be dependent, to some considerable extent, upon the way in which the Church uses her clergy, once they are recruited. Our best young men are not likely to answer a call to the sacred ministry, even if such a call is recognized, unless the Church shows sufficient statesmanship to utilize the services of her clergy to the best advantage.

This report discusses some of these practical questions:

"Readiness of the laity to assume large responsibilities; the rights of vestries; salaries commensurate with the place of the ministry; the union of stations under one minister;

early marriage in the ministry; responsibility of Church and bishops to take thought for the intelligent promotion of the clergy."

We may briefly summarize the view expressed by the commission on each of these questions as follows:

1. "The Church should do all in its power to provide that the men who have entered the ministry shall find there the most fruitful possible FIELD OF SERVICE." Recognizing that this depends primarily upon the clergy themselves, it is stated that the laity are also a considerable factor in the matter. By understanding and loyalty, by a desire to free the clergy from petty tasks, by intelligent and whole-hearted coöperation with them, by giving moral support much beyond the mere fulfillment of financial obligations, this may be accomplished.

2. Salaries of the clergy have much improved within recent years, but the average is still insufficient. As a minimum salary, alike in central parishes and in the mission field, \$1,800 and a house for married clergy, \$1,500 or its equivalent for single men, is suggested by the commission. This question of salary, it is stated, is the concern of the Church as a whole and not merely of parishes or dioceses.

3. As to how many stations may be served by a minister, it is urged that in every case the work of the ministry must be "a man's full-time job." Stations should be sufficiently united in one cure to give an adequate number of communicants and an opportunity for progress in the cure of a clergyman. "Isolated communicants must of course be shepherded and provisions made for ministrations of the Holy Communion, *but beyond that they might well be urged to worship and work with fellow Christians in their community. A wise policy in the assignment of fields may well engage the attention of the Church at large, in counsel with other communions in the Church of Christ.*"

4. Young men entering the ministry should be asked to deny themselves for a time the privilege of marriage. There are fields whose living conditions make them difficult for women and children. "The Church needs single men to make ventures for God at home and abroad."

5. "The subject of MISSION, so-called, is the most difficult we face." The present method of calling men to their posts is faulty, doing justice neither to the clergy nor to parishes. Some of the clergy, being well known, receive frequent calls. Others, especially those in whom the spirit of self-denial has carried them into difficult and remote posts, are likely to be overlooked. "Autocratic authority given to the bishop to place men is not consonant with our order, where bishops, clergy, and laity have a common responsibility for the well being of the American Church."

Of these observations, the first and second scarcely need comment. We believe that where the clergy really desire the sympathetic coöperation of their laymen, they easily obtain it. On the other hand a layman does

not always feel that his coöperation, other than in raising money, is desired. The initiative in such a matter must always come from the priest. The standard of clerical salaries must again be increased at least to the minimums stated, if the clergy are to be able to do their work free from financial anxieties. The cost of living has already overtaken and passed the newer minimums established a few years ago. Paragraph 4, inviting the younger clergy to delay marriage, is exceedingly wise. The frequency with which the "positions offered" advertise the need for an unmarried priest, and the "positions wanted" advertisements come from priests with families, indicate beyond a shadow of doubt that we have rather more clergy of the latter sort than the settled positions in the Church can absorb, and too few unmarried clergy to do the work for which these are especially needed. Paragraph 5 is full of difficulties, which, perhaps, we may be able to discuss in a later issue. The commission is wise in suggesting the matter as a problem for discussion.

THE treatment of the subject stated in paragraph 3 gives us real concern; and that concern is deepened when we study the names of those who comprise the membership of the commission.

It is true that a young clergyman ought generally not to be sent to a "feeble and hopeless post." To assign newly ordained clergymen to such fields is a real tragedy. These are the posts for clergymen of advanced age; and we have previously expressed the view that the Church Pension Fund should so relax its rules (but with great caution) as to permit retired clergymen to act in that capacity. Combination of nearby missions in order to create a real cure of souls may sometimes be made; when it cannot, one would suppose that a missionary priest could generally find some adjacent settlement in which to plant the Church, or else could start out on a tour of visitation of people in farms and villages. Nowhere in America is there an excuse for a missionary priest having too little to do. But there will still remain the problem of isolated communicants. Archdeacons or traveling missionaries must certainly be charged with the duty of giving occasional services and communions to these. But is it good advice to urge these otherwise "to worship and work with fellow Christians in their community"? And is it really "a wise policy" to assign fields of work for our clergy "in counsel with other communions in the Church of Christ"? And just what do the members of this commission—very grave and reverend in its inclusiveness of the seminaries and learning of the Church—understand by "the Church of Christ"?

When the policy of division of territory in the foreign mission field has arisen, we have always deprecated

any agreement on the part of Church authorities to keep out of any portion of a field, even though, in choosing a field for opening new work, the question of other existing missionary effort is undoubtedly a germane factor to be considered. But if such an agreement is to be deplored in heathen lands where, at best, we can but scratch an almost trivial amount of the field, at home, in our settled dioceses, it would seem to us suicidal. Yet for what other conceivable purpose should our official bodies "counsel" with other communions in the matter?

WHAT AN ISOLATED COMMUNICANT DID

OMAHA, NEB.—Mrs. Evelyn Bond, of Hebron, a life-long communicant of the Church, who entered into rest, January 29th, has bequeathed to the Cathedral Chapter of the Diocese 320 acres of land in Thayer County, valued at about \$40,000. The proceeds of the sale of this land is to form an Evelyn Bond Memorial to be held as a trust fund in perpetuity by the Cathedral Chapter. The income is to be used by the Bishop of Nebraska in work for the maintenance, education, healing, support, or assistance of children.

Mrs. Bond, after leaving \$600 to the town of Hebron, the income of which is to provide shoes for poor children, and after generously providing for her relatives, leaves the residue of her estate, including her furniture and personal effects and 320 acres of Kansas land valued at about \$15,000, to Brownell Hall, the diocesan Church school. The furniture is to be used at the school and the money is to be used in the building of a church which shall be used as the chapel of Brownell Hall.

Mrs. Bond's generosity to the Church grew out of two facts: First her recognition of personal stewardship of all that she had and her duty to maintain Christ's work after death. Second, her love, faith, and worship had been developed through the occasional services of the Church at the poor little mission at Fairbury. Her Church meant much to her as will be seen by her sacrifices to attend its services. She traveled regularly as long as she was physically able, twenty-four miles by team over country roads to church, paid hotel bills overnight, and drove the twenty-four miles home Sunday afternoon, and that to a little mission church with only occasional services. This is indeed sufficient to excite admiration without the knowledge of her generosity.

The question is practical even more than it is academic. We have no criticism of the isolated communicant who, keeping up the devotions of the Church at home, embracing the occasional opportunity to receive Holy Communion at the hands of a priest of the Church, occasionally attends mass at a Roman church or listens to a sermon from some orthodox Presbyterian, Methodist, or other minister who truly preaches the gospel and does not attack other forms of religious belief. But to counsel our communicants to do this regularly, while failing to counsel them to read the offices of the Church in their own homes, is, in fact, to lose them altogether, and even more surely, to lose their children. Of course if "it makes no difference what a man believes," etc., or if "one Church is as good as another," etc., the commission has given good advice. Otherwise, it seems to us the advice of a pedant, conversant, perhaps, with books, but not with men, much less with women of the Church, and having no more practical ideas about the mission field or the problems of rural Church life than they have about the sandbags that may conceivably be required to protect the canals in Mars. Perhaps, too, the Church would have appointed a commission of specialists in rural mission work to advise on such a subject as this if one had been required, rather than one of the eminent and dignified theologians

who were asked to advise the Church on "recruiting, training, and admitting men to the ministry." The commission has gone quite beyond its specialized field in discussing this subject.

CURIOSLY enough, as the editor had reached just this stage in writing this editorial, the mail was brought in to him and he stopped to glance over a few of the letters. One of them was from an officer of the Church League of the Isolated. Here is an excerpt from his letter:

"Our aim is to be a propaganda society for the Church, and to make it known in places where it is little known. Needless to say we stand for sound and definite Churchmanship, although we do not proclaim it from the housetops. We do not indulge in controversy."

How very disheartening it must be to men like this, who are doing the *real* work of the Church among isolated Churchmen, and are encouraging these to believe that the Church cares for them, has a daily message for them, appreciates and values their steadfastness in isolation, when an official commission of the Church, consisting of specialists in totally different fields, gives such inane counsel as this. And if the Church wants and needs counsel and advice on the pastoral care of isolated communicants (as undoubtedly it does), why not appoint a commission of specialists in *that* field to frame the advice? We shall welcome from the Church League of the Isolated a paper on How to Run a Theological Seminary!

NO, we do not concur in the view of this Commission on the Ministry in its paragraph 3. We believe that the American Church is justified in holding

that her jurisdiction throughout every county and hamlet in a diocese is equivalent to her duty toward at least her own communicants in every part of it, and that neither bishop nor diocesan board of missions can, by virtue of any "counsel with other communions in the Church of Christ," delimit that jurisdiction. Bishops and boards do their duty toward their isolated communicants, or they leave it undone; but weakly to tell these to stop being loyal Churchmen or Churchwomen, and throw their lot in with "other communions in the Church of Christ," is not within their province to do. And we regret more than we can say, that an official commission of the Church, charged with totally different duties, should have given advice that can only embarrass those who are doing real and splendid work in this difficult part of the Church's field. In other respects, the newest report of this commission seems to us very excellent.

The Editor has a Silver Anniversary

THE Editor had been away from his office; and on his return, there stood, in the midst of his desk, a delicate little package and a card that read as follows:

"1900-1925

"Heartiest congratulations on the Silver Anniversary of your editorship of THE LIVING CHURCH. We all hope to be here to see the Golden one!
YOUR OFFICE FAMILY."

The Office Family had remembered, when the Editor had not!

Did ever one have so splendid, so thoughtful, so loyal an Office Family as this?

Never before had this Editor been so touched. He remembered other occasions, in years gone by, when delicate expressions of good wishes had come to him from the Family. We have worked together in the utmost harmony, as being ONE. Some of us have been together nearly all of this long period; two, still longer. What a chain of memories, of thoughts, of hopes! What ghostly figures, in the flesh twenty-five years ago, flit by!

Then, less than a dozen people were able to divide the work of the office among them. Today these have increased to nearly forty. With the printing plant on the floor below us, about seventy-five workers are loyally working together. The spirit among them all is the same. And it is superb!

And the package? It consists of a handsome sterling silver fountain pen and pencil, wonderfully chased. Never have quite such beautiful ones been seen before. They are altogether too fine for common use. They are outward and visible signs of a sacramental relationship.

TWENTY-FIVE years ago!

THE LIVING CHURCH was even then in its twenty-second year. For all but a few months of those years it had been under the able editorship of the Rev. Charles W. Leffingwell, D.D. Dr. Leffingwell had felt it necessary to retire. The paper had thereupon been transferred to The Young Churchman Company—now the Morehouse Publishing Company. At its head was Mr. L. H. Morehouse, well known in the Church a quarter century ago, deputy to General Convention since 1886. None of the eight deputies from the Diocese of Wisconsin to that convention now survives.

This editor was charged with the editorial responsibility from the time the paper was taken over by its

new owners. The first issue under the new ownership and editorship was dated February 3, 1900. The paper had been founded in 1878. This editor has therefore already surpassed Dr. Leffingwell in the length of his editorship.

In the original announcement of the change, the following outline of its new policy was given:

"Many improvements are under contemplation. There will be many illustrations, representing more particularly the events of current interest in the Church. The more important Church news will be fuller, and promptly published; the less important, more condensed. There will be special papers on important topics, by the best writers. The world—its literature, progress, politics, art—will be viewed from the standpoint of the Church, and the Church from the standpoint of Catholic thought. The editorial policy will always be frank and outspoken; but controversy will not be its main desire. We shall attempt to be Broad rather in intellectual grasp than in Churchmanship; to learn and to teach. There will be 'malice toward none,' 'charity for all.' In short, THE LIVING CHURCH will be *The Young Churchman Grown Up!*"

A "Word of Welcome" by Bishop Seymour was printed in that issue; an appreciative sketch of Dr. Leffingwell, the retiring editor; a description of Bishop Dudley's twenty-fifth anniversary as Bishop of Kentucky, with a page of illustrations showing the Bishop in the center of single portraits of twenty-one of his clergy; a paper on The Mexican Episcopal Church by the Bishop of Western Texas, Dr. J. S. Johnston; a chapter in a series of Studies in the Prayer Book by the Rev. H. H. Oberly, D.D., with many items of news, a list of newly proposed Marginal Readings in the Synoptic Gospels, and a chapter of a continued story which had begun some weeks before. The editorial leader was entitled Can there be One Religion in the Philippines? It was a discussion of the basis of unity in the Catholic Church.

Looking through the pages, scarcely a person named is now living. Bishop Whitehead, like Bishop Dudley, had kept an anniversary; so had the Church of the Messiah, St. Paul. Dr. Prall had accepted the rectorship of St. Paul's, Albany, Dr. Charles N. Spalding resigned that of St. John's, San Francisco. The Rev. Charles H. Bixby had resigned the rectorship of St. Paul's, Chicago, which made the Rev. E. A. Larrabee senior among the remaining city rectors. So "serious" had become "the political condition in the state of Kentucky" that a series of services of humiliation and prayer was to be held in our parish church at Frankfort, the capital. In the issue following, Dr. H. R.

Percival had a page review of the Life of Archbishop Benson.

All these servants of God, save only Dr. Leffingwell, Mr. Bixby, and this editor, have now passed to their rest, and the two former are retired from active work. Why, in the mercy of Almighty God, is the sole survivor of them all in active work still permitted to continue? Not very old in years, for he had the advantage of an early start, he yet begins to feel very venerable.

Has THE LIVING CHURCH fulfilled its purpose, its God-given destiny, during these twenty-five years under a single management? Has it still a work in this new generation? Does God want it in the years that are to come?

Be that as it may, the Editor appreciates the many expressions of appreciation that come to him continually, from every part of the Church. Earnestly does he pray for the continued blessing of Almighty God upon the venture.

And the "Office Family" of today will ever be remembered with sentiments of peculiar affection.

HERE is a quaint and touching letter from an exiled Russian archbishop who has been assisted to a small extent from the fund raised by American Churchmen, largely through THE LIVING CHURCH:

Orthodox Appreciation "It is true that we are starving here, but we are happy to know that we are now at the mercy of our brothers—West Orthodox Christians (Episcopalians), only one Christian Church which didn't send her missionaries to poor and crushed Russia for capturing Orthodox Christian people. God will bless and protect you forever!"

Is it not suggestive that though this venerable prince of the Church can say, in the most matter-of-fact manner, "It is true that we are starving," and can express gratitude for the mere dole that has been sent to mitigate his physical suffering, that which seems to him much more a matter of gratitude is that we, "West Orthodox Christians," did not try to take advantage of the poverty and need of these persecuted Christians to wean them from allegiance to the Church of their fathers?

It may not be unfitting to add that the need for assistance to the exiled bishops and other clergy of the Russian Church continues, and the treasurer of the American Church relief fund, Mr. S. F. Houston, of Philadelphia, reports that the fund is exhausted.

THE news of the death of Bishop John Hazen White comes rather as a blessed call to rest, well earned and longed for, than as a matter of distress. Bishop White had been very infirm for several years and was almost totally blind. He must often have been in considerable pain. It must have been very difficult for him to perform visitations for many years. Yet he kept up not only his work but his cheerfulness, and, because the Diocese was poor, made no request for assistance until he was obliged to do so this past winter. It is said that the vigor of his preaching had been maintained almost to the last.

He was lovable and beloved. His Diocese mourns a true friend, whose name was sacred in very many of its households.

God bless him abundantly, and grant him eternal rest!

ANSWERS TO CORRESPONDENTS

E. M. N.—The question of a person unbaptized, married by civil process, divorced, then baptized and applying for marriage by the Church, is one of the most difficult which the Church has to unravel and has never been satisfactorily adjudicated. Canonists generally hold that whatever had transpired and been completed before baptism is negligible in establishing the status and rights after baptism, if the baptism were entered upon in good faith and not as a subterfuge. The party would, in that case, have the right to be married in the Church. Our American canons, however, make no distinction between marriages before and after baptism, nor between civil and sacramental marriage. The case should be referred to the Bishop for determination; and in his decision the Bishop would be obliged to determine whether (a) our canon applies only to baptized persons, in accordance with the general interpretation of canon law, or whether (b) it was intended to be of general application beyond that limitation and so constitutes an absolute prohibition with no right of dispensation. Our own opinion would be in favor of the former interpretation.

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
Mrs. J. M. Chattin, Chestnut Hill, Philadelphia, Pa.	\$ 5.00
St. James' Church School, Painesville, Ohio	5.00
Mrs. Grauel's class, St. James' Church School, Painesville, Ohio	5.00
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Christ Church, Norfolk, Va.	26.50
	\$62.50

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In commemoration of Bishop Knickerbacker Day, February 24 (for rebuilding St. Luke's Hospital, Tokyo)	\$ 15.00
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AMERICAN FRIENDS OF GREECE

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C. P. S., New York City	5.00
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C. B. M., Cheyenne, Wyo.	50.00

BISHOP ROWE FOUNDATION FUND

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REPAIRS TO ST. PAUL'S CATHEDRAL, LONDON

Mabel Smith, Waxahachie, Texas	\$ 1.00
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FROM "A MODERN PSALTER"

XIII. *Usquequo, Domine?*

How long wilt Thou forget me, Lord? Forever?

Let it be never.

When Thou dost hide Thy face I hold my breath.

Scarcely my shaken soul can I control.

Lighten mine eyes that I sleep not in death.

Consider, Lord, and hear, lest my foes jeer,

Lest those that trouble me should loud rejoice;

Yet, humbled into dust, Thee I still trust

And, ere help come, in praise lift up my voice:

For God hath dealt so lovingly with me

That I am certain what His help will be.

LOUIS TUCKER.

KINDNESS is a retiring virtue. In silence and in the dark it does good, and therewith is content. Kindness is not of the proud plants which flower only on the heights; it loves the fertile lowliness of hidden valleys. "The grass of the field," Father Faber says, "is better than the cedars of Lebanon. It feeds more, and it rests the eye better—that thymy, daisy-eyed carpet, making earth sweet and fair and homelike. Kindness is the turf of the spiritual world whereon the sheep of Christ feed quietly beneath the Shepherd's eye."

Christ, the King of Peace, willed to disclose to men only the weakness and humility of His Sacred Heart, and He accepts for His Apostles only those who are ready to be as "lambs among wolves." If you are convinced of this truth about kindness, make a firm resolution never to pour a single drop of gall into anyone's cup, no matter whose it may be, and never to suffer a single day to pass without your having shed a ray of happiness on some poor troubled heart. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—S. S. J. E. *Evangelist*.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been making a collection of unfamiliar limericks, as much for my own delight as yours. It is hardly to be claimed that the intellectual attainments of mankind are to be measured by these ingenious verse-forms; and a stern critic might well seek in vain for a moral in any one of them. But there is a certain gratification in observing the symmetry of construction, and the ingenuity of rhyme; and although there is no deliberate ethical teaching, yet one might indeed profit by the incidental teaching of these five-line gems. (I wonder, by the way, whether *vers libre* can show anything to equal them. Chesterton says you might as well say that sleeping a ditch was free architecture!)

THIS obscurantist poem is from *Punch*:

"There was an old bishop of Chichester,
Who said thrice (the Latin for which is *ter*)
'Avaunt and defiance,
Foul Spirit called Science,
And quit Mother Church, thou bewitchest her.'"

Dean Jewell, of the University of Arkansas, declares he heard this first in Cincinnati:

"A man to whom illness was chronic,
When told that he needed a tonic,
Said, 'Oh, doctor, dear,
Won't you please make it beer?'
'No, no,' said the doctor; 'that's Teutonic.'"

Here is a summary of "Christian Science":

"There was a faith-healer of Deal
Who said, 'Although pain isn't real,
If I sit on a pin,
And it punctures my skin,
I dislike what I fancy I feel.'"

THE Rev. Ronald Knox is responsible for these, of which the last was written before he left the Church of England, and is said to have been addressed to his father, the Bishop of Manchester. The first is called "A Modernist's Prayer."

"O God, for as much as without Thee,
We are not enabled to doubt Thee,
Help us all by Thy grace,
To convince the whole race
It knows nothing, whatever, about Thee."

"There was a young man who said, 'Damn!
At last I've found out that I am
A creature that moves,
In determinate grooves,
In fact not a bus, but a tram!'"

"There once was a man who said, 'God
Must think it exceedingly odd
If he finds that this tree
Continues to be
When there's no one about in the Quad.'"

"Right Reverend father in God,
We think it excessively odd;
That you seem at a loss,
When you're passing the Cross,
As to whether you'll give it a nod."

Father Knox also selected this as one of his favorites:

"There was a young man of Devizes,
Whose ears were of different sizes;
The one that was small
Was no use at all,
But the other took several prizes."

Of this he has made a Latin version:

"*Visas erat: huic geminarum
Dispar modus auricularum;
Minor haec nibili;
Palma triplici
Jam facerat altera clarum.*"

And this—

"There was a young lady named Guion
Who attempted to tease an old lion,
Of that lady there's some
In the lion's tum-tum
And the rest is an angel in Zion."

The eschatology of this last is, however, rather loose.

THESE "human varrious," as Mr. Venus might have called them, are without attribution:

"An Epicure, dining at Crewe,
Found quite a large mouse in his stew.
Said the waiter, 'Don't shout
And wave it about,
Or the rest will be wanting one, too!'"

"There was a young bard of Japan,
Who wrote verses that no one could scan.
They told him 'twas so;
He replied, 'Yes, I know,
But I always try to get as many words into the last line as I possibly can.'"

"There once was a plesiosaurus
Who lived when the earth was all porous,
But it fainted with shame
When it first heard its name,
And departed long ages before us."

"There was an old man of Hawaii,
Who ate too much whale and shark pail;
So, quaffing the sperm-oil,
He quitted the turmoll
Without even saying 'Good-bail.'"

"There was an old man of Saxmundham,
Qui habuit ventrem rotundum.
He borrowed five pounds
From a master of hounds
And rudely refused to refund 'em."

(The touch of classic lore in that is irresistible.)

FROM *The Complete Limerick Book*, by Langford Reed, just published in London, we get many extraordinarily good examples, some of which I subjoin:

"Said a foolish young lady of Wales,
'A smell of escaped gas prevails.'
Then she searched, with a light,
And later that night,
Was collected—in seventeen pails!"

"There was an old man of Khartoum,
Who kept two black sheep in his room.
'They remind me,' he said,
'Of two friends who are dead';
But he never would tell us of whom."

"There was a young man of Cadiz,
Who inferred that life is what it is,
For he early had learnt,
If it were what it weren't
It could not be that which it is."

"There was a young lady of Jarrow,
Whose mouth was exceedingly narrow,
Though times out of number
She chewed a cucumber,
She never could manage a marrow."

"There was an old fellow of Croydon,
Whose cook was a regular hoyden.
She would sit on his knees
When shelling the peas,
Or similar duties employed on."

[Sir Gilbert Parker.]

"There was an old man who said: 'Please
Give me some of that excellent cheese.
I have smelt it for miles
Coming over the stiles
To your beautiful house on the Tees.'"

[E. V. Knox.]

ANOTHER excellent example is the work of the present Dean of Durham:

"There was a young man of Havana
Said, 'Love ends in smoke, for the manner
Of smoking, I vow,
So effeminate now
Has become, that I cannot have Anna.'"

And this for fantastic spelling:

There lived a young lady named Geoghegan,
The name is apparently Peoghegon,
She'll be changing it solquhoun
For that of Colquhoun,
But the date is at present a Veoghegan.

MORE OF THESE will appear in a subsequent issue.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS:
THE DISCIPLINE OF THE WORD AND FLESH.

March 22: *The Fourth Sunday in Lent*

THE INCENTIVE—PEACE

READ Proverbs 15:1-7.

HALF of the world's enmities have their beginning in words which need never have been spoken. If we made the hasty, bitter, ill-considered things we so often say the measure of our inner temper, it might seem that we have little generosity of mind. But we American people are really generous; we are fundamentally kind. Our fault is that we are undisciplined in our speaking; we are apt to say much that in more sober moments of judgment we would recall. Even we Christian people have learned little of the restraint in speaking which Scripture is always urging. If one reads the Book of Proverbs with profit, he will learn the greatness and the self-mastery of keeping silent. The Epistle of St. James drives the lesson forcibly home. Right speaking is part of that "moderation" which ranks so high with St. Paul. But the value of the discipline of word is best taught by the example of Jesus, who "when He was reviled, reviled not again." Jesus is the master of kind, considerate words even in the presence of suffering. Only hypocrisy and wilful self-deceit drew from Him the stern, stinging words of anger and rebuke.

March 23

THE DANGER—EVIL

READ St. Matthew 5:33-37.

SWEAR not at all." Jesus is here addressing a wrong attitude toward truth. His contemporaries supposed that an affirmation or denial could be made more binding by the use of an oath, the more sacred the terms of the oath, the more inviolable a man's word became. Such practice only obscures the fact that the truth exists by its own essential right. Nothing can make it more or less true; all assertion, beyond the "yes" or "no" which states the truth, is superfluous. For us to expect that truth be supported by swearing is to suspect that, apart from the oath, the truth will not be told. The Christian should have such a reverence for truth, Jesus implies, that he should not expect to receive, or be required to give, any pledge beyond his unsupported word.

March 24

THE POSSIBILITY—BLASPHEMY

READ St. Matthew 12:31-37.

THE greatest danger which springs from careless and undisciplined speaking is irreverence. We seem to have lost in a large measure today the capacity of being inspired with awe for sacred things. The most sacred subjects are lightly discussed. Humor often seems to us more subtle when it makes light of holy topics, our wit more keen when it drags great truths to the level of the commonplace. That, equally with the wilful perversion of the truth, and the belittling of goodness, of which Jesus here speaks, is unforgivable, unforgivable because it robs us of the power to be touched by truth or goodness. When we have lost the sense of the values which truth or goodness contain, they can no longer lift us up. We have perverted the truth; we have degraded goodness, made beauty unlovely, and the sacred profane; and, in so doing, we have cast down the ladder from earth to heaven. We have killed that in us to which forgiveness can appeal.

March 25: *The Annunciation of the Blessed Virgin Mary*

THE MESSAGE OF AN ANGEL

READ St. Luke 1:26-33:

HOW did it come to pass that Mary was chosen of all women to have the signal honor of being the Mother of our Lord? Because she was of the chosen people, of the royal line to which the promise of His coming was given. She fulfilled that essential condition. She fulfilled another also. She corresponded to what the Mother of the Lord must be, a woman whose whole life was morally and spiritually lovely. We have seen how that irreverence, which makes light of divine things, kills spiritual capacity, till even the hope and power of forgiveness cannot be born within the soul. In Mary we see one whose whole delight and purpose was to "magnify the Lord," and who, in making God great, became herself great enough to be the mother of the Son of God.

March 26

THE RESULT—HONESTY

READ Colossians 3:1-10

TRUTH is a fundamental virtue in the sense that without it moral life is wholly impossible. There are faults which, though they mar the character, do not rob it of its whole integrity. They may exist side by side with positive and generous virtues. But falsity pervades the whole life; it vitiates every thought and action. The liar is true to nothing. Jesus, we saw, insisted upon uncompromising truthfulness. "Let your 'yea' be 'yea' and your 'nay,' 'nay.'" Man must deal honestly with God, himself, and others. However much the Greek world, represented in such a city as Colosse, might philosophize about truth and speak and write in praise thereof, it was not preëminent for truth-speaking; and St. Paul dealt frankly with the fault. Of all faults, lying would seem to the Apostle the least excusable. With his own rugged honesty he had sacrificed himself for the truth. For "the truth which is in Jesus" he had given up everything, and stood ready, if need be, to die.

March 27

THE TEST—DEEDS

READ St. James 1:22-27.

THE acid test of our sincerity is our action. It is easy to deceive ourselves. There is a kind of untruthfulness which consists in taking refuge in sentiments and emotions which do not issue in action. Even belief may cover a lie. A man's life may falsify his whole profession. A man, for instance, may profess to believe in the goodness of God. That truth implies consequences for life, and is inseparable from them. If his belief does not make him more just, kind, fair-dealing, and merciful, he has accepted a bare intellectual proposition for a faith. Emotional self-deception is quite as easy. People with "the large love of mankind" can wallow in a veritable bath of sentiment without benefitting anybody in particular. They say, as St. James writes with fine sarcasm, "Depart in peace, be ye warmed and filled," and exhaust their effort in that generous benediction.

March 28

THE REWARD—ETERNAL LIFE

READ St. Matthew 25:34-46.

THE test of our sincerity is our action. That is the theme of our Lord's parable of the judgment. But what troubles us, when we are really sincere with ourselves, is the smallness of our accomplishment. We meant well, we tried hard, we were honest about that, but we did so little. Here is the hope in the parable: God measures not by the size of the deed, but by the sincerity of our purpose. The least human service, truly rendered, gives man an incommensurate claim upon heaven. "Inasmuch as ye did it to one of the least of these, ye did it unto Me." It is well that it is so. Since man, even with his best offerings, cannot bridge the infinite way to heaven, he must cease to plead the number and quality of his deeds, and humbly present his honest will to serve before the throne of Grace.

A Pious Pilgrimage

By Lois Kimball Mathews Rosenberry

I.

SERVING on a commission is supposed to carry with it its own reward—and it does not always do it. But it was the privilege of the writer, as a member of the Commission on Student Work of the Department of Religious Education of the Protestant Episcopal Church, to receive a reward rich out of all proportion to the service she has been able to render the Commission, in the recent experience of a visit to Texas. Invited by the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese of Texas, and by the Rev. Harris Masterson, Chaplain of Autry House in Houston, to visit and speak for the Episcopalian student groups at the various colleges and the state university, she found herself a few weeks ago in Beaumont, where the annual council of the Diocese of Texas was convening.

In this wise diocese, young and old, youths and maidens, matrons and older men, meet together to plan the Church's Program for the coming year. Thus it came about that on Friday, January 23d, the delegates of the Young People's Service League of the Diocese sat down at supper as their first meeting with Bishop and Mrs. Quin, Dean Chalmers, of St. Matthew's Cathedral, Dallas, the Rev. and Mrs. Rhea, of St. Mark's Parish, Beaumont, and the writer. After the banquet, the whole gathering adjourned to hear the program of the evening, where, with real spirit of Church unity, the Scripture lesson was read by the young president of the Christian Endeavor Society of Westminster Presbyterian Church, a brief address was made by a representative of the Senior Epworth League of the First Methodist Church, with a response by a member of the Christian Endeavor Society of the First Christian Church, all of Beaumont, before the admirable address of Dean Chalmers gave food for thought to all of the young people present. Their hymns, their heads reverently bowed to receive Bishop Quin's benediction, were signs of the earnestness and eagerness with which this youngest group testified to their belief in religion and its power in their lives. Corporate communion next morning began the day's sessions, and when, on Sunday afternoon, the delegates left for their homes with the devoted men and women who had accompanied the various groups, one still seemed to hear the echo of their song.

"Follow, follow, follow the gleam
Of the Chalice that is the Grail."

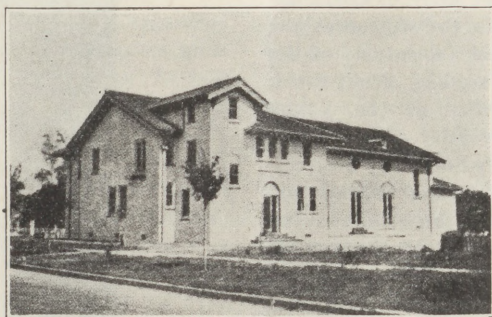
But another group had meantime come in, some sixty strong—the Student Council, made up of delegations from Rice Institute at Houston, the State University at Austin, the Agricultural and Mechanical College at Bryan, from Huntsville and from Galveston, and single representatives from Baylor University at Belton, the Teachers' College at San Marcos, and the College of Industrial Arts at Denton, as well as a young man from the State University of Arkansas. On Saturday morning their meetings had begun, with a Turkish girl, born in Bulgaria, in the chair; a girl of Greek parentage, one of the most eager members; and a young man who had come over from Roman Catholicism as one of the most earnest helpers. Their general subject for discussion was "The Task Ahead" but in their concern over their own problems, they did not forget the European student relief work; and again Church unity in one of its richest manifestations was put on record. Prayers and hymns opened and closed each session, and again Dean Chalmers had for the young people a message full of thought and inspiration. On Sunday morning, with corporate communion for the Student Council celebrated by Bishop Quin, assisted by the college chaplains present, and the sessions ending in the early afternoon, this large group, so full of promise

for the Church, went back to their various colleges and universities.

That same day (Sunday), at a corporate communion for the whole Diocese, celebrated by Bishop Kinsolving, assisted by Bishop Quin and various clergy, the council proper began. It is impossible to give in detail its work; but mention must be made of the presentation of student work made on Monday morning before the Service League—the whole body of women of the Diocese—by three students, with an inspired conclusion by the Rev. Raimundo DeOvies, of Galveston. Could that quartette go from Minnesota to Louisiana, from Maine to California, from the State of Washington to Florida, there would be no question of getting money and support for student work in the Protestant Episcopal Church.

ARRIVING in Houston, the visit there began with the entrance to Autry House, the community house for work among the men and women students of Rice Institute, which

is directly across the road from the ground owned by "the Protestant Episcopal Church in the Diocese of Texas." The gift of Mrs. Autry and her family, in memory of James Lockhart Autry, this beautiful and useful building designed by Ralph Cram, gives the keynote of its work in the inscription of John Oxenham's lines over the north door:



AUTRY HOUSE, HOUSTON, TEXAS

"In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind."

The Rev. Harris Masterson, chaplain in charge, and Mrs. Blake, the hostess, had arranged a luncheon where the guests were, the adviser of women from Rice Institute, and the deans of girls in the various high and junior high schools of the city. The following day, Mrs. Quin brought together the altar guild of Autry House, and an earnest spirit was manifest in the brief hour which was a generous allotment out of busy student lives. On Sunday morning, the living room was full of students from Rice Institute and from the various Young People's Service Leagues of the city (invited for the occasion), when, at half past seven, the choir stood in what is, on weekdays, the stage of the auditorium, and with folding doors drawn back, the tiny chancel and altar at the eastern end of the building stood revealed. Nearly a hundred received the Holy Communion, and as the procession of young people came and went from the chancel, and sang and prayed, the whole picture of the Church militant came vividly and poignantly before one. Two-thirds of the collection received at that service was later entrusted to the writer "for use other than in student work, in the Diocese of Milwaukee," by the wish of the students there assembled.

Breakfast followed, the guests withdrew, and then the Cranmer Club—the name of the student organization making use of Autry House—held its business meeting. The report of the meetings at Beaumont was read, and the "fairest" copy of the minutes was presented with great simplicity to the writer, by the student who had taken them. That noon members of the faculty of Rice Institute were guests at luncheon and again bore testimony to the love and respect in which the chaplain of Autry House is held by students and faculty alike. If only every college and university throughout our land had an Autry House, a devoted chaplain, and a wise hostess, what might not our Church reap in harvest?

There is no time to dwell upon the unusual experiment in Houston fostered by Bishop Quin and brought into life by the Rev. Francis Lee in the Eastwood Community Church, where

church and rectory stand side by side adjoining a park, and minister as the only church to a whole suburb of the city. The Protestant Episcopal Church is not always flexible enough to minister to an entire community of all shades of opinion and faith. That it can be done and is being done gives food for thought and stimulates the imagination.

A BRIEF trip was made from Houston to Bryan, three hours' ride away, where the land grant college of Texas, called the Agricultural and Mechanical College, is located. There is a piece of ground ready to be given when a building is forthcoming, in which there may be held the services and meetings for the students of our Church, who are a part of that great body of 2,400 young men. The Rev. S. Moylan Bird has been spending hectic Sundays trying to meet the needs of the people of his parish and of the young men at the college five miles away. It was voted at the Diocesan Council to put in a full-time worker at Bryan, but the services must for the present be held in a small room loaned for the purpose by the sympathetic secretary of the Young Men's Christian Association of the College. The foundation has been wonderfully laid by Mr. Bird for future work, but the superstructure remains to be provided.

An all-night trip brought one to Austin, where Bishop Kinsolving has for long been sympathetic with and earnest for student work. Grace Hall (a dormitory for girls), Gregg Hall (a parish house), with All Saints' Chapel, compose the equipment through which the Rev. DuBose Murphy ministers to the students who, out of a total student body of 5,000, acknowledge our Communion. A meeting with the women of the parish followed a luncheon with the cabinet (so-called) of the "Sunday Club," the designation of the student group as a whole. At five o'clock, a beautiful service of the Young Women's Christian Association of the university drew a large audience, and at half past six, old and young sat down together to a supper in Gregg Hall, with Bishop Kinsolving, the Rev. Mr. Murphy, and the President of the Sunday Club in charge of the large gathering. There was fun, of course; but when the speaker of the evening arose, again it was manifest that in these young people dwells a deep desire to lead right lives and to seek for ways to serve. The Sunday Club song still rings in one's ears:

"I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

"I would be friends to all the many friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift."

And with the benediction of the Bishop, who is fifth in the list of those who have longest served our Church in that capacity, the gathering dispersed to their homes or to their work.

The next day was occupied with a luncheon of the Austin Branch of the American Association of University Women, a reception given by the women members of the faculty of the University of Texas, a small dinner where were gathered graduates and former students of the University of Wisconsin, a glimpse at the riches of the Wrenn Library of literature and the Garcia collection of books, documents, and pamphlets pertaining to the history of Mexico, listening to debates on the floor of both houses of the state legislature, and a few minutes' conversation with Mrs. Miriam A. Ferguson, Governor of Texas, and her husband.

(Concluded next week)

WATCH this flower at work for a little, and behold a miracle. After clothing itself with a beauty which is itself the minister of unselfishness, it droops, it wastes, it lays down its life. The tree still lives, the other leaves are fresh, and green; but this life within a life is dead. And why? Because within this death is life. Search among the withered petals, and there, in a cradle of cunning workmanship, are a hidden progeny of clustering seeds—the gift to the future which this dying mother has brought into the world at the cost of leaving it. The food she might have lived upon is given to her children, stored round each tiny embryo with lavish care, so that when they waken into the world the first helplessness of their hunger is met.—H. Drummond.

DEATH OF BISHOP JOHN HAZEN WHITE

[BY TELEGRAPH]

THE Rt. Rev. John Hazen White, D.D., Bishop of Northern Indiana, died at three o'clock in the afternoon of March 16th at a hotel in Seabreeze, Fla. He had sustained an apoplectic stroke the previous night, and was unconscious until he died. Bishop Webb, who was at Daytona, not far away, was summoned and was with the Bishop some hours before he died, giving him the anointing in the early afternoon. Mrs. White left with the body for Chicago on the following day. The funeral will be at South Bend, Ind.

Bishop White had been at Seabreeze for several weeks, and though at times he seemed fairly well, he had a number of



RT. REV. JOHN HAZEN WHITE, D.D.

attacks of violent pain and, toward the last, had gradually become weaker. He celebrated his seventy-sixth birthday on March 10th.

* * * * *

Bishop White was born in Cincinnati, March 10, 1849. His collegiate years were spent at Kenyon, where he received the degree of A.B. in 1872, after which he attended the Berkeley Divinity School, graduating with the degree of B.D. in 1875. Both these institutions conferred the degree of D.D. upon him shortly after his consecration to the episcopate. He was ordained deacon in 1875 and priest in 1876, and spent the first two years of his ministry as assistant at St. Andrew's Church, Meriden, Conn. Subsequently he became vice rector and instructor in Latin at St. Margaret's School, Waterbury, Conn., and assistant at St. John's Church in the same city. He was rector of Grace Church, Old Saybrook, Conn., 1878-81; of Christ Church, Joliet, Ill., 1881-89; of St. John the Evangelist's Church, St. Paul, 1889-91; and was warden of Seabury Divinity School, Faribault, Minn., 1891-95. Elected Bishop of Indiana, he was consecrated on May 1, 1895, and remained Bishop of the undivided Diocese until its division in 1899, when he was elected to become Bishop of the northern diocese, then called the Diocese of Michigan City, now the Diocese of Northern Indiana. Bishop White's health had been very much broken for a number of years, and he was almost totally blind.

He will be succeeded as bishop by the Rev. Campbell Gray, who was elected Bishop Coadjutor in January, and whose consecration will probably occur early in May.

The Council of Nicea

The Times and the Religious Issue

By the Rev. M. B. Stewart

Professor at Nashotah House

II.

ARIANISM grew out of earlier theologies, but as a distinct propaganda it began in Egypt, as we have seen. The Egypt of the Fourth Century was a quite favorite resort of philosophers and theologians, and any new doctrine appearing there was assured of competent discussion. Arius' theories were rejected in the first assembly of the Alexandrian clergy, but he gained many adherents elsewhere, and the discussion spread ever wider. A council of about one hundred Egyptian bishops considered and condemned Arianism. Arius himself, anathematized in Egypt, went out to gain adherents in other parts of the Christian East, and met with some success in Syria and Asia Minor. The whole eastern part of the Church was now involved in the controversy. That was one unfortunate feature of sectional rivalry in the Empire and the Church: a man who found himself out of favor in one section had a very fair chance of enlisting a rival section in his support.

This flaming-up of theological controversy gave Constantine great chagrin. Like all the more serious emperors, as we have seen, he wanted unity in the Empire; unlike the rest, he had thought the one, world-wide Catholic Church would furnish an effective bond of union. His patronage of Christianity was a political measure at least in great part, and he never got over the characteristically Roman idea that the Church was one of his political instruments, which ought to assist him in maintaining order in the State. Instead of that, the Church was letting its own unity break apart on a question of theological truth. He was disappointed. He addressed a letter to both parties in the Church, which shows what he thought of the whole affair: "I had proposed to lead back to a single form the idea which all people make to themselves of the divinity, because I feel strongly that if I could have induced men to come into unison on that subject, as was my hope, the conduct of public affairs would have been much facilitated." The cause of the dissension seems to him "very trifling and quite unworthy of so many fierce contests," "entirely devoid of importance." . . . "Restore to me, I pray you, my quiet days and my nights without anxiety, so that I may for the future know the charm of the pure joy of life."

But the pure joy of life did not return to him. The Church was surprisingly unmanageable. Although the cause of the dissension was "entirely devoid of importance," the dissension itself was to him of crucial importance, and he allowed himself no quiet days until he thought of a scheme truly imperial in its proportions, the laying of the matter in dispute before an ecumenical council. Councils of bishops representative of even large areas were no novelty, but never yet had a council been convened which represented the entire Episcopate of the Church. The method of councils was already established in the Church's machinery: the extension of its scope to include the whole Church was perhaps Constantine's idea. At any rate, he, with the consent of the bishops of his acquaintance, sent out a summons, furnished transportation and entertainment, and assembled at Nicea (in Asia Minor) some three hundred bishops, with "innumerable" persons of lower rank. They were mostly Greeks, but the Bishops of Cordova, Carthage, and Die, and a few other Latins, were there, and two priests to represent Sylvester of Rome, who was too old to come. Two came from lands outside the Empire.

GREAT personages of the Church were in attendance, the Bishops of the powerful sees of Alexandria and Antioch, the Bishop of "Aelia" (the Latin name of the Gentile city built on the ruins of Jerusalem), Eusebius of Cesarea, the learned scholar, famous afterward for his Church history, some reputed saints, and various bishops who had been blinded in one eye, or whose hands had been burnt, or who

had otherwise suffered in the recent persecution—"confessors" they were called. Two Egyptian bishops were present who were out-and-out Arians and had been condemned by the Church in their own district, and perhaps twenty others were in favor of Arianism more or less. Arius himself, and his ablest opponent, the Archdeacon Athanasius, attended and took part in the discussions, but had no vote, not being bishops.

When the assembly was at length ready for its solemn opening, in the great hall of the palace, the Emperor made an impressive entrance. There was an exchange of introductory speeches, and then the debate began. Constantine did not lord it over the Council, though he sometimes joined in the discussions. Hosius of Cordova probably presided. Arius and his thorough-going Egyptian supporters, who had been excommunicated by the Egyptian Episcopate, were heard again. Arius in particular was frank and outspoken in maintaining his beliefs; and there was little difficulty about confirming the sentence of Alexander's council against them. The Emperor, anxious to get entirely rid of the source of trouble, ordered their banishment.

A more difficult matter was to promulgate a statement of the Church's faith in such terms as to exclude unmistakably the kind of misinterpretation that had just been condemned. There were several bishops, other than the excommunicated Egyptians, who favored some milder sort of Arianism; they preferred vague language, under which they could veil an Arianizing tendency. The great majority felt that they must not compromise on the question of the Deity of Christ, because there is an infinite difference between absolute Deity and a being who is almost divine. There were many suggestions and long discussions. In the end, it was decided not to draw up an entirely new creed, but to ratify an old one, with additions designed explicitly to exclude the Arian views. Eusebius of Cesarea, a compromiser himself, suggested the traditional creed of his Church (there were many local traditional creeds at that time), and the Council adopted it with a few significant changes.

The original Nicene Creed was not exactly the same as what we call the Nicene Creed now, for some alterations were made in the course of the following century, and one still later. It will perhaps be interesting to compare it with the creed in our Prayer Book.

"We believe in one God the Father Almighty, the maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only-begotten of the Father, *that is, of the Father's essence*, God out of God, Light out of Light, true God out of true God, *begotten, not made, of the same essence as the Father*, through whom [i. e. through Christ] all things came into being, both those in heaven and those on earth; Who for us men and for our salvation came down and was incarnate and was made man; Who suffered, and rose again on the third day, ascended into heaven, and is coming to judge the living and the dead; and in the Holy Spirit.

"And those who say, 'There was a [time] when the Son of God did not exist,' and 'Before He was begotten He did not exist,' and that He came into being out of the non-existent, or is from another substance or essence, or that the Son of God is a created being, subject to change, mutable—these the Catholic Church anathematizes."

Most of this creed was in use long before the Council. Notably, the statement that Christ is "God out of God, Light out of Light" (this is a literal translation of the same Greek words that our Prayer Book translates "God of God" etc.) was in the traditional creed of Cesarea before there was any Arian controversy. The main portions added by the Council are those printed in italics above, and it is easy to see that these were directly aimed at protecting the Church from

the Arian perversion of its faith. The storm-center of it all was the expression, "of the same essence as the Father," which our Prayer Book translates, "being of one substance with the Father." The pro-Arian members of the Council long resisted it, because it clinched the matter and allowed no compromise; but they were not made of the same stuff as Arius himself. Eusebius of Cesarea kept the Council waiting for some tense moments while he deliberated, but he finally signed the Creed, and afterward wrote a pathetic, apologetic letter to his Church about it. The other Arian sympathizers fell into line, leaving only two Egyptian bishops irreconcilable.

There was other business, which would not have required an ecumenical council, but which it was convenient to settle now that the Council was in session. Provision was made for reconciling members of several sects who might come back to the Church. An arrangement for keeping Easter uniformly was adopted, and canons were enacted in regard to requirements for ordination, the conduct of the clergy, the discipline of those who had fallen away in the persecution and wished to be restored, and the jurisdiction of great Church officers; no systematic "Constitution and Canons," but just a few matters that happened to come up at the time.

THEN the Council adjourned, and the members, perhaps surfeited with imperial and ecclesiastical magnificence, went home to give their flocks such account as they might of the witness they had borne to the unchanging, undiluted faith of Christianity in its Lord. Probably they thought the affair of Arianism was finished for ever; if so, they were soon disappointed. Nicea only closed the first stage of the controversy. For over fifty years the more moderate Arians made strenuous and largely successful efforts to reinstate themselves, to discredit the Council, its Creed, and its leaders, and to commit the Church to a lower view of the divinity of Christ. They held innumerable councils, drew up innumerable creeds, drove out many staunch Nicene prelates, won over most of the imperial family to their views, converted nearly all the barbarian nations to at least a nominal Arianism, and achieved such sweeping victories that, as St. Jerome said, the whole world groaned at finding itself Arian; and people still speak of "Athanasius against the world."

For Athanasius, consecrated to the great See of Alexandria shortly after Nicea, was honored by being chosen as the chief object of Arian attack. Banished five times, driven about to all sorts of strange places, he yet never lost one iota of his moral dignity—"he, the unbroken, the 'unworned,' the living symbol of the 'immortality' of the faith; he, so kindly and equitable towards weaker brethren, so generously hopeful as to apparently erring friends, so ready to discern 'the difference between things and names,' so 'royal-hearted' amid storms of suffering, so absolutely loyal, not simply to a council or a doctrine, but to an ever-living, ever-present Head and Lord" (Bright, *Age of the Fathers I*, 376).

The Arians certainly had their chance. But as the years went on, Christians increasingly came to see that Arianism was not the Christian religion, and that the *homoousion*, the Nicene Creed, was the one dependable safeguard of full-fledged Christianity. By 381 the Church was through with Arianism, and in another ecumenical council at Constantinople all that had been done at Nicea was ratified and vindicated. This time there was no reversal.

The work done was not a deciding of truth by majority vote, as has sometimes been said. It was decided by the eventual consent of the whole Church, after being tested by discussions which were only too full and free. It is not true that the Creed is due to Constantine's instance; it was Church work, done by Churchmen. The Creed was not the product of sheer love of dogmatizing or speculation; it was Christianity defensively stated, for the order in time here, as generally, was (1) faith, (2) distortion, and then (3) creed. The criterion by which new expressions were judged was not a fashionable metaphysical system, but the Bible and the living Christian religion.

In the final chapter, next week, we shall try to see how the Nicene Creed bears on the question of what Christ means to Christians now.

IF I WERE A BOY AGAIN

BY THE BISHOP OF SACRAMENTO

IF I WERE a boy again, with the knowledge acquired by age, I would recognize the love of mother and the sacrifices of father as the most beautiful things on earth. I would consider it my highest privilege to make them happy, and not wait until the familiar forms were lying in the casket to utter words of love to dead ears that cannot hear, or lavish the tardy tribute of my tears upon their closed eyes and silent faces.

If I were a boy again, with my experience of the world, I would thank them not alone for food, clothing, school, college, and other advantages they gave me richly out of their self-denials, but for this supreme boon above all, that they placed in my hands the key to the riddle of existence. They answered for me the whence, the why, and whither of life, which to vast multitudes is a dark mystery.

If I were a boy again I would want to have the privilege of my own youth, to be brought up in a seaport town, to row, to scull, sail, and fish, to swim, hunt, and play ball, and not to omit the happy memory of queenly churches and Sundays, a heavenly light which has bathed all earthly things for me in celestial radiance.

If I were a boy again I would exercise my body better, practise with my left hand so it could be used as freely as the right, learn how to use tools so I wouldn't be so useless around a house or a machine, learn the names of trees, flowers, and animals, write down my day's events and ideas in a diary, get onto my deficiencies early enough before they had time to become habits. I would train myself in habits of attention, the use of language and public speech, acquire more minute and accurate knowledge of the history of my own country, and cherish as my chief ambition to be of real service in some way to my generation, whether I earned much money or little.

I count the sacred ministry, after forty years of it, the happiest, most satisfying vocation, character the highest good, and the Church the one fundamental, indispensable institution.

—*Sacramento Bee.*

NOTES ON THE DOCUMENTARY HISTORY OF THE AMERICAN CHURCH

BY THE REV. E. CLOWES CHORLEY, D.D., HISTORIOGRAPHER OF THE AMERICAN CHURCH

Beginnings of the Church in Michigan: Founding of the parish at Tecumseh, Mich.

"NEW CONGREGATION. *St. Peter's Church, Tecumseh.*

"A respectable meeting of the friends of the Episcopal Church, was held in this place agreeably to a previous notice, for the purpose of organizing a parish. The Rev. Mr. Freeman of Ypsilanti, being on a visit, was called to the chair, and P. P. Galatian, appointed secretary. On motion, it was

"RESOLVED, That a Society be formed in connection with the Protestant Episcopal Church in the United States of America, which was accordingly done, under the style and name of St. Peter's Church, in the town of Tecumseh, county of Lenawee and Territory of Michigan, and the following officers chosen. Peter P. Galatian and George Spafford, *Wardens*; S. C. Boughton, J. B. M'Ray, N. Hewit, D. R. Burt, S. Blanchard, J. W. Brown, and H. Budlong, *Vestrymen.*

"Tecumseh, September 2, 1832."

From the *Detroit Journal.*

From Tennessee:

"*Nashville, September 4 (1832).* Extract of a letter from an Episcopal clergyman in the Western District. 'At Memphis, Calvary Church has been organized under auspicious circumstances; and I trust, from the materials of which it is composed, that it will exist as long as the mighty river on whose banks it now rears its head. At Randolph a congregation may soon be formed. From \$150 to \$200 will be given here for a third or fourth of a minister's time, and I think a small church may easily be erected. We now only want three or four faithful ministers, and a bishop, and the Church *must* succeed.'

From *The Churchman*, Vol. II, page 315.

"T. W."

TEMPORARY AFFLICTIONS may break over the heads of Christ's people, but the nature of the covenant is such that they can not be unsafe. The very hairs of their heads are all numbered. They are the objects of an everlasting love. This comfort, therefore, may be taken by the humblest believer, from his connection with a covenant which is well ordered and sure.

—*J. W. Alexander.*

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.

OLD TESTAMENT STUDY

To the Editor of *The Living Church*:

AS AN INTERESTED layman and Church School Superintendent, I am impelled to dissent from the conclusions and advice of the article, entitled *How to Study the Old Testament*, by the Rev. H. C. Ackerman [February 21]. I would move to amend the heading by the insertion of the word "not" after "how."

Pardon the emphasis, I beg, but the attitude expressed, so typical of the scholar and the seminary, so professional, logical, and apparently inevitable, is the one against which every progressive worker or thinker should set himself today. The setting up of a pundit-created barrier of a "huge mass of extraneous matter" and of six separate "ologies" between the plain man and the English Bible is comparable only to the old, bad doctrine of the mediaeval hierarchs that the people must be kept ignorant of the Bible in the vulgar tongue.

Let me say plainly the obvious, yet the essential, truth: The way to study the Old Testament is first of all to read it; to read it all, if possible to read it without the help of professor or theologian or any handed-down and ready-made ideas. The stimulant of a literary enthusiast, such as William Lyons Phelps, or an artist, like Basil King, may give impetus; but the reading is "required." The atmosphere of the article, to which I refer, makes the following statement seem strange, but I believe and practise the belief that prayer to God the Holy Spirit, and meditation on the writings of those we believe to be inspired by Him in some manner, results in an understanding and appreciation of the meaning of the text.

Following an earnest perusal in such manner may well come other books on the Bible, books on the practical working of the principles of the Bible and, later, all manner of knowledge of the mechanical details of codices, translators, languages, and whatever else interest or fancy may suggest. To put the latter as first and essential, as your contributor does, seems to me to be not only wrong but even pernicious.

Young ministers and candidates are emerging from our seminaries today with a crying lack of elementary knowledge of the text of the English Bible. I base this upon the testimony of the examining chaplain to one of our Eastern bishops, who sees numbers of such men every year. Among the laity it is, of course, even more marked and is a thoroughly alarming condition, aggravated by just the type of instruction so lauded by your contributor.

The approach is at fault. The Bible is concerned with life—the life of man in ages past, the life of men on earth day by day, the life of the world to come. The Bible has produced and does produce tremendous changes in the lives of men and nations. Like life, the Bible is complex, sometimes confused, infinite in extent and meaning. Furthermore it cannot be understood but in application, and in the course of life itself; reducing it to a corpus of desiccated facts and extraneous material, and seeking to understand its message and power through knowing such conjectures as those selected by the author of your article—i.e., that Enoch may be the seventh in the list of Berossus, namely Enmenduranki, a mythical favorite of the gods,—is what Mr. G. K. Chesterton calls a mere irrelevance of thought. The surest way to lose all conception of the secret of the Bible's perennial activity in the world of men is just such a method of study as that prescribed. I greatly fear that this method is accomplishing its results in many seminaries.

Referring to the Old Testament, our Lord said, "These are they which testify of Me." It is in the light of such a statement that the Old Testament should be read by practical men. I venture to suggest that light from such a source may be more illuminating than the phosphorescence of the innumerable hypotheses, philosophies, and "ologies" with which your contributor advocates working.

64 White St.,
New York.

R. B. GRIBBON.

"SUCH A MEASURE OF ABSTINENCE"

To the Editor of *The Living Church*:

YOUR EDITORIAL under the above caption [February 28th] is a great distress to the large number of your readers who look for, and find in your paper, inspiration to courage, sound thinking, and wise action.

Truly "Blindness in part hath happened unto Israel." The most rabid Methodist whose idea of holiness and religion is "No theater, no dance, no smoke, no cards, and, above all, no liquor," must be more than content and will perhaps cherish the charitable hope that there may be some chance for the Episcopal Church after all!

Surely the aim of religion is character and character is not won by the absence of temptation, but in its resistance even with failure. The man who tries and fails is a far better man than the man who is never tried.

I am practically a life-long abstainer and find it difficult to see how I can keep the artificial Lent which you sadly advocate, but I am unalterably opposed to introducing sumptuary enactments whether relating to food, drink, or smoke, into the Constitution of the United States.

The outlawry of the saloon as a mere drinking shop is one thing, and justifiable, if the people of a community, state, or the United States really desire it; but the provisions of the Volstead enactment and the unjust, oppressive, and irritating additions thereto, is quite another thing.

Happily, not unhappily, it has become a matter of controversy. Its enforcement depends on a vast army of paid spies who ought to be detested as were the "publicans" among the Jews of Palestine. No red-blooded American with honor and moral sense could ever become a prohibition agent.

There is more injury, more crime, more disease, growing out of the use of the substitutes for pure liquor; greater cost to the nation and vastly greater moral injury to the young. A generation is growing up to drink greater than ever under the old regime even. Bootleggers, all illicit distillers and manufacturers, are heartily in favor of Volsteadism. It creates more fun and yields hugely bigger profits, and so they are actually on the side of those would be, but deluded, reformers who support it.

Outlaw the saloon by federal statute if you will (not by constitutional amendments), sell liquors that are desired, manufactured under proper conditions, in limited quantity, by government agents, without profit, after the fashion of the Carolina dispensaries. Bootlegging and smuggling will fade out of existence for the simple reason that there is no need of it and no profit in it.

Let us cease trying to legislate people into being good. Teaching, instruction, the moral appeal, will slowly, very slowly, but surely, win, because it is God's way; and it will give us a chance to develop the moral backbone and some altruism and self-control in our awfully mixed population, and produce at last, virile, self-controlled American men. *Festina lente*.

With apologies for daring to differ with so august a personality as an Editor.

Somerton, Philadelphia.

W. FRED ALLEN.

CHURCH CONGRESS REPORTS WANTED

To the Editor of *The Living Church*:

THE LIBRARIAN, Professor Henry P. Smith, of the Union Theological Seminary, Broadway and 120th Street, New York City, would like to complete the library's file of *Church Congress Reports*. The numbers needed are: 4 to 8 inclusive, 11 to 14 inclusive, 16, 18 to 27 inclusive, 31 to 34 inclusive, 36, and 38.

If anyone has any of these Reports, and is willing to give them, will they please send them either to Professor Henry P. Smith, Union Theological Seminary, Broadway and 120th Street, New York City, or to me.

New York, N. Y.,
March 9.

SAMUEL M. DORRANCE,
General Secretary of the Church Congress.

LITERARY

DR. BARRY'S MEDIATIONS

MEDITATIONS ON THE COMMUNION OFFICE. By J. G. H. Barry, D.D., Litt.D. 2 vols. New York: Edwin S. Gorham. Price \$5.

I venture to call this a very important contribution indeed to the Church's devotional and instructive literature—I should say one of the half-dozen best of our generation. And I have put it to the test of reading it in the manner intended, for daily devotional purposes. It is very unusually helpful.

Neither its length nor its advanced Anglo-Catholic standpoint should deter any devout Churchman, even though his time for reading be limited, and his standpoint less "advanced." It consists of brief meditations and instructions for the laity, designed to be read in short daily readings, not a treatise, the utility of which depends upon its being read through in rapid order. Moreover, the book is not controversial, but supremely religious and devotional. It should appeal to every Churchman who takes his religion seriously, and who is not on the watch for something to criticize and dissent from. It will draw the reader to a deeper hold on the real purpose of our religion, i.e., of getting into vital and intelligent touch with our personal God, for the purpose of more effective self-surrender to Him.

Dr. Barry is a real scholar, and this is everywhere apparent; not in any academic style or temper, remote from the life of simple folk, but in entire mastery of his subject. The work is full of instruction on varied lines, but is also clear, simple, practical, unconventional, and attractive. The labor of preparation must have been great, and many years of meditation obviously lie behind it; but the glorious distinction of the whole lies in this preparatory labor being left out of sight. The simple reader will find the simple human and easy style that he needs. The work is suitable for all seasons of the year.

F. J. H.

ON THE STUDY OF THE BIBLE

YOUTH AND THE BIBLE. By Muriel Anne Streibert. New York: The Macmillan Company. \$2.25.

Miss Streibert has been a teacher of Biblical History and Religious Education at Wellesley for many years. In brief, her standpoint is a modern one. It is evident that to her the old-fashioned type of orthodox teaching has been wrong, both because of its indefensibility in the light of Biblical criticism and because it has driven many away from the Church. "Shall we tell our young people," she asks, "that we have come to see that both the Roman Catholic doctrine of an infallible authority in the Church and the early Protestant doctrine of an infallible authority in the Bible are untenable, but that we have such an authority in the teachings of Jesus Christ?" No. We have no very secure stronghold here, she thinks. "It is a safer course in the long run. . . to count on educating the human mind and conscience and to put the responsibility there rather than to impose a rule from the outside." This is exactly what many enlightened people believe nowadays, and is exactly what will not work. To a Catholic the fact that ages have passed and man is just as good, just as bad, and of no greater mental capacity than he ever was, shows that he needs an authority "from the outside."

There is very little to quarrel with in the author's dealing with the Old Testament. Her many stories of children's reaction thereto are intensely interesting. The chapters on the New Testament of course explain away or minimize the "Infancy Stories," Resurrection narratives, miracles, and so on. Thus the book is representative of the "liberal" school. It is filled with a desire to bring the treasure of the Bible to those who so sadly need it, yet, after all, where is the positive, firm basis for faith in Christ as God, that the Catholic, at least, must have, if he is to live the Christian life?

Miss Streibert is so anxious to be suggestive and helpful that she is a little diffuse and wordy; teachers, however, should find it all worth their study. H.M.

MAN'S FIRST DISOBEDIENCE. An Interpretation and Defense of the Biblical Narrative of the Fall of Man. By Leander S. Keyser. New York: The Macmillan Company. \$1.

This is an attempt to defend the narrative of the Fall of Man in the third chapter of Genesis, as literal history. The re-

viewer opened this little book with much interest, and has laid it down with a feeling of profound thankfulness that the Catholic Church has never chained itself to the grotesque dogma which Dr. Keyser so valiantly undertakes to defend. The author fails altogether to face the real difficulties underlying his position, and resorts instead to *a priori* arguments. It appears, according to the author, that, if we accept the Genesis story as literal history, the problem of sin and evil is solved. But we seem to remember a good many discussions of this problem even by Christians who assumed (as does the author) that the "genetical account" (the phrase is Dr. Keyser's) was *vera historia*. "If we do not know how sin got its start, how are we ever to learn what is to be its end?" asks the author (page 21). This does not present to the reviewer the dilemma that it appears to do to Dr. Keyser. G. M. W.

THE RESURRECTION AND OTHER GOSPEL NARRATIVES; AND THE NARRATIVE OF THE VIRGIN BIRTH. Two Essays. By W. Lockton, B.D. New York: Longmans, Green & Co. Price \$1.75.

The book is nicely gotten up and beautifully printed. The essays are valuable studies, and support traditional doctrine; but the volume lacks coherence, partly, no doubt, because it consists of two essays, but more especially because the writer's aim is divided.

On the one hand, he is concerned in both essays to support the critical thesis that St. Luke's Gospel is primary and most dependable, as against the dominant theory which gives the earliest and primary place to the second Gospel. I am inclined to think that Mr. Lockton's argument will have to be reckoned with. The synoptic problem has not certainly reached its final solution. On the other hand, various critical objections to the facts of the empty grave and the Virgin Birth are met, although the strength of his rebuttal is somewhat obscured by his recurring argument in behalf of his view of the synoptic problem. His emphasis upon the ecstatic nature of some of the experiences at the tomb on Easter morn, also tends to blunt his argument for the reality of our Lord's bodily resurrection. These things lessen the value of the book for general readers; but for students it is far from being negligible. F. J. H.

THE BIBLICAL IDEA OF GOD. The Bross Lectures for 1923. Delivered before Lake Forest College. By the Rev. M. Bross Thomas, A.M., D.D. New York: Chas. Scribner's Sons. Price \$1.50.

The standpoint of these lectures is essentially that of Protestant Fundamentalism, although the lecturer is mild in his references to modern critical views, and with justice makes adherence to his subject a reason for not undertaking to controvert them. Without being very scholarly in method or searching, and without making any fresh contributions to his subject, the lecturer carries us along easily and, in the main, convincingly. The book will no doubt be useful for those who wish to understand the biblical idea of God without bothering over critical problems. But it is not a great book.

MISCELLANEOUS

BRAIN TESTS (Trade Mark Applied For). Prepared by John Monk Saunders and George Palmer Putnam. New York: G. P. Putnam's Sons. \$1.50.

This book is a compilation of various psychological tests of one sort or another, and of several degrees of difficulty. Its purpose is to give the reader pleasure by allowing him to exercise his mental quickness and ingenuity. One use that could well be made for the book would be to provide "stunts" for Young People's and other meetings. There is no abstruse application of the psychological factors in the book: and each book comes complete with a pencil.

One curious mistake under the question, "How well informed are you?" is to call Rasputin a priest.

FUNERAL HYMNS AND SONGS. Compiled by F. G. Kingsbury. Chicago: Hope Publishing Co. 45 cts., net.

Bound in decorous black, providing the music as well as the words, adapted to funeral services at the house or the "funeral parlors," and at the grave, this slim volume is provided for those who need such a book.

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.*

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

APPOINTMENTS ACCEPTED

ARCHER, Rev. GEORGE E., of Christ Church, Forest City, Pa.; to St. David's Church, Scranton, Pa., May 1st.

CARRIE, Rev. JOHN R., rector of Zion Parish, Palmyra, N. Y.; to be rector of St. Luke's Church, Buffalo, N. Y., May 1st.

NEIGHBOR, Rev. J. J., rector of Grace Church, Ocala, Fla.; to be rector of the Church of the Redeemer, Sarasota, Fla.

PAGE, Rev. T. CARTER, rector of St. Peter's Church, Alta Vista, Va.; to be rector of Trinity Church, South Boston, Va., April 15th.

ORDINATIONS

DEACONS

ALABAMA—On Sunday, March 1, 1925, J. KENNETH MORRIS was ordered deacon by the Rt. Rev. Henry St. George Tucker, D.D., for the Bishop of Alabama, at Groveton, Virginia. He was presented by the Rev. Berryman Green, Dean of the Virginia Theological Seminary, where Mr. Morris is a senior. He is from Tuscaloosa, Ala., and expects to go to the Far East in the fall.

CHICAGO—At St. Mark's Church, Chicago, on March 8, 1925, the Rt. Rev. C. P. Anderson, D.D., ordained to the diaconate, REX CLIFT SIMMS, presented by his brother, the Rev. William A. Simms; for the Bishop of Newark, LEWIS RICE HOWELL, presented by the Very Rev. B. F. P. Ivins, D.D.; and, acting for the Bishop of Northern Indiana, FREDERICK MURRAY CLAYTON, presented by the Rev. William B. Simms. The Rev. Mr. Simms preached the sermon.

UPPER SOUTH CAROLINA—On Sunday, March 8, 1925, the Rt. Rev. K. G. Finlay, D.D., Bishop of the Diocese, ordained to the diaconate, TRACY FISHBURNE WALSH, in the Church of the Good Shepherd, York. The candidate was presented by his father, the Rev. Tracy T. Walsh, rector of the parish, and the sermon was preached by the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, S. C. Assisting in the service were the Rev. L. W. Blackwelder and the Rev. T. P. Noe.

MARRIED

FELLOWS-DEAHL—November 1, 1924, ELIZABETH CATHERINE DEAHL, of Nanking, China, and Dr. MACCLELLAN CARLYLE FELLOWS, of Nanking, China, in St. Paul's Church, Nanking, by the Rev. Dr. Ridgeley.

DIED

BALLARD—Passed into life eternal, on Monday, February 23, 1925, at Charlestown, N. H., Miss SARAH J. BALLARD, daughter of the late Rev. Edward Ballard, D.D., rector of St. Paul's Church, Brunswick, Maine. The interment was at Charlestown, N. H., February 26th.

APPEAL

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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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.

WANTED IN THE FALL, BY A CONSERVATIVE parish in a Michigan city of under fifty thousand, organist and choirmaster. Good opportunities for vocal and instrumental classes. Address M. A. B.-349, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

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

EVANGELICAL CATHOLIC PRIEST WITH 12 years' experience seeks parish by fall. College and seminary trained. Married. Singer and preacher. Minimum salary \$2,500 and rectory, and moving expenses. Well known and highly recommended. Apply S-366, care of THE LIVING CHURCH, Milwaukee, Wis.

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MISCELLANEOUS

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COMPANION-HOUSEKEEPER TO LADY alone or elderly couple. Nominal salary. Country preferred. Refinement essential. References exchanged. Address D-369, care THE LIVING CHURCH, Milwaukee, Wis.

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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.

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

UNLEAVENED BREAD AND INCENSE

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

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

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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.

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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.

THERE WILL BE A RETREAT FOR YOUNG women, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, on Saturday, March 21st, beginning at 8 A.M., and closing at 5 P.M. Conductor: Rev. WILLIAM P. McCUNE, Ph.D. Those desiring to attend are asked to notify the SISTER IN CHARGE.

THERE WILL BE A RETREAT FOR AS- sociates and other Churchwomen, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, beginning with vespers, at 6 P.M. on Tuesday, March 24th, and closing with mass on Friday, March 27th. Conductor: Rev. JAMES O. S. HUNTINGTON, O.H.C. Those desiring to attend are asked to notify the SISTER IN CHARGE.

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New York City

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June 29th to July 11th—at Camps: Bonsall, Kelton, Pa. Carleton, Allegany State Park, Red House, N. Y.

Finney, Little Switzerland, N. C. Houghteling, Twin Lake, Mich. Morrison, Waterloo, Iowa. Tuttle, Springfield, Mo.

July 4th to 16th—at Camp: Kirk, Morro, Calif.

July 20th to August 1st—at Camp: Gardiner, Fitzwilliam, N. H.

August 3d to 15th—at Camp: John Wood, Delaware, N. J.

For other information, rates, and registration cards address:

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MISCELLANEOUS

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 ft. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone Butterfield 2590.

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THE COMMON indifference among Christian people to Christ's parting command to "make disciples of all nations," to "preach the Gospel to the whole creation," is a proof at once of the little value we set upon our religious privileges, and of the restricted influence which the Spirit of God has upon our life and conduct. The man who is animated by the Spirit of God will be anxious to claim his share, in every available way—by prayer, by alms, by sympathy, by active laboring in the missionary, educational, reformatory, philanthropic work of the Body of Christ. —Bishop Hall.

CHURCH SERVICES

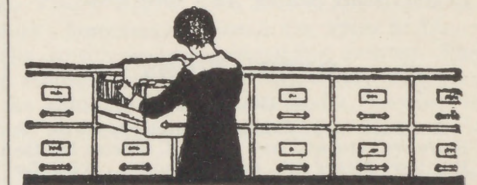
Cathedral of St. John the Divine, Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

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

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

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

INFORMATION BUREAU



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

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

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

BOOKS RECEIVED

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

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

History of Political Thought. By Raymond G. Gettell.

The Clarendon Press, Oxford, England.

English Political Institutions. By J. A. R. Marriott.

Holy Cross Press, West Park, N. Y.

The Heart of the Passion. A Study of the Seven Words from the Cross. By Shirley C. Hughson, O.H.C. Price 75 cts.

Henry Holt & Co. 19 W. 44th St., New York, N. Y.

Problems of Citizenship. By Hayes Baker Crothers and Ruth A. Hudnut.

The Inquiry, 129 E. 52d St., New York, N. Y. Distributed by Association Press.

And Who is My Neighbor?

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

Outlines on the Book of Psalms. For Meditations and Sermons. By the Rev. Alfred G. Mortimer, D.D., author of *Helps to Meditation; Catholic Faith and Practice; It Ringeth to Evensong*, etc. Price \$3.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

Personal Progress in Religion. By Thomas Frederick Davies, Bishop of Western Massachusetts. Price \$1.

Who Should Have Wealth? and Other Papers. By George Milton James, Ph.D., professor of Economics, Washington and Jefferson College; author of *American Trade Unionism, The Control of Strikes in American Trade Unions, The Pilgrim Spirit and Other Essays*, etc. Price \$1.50.

The Open Court Publishing Co. 122 So. Michigan Ave., Chicago, Ill.

Experience and Nature. By John Dewey, professor of Philosophy in Columbia University. Lectures upon the Paul Carus Foundation. First Series. Price \$3.

PAPER-COVERED BOOKS

S. P. C. K.
The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

Church and Chapel. What Each May Learn from the Other. By One Who has Served Both.

G. P. Putnam's Sons. 2-6 West 45th St., New York, N. Y.

The Machine Abolished. Charles C. P. Clark, M.D.

BULLETINS

American Telephone & Telegraph Co. New York, N. Y.

Annual Report of the Directors to the Stockholders for the Year Ending December 31, 1924.

The Guild of the Holy Spirit. St. Luke's Church, Lebanon, Pa.

The Christian Life.

Kenyon College, Gambier, O.

The Centennial Commencement, June 14-17, 1924. Kenyon College Bulletin. No. 89.

PAMPHLETS

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

Tory Democracy. By William J. Wilkinson.

The Laymen's League of Pennsylvania. 618 Witherspoon Building, Philadelphia, Pa.

Make Your House a Home.
Make Your Church Friendly.
Make Your Life Count for Christ.

James Pott & Co. 214-220 East 23d St., New York, N. Y.

Cross Word Puzzles on the International Sunday School Lessons. One for each Lesson including the Review. First Quarter 1925.

University of Illinois. Urbana, Ill.

The Turco-Egyptian Questions in the Relations of England, France, and Russia, 1832-1841. Part I and part II.

CONNECTICUT CONFERENCE FOR YOUNG PEOPLE

HARTFORD, CONN.—Under the auspices of the Department of Religious Education, there will be held, for the first time in Connecticut, a Summer School, to be called the Connecticut Conference for Young People. The Conference will be held from June 22d to the 30th. The Rev. William B. Olmstead, L.H.D., Headmaster of Pomfret School, Pomfret, Conn., has kindly placed the facilities of the school at the disposition of the Diocese for this purpose. Pomfret School provides an ideal place, both in equipment and location, for a Conference.

Courses will be given in the New Testament, Old Testament, Prayer Book, Church History, Y. P. F., Pageantry, Music, Story Telling, Christian Nurture, Child Psychology, Church School Administration, Missions, Christian Manhood, and Christian Womanhood. There will be a Conference Bible Class which all will attend. In addition a "forum" will be held each evening at which an address will be given, followed by discussion. A daily celebration of the Holy Communion will be held in the beautiful chapel of the School, and there will be sunset services at the close of each day. Plenty of opportunity will be provided for recreation and fellowship. This Conference which it is hoped will be an annual event, came into existence in response to a widespread demand from the young people of the Diocese.

Canterbury Celebrates the Jubilee of his Priesthood

Cardinal on Unity—Usefulness of Church Halls—Three Bishops Consecrated

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

THE ARCHBISHOP OF CANTERBURY LAST Saturday celebrated the jubilee of his ordination to the priesthood. He was admitted a priest at Canterbury by Archbishop Tait on February 21, 1875, having been ordained deacon the year before at Dover.

Windsor, Rochester, and Winchester, mark stages in Dr. Davidson's ministry, which has been exercised throughout in close contact with the guiding forces of the Church. At every stage the qualities of sagacity, consideration, and unremitting labor have been placed at the disposal of the Church and realm. But in none have they been used to better purpose or with such wide and increasing appreciation as in the exercise of the high office which the Primate has now held for twenty-two years, as he was consecrated Archbishop of Canterbury in 1903. It is a period that includes King George's coronation, the presidency of two Lambeth Conferences, and the initiation of the Church Assembly.

CARDINAL ON UNITY

Cardinal Bourne, in his pastoral letter for Lent, which was read last Sunday in all Roman Catholic churches in the Westminster Diocese, refers to the "constantly growing aspirations for the restoration of the Unity of Christendom." "A unity," says the Cardinal, "which, in the words of our Anglican fellow-countrymen, is unattainable if it 'does not ultimately include the great Latin Church of the West,' that Church with which we alone in England of today stand in a relation of unbroken continuity."

Referring to the jubilee proclaimed by the Pope for this year, the Cardinal states that "the world can gaze upon the unrivalled unity of the Catholic Church, whether in the Latin Church of the West or in her united brethren of the Eastern rites, a unity founded upon and maintained by loyal obedience and fidelity to the See of Peter. Where that obedience holds, there is a magnificent spectacle of unity, which compels the attention of the whole world. Where that obedience is rejected, no basis of unity can be discovered, look we here at home, either in the established Church or in the Nonconformist bodies, or abroad among those who have repudiated the authority of Rome. That is really the thing which matters."

Nevertheless, all Anglo-Catholics will continue to pray and hope that arising out of the resumed "conversations" at Malines some basis of unity may yet be found which will lead to ultimate reconciliation.

USEFULNESS OF CHURCH HALLS

The Bishop of London has always been a profound believer in the usefulness of the church hall as an adjunct to the work of the parish church. Speaking at the opening of one such hall in Hounslow last Saturday, the Bishop said that without these buildings the full work of the Church was greatly handicapped. They were essential for the proper working of

the Sunday schools, and all were agreed that it was with the young that the beginning must be made. There had been great improvement in recent years in Sunday schools, and church halls would help still further. It was the determination of the Church to make its Sunday schools the most scientific in the world. Without parish halls to which they could turn for amusement and recreation, the young of both sexes on reaching adolescence went in search of diversions which were not good for them.

THREE BISHOPS CONSECRATED

On Tuesday last, St. Matthias' Day, three new bishops were consecrated. Dr. Thornton-Duesbery was consecrated Bishop of Sodor and Man, in York Minster, by the Archbishop of York; the consecration of the Bishop of Bangor took place in the Cathedral of St. Asaph; and the Rt. Rev. E. A. L. Moore, of Tinnevely, India, was consecrated Bishop of Travancore and Cochin, in succession to Bishop Hope Gill, who has retired. This last function took place in the chapel of Lambeth Palace, the Archbishop of Canterbury officiating.

ST. PAUL'S, MONTE CARLO

On February 19th, the Bishop of Gibraltar dedicated the new English church of St. Paul the Apostle at Monte Carlo. The day began with a sung Celebration, and the altar was then consecrated. A special service of dedication was held later. His Royal Highness the Duke of Connaught, who laid the foundation-stone of the building on February 27, 1923, came over from Beaulieu in order to be present.

The dedication of St. Paul's Church marks the climax of efforts extending over many years, in which the Bishop, the chaplains at Monte Carlo, the Church Committee, and congregation have striven to provide a building worthy to be used as a House of God in Monte Carlo. The church itself is Romanesque in architecture, dignified, and when its fittings and internal decorations are completed will be a really beautiful building. Underneath the church is the parsonage house and a very useful church room.

A public luncheon was held after the service of dedication, over which the Bishop presided, and which was attended by about a hundred people. It was satisfactory to hear that the church was free of debt. But money is still needed to complete the internal decorations. The provision of this building in Monte Carlo marks an important step forward in the work of the Church in the Diocese of Gibraltar.

THE EPSOM MEMORIAL

Last Saturday afternoon the Bishop of Winchester dedicated the war memorial at Epsom College to the memory of the 140 Old Epsomians who fell in the war out of over one thousand who served. The war memorial takes the form of the rebuilding on an enlarged scale of the school chapel. The enlarged chapel, which is capable of accommodating 650 people, is built of red brick inside and out, with Bath stone windows and dressings. Its roof is of green slates, and on the south side there is a small spire, beneath which the organ has been reerected. The floor is laid with oak blocks, and all the woodwork is of Australian oak. On the north wall of the nave a commemorative tablet,

bearing the names of the fallen, has been placed.

The Bishop, in his address, said that, in 1914, Europe was sick with the morbid growth of blatant commercialism, unfettered national ambitions, of the crass selfishness of nations, groups, and classes. The life of Europe, in this aspect of it, had grown like some ghastly abscess which had to be opened. An operation was inevitable, but at what a frightful cost. To drain away the septic poison of false ideals the very cream of our manhood gave their lives.

"Can we talk of recovery when we look at Europe today?" asked Dr. Woods. It was, he said, pathetic to look back upon the optimism of the people in 1918. Had the old order of international politics been destroyed? Had we any evidence that the world today was stepping upward to a higher level of reason, neighborliness, and of friendship? It was the younger generation which would have to say whether they were prepared to break forth out of the old ruts and have the courage to adopt new methods of treatment for the political and industrial diseases from which so far we had suffered. He counselled the boys to take to their hearts Barrie's appeal on courage. The foundation of healing was courage and sacrifice.

Among those present was Dr. A. Napper, who entered the school as a boy in 1855, the year the college was opened.

CANTERBURY CATHEDRAL ABOLISHES FEES

Canterbury Cathedral is about to follow the good examples of Chester and St. Albans. The Dean and Chapter last week asked for a guarantee fund of £2,000 a year for two years to enable them to abolish all fees for visitors to the Cathedral. The response has been immediate and generous. Within a week of the publication of the appeal the whole of the guarantee fund, and more, has been secured; the amounts promised yearly ranging from £100 to £1, and coming almost entirely from the Diocese of Canterbury. The Dean and Chapter have accordingly decided to open all parts of the Cathedral to the general public without charge, reserving to themselves the right to review the results at the end of the two years. It will be necessary to make certain preparations in the Cathedral, and to work out the arrangements required for giving effect to the new system. The actual date of opening has been fixed for St. Augustine's Day, Tuesday, May 26th, which is the 1,321st anniversary of the death of St. Augustine of Canterbury.

GEORGE PARSONS.

THE DELAWARE CONVENTION

WILMINGTON, DEL.—Due to the recent destruction by fire of the Rodney Hotel at Lewes, St. Peter's Church of that city, where the 140th annual Convention of the Diocese was to have been held on May 12th and 13th, has requested that the authorities of the diocese arrange for the convention to be held there in the following year instead of the present. The Executive Council of the Diocese has therefore accepted the invitation of the Rev. Frederick M. Kirkus, D.D., to hold the convention this year in Trinity Church, Wilmington, which has not entertained the convention for eleven years. The Delaware Branch of the Women's Auxiliary will have its annual meeting at the same time and place. The Bishop has appointed a committee to arrange the program of the convention, which promises to be of great interest.

Europe Does not Interfere in Greco-Turkish Conflict

An English Chaplain's Opinion— Jerusalem and the French—Po- land and the Vatican

The European News Bureau
London, Feb. 27, 1925

SO FAR NOTHING DEFINITE HAS YET COME out of the expulsion of the Ecumenical Patriarch by the Turks. The Turks refuse to submit the matter to arbitration. As the Athens correspondent of the *Church Times* has well observed, the Turk will admit no argument except that of force, and he knows full well that no European power wants to interfere: so he can afford to defy Europe. The Powers, I am sorry to say, do not nowadays care a dime for Christianity and will not interfere. Indeed, I think that secretly the French and Italian governments, caring for their own interests, are very glad that Greece has received another rebuff. The attitude of the Roman Church would be interesting to know. It is indeed good to read, in the *Nouvelles Religieuses* of February 15th, a very sympathetic article on the question characterizing the Turkish action as "brutal." The article also goes on to point out what unhappily is very largely true, that the Patriarchate has become such a very Greek institution and a sign of Greek national power that it has ceased to be regarded as the International Head of Orthodoxy and has been growing unpopular with non-Greek Orthodox powers. The article is to be continued in another number and it will be interesting to read its conclusion. Mr. Hilaire Belloc, the prominent English Roman Catholic man-of-letters, has been talking about the knock-down blow which the Eastern Church has received.

The Permanent Court of International Justice at the Hague has refused to have cognizance of the question of the Patriarchate when pressed by the Greek government, and if it had given cognizance it is to be doubted whether the Turk would have taken any notice unless there had been a warship behind the cognizance.

At first the Turks proceeded with their usual arrogance, and a telegram from Salonica to the *Daily Telegraph* stated that all Greeks whose "exchangeability" is already established as having come to Constantinople after 1918 are to be allowed till March 2d to settle their affairs and then must make their departure. Meanwhile complaints were coming in of maltreatment by Greeks of Mussulmans in Thrace, though this is scarcely to be wondered at. Feeling is running very high in Greece. There are many Greeks who look to the Patriarch as the head of the State rather than to the President of the Greek Republic. Further, they are fearful that this is but a prelude to a general massacre or expulsion of the remaining Christians in Constantinople.

A new factor, however, has arisen which may affect the situation profoundly. There are signs that a revolutionary outbreak among the Kurds is causing the Turkish government a good deal of alarm. News has come, according to the *Times'* Athens correspondent, of the rapid extension of this revolt, the capture of Kharput, the desertion to the insurgents of the troops first despatched, and the advance against the revolutionaries of two-fifths of the

present Turkish peace effectives in the hope of saving the situation. The position is complicated by the Turks who are more old-fashioned wishing for a restoration of the Caliphate and even sympathizing with the rebels. The result has been a complete change of front on the part of Turkey. The conversations of Tewfik Rushdi Pasha, the Turkish delegate on the Exchange Commission, with M. Exindaris have been friendly and show signs of a desire for conciliation. He is said to have suggested this to the Greeks. He will inform his colleagues that his government, while maintaining its point of view concerning the exchangeability of the eight Metropolitans, does not desire to depart from Ismet Pasha's promise at Lausanne to respect the Ecumenical Patriarchate, and, wishing to promote the stability of that institution, agrees to permit them and other personages in the same category to remain in Turkey in virtue of their official positions. So it seems as if our old friends, the *Karduchi*, who were so tiresome to Xenophon's retreating army and to the unfortunate schoolboys who have to wade through the Anabasis, may at last prove of some use in protecting the last remnant of Orthodox Christianity on Turkish soil.

AN ENGLISH CHAPLAIN'S OPINION

An English chaplain, who has a thorough first hand knowledge of Balkan affairs, has written a very interesting article in the *Church Times*, commenting upon the Greco-Turkish crisis. He says that he is quite convinced that force is the only thing that matters to the Turk (so the Kurds are accomplishing what the Christian European powers have failed to do); the Turk does not care about money and things of that kind which weigh so much in international dealings elsewhere, and, as a matter of fact, is quite content to return to a civilization where the camel and the ox-cart are the standard means of transportation, if only he can destroy everything that is non-Turkish. The Patriarchate could only remain in its ancient seat at the Phanar if it be content to do as it is told by the Infidel, a humiliating and impossible situation. It would, therefore, be far better for the Patriarchate to be administered from the little Church-state of Mount Athos, which, while nominally in Greece, can be made, to all intents and purposes, an independent state, where he will be in a more independent position. Even the most conservative members of the Orthodox Church are beginning to realize that some reforms must come, and for such changes a measure of liberty is necessary. It would here have a complete freedom of access and consultation. At Athos, which is a heritage of all and controlled by none, the whole Orthodox Church might combine to put the Patriarchate in its proper position as the center of unity of all the various branches, while a representative could be easily appointed to minister to the few Christians that remain in Anatolia. There is a very great deal to be said for this argument.

JERUSALEM AND THE FRENCH

A great deal of consternation has been caused by the action of M. Herriot in recalling the popular General Weygand, the French High Commissioner in Syria, and replacing him by General Sarrail, who is

described as a good republican; that is to say that he serves the Freemasons and the anti-religious radicals. Weygand had achieved a real popularity by his very tactful administration and had just crowned this achievement by a visit to Jerusalem, including a wide understanding with the English authorities there. Sarraïl has managed, in a very short space of time, to quarrel with the Maronites, the principal Christian community in those parts and France's best friends in the Levant, and to suppress the daily newspaper, *L'Orient*, for printing certain articles supposed to be inimical to republican sentiment, though these same articles had appeared before in the *Action Française* without comment. One result of Sarraïl's tactlessness and folly has been a pronounced increase of friendliness between the Roman Catholic Church and the British administration in Jerusalem. An English prelate has been appointed Bishop of Savium, Monsignor Kean.

Harmony has now been restored among the Orthodox Fraternity of the Holy Sepulchre. The Archbishops of Philadelphia, Mount Tabor, Lydda, and Agriacopolis, who attempted to depose the Patriarch after the war, have been readmitted to the exercise of their ecclesiastical functions. And at the same time I hear that my old friend, Anastasy of Bessarabia, about whom I wrote to you not many weeks back, has arrived in Jerusalem to take charge of the Russian mission and to see after its properties.

The *Times* reports that on February 22d, the Rt. Rev. Aurelius Marotta, the newly elected custodian of the *Terra Santa*, made his solemn entry into the Basilica of the Holy Sepulchre. Representatives of the Anglican Church were present.

POLAND AND THE VATICAN

The Polish government, on February 10th, made a Concordat with the Vatican of which the principal clauses, as reported in the *Times* of February 26th, are the following:

1. Full freedom is assured to the Roman Catholic Church in Poland in the exercise of its spiritual power and jurisdiction. It may also administer its property according to canon law.
2. In the appointment of bishops, the Pope will take the advice of the Polish government, and these dignitaries are to take an oath of allegiance to the Polish Republic.
3. Religious instructions shall be obligatory in the schools.
4. There shall be a Papal Nuncio at Warsaw and a Polish Minister at the Vatican.
5. Special prayers shall be said every Sunday and on the national festival, May 3d, for the prosperity of the republic.

Roman Catholicism is certainly to be very much established in Poland. An interesting feature of this agreement is that the Papal Nuncio is also to be accredited to the Danzig Free State as well as to Poland. How long Danzig will remain "free" would be an interesting problem to discuss. It is the old historic port of Poland (in fact the only port), but it had become so German in character through over a hundred years of German occupation that it would have been an injustice to its inhabitants to have given it to Poland. So Mr. Lloyd-George thought of the not too happy idea of making it a free city; but the Poles are casting covetous eyes upon it. There has been recently a pother in Danzig concerning the Polish post office, the Poles putting up a number

of unauthorized letter boxes for correspondence to Poland. Whether this has something more behind it remains to be seen.

Meanwhile the Orthodox Church in Poland is none too happy. But, as I have so often said, Orthodoxy was in Poland a symbol of Russian oppression, the Polish attitude is understandable.

A *Church Times* Russian correspondent domiciled in Berlin reports that the Archimandrite Sharapoff, who was some time ago expelled from Poland by the Polish government, has been to Moscow, where he has been received by the Patriarch Tikhon. The Patriarch expressed surprise that the Metropolitan Dionysius, who had been placed by the Polish government at the head of the Orthodox Church in Poland, should not hitherto have rendered any account of his stewardship to the Patriarch. The Patriarch has also raised Bishop Panteleimon to the rank of Arch-

bishop of Pinsk. This prelate has been kept in custody three years by the Polish government, so it must be presumed that he is pro-Russian and anti-Pole.

But more interesting and important than the bickerings of Poles and Russians is the account of His Holiness Tikhon himself, who celebrated on January 19th (old style) his sixtieth birthday, a festival in which the whole of Moscow took part. He officiated in the Donskoi monastery and *Te Deums* were sung in all the churches. The report states that the churches in Moscow are full and there is, despite the Bolsheviks, a most marvellous religious revival. The writer says, apropos of the Patriarch's powers of endurance: "I am astonished at the Patriarch. We who served with him nearly fainted, but he remained animated, cheerful, urbane, and radiant. God's cause is prospering. The churches are crowded."

C. H. PALMER.

The United Church of Canada Finds Organization Difficult

St. Hilda's College Residence—To Preach Convocation Sermon—Canon Sawers Inducted

The Living Church News Bureau
Toronto, March 5, 1925

THE PATH OF THE CHURCH UNION Movement among Canadian Presbyterians, Methodists, and Congregationalists is not proving an easy one by any means. The Methodists have been solid for it, as have the Congregationalists, who make in Canada a very small body. In the Presbyterian Church of Canada, however, there has always been a strong and influential minority opposed to the proposed merger. After much opposition and much lobbying on both sides an act was passed by the Parliament of Canada giving legal status to The United Church of Canada, which is to come into being on June 10th next. Provision was made in the Act to permit congregations to vote themselves out of the United Church and to retain their existing property, while provision is also made for the division, by a commission, of denominational property on an equitable basis. Acts were also sought from the various provincial legislatures, some of which met with much opposition and have not yet been passed. The opposition to union among the Presbyterians found expression in what is styled The Presbyterian Church Association, which has carried on an exceedingly active propaganda. As time goes on the opposition has seemingly steadily gained ground.

The vote in the Provinces of Manitoba and New Brunswick will not be till after June 10th, but in the other Provinces, voting has been in progress among many congregations since the first of the year. To date about 500 congregations have voted out, and will carry on the Presbyterian Church. About 1,800 congregations have voted union, and many will enter the United Church without a vote. The strength of the opposition, however, lies in larger churches in the city, while the vote has been strongest in the missions, especially in the West. In Toronto, for example, 25 churches voted out, and 22 in; while in Hamilton the anti's made

almost a clean sweep. It looks, indeed, as if the United Church will take all the financial liabilities of the Presbyterians in the shape of western missions, but scarcely more than half of its financial assets in the shape of city and town churches. Opposition to the union has been based on various grounds: the abandonment of the Westminster Confession, the prevalence of modernism among the Methodists, the desire not to move more rapidly than does Scottish Presbyterianism, and opposition on the part of many to the stand taken by the Methodist Church in social matters and along the line of restrictive legislation. The arguments for union, in addition to the desire to carry out what is thought to be the will of Christ, have been: the need of economy, the pressing need for union in the west, where already many Union Churches have been set up without any denominational affiliation, and the need of a united Protestantism to offset the aggressions, political and otherwise, of the Roman Church.

Apparently the leaders of Canadian Presbyterianism have most seriously misjudged the sentiment of their constituency, or the matter would not have been pressed on to a conclusion. The popular vote shows far more opposition than did any of the numerous votes taken by the Presbyterian General Assembly. The explanation probably is that the government of the Presbyterian Church is an oligarchy rather than a democracy. The General Assembly consists of selected ministers and of selected elders only. The elders are appointed for life and elders only make up the lay part (if such it can be called) of the General Assembly. Hence the assembly, unlike the conventions and synods of other bodies (including the Anglican Church) has no lay delegates elected by the vote of laymen in provincial or diocesan synods or conventions, themselves directly elected by the popular lay vote of individual congregations.

As things now stand Canada will have only one denomination less—the Congregationalists—while the United Church will represent the Methodists and part of the Presbyterians, and there will still be, as it is termed, "a continuing Presbyterian Church."

ST. HILDA'S COLLEGE RESIDENCE

The home of the late Sir Byron Edmund Walker, at 99 St. George St., Toronto, is to be the new St. Hilda's College residence. The sale of the property to Trinity College became known this week through the registration in the registry office of an agreement of sale to purchase, the sale price mentioned being \$55,000. The document states that if the offer to purchase is accepted the sale is to be completed by May 1, 1925, when possession of the premises is to be given to the trustees of Trinity College.

The property consist of two parcels. The land on which the large house stands has a frontage of 121 feet on St. George Street by a depth of 198 feet, while the lot in the rear, extending back to Devonshire Place, has 128 feet frontage by 150 feet depth.

The location of this property, so close to the new Trinity College, makes it quite convenient for women students resident in the new St. Hilda's.

The residence itself is a three-story house, containing 23 rooms and six bathrooms. The large front hall has a very handsome appearance, the floor being done in white and black marble. On the south side on the ground floor is a very large living room with a skylight. In this room Sir Edmund Walker, who was a great collector of paintings, kept his best pictures.

TO PREACH OXFORD CONVOCATION SERMON

The Rt. Rev. E. J. Bidwell, D.D., Bishop of Ontario, who goes to England in April as one of the delegates sent by the Council for Social Service under instructions from the General Synod to confer with the newly formed Council for Overseas Settlement of the National Assembly, has accepted an invitation from the Vice-Chancellor to preach the University Commemoration Sermon at St. Mary's Church, Oxford, on June 21st.

CANON SAWERS INDUCTED

The Rev. Canon F. J. Sawers, formerly rector of Cobourg, was instituted and inducted as rector of St. Matthew's Church, Toronto, on Sunday evening, the church being crowded to the doors. The institution was conducted by the Bishop of Toronto; the induction proceedings were in charge of the Ven. Archdeacon Warren, Archdeacon of New York, and the mandate was presented by the Rev. Canon Baynes-Reed, Rural Dean of Toronto. Bishop Sweeny, in a brief address, commended Canon Sawers and his wife to the congregation. Whether the Church, as a whole, was consumed with the love of souls which Christ had intended it should have, was the subject of an impressive sermon by the Ven. Archdeacon Davidson.

RECTOR OF COBOURG

The Rev. T. Stannage Boyle, D.D., until recently President of King's College, Nova Scotia, has been appointed rector of Cobourg, to succeed Canon Sawers, and commenced his rectorship on the first Sunday in Lent.

MISCELLANEOUS NEWS ITEMS

The chancel of St. Mary's Church, Oak Bay, Victoria, B. C., is to be enlarged and a beautiful east window installed in memory of the late rector, the Rev. G. H. Adrews.

St. Peter's Church, Cobourg, presented an address and a purse of gold to Canon Sawers, and a set of table silver to Mrs.

Sawers before their removal to St. Matthews', Toronto.

A guild of the Society of the Nazarene has been formed at Toronto.

A handsome carved ash pupit has been presented to St. Peter's Church, Cookshire, by the nieces and nephews of the late Mrs. Elizabeth Mowie

Founder of Toc H Explains Movement to Boston Clergy

Children's Church Attendance Becoming Popular—Personal Notes

The Living Church News Bureau
Boston, March 16, 1925

TOC H WAS THE SUBJECT OF AN INTENSELY interesting address given last Monday before the members of the Massachusetts Clerical Association by the Rev. P. B. Clayton, M.C., founder of the movement. During 1925 the Rev. Mr. Clayton and the Rev. M. P. G. Leonard, D.S.O., padre of Toc H, Manchester, Eng., are conducting a world tour through the United States, Canada, New Zealand, Australia, Singapore, India, etc., seeking friendship and free growth for the movement.

So interested were the Massachusetts clergy in the address than many of the men remained long after the hour for questions and for practical suggestions as to the way this movement could be applied to differing conditions in the United States. Mr. Clayton several times made it clear that in his world trip he was not attempting to duplicate Toc H in every country. Each country must meet its own problems in its own individual way.

In his address he said in part:

"Talbot House (for Toc H is merely an affectionate diminutive, the signallers' trick for saying 'T H' amid the noises of war or peace) was and is a House that Love Built, the love of men, and for men, and in memory of a man who died in company with thousands of other young men on Flanders Field. It was founded in Poperinghe, near Ypres, in December, 1915, as a lighthouse to help others. It was named after Gilbert Talbot, the youngest and most brilliant son of the Bishop of Winchester. With his usual measured words, Lord Balfour once said that had Gilbert Talbot lived, he would have become the Prime Minister of England.

"Toc H rightly declined all thoughts of being merely a war veterans' organization. It sought rather to teach all men to unite in a family of Christian endeavor, aiming at service done *with* other men, not for other men as a matter of patronage. Within it are men of every class, of every shape of political opinion, of every religious conviction. They are not asked to give up those convictions, to forswear those opinions, to desert their class; they are only expected to do their little bit in helping the world along by self-sacrifice, by example, by unselfish humor and by widened outlook.

"The majority of its members today are junior even to the War, and are drawn from the widest variety of privilege and poverty on a common basis of civil and social service. It is the first intention of Toc H to establish in each great city a House, in which a number of youngsters can live as a happy brotherhood and from which their team spirit of unselfishness can radiate to the service of the less privileged boyhood and manhood all round them."

One note especially interested the Massachusetts clergy, and that was when Mr. Clayton stated that each man selected to live in the house paid only what he was able. The total amount paid each week

was a common fund to meet the expenses, each man thus sharing every privilege whether he was the largest or the smallest contributor. Throughout, the family spirit replaces the vexatious rules of institutions. The *one* rule is a pledge to service.

At the noonday service at the Cathedral today the address was given by the Rev. M. P. G. Leonard in behalf of this great youth movement in the British Empire. The Rev. Allen W. Clark, of the Cathedral staff, in announcing the address, said:

"The Rev. Mr. Leonard was decorated with the Distinguished Service Order for gallant and daring service as chaplain with the air forces of the English army during the war. He, like the Rev. Mr. Clayton, possessed the rare ability to make Christ's teaching strike deep into the hearts of the soldiers. This ability he continues to use in his work with Mr. Clayton among the young men of England, who are being stirred by the powerful challenge of Toc H—'to conquer hate,' and to live the Master's life of self-sacrifice daily, at work and in leisure hours as well."

CHILDREN ATTEND CHURCH

More and more Massachusetts parishes are adopting the custom of having the kindergarten and primary classes of the Church school appear in a body in church once a month at some point in the regular Sunday morning service. Usually the children march into church and stand in a group by the altar-rail just before the benediction. The rector adds a special prayer and sometimes gives a friendly talk, lasting about two or three minutes. Then follows the benediction and the recessional, the children following the choir into the parish house, or else marching down the main aisle. The advantages of such a plan are two-fold: First, it has a splendid effect upon the children, who feel the spirit of reverence and worship in the church building, and who like to realize that the grown people welcome them there. Secondly, it reminds the congregation of adults that the church building is one of the places where the children belong. The plan can be adopted either where the children meet for school at noon or during the morning service.

The Rev. Francis E. Webster, rector of Christ Church, Waltham, in commenting on a plan for the older children sharing part of the service of the Church, said:

"A few weeks ago I made extended comment on the plan which has been tried out with great success in St. Mark's Church, Minneapolis, whereby the children of the parish attend the morning service of the church instead of having a separate service of their own as a school. Last Sunday morning we made a quiet experiment to see if the project could be introduced at Christ Church without confusion or undue disturbance of the adults. I think it is safe to say that the experiment indicated not only the possibility but the desirability of continuing the program, and we shall repeat it from time to time until vacation.

"I think it proper to say that the success of the experiment is largely owing to the improved discipline of our school in

the past few years. Ten years ago the introduction of 150 children, small and large, into the morning congregation would have produced more or less disorder. They are now trained to some sort of proper deportment in church. I think the children's Eucharist has had much to do with this. It has led the child to feel that the service is a serious matter. I am choosing my words carefully when I say he *feels* it, which is a vastly different thing from being told that it is serious and that he must behave himself accordingly. The one process is simple; the other is always complex and productive of discord, and some measure of rebellion."

Interesting Gifts Made to New York Cathedral Funds

Cathedral Evangelistic Services— Lenten Services and Sermons— The Plainsong Society

The Living Church News Bureau
New York, March 13, 1925

THE SECOND contribution of \$150,000 within one week was announced by Bishop Manning on Sunday, March 8th. It is the gift of a New York business woman, who wishes to remain anonymous for the present. It will be used for the construction of a memorial bay. Among smaller gifts received last week was a donation of \$1,500 from the Journeymen Stone-Cutters' Association.

Another notable gift to the Cathedral, received recently by the Bishop, is an ikon of artistic and historic interest, as well as devotional value, presented by the Very Reverend Dean of the Russian Orthodox Cathedral of St. Nicholas. Dean Popoff's letter, which accompanied the gifts, follows:

"Day by day I have been watching with interest the drive for the completion of the Cathedral of St. John the Divine, and am extremely glad to see how well your wonderful work is progressing. I sincerely believe that the American people will help you to bring this great work to the desired finish because this undoubtedly will be the greatest shrine in all the United States. I also believe that people of all denominations will take an active part in the erection of this church, each one donating his little bit.

"Seeking also to bring my small offering for this great work, I am taking the liberty of donating an ikon which I, myself, brought over from Russia in 1913. This ikon was given to me by an old monk in Yaroslav Monastery, and, as I understand, was painted in the latter part of the Seventeenth Century. The explanation of the saints who are depicted upon the ikon, I am enclosing on separate sheet. May I hope that some one among your friends, who is interested in old Russian ikons, will buy this one for the benefit of your Cathedral."

The ikon, as well as the golden cross recently left at the Cathedral, has been sent by Bishop Manning to Mrs. Hamilton R. Fairfax, chairman of the Woman's Division, who will appoint a committee to arrange for the sale of these articles. One hopes that the purchasers will be persons who value such things as objects of devotion, and not as mere ornaments of artistic interest.

The *Herald and Tribune* of March 9th, has an interesting statement in regard to the funds being raised for the Cathedral by Tammany Hall.

"John R. Voorhis, veteran grand sachem of the Tammany Society, made this announcement yesterday and several members of the society showed a letter they

PERSONAL NOTES

It is a pleasure to note that the genial rector of the Church of the Advent, Dr. van Allen, is again officiating at the many Lenten services in his parish. In addition to his regular duties he is conducting a Tuesday afternoon class at the rectory and giving addresses and lectures on Wednesdays and Fridays.

The Rev. Malcolm E. Peabody, who recently resigned as rector of Grace Church, Lawrence, will begin his new service at Chestnut Hill, Pa., on April 19th.

RALPH M. HARPER.

of the effect of the Cathedral Campaign on the priest and people of St. Simon's Church, Staten Island:

"While making good his quota for the building fund of the Episcopal Cathedral of St. John the Divine it occurred to the Rev. W. W. Mix, who, for seventeen years has been in charge of St. Simon's Church in Staten Island, that giving for home improvement would not be a bad idea. He, therefore, started a drive for funds for a new church and parish buildings to be erected where most of his parishioners live. In two weeks the committee has \$7,000 of the \$25,000 which was made the limit for the first building operations. The old plant is estimated to be salable for about \$20,000."

CATHEDRAL EVANGELISTIC SERVICES

The series of evangelistic services, announced some time ago, to be held in the Cathedral on three Sunday evenings in Lent under the provisions of Canon 20, which permits Christian men who are not clergymen of the Church to make addresses on special occasions, will begin next Sunday evening, March 15th, at eight o'clock, when the preacher will be the Rev. S. Parkes Cadman, D.D., pastor of the Central Congregational Church of Brooklyn. The Cathedral service-leaflet and other announcements issued by authority state that "these services will be distinctly evangelistic in character. No special invitations to them will be issued. All will be welcome, no matter what their religious connection, as they are to all the services of the Cathedral." Other preachers will be the Rev. G. Campbell Morgan, D.D., pastor of the Fifth Avenue Presbyterian Church, and Dr. John R. Mott, General Secretary of the Young Men's Christian Association.

LENTE SERVICES AND SERMONS

Bishop Lloyd was the preacher on Sunday morning at Grace Church, where he administered the sacrament of Confirmation. Bishop Partridge, of West Missouri, preached at the late Eucharist in the Church of the Transfiguration, where he is the special noon-day preacher throughout the present week. Dr. Stetson, the rector of Trinity Parish, preached in the morning in the Chapel of the Intercession and in the afternoon he addressed the Daughters of Cincinnati at their annual service, held in Trinity Church. Decrying the "modern fad of cynical cleverness which ridicules what most of us call rectitude and sound living by branding it as 'mid-Victorian,'" Dr. Stetson said that America had changed greatly since its early days, when politics was the chief interest of the country. The change was not wholly for the better. The country needed the influence of such patriotic societies as the Daughters of Cincinnati to remind it that it was still a God-fearing nation.

"A certain American writer has said that no virtuous man has ever painted a picture worth looking at, or composed a symphony worth listening to, or written a book worth reading," he continued. "This would cut out a lot of our greatest artists, and, like much of what is passed as cleverness nowadays is owed to a German atheist who died in a madhouse. No doubt it is better to write about things that were considered unmentionable a few years ago. That is better than brooding about them morbidly. But to think that sex is the only thing important enough to write about is a one-sided view of life."

At the beginning of the sermon Dr. Stetson deplored the decline of civic virtue. He said that only forty-seven per cent of the population had voted at the last election. He concluded by saying that righteousness was necessary to a nation.

had received asking that their contributions be sent to the Wigwam.

"The letter states that the society unanimously approves the plan to aid in raising funds for the Cathedral. Attention is directed to the fact that by its action in collecting funds from its members and turning them over to the Cathedral Tammany will have its name and red liberty cap inscribed on one of the bays of the Cathedral to remain 'a perpetual record of patriotic public service performed.' A contribution of from \$5 to \$100—'more or less'—is suggested as suitable from the Tammanyites."

A number of the leading tennis players of the country will appear in a series of exhibition indoor matches at the Seventh Regiment Armory on Saturday, March 21st, for the benefit of the fund for the construction of an amateur sport bay in the Cathedral of St. John the Divine. William Tilden 2d, the national champion, Vincent Richards, Olympic titleholder and member of the Davis Cup team with Tilden, Manuel Alonso, of the Spanish Davis Cup Team, and Mrs. Molla Bjurstedt Mallory, former women's national titleholder, are among those who will play. Seven matches have been scheduled already in singles and doubles, and others will be added before the play starts.

Preaching at the Cathedral on Sunday, at Morning Prayer, the Rev. F. W. Dwelly, Canon of Liverpool, made reference to the campaign to complete the Cathedral of St. John the Divine.

"I travel from the center of England's wonderment across the ocean just in time to see New York about to plunge its soul into the same mystic pool—I feel no longer strange, for the same sense of surprise is here—the same gorgeous, undefinable expectancy of not knowing to what this wonderment will lead—the same thrill of believing that at last we are putting over a symbol worthy of the good will of our citizens, with astounding truthness to your national characteristics you have 'got going.' A slower nation, like mine, stands amazed and bewildered by the vitality you have shown. No one doubts that you will build your Cathedral. The world in which you are interested is 'quickly.' Your claim as a city is to quick, sharp action. Now we all have a chance to see if New York is equal to its claim. From what I have seen in the short time I have been here I back the Bishop's faith in the city and will throw my hat in the air with joy and shout hallelujah the day your wealthy people, as well as your poor, have done themselves the honor of knowing God."

The Cathedral campaign has also inspired a local Church clergyman and his congregation to successful efforts on behalf of the local needs of the church-organization. The *New York Sun*, of March 7th, contains the following account

"Righteousness must be based on faith," he said. "Life here on earth must be supported by help from above."

The Rev. H. V. B. Darlington, rector of the Church of the Heavenly Rest, preaching on Sunday morning, laid much of the blame for the loose living of the younger set on the bad example of their elders.

The trouble with young people nowadays, he said, is that they "hear the virtues all being praised, but they see the vices being lived."

Speaking of drinking by high school students, Dr. Darlington said: "What can you expect of children whose fathers flaunt their flasks in their faces? The younger generation cannot be fooled. They have eyes and see. The objectionable plays on Broadway could be ended once and for all if the people in this city who pride themselves on their culture, good breeding, and taste would just stop going."

Among Sunday afternoon preachers are to be noted the Rev. Leslie W. Fearn, of the Church Mystical Union, who spoke at St. Paul's Chapel after Evensong, on The Fatherhood of God and the Nature of Heaven; and the Rev. Canon Dwelly, at St. George's Church. The Rev. Arthur H. Judge, D.D., rector-emeritus of the Church of St. Matthew and St. Timothy, has returned from California, and was the preacher on Sunday evening at the church of which he was for many years rector. Dr. Gavin preached at St. Luke's Chapel, outlining briefly the history of the Apostles' Creed, and showing why Creeds are necessary and how, in particular, certain phrases in the Creed safeguard a worthy and adequate notion of God, in contrast to immemorially popular but false concepts.

Many churches make a specialty of musical services on the Sunday afternoons or evenings in Lent. At St. Bartholomew's, at four o'clock, the choir sang three anthems, by Dvorak. At the same hour, the first part of Parker's *Hora Novissima* was sung at the Church of the Incarnation. At eight o'clock, in the Church of the Heavenly Rest, Maunder's Cantata, *Penitence, Pardon, and Peace* was sung, and

at the Church of St. John the Evangelist, Stainer's *Daughter of Jairus*.

THE PLAINSONG SOCIETY

The New York Plainsong Society held its third annual service in commemoration of St. Gregory, patron of Ecclesiastical Music, on the evening of his feast, March 12th. The beautiful Church of St. Edward the Martyr, an ideal setting for such a service, was filled by a devout and interested congregation of lovers of the sacred chant at the singing of solemn vespers of the Feast and Benediction of the Most Holy Sacrament. The service was sung by the Rev. William A. Grier, assistant priest of St. Edward's, and four cantors in copes, assisted by a choir composed of members of the Society and of the choir of St. Ignatius' Church. The office was sung to the proper plainsong melodies, each antiphon being solemnly intoned by one of the cantors and repeated by the officiant. The *Magnificat* was "farsed" throughout with its antiphon, the latter being repeated after every two verses of the Canticle. The compline anthem of our Lady, *Ave Regina Coelorum*, was sung without organ accompaniment to an exquisite polyphonic setting by Bentivoglio. In addition to the two usual Benediction hymns and the 117th Psalm, sung to plainsong melodies, *Ave Verum* was sung, with organ accompaniment, to an Italian polyphonic setting. Both music and ceremonial were beautifully rendered. Dr. Becket Gibbs was at the organ.

ARCHDEACON OF ARCTIC ALASKA

The Rev. Frederic W. Goodman, of the staff of Trinity Church, has announced his acceptance of the appointment by the National Council and the Bishop of Alaska to be first Archdeacon of Arctic Alaska, with headquarters at Tigara, Point Hope. As Archdeacon, Fr. Goodman will have charge of the work of the Church in Arctic Alaska, beginning at the Arctic Circle and covering the territory north to Point Barrow and eastward to the Canadian boundary, near Herschell Island. Fr. Goodman is familiar with work

amongst the Eskimos, having been in the field on two previous occasions, the last of which was in 1922, when he left the staff of Trinity Church for special service. During that time Fr. Goodman arranged a translation of the most used offices of the Prayer Book into Eskimo. It was the first time that the language of the Eskimos had been put into print. The result was the discovery that the Eskimos are of Sumerian origin, coming from lower Mesopotamia. Fr. Goodman, who returned to the staff of Trinity in January, 1924, expects to take up his new duties about the middle of June.

THOMAS J. WILLIAMS.

ST. MARY'S HALL, FARIBAULT

FARIBAULT, MINN.—Two hundred thousand dollars in addition to the insurance money is needed for replacing the burned structure of St. Mary's Hall, Faribault, Minn. So states an interesting booklet recently issued in the interest of the work.

The main building of St. Mary's Hall was struck by lightning in the early morning of August 5th and was totally destroyed. Only by the use of dynamite and the concentration of water on the north end was it possible to save the new gymnasium and the power house, both of which latter, however, were saved. The insurance received on the building and equipment was about \$122,000. To erect a new edifice on an adequate scale and to equip it, as well as to clear away the debris of the old building will cost about \$322,000, leaving \$200,000 to be raised.

The architect's design calls for a building of English Tudor architecture, connecting on the south with the chapel, a memorial to Bishop Whipple.

In spite of the grave loss sustained by the burning of the building in August, the institution was opened in September, using temporary quarters in the buildings of Seabury Divinity School, and the sixty-four students have been housed during the present season.



ARCHITECT'S DESIGN FOR ST. MARY'S HALL, FARIBAULT, MINN.

Pennsylvania Contemplates Changes in Marriage Laws

Head of Bucks County Mission— A Galahad Coronation

The Living Church News Bureau
Philadelphia, March 12, 1925

TWO BILLS, EFFECTING IMPORTANT changes in the Pennsylvania marriage laws, have been prepared for introduction in the state legislature, one fixing the minimum marriageable age in the state at sixteen years, and the other amending the present marriage license act so as to require five days to elapse from the time of application for a marriage license before issuing a license to applicants.

Both bills have been prepared under the direction of a committee on the Marriage Code, representing a state-wide organization of Church bodies, charitable and social service organizations, and lawyers, which has been interesting itself in studying and suggesting reforms in the marriage laws of the state.

Under the present law the minimum age in Pennsylvania is twelve years. The license act fixes no time limit between the application and the issuing of a marriage license. Under the license law now in effect a license is issued at the time of application and a marriage may follow at once. Under the proposed changes it is provided that a Judge of the Juvenile Court may waive the requirement of the marriageable age limitation in special cases, and a Judge of the Orphan's Court may also, in special cases, waive the five days limit between application and issuing of marriage licenses.

Members of the committee in charge of the proposed legislation include Arthur S. Olmsted, a member of the Philadelphia bar, who is secretary; the Rev. W. Arthur Warner, secretary of the Home Missionary Society; Karl de Schweinitz, General Secretary of the Society for Organizing Charity; Edwin D. Solenberger, secretary of the Children's Aid Society; Clinton Rogers Woodruff, of the Social Service Department of the Church, and Miss Sara F. Laughlin, representing Roman Catholic organizations.

Meetings have been held in Erie, Pittsburgh, and Philadelphia recently in support of the proposed changes. Announcement was made yesterday that the Joint Committee of the Christian Social Service Departments of all five dioceses of the Church in Pennsylvania has given its official endorsement to the proposed changes, and that Bishop Garland of the Diocese of Pennsylvania, and Bishop Talbot, of the Diocese of Bethlehem have given their official endorsement to both measures.

HEAD OF BUCKS COUNTY MISSION

Bishop Garland has made announcement of the appointment of the Rev. George N. Holcomb as head of the Bucks County Missions. The Rev. Mr. Holcomb succeeds to the vacancy recently created through the election and consecration of the Rev. Samuel B. Booth as Bishop Coadjutor of the Diocese of Vermont.

Mr. Holcomb, who will assume charge of the missions after Easter, is at present rector of St. Mark's Church, Honeybrook, Chester County. Mr. Holcomb is recognized as one of the leading men among Church clergy in rural work, and is editor of the Rural Department of the *Church News of Pennsylvania*. He was born in Gramby,

Conn., and is a graduate of the Philadelphia Divinity School and Harvard Divinity School and holds his degree of Bachelor of Sacred Theology from Harvard. For some time he was a teacher in an agricultural school in Connecticut. Mr. Holcomb was ordained to the priesthood in this city by Bishop Whitaker in 1901. His first charge was as rector of St. Stephen's Church and Grace Chapel in East Haddam, Conn. In 1917 he became rector of Trinity, Collingdale, Pa., and, in 1920, he became rector of St. Mark's Church, Honeybrook.

A GALAHAD CORONATION

A beautiful and unusual service was held in the Church of the Advocate, Philadelphia, Sunday evening, February 22d. The service was the coronation service of the Order of Sir Galahad. The lads, pages, esquires, knights, and councillors, each in the dress appropriate to his degree, were in the procession. After all were in their places, a herald entered and announced the coming of the king, who was preceded by pages bearing the king's cape, lad bearing the crown, archbishop with attendants, knight-advisor, and attendant pages. The coronation was especially impressive. The

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sermon was preached by the Rev. Louis C. Washburn, rector of Christ Church, who spoke eloquently of the ideals of the Order of Sir Galahad, and brought the greetings of Christ Church where Washington worshipped. The courts of St. Mark's Church, Frankford, and Gloria Dei, Phila-

delphia, were present and added much to the beauty of the procession. Great credit is to be given to Mr. Henri Erhardt, director of the Court, Mr. Jesse H. Hawkes, Mr. Thomas Gravell, and Mr. Maxwell, assistants. A very large congregation was present. FREDERICK E. SEYMOUR.

Chicago Scientist Studies the Trend of Urban Protestantism

Miss Hittle's Work—Women and Missions—Bishop Bennett's Preaching

The Living Church News Bureau
Chicago, March 12, 1925

PROFESSOR WILLIAM L. BAILEY, OF Northwestern University, has written a most interesting short article on The Trend of Urban Protestantism as revealed particularly by a nation wide survey made by the Institute of Social and Religious Research of New York, of churches in cities of over 100,000 inhabitants. Over 1,000 churches in different parts of the country were studied. Chicago, with its suburbs, was the only metropolitan city studied, one hundred and fifty churches there being investigated. Some of the major findings are:

The churches of the great cities have not lost the vision of adaptation or the spirit of service. There is a strong trend towards a broadened service program. The frequency of parish houses is an indication of this. The canvass shows the investigators the importance and need of various semi-church agencies. The true situation of urban Protestantism cannot be understood without reference to them, for the Salvation Army, the Y.M.C.A., the Y.W.C.A., Bible Students' Associations, new Evangelical bodies not calling themselves churches, missions, Sunday afternoon and evening clubs, Christian settlements, community houses and institutes, have a large and vital place in the religious life of a large city. They are seen to be the advance guard of the Church in its general movement towards adaptation to city conditions. The churches are mostly conservative and conventional.

Urban Protestantism has much to learn from other bodies in dealing with some of the life problems of the masses in the large cities. Nearly ninety per cent of the old churches are carrying on their work with traditional means and machinery. The significance of this conservatism is seen when it is evident that more than one third of all churches in the large cities do no more than the typical town or village church. Many city churches would seem to be *in* the city but not *of* it. For it is not that such "narrow" churches are in residence sections, where life may be much the same as it was in the town, but they are found to be still the most common type in the downtown sections, and in every variety of city environment. Many city churches are not of city size. They have, in fact, only two to three hundred members, a one man staff, a budget of \$3,000 to \$5,000, a benevolence of \$10 per member, and a Sunday school largely of children, of whom sixty per cent attend. More than a third of all the churches in the large cities are of this sort. Another third are more nearly of city size.

The Southern cities were less com-

pletely canvassed and the large number of smaller and narrower negro and foreign churches were relatively neglected.

Very significant of the limited degree to which the spirit of experimentation in service has animated the mass of churches are the further facts, that less than half reported cooperation with social agencies, only forty per cent kept open daily, and fewer than half of these kept the church open for rest and devotion, only a third had any form of organized athletics, twenty per cent had daily vacation Bible schools, only fourteen per cent had weekday religious instruction, only seventeen per cent used motion pictures.

It is a hopeful sign that the larger the city the greater is the degree of adaptability of the churches. Chicago shows larger, stronger, and broader units of church work than the lesser cities. Moreover, many daring and effective adventures in Church work are found which may serve as guides to the lesser cities. It was interesting to find that, where the Roman Catholic Church was strongest, or where several Protestant bodies were strongest, the churches tended to assume the form of larger, richer, and broader units of work. So the northeastern section showed the largest churches; the north central states the largest proportion of well developed churches; and the southern division the largest proportion of the small and "narrow" type. There are greater differences within a denomination than between the denominations in some respects. There is a very real union in the spirit of experimental service that leads all branches of urban Protestantism forward in a more or less common task.

MISS HITTLE'S WORK

The letters written by Miss Dorothy Hittle, the missionary, serving at Hiroaki, Japan, from St. Peter's Parish, Chicago, are eagerly looked for and have a very real interest for the Church at large. Miss Hittle's last letter has just appeared in the current number of *St. Peter's Net* and tells in a fascinating way about the Christmas services and activities of

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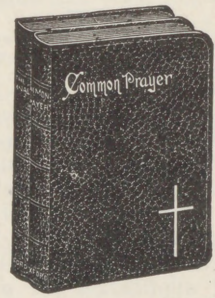
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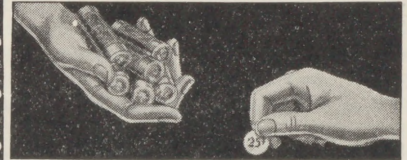


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the school of which Miss Hittle is in charge.

"The school pageant on Christmas Eve was very well done and was well attended, nearly 130 being present. About seven in the evening some thirty of us—mostly school girls—went carolling, first to the home of Mrs. Tanaka, then to the home of the Methodist pastor, and then to that of the Roman Catholic priest, Fr. Favier. In each case we sang outdoors, though it was snowing. We sang in Japanese of course, and Fr. Favier, several days later, when he came over to thank us, said that he had not known that the *Adeste Fideles* had been translated into Japanese until that night. We had a Midnight Eucharist and also one at ten o'clock on Christmas morning, both of them well attended. Although we have no choir the singing is very hearty. Some people occasionally get off the pitch and frequently they are behind the organ, but we are glad that everybody sings.

"I wish you could have seen us at the five o'clock service. When I went over to the church a little before five, the place was just filled with children. I didn't think there could be so many in all Hirasaki. They filled the parish house, they were all over the second floor, and up and down the stairs, and in and out of the *yenkwan* (entrance), all at once, some of them were clad in the gayest of kimonos, silk or challis, those with bobbed hair wearing bright bows; some were in foreign clothes with sweaters of every conceivable color scheme; and some were in rags and tatters. It doesn't mean that these last were poverty-stricken, for every Japanese has beautiful clothes; it simply meant that it was the first Christian celebration they had ever attended and never dreamt that it was of the slightest importance compared with New Year's Day!

"When the church bells rang at five, I went in to the organ, and found the place filled with parents and older people. As the service went on, the room outside, a sort of vestibule, was crowded and people were actually looking in from out of doors. After the service we all went up stairs to our new parish house and had our Christmas entertainments, a series of dialogues, one by each class. They were all well done, but I must say I cannot understand why the spectators always laugh when to us there is nothing funny.

"In addition to the purely Christmas things, I had the children of the *kodomo kevai*, that is, sixteen of them, give a demonstration of Walter Camp's "daily dozen." The parents and friends were greatly interested and clapped heartily when the children finished. My greatest surprise was on the following Tuesday when four big boys, about fifteen or sixteen years of age, came and said that they would like to join the Children's Club so that they could learn the exercises too!"

WOMEN AND MISSIONS

Dr. J. W. Wood was the speaker at the monthly meeting of the diocesan Woman's Auxiliary on Thursday, March 6th. He paid a high tribute to the leading part that women have always had in missionary work. A change has come in the attitude that the leaders of the Church have towards women within the past hundred years, said Dr. Wood, and he told of one of the bishops in Africa having refused to have any woman missionary, as he considered their motive purely matrimonial. Since then women have had an opportunity to prove their ability and influence in mission work. Dr. Wood referred particularly to Miss Gladys Gray, who is serving in Japan as a splendid example of intelligent and noble womanhood working in the mission field. The speaker alluded to the marked increase in the offerings for missions in the Diocese of Chicago, three hundred per cent within

the last six years. Still, there is a large deficit each year in the National Treasury and the speaker urged the vestries and officers of the Woman's Auxiliary to be careful of their local expenditures that the offerings for missions might be increased.

Dr. Wood appealed particularly for the rebuilding of the fabric at Cass Lake Indian Reservation, which was recently destroyed by fire. \$6,000 is urgently needed for this purpose, he said, and the day's offering of the Auxiliary was given towards this need.

BISHOP BENNETT'S PREACHING

Bishop Bennett has come again this year to preach at the Lenten noonday services. It is gratifying to hear that the attendance at all these services is excellent. The St. James' services fill a real need on the near North Side, where a neighborhood, with many of the Loop characteristics, has grown up. The services, too, at the Cathedral Shelter out on West Washington Boulevard minister to a growing demand there. One of the significant tendencies of late is the "coming back" of the sections of the North and West sides which, for a long time, have been slipping down. Chicago is now in the midst of a great traction campaign, and, within a few weeks, new elevated lines and surface lines and subways will be building. New centers will develop everywhere. One of the immediate effects will be the relief of the uncomfortable congestion in the Loop. Even so, the Loop will always have its large numbers, and it is to them that the noonday services are such a blessing.

Speaking on Monday of the growing tendency to recognize Christian ideals, Bishop Bennett said:

"Christ was a living example of the fundamental law of life, the love of God. The world is just beginning to realize that our Lord exemplified the underlying law of living. There has been much talk of why God sent death to earth and killed His own Son. God did not kill His Son, and He did not send death on earth. Instead He sent love, joy, peace, and life. These were the gifts of God. The world killed Christ because He ran counter to the customs of living of His time. He obeyed the fundamental law of life, the love of God, and, as a result, He met with death. Because the world failed to realize the fundamental law of living, sin, sorrow, sickness, and death resulted. These are the gifts of the world as opposed to the gifts of God."

Speaking on Tuesday of our Lord as a Model for Living, the bishop said:

"Christ went into the laboratories of the world and worked out the principles of living. He demonstrated these principles to the world by showing that life can be lived according to truth and goodness. He remains the highest example of living for all mankind.

"To satisfy man's great longing and yearning for proof that life is good and true at heart. Christ was born and lived. In return, the world persecuted Him and killed Him. His death was further proof that man's physical being may be killed but that his soul will live on if he has obeyed the basic principles of truth and righteousness."

A CORRECTION

Confusion in the types last week made a reference to the work of the Church of the Redeemer rather unintelligible. It was stated that this parish had raised \$43,000 for the building fund of the parish at a dinner, and it should have been stated that subsequent pledges had brought the total to well over \$44,000.

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BISHOP BRENT HONORED

BUFFALO, N. Y.—Bishop Brent was signally honored by the University of Buffalo at its convocation on February 23d when he was awarded the Chancellor's Medal. This is the first time the medal has been awarded. It was provided for in the will of the late Chancellor of the University who left a fund for a medal to be given each year to some citizen of Buffalo who had performed some great thing "which in itself is truly great and ennobling, and which dignifies the performer and Buffalo in the eyes of the world." In making the award Chancellor Capen said:

"The choice of the first recipient was foreordained and inevitable. The name of one citizen of Buffalo will instantly occur to every one as that of a man who in character and achievements is without a peer among us, and whose great contributions to the life of his time have brought honor to the place of his residence. We know him as the Bishop of the Episcopal Diocese of Western New York, as the eloquent interpreter of the finest aspirations of the community, as the ready partner in every worthy civic enterprise, as a true neighbor, and as a friend."

AN INTERESTING CAREER

NEW YORK, N. Y.—A common disposition among the youth of today is to look for a short cut to success. We read how this man or that suddenly found a magic secret that almost over night gave him new and undreamed of power or started him on a quick rise from poverty to riches. Every ambitious young fellow should ever be on the alert to seize the opportunity that will serve to speed his progress, but after all nothing can take the place of hard work—and good work. Proof of this can be found in the career of almost every man who has climbed heights. A recent example of this is the success of Mr. S. F. Areson, now President of the American branch of Thomas Nelson & Sons, the largest publishers of books in the world.

Mr. Areson began at the proverbial bottom; he started with Thomas Nelson & Sons as an office boy; then he was promoted to clerical work; then to book-keeping. In his desire to learn all phases of the business, he asked to be transferred to the manufacturing department. As his knowledge of the business broadened he was made advertising manager. He next became assistant to the President. of the American branch. On the death of its President, Wm. Thomas, Mr. Areson was elected to the Presidency.

The firm of Thomas Nelson & Sons has done much to reduce the cost of good books. They have done this by originating labor-saving methods and labor-saving machinery. The house is best known as the publisher of the "American Standard" Bible, and of *Nelson's Loose-Leaf* (perpetual) *Encyclopedia*. In addition, they publish editions of the King James Bible and of the Prayer Book, the New Century Library and other well known books and sets including beautifully colored children's books. They are said to be not only the largest book publishers, but also one of the oldest firms in the publishing field. The firm of Thomas Nelson & Sons was founded in 1789 in Edinburgh, Scotland, and its growth has been little short of phenomenal, the house having branches in all parts of the world.

FURTHER WAR NEWS FROM SHANGHAI

NEW YORK, N. Y.—Inasmuch as more than a month has passed since Bishop Graves wrote the letters from which the following extracts are taken, no anxiety need be felt on reading them, but they show the nervous tension with which our people in Shanghai and the nearby stations have been surrounded.

Writing on January 12th, Bishop Graves said:

"Sunday, the 11th, was rather a bad day for Shanghai. There was heavy fighting in the neighborhood of the arsenal, which eventually fell into the hands of Marshal Chi. Today I hear that they are looting in the native city of Shanghai—whether the defeated troops or Marshal Chi's troops, I do not know. (You will remember that the war began with Chi in command at Nanking trying to oust Lu from Shanghai. This he did, but, owing to disloyalty in his army, he had to flee from Nanking and Lu is at present in charge there, i.e., the two men have completely changed places.)

"We were a little anxious about St. Mary's Saturday and Sunday, as there were several hundred soldiers at the Jessfield station, but everything has gone right so far. All the railroads are cut, no trains are running between here and Soochow, and the city gates at Soochow have been closed. Mr. Phen, the writer in my office, had to flee from his home in Shanghai yesterday with his family, leaving his house and belongings. One of the coolies at St. John's has just been in to say that he went on Saturday afternoon to take a look at the soldiers at the station and was pressed into service by them as a carrier and had to do heavy work that night and all Sunday, receiving two coppers for pay. By insisting that he was a servant of the University and showing

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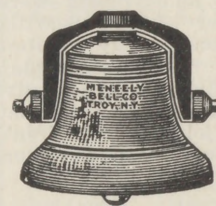
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On January 14th, the Bishop wrote:

"Last night several thousand soldiers drifted across the Settlement Boundary near us and are being herded by a few of our Volunteers in Jessfield Park. The last week has been full of anxieties for Miss Fullerton, with all these girls on her hands and the whole countryside being devastated and plundered, so this morning we have closed St. Mary's. There were still two days before the end of the examinations, but this seemed the wisest course with these undisciplined hordes of defeated soldiers loose all over the place."

MEMORIAL ALTAR TO BISHOP G. MOTT WILLIAMS

MARQUETTE, MICH.—Some years before his death, the Diocese of Marquette had made tentative plans to erect a memorial altar in St. Paul's Cathedral, Marquette, as a fitting tribute to the splendid work and devotion of its first Bishop, the Rt. Rev. Gershom Mott Williams, D.D. These plans are now being brought to completion.

The second Bishop of Marquette, the Rt. Rev. Robert L. Harris, D.D., in his communication to all the parishes and missions in the Diocese, writes as follows:

"May I remind you that for some years we have been endeavoring to commemorate properly in permanent form the character, life, and labors of the first Bishop of Marquette, the late Rt. Rev. Gershom Mott Williams, D.D., who gave over a quarter of a century to earnest labor and also a most generous part of his private fortune to the organization and development of the Diocese of Marquette.

"Not only did he give his time and means, but labored with his own hands to build rectories and churches in the mission field. The Diocese of Marquette, as it stands today, is largely the result of his devotion. His gifts through the Bishop G. Mott Williams Missionary Endowment Fund today, and for centuries to come, will continue to carry on the work in the missionary field. Remembering all that he has done for us in the past, it seems to me that we would be lacking in proper appreciation and gratitude if we did not erect some fitting memorial to his life and work, commemorating in this manner what they mean to us and to our children.

"I am therefore asking each parish and mission station to take an official part in the rearing of a memorial altar to the memory of Bishop Williams. Two books, bound in white morocco leather, will be preserved. One will be kept in the archives of the Cathedral of the Diocese, and one will be presented to Bishop Williams' family as a permanent memorial of the love and appreciation of the people of the Diocese of Marquette for their first Bishop. These books will contain the original signatures of the vestries contributing to the Memorial Altar Fund. Later, individuals will be given an opportunity to make their personal gifts, but I first desire the official gift of each parish and mission by its official board of vestrymen. The time has now come to build this memorial."

Bishop Williams was born at Fort Hamilton, N. Y., February 11, 1857. He died in Paris, France, April 14, 1923. At the time of his death he was Bishop-emeritus of the Diocese of Marquette, and Bishop of the American Churches in Eu-

rope. His last official act was the taking over of Holy Trinity Church, Paris, as the Cathedral of the American Church in Europe.

Bishop Williams was ordained deacon in St. John's Church, Detroit, December 26, 1880. He immediately became assistant to the rector of that church, the Rev. George Worthington, who afterwards became Bishop of Nebraska. During his ministry in Detroit he had charge of, and successfully built up St. Matthew's colored Church, and, at the same time, had charge of the Church of the Messiah, Hamtramck. He was ordained priest in 1882, and later became rector of St. George's Church, Detroit.

He was in charge of the Cathedral at Buffalo, N. Y., for a brief period and, in the fall of 1889, became Dean of All Saints' Cathedral, Milwaukee. In 1891 he resigned to accept an appointment as Archdeacon of Northern Michigan, having jurisdiction over the missionary work throughout the entire Upper Peninsula with residence at Marquette. In 1895 the Northern Peninsula of Michigan was set apart as the Diocese of Marquette, and Gershom Mott Williams was elected its first Bishop, being consecrated at Grace Church, Detroit, May 1, 1896. He was appointed, by the Lambeth Conference of 1909, a member of the Anglo-Swedish Commission relative to orders and unity. As a result of his interest in the Swedish Church he wrote *The Church of Sweden and the Anglican Communion*, and he also collaborated in the production of a Swedish Prayer Book. He was a member of the

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New Hymnal Commission appointed by the General Convention of 1913.

He succeeded the late Bishop Jaggar as Bishop of the American Churches in Europe, January 23, 1913. He resigned as Bishop of Marquette in 1919, and was invited by the action of the Diocesan Convention of 1920, "to accept canonical residence in the Diocese of Marquette with the title of Bishop-emeritus."

PHOTOGRAPH OF JOHN HARVARD CHAPEL

CAMBRIDGE, MASS.—A large photograph of the John Harvard Memorial Chapel in the Southwark Cathedral, London, has been presented to the Widener Library of Harvard University by Mr. William Hooper, '80, says the *Crimson*. The picture will be hung in the delivery room of the library some time in the immediate future.

That part of the Southwark Cathedral which is now the Harvard Memorial Chapel, was formerly known as St. John's Chapel, and was used as a vestry room. The chapel as portrayed by the photo forms an alcove flanked on either side by two huge gothic pillars. The altar in the chapel is the gift of Mr. R. W. Hickox, '72, who presented it in 1907 when the chapel was repaired and dedicated anew to the memory of John Harvard. The altar marks the spot where Harvard was baptized, and where his father lies buried.

Much of the beauty of the chapel is due to the large stained window, the work of John LaFarge, of New York, which occupies the center of the picture in Widener. The window is divided into six panels, three upper ones and three lower ones. The lower set of panes are decorated with a picture of St. John baptizing a child, while the upper row is taken up with the coat of arms of Great Britain, flanked on one side with the shield of Harvard University, and on the other by the shield of Emmanuel College, the alma mater of John Harvard.

INTERNATIONAL JUSTICE AND GOOD WILL

WASHINGTON, D. C.—It is announced that George W. Wickersham, formerly attorney-general of the United States, has accepted the chairmanship of the Commission on International Justice and Goodwill of the Federal Council of Churches, Bishop Brent being vice-president.

MEMORIAL REREDOS IN SAVANNAH

SAVANNAH, GA.—A handsome reredos of carved oak will be placed in St. John's Church, Savannah, in memory of the late rector, the Rev. William T. Dakin, who served that parish first as associate rector and then as rector for thirteen years. The design, by Mr. Herrick, of the firm of Calvery, Riedinger, Herrick Co., of New York, has been selected, and the memorial will be ordered as soon as the fund has been completed. About two-thirds has already been pledged.

The reredos will be a carved oak screen twenty feet or more above the altar. The general design will give the effect of a magnificent frame to a beautiful symbolic painting. In the design the central panel of the screen is a symbolic representation of Christ reigning on the Cross, robed in

high priestly garments, crowned as King of Kings, and adorned by a background of angels as Lord of Lords.

The idea conveyed is that of Christ's whole ministry and life—the Crucifixion, the Resurrection, the Ascension, and the reign in glory. Other features are indicated such as His work as mediator and intercessor, high priest and judge eternal. The treatment of the whole is filled with symbolism, and is a wonderful example of ecclesiastical art. The side panels are beautifully worked in gold and colors. Other parts of chancel furniture will be installed later to conform to the design of the whole.

A LARGE BEQUEST

BETHLEHEM, PA.—The Incorporated Trustees of the Diocese are about to receive a large bequest from the estate of Mr. Henry Holt, formerly a member of Grace Church, Allentown. Mr. Holt died in 1908 and provided in his will that, after the last of his heirs had died, the estate was to be turned into cash and the money given to the Trustees for the benefit of the missionary work of the Diocese.

Five thousand dollars is set aside for Grace Church, Allentown, either for the building of a new church or for the enlargement of the present building. The rest of the estate is to be a permanent fund from which loans may be made to missions for building purposes, for which purposes the interest of the fund may also be used. The executor is about to close the estate and hopes the diocesan authorities have long wished to establish such a revolving fund by which new missions could be financed.

The Anglican Theological Review

EDITED BY
FREDERICK C. GRANT AND
BURTON S. EASTON

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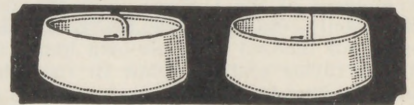
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A SET OF CHIMES

WILMINGTON, DEL.—The contract has been signed for a chime of twelve bells to be placed in the tower of Trinity Church, Wilmington. The plan provides for an electrical playing apparatus connected with the Church organ, a main console, and an extra console in the east sacristy, making three places in all from which the chimes may be played. They will be in memory of the late Mrs. Frank G. Tallman, and are the gift of Mr. Tallman.

Dr. Kirkus, the rector of Trinity Church, is pushing to completion the new tower of the church, which has been delayed by the unforeseen necessity of removing the outer walls of the tower base, and reënforcing the whole sub-structure with steel. It is hoped that the tower will be completed in time to be dedicated when the annual convention of the Diocese is held in this church in May.

CELEBRATES CENTENNIAL

MACON, GA.—Christ Church, Macon, the oldest church in the Diocese of Atlanta, celebrated its centennial March 5th to the 8th. Present at the celebration were the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, both former rectors, the Rt. Rev. Frank Juhan, Bishop of Florida, who, as a boy attended the services of this Church, the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, the Very Rev. Charles L. Wells, D.D., Dean of the Theological Department of the University of the South, a former rector, the Rev. Watson Winn, rector of Christ Church, St. Simon's Island, Ga., a former assistant, the Rev. John Moore Walker, rector of St. Paul's Church, Albany, Ga., a former communicant of the parish, and a larger number of other former members. The rector, the Rev. Oliver J. Hart, was assisted in the services by the rector of the other churches in Macon, the Rev. Messrs. Charles Lee and W. W. Silliman.

At the celebrations of the Eucharist the original chalice of the parish was used. The central service was a corporate communion of the parish, at which the sermon was preached by Bishop Winchester. During the observances an endowment fund was begun.

A BRAZILIAN PARISH

NEW YORK, N. Y.—Another Brazilian parish is feeling the urge and the need to build its own church. This is the church of the Nazarene, in Livramento, where the Rev. C. H. C. Sergel is rector. The building they are renting is likely to be sold at any time, without much notice. They have not yet found a suitable location, and they have less than half the necessary money on hand. The question is whether they will be ousted from their rented quarters before they find a new site and the money. Once they have the land, a roof, and four walls, further development will take care of itself, for the people are enthusiastic. Of course revolutionary turmoil is making life difficult and expensive in many ways. The Bishop was able to make an unexpected visit to the parish and confirmed seventeen. Others, who were ready, were unable to present themselves, and others had not completed their preparation in time for the unforeseen visit. Writing of the ear-

nestness and devotion of some of his people, the rector says;

"I hear that a woman who has begun to attend our services has changed wonderfully. She used to have a fearful temper, but has lost it and become quite a different person!"

**VIRGINIA TIDEWATER
NORMAL SCHOOL**

NORFOLK, VA.—The Tidewater Normal School for Church School Teachers in Norfolk and vicinity recently finished its first annual session, after a most successful series of meetings and classes. The school was conducted under the auspices of the Norfolk Church School Institute, and was the first effort of the kind for some years in this section of Southern Virginia. The response of the teachers in the Norfolk district was most enthusiastic, and because of the success of the school it is planned to make it an annual affair. All sessions were held in the Parish House of St. Luke's Church, Norfolk. The school was under the direction of the Rev. Chas. E. McAllister, rector of St. John's Church, Hampton, and Chairman of Teacher Training for the Diocese of Southern Virginia.

One parish, All Saints', Portsmouth, had one hundred per cent of its teaching force present at each session of the school. The total registration was 120, representing seventeen different churches.

**SUCCESSFUL BOYS'
MISSIONARY RALLY**

NEW YORK, N. Y.—On the evening of February 23d, a rally and dinner to increase the interest in missions on the part of the boys of New York City parishes and vicinity, was held in one of the large dining halls of the Hotel McAlpin, New York City. The Junior Clergy Missionary Association planned this meeting as the principal endeavor of their 1924-1925 program, and invited the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, to be the speaker on this occasion, feeling sure that he was an ideal exponent of missionary devotion, especially in an appeal to boys capable of unselfish enthusiasm for the cause with fineness and risk in it.

Bishop Roberts held the interest of his hearers by his narrative of the daring, hardships, and achievements that make up a missionary's life in the West. Helping a railroad gang of diggers break a path for his train through blockading snowdrifts, or running a motor-car across enormous prairies in the teeth of blizzards, seemed to be, as he told it, all a part of the day's work. Impossible things to eat, and seemingly as impossible human lives to influence for spiritual issues, confront but cannot discourage such dauntless impetus and zeal for the Master. Indians and white people at last respond, and the good soldier who endures the hardness of such warfare to save and not to destroy men's lives, need not be ashamed of the hard-bought spiritual spoils.

The total attendance at the rally was 256, of whom 209 were boys, representing thirty-six parishes, and divisions of parishes. The largest number attending from any single church or chapel was twenty-one from the Chapel of the Intercession; the largest delegation from a parish was thirty-four from St. James' Church and its chapel, Holy Trinity Church. No one interested in psychology, to say nothing



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of religion, could have failed to be impressed with the enjoyment of the boys, with the song-leader's success with them in the merrymaking portion of the evening, or with their absolutely silent and rapt attention for three-quarters of an hour to Bishop Robert's vivid story and appeal for more "bridge-builders" between the souls of men and God. The results of such a contact of young enthusiasm with one calling to it out of the very midst of the modern crusader's adventure, are in the keeping of One who chooses the most chivalric for His noblest quests.

THE COLORADO CONVENTION

DENVER, COLO.—The convention of the Diocese of Colorado, which met in St. John's Cathedral, Denver, February 4th, was given over mainly to routine business. Two exceptionally able addresses were made, one by Bishop Johnson, and one by Bishop Ingley.

The deputies to the General Convention are the Very Rev. B. D. Dagwell, of Denver, the Rev. Messrs H. M. Walters, of Boulder, C. H. Brady, of Denver, E. L. Schmuck, of Denver, Messrs. J. H. Pershing, of Denver, Mr. C. A. Johnson, of Denver, the Hon. J. M. Jackson, of Pueblo, and Mr. W. W. Grant, Jr., of Denver. The alternates are the Rev. Messrs. Harry Watts, of Greeley, W. M. Brown, of Grand Junction, C. J. Tinker, of Denver, Philip Nelson, of Salida, Messrs. E. Waite Elder, of Denver, D. K. Wolfe, Jr., of Denver, L. V. Emanuel, of Florence, and Dr. P. M. Cooke, of Denver.

TEACHING MISSION IN HUNTSVILLE, ALA.

HUNTSVILLE, ALA.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, conducted a Teaching Mission in the Church of the Nativity, Huntsville, Alabama, the Rev. Cary Gamble, rector, from February 8th to the 16th inclusive. At the Sunday services and the week night services the Bishop preached on The Fundamentals of the Christian Religion.

Every morning during the week, for one hour, he lectured on the Prayer Book. At the request of the rector, the Church children were excused from the public school and attended these lectures.

To the representative of THE LIVING CHURCH, the rector made this statement:

"It was most gratifying to observe the response to this request, as well as the evident eagerness with which not only Churchmen, but members of other Christian bodies attended; and then to hear their expressions of interest and of the benefits received. The Bishop's logical and forceful presentations of his subjects appealed to many of the thoughtful minds of the community and he was followed throughout with deep interest.

"In this age of unrest within the Church, because her faith and order are subjected to change, and when we are so frequently met with the question by those who have the Church's interest most at heart, "What is the matter with the Church?"—the help that is brought to any congregation or people by a Mission by Bishop Beckwith, is indeed most timely and assuring. He makes it clear and convincing that there is nothing the matter with the Church. She is fundamentally sound in Faith and Ritual and that wherever her instructions are being carried out, peace and happiness, truth and justice, religion and piety, are enjoyed by her children. The Bishop left no doubt in our minds that the "matter" is with us who have the responsibility of the cure of souls. That we are not feeding her children on the food which the Church provides, but are giving them substitutes of modern make and, of course, the body is disturbed with spiritual indigestion."

BUILDING IN SOUTH FLORIDA

ORLANDO, FLA.—Work has begun on the first unit of the new structure that has been so long desired for St. Luke's Cathedral Parish, Orlando. The architects are the Boston firm of Frohman, Robb, and Little, who designed the National Cathedral at Washington, and the plans as accepted by the Cathedral Chapter are very beautiful. It is expected that the building now under construction will meet the need of the parish for the immediate future, and it will form the main part of the completed Cathedral later. The present building is to cost \$100,000 and is expected to be ready for use in December of this year.

Holy Cross Parish, Sanford, is gladly anticipating the completion, within a few weeks, of the attractive new church which is urgently needed, the work here having been greatly hampered since the disastrous fire in November, 1923, when the church, parish house, and rectory were

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completely destroyed. While without a rector, the Sunday services are being supplied regularly by the Ven. Jas. G. Glass, whose ministrations are deeply appreciated by this congregation.

ORGANS WANTED IN CUBA

NEW YORK, N. Y.—Bishop Hulse writes the Department of Missions that he needs about half a dozen organs for missionary work in Cuba. "Second-hand ones that are not too far gone will," he says, "do very well. Many of our missions have no organ, and we need the instrument as a background for the voices of the people."

Have you a stray organ among the white elephants of the household? If so, and if you are willing that it should be used in Cuba, write the Rev. Arthur R. Gray, D.D., 281 Fourth Ave., New York.

MESSAGE FROM ARCHDEACON DRANE

NEW YORK, N. Y.—Writing from the winter trial on January 30th, Archdeacon Drane of Alaska says:

"Leaving Nenana just after the first of January, I had a month of hard travel, and yet all has gone well. Owing to a period of intense cold, I am a week behind in my schedule. That cold spell held me up in Rampart. It seems unnecessarily risky to travel in cold that can kill either man or dog, especially when the trial has not been broken or has been covered up by recent snows. One mailman this winter lost some of his dogs right in harness from freezing lungs."

MID-WEST YOUNG PEOPLE

RACINE, WIS.—The Convention of the Young People of the Province of the Mid-West will meet at Racine beginning Friday evening, April 24th, and lasting until Sunday afternoon April 26th. The central group appointed by the Council of the Province urges a large attendance. The number of representatives from the dioceses. Mrs. Geo. Biller will be hostess and chaperone. The program for the Convention will be announced within the next week or two.

DEATH OF REV. E. A. HALL

PALMERTON, PA.—The Rev. E. A. Hall, rector of St. John's Church, Palmerton, died suddenly of heart failure March 5th.

The Rev. Mr. Hall was born in St. Mary's, Ontario, Canada, October 4, 1866, and was ordained deacon in 1890 and priest in 1891 by Bishop Baldwin. His first work was in the Canadian Church. He held cures, however, in Morristown, N. Y. at St. James' Church, Ft. Edward, and St. Paul's Church, Greenwich, N. Y. He became rector of St. John's Church, Palmerton, in 1918.

The funeral was from the parish church March 7th.

DEATH OF REV. WILLIAM A. DALTON

NEW YORK, N. Y.—The Rev. William A. Dalton, of White Plains, N. Y., a retired priest of the Diocese of New York, died in a city hospital February 13th, at the age of eighty-two years.

The Rev. Mr. Dalton was born in Albany, N. Y., October 30, 1842. He was graduated in law from Union University, Albany, in 1869. He was made deacon in 1890 and priest in 1892 by Bishop Potter. He spent most of his active career in the

Church as a missionary in New York. He was Immigration Port Chaplain in New York City from 1897 to 1907. Before entering the ministry he practised law for nearly twenty years.

DEATH OF

REV. E. deF. MIEL, D.D.

HARTFORD, CONN.—The Rev. E. de F. Miel, D.D., since 1893 rector of Trinity Church, Hartford, died after a long illness on March 12th. He was born in 1868, a son of the Rev. Charles F. B. Miel, who founded the French Church of St. Saviour in Philadelphia. Graduated from the University of Pennsylvania in 1888, he went to the Berkeley Divinity School for his theological training, and was ordained to the priesthood in 1892 by Bishop Whittaker. He was assistant to Dr. Rainsford at St. George's Church, New York from which he was called in 1893 to the rectorship of Trinity Church, Hartford, where he remained until his death.

Throughout his ministry Dr. Miel took a prominent part in the work of the Church and of the community. He was

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well known also to the Church at large for his wise counsel, while for years he was a member of the old Board of Missions before the organization of the National Council. He was a member of the Executive Council of the Diocese, and an alternate to the General Convention. During the war he served with distinction as chaplain overseas. It is no over statement to say of him that he was the foremost priest of the Diocese of Connecticut.

Dr. Miel was buried from Trinity Church on March 14th. The Rev. John N. Lewes, D.D., rector of St. John's Church, Waterbury, a life long friend, had charge of the services. Burial was in Cedar Hill Cemetery, Hartford.

DEATH OF REV. DR. VAN DE WATER

[BY TELEGRAPH]

NEW YORK, N. Y.—The Rev. George Rowe Van de Water, D.D., rector of the Church of the Beloved Disciple, New York City, died Sunday, March 15th. The funeral is to be held from the Cathedral of St. John the Divine, Wednesday at noon, the Bishop of the Diocese officiating. The interment will be at Oyster Bay.

* * * * *

The Rev. George Rowe Van de Water, D.D., was born in Flushing, N. Y., April 25, 1854, the son of John Titus Van de Water and Ellen Bernette. His education was obtained from Flushing Institute, Cornell University, and the General Theological Seminary. The degree of Doctor of Divinity was conferred on him by Nashotah House in 1885 and by Lehigh University in 1902.

Dr. Van de Water was ordained to the diaconate in 1876 and to the priesthood in 1878 by Bishop Littlejohn. His first work was at Christ Church, Oyster Bay, which he left in 1880 to become rector of St. Luke's Church, Brooklyn. After seven years he went to St. Andrew's Church, Harlem, where he remained from 1888 to 1920. For a part of this time he was also a chaplain at Columbia University. He became rector of the Church of the Beloved Disciple in February of 1920.

NEWS IN BRIEF

ALABAMA—Mr. Leon Palmer, newly appointed Field Secretary of the Brotherhood of St. Andrew, has been visiting the churches of Birmingham, Mobile, Montgomery, Tuscaloosa, and Huntsville. Mr. Palmer is the son of the Rev. S. D. Palmer, rector of St. Stephen's Parish, Eutaw.—On Friday evening, March 6th, the Rt. Rev. W. G. McDowell, D.D., Bishop Coadjutor of the Diocese, instituted the Rev. C. Morton Murray as rector of the Church of the Holy Comforter, Gadsden. The Rev. Mr. Murray, who had served in the diocesan mission field with residence in Eufaula, became rector of the Church of the Holy Comforter, Gadsden, February 1st, succeeding the Rt. Rev. E. Cecil Seaman, Bishop of North Texas. An unusual feature of the service was the presence of the members of the Pastors' Union of Gadsden, whose spokesman, the Rev. Dr. Rigell, pastor of the Baptist Church, was given an opportunity to extend a cordial greeting from the denominations of the city to the new rector.

ATLANTA—The Rev. W. W. Memminger, rector of All Saints' Church, Atlanta, celebrated his fifteenth anniversary as rector, February 15th. Fitting addresses were made by the vestry, and Mr. Memminger was presented with a purse containing \$700 by the congregation.—The Rev. A. J. Gaynor Banks, Director of the Guild of the Nazarene, held a Mission at Grace Church, Gainesville, March 8th to the 12th, which has added much to the spiritual life of the parish.—A new pipe organ was dedicated at St. James' Church, Macon, recently as a memorial to Mrs. L. P. Hillyer.—The Church of Our Saviour, Atlanta, the newest and one of the liveliest parishes in the

Diocese, expects to be in its temporary building by the middle of March. A Preaching Mission will start as soon as the building can be used.—St. Paul's Church, Atlanta (colored), has started a parish paper known as the *Parish Server*, and the first issue appeared February 1st.—There are now fourteen branches of the Church Periodical Club in the diocese, six of which are functioning under appointed librarians. This is a marked increase.—On February 8th, Bishop Mikell preached and dedicated several memorials at Emmanuel Church, Athens. These memorials consisted of an altar and reredos, altar cross, eucharistic lights, credence, and alms basin. The interior of this church has been greatly improved and enriched by the material changes and the addition of the beautiful memorials.

IOWA—The Rev. Herbert Hawkins, O.H.C., of the Order's Liberian Mission, was a visitor to Trinity Cathedral, Davenport, from March 10th to the 13th, during which time he spoke to a number of gatherings both of the clergy and the laity.—The Iowa diocesan boys' camp, Camp Morrison, that is under the direction of the Brotherhood of St. Andrew, is to be held this year during the first ten days of July at the camp site on the Cedar River near Waterloo.

LONG ISLAND—The churches in the "hill" section of Brooklyn, comprising St. Mark's, St. Mary's, St. Luke's, St. James', the Incarnation, and the Messiah, have a united service on Wednesday evenings during Lent with the following special preachers: March 4th, the Rev. George Craig Stewart, D.D.; March 11th, the Rev. W. Russell Bowie, D.D.; March 18th, the Rev. Frank Gavin, Th.D.; March 25th, the Rev. Bernard Iddings Bell, D.D.; April 1st, the Rev. Milo H. Gates, D.D.; and April 8th, the Rev. Frederick S. Penfold, D.D.

MILWAUKEE—The Rev. Frank E. Wilson, S.T.D., rector of Christ Church, Eau Claire, has been presented with an Oakland four passenger coupe with all conveniences by the men of the parish. A chapter of Gamma Kappa Delta has been formed for the young people of the parish.—Once a month an Armenian Mothers' Club from the International Institute meets with some of the women of St. James' Church, Milwaukee, in the parish house. These women are most interested, and eager to learn, not only the English language, but also American cooking, serving, and household duties in general. The parish is formulating plans for the proper celebration of its seventy-fifth anniversary.

NEW YORK—The Rev. A. J. Gaynor Banks, Director of the Society of the Nazarene, is to conduct a Healing Mission at Christ Church, Bronxville, from March 22d to the 27th.

NORTHERN INDIANA—St. Andrew's Church, Kokomo, the Rev. C. E. Bigler, rector, started a building fund campaign, March 12th, and \$21,850 was raised in an hour's time from the 125 people present. The ultimate building program which calls for church, parish house, and rectory, demands \$150,000. The Parish is composed of laboring people entirely.

OREGON—The Very Rev. H. M. Ramsey, D.D., 341 Thirteenth St., Portland, has been elected President of the Standing Committee of the Diocese, and the Rev. H. D. Chambers, St. Paul's Church, Salem, has been elected Secretary. All communications for the Standing Committee should be sent to either of the two.

PENNSYLVANIA—Christ Church, Media, will be under the care of the Rev. L. M. Smith, 66 East Penn St., Germantown, to whom all parish communications should be addressed. The rector, the Rev. H. Ransome, has been given a leave of absence by the vestry.

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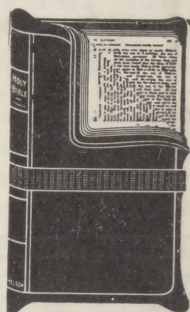
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