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The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, MARCH 28, 1925

No. 22

HIGH CHURCHMEN AND CATHOLIC CHURCHMEN

EDITORIAL

THE ETHICS OF INVESTMENTS

BY THE REV. CHARLES N. LATHROP

THE COUNCIL OF NICEA, III.

BY THE REV. M. B. STEWART

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BY

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—From the Foreword.

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GREAT INDEED is their reward, for it is no less than the beatific vision to contemplate and adore that Supreme moral beauty, of which all earthly beauty, all nature, all art, all poetry, all music are but phantoms and parables, hints and hopes, and reflected rays of the clear light of that everlasting day of which it is written, that "the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it."—Kingsley.

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VOL. LXXII

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No. 22

EDITORIALS & COMMENTS

High Churchmen and Catholic Churchmen

A CORRESPONDENT asks us to state "the difference between a 'High Churchman' or 'High Anglican' and a 'Catholic Churchman.'" It seems to us useful to employ rather more than the few lines commonly accorded to the Answers to Correspondents in making reply.

"Parties" in the American Church are, happily, very vague indeed. They consist rather in groups of men having like predilections than in militant groups attempting party control in the Church. There are individuals whose outlook upon the Church is thoroughly partisan and who would make every issue in the Church one of partisan advantage, but these, happily, are comparatively few; and were it not for a revival in the past few years of partisan periodicals, such as would seem to be at least fifty years behind the times, that partisanship would probably be almost extinct in a very few years to come. As it is, there is a temporary recrudescence of party lines in the Church on a very small scale. It need cause us very little anxiety.

The terms High and Low Churchman grew out of English controversies in the Seventeenth Century. After the Revolution that brought Charles II to the throne, the puritan ministers who had been intruded into parishes during the Commonwealth, and who had been avowedly anti-Churchmen, were permitted to retain their positions on condition that they submit to episcopal ordination and agree to use the Prayer Book. Most of them agreed to the conditions; a few refused. The former became *conformists*, because they *conformed*; the latter became *nonconformists*, because they refused to conform, and these latter did not return to the communion of the Church of England, but set up the various non-conforming bodies that have come down to our day. The term Nonconformist, designating those who refused to conform to the settlement of 1662 and who left the Church, survived; the term Conformist speedily died out and was succeeded by the term Low Churchman, probably because those who had remained faithful to the Church during the Cromwell regime had already become known as High Churchmen. The High Churchman, then, was one who had continuously practised the religion of the Prayer

Book, and the Low Churchman was one who had not, but, without altering his convictions, was willing to accept the compromise of 1662. Nobody questioned at that time that the Prayer Book was distinctly a "High Church" book and it had been rabidly assailed by the puritans for a century on that ground.

LOW Churchmanship would scarcely have survived its first generation, being absolutely illogical, were it not that James II accepted Romanism. A new political condition was created. High Churchmen remained loyal to the Stuarts, Low Churchmen supported the house of Hanover. When the latter triumphed politically, with the advent of William and Mary, the leading High Church bishops were sent to the Tower and Low Churchmen were advanced to all the places of influence in the Church. Under the tutelage and patronage of king and queen, Eighteenth Century Low Churchmanship took to itself the qualities first of Dutch and then of German Protestantism, since the Germanization of the Crown under the Georges resulted in a like Germanization or Protestantization of the Church. The two things were equivalent or went hand in hand. Low Churchmanship of that hue became dominant; the whole body of High Churchmanship was forced out of all places of influence, although, on a limited scale, it survived in places among the lower ranks of clergy and among some of the people, though increasingly in the minority. By the beginning of the Nineteenth Century the condition of the Church of England was so dreary and depressed that in St. Paul's Cathedral, London, it is said that only six people made their Easter communion in 1800. German Protestantism had triumphed. Sacramental teaching—notwithstanding the plain language of the Prayer Book—had, for the most part, died out. That was the prevailing condition under which the Church developed in America.

In the meantime the Evangelical movement had, to some extent, aroused the Church to revived life, though laying stress rather on individual piety than on restoring the corporate position of the Church. At the end of the first third of the Nineteenth Century, the

Tractarian movement sought to restore the corporate life and sacramental teaching of the Church to the language of the Prayer Book. As "Tractarians" or "Puseyites," these reformers were violently treated by the Low Church dignitaries of the Church, who, as Protestants in the German sense, by that time had come to maintain that the Church of England itself was a "Protestant" Church and that the Prayer Book set forth the Puritan religion; being exactly the opposite of the contention of their fathers two centuries earlier. So began the controversies whose echoes have come down to our own day.

THE "Catholic Churchman" was the successor of the Tractarian. He sought, not to restore the tory English High Churchmanship of Stuart days, which had become nearly extinct both in England and in America, but to take a totally new perspective, not based upon the controversies of Reformation days but rather upon the whole course of Church history. To the Catholic Churchman in America, the question of precisely what was the manner of worship set forth "by authority of parliament" whether in the reign of Edward VI or of any other king or queen, is not only immaterial but is a question rather of pedantic archeology than of practical Churchmanship. The Reformation is, to him, an incident in a long succession of Church history. The "Reformers" are treated with neither greater nor less deference than any other figures in Christian history. The "Reformation Settlement," as a *political* measure whereby national freedom from a foreign super-power was achieved, he thoroughly accepts, and its permanent maintenance he demands with every fibre of his being. In the sphere of religion the term is meaningless to him. He allows no authority to English parliament or kings to dictate settlements of his religion, and his deference to the Church in any one century is neither greater nor less than his deference to it in any other. It is scarcely necessary to add that he no more desires to restore abuses of the Fifteenth than of the Eighteenth Century; he would test every religious practice of either of these centuries, or of any other, by the perspective of truth and value to souls.

Growing out of this perspective of history, the Catholic Churchman would rather live in peace with the other great historic Communion of the Church than at war. With the Greek Communion this peaceful desire has found its fruition. We have been met half way and have found it perfectly practicable to "get together." With Rome this has not yet been found practicable, though an ever increasing number in the Roman Communion has shown a desire to find common ground. The Catholic Churchman tries to divest himself of prejudice against things that have come from the Roman Communion and to treat each such thing honestly on its merits. Being non-Roman, he hopes never to be anti-Roman. It isn't easy, after all the history that has been made, to strike a right balance in this difficult matter of trying to be friendly instead of antagonistic toward Rome, while receiving very little friendly response from official Rome in return, and while conscious always of the evils of the Roman system, so many of which are practical rather than theoretical. No doubt it is true that the Catholic Churchman has not always been successful in this attempt.

In his relation with Protestant Christianity, we doubt whether the Catholic Churchman has really "found himself." He is too close to the days when every Protestant threw bricks at "Puseyites" and "Romanizers" to have a really true perspective. We think it likely that Catholic Churchmen, as a whole, do not do

justice to the large amount of real Catholic religion that there is outside the visible communion of the Catholic Church. Within the Church, wherever Catholic Churchmen have been in the minority, it has generally been customary for Protestant Churchmen to treat them with contempt, even though the active persecution of two generations ago has largely died out. That they are constantly vituperated and misrepresented by one or two Church periodicals of a Protestant nature in America and a like number in England necessarily makes a true perspective more difficult. That such periodicals do not represent the best thought of Protestant Churchmen is a message that is constantly conveyed to us from men of the highest standing who account themselves primarily Protestants and whose friendship, in many cases, is freely given to THE LIVING CHURCH and its editor; but all Churchmen do not know that. That Catholic Churchmen and Protestant Churchmen can live together in peace and mutual good will has been shown in many places, despite the efforts of the partisans to prevent it. That Catholic Churchmen can work cordially with Protestants of other Communion in matters of common interest has been demonstrated often enough to show that it can be done, and it will be done more generally when we all learn to appreciate each other's position and convictions more intimately.

CATHOLIC Churchmen are in such close accord with that branch of Modernism that seeks to teach the Christian religion in the increasing light that modern science and thought throws about its problems, that they are almost identical. With the other branch of Modernism, that abandons definite truths of revelation because of a materialistic preconception that prevents a coördination between truths taught in religion and truths taught by science, there is less opportunity to establish common ground. Even there most of us are trying to distinguish between men who are chiefly constructive in their religious thought and those who seem chiefly destructive. If Catholic Churchmen are right in holding that Catholic Christianity and science not only do not but cannot conflict, and that intellectual coördination is always possible between truth and truth, gradually that conviction will find the correlating principle and constructive Modernists will accept it. The position will be established, not by force or by ecclesiastical trials, but by virtue of its own reasonableness.

Let us frankly grant that the greatest handicap to the extension of Catholic Churchmanship is Catholic Churchmen. As a group, we have too often been petty, narrow, censorious. Detraction has been a besetting sin of the movement. We have, in many cases, been ultra-congregational. Where we ought to be leaders in the missionary cause, we have lagged behind others. Where we in America ought to have given inspiration to our national Church organization we have been hypercritical and cold. In trying not to hate Rome, we have often fallen into the opposite error of copying things of hers that are not worthy to be copied. In trying not to be Protestant we have often been unlovely and unappreciative in our relations with Protestants. We have sometimes made more of little things than of great. We have, too frequently, not lived up to our principles, and so have stood in the way of our principles being accepted by Churchmen to whom we might have commended them. The Catholic movement has probably spoiled us by its remarkable growth and success. Its own reasonableness, and not ours, has, under God, been the cause of that success. We believe, however, that we are slowly outgrowing these faults

that do so easily beset us, and that, more and more, Catholic Churchmen are taking their rightful position toward the national Church and other Churchmen.

But the terms High and Low as applied to Churchmanship are two hundred years out of date. They ought to be abandoned. They have to do with politico-religious conditions of another day and another land. There is no excuse for the continued existence of either High or Low Churchmen, especially in America. Both of them ought to cease living in a controversial atmosphere of three hundred years ago and catch up with the thought and the life of the Twentieth Century.

IT SEEMS right to protest against the publication in a number of Sunday papers of a lurid and highly sensational "feature story" concerning a New York priest in connection with his pending suit for divorce. We recognize that there is no "benefit of clergy" to be claimed as a protection to these in connection with what may legitimately be treated as news. We do, notwithstanding, maintain that the story referred to, which must quite recently have come to the attention of very many of our readers, exceeds the limits of decent news reporting and is anything but a credit to those papers that have printed it.

A Lurid
Story

There is no necessary inconsistency between holding the highest doctrine of the indissolubility of marriage and affirming the necessity, in any given case, for obtaining a divorce. The Church views divorce as a great evil, to be discouraged in all cases but those of the most glaring necessity, but a necessary evil, for the protection of human or of property rights in extreme cases. The Church does not forbid divorce, though she discourages it; but she does not accept the doctrine of the State that divorce makes legitimate a new marriage. The Church esteems divorced persons still married, and, except in such cases as are equivalent to the nullification of a marriage, and except for the controverted cause recognized by our own canons (improperly in our judgment), forbids remarriage after divorce until the death of one of the parties terminates a marriage that courts could not terminate.

It would seem that metropolitan newspapers ought to be able to make this distinction and at least to treat the news of the day intelligently.

ANSWERS TO CORRESPONDENTS

C. H. M.—Our rubric relating to the use of the *Gloria Patri* after the Psalter requires it at the end of the portion for the day, allows it at the end of each psalm, and is silent about the various sections of Psalm 119. The general practice, we think, is to use it at the conclusion of the group of sections appointed for the day but not after each section.

W. H. N.—(1) A priest removes his chasuble before going into the pulpit to preach.—(2) Bowing the head is surely not a lawful substitute for kneeling.—(3) No posture is prescribed for the people during the reading of the epistle. Custom sanctions their kneeling at an informal early celebration but sitting at a more formal service; the former because at so brief a service it is not necessary to sit at all, the latter because sitting is a restful position and the posture is immaterial.

ACKNOWLEDGMENTS

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FROM "A MODERN PSALTER"

XV. *Domine, quis habitabit?*

How shall I know the righteous? Who shall dwell,
Yea, shall live well
Upon Thy holy hill? The quiet man
Of uncorrupted life, avoiding strife.
Who shuns deceit nor lieth not nor can.
The man who lowly lies in his own eyes,
Who maketh much of them that fear the Lord,
Unto his neighbor will he do no ill,
He takes no usury and keeps his word
(Yea, though it hurt and hinder him) to all.
The man who doeth these shall never fall.

LOUIS TUCKER.

THE ANNUNCIATION

An angel came from Heaven on high
Our Lady fair to greet:
"Joy and peace to thee, I cry,
And it is duly meet;
For God Himself has sent me here
His message that I tell
Of holy Child who comes this year,
And with you He shall dwell."

"So be it, then!" our Lady said,
And bowed her head in prayer,
While all the spirits of the dead
Seemed to gather there.
The lily, too, our Lady near
Blossomed with greatest joy,
And lovely birds sang without fear

E. SINCLAIR HERTELL.

A CODE OF ETHICS

THE Wisconsin Press Association unanimously adopted the following code of ethics at a recent meeting:

"We believe that journalism is an honorable profession, essential to the welfare of society.

"We believe that the success of democratic government depends upon sound public opinion, and that the newspaper should aid in creating and maintaining sound public opinion by publishing significant news and editorial interpretation of news.

"We believe that newspaper writers and editors should be adequately prepared for the great responsibilities placed upon them.

"We believe that a newspaper should publish the truth, the whole truth, and nothing but the truth concerning all matters of importance to readers as citizens of the community, the state, and the nation.

"We believe that a newspaper that goes into the home should publish nothing that cannot be read aloud in the family circle.

"We believe that news of crime, scandal, and vice should be presented in such a manner as to deter readers from attempting to imitate the criminal and the vicious.

"We believe that all persons and all organizations are entitled to fair play in the columns of the newspaper.

"We believe in the right of privacy of individuals in all matters not of public concern.

"We believe that no propaganda or publicity matter should be published unless it contains information to which readers are entitled, and that whenever such material is printed, its source should be plainly indicated.

"We believe that editorials should present the truth as the writer sees it, uncolored by bias, prejudice, or partisanship.

"We believe that neither the business interests of a newspaper nor any outside influence should interfere with the publication of the truth in news or editorials.

"We believe that the purpose of newspaper advertising is to create a demand for commodities or services, to inform readers, not to mislead or defraud them.

"We believe that advertisements should be as clean and wholesome as news and editorials.

"We believe that rates for subscriptions and advertisements should be sufficient to insure the publisher a fair profit.

"We believe that all statements of circulation should give the actual number of bona fide subscribers.

"We believe that only such newspapers as maintain the highest standards of truth, honesty, and decency in news, editorials, and advertisements deserve the support of the community."

REMOVE thou thy sins, O weak believer, and thou may'st hope to see Christ, thy sun.—*Spurgeon*.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THE THEME OF THE WEEK'S READINGS:

THE DISCIPLINE OF THE WILL

March 29: *Fifth (Passion) Sunday in Lent*

THE IDEAL—THE MASTER

READ St. Luke 22:39-46.

THE life and ministry of Jesus Christ are built upon a single, dominating purpose, obedience to the will of God. To this purpose He consecrates Himself in the wilderness of the temptation; because of it He sets His feet upon the road to death in the garden of the agony. We assume that, for the Master, the decision to follow the will of God was easy; that the self-submission and self-sacrifice it entailed came naturally to Him. But consider what it cost. Even to us God's will means sacrifice; it calls upon us to give up much that seems advantageous and immediately profitable. Jesus was the supreme example of human power. He had abilities immeasurably beyond our own. The way to the world's conquests were open before Him. With the consciousness of power went the inevitable accompaniment of ambition. Yet all which ambition suggested and power made possible of human achievement, Jesus renounced. He chose, with all the world before Him, to be great in obedience. "Not My will, but Thine be done."

March 30

THE ISSUE—OBEDIENCE

READ Hebrews 10:1-10.

LO, I come to do Thy will, O God." That which transforms obedience from the passive acceptance of the will of another, with its suggestion of unquestioning dependence, to a generous and positive virtue, is the recognition of the superior purpose in the will we obey. If, today, we have lost, to a great degree, the sense of the paramount obligation of obedience to God, and insist upon our own choice of thought and action, it is surely because we do not grasp the greatness of God's purpose. We are deficient in imagination. We have made the issues of life too small. They have become too personal; too far contracted to the aims and preferences of our time or circle. We have made our wills the measure of good and successful living. To know God is to perceive a "better way," a plan for life so far beyond our own that obedience to Him becomes not a necessity and a constraint, but our greatest good and pleasure.

March 31

THE TEST—SUBMISSION

READ Hebrews 13:17-21.

THROUGH life "one increasing purpose runs." To do God's will is to share in it, and to reap its benefits. Keep in mind that God's will is never arbitrary. He commands, not because He has the right, or because He delights in commanding, but because each command is the expression of an essential law of true living. Each precept is a declaration of the way in which right living lies. God's will and His purpose to life are identical. Our submission to God, then, brings its reward in no formal way; our obedience is the acceptance of the life God offers, and of the conditions by which it can alone be gained. "Harken unto Me and ye shall live." All through life the test of submission holds good. Divine law is identical with physical strength. Break the law and life is diminished; keep it and it is increased.

April 1

THE INCENTIVE—FELLOWSHIP

READ St. Mark 3:31-35.

FELLOWSHIP is never possible till we can enter into and share in the purposes of our friend's life. Often we can do this only by entering into them sympathetically, for his work and aims may be such as we have little knowledge or

experience of. But with Christ this is not so. His are the great moral and spiritual purposes which are, or should be, common to all men. The thought suggests the problem which is often felt by earnest people. How can we gain the sense of love for Christ and of fellowship with Him? Obviously love cannot be forced, or fellowship be real till it is felt. Ought we not to begin at the point of obedience, seeking to enter into the fellowship of a common purpose? If we cannot command our affection, we can command the will. Identity of purpose is the basis of a more ardent companionship. Jesus knew that when He said: "Ye are my friends, if ye do whatsoever I command you."

April 2

THE REWARD—CHARACTER

READ St. Matthew 7:21-29.

THIS is the day of easy methods—knowledge without hard study, training without discipline, character without obedience. "The get-rich-quick method exercises a baneful force in every department of life, with a rich harvest of superficial results. Obedience may give us the life which God proposes; the quickening of life which comes from living according to its laws may be the supreme purpose and end of obedience, but these are not the sole justification of obedience. At the very heart of the command to obey is the word "duty." Character is formed by doing the thing that must be done, and doing it often with weariness of mind and body, and with anguish of spirit. We can never fashion character without sheer determination to obey. Distrust the method which does not involve discipline. Whatever good it brings, it never brings character.

April 3

THE RESULT—PEACE

READ Hebrews 13:16-25.

PEACE! What a pregnant word this is as it is used in the New Testament. It is the last, satisfying boon of the life that has always surrendered peace. We thought to find peace by doing our own will, and avoiding the stern conflict with duty. We did not find it, for we were fighting all the time against God and our own well being. What wonder that we found restlessness instead of calm; we were missing our purpose, and we knew it. We sought peace by retiring into ourselves. We refused contacts with God and man lest they should disturb, yet, all the while, we rebelled against the unnaturalness and isolation of the little life. Something cried out in us for the activity and the toil and stress of life beyond us. No, peace comes from accepting life's duties, not refusing them. Not a little of this peace is the sense of having faced our duty and responded to it according to our measure. Torn and tired, the soldier is at rest, when, in the midst of the conflict, comes the great Captain's "Well done!"

April 4

THE SUPREME EXAMPLE—CHRIST

READ St. John 6:35-40.

THOSE who stood nearest to Jesus were impressed by His obedience. Three things they choose as especially marking His life; one was love, another humility, and the third was obedience. "He learned obedience," they noted, by the things which He suffered. "He was obedient unto death." Do not these characteristics of Jesus cover the fundamental duties of life, and correspond to attributes or functions of the personal life? We are thought, feeling, and will, we say, following the traditional analysis of personal life. To be humble is to think aright, without unreality or self-deception, to think truly, and thus to act the truth. To love is to center our feelings upon the right objects, and to put them to their highest exercise. To obey, is to add to right thinking and to love the activity of the will. "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength."

BLUE MONDAY MUSINGS

By Presbyter Ignotus

LET us resume our consideration of the limerick. The first is said to have been contributed to the gaiety of nations by Dean Inge, and one may be able to pardon him for it.

"There was a good Canon of Durham,
Who swallowed a hook and a worrum,
Said the Dean to the Bishop,
'I've brought a big fish up,
But I fear we may have to inter'm.'"

But this naturally leads to "Kill-Inge No Murder";

"Our vicar is good Mr. Inge.
One evening he offered to sing,
So we asked him to stoop,
Put his head in a loop,
And pulled at each end of the string."

This shows to what length some bishops can go:

"There was an Archdeacon who said,
'May I take off my gaiters in bed?'
But the Bishop said, 'No;
Wherever you go,
You must wear them until you are dead.'"

And here are two examples of the unexpected ending:

"He is really an absolute lamb;
But when he sat down in the jam
On taking his seat
At our Sunday school treat,
We all heard our vicar say, 'Stand up, please, while I say grace.'"

"A Voltairean infidel fell
Down his Louis Quatorzey stair-well,
He continued to fall
Past the first floor and hall
Till he finally landed—just outside the entrance to the cave where
they kept the coal for the furnace."

For fantastic rhymes this is preëminent:

"There was a young man at the War Office,
Whose brain was an absolute store office,
Each warning severe
Went in at one ear,
And out at the opposite orifice."

THESE GLIMPSES of academic characteristics are worth while, and we may naturally put a Greek limerick after them:

"Said an Oxford philosopher: 'Quite:
I am frequently sure in the night.
But at mid-day I'd say,
In a tentative way,
If it is what it would, then it might.'"

"But a Cambridge man stoutly averred:
'You've forgotten the strength of the surd,
Pure figures would show
That a thing which can't go
Just equals the cube of a third.'"

"But a Rhodes Scholar murmured, 'Uplift
And a warm indeterminate drift
Is where we begin
And the dollars come in—
But I reckon that *that* is a gift.'"

Λέγουσι γέροντα Βυλογγόν
ἄδευ τοπικώτατον φθογγόν
οὐχ ὄσ' ἐβόησε
κόρακας ἐφόβησε,
ἀλλ' ὑπονόημα δίλογγον.

This, too, smells of Oxford:

"There once was a scholar of Balliol
Who was asked what he knew of Gamaliel:
He replied, 'It's a hill';
The examiners still
Remember that scholar of Balliol.'"

HERE IS ONE with an ecclesiological flavor.

"There was a young priest who said 'Rome
May boast its great Angelesque dome,
But St. Paul's is much neater
Than that of St. Peter,
And a far better size for the Home.'"

And these are surely droll:

"Euphrosyne Jones got hysterical
And believed she had grown wholly spherical—
When asked to roll 'round
She replied: 'On the ground?
Why, my figure is purely numerical!'"

"There was an old woman of Reading
Who said, 'The infection is spreading,
And went on repeating,
'Once bitten, twice Keating'—
And sprinkled it over the bedding."

"There was a young girl of Westphalia
Who yearly grew tall-ier and tail-ier,
Till she took on the shape
Of a Barbary ape
With the consequent paraphernalia."

"There was a young lady of Spain
Who always was sick in the train,
Not once, but again,
And again and again
And again, and again, and again."

AND I CONCLUDE with these three geographical examples:

"There was a small baby of Trinidad,
And quite a remarkable grin it had,
But trouble arose
When they put on its clothes,
For somehow or other a pin it had."

"There was an old man of Antigua,
Whose wife said to him 'What a pig you are!'
But he answered, 'My queen,
Is it manners you mean,
Or do you refer to my figure?'"

Ohe, jam satis!

I HAVE BEEN reading with astonishment and amusement the "Indictment" which "Judge" Rutherford offered and the "International Bible Students" adopted at Columbus, Ohio, last summer.

This indictment is of the clergy as a class; "The ecclesiastics; to wit, popes, cardinals, bishops, reverends, doctors of divinity, theological professors." And this rather heterogeneous multitude lumped off under one heading is said to agree in teaching evolution, in denying that the Bible is the Word of God, and advocating the League of Nations! It would be interesting to have "the clergy" attest this. The world came to an end in 1914-1918, though it did not know it. Further, these "indictments" are reinforced by "the sayings of some of the greatest thinkers of the world,"—five authorities being quoted, of whom the first is Dr. Bernard I. Bell. Queer company, this, for the orthodox President of St. Stephen's!

ONE HAS LEARNED not to express himself too frankly about feminine fashions of the day. But what a comfort it is to find Sir Owen Seaman greatly daring.

"TO PHYLLIS, WHO HAS SPOILT HERSELF

"Phyllis, whose beauty shone most fair,
Where feathery tendrils used to cling
Under the shadowing wealth of hair
That gave to your head its lovely shape—
Why have you done this dreadful thing?
Why have you shaved your neck's nice nape?"

"Bald as a coot it shows between
The hideous whiskers that block your ears,
Save where a dusky stubble is seen
Resilient after a week-old scrape,
Deadly enough were the shingler's shears,
But why must he mow your nice neck's nape?"

"Sharp as a wig's edge runs the line
Where the waved hair ends in a naked space,
Bare of its spun silk, soft and fine;
And never a man of the men you ape
But weeps for your dear head's wounded grace
And the sight you've made of your neck's nice nape."

"Boys may approve you shaved and shorn,
But, ere they are real men, Fashion's tide
Will turn and you will be left forlorn,
Waiting for time to bring escape
From the shame of a crop too short to hide
The prickly scrub on your neck's nice nape."

"And the maids of tomorrow, taught again
That a woman's hair is her glory's crown,
Will marvel much in a world grown sane
How a girl in her senses could choose to rape
Her own bright locks and the delicate down
That bloomed for a charm on her neck's nice nape."

THE BISHOP GREER MEMORIAL

A MEMORIAL, like a garden, is a "lovesome" thing. Next best to seeing those we love is the remembering of them. Bishop Greer's friends are going to remember him in the Cathedral. Those friends, it is hoped, will include everyone who came under his influence through the long years of his marvellous ministry, the babies baptized by him, the god-children dear to his heart, the multitudes upon whose head his hands were laid in Confirmation, the men and women united by him in matrimony, the sorrowing ones who felt through him the healing touch when earthly separations came, the weary ones whose lives he brightened, the lonely, the out-cast, perchance the tramp (no longer called such) who, asking alms in the street, help being given so graciously that he was moved to enquire the name of his benefactor. We can see the twinkle in his eye, as the benefactor who cared little for titles replied, "The Lord Bishop of New York." "My Lord," said the tramp, doffing his ragged cap, bowing low, "I never would have 'thunk' it; I never would have 'thunk' it." Nor could the tramp have "thunk" the sequel to the story. Five days later he found himself engaged in a trade long since forgotten, earning an honorable living, in pleasant surroundings. The transforming power of Bishop Greer's friendship was an oft told tale. To all who knew that power, and want it to be had in remembrance, has come a great opportunity.

The Chapter House in the Cathedral will, at the suggestion of Bishop Manning, be built in memory of Bishop Greer. Its cost in dollars will be two hundred and fifty thousand. In the Chapter House will be held all the meetings connected with the life of the Cathedral. It takes little imagination to believe that these meetings will be touched in an unseen way by the spirit of wisdom and counsel and ghostly strength vivified in the life of the great spiritual leader, David Hummel Greer, and in Caroline, his wife, true servants of Jesus Christ.

A word as to the history of Chapter Houses will not come amiss. As early as the year 816 we find mention of the Chapter House in the Cathedral. The room derived its name from the "chapter" read every morning by those attached to the Cathedral. After the chapter was read, a meeting was held to consider the business of the Cathedral, and often outside concerns were brought in; secular affairs to be settled. These were mentioned by canons residing outside of the Cathedral. These meetings were presided over by the bishop or the archdeacon. As the meetings grew in importance the need for a separate room arose. The room thus coming into being was called the Chapter House.

Bishop Greer's great administrative ability makes the Chapter House in the Cathedral of St. John the Divine, a fitting memorial. From this Chapter House will emanate the policy and direction of all the affairs of the Cathedral.

BISHOP Du MOULIN IN JERUSALEM

THE Rt. Rev. Frank Du Moulin, D.D., was in Jerusalem on Ash Wednesday, having previously visited Athens and Constantinople. He was staying with Bishop MacInnes and has had interesting interviews with the Patriarchs located in the Holy City. He expects to return gradually through Egypt and Italy, arriving in this country in the early summer and ready to take up new work such as may be available in the early autumn.

Bishop Du Moulin sends the following comment on the excellent work which he has observed in Jerusalem under the direction of Bishop MacInnes and with the friendly coöperation of the Rev. Charles T. Bridgeman, representative of the American Church:

"During the past few weeks I have had the privilege of visiting Palestine and of observing at close and intimate range the work that is being done in the Holy Land by the Church under the direction of our Bishop in Jerusalem. I have become so impressed by its quality and extent that I feel compelled to drop a line to our Church press at home, ere Good Friday comes, to urge upon our people a greater generosity in the offerings of that hallowed day towards the work the Church is endeavoring to do in the land of the Saviour's life and ministry.

"Bishop MacInnes is developing in Palestine a type of work that is in close keeping with the compelling needs of its child-like and unprogressive people. It is a work in which the religious is logically made to include the ethical and the educa-

tional. Through the ministrations of churches, hospitals, and schools, much is being done to develop the morality, the intelligence, and the hygienic living of this ancient but ignorant people.

"The placing of a representative of our National Council at Jerusalem in the person of the Rev. Chas. T. Bridgeman, is a wise and statesmanlike step, and even in the few months that he has been here, his influence has become strongly felt, particularly in an educational direction, among the old patriarchal Communions at Jerusalem. Among his other spheres of influence he fills an important teaching chair in the Armenian Theological Seminary and is increasingly looked to for guidance and direction educationally by the leaders of the other Churches of the Orthodox.

"From my survey of Palestinian conditions it would seem to me that Good Friday of 1925 is entitled to expect a marked increase in the interest and offerings of American Churchmen towards the work of the Church in the land that the Saviour adorned and beautified with His presence and ministry of hope."

CHURCH LOSSES IN TORNADO

THE destructive tornado that caused such severe losses last week through southern Illinois and Indiana, and, to some extent, adjoining states, did less damage to church property than might have been feared. The weakness of the Church in that section, where our relative strength is probably less than in almost any other part of the country, prevents our having mission work at mere hamlets, such as were most of those that were destroyed.

The Illinois losses were in the Diocese of Springfield and the Indiana losses in the Diocese of Indianapolis. Of devastated points in the former Diocese, we have mission work at Carmi, McLeansboro, Murphysboro, and West Frankfort. A report to THE LIVING CHURCH from Murphysboro states that our church property is considerably damaged and that six of our nine families are homeless, but none of our people was injured. According to the last diocesan journal, the value of the church edifice is placed at \$5,000, with \$1,500 additional for furnishings. There is no rectory. Outside assistance will undoubtedly be required to repair the damage on the church. There was no damage to the church in Carbondale. At West Frankfort, where the deaths were among the most appalling in number and where the destruction of property in the village was almost total, we have a small mission work, but the journal does not indicate that we have church property. The mission is in charge of the Rev. F. P. O. Reed, who resides at Mt. Vernon, and it is stated that both he and his family are quarantined in their home by reason of scarlet fever in the family. Bishop White has, therefore, wired the executive secretary of the Diocese to proceed to West Frankfort and investigate the condition of our few communicants, nineteen in number at last report. McLeansboro, where the papers report serious losses, is another mission of the Rev. F. P. O. Reed, whose inability to perform pastoral services when they are so greatly required is among the tragedies of the occasion. We have twelve communicants, a church valued at \$10,000, a rectory at \$3,000, and church furnishings at \$1,000. No report has come to us. At Carmi, where the papers report great destruction, we have only an unorganized mission with three communicants and no property.

In the devastated portion of Indiana the losses are generally at very small hamlets, and the Church is represented only at Princeton. There we have St. Andrew's Church, an unorganized mission, with no resident priest, but with sixteen communicants. Our church building is reported undamaged, although the destruction in the village is very serious. To what extent our Church people have been injured is not stated, but the mayor has appealed for assistance, which is being given to the people by the Red Cross. Vincennes, one of the larger cities of southern Indiana, which was said in the earlier reports to be within the devastated area, escaped practically untouched. There we have one of the oldest and strongest parishes in the Diocese, which, happily, is not affected by the destruction that came so close to it.

The devastation in Missouri was through a rural section, in which we have neither church nor mission. In Kentucky and Tennessee, sections of which were devastated, no loss on the part of the Church is reported.

THE LIVING CHURCH hopes that contributions may be made for assistance to the Bishop of Springfield, whose losses can probably not be met by the local communities.

Ethics Involved in Investments

Administered by Religious Organizations

By the Rev. Charles N. Lathrop

Executive Secretary of the Department of Christian Social Service

A Paper read before a Conference on Financial and Fiduciary Matters at Atlantic City

A FRIEND of mine, when I told him about the subject that I am undertaking to discuss, told me a story of a friend of his, a lady, who felt it was wrong to receive more than four per cent interest on her investments. Consequently she put all her money in the Savings Bank and received the interest that she thought was just. My friend asked her what interest she thought the Savings Bank must get to pay her four per cent. She admitted that the question had never occurred to her, and was much disturbed to realize that for her to get four per cent, the bank had to get six, or possibly even a larger percentage of interest. When I begin to think about the ethical responsibilities for investments, I find I am much like the lady, continually getting into deeper ramifications unless I am willing to stop with the Savings Bank interest and look no further.

The problem was suggested to me by a letter from a young man, who inherited a small fortune and who asked in what business enterprises "could one invest money where it would be primarily used for production through Christian methods and relations, or those which approach what might be considered relatively Christian." In an effort to answer this question I wrote to twelve of the large investment companies of New York City through which the Episcopal Church makes its investments, enclosing a copy of the letter and asking them for suggestions as to the answer I should make to it. I have a most interesting collection of replies.

The experience brought home to me the importance of the question this young man raises. It has also shown me how little has been done to work out any practical method by which an investor can judge the ethical soundness of an investment.

It seems to me that the responsibility of the Christian Church differs in no fundamental way from the responsibility of individual Christians. The only reason why its responsibility is stressed is because in its position as teacher and moral leader it has a specific duty to stand clearly for the principles of Christianity in society as they are laid down by the Church. Local treasurers as well as national treasurers have the same responsibility. Must not all investments made by the Church carry out the principles publicly and formally promulgated by the authoritative body of the Church? Can we expect any member of the Church to pay attention to and guide his life by any statements of authoritative bodies, unless the authority itself in the action it is called on to make, itself applied its own rules?

WE COME then to ask ourselves what principles are laid down by our Communions which have application to investment. I turn first of all to my own Church because I am more familiar with its formal statements. I find in the last meeting of our General Convention in 1922 the following resolutions formally adopted by the Convention:

"Human rights must take precedence of property rights. Therefore a minimum subsistence wage, and, if possible, a comfort and saving wage, must be the first charge on the industry, and the public as well as employers must be willing to pay respectively their proportionate shares of this charge."

Again,

"The worker who invests his life and that of his family in industry must have, along with the capitalist who invests his money, some voice in the control of the industry which determines the conditions of his working and living. There must be established a sane and reasonable measure of democracy in industry. The worker of today is rightly seeking self-expression and self-determination in industry, as well as a livelihood from industry."

The further statement is made that labor, as well as capital, has a right to effective organization.

We turn now to the Social Ideals of the Churches as passed by the Federal Council in 1919. This demands "a living wage as a minimum in every industry, and for the highest wage that each industry can afford," "gradual and reasonable reduction of hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life." Unemployment insurance and old age pensions are also laid down as labor conditions for which the "Churches stand." There are forty-two "social creeds" of religious bodies in the United States which contain statements of similar import under this subject.

My conclusion then is that the same power which organizes the National Council in the Episcopal Church and through it its Department of Finance, gives a mandate to this Council as well as to the members of the Church to do its utmost to carry out the principles enunciated in the resolutions quoted above. The same thing applies to the Federal Council of Churches, the same thing to the Methodists, and to the thirty-nine other religious bodies.

WE COME then to the next question. How can we apply these resolutions? We have to consider the conditions under which our investments are made.

By our canon, the National Council of the Episcopal Church "shall be the sole custodian of all the records and property, both real and personal, thereof, including all income therefrom, and shall have power to disburse the money of said Society in accordance with the provisions of this canon and the orders and budgets adopted or approved by the General Convention." Under this authority the National Council has constituted a committee on trust funds "which shall receive and hold all trust funds" of the Church and shall have supervision of the investment and re-investment of all such trust funds. The investments are limited by the National Council to such securities as are authorized by the state of New York for the investment of the funds of savings banks and other trust funds, or they can invest in the mortgage lien bonds of corporations of the United States supplying electric energy or gas or both, or the mortgage bonds of a corporation supplying service by telephone or in bonds of railroad corporations under certain stringent restrictions. In short the National Council, in its investment of its trust funds, limits itself stringently to certain bond investments. It is not obliged by canon to do this. The limitations are directed toward safety in investments, with a certainty of regular income on a standard basis. I take it for granted that other religious bodies use much the same limitations in order to safeguard their investments. We must recognize this obligation of safety as a first duty. The trustees for such funds must, to fulfil their duty, make safe investments that bring the standard income. This is what they are expected to do by the donors. This is the primary obligation for which the committee is created. It can never be overlooked without failure of duty. All these rules, however, apply only to financial aspects of investment. They have no suggestion of other ethical considerations.

But, there is no reason why a committee of this kind should not at any time widen their scope of investment, provided always the investment is certainly safe and will bring the standard income. A finance committee might invest funds in stocks of any industrial corporation *provided the investment is properly safeguarded*. Their limitation is based entirely on safety of investment and certainty of income. Where-

ever they can get both safety and certain income, they can as trustees properly invest.

SO I COME to the next question. How can they give attention to the moral obligations that rest upon them as official representatives for a Christian religious organization? We turn for a moment to think what aspects of investments we would have to consider if we were to introduce specific ethical questions. I think there are two aspects of this question: 1, the material produced as a gain to the community; 2, the conditions under which such material is produced.

Turning then to the first question—the material produced as a gain to the community—is not the Christian investor under obligation to choose rather to invest his money in that material or production of industry that will give the greatest gain possible to the community? Let me take a list of possible productions:

Patent medicines	}	Those depending on advertising for their sale.
Tooth paste		
Chewing gum		
Cosmetics		
Candy		

Rolls Royce automobiles
The Ford car
Lumber
Railroads
Public Utilities
Metals
Building and Loan Associations
Foods, such as sugar and meats.

Can we not say that there is a rising importance to the community in the materials produced? For instance, steel is more important than cosmetics; the Ford is more of a necessity than the Rolls Royce; railroads contribute more to the community than does candy; goods are more essential than lumber. The first obligation then in investments is to choose a corporation that is by its production making an important contribution to the people.

Next is the ethical responsibility to study the conditions under which such material is produced. Here we come immediately to the mandates laid down by the authoritative body of our religious organizations.

First, labor conditions. The Episcopal Church says very definitely that "human rights must take precedence of property rights," that therefore there must be a living wage given to the laborers in the industry. Furthermore under labor conditions "the worker *must have* some voice in the control of the industry which determines the conditions of his working and living. There must be established a sane and reasonable measure of democracy in industry." The Federal Council speaks of hours of labor and both the Episcopal Church and the Federal Council recognize the right of men to organize in unions. Furthermore the Federal Council stands for unemployment insurance and old age pensions.

THE question that I wish to raise is this: Has not the finance committee (in the Episcopal Church, for instance,) the obligation to be able to find out about the fact studies of the minimum wage as it does about the financial soundness of its investments? It should have an avenue to find out about labor conditions as much as about financial soundness.

For instance, the B. & O. Railroad is developing a most interesting plan in labor conditions. The Pennsylvania Railroad is developing quite a differently interesting one. The treasurer ought to know, or ought to have someone who knows to whom he can refer such a matter. He ought to be in a position to make up his mind as to their possibilities as he knows the facts in connection with the financial soundness of these companies. Furthermore there is the demand from the General Convention that our industrial corporations take steps to bring about the the democratization of labor. The finance committee has an ethical obligation under mandate from the General Convention either itself to be on its toes fully conversant with these subjects, or else to have some responsible authority to whom it can refer these questions with assurance that it will get a report as sound as the report it may get from its bankers about the financial stability of its investments.

We realize that we are undertaking to settle some extremely complicated questions. They demand the study of men technically prepared. The answer is at best by no means simple. Can we work out a scheme by which this knowledge can be obtained?

A "white list" has been suggested. Immediately one sees the impossibility of such a list. First of all, conditions in a corporation change continually. Because a corporation had fair labor conditions yesterday is no guarantee that it will have fair labor conditions tomorrow. Moreover there is such a multiplicity of conditions under the general heading of labor conditions that one would find a company satisfactory in some conditions and utterly unethical in others. Again the field is too great. It would not be fair to make out a "white list" unless one were sure that one had all the firms that could properly be included in this "white list." Again, since exclusion from it would cause money loss, there would be the opportunity for damage suits through possible error. Plainly a "white list" is out of the question. We must seek another way.

THE sum total of the investments that the religious bodies included in this meeting make from year to year is by no means insignificant. All these investments really make a great financial power. If we add to the investments of these national committees the investments of local churches in dioceses or districts, the sum total, we can see, will be large. Moreover I believe there are many Christian people who would like to follow out the commands of their Church and the demands of their own consciences. In the complicated conditions of modern industry they are unable themselves to know the ins and outs of the policies of the corporations in which they invest. Why not set up a committee of ethical experts whose business it will be to investigate on request any corporation in order to be able to report facts about the ethical soundness of the corporation's activities? For instance, if my Church wishes to invest in a certain corporation, there ought to be the possibility for a report on the conditions of the corporation from the moral point of view, both as to the contribution it is making to the world through its production, and through the conditions under which that production is created. I believe this ethical demand is being felt by foundations, colleges, institutions that depend on income from endowment. A bureau of men of national standing in the study of labor problems, etc., would command the confidence of all these institutions.

I SUGGEST then that there is our moral responsibility for the treasurers of religious bodies of our country to consider carefully their responsibility under mandate from their authoritative body to invest the money of the Church in businesses that will stand moral scrutiny, particularly along the lines laid down by that authoritative body. It is manifestly too heavy a burden to lay upon a treasurer or his finance committee to investigate satisfactorily these questions. They have an obligation, however, to plan out a means by which they can gain this information. Just as they have the investing companies to report to them on the financial soundness of investments, so they need to have a proper authority from whom they can get a report in which they can place confidence on the ethical conditions of the corporations, and they ought to be sufficiently familiar with the ethical demands of their authoritative body to understand the problem and to be able to weigh the cogency of such a report. They need to refer the corporation in which they are considering investment to their ethical organization for an ethical judgment, just as they refer to their investment company for judgment of the financial soundness.

TURN YOUR MIND often to the blessings you have enjoyed, to the grace which Christ Jesus has given you, to the better thoughts with which He has inspired you, to the sins which He has forgiven you, to the promise He has made you, to the extraordinary help He has afforded you. Count up your blessings!—*Fenelon*.

BLESSED is the memory of those who have kept themselves unspotted from the world; yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.—*Mrs. Jameson*.

A Pious Pilgrimage

By Lois Kimball Mathews Rosenberry

II.

ANOTHER night trip to Dallas, for Texas is a state of magnificent distances and one breaks a ten dollar bill every time one ventures out of one's own bailiwick, it would appear! A morning with Dean Chalmers, who seemed singularly gifted with a capacity to deliver a telling message to young or old, gave one the privilege of seeing a parish house made over into a combination of business offices, recreation hall, guild rooms, and up-to-date Sunday school quarters, which would be an eye-opener as to the extent and possibilities of the work not only of the parish of St. Matthew's Cathedral but, indeed, of the Diocese of Dallas. One is deeply impressed with the great beauty of the *Te Deum* window in the Cathedral to commemorate the work and character of Archdeacon Hudson Stuck. For here he dwelt and preached and ministered to his people, and he is held in loving remembrance here as well as in far-off Alaska.

A drive about the city of Dallas, growing almost under one's eyes, as is Houston; a few minutes at St. Mary's School for Girls, fostered so long by Bishop Garrett, whose portrait by Louis Mora hangs in the living-room of the new dormitory named for him, and looks beyond this world with the eyes of a prophet and a seer; brought to a close an all-too-brief half-day. Two hours in a motor bus brought one to Denton, at the timber line, on the edge of the range land, with a hollow square for a market-place in its center, and frontier conditions so recent that only the day before a typical "wild west" scene had been enacted on one of its streets. But there on the hills rises the Texas State College for Women—the "College of Industrial Arts"—where, only twenty-five years ago, there were but range lands, whereas today dormitories, class rooms, laboratories, and administration buildings are grouped about trying to meet the needs of a student body of 1,750 young women—a student body growing by leaps and bounds. The new president, Col. Lindsey Blayney, formerly of the faculty of Rice Institute, said in his inaugural address last fall: "Quietly and slowly, but surely, and almost unnoticed, that little 'school' founded in 1901 has become the largest institution of its kind the United States, and one of the two largest women's institutions in the world. The people of Texas have created for the womanhood of this great state an institution in which neither the 'old' nor the 'new' education reigns supreme—an institution in which the head, the heart, and the hand are equally trained, where the intellectual, moral, physical, and vocational interests are harmonized to a degree rarely found in American education."

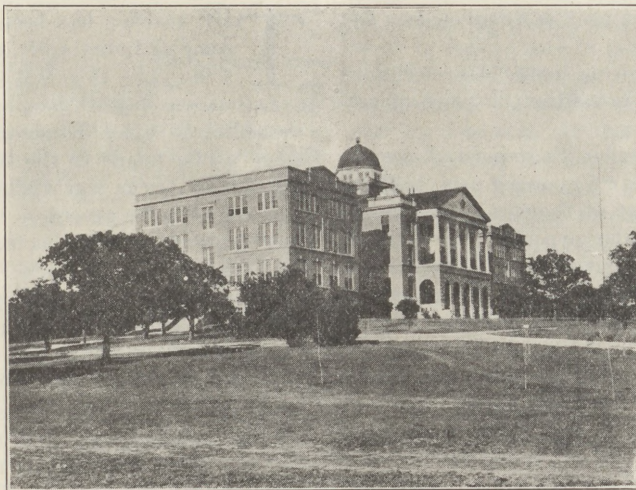
One young woman had gone as the representative of the Protestant Episcopal Church students at her College, to the council at Beaumont. Inspired by the meeting there she had returned, called the girls together, and formed a unit of the student council, which had voted to meet every Sunday morning at ten o'clock to read morning prayer. The writer, after addressing a large group of students and faculty, read evening prayer the night of her stay and spoke for a few moments to this little group of unshepherded girls. The Archdeacon of the diocese goes to them when, in the midst of a busy program, he can; but Col. Blayney, Dean Hefley (the rare woman in charge of the students as Dean of Women), and faculty members, agree that a worker, preferably a woman, is needed to

give all her time to the work of our Church at this college. Since Dean Hefley came, seven years ago, two girls have arrived with all their worldly possessions tied up in a bandana handkerchief, to get an education at this college; and the whole student body, in their uniforms of blue chambray or white linen, are of the best rural families of Texas. Here is indeed an opportunity for our Church, which it is hoped, the Diocese of Dallas will not be slow to seize.

Into the writer's hands at the train next morning, Dean Hefley placed *The Blue Chambray Book of Verse*—the best poetry the students in the Poetry Club had written during the year. One poem, by Ruth West, "Star Silence," will show the character of the book and, perhaps, of the college:

"I think it must have been a quiet night
Of fallen snow, that night in Bethlehem;
So still to make a wise man note a star
As something strange in moon and star light dim;
A stillness that would rouse a king from slumber
To draw his kingly counsellors near to him.

"A trembling stillness born of fear and pain,
A stillness that gave birth to grave surmise,
And yet, I think it came to be when Joseph
Watching the magi's worshipful surprise
Saw Mary touch the gifts of myrrh and frankincense
And glimpsed the wonder in her tired eyes."



ADMINISTRATION BUILDING, COLLEGE OF INDUSTRIAL ARTS, DENTON, TEXAS

everywhere so much still to do! The normal schools of our country are practically virgin soil so far as the national or diocesan Church programs are concerned. Yet these "teacher" colleges are growing apace, and out of them come every year thousands of young men and tens of thousands of young women to teach the little children of our country. Moreover, the census of 1920 reported that forty per cent of the population of the United States represented themselves as having no Church affiliations whatever, yet we believe our Church has a unique contribution to make to the religious life of the individual and of the group.

There is unrest in all Churches, unrest among our youth, unrest in society in general; shall we not offer to such as suffer, not knowing why they suffer or how they shall find comfort, the spiritual riches of our Communion? And most, perhaps, of all, our Church needs in its parishes, in its schools, in all colleges and universities, wherever it may find them, to minister to and to utilize that great mass of young people beyond the Sunday school age and not yet settled in their own homes and identified with a parish. Unless that great block, so full of aspiration, of power, of potential service, is used, it may be lost to the Church entirely and so to social progress. And if the Church is to grow, to maintain itself even on its present basis, but, most of all, to fulfill its obligations to so-

THIRTY-SIX hours brought one to the end of a rich experience, but not to the end of the memory of it, nor meditation upon it. As a member of the Commission, it was a rare privilege, as well as an obligation, to see a portion of the Church "in action."

This story of a pilgrimage is written partly as an appreciation of the opportunity it afforded, but really more because it is hoped that other dioceses may strive to emulate the work the Diocese of Texas has done for students—a work full of material achievement and of spiritual insight.

So much done, yes; but

ciety, it must add constantly to the Church militant the youth of this land.

It is a moving vision, that picture of the Church through the ages, that long procession of childhood, youth, maturity, old age, passing through the centuries into "Emmanuel's Land." The procession has never faltered, has never had such a gap that the ranks could not or did not press closer to fill it. But it should be a moving, constantly enlarging procession; and the possibility for its future lies more largely than we like always to think—in the hands of youth.

BISHOP MANNING ON CHRISTIAN UNITY

SPEAKING last Sunday afternoon at the Fifth Avenue Presbyterian Church, New York City, on the subject of Christian Unity, Bishop Manning said in part:

Men today are not hostile to religion, but the message of Christ seems to them confused and uncertain. Amid the controversies of the Churches they cannot hear the great central message of the Church. The fact which they see clearly is that, however the divisions may be accounted for, they conflict with the Church's own teaching, and contradict her own principles. They know that whatever else the Church of Christ stands for, it must, if it truly represents Him, stand for harmony, not for discord; for peace, not for dissension; for fellowship, not for separation and division.

A disunited Church cannot give the full message of Christ to the world. How can the world accept the Gospel of fellowship from an organization which is at variance with itself? What consistency is there in an appeal for a united world issued by a divided Church? That the consequences of our present divisions are most serious is all too clear. But the hopeful feature of the situation is that Christians everywhere are realizing this. Never, I believe, since the divisions in the Church of Christ took place, has the need of reunion been felt as deeply as it is now.

A new spirit of fellowship is showing itself. Misconceptions are being removed. Mutual respect is taking the place of suspicion and misunderstanding.

Scholarship is at work; and under its impartial searchlight, some of the old difficulties wear a changed aspect. There is a new freedom, a new interchange of thought, a new readiness to compare ideas and to consider opposing views among scholars and leaders in all Communions. Roman Catholics and Protestants, Anglicans and Nonconformists, are found sympathetically and open-mindedly studying each other's religious life and teaching.

I believe the time has come for a new synthesis of the deep religious values represented by all Christian Communions, both Catholic and Protestant. I believe that a deeper study of these values will show that they are not as antagonistic as they may appear on the surface, but that in great degree they are complementary to each other.

We need a synthesis of the Truth for which St. Patrick's Cathedral, the First Avenue Presbyterian Church, the Russian Cathedral of St. Nicholas, and the Cathedral of St. John the Divine, all stand.

What we need today is a new manifestation of the spirit of brotherhood which shall draw us into fellowship not only with our fellow Christians of all names, but with men of all races and of all faiths, realizing that we are all children of one Father and are all created in His Image and Likeness.

What we need now is a Christianity larger, nobler, truer than any that we have yet attained, a Christianity larger, not because it has surrendered its faith in Christ's Gospel, but because it has entered more deeply into the Gospel; a Christianity which is in vital, organic relation with the past, but which includes the spiritual contributions of this age and of every age since the first days. We need have no fear that in such an atmosphere the Truth of Christ will suffer. In the atmosphere of brotherliness, mutual sympathy, and fellowship, the Truth of Christ will flourish and find fullest expression.

The Christianity which we now need must be loyal to the Gospel as once for all revealed in Christ, but it must believe also in progress as the very condition of its life; it must rejoice in the new as well as in the old, it must have care for and sympathy with all that brings strength and cheer and gladness to the lives of men. We must not content ourselves today with a mere fellowship of Protestants on the one hand

and of Catholics on the other. This would fall far short of the brotherhood to which Christ calls us and might only intensify the divisions among Christians. We must stand for the fact that in Christ, and through Christ, all are to be made one; that in the great words of St. Paul, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

It is this great vision of unity, for which we pray that the Cathedral of St. John the Divine may stand, a unity based not on surrender of Christian Truth, but on development of the spirit of Christian brotherhood in its largest and fullest meaning.

I pray that the Cathedral may more and more realize the noble ideal of its founders, who declared in its constitution that while it is the Cathedral of the Episcopal Church, it is also a House of Prayer for the use of all people who may resort thereto, and is "an instrument of Church Unity and a center of intellectual light and leading in the spirit of Jesus Christ." Throughout its history the Cathedral has stood, as it should stand, in wide and large relationship with the life of the city as a whole, and I think I may say that it has never stood in this relationship more fully than it does today. By its influence it is, I believe, helping practically and powerfully to strengthen the spirit of unity among Christians of all names and to draw all men into truer fellowship.

I pray that it may be more and more a great center of faith and love and brotherhood in our common life. And may we all do our part to strengthen that spirit of brotherhood, and to hasten the fulfilment of our Lord's own vision and prayer, that in Him we may all be drawn into fellowship with each other, and with our Father who is in Heaven.

LUCAS OF MANILA*

THE teacher has been feeling that she ought to return some of Lucas' calls. By the aid of a tropical climate for some time this feeling was kept successfully in abeyance, but one day with no apparent reason it became insistent. Immediately after Kindergarten was dismissed the teacher made a pilgrimage to the Big School. The work was interesting, but no Lucas was visible. The other children said he was absent (with the accent on the last syllable). After school further inquiry elicited the information that Lucas had "a sick leg." As a result the teacher decided in the listless way typical of after-school hours that she would drop around at Lucas' home and investigate. After successfully balancing herself on the narrow boards raised above the mud and water which surround the nipa house where Lucas resides, she climbed the ladder to find a very sad and dejected Lucas lying on the springy bamboo floor. His mother said that Lucas is a very bad boy and always wants to see and know about everything; that the day before he had investigated to his sorrow a great kettle of water boiling as one of the preliminaries to the joys of roast pig.

Lucas was evidently very badly burned. The only treatment apparent was the application of ink. It was diplomatically suggested that Lucas be taken to St. Luke's Hospital. Lucas said he did "not like," but he finally conceded that he would be willing to be taken to the kindergarten and stay there. This was an indication of surrender on his part, and it was not long before he amended his decision and consented to go to the hospital.

In the hospital there were many weary days of home-sickness and painful dressings before Lucas smiled again and took interest in the industries of the kindergarten which were heaped at his bedside. And there were more days still before he was discharged entirely well. The doctor said he responded very well to treatment, but also he said that had entrance to the hospital been delayed we should have had no longer a Lucas with us on this earth. Thus we see a bit of coöperative work in which join the hospital and the kindergarten and (shall we say?) the angels.—A. I. B. B. in the (Philippines) *Diocesan Chronicle*.

*See THE LIVING CHURCH for October 25, 1924.

THE MORE spiritual a man's religion is, the more expansive and broad it always is.—Phillips Brooks.

The Council of Nicea

The Faith Defined and Defended

By the Rev. M. B. Stewart

Professor at Nashotah House

III.

IT has become a commonplace to say that if the verdict had been given in favor of Arianism, it would have meant the destruction of Christianity. That, of course, can never be known. We hear of many occasions, ancient and modern, in which the Church was "saved" as by a hair-breadth escape. A modern theologian has said that an ecumenical definition of the faith, with its consequent cutting off of some belief from the body of orthodoxy, is like a surgical operation, an appendectomy. In some stages of the Arian controversy after Nicea, it must have seemed uncertain for awhile which was the main body, to be nursed back to health, and which was the appendix, to be thrown wherever severed appendices are thrown, or enshrined in alcohol for future students of disease. It eventually became evident, however, that the body which kept the Nicene belief kept the Christian life in it, while the Arian body died.

The historian Ferrero sees a deep-seated reason for the struggle of orthodoxy to maintain itself as such, both generally and in the particular case of Arianism. To make this clear will require an extended quotation (from *The Ruin of the Ancient Civilization and the Triumph of Christianity*, 164 ff.):

"To modern men, as to Constantine, these theological disputes which played such a great part in the history of Christianity seem an almost inconceivable folly . . . a kind of delirium. For to us who no longer see what was hidden behind these formulas, the object of all these disputes appears only to have been words. But to judge in this manner is to fail to understand one of the greatest dramas of the history of humanity. And with what a prodigious vitality do these obscure theological struggles become endued, if we replace them in the midst of the appalling disorder of the great Empire which was crumbling to its fall! There was no longer any solid basis of authority to sustain the social order; neither the ancient Greco-Latin principle nor the aristocratic and republican principle, consecrated by a polytheism which had also been undermined, nor the new Asiatic and monarchical principle, had succeeded in taking root. The theological struggles of that epoch represent only a titanic effort to constitute an iron intellectual discipline, a doctrine undisputed and indisputable, capable of resisting all the assaults made on it by interests and passions. . . . If everything else were unstable in this world . . . let human thought at least remain firm and stable, irrevocably fixed in that doctrine which God had revealed to men by means of the Messiah and the Apostles and which was transmitted in an authentic form 'in aeternum' in the sacred books. We can explain and understand many, if not all, the great struggles of orthodoxy against heresy, if we realize that, behind theological questions apparently subtle and theoretical, there was hidden the far more serious question of the unity and stability of the fundamental doctrines of Christianity, and that that unity and stability was the last foundation of order in the world which, because of the impossibility of finding a sure and certain principle of authority, was falling into disintegration.

"Arianism is a particularly clear and instructive example of this truth." If Christ was only a demi-god, raised up out of nothing and adopted, God "might, at His own will, raise up other redeemers out of nothing and adopt them . . . other Messiahs might still appear, and the Church doctrine change itself into a continual development. . . . But this continual change of doctrine must have appeared as a criminal folly to those enlightened and profound spirits who, in the midst of the universal dissolution of the laws, manners, and states, realized how much men, despairing of this eternal mobility of all around them, felt the need of something solid and fixed and indestructible, to which they could cling. That was the chief reason why so many minds were opposed to the Arian heresy and were even prepared to defy exile and death rather than subscribe to its tenets."

But if Christ is indeed consubstantial with the Father, the mystery of the Incarnation is unique and definite for all eternity; "and humanity from henceforward had found the inde-

structible foundation of eternal truth on which to build moral and social order."

That is a sort of apologetic or explanation to which we are not accustomed: perhaps it will not appear particularly convincing. The interest of Christian believers is rather in the question whether the Nicene definition is true to the original New Testament revelation, and the further question whether it is the sort of thing we can believe today. Creeds should mediate between the original religious experience or revelation and the mind of a later age. Can the Nicene Creed still serve as a medium summarizing (so far as belief is concerned) the Gospel of Jesus Christ in such wise that we moderns, in believing it, may be confident that we have hold of the basic truths of that Gospel?

It preserves the summary given in the Apostles' Creed of the data for belief in Christ, i. e. the cardinal events of His earthly life, upon which any belief in Him must be based. It thus reminds us that any Christological doctrine that is false to the events of the Gospel simply destroys its own foundation. But in addition, the Nicene Creed answers to the demand (stimulated by the rise of Arianism) for further interpretation of "Christ, His only Son, our Lord." (I must beg leave to repeat here in substance some remarks of mine at the 1924 Church Congress.)

The Creed affirms Christ to be the Son of God, and Himself, in His essential being, God, just as much God as the Father is, and the same God, but a different Person from the Father. The human life and character and work of our Lord are apprehended by Christians as of such supreme value that if there is a good God at all to be found in human experience, He is preëminently found in that humanity of Jesus. If anything in the known world is good enough to be accounted as God's very own, the humanity of Jesus is God's very own humanity. It remains humanity just the same—we must not step clear off the Gospel foundation in reaching our belief in Christ's divinity—but in closest conceivable union with this humanity is the background of the Divine Nature: otherwise it could not be so perfect, *humanly*, as it was felt to be; otherwise Jesus could not so naturally have become the object of His disciples' religion, and so amply have *sufficed* as object of their religion; otherwise their prayer to God *through* Jesus would not so easily have passed over into prayer *to* Jesus, and still seemed essentially the same thing.

At any rate, whether or not this was the way in which Christians came to acknowledge that He was divine as well as human, and whether or not they were justified in so acknowledging Him, the Nicene Creed does voice the Christian belief that the same Jesus who was born, suffered, and died, is *also* God. This is, I think, a very great merit of the Nicene Creed, that it teaches the Deity of Christ, not as a substitute for His humanity, not as a sort of corrective against it, not as erasing or in any way diminishing the complete humanness of that humanity; but still professing belief in the human nature with all its necessary limitations, it teaches the divinity as *over and above, other than*, the humanity which was the source of the whole belief. It is true that the Creed does not say all this in so many words; but it does set forth the great human experiences of Christ, and also, without minimizing them, it sets forth His Deity without minimizing it. It does not muddle the divine with the human, but unites them in the one Person of Christ.

THEN we come to the original storm-center of the Creed—"being of one substance with the Father," i. e., of the same essence as the Father. The Creed in Greek does not say "sub-

stance" here, but uses the larger, vaguer, more adaptable word "essence" (though St. Athanasius used "substance" and "essence" as equivalent). The essence of any being means to most persons in the Fourth Century the totality of all that which it is. Surely there is no highly specialized Greek metaphysics here, no peculiar "obsolete substance-philosophy." The attempt has so often been made to scare us with the bugaboo of "Greek metaphysics," that it is good to get Bishop Temple's assurance that "apart from the single phrase, 'of one substance,' there is no Greek philosophy in the Creeds, and that phrase is so general that it binds no one to any particular scheme of philosophy." One philosophy might hold that the essence of God is matter; another might hold that it is spirit; others might teach other things about the essence of God. The Nicene Creed simply says that *whatever* the essence of God may be, it is the same in Christ as it is in the Father; or in other words, the essence of God is the same wherever you find it: divinity is the same divinity, whoever has it. The Creed is here just preserving the consistency of the idea of God. If God *is*, He must have a being, an essence, a what-He-is—He must be *somewhat*; and when we call anyone divine, we insist on meaning the *same* somewhat, for whomever we use the word.

But our Lord, in the Gospel, spoke to the Father, and spoke of the Father, as another Person. The Apostles found in Jesus an object of religion and also a subject of religion; religion was their attitude to Him, and religion was His attitude to the Father. Religion was their attitude to Him: this experience is codified in the *homoousion* and in all the Nicene statements that Christ is God. Religion was His attitude to the Father: this experience is codified in the "only-begotten Son" and other expressions which teach that He is a different Person from the Father. Thus the Nicene Creed is true to the Apostles' experience of Christ.

IS it the sort of thing that we can find thinkable now? It means, I think, briefly and essentially this: that some such relation as was between Jesus and the Father—the Father-and-Son relation—is rooted in the Eternal Principle of things, is characteristic of the Divine Nature. Such a relation on earth, a personal social relation in which there is a sharing of all things, in which all property is common property, so far as it can be experienced among us mortals, is about the best thing we can possibly think of. And it is good religion and good theology to attribute the best things we can possibly think of to God, the perfectly good. Love is rooted in the Godhead—some such thing as we experience as love here, only raised to the infinite power.

Christ is "God begotten of God"; the Deity and the distinct Sonship are both there. In the expression itself there is a tang as of epigram; perhaps a little of the joy of forcible phrase-making entered into its composition. There was a good deal of that in the Nicene period. And it is perhaps this condensed, paradoxical, dogmatic forcibleness that alienates many people today. But it is possible that the terse, forthright, even paradoxical word is needed to make people notice that anything in particular is being said. At any rate, the expression "God of God," however we may flinch from it as an ancient dogmatic paradox, sums up the steady Christian belief that Christ (besides being human) is, in the full sense, God, and the Son of God. And I do not see how it could say less and still be true to the New Testament's revelation of Christian experience.

IF THE ATONEMENT, quite apart from precise definition of it, is anything to the mind, it is everything. It is the most profound of all truths and most creative. It determines more than anything else our conception of God, of man, of history, and even of nature; it determines them, for we must bring them all, in some way, into accord with it. It is the inspiration of all thought, the key, in the last resort, to all suffering. . . . The atonement is a reality of such a sort that it can make no compromise. The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point: the Cross of Christ is man's only glory or it is his final stumbling-block.—DENNEY, *The Atonement and the Modern Mind*.

OLD GOLD, SILVER, AND JEWELRY

MUCH zest attaches throughout many of the eastern parishes to an enterprise now being conducted by branches of the Woman's Auxiliary in four of the dioceses for the benefit of St. Margaret's School for Girls, in Tokyo. The Woman's Auxiliaries of New York, Western New York, Long Island, and Newark are participating in a campaign



CHAPEL SERVICE AT ST. MARGARET'S SCHOOL, TOKYO, JAPAN

which is known as a Gold, Silver, and Old Jewelry Drive, and was inspired by the sweeping success of a similar movement conducted last year in Pennsylvania.

In the present drive the cause is almost critically urgent. St. Margaret's School which, before the September of 1923, numbered five hundred and eighty-five students, was completely destroyed in the earthquake. At present its students, through the courtesy of Mr. and Mrs. Ryoichi Ishii, are housed in a part of his private home for feeble-minded children.

Under severe limitations, two hundred and four girls are being taught; but more than seven hundred and forty have been turned away in the last six months.

St. Margaret's was established in 1877 as a secondary school for native girls who were to enter at about twelve years of age and to remain for a five year course. Its courses have always stressed the vocational and social service interests. Of its 814 graduates, 360 are baptized Christians, and 159 have taken up Church or social work.

With the earthquake every building was wiped out. Several of the girls were killed. Many of them were scattered and many more returned without a single possession but the clothes they wore.

The collection of old gold, silver, and jewelry throughout the parishes of the Diocese of New York will reach its climax on the two Sundays, March 22d and the 29th, when the offerings will be brought to the altars of the various churches in suitable receptacles.

After March 29th all collections will be sent to the Diocesan House and sorted. All articles suitable for use will be placed on sale in an appropriate place sometime in April. The date will be announced later. Material not suitable for further use will be sold for melting.

In the Pennsylvania enterprise, the articles were brought to the parish custodian on one of the two suggested Sunday mornings, and in appropriate receptacles were carried to the chancel for consecration.

For the auxiliary of the Diocese of New York, of which Mrs. Samuel Thorne is president, a committee has been placed in charge under the chairmanship of Miss Muriel W. Ashwell, 115 East 82d Street, New York City. The ten districts in the Diocese have likewise their special representatives for this drive.

Old tea sets, silver picture frames, gold and silver-trimmed spectacles, broken jewelry and old ornaments in antique design, silver loving cups, umbrella handles, baby pins—these are a few of the things which, in the Pennsylvania drive, lent color and success to the offering. It is hoped that the New York drive may be as successful.

BUT remember, we shall not find strength as we go, nor shall we find God at last, spite this blessed promise, if we be not careful to go very reverently.—*Keble*.

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.

OUR INEFFECTUAL SYSTEM OF "CALLS"

To the Editor of *The Living Church*:

IN THE FIFTH PARAGRAPH of the report sent out by the Commission on the Ministry, it is truly stated that the gravest question of all is the placing of men to the best advantage. The Commission does not go into the weak points of our present system but does express a fear of giving autocratic power to the bishops.

My contention is that we already have autocratic power (if you wish to call it that) in the Church, but that it is misplaced. Our vestries have so much power that our system in practical working is more congregational than episcopal. The evils of the present system are so apparent that it is needless to go into details. The method employed by many vestries is unbusiness-like, involves considerable expense, and is inefficient. The method of getting rid of men is still worse because it is harder. We need a system that will send the men to the places for which they are best fitted, and at the same time make the salaries more uniform.

Also I think we need a real system of promotion. A business firm that didn't have such a system would be considered quite inefficient. Why should the Church not reward faithful and efficient work by promotion to a more important and strategic post? Many a splendid priest has worn himself out in some remote corner simply because he had not attained to that degree of popularity required by so many vestries. Why not promote our bishops also? Is it to the best interests of the Church to force a bishop to stay in a small diocese when he is capable of being at the head of a much larger diocese? Surely the Church needs its biggest men for its biggest jobs.

My further contention is that the bishops should have far greater authority in their relations to parishes and vestries if our men are to be placed strategically and the work of the Church done efficiently. There may be involved a revision of our whole national system. The provincial system may have to be greatly developed. The details of course would have to be worked out by experts. A study of the Methodist system and others ought to prove helpful.

What I know of our present system and of other systems around us leads me to the conclusion that when we have real episcopal government (this will mean of course the cutting of the cords with which we have bound the bishop's hands) then the question of placing men to the best advantage will largely solve itself. Somebody must have authority. I fancy the early Church knew much about Apostolic authority and nothing at all about vestry authority, as we have developed it.

The present distribution of authority in the Church and its practical results reminds me of a chess game in which the enthusiasm for checkmating has all but wiped the bishops clean off the board.

ROBERT F. McDOWELL.

Sault Ste. Marie, Mich., March 17.

WORK AMONG NEGROES

To the Editor of *The Living Church*:

I WAS delighted to read, in the last issue of *THE LIVING CHURCH*, the extract from the Convention address of Bishop Gailor, with respect to the work of Church extension among the colored people. The shame of the whole matter is this: since the black man has no legislative part in the Councils of the National Church, the tremendous responsibility of the white Church to provide adequate relief is increased. And yet, after having defeated the best plan ever brought before the Church for their benefit, at St. Louis in 1916, the Presiding Bishop makes this confession:

"I do not think we are doing justice to ourselves or to them or to the Church by our indifference to the work among the negro population . . . I have heard many men talk about the negro problem, as they call it, but they do not *try for any real solution*. For the most part they act like ostriches, blinding their eyes and leaving it to their posterity."

Bishop Gailor is in no doubt of what *ought to be done*. And he is supported therein by the practically unanimous wishes of all intelligent negro Churchmen, and a number of the ablest bishops of the country. In a convention address, of

nearly twenty years ago, he proclaimed it, giving four solid, unanswerable reasons, the first of which is as follows:

"After three years careful consideration of this subject I am prepared to give my vote for the negro missionary bishop, and for these reasons: One, our Lord's first act, in restoring a sinner, was to awaken his self-respect. He appealed to the manhood that was in him. He laid His hands upon the leper. He reminded the poor forsaken creature that he was *a man*. So, if the Church wishes to elevate the negro, she must *begin by treating him as a man, and not as an infant*. Responsibility creates power. There are hundreds of negroes today, who are exhibiting the qualities of leadership among their people, because they have been given authority. Let us give the negroes of the Episcopal Church a bishop of their own race and bid them *Godspeed*."

Having failed "with experiments," let the Church use the right method, "treating him as a man," and success will follow.

GEORGE F. BRAGG, JR.

Baltimore, Md., March 17.

THE TITLE PAGE

To the Editor of *The Living Church*:

IN REGARD to the letter in your issue of February 28th, headed "The Title Page, the suggestions therein are excellent. It is however, instead of the words

"THE AMERICAN HOLY CATHOLIC CHURCH,"

as was suggested, we could have

"THE HOLY CATHOLIC CHURCH IN AMERICA,
now called,"

etc., it would be better.

My objections to the former wording are:

1. We have no right, as against Greek Catholics and Roman Catholics, to call ourselves American Catholics.

2. The phrase, "American Holy Catholic Church," is clumsy, and puts an incidental before a permanent characteristic. It sounds like an expression of disunion rather than of unity.

3. The expression "*in America*" is preferable, too, to "*of America*," as it expresses the unity of the Catholic Church throughout the world.

I hope others will take up this idea and will carry it through to completion.

J. BLEADON MEYER.

Raton, N. M., March 6.

To the Editor of *The Living Church*:

A NENT the discussion of the Title Page, now again to the fore, has the following very simple expedient occurred to any one?

Just say: ". . . Sacraments and other Rites and Ceremonies of the Holy Catholic Church according to the Use of . . ."

No "change of name" at all; yet a clear statement that we minister the Sacraments of the whole Body in which we "believe." Who that recites the Creed could object?

And can any deny, or even question, that an association of congregations possessing Catholic Sacraments is a Catholic Church, under any name that might be "wished on it" for legal or popular identification?

JAMES R. SHARP.

Nashville, Tenn., March 16.

"OF ONE BLOOD ALL NATIONS OF MEN"

To the Editor of *The Living Church*:

THE GENEROUS gifts of Jews to the fund for the completion of the Cathedral of St. John the Divine recalls this instance: in 1840, Judah Touro, the son of the early rabbi of Newport, joined with Amos Lawrence in contributing ten thousand dollars for the completion of Bunker Hill Monument. At that time the following lines were circulated:

"Amos and Judah—venerated names!

Patriarch and prophet press their equal claims.

Like generous courses running neck and neck

Each aids the work by giving it a cheque.

Christian and Jew they carry out a plan

For tho' of different faith, each is, in heart, a man."

New Haven, Conn., March 6.

ISABEL SELDEN CROSBY.

LITERARY

MISCELLANEOUS

CHRISTIAN WORK AS A VOCATION. By Henry Hallam Tweedy, M.A., Professor of Practical Theology, Yale University; Harlan P. Beach, D.D., Professor of the Theory and Practice of Missions, Emeritus, Yale University; Judson Jackson McKim, M.A., Lecturer on Association Administration, Yale University, and General Secretary of the New Haven, Conn., Y. M. C. A. New York: The Macmillan Company. \$1.00.

This small book contains three essays: Professor Tweedy's on The Ministry, Dr. Beach's on The Foreign Missionary's Calling, and Mr. McKim's on the Y. M. C. A. The Churchman can gain a good deal from this group of essays, written by men who are not of our Communion. Especially valuable is the first, which deals, in brief and well arranged form, with the necessity of the profession, its work, qualifications, rewards, the call, and, finally, with objections. In the latter section it is interesting to note how Dr. Tweedy deals with the objection that it is "not a man's job," and counters it with his section entitled "claim upon strong men." One might wish that the emphasis upon "strong men" were not so insistent: it smacks of a certain undesirable accent, which has to so many an association with cant. There is, of course, little here brought out of the sense of vocation to a life rather than to a work, and of the transforming power of grace catching up the candidate into the priesthood of Christ. Dr. Beach, writing on the Foreign Missionary's Calling, has followed a clear and graceful arrangement of his material, which reduces the reader's task to the minimum. Of course, the whole emphasis is upon the Protestant conception of the missionary's work: as "phases of the missionary problem" he notes evangelistic activities, pastoral work, medical work, education, literary work, national interests, and "general utility work" (pages 19-30). An amusing instance of the lack of "symmetry" in the missionary character is related on page 36. The reader has some difficulty with so unfamiliar a word as "entasis" (page 37). Mr. McKim, in the third essay, discusses a vocation to Y. M. C. A. work with real cogency and persuasiveness. His illustrations and statistics assist the reader in obtaining a concrete grasp upon the task and duties of a Y. M. C. A. worker.

On the whole, this small volume is illuminating and instructive. It is a good example of the appeal, and the proper presentation of that appeal, on the part of Christian men to share their work and enjoy its deep consolations.

RELIGIOUS EXPERIENCE OF JOHN HUMPHREY NOYES, FOUNDER OF THE ONEIDA COMMUNITY. Compiled and edited by George Wallingford Noyes. New York: The Macmillan Co. \$2.50.

An hour or two spent with this substantial volume gives the impression that there was never a period or a place less humanly interesting than New England in the second quarter of the last century. The Noyes family was typical of that society: good American stock of English descent, well educated for the times (they had excellent minds), of absolute integrity, and earnest piety, they were unaffected by art in any of its forms, and acquainted with no canons of taste. Their mode of living, their ideas and interests, now seem colorless, thin, and positively chilling in their limitations. They largely explain the character of John Humphrey Noyes the "Perfectionist." The author, evidently a descendant, attempts no estimate of his life and career, carrying it only to his twenty-seventh year.

Considerable use is made of Noyes' own *Confessions of Religious Experience*, a document loaded with Biblical phraseology and fierce condemnations. It is only saved from being absolutely repellent by its obvious sincerity. Admitting Noyes' religious genius, it entirely fails in the spirit that diffuses sweetness and light and other-worldliness. Rather it has in it the grim strength of old-fashioned Protestantism. When Noyes, a young minister of the Congregational Church, first declared in public his freedom from sin, it was rumored about, "Noyes thinks he is perfect," "Noyes is crazy." Crazy in truth were some of the men whom Noyes at first followed. He suffered much from his gradual realization of their evil moral influence. But it was not long before he was writing to one or another, "You are beyond hope . . . a Prince of devils." He was not crazy himself in the least. His willingness to endure the lot

of an outcast and heretic, his persevering earnestness, his life of prayer, seem to preclude that explanation in his case and to be responsible for his ascendancy over the minds of his converts. But the results of his doctrines (that Christ's second coming was at the time of the destruction of Jerusalem in 70 A.D., and that we are now living in a dispensation of freedom from sin) were at once unpleasantly manifested in such outbursts from his followers as these, "You can't think how I love myself!" and, "I feel it perfectly absurd that I should ever commit another sin." Noyes wrote to one, "Enlightened self-love is and ought to be the mainspring of the human machine." And again, "God is calling and leading me to an eminence, where I shall surely be an object of the hottest jealousy. I know that all who are in a state to be tormented by my prosperity and exultation will ere long be in hell." Not a very lovable person, Noyes, not gifted with kindly humor or Christian humility. These virtues never flourished in his world.

A later work is to chronicle his foundation of the Oneida Community.
H. M.

WHAT IS MAN? By J. Arthur Thomson, M.A., LL.D., Professor of Natural History, University of Aberdeen. New York and London: G. P. Putnam's Sons.

It is well to have Dr. Thomson writing to us on this topic. Few can speak with the authority he possesses in the realm of biology, and few know so well as he how to translate what he has to say into the language understood of the people. A book which in a simple and untechnical form discusses Man's Pedigree, Primitive Man, The Evolution of Man's Mind, Man as a Social Person, Behavior and Conduct, Races, Disease, and Evolution as Applied to the Human Race, furnishes us with many windows, veritable peep-holes, through which we can look into vast vistas of modern knowledge. His book is a kind of summary, catching-up with the thought of today along the many lines suggested in the topics given above. There is so little that is technical about it, but so much that is wholesome and useful, that the reader will feel amply repaid in carefully digesting its contents. He will learn, implicitly, how to order his mind in regard to a number of rather new and disturbing points of view with which even the newspapers are now making him gradually familiar.

One excerpt from the chapter on Behavior and Conduct will suggest the type and method of this excellent introduction: "In thinking of the ethical import of society, we should try to avoid two extremes. We must not make too little of the individual, for his conduct does not become truly ethical until he, as a rational and critical person, definitely accepts a social moral suggestion as *his*. We can not take *our* 'good' ready-made or second-hand. The confirmation of a deep innate tendency to help a fellow-creature who excites our pity may be corroborated by a social suggestion, and the result may be a kindly deed. But it may not be much more than an easy-going way of wiping out an uncomfortable impression. It may even be wrong. In any case it is not necessarily an ethical act. On the other hand, we must not make too little of society, for there is often in society a registration of what mankind at its best has deemed best—a registration in literature, art, institutions, and tradition. Many are grateful because of this external registering of ideals, for thus society comes to play a useful part as an *external conscience*." (page 167).

SEEING LIFE WHOLE. By Henry Churchill King. New York: the Macmillan Co. \$1.50.

This is an effort to arrive at a "Christian Philosophy of Life" which will enable one to "see life whole." The "Problem" is approached from the standpoints of science, psychological values, personal and ethical, and Biblical and Christian. In its final analysis it more or less amounts to a brief summary of a prevailing and sadly inadequate Neo-Protestant "practical" concept of Christianity. It could certainly never be included under the Sacramental principle concept of Catholicism. While it contains some very good material, it lacks the very life itself that a "philosophy of life" must always lack. However, as a presentation of the "relations of the most significant lines of modern thought to Christian living and thinking," it is a start in the right direction.
G. B.

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.*

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

APPOINTMENTS ACCEPTED

BARBER, Rev. R. Y., rector of Grace Church, Chanute, Kansas; to be rector of St. John's Church, Centralia, Ill.

BRAYSHAW, Rev. WILLIAM, rector of West-over Parish, Roxbury, Va.; to be rector of Christ Church, Smithfield, and of St. Paul's Church, Surry, Va., April 1st.

JONES, Rev. E. R., rector of Grace Memorial Church, Chattanooga, Tenn.; to be rector of Trinity Church, Yazoo City, Miss.

LOFLIN, Rev. WALTER L., rector of St. Luke's Church, Denison, Tex.; to be rector of the Church of the Ascension, Pueblo, Colo.

MACDONALD, Rev. P. W., curate of Trinity Church, Highland Park, Ill.; to be rector of St. Martin's Church, Austin, Ill., May 1st.

MASON, Rev. OTIS L., of St. Andrew's Church, Ludlow, Mass.; to be priest in charge of Holy Trinity Mission, Willows, Calif., and the missions at Corning and Orland, after Easter.

MAXTED, Rev. E. G., priest in charge of St. Mary's Church, Madisonville, Ky.; to be priest in charge of the Indianola mission field in the Diocese of Mississippi, with residence at Indianola, Miss.

NORWOOD, Rev. ROBERT, D.D., rector of St. Paul's Memorial Church, Philadelphia, Pa.; to be rector of St. Bartholomew's Church, New York, N. Y., early in June.

NEW ADDRESS

NASH, Rev. E. BRIGGS, of Key West, Fla.; London, England, in care of Brown, Shipley & Co., 123 Pall Mall, until September 1st.

ORDINATIONS

DEACONS

COLORADO—On Wednesday, March 11, in St. Thomas' Church, Alamosa, HALE BUEL EUBANKS was ordained to the diaconate by the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of the Diocese of Colorado. He was presented by the Rev. J. A. McNulty, and Bishop Ingley preached the sermon. The Rev. Mr. Eubanks will assist the Rev. J. A. McNulty in the work in the San Luis Valley.

MONTANA—On Wednesday, March 4, 1925, the Rt. Rev. W. F. Faber, D.D., Bishop of the Diocese, ordained to the diaconate ERNEST JAMES FITZPATRICK, in the Cathedral of Our Merciful Saviour, Faribault, Minn., by the permission of the Bishop of Minnesota. The candidate was presented by the Very Rev. F. F. Kramer, D.D., Dean of the Seabury Divinity School, and the sermon was preached by the Rev. F. L. Palmer, D.D.

When the Rev. Mr. Fitzpatrick finishes his work at the Seabury Divinity School the latter part of May, he will have charge of Calvary Church, Roundup, Mont., and three or four neighboring mission stations.

DEACON AND PRIEST

NEWARK—The Rt. Rev. Edward S. Lines, D.D., Bishop of the Diocese, ordained WILLIAM MURRAY BRADNER to the diaconate on March 21, 1925, in Calvary Church, Summit, N. J. The candidate was presented by the Rev. Walter O. Kinsolving, rector of the parish, and the sermon was preached by the father of the candidate, the Rev. Lester Bradner, D.D.

On Monday, March 16, 1925, Bishop Lines advanced to the priesthood the Rev. DONALD MACADIE in St. Mary's Church, Haledon, N. J. The sermon was preached by the Rev. Arthur E. Whittle, and the candidate was presented by the Rev. Charles J. Child. The Rev. Mr. MacAdie remains in charge of St. Mary's Church.

PRIESTS

ALBANY—On Tuesday, March 17, 1925, the Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese, advanced to the priesthood in All Saints' Church, Round Lake, N. Y., the Rev.

HARL E. HOOD. The candidate was presented by the Rev. John A. Howell, and the sermon was preached by the Rev. Chauncy V. Kling.

LOS ANGELES—On Thursday, March 12, 1925, the Rt. Rev. W. B. Stevens, D.D., Bishop Coadjutor of the Diocese, ordained to the priesthood the Rev. WILLIAM S. BLACKSHEAR in All Saints' Church, San Diego, Calif. The Rev. Mr. Blackshear will remain in charge of Trinity Church, Escondido.

SACRAMENTO—On Friday, March 6, 1925, the Rt. Rev. William Hall Moreland, D.D., Bishop of the Diocese, ordained to the priesthood, *sub conditione*, the Rev. THEODORE BELL, in St. Peter's Church, Red Bluff, Calif. The candidate was presented by the Rev. W. S. Short, and the sermon was preached by Bishop Moreland. The Rev. S. T. Boggess read the Litany. The Rev. Mr. Bell was formerly in English Old Catholic orders. He will continue in charge of St. Peter's Church, Red Bluff, and All Saints' Church, Redding, Calif.

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CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

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

WANTED—BY ST. SIMON'S CHURCH, 1151 Leland Avenue, Chicago, organist and choirmaster, capable of training mixed choir of fifty voices. Communicate with rector at above address.

POSITIONS WANTED

CLERICAL

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

PRIEST ENGAGED IN ACADEMIC WORK desires *locum tenency* for whole or part of summer on Atlantic coast. Address S-367, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST FOR VALID REASONS DESIRES change. Sound Churchman. Considered good preacher and pastor. Excellent references. Address H-373, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, SINGLE, UNIVERSITY AND seminary graduate, available May 1st, for rectorship or long *locum tenency*. Thoroughly experienced and capable, and with exceptional references. Address E-374, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, RECTOR OF SOUTHERN PARISH wishes to supply in north for two months in summer. Good extemporaneous preacher. Married, no family. Seaside for preference. Write to S. F. 375, care of THE LIVING CHURCH, Milwaukee, Wis.

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

RECTOR GIVING BEST REFERENCES DESIRES new charge. Address S-368, LIVING CHURCH, Milwaukee, Wis.

REV. JOHN F. HAMAKER, WADESBORO, N. C., desires supply work during June in or near Chicago or New York.

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

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

MISCELLANEOUS

CHURCHMAN, SUPERIOR MUSICIAN, seeks position in High Standard School. Voice Specialist, successful with both sexes: Artist piano teacher; organ, theoretical subjects. Experienced director. Unusual administrative ability. Highest personal character and social acceptability. Would take entire charge of music interests in small, exclusive school. Address M-372, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

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

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M.-370, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION DESIRED BY TRAINED CHURCH worker—experienced in parish visiting and parish office work. Would consider part time if in or near New York City. Address CHURCH WORKER-371, care of THE LIVING CHURCH, Milwaukee, Wis.

ALTAR FURNISHINGS

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

UNLEAVENED BREAD AND INCENSE

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

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

VESTMENTS

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

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

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

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ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address **REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.**

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

CAUTION

PAPADOPOULOS—Any desiring information concerning the status of one YSIA JOURY (or Youry) PAPADOPOULOS, calling himself Father or Bishop, are advised to write to the FOREIGN-BORN AMERICANS DIVISION, 281 Fourth Avenue, New York City.

ROBINSON—Caution is suggested with respect to one JAMES G. ROBINSON, formerly of Oskaloosa, Kans. He represents himself as a priest and wears a clerical rabat and collar with a business suit. Mr. Robinson was formerly connected with the show business and later with a local paper at Oskaloosa. He is said to have been adjudged of unsound mind last year and committed to the state institution, from which place he escaped. Further information can be obtained from the BISHOP OF KANSAS.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

TRAVEL

REV. CHRISTOPHER P. SPARLING, Rector Church of the Prince of Peace, Baltimore, Md., is again organizing small party to cruise Mediterranean, visiting Madeira, Gibraltar, Monte Carlo, Nice, Rome, Naples, Pompeii, Venice, Athens, Constantinople, Palestine, Egypt. Special pilgrimage to Solomon's Quarries. Leave New York July 4th, returning September 3d. First Class travel and accommodation in every respect. Popular prices. Write for particulars.

VACATION CAMP CONFERENCES

For All

OLDER BOYS OF THE CHURCH

(Over 15 and under 21 years of age)

June 29th to July 11th—at Camps:

Bonsall, Kelton, Pa.

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

HEALTH RESORT

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

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

Los Angeles

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

New York City

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

REAL ESTATE

ADIRONDACKS, THE CRATER CLUB, Essex-on-Lake Champlain, offers to families of refinement at very moderate rates the attractions of a beautiful lake shore in a locality with a remarkable record for healthfulness. The club affords an excellent plain table and accommodation with rooms or individual camps. The boating is safe, there are attractive walks and drives to points of interest in the Adirondacks, good tennis courts, and opportunities for golf. References required. For information relative to board and lodging address MISS MARGARET FULLER, Club Mgr., Eagle Point, Venice, Florida. For particulars regarding cottage rentals write JOHN B. BURNHAM, 233 Broadway, New York City.

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.

CHURCH BOOKLETS BY REV. T. T. Walsh. Facts and Principles, 12 cts. each. The Antiquity of the Church of England. Why Baptize Infants? Departed Souls, 10 cts. Why Be a Professing Christian? Sunday Observance, Why Use Forms of Worship? 5 cts. MOREHOUSE PUBLISHING CO., Milwaukee, Wis.

EASTER GIFTS. 100 CAREFULLY ASSORTED U. S. A. stamps, British Colonial, and Foreign. \$1 each Set. Very Special. VILLIERS, 301 N. J. Tacoma, Wash.

FOR SALE: MOVING PICTURE MACHINE but little used and in perfect condition. Original cost \$400. Will sell for \$200. Write **PARISH HOUSE-376, care of THE LIVING CHURCH, Milwaukee, Wis.**

URGENT NEED—300 FOLDING CHAIRS—new or second hand—and other furnishings for Calvary Annex, for Church School and Community work. Address **ARCHDEACON BASKERVILL, Charleston, S. C.**

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.

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.*]

Richard G. Badger. 100 Charles St., Boston, Mass.

Sacraments and Society. A Study of the Origin and Value of Rites in Religion. By Allan Worthington Cooke.

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

The Collegiate Church and Parish of St. Mary, Port Elizabeth. A Record of Parochial History. A. D. 1825 to A. D. 1892, by the late Archdeacon Wirgman, D.D. A. D. 1893 to A. D. 1924, by Canon Cuthbert Edward Mayo. With Illustrations. Price \$2.

The Two Cities: or Statecraft and Idealism. By M. D. Petre. Price \$1.50.

The Anglican Revival. Studies in the Oxford Movement. By the Rev. Yngve Brilioth, D.Phil., lecturer in Church History in the University of Upsala. With a Preface by the Rt. Rev. the Lord Bishop of Gloucester. Price \$5.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

The Preaching of Jesus. A Study of some Sermons of the Master. By the Rev. G. L. Richardson, B.D., rector of Uppingham, proctor in Convocation, Honorary Canon of Peterborough, and chairman of the Diocesan Study and Instruction Committee; author of *The Church Lads' Religion, etc., etc.* Price \$1.

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

Rural Pennsylvania. By Ralph L. Watts.

Privately Printed.

Verses. By Estelle M. Hurl.

Russell Sage Foundation. 130 E. 22d St., New York, N. Y.

Employes' Representation in Coal Mines. By B. M. Selekman and Mary van Kleeck.

PAPER-COVERED BOOKS

H. R. Allenson, Ltd. Racquet Court, Fleet St., London, E. C., England.

Arabic, the Language of Christ: and The True Site of Calvary and of the Holy Sepulchre. By Major R. A. Marriott, D.S.O. (Late Royal Marine Artillery).

A. R. Mowbray & Co. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

The Nature of a Cathedral. By F. S. M. Bennett, Dean of Chester. With Introduction by Walter Howard Frere, D.D., C.R., Lord Bishop of Truro. Paper, 80 cts.

BULLETINS

The Chaplains' School. Fort Leavenworth, Kansas. *Class Bulletins.* Eleventh Session. March 13, 1925.

Divinity School of the Protestant Episcopal Church. 42d and Locust Sts., Philadelphia, Pa.

Report of the Faculty to the Board of Overseers of the Divinity School of the Protestant Episcopal Church in Philadelphia. Presented at the Semi-Annual Meeting, January 27, 1925.

SOUTH CAROLINA SUMMER CAMP

CHARLESTON, S. C.—Arrangements have just been concluded whereby the two dioceses in South Carolina have leased a well known boys' camp near Brevard, N. C., at which a twelve-day Church camp will be held for the young people of both dioceses from June 19th to July 2d under the auspices of the two Departments of Religious Education. The Rev. Gordon Reese, rector of the Porter Military Academy, and a nationally known leader in the Young People's Movement, will serve as director. Both Bishop Guerry and Bishop Finlay take part in the program. Ten-day courses of instruction will be offered, covering various phases of the work of the young people in the Church. Two of these will be "credit courses" in teacher training, for which certificates will be given after examination. The dioceses of Georgia, East Carolina, and Western North Carolina have been invited to send not more than ten selected leaders for training at this camp. The capacity of the camp is 300, and it is anticipated that the full quota allowed each diocese will be filled.

SOUTH CAROLINA SOCIAL SERVICE WORK

CHARLESTON, S. C.—The Rev. Lewis N. Taylor, Field Worker for Social Service in the Province of Sewanee, has recently held conferences on the work of his department in Charleston and Florence. These conferences were largely attended, and considerable stimulus has been given to the development of a definite social service program as a part of our normal parish work. At Charleston steps have been taken toward the better organization of the social service committees in the parishes of the city. A corporate communion service for all social workers is also being planned to promote a sense of fellowship and to bring the spiritual life of the Church more directly into contact with this field of service.

A Canterbury Pilgrimage to Shrine of St. Thomas à Becket

Plans for St. Paul's—Problem of Pew Rents—Suffragan of Sherborne

The Living Church News Bureau
London, March 6, 1925

THE ANGLO-CATHOLIC CONGRESS PILGRIMAGE to the shrine of St. Thomas à Becket at Canterbury will be made on Saturday, June 20th, during the week dedicated to the commemoration of the sixteenth centenary of the Council of Nicea. The following arrangements have been settled after consultation with the Dean of Canterbury (Dr. G. K. A. Bell), who is looking forward to the occasion and hopes to welcome a goodly number of pilgrims.

The modern "Canterbury Pilgrims" will have the choice of traveling by railroad or motor-car (an improvement on Chaucer's times!), and will arrive at Canterbury about 11:30 A. M. Special arrangements will be made for those who come from parts of the country other than London and the suburbs. The Dean will meet the pilgrims at the Cathedral, and, after the singing of a *Te Deum*, a procession will be formed to visit the Saint's shrine, the place of martyrdom, and the crypt. During the procession, which will be made under the direction of the Cathedral authorities, the pilgrims will sing hymns. As the Cathedral will be thrown open without fee by June, the pilgrims will again be able to visit the shrine later in the day at their leisure should they so desire. In the afternoon, visits will be made to St. Augustine's College, and also to St. Martin's, said to be the oldest church in England. Evensong will be sung at the Cathedral at three o'clock, and those who attend will be able to make these visits afterwards. In each case they will be under the guidance of the Bursar of the College and the rector of St. Martin's. The return journey will be made a little after six o'clock, arriving in London not later than nine.

PLANS FOR ST. PAUL'S

At a meeting last Monday of the representative Committee for the Preservation of St. Paul's Cathedral, the final report of the expert architects, which was received by the representative committee at its meeting on February 16th, and which advised certain methods for the preservation of the Cathedral, was adopted. Subsequently it was resolved unanimously that, "having adopted the report, the committee do not propose to ask other experts to give independent advice."

Meanwhile, an authoritative statement has been issued as to the decision of the Dean and Chapter on the question of the partial closing of the Cathedral for a limited period in order to facilitate the work of preservation. The following announcement has been made: "The Dean and Chapter have decided, in accordance with the opinion of their expert advisers, to make such rearrangements in the time and place of the Cathedral services as will enable the work on the fabric to be carried on without interruption."

This indicates a decision on the matter

of principle, but the details of the rearrangements have yet to be considered.

PROBLEM OF PEW RENTS

The Free and Open Church Association is not at all satisfied with the report to the Church Assembly of the committee on Pew Rents and Appropriation of Sittings in Churches. The committee confined its recommendations to the system of pew rents only, remarking in regard to appropriation without payment "that the term is capable of such varying interpretations that it is not practicable to make any recommendation beyond what we have already stated in our report." The Free and Open Church Association, in a memorandum on the question, points out that there should be no difficulty, since the matter was very clearly dealt with in the Report of the House of Lords' Committee on The Deficiency of the Means of Spiritual Instruction and Places of Worship, 1858. It was the opinion of that important committee that the duty of church wardens is to seat the congregation, other than those who are possessors of faculty pews, at all times of public worship, making due provision for the aged and infirm, schools, or all who need special treatment, and to refuse to make any permanent appropriation to individuals.

The Association considers that appropriation without payment is of far more significance than pew rents, inasmuch as it affects a much larger number of churches than the latter system. The committee appointed by the Church Assembly has produced statistics which show that the pew rent system is on the decline: in fact, it is of opinion that it is "dying a natural death." The Association answers that the sickness has been produced by the vigorous assaults made upon it by the Incorporated Free and Open Church Association and kindred spirits during the past sixty years, and is not altogether "natural." However that may be, it is of opinion that, if statistics could be taken as to the vast number of churches in which appropriation of seats still prevails, a very different tale would be told.

A majority of the Church Assembly Committee "do not think that to accept payment for a seat in church is, as a matter of principle, wrong," yet finally the report states: "We believe that renting of pews is liable to militate against that sense of brotherhood, as influenced by class or station, which ought to prevail in every Christian congregation."

Surely, says the Association, there must be something radically wrong in principle with a system which is liable to bring about such an unchristian state of mind among parishioners!

SUFFRAGAN OF SHERBORNE

The Rev. Robert Crowther Abbott, M. A., Prebendary of Salisbury, vicar of Gillingham, and Rural Dean of Shaftesbury, has been appointed to the newly constituted Suffragan Bishopric of Sherborne.

Sherborne is not among the twenty-six places named in the Act of Henry VIII as "the Sees of Bishops Suffragan." By the Act 51 and 52 Vict., additions to the list may be made by Order in Council, and Sherborne was duly added by an Order

published in the *London Gazette* of February 10th last. It was the seat of a Bishopric for about three hundred and fifty years before the Norman Conquest, and Old Sarum, or Salisbury, took its place in 1078.

The new Bishop, who is 55, is the son of a former vicar of Gorleston. From Marlborough he went up to Trinity, Cambridge, and took his degree as seventh wrangler. For fifteen years he was a master at his old school, and he was appointed Principal of Salisbury Theological College in 1907. In 1913 he became vicar of Great St. Mary's, Cambridge, but he soon moved to Holy Trinity, Weymouth, and in 1916 was collated to Gillingham by Bishop F. E. Ridgeway, who also made him prebendary of Grantham Borealis in Salisbury Cathedral and examining chaplain.

A HUGE DIOCESE

The Bishop of Manchester, writing in the current number of his diocesan magazine, refers to the division of the great Diocese of Manchester by the creation of the proposed see of Blackburn. Discussing the matter first from the bishop's point of view, Dr. Temple says that in order that a bishop may give his best service to the Church, he must be acquainted with the clergy of the diocese, with the parishes, and with a fair proportion of the lay people who take most part in the affairs of the Church. In a diocese of 620 parishes this will take him seven or eight years, which is quite half the length of an average episcopate. Consequently, in so large a diocese, the chief officer is fully efficient for only fifty years in each century. Moreover, if the bishop's relation to his clergy is to be what it ought, he must not only know them personally, but he must be united with them in a real fellowship of prayer. After working pretty hard for four years, Dr. Temple has now officially visited 310 churches in his diocese; but there are 627 to be visited; and it must take far more than four years for him to visit the other half. Meanwhile, the central activities claiming a bishop's attention steadily increase. If the diocese is too large, the bishop is bound to be oppressed with the sense of work not done, and his relations with clergy and people must become more official and bureaucratic, less personal and spiritual than they ought to be.

The Bishop adds:

"Let no one suppose that we are proposing to set up a small diocese! It is only about a quarter of all the dioceses in England that contain over a million people, and Blackburn will be one of them; while, even when reduced, Manchester will still be, in population, second only to London. We are setting our hands to a big task, and we have to raise £80,000. But the cause is worth all of that, and more. As soon as the money is given, the new diocese will be formed."

NATIVE PRIESTS AND DEACONS

A most encouraging feature is noticeable in connection with the annual reports from overseas dioceses which have been received by the Society for the Propagation of the Gospel, and that is, the increase in the number of native priests and deacons. The policy of the Society has always been to plant the seed of the Catholic Church in the lands to which its missionaries go, and to provide in due time a native ministry which will help to make the Church truly characteristic

of the country in which it is placed. The careful training of ordinands is a first necessity, and the growth of a native ministry must consequently be slow, but today the Church is beginning to reap the results of the devoted care which European missionaries have during past years so ungrudgingly given to this great task of preparation.

During the past year six native priests were ordained in the Diocese of Bloemfontein, two priests and three deacons in the Diocese of St. John's, Kaffraria, four priests and three deacons in the Diocese of North China, and two priests and one deacon in the Diocese of Labuan and Sarawak. These are but a few examples out of many, but they will be enough to show that steady progress is being made.

BISHOP FRERE'S GIFT

Of the £218 subscribed by members of the English Church Union as a gift to Dr. Frere on his appointment as Bishop of Truro, £200 will be spent on a screen behind the altar in the new chapel which he is hoping to make in the Cathedral. The screen will bear somewhere upon it, perhaps in the carving, or perhaps as a panel, an inscription stating that it is a gift from the English Church Union to the Bishop of Truro on the occasion of his elevation to the Episcopate. The Bishop says that he would like to devote the balance of £18 to the purchase of a censer for himself. The subscribers will be quite content to acquiesce in the arrangements proposed by the Bishop, for their one desire was to give him pleasure. GEORGE PARSONS.

Council for Overseas Settlement Begins to Function in Motherland

Teachers' Hostel for Regina—Jubilee of Church of England Institute at Halifax

The Living Church News Bureau
Toronto, March 19, 1925

WORD HAS BEEN RECEIVED THAT THE recently appointed Council for Overseas Settlement established by the National Assembly of the Church of England in the Motherland is already actively at work. The Bishop of London at a Conference at Lambeth Palace, at which were present Colonel Amery, Secretary of State for the Colonies, and the heads of the emigration departments of the Canadian and Australian Governments, declared that the Church with its 14,000 parishes desired to place all its resources at the disposal of the Overseas Settlement Board of the British Government to promote overseas settlement.

Canon Vernon, General Secretary of the

Council for Social Service of the Church of England in Canada, is now visiting the Canadian West to interview all the western bishops and diocesan councils for social service with a view to collecting information for the delegation which the Canadian Church is sending to England in April.

TEACHERS' HOSTEL FOR REGINA

The Fellowship of the Maple Leaf, which has already placed over 500 British teachers in schools in western Canada, expects to erect this spring a \$48,000 Teachers' Hostel at Regina, the see city of the Diocese of Qu'Appelle.

JUBILEE OF CHURCH OF ENGLAND INSTITUTE, AT HALIFAX

The Church of England Institute, Halifax, the Church Club, and the Diocesan headquarters of Nova Scotia, completes this year fifty years of useful service. At its annual meeting a strong committee was appointed to arrange for a worthy celebration of its jubilee.

Boston Cathedral Entertains Young People's Conference

The Concord Conference—Death of Mrs. Julia H. Hadley—A Children's Corner

The Living Church News Bureau
Boston, March 23, 1925

A RELIGIOUS CONFERENCE FOR YOUNG PEOPLE of all parishes and Communion was held at the Cathedral Church of St. Paul, on March 11th to the 13th, beginning each afternoon at 5:10 and closing at eight o'clock.

This conference has now become an annual affair to which the young people in the metropolitan district look forward with great interest. The practical nature of this year's conference insures its continuation. With the aim of making the gathering one of religious education as well as of friendly discussion, the topic chosen for consideration was the Life of Jesus, with group discussions on His Way of Life, His Way of Speech, and The Relation of His Life to the Church.

On each day the conference opened with a devotional service in the church, followed by discussions, a supper, and a closing address. The addresses at the devotional services were given on Wednesday by the Rev. Malcolm Taylor, executive secretary of the Province of New England, on Thursday, by Dean Rousmaniere, and on Friday, by the Rev. P. B. Clayton, founder of the Toc H movement. The discussion groups were under the leadership of the Rev. Messrs. D. B. Aldrich, Charles R. Peck, F. J. Walton, and Allen W. Clark. Addresses given in the evening were by the following: the Rev. M. P. G. Leonard, D.S.O., padre of the Manchester Branch of Toc H, the Rev. P. B. Clayton, founder of Toc H, and the Rev. Angus Dun, professor at the Episcopal Theological School, Cambridge.

Those attending the conference came away with a new sense of the practicality and spiritual value of Christ's teachings and a new knowledge of Him, who was at home with all people in all walks of life.

THE CONCORD CONFERENCE

Preliminary announcement has been made of the Church Conference for the Province of New England to be held at St. Paul's School, Concord, N. H., June 22d to July 1st. In speaking to a representative of THE LIVING CHURCH, the Rev. Malcolm Taylor, executive secretary of New England, stated that already registrations were being received, and that the outlook for a record attendance conference was promising. This ten-day conference is to assist persons, especially young people under thirty-five, to gain information, inspiration, and practical help in personal and social religion and all forms of Church work. It offers courses in deepening the spiritual life, in giving an intelligent understanding of the Church and the Bible, in presenting fundamental principles governing the missionary and social service work of the Church, in preparing for the work of teaching and the management of the Church school, in meeting the problems of the application of Christian principles to business, and in building for Christian manhood and womanhood.

DEATH OF MRS. JULIA H. HADLEY

The heart of the Diocese was profoundly moved by the death last week of Mrs. Julia H. Hadley, mother of the Rev. Dwight W. Hadley, rector of Grace Church, Medford. Services were conducted by Bishop Slattery, assisted by the Rev. Robert F. Cheney, rector of St. Mark's Church, Southboro, and the Rev. Henry K. Sherrill, rector of Trinity Church, Boston.

It is difficult to explain to a bustling reading public why the heart of the Diocese of Massachusetts was thus moved. Mrs. Hadley was a quiet, cheering woman, not nervously worrying over diocesan affairs, but refreshingly concerned in all that interested persons. Being a close reader of the diocesan and national Church papers, she kept an unusually intelligent insight in the life of the Church. Her utter unconcern for herself and her quiet love for the Church suggested Augustine's mother. While she never said so in words, her whole life speaks lovingly Monica's precious parting with her son:

"Lay this body anywhere; let not the care for that in any way disquiet you; only this I request, that you would remember me at the Lord's altar, wherever you may be."

A CHILDREN'S CORNER

The committee on adult education of Trinity Church, with Miss Sarah Ginn and Deaconess Beard in charge, have established a Children's Corner in the Baptistery. It is planned to have this place set aside especially for the children of the parish, where they can come at any time and feel that in this great building there is a place particularly their own. In this corner are religious books, pictures, prayers, and objects suited to the needs and interests of children of all ages. Only the very best in art is displayed.

RALPH M. HARPER.

TWENTY-NINE INDIANS
BAPTIZED

LAS VEGAS, NEV.—At a service on the Moapa Indian Reservation on Thursday, February 19th, the Rev. A. A. H. Haubert, vicar of Christ Church, Las Vegas, baptized twenty-nine Indian men, women, and children, ranging in age from one year to seventy-six. They were prepared for the sacrament by Mrs. C. H. Fenner who, with her husband and Mrs. E. Randall, was a sponsor for the candidates.

First of Evangelistic Services
Held in the New York CathedralGifts to the Cathedral—New York
Preachers—News Notes

The Living Church News Bureau
New York, March 19, 1925

THE FIRST OF THE EVANGELISTIC SERVICES announced for three Sunday evenings in Lent was held by Bishop Manning in the Cathedral on the evening of March 15th. After the singing of hymns, and informal devotions led by the Bishop, the address was made by the Rev. S. Parkes Cadman, D.D., of Brooklyn, well known, and equally admired, by all "listeners in" on his Sunday afternoon addresses at the Brooklyn Y.M.C.A. It is estimated that more than 3500 people, of all religious beliefs and of none, thronged the Cathedral, overflowing into the choir, ambulatory, and chapels. Not only was there wide diversity of religious belief in the personnel of the congregation, but a variety of race and nationality as well: Chinese, Japanese, and negroes mingling with peoples of the Near East and of the West of Europe, along with Americans of Anglo-Saxon and Celtic stock. Heartiness and informality were the distinguishing features of the service. Dr. Cadman's address, on The Strenuous Life, was based on the saying of our Lord recorded in St. Matthew's Gospel: "From the days of John the Baptist until now the Kingdom of God suffereth violence, and the men of violence take it by force." Justifying the strenuous practice of religion and defending the aggressive campaign to complete the Cathedral, Dr. Cadman said that aggression is needed in religion, because the highest things are impossible, as shown by the text, except to convinced and resolute people.

GIFTS TO THE CATHEDRAL

In connection with the gift sent by Archbishop Alexander of the Greek Orthodox Church, to the building fund of St. John the Divine, reference to which is made in another column, it will perhaps be remembered that the altars of the Cathedral have been used more than once for the celebration of the Divine Liturgy of the Holy Orthodox Eastern Church—on one occasion, by a prelate of the Serbian Church on Kossava Day, and, more recently, by the Syrian Archbishop of Malabar, who celebrated the Holy Mysteries in St. Saviour's Chapel while he was a patient at St. Luke's Hospital. St. Saviour's is the chapel among the Seven Chapels of the Tongues, dedicated especially to services in Oriental languages.

The Women's Division in the Cathedral Campaign, in their drive for the one million dollar mark, added recently over \$5,000 to the amount already in hand. Suggesting that if each of the one hundred million and more people of the United States would give one dollar, the amount needed to complete the Cathedral would be more than realized, a prisoner in the Middle-west sent the Bishop not long ago the said amount of one dollar. Representatives of two labor unions, the Journeymen Stone-Cutters' Association of New York, and the Machine Stone Cutters', Workers', and Rubbers' Association of New York, brought gifts of \$500 each to Bishop Manning on March 14th, assur-

ing him that there will be no labor troubles in completing the Cathedral. These leaders told the Bishop that they feel the value of friendly relationship between the Church and Labor, and wish to have their part in the building of the Cathedral as an aid to the cause of religion and an ornament to the city. Other gifts received last week were \$325 from the Cloth Examiners' and Shrinkers' Union, \$250 from the Grand Street Boys' Association, and \$100 from the New York Veteran Police Association.

NEW YORK PREACHERS

Besides the Bishop of the Diocese and his senior Suffragan, other bishops preaching last Sunday in New York pulpits were the Bishop of Duluth, at Evensong in the Cathedral, and the Rt. Rev. Edward J. Bidwell, D.D., Bishop of Ontario, who preached at the choral Eucharist in Trinity Church. Bishop Bidwell is the preacher this week at the noon-day services in Trinity Church, and at the afternoon services at St. James'.

The Rev. W. Russell Bowie, D.D., preaching at Grace Church Sunday morning, began a Lenten series of three sermons on Christianity and the Present Generation, the first sermon being based on the question, "Is Christianity forgetting Jesus?"

Although the headquarters of the Church Mystical Union have been transferred from St. Paul's Chapel to the Church of the Ascension, the Rev. L. W. Fearn, Warden of the Union, has been preaching on Sunday afternoons in St. Paul's. The noon-day preacher is the Rev. Dr. McClenthen, of Baltimore. The Berkeley preacher at St. Mary's Church, Manhattanville, on Sunday evening was the Rev. Charles B. Hedrick, D.D., whose subject was the aspect of the Holy Communion emphasized by the text, "I am the Bread of Life." The Rt. Rev. J. P. McComas, D.D., vicar of St. Paul's Chapel, preached on Sunday evening at St. Luke's Chapel, and, on Thursday evening, lectured on The Apostles' Creed in the Church of St. Matthew and St. Timothy. Fr. Victor continues his lectures on The Christian Faith in Trinity Chapel. Dr. Stetson conducted the Lenten Retreat for Women in Trinity Mission House on Saturday of last week, and on Wednesday of the present week Dr. Barry conducted the Lenten Retreat for Women in the Church of St. Mary the Virgin. Both retreats were marked by a large attendance.

NEWS NOTES

A deep impression has been made by the special series of student services being conducted in St. Peter's Church during the Sunday nights of Lent by the students of the General Theological Seminary. These services are a departure from the usual Evensong and are delightfully informal and varied. One of the most attractive features has been a song service in which the people are invited to make their own selections of favorite hymns. These services are conducted entirely by the students and make a special appeal to young people. The students who have addressed these services have brought stirring messages which were not only deeply appreciated by the listeners, but which promise well for their future ministry.

Among the programs of special music rendered in New York churches on Sunday afternoon one notes a performance of German music, vocal and instrumental, at popular vespers in the Chapel of the Intercession. Carl Schegel, of the Metropolitan Opera Company, was the soloist. The second part of Parker's *Hora Novissima* was sung at the Church of the Incarnation. At the Church of the Ascension Maunder's *Olivet to Calvary* was rendered after Evening Prayer.

The Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, acting for Bishop Manning, offici-

ated at the service of the benediction of the altar, reredos, sanctuary, baptistry, chapel, and sundry other memorials in the church of St. Peter, Peekskill, on the Third Sunday in Lent. The altar and reredos were dedicated "To the Glory of God and in Loving Memory of William Fisher Lewis, Priest and Rector of this Parish, 1873-1881 and 1889-1923." Hence it was most appropriate that the celebrant at the choral Eucharist that followed the service of dedication was the Rev. Charles Smith Lewis, son of the late Fr. Lewis.

THOMAS J. WILLIAMS.

Bishop Maxon the Preacher at Chicago Noontide Services

Chicago Junior Assembly—Religion and Worry—General News Notes

The Living Church News Bureau
Chicago, March 21, 1925

THE RT. REV. JAMES M. MAXON, D.D., Bishop Coadjutor of Tennessee, has been the preacher at the Lenten noontide services at the Garrick Theater for this week. The attendance has been very good, and marked interest has been shown in the development of the Bishop's theme, the growth of the character of St. Peter. The Bishop took the life of Simon Peter as a typical example of the way Christ grows on the human soul and exemplifies the full meaning of life:

"It was Simon who first recognized and proclaimed to the world Jesus as the Christ and Son of the Living God as he sat in conversation with Jesus and His disciples near the River Jordan," said Bishop Maxon. "In so doing, Simon set an example for the world to follow in the development of Christianity. He had found that Christ had steadily but surely revealed Himself to His people as their Saviour.

"Simon's experience is an experience for society today. At first we come to the Master, because we find in Him one who attracts us to Himself with the invisible but strong cords of His own splendor of character. Then we live by Him day by day. Through the power which He imparts to us we win victory over sin, triumph over our limitations, and reach out for the higher and better things. Christ is not only our teacher and our example, but He becomes for us the very power by which we travel onward and upward in fulfillment of God's will for our lives. We see in Christ the true meaning of life.

"Any man who truthfully follows Christ cannot but attain greater success, whether it be in business, society, politics, or other lines of endeavor. He will be strengthened in his endeavors and lifted out of the petty, sinful, small and helpless existence into something finer, truer, and higher."

The Bishop told the story of this fisherman who had no ambition or future outlook until Jesus called him. He said Simon was fifty years old before he found his place as a follower of Christ.

"It is the discovery that life means more than selling goods or making machines, a mere subsistence, which opens up a new opportunity to men," said the Bishop. "Life holds a larger meaning, nobler purpose, and greater satisfaction than all of these. There is some other purpose in life than mere living. The store or office or factory cannot confine the man when he makes this discovery. His soul cries out for room. Everything that he does takes on a new meaning.

"The tragedy of our times is written in the story of men without a sense of vocation. Life to them is only a job. Their interest is limited to the subsistence which they can get. No notion of service, no idea of self-expression, occurs to them. To try to forget the humdrum monotony of life, men today turn to sports, to games, to recreation and amusements, and not infrequently to lives of dissipation. Eventually they find these of no avail.

"Simon had such an experience, but when Jesus called out to him he followed and life took on a new meaning. It was a realization that life to him could be more than a job."

CHICAGO JUNIOR ASSEMBLY

The Chicago Junior Assembly of the Brotherhood elected its officers for the ensuing year at its last regular council meeting held at the Central Y. M. C. A. on February 27th. They will be installed at the next Assembly meeting. They are, President, Roger H. Motten, of St. Paul's; First Vice-President, Albert Myers, of St. Christopher's, Oak Park; Second Vice-President, Francis Foley, of Epiphany; Secretary, George C. Kubitz, of All Saints'; Treasurer, L. Smith, of Emmanuel, LaGrange; and Chaplain, the Rev. L. B. Hastings, of St. Alban's, Sycamore.

The organization of the Junior Assembly has been strengthened during the past year by means of zone meetings. Practically every chapter has had an opportunity about once a month to meet jointly with one or more other chapters from the same district or zone for their mutual benefit. On the South Side a zone meeting was held at St. Paul's Church, March 2d, at which the Rev. George H. Thomas was the principal speaker, and about thirty-five were present. On the North Side, at All Saints' Church, on March 5th, Bishop Griswold spoke to about the same number. Out on the "Q" line of suburbs, Hinsdale and LaGrange met with the Berwyn chapter on March 10th, Professor Arthur Haire Forster of the Western Theological Seminary being the principal speaker.

Out in the Rockford area, including St. Alban's, Freeport, and Belvidere, a larger zone organization has been perfected under the leadership of Clarence W. Brickman, Jr., former field secretary of the Brotherhood and now assistant head master at St. Alban's School. Distance has prevented this group of chapters from attending the Chicago meetings of the Assembly and Council as much as they would have liked. Their connection with the Chicago Junior Assembly remains the same, but they have taken this means of improving their condition. With three chapters of the Brotherhood at St. Al-

ban's, a senior among the faculty, an advanced junior, and a junior, and with good chapters in the other places, strong development in this zone is expected.

RELIGION AND WORRY

An excellent weekly bulletin entitled, *Chicago's Health*, edited by Dr. Herman N. Bundesen, Commissioner of Health, is doing much to educate all classes of people in Chicago in the first principles and practice of good health. The subject of this week, Worry, is of particular interest because of what Dr. Bundesen says of the relation of religion to worry.

"Good sound religious faith in God, expressed by prayer, is one of the best cures for worry. Things as they are seem to be good; they might be much worse. The worrier would be surprised to find how seldom the thing he fears or worries about really happens. Worry is always about nothing. 'Half the borrowed trouble never comes.' The qualities of God, faith, hope, charity, these help to prevent worry and make life worth while. Cultivate peace and hope in the good of the future, put faith in yourself and practise charity, because doing something for others is not only a satisfaction but a means of forgetting one's self. 'Bread cast on the waters returns after many days'. . . Live regularly and moderately. Be engaged constantly in some good, active, mental, or physical work. Take part in healthful recreations. Acquire at least one worthwhile hobby. Follow religion. Put your faith in God, to whom you can tell all your troubles in prayer that will be answered. Relief must come from within. Try it and see."

A ten days' Mission has just been held at Calvary Church, the Rev. H. R. Neely, rector, by the Rev. Fr. Joseph, O.S.F., and the Rev. Brother John, O.S.F.

Mr. Leon C. Palmer, who is to be the Lenten noontide speaker at the Garrick Theater the week beginning March 23d, will be exceptionally busy during his stay in Chicago. Besides making addresses in the evening in many churches, Mr. Palmer will give addresses and hold conferences on Religious Education at All Saints' Church, Ravenswood, on March 22d; at St. Paul's Church, Chicago, on March 23d; and at the Church of the Advent, Chicago, on March 29th.

The Young People's Society of the Diocese of Chicago is to hold a great united Lenten rally and service at St. Luke's Church, Evanston, on the evening of March 31st. Gamma Kappa Delta, the society at St. Luke's, will entertain, and the Rev. George Craig Stewart, D.D., will be the preacher. H. B. GWYN.

CANAL ZONE CONVOCATION

PANAMA CITY, CANAL ZONE—That the confirmations were considerably in excess of those of 1923, and that the District had paid the largest sum on Budget and Priorities in its history, was the information conveyed by the Rt. Rev. James Craik Morris, D.D., to the Convocation of the Canal Zone, which met at St. Paul's Church, Panama City, February 23d.

The District, by resolution, is asking the General Convention to include it in one of the Provinces of the American Church, preferably that of Sewanee. Another resolution conveyed the congratulations and affection of the Convocation to Bishop Morris on the fifth anniversary of his consecration to the episcopate.

The delegates to the General Convention are the Very Rev. F. C. Meredith and Mr. Robert Beverly, of Balboa Heights. The alternates are the Rev. Edward J. Cooper, and the Hon. J. W. Blackburn, of Ancon.

Pageant and Drama Society to Improve Church Dramatics

Japan Reconstruction Fund—Retirement of Fr. Clark

The Living Church News Bureau
Washington, March 23, 1925

A RENEWED EFFORT IS BEING MADE IN Washington to secure an improvement in the type of dramatic performances being given in Church halls and by Church societies. Two meetings of the Diocesan Pageant and Drama Society were held recently, one in the morning for those who could not attend night meetings, and one in the evening for those who are employed in the daytime. About twenty persons representing a dozen parishes attended one or the other of these meetings. The Society was organized two years ago under the authority of the Bishop and the Diocesan Board of Religious Education, but has never received any general support. In the autumn of 1923, it conducted an excellent institute on the drama, which was, however, poorly attended. Since then, the Society has remained inactive, although there has been an undercurrent of influence at work which has been productive of some good.

In the meantime, the use of the drama in the parishes has greatly increased. There is hardly a city or suburban Sunday school that does not produce some kind of a Christmas or Easter pageant, while parish branches of the Church School Service League and of the Girls' Friendly Society are frequently giving plays of one kind or another.

Certain parishes and organizations are quietly going ahead with the production of pageants of real worth. St. John's Church, Bethesda, will give an Easter play in its Sunday school under the direction of a leader trained in the diocesan school referred to. The Church School Service League of St. Margaret's Church will give a spring missionary play based on the work of the Church in Liberia. More important is the elaborate pageant of local history being arranged at Christ Church, Georgetown, for production next month under competent management. Preparations are going forward for a large open-air production of a classic pageant for the benefit of the city missions, which will combine the talent in a number of parish groups, especially of the Young People's Societies. Mrs. George W. Dow, wife of the city missionary, is behind this effort and hopes to secure a part of the grounds of the National Cathedral for the performance.

A diocesan committee, consisting of Commander Jewell, a leader in the movement for improved drama, of Mrs. T. W. Cooke, wife of the rector of Ascension Parish, which stands high in its organized activity for young people, and of Miss Mary R. Kurtz, a diocesan officer of the Girls' Friendly Society and of the Junior Daughters, has been appointed by the Pageant and Drama Society to secure a competent and active council to manage the Society's affairs for the coming year.

JAPAN RECONSTRUCTION FUND

The Diocesan House is almost completely absorbed in the preparations for the drive for the diocesan quota of the Japan Reconstruction Fund, which is to open on April 26th. On March 17th, the Bishop invited to luncheon in a local ho-

tel a group of about twenty men from among whom the team captains are to be chosen. The local committee, headed by the Rev. Robert Johnston, D.D., soon decided that it was useless to expect the parishes to raise the necessary \$100,000 on their own initiative, and determined on the customary plan of teams of solicitors who will visit prospects previously listed.

A meeting of leading women of the Diocese will shortly be held in the residence of one of them. The Woman's Auxiliary is giving practically its whole attention to this cause, its particular object being the Girls' School in Tokyo, and its principal means being the much-talked-of offering of old gold, silver, and jewels. The date of this offering has been postponed twice, but the delay only serves to increase interest in the project. The recent announcement by Mrs. William D. Hurd, diocesan president of the Auxiliary, that the proceeds of the gold and silver offering would count as part of the diocesan quota for the fund, has done much to revive interest in those parishes which had already made the offering.

RETIREMENT OF FR. CLARK

The Rev. James W. Clark, rector of St. James' Parish, Washington, and affectionately known throughout the Diocese as "Father Clark," has resigned his rectorship and the resignation has been accepted with the understanding that he will retain the title of rector emeritus. Father Clark came to Washington fifty years ago as an assistant in St. John's Parish, and took charge of a small chapel which has since disappeared. He built up around him a congregation which has remained faithful until the end. In 1881, he became rector of St. James' Parish, then without a regular place of worship. Under him was built the present church to which his old congregation followed him. St. James' has remained the leading center for those to whom an attention to ritual makes a special appeal. Father Clark succeeded the late Rev. John W. Austin as secretary of the Standing Committee in 1923, and holds because of kindness and courtesy, as well as because of his age and long service, a peculiar place of affection in the hearts of the people of the Diocese.

Father Clark has been in poor health for some months, and was unable to attend the Diocesan Convention this year, the first he has missed since coming to the Diocese. This recent illness, combined with his more than eighty years of age, is the cause of his resignation. He will be succeeded by the Rev. T. B. Campbell, now curate at St. Clement's Church, Philadelphia.

A CO-OPERATIVE MISSION

HAZLEHURST, MISS.—A very successful eight-day Mission was held at St. Stephen's Church, Hazlehurst, with the Rev. William B. Allen, of the Brookhaven Associate Mission, as the special preacher. The Methodist and the Presbyterian congregations of Hazlehurst cooperated in this Mission, and the attendance was very large throughout.

At the close of the Mission, Bishop Bratton administered the Sacrament of Baptism to four persons and of Confirmation to five.

AN EVANGELISTIC CAMPAIGN

CHARLESTON, S. C.—Inaugurated by the Ministerial Union of Charleston, a simultaneous evangelistic campaign, covering a period of seven weeks, in which no less than eighteen churches of the city participated, has just been brought to a conclusion. The campaign had three definitely marked stages. There was first a church attendance campaign, during which an effort was made to get every Church member in the city to sign a card pledging himself to attend at least one service each Sunday for a period of six Sundays. Before the close of this period, a city-wide house to house canvass in the form of a religious census was made, in an effort to determine the religious affiliation of all Protestant families. At the end of the six weeks of pledged church attendance, eighteen of the city's religious bodies conducted simultaneous evangelistic services, each in its own place of worship. In most cases special preachers were secured from outside the city; in others the sermons were delivered by the local pastors. Four Church parishes held Missions in connection with the movement. St. Michael's Church and St. Philip's Church held a united Mission at St. Michael's, under the leadership of Bishop Bratton, of Mississippi. Missions were conducted by Archdeacon Webber at St. Luke's Church and by the Rev. O. T. Porcher at Christ Church. As has been the custom for several years, special Wednesday evening Lenten Services have been held this year at Grace Church, the list of speakers including Bishops Guerry, Finlay, Mikell, and Darst, and the Rev. R. E. Gribbin, and Dean Fosbroke, of the General Seminary.

It is felt generally that, on the whole, this united effort has been well worth while, as the movement was of sufficient magnitude to attract the attention of the entire community.

CONFERENCE ON YOUNG PEOPLE'S MOVEMENT

NEW YORK, N. Y.—For four years the Religious Education Department of the National Council of the Church has been seeking an effective way to cooperate with the growing Young People's Movement in the Church.

Last fall a gathering of representatives of many diocesan organizations, held at Racine, opened the way effectively by outlining a tentative solution of their problem and naming a committee of four to confer with representatives of the Council as a further step. This conference was held at the Church Missions House, New York, March 18th and 19th, last.

The conferees on the part of the young people were Miss Mary Bell Conway, of Vicksburg, Miss.; Miss Dorothy Means, of Minneapolis, Minn.; Mr. Walter J. L. Ray, of Detroit, Mich.; and Mr. Linden H. Morehouse, of Milwaukee, Wis.

Each department of the National Council and the Woman's Auxiliary was represented, and Mr. Lewis B. Franklin, Vice-President of the National Council, presided.

The following statement, which will be presented to the National Council and to a National Conference of Young People to be held at Racine in September next, was adopted:

"At the Conference of Representatives of the various Young People's Societies and Organizations held at Racine, Wis., October 28th and 29th, 1924, four delegates were appointed to confer with the officers

of the National Council in order to plan for a definite form of national organization for the Young People's movement.

"These delegates met with seven officers of the National Council, representing each of its Departments and the Woman's Auxiliary, at the Church Missions House, March 18th and 19th, 1925. A separate conference of the four delegates was held on the afternoon of the 18th.

"It was recommended that the Young People's Societies be organized nationally by establishing, for the time being, an annual national conference and a national commission; this commission to be composed of eight voting members from the ranks of the young people, one member to be elected from each Provincial Young People's Organization or, in case no such organization exists, appointed by the Provincial Synod, and a non-voting Advisory Board of six members, consisting of the Executive Secretary of the Department of Religious Education, a Secretary of Young People's Work in the Department of Religious Education, and four advisers chosen by the National Council.

"It was further recommended that, if these suggestions are adopted by the National Council, the Department of Religious Education be instructed to call a National Conference of Young People to be composed of the following delegates:

"One representative from each diocese and missionary district who shall be a young person.

"The President of the Young People's Provincial Organization in each Province.

"One Adviser from each Province.

"The meeting of the National Conference shall last for at least three days.

"Delegates are expected to pay their own expenses, including board.

"It was further recommended that the time of the meeting of the National Conference be prior to October 1, 1925, and that the place be the National Center for Devotion and Conference at Racine, Wis."

FUNERAL OF BISHOP WHITE

SOUTH BEND, IND.—A requiem Eucharist, celebrated by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio and President of the Province of the Midwest, marked the funeral of the Rt. Rev. John Hazen White, D.D., late Bishop of Northern Indiana, in St. James' Church, South Bend, March 20th. The Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, was the Epistoler and the Rt. Rev. Boyd Vincent, D.D., the Gospeler. In the office, that was said before the Eucharist, the Rt. Rev. Joseph Marshall Francis, D.D., Bishop of Indianapolis, and the Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, took part. The Rev. Campbell Gray, Bishop-elect of the Diocese, and the Very Rev. B. F. P. Ivins, D.D., Bishop Coadjutor-elect of Milwaukee, were also in the chancel. The Rev. John M. Francis, rector of the parish, was master of ceremonies.

At the time of the funeral the body was met at the door of the chapel, where it had reposed since its arrival in South Bend, and where it had been continuously guarded by the Knights Templar. The casket was covered by a purple pall, which, in turn, was smothered with flowers, and on which rested the Bishop's mitre. The pastoral staff was carried in procession before the casket.

The church was filled. Priests and ministers from practically every religious body in the city were present, as were also members of the Masonic bodies, heads of business houses, and the prominent people of the city.

Other Eucharists were celebrated at

seven by the Rev. Fr. Francis for the laity, at eight by the Rev. Charles H. Young for the members of the Bishop's family, and at nine by the Rev. L. C. Rogers, President of the Standing Committee, for the clergy.

The interment was in Greenwood Cemetery, Michigan City, the Bishop's successor, the Rev. Fr. Gray, taking the committal, and the Rev. Lewis C. Rogers giving the final benediction. The funeral ceremony of the Masonic order was then said over the grave, in which a large number of eminent Masons, both of the thirty-third degree and Knights Templar, assisted.

The death and funeral of Bishop White have made a profound impression on South Bend, and Northern Indiana. The South Bend *News-Times* printed a long leading editorial in its issue of the 17th, and later, an appreciation from the Rev. John Cavanaugh, C.S.C., former president of the University of Notre Dame.

GREEK ORTHODOX INTERESTED IN CATHEDRAL

NEW YORK, N. Y.—A letter from Archbishop Alexander, of the Eastern Orthodox Greek Church, transmitting contributions from various churches for the building fund of the Cathedral of St. John the Divine, was recently made public by Bishop Manning.

The Archbishop addresses Bishop Manning as "My dear Brother in Christ," and says:

"I take pleasure in enclosing herewith check for \$337.38 representing contributions from certain Greek churches and communities to the drive which your Grace is conducting for the completion of the Cathedral of Saint John the Divine.

"Although the amount is small, emanating as it is from a poor Church, it speaks, nevertheless, I dare think, well of the brother love which our Church, the Eastern Orthodox Greek Church, has for the sister Episcopal Church.

"Please, your Grace, accept this small token of our friendship.

"With the best wishes for the culmination of your pious efforts, I beg to remain with kind regards, fraternally yours, ARCHBISHOP ALEXANDER, of North and South America."

Previous to this, Archbishop Alexander had sent out the following letter:

"To the pious Priests and Vestries of the Orthodox Churches of the Greek Archdiocese of New York:

"You are, no doubt, aware of the fact that the sister Episcopal Church, under the leadership of the Rt. Rev. William T. Manning, Bishop of New York, is conducting a drive to raise a fund of \$15,000,000 for the completion of the Cathedral of St. John the Divine; and you know as well that for the realization of this great Christian institution a great interest is shown on the part of not only the various Christian denominations but also of other religious bodies (Jewish, etc.) because this splendid edifice will be an honor and glory not only to Christianity, but also to the great metropolis of the United States.

"Our Orthodox Church is bound to the Episcopal Church with many fraternal bonds. Our mutual relations are excellent. His Grace Bishop Manning is a well-known personality to the Hellenic people, as a great friend of the Orthodox and Greeks. Many a time he has raised his courageous voice in mass meetings and on other occasions and asked justice for our oppressed people.

"Now, that he is undertaking such a great task, to finish the Cathedral, which will be a cherished treasure to Christianity and to the City of New York, the

Orthodox Church of America cannot remain indifferent. We must take part and help, even with our small means, this great undertaking of the sister Episcopal Church.

"We, therefore, consider it necessary that you partake in this great drive, either through an appropriation from the church treasury, or by arranging a special collection in the church, some Sunday. The rector shall previously duly explain to the congregation the scope of the collection; or you may elect a committee for this purpose. The amounts collected should be sent to this Archdiocese on or before February 20, 1925, that we may remit them to the Rt. Rev. Bishop Manning.

"The grace of our Lord be with all of you."

THE BERKELEY SCHOOL OF INQUIRY

MIDDLETOWN, CONN.—The Berkeley Divinity School has, for the past two years, provided a summer session for women students. This year a similar session will be held, but under a new name, The School of Inquiry. The courses of study offered will retain their scholarly character, but the School will enlarge its scope and will make a more popular appeal.

The general topic for the three weeks' study will be "Religion and Modern Life." This will be dealt with under the following headings: The Historical Background, The Intellectual Approach, The Mystical Interpretation, The Aesthetic Appeal, and The Social Challenge of Christianity.

Under the Historical Background, Dr. Fleming James, Professor of Old Testament Literature, will give a course on The Old Testament Prophets, emphasizing the permanent elements in their teaching. Dr. C. B. Hedrick, Professor of New Testament Literature, will give a course on The Teaching of Jesus, based on the Synoptic Gospels and dealing with the problems raised by modern criticism, as well as a course on Mysticism in St. John's Gospel. Dean W. P. Ladd will give a course on The Beginnings of the Modern Church, which will discuss some of the formative influences of the life and thought of Europe in the period from the Thirteenth Century to the Seventeenth.

The Social Challenge will be developed as follows: Mrs. Mary K. Simkhovitch, Head of Greenwich House Settlement, New York City, will give a course entitled Community Organization (health, recreation, the arts, etc.), and another entitled The Family Drama (father, mother, little children, older children, the family and the state, the family and the Church). Miss Knight Bruce, of the Industrial Christian Fellowship, London, will deal with modern English Social Movements. The Rev. Horace Fort will give a course on Social Ethics. Other courses will be Christian Theology and Contemporary Thought and The Laws of Spiritual Life, given by the Rev. Herbert Parrish of New Brunswick, N. J., and Theological Ideas in Modern Literature by Professor W. M. Urban, of Dartmouth College, President of the American Philosophical Association.

In addition to the regular courses, evening conferences, relevant to the main theme of the season, will be held. The general discussion which these conferences will evoke will help students to relate their studies to contemporary thought. In some instances those who are frankly critical of the Church and its teachings will be invited to speak.

The School of Inquiry does not seek to make a merely popular appeal or to en-

roll a large membership. It is not planned as a holiday conference, though good fellowship will be one of its features, nor is it a retreat, though the work will be done in a religious spirit. The committee in charge desires to attract only those who come with a serious purpose, and who are capable of following the courses of study and the conferences with understanding and with an earnest desire to reach the truth. Admission to the various courses will be according to the instructor's judgment as to the student's qualifications for profiting from the course. Certificates for work done will be given to those who qualify. In some courses "hearers," as well as the regular students, will be admitted. The evening conferences will be open to all.

Application for enrollment should be made early and should state the applicant's qualifications. An inclusive charge of \$60 will be made. There will be a few scholarships. All applications and requests for information should be made to the Secretary of the School, the Rev. Horace Fort, Middletown, Conn.

DEPUTIES AND ALTERNATES

THE Bishop of West Texas has appointed the Rev. J. Scott Budlong, San Antonio, as an alternate deputy to the General Convention in the place of the Rev. S. Arthur Huston, Bishop-elect of Olympia, who has resigned as alternate.

MERGER OF SEAMEN'S MISSIONS

PHILADELPHIA, PA.—Tuesday, March 31st, will mark the closing of the work of the Churchmen's Missionary Association at its old location at Front and Queen Streets, Philadelphia, as, on the 1st of April, it merges with the Seamen's Church Institute.

Appropriate services will be conducted by Bishop Garland in the Church of the Redeemer, which, for many years, has been the center of the work amongst seamen in this port.

All the facilities and the recreation, rooms provided by the Church at the old location, will be found in the new building of the Institute at Dock and Walnut Streets. The chapel in the new building will be named the Chapel of the Redeemer, a memorial to the late W. W. Frazier.

This is the fourth time that a new location of the work of the Churchmen's Missionary Association has taken place. It began in the floating chapel, from 1849 to 1853, and was transferred to a sail loft until 1862, after which it was located at Catherine and Swanson Streets until the buildings at Front and Queen Streets, now to be closed, were dedicated by Bishop Stevens in 1878.

TO RESTORE COLONIAL CHURCH

BATH, N. C.—An appeal for aid in restoring old St. Thomas' Church, Bath, has been sent out by the rector, the Rev. J. N. Bynum, accompanied by a recommendation from Bishop Darst. This is the oldest church in the State, and is an historic edifice that is being visited by an increasing number of visitors each year. Its corner-stone was laid in 1734. In the early days of the colony of North Carolina, Bath was an important town, and the church was the place of worship for many notables; but in later years the village lost its commercial and political importance.

Early in the Nineteenth Century, St.

Thomas' Church was visited by a severe wind-storm which wrecked both gable ends, tower, and colonial interior. The gable ends were restored with brick like the original, but the tower was built of wood, which has since decayed. An effort is now being made to restore the tower and the interior. The congregation is unable to do this alone, and all who are interested in the restoration of historic churches are invited to make contributions.

ADOPTED BY REFORMED CHURCH

PHILADELPHIA, PA.—The Department of Rural Work and Social Service of the Reformed Church, with offices in Philadelphia, has recently sent out, for a survey in an Iowa community, 800 sheets of the loose-leaf parish list forms drafted and handled by the Rev. H. R. Hole, rector of St. John's Church, Bedford, Ind. These forms were devised for the use of any Christian body practising Confirmation, and were adjudged the best on the market by the Rev. M. M. Day, when preparing his book on *Business Methods for the Clergy*.

DIOCESAN ACCREDITED TEACHERS' ASSOCIATION

SAVANNAH, GA.—Georgia claims the honor of forming the first Diocesan Accredited Teachers' Association in the Church, for at a meeting of the Department of Religious Education, in October, a committee was appointed to draft plans for the formation of such an Association, along the lines of the National Accredited Teachers' Association. These plans are now perfected, and interest in this new movement is being worked up in the Diocese.

Membership in this is based on membership in the N. A. T. A., and members of the N. A. T. A. in the Diocese become automatically members of this Diocesan Association.

It is being organized as a special instrument within the Diocese to stimulate interest in the N. A. T. A. In time, it is hoped that the membership will be large enough for regular conventions to

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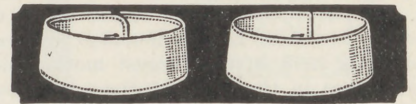
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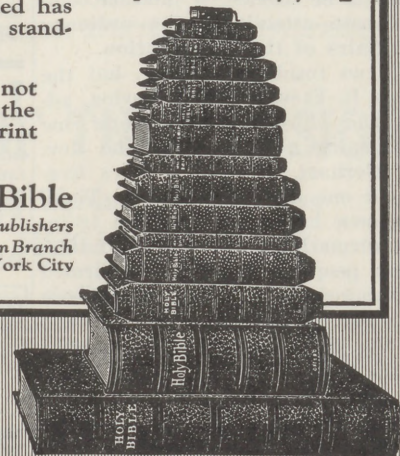
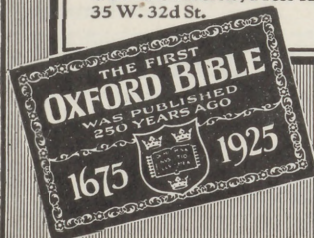
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be held with a view towards becoming the commission on Church Schools of the Department, with power to decide on such matters as standard, curriculum, content material of training courses, etc. It will also be the source from which Normal School teachers can be obtained.

It is believed that this is the first association of this kind to be formed.

A TENNESSEE CHURCH

KNOXVILLE, TENN.—The parish bulletin of St. John's Church, Knoxville, recently noted the fact that the income of the parish for the first two months of this year showed an increase of sixty per cent over the corresponding months of last year. This increase was due to two Every Member Canvasses that were held in 1924, one in April and one in November. A canvass is now in progress for the entire elimination of a debt still remaining on the parish house and on the reconstruction of the church after the fire of some years ago. This last canvass will be closed at Easter.

Under the auspices of the Men's Club of St. John's Church, a live organization of seventy-five men, Lenten noonday services are being held in the largest motion picture house in the city. At these services, which are to continue for five weeks, the daily attendance has so far averaged about five hundred. The newspapers of the city have coöperated most generously, each paper giving daily about a half column. On the Sunday and Monday preceding the beginning of these services, the two largest papers carried a half page display advertisement, and the third contributed a most generous leading editorial article commending this activity of the Men's Club.

The Church Mountain Workers' Institute held a meeting in St. John's parish house during the third week of Lent. Dean Davis, the Rev. Franklin J. Clark, Miss Case, Miss Coe, Mrs. Wade, Miss Mabel Cooper, and about thirty of the workers from Kentucky, North Carolina, Tennessee, and the Virginias were in attendance.

TEAM WORK IN NORTH TEXAS

AMARILLO, TEX.—Team work in North Texas is beautifully illustrated by the work at St. Stephen's Mission, Sweetwater.

The congregation worships regularly with a lay reader, Mr. M. B. Coates, who came rather recently from New Orleans. The Church school is well organized, and a branch of the Woman's Auxiliary, under the inspiration of Mrs. R. C. Ledford, a former District President of the Auxiliary, is following a program of work in the five fields of service. A mission committee of men attends to the ordinary business affairs of the congregation.

There is no resident minister, but the Rev. Frank B. Eteson, of Big Spring, administers the Holy Communion on one Sunday morning a month, and the Rev. Willis P. Gerhart, of Abilene, says Evening Prayer one Sunday a month. These two clergymen have coöperated in training for confirmation a class of ten adults and young people, who were confirmed Sunday evening, March 15th, marking a thirty per cent increase of communicants. Most of the class were business people, the younger members being of high school age and upward; and all of them were brought for their instruction and confirmation by the personal invitation and influence of the men and women of the mission.

A STEEL TOWN CHURCH

DONORAH, PA.—The laying of the corner-stone of St. John's Church, Donorah, on Saturday, March 14th, marks the successful conclusion of a long period of preliminary work in this steel town of the Monongahela Valley, and the beginning of the permanent establishment of the mission. The congregation that gathered at this time was markedly masculine, and a happy combination of English-speaking and of Syrian people, who are united in the Church's life of this town. The ceremony was conducted by Bishop Mann, assisted by the local chapter of Masons. The priest of the Greek Orthodox parish was present, as were a good number of diocesan clergy. The united choirs of Monessen and Monongahela City furnished the music, accompanied by the brass band from the steel works, and the occasion was in reality a civic half holiday, so great was the interest of the community in the event.

The mission is at present under the care of the Rev. W. F. Bayle, rector of St. Paul's Church, Monongahela.

A VERMONT CHIME

ST. ALBANS, VT.—A chime of ten bronze bells, inscribed as the gift of various members of the parish, has been installed in the tower of St. Luke's Church by the Meneely Bell Co., of Troy, N. Y., and will be first used on Easter Sunday. This is the second Episcopal church in Vermont to possess a full chime of bells, the other having been placed in St. Paul's Cathedral, Burlington, thirty-one years ago by the same founders.

It is expected that a large community chorus will be organized to sing with the bells on Saturday evenings during the summer months in the public park that faces the church.

CHINESE STUDENTS ORGANIZE RELIEF

SHANGHAI, CHINA—After the recent fighting in the neighborhood of St. John's University, the defeated and leaderless soldiers started in looting the Chinese villages in the neighborhood.

The students of St. John's University, St. John's Middle School, and the University Y. M. C. A. School raised about \$1,900 for the relief of the people in the village of Chenju. The committee which had the matter in hand, made a very careful investigation of the conditions in the village, and then on New Year's Day (January 1st) distributed the relief from our dispensary. They gave help to about nine hundred families in the way of bedding, clothing, rice, and money. The whole thing was carried out in a very systematic and highly creditable way.

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EAST CAROLINA NEGRO WORK

WILMINGTON, N. C.—The *Morning Star*, a daily newspaper of Wilmington, recently printed this editorial:

"In his annual address to the Diocesan Convention, recently, the Rt. Rev. Thomas C. Darst, Bishop of East Carolina, mentioned the exceptional work being done among the negroes of the Episcopal Church in this Diocese under the direction of the Rev. E. S. Willett, of Wilmington. The Rev. Mr. Willett occupies the position of field secretary among the communicants of his own race, his salary being paid jointly by the Diocese and the negro churches.

"Significant of the great work that is being accomplished along these lines is the mention by the Bishop of the fact that a negro clergyman offered the greatest number of candidates for confirmation during the year, of any priest in the Diocese. This is a gratifying sign, symbolic of the growing desire on the part of the negroes of this section to take a broader interest in spiritual things.

"The Diocese as a whole, and the Rev. Mr. Willett are to be congratulated on this splendid showing."

DISASTER IN LIBERIA

NEW YORK, N. Y.—Bishop Overs has received the following message from Donovan School, Liberia:

"I deeply regret to announce that, on February 3d, a terrific storm swept over this station, completely destroying the boys' dormitory, taking the roof off the dining hall and the chapel. No lives lost, but the kitchen, outhouses, and all furniture with clothes are entirely gone. What shall I do?
F. A. K. RUSSELL."

Donovan is a new school which Bishop Overs established among the Bassa people three years ago. The Rev. F. A. K. Russell was put in charge of it. There are at present 118 boys living there. Most of these are tribal boys.

These boys are now homeless, being merely sheltered in African huts. Mr. Russell calls for help. A new building must be erected before the great rains come in June.

The building will cost \$4,000. All contributions to this fund may be credited on the Priority quota for the Liberian Priority No. 637.

Many people will remember Mr. Russell as the young native priest who made a marked impression as a clerical deputy from Liberia to the General Convention held in New York in 1913.

NORTH TEXAS MISSIONS

AMARILLO, TEX.—Two evangelistic Missions have been announced for North Texas, and detailed preparations are well under way.

The Rev. Raimundo de Ovies, rector of Trinity Church, Galveston, will conduct a Mission in the Church of the Heavenly Rest, Abilene, the Rev. W. P. Gerhart, rector, beginning Sunday, May 10th, and concluding the following Sunday night. Bishop Seaman will assist in the latter part of the Mission. All of the clergy of the District have been invited to spend from Tuesday to Friday in conference on Evangelism and to take part in the Mission.

The Rev. Frank Etson, priest in charge of All Saints' Mission, Colorado, has announced an evangelistic Mission in that church for the eight days beginning Sunday, June 21st, the Bishop of North Texas to be the preacher.

In each case intercessors and other personal workers have been enlisted.

A TENTH ANNIVERSARY

PHILADELPHIA, PA.—On the Third Sunday in Lent, the congregation of St. Michael's Church, Germantown, celebrated the tenth anniversary of the rectorship of the Rev. Gilbert E. Pember. The Rev. Percy R. Stockman, Superintendent of the Seamen's Church Institute, preached the anniversary sermon. Mr. Pember was the celebrant at the Holy Eucharist.

Prior to becoming rector of St. Michael's, Mr. Pember was rector of Christ Church, Ridley Park. He is a member of the Executive Council, and Chairman of the Commission on Clerical Salaries and Pensions. He is a Graduate of Trinity College and Berkeley Divinity School, and was ordained to the priesthood by Bishop Brewster in 1903. Before coming to Pennsylvania, he was rector of Christ Church, Walton, N. Y. and curate of Holy Trinity, Middletown, Conn.

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278 CONFIRMED IN TWO SUNDAYS

BROOKLYN, N. Y.—The progress which the Church is making in the Diocese of Long Island is indicated by the following interesting figures:

Sunday, March 1st, Bishop Gailor, President of the National Council, acting for the Bishop of Long Island, who is ill, confirmed ninety-three candidates in Grace Church, Jamaica, and twenty candidates in St. Paul's Church, Clinton Street, Brooklyn; and on March 8th Bishop Gailor confirmed seventy-one candidates at Christ Church, Bay Ridge, and ninety-five candidates at St. Paul's Church, Flatbush, making a total of 278 confirmations for the two Sundays named. This makes an increase of about seven per cent in these parishes.

SEWANEE SUMMER CONFERENCE

SEWANEE, TENN.—The Sewanee Summer Conference for Young People, to be held from July 28th to August 11th, will have at least three bishops on its faculty. Bishop Quin, of Texas, is Director, Bishop Seaman, of North Texas, and Bishop McDowell, of Alabama, will conduct courses.

Other well-known members of the faculty are the Rev. Gordon Reese, rector of Porter Military Academy, Mrs. Quin, and Miss Dorothy Fischer, Young People's Secretary of the Diocese of Texas, the Rev. J. S. Ditchburn, of New Orleans, and other well-known leaders of young people.

The Conference will be held in the splendid new fire-proof quarters of the Sewanee Military Academy. An All-Southern Young People's Convention will be held at the close of the Conference.

NEW RECTOR FOR ST. BARTHOLOMEW'S, NEW YORK

NEW YORK, N. Y.—Dr. Leighton Parks has resigned the rectorship of St. Bartholomew's Church, by reason of advancing age, and is to be succeeded by the Rev. Robert Norwood, D.C.L., rector of St. Paul's Memorial Church, Overbrook, Philadelphia. Dr. Norwood will enter upon his new rectorship about May 1st.

Dr. Norwood was born in New Ross, Nova Scotia, March 27, 1874. He is a graduate of King's College, Windsor, Nova Scotia, and of Columbia University, New York. Ordained in 1898, he served as a missionary for some time in Cape Breton, then as curate, and later as rector, in Nova Scotian churches. After two years as assistant at Trinity Church, Montreal, he became rector of the Memorial Church, London, Ontario. Eight years ago Dr. Norwood became rector of the church in Overbrook, which, under his leadership, has become one of the largest and most prosperous churches in Pennsylvania. Dr. Norwood became an American citizen in 1923. He is an author and poet. In theology he is not a Modernist. He has been preaching recently in St. James' Church, New York.

Dr. Parks, who now retires from the rectorship of St. Bartholomew's celebrated his seventy-fifth birthday anniversary in February. Succeeding Bishop Greer in the rectorship of that important parish in 1904, he has been a notable figure in the ecclesiastical and social life of New York City since that time. He was previously rector of Emmanuel Church, Boston.

THE Church Mission of Help had, in January, branches in fifteen dioceses.

DEATH OF HENRY J. HOUSELEY

DENVER, COLO.—Henry J. Houseley, organist of St. John's Cathedral, Denver, died on March 13th, at the age of seventy-three, after an illness of several weeks. He had been a resident of Denver since 1888, most of that time being organist and choirmaster at the Cathedral, to which he was first invited by the late John H. Gower, his predecessor. He also served for a time as organist of Temple Emanuel, Denver; and Rabbi William E. Friedman took part in the funeral service, reading the psalms.

His body lay in the Cathedral, beside the organ he had played for thirty-six years, for an hour before the service began. During this time R. Jefferson Hall, organist of St. Mark's Church, played the organ; then the bells tolled seventy-three times, and the choir of sixty persons entered, followed by the clergy, and the Cathedral vestry. The music included Mr. Houseley's settings of Crossing the Bar, and Hark, Hark, my Soul.

Mr. Houseley was a Fellow of the Royal College of Organists in London, and a charter member of the American Guild of Organists. Among his best known compositions are the cantatas, *The Nativity*, *Calvary*, *Easter Morn*, *The Resurrection Morn*, and *Awake and Sing*.

"In the death of Henry Houseley," said Dean Dagwell, "St. John's Cathedral has lost one who, for thirty-six years, has led the praises of this congregation. He was quiet, modest, and unassuming, a true artist, a Christian gentleman. We are richer for having known him, and poorer since we have lost him. May he find a place in the celestial choir."

DEATH OF REV. JOHN J. GRAVATT, D.D.

RICHMOND, VA.—The Rev. John J. Gravatt, D.D., associate rector of Grace and Holy Trinity Church, Richmond, died suddenly, after a very short illness, on Saturday, March 14th, aged seventy-one years.

Dr. Gravatt was born in Port Royal, Virginia, in 1853, and was graduated at the Virginia Seminary in 1876. He was sent as a deacon to the charge of St. John's Church, Hampton, and held the rectorship of that church for over fifteen years. He gave up that charge to assume the rector-

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ship of Holy Trinity Church, in Richmond, which, under his leadership, grew to be one of the largest and strongest congregations in the city. Within the past year Holy Trinity and Grace churches combined under the name of Grace and Holy Trinity, with Dr. Gravatt and the Rev. W. H. Burkhardt, D.D., as associate rectors.

Dr. Gravatt has occupied a leading position in the Diocese of Virginia, being for many years a member of the Executive Committee of the Diocesan Missionary Society, and of the Standing Committee of the Diocese. He was a deputy from the Diocese of Virginia to the General Convention almost continuously from 1904 to 1919. He was an outstanding figure of the religious life of the community and was widely known and loved as a strong preacher and devoted pastor. He was a leader in matters of community welfare and rendered signal service to the city in that respect.

Dr. Gravatt was a brother of the Rt. Rev. Wm. L. Gravatt, D.D., Bishop of West Virginia, and leaves a son, the Rev. John J. Gravatt, Jr., rector of Trinity Church, Staunton, Va., and a daughter, the wife of the Rev. Robert A. Goodwin, Executive Secretary of the Diocese of Southern Virginia.

His funeral was held at Grace and Holy Trinity Church, Richmond, March 16th, conducted by the Bishop of the Diocese and the Rev. Drs. W. H. Burkhardt and J. F. Ribble. All of the clergy of the city were vested and acted as honorary pall bearers. The interment was in Hampton beside his wife, who died many years ago.

DEATH OF JOSEPH I. WARING

CHARLESTON, S. C.—Mr. Joseph Ioor Waring, senior warden of the Church of the Holy Communion, Charleston, and for many years Registrar of the Diocese, entered into rest February 4th. Mr. Waring was not only noted for his peculiarly devoted and saintly life, but also for his singularly complete and accurate knowledge of Colonial Church history. He has published a number of valuable articles on this subject. In recognition of this Bishop Guerry has written:

"He received his early education at the Porter Military Academy, and distinguished himself in his studies by winning the gold medal for scholarship. Although Dr. Porter was anxious to have him go to college, and offered him a scholarship, yet, like so many young men in the days following the war between the States, he had a widowed mother and sisters to support, and a high sense of duty and obligation to those at home deprived him of what he so much desired.

"His tastes were literary and historical. His services as Registrar of the Diocese were invaluable. His knowledge of the old Colonial churches on our coast could always be relied on. I have repeatedly had to refer to him for the early records, and for matters of information about the Church in South Carolina, and he never failed me. The extent and accuracy of his knowledge were remarkable. He loved and cherished the ancient customs and traditions of our forefathers, and did much to preserve them.

"As a member of the vestry of St. James' Church, Goose Creek, he was largely instrumental in preserving that historic edifice, and in arranging for an annual pilgrimage and service on the Sunday following Easter each year.

"He had an eye always for the beautiful in art and in nature, and loved the reverent and ornate worship of the sanctuary. He combined in a remarkable man-

ner the soul of the mystic with a growing appreciation of the meaning and value of the sacramental life. It was said of those early Christians that 'men took knowledge of them that they had been with Jesus.' I never met and talked with Joseph Waring without feeling that in the innermost depths of his being Christ dwelt in him richly, by faith."

DEATH OF REV. DR. FULLERTON

POUGHKEEPSIE, N. Y.—The tragic news of the death of the Rev. George Stuart Fullerton, Ph.D., LL.D., by suicide on Monday, March 23d, is at hand. Dr. Fullerton was found to have hanged himself at his home in Poughkeepsie. Ill health, resulting from privations suffered in a German interment camp during the war, induced despondency, which is given as the probable cause of his act.

Dr. Fullerton was a philosopher of great eminence and ability. At the time of the outbreak of the war he was professor of philosophy at Columbia, and in 1913 had been appointed American exchange professor to Vienna and other Austrian universities. He was honored by Emperor Francis Joseph in 1914 with the appointment of honorary professor at the University of Vienna. In spite of that honor, when the American entry into war occurred he was interned, as stated, and his sufferings led at least indirectly to this tragic act.

Born in India in 1859, Dr. Fullerton received his collegiate education at the University of Pennsylvania, from which

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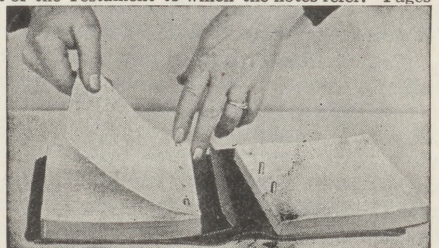
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he took the degree of A.B., and A.M., supplemented by a year of post graduate work at Yale. He was successively instructor, adjunct professor, and then professor of Philosophy at the University of Pennsylvania until 1904, when he entered upon the like position at Columbia University, continuing until 1917. He was at one time president of the American Psychological Association and was a member of the American Philosophical Society, the American Philosophical Association, and of Phi Beta Kappa. He was author of a number of books on problems in philosophy, especially in connection with the philosophy of Spinoza, in which he was a recognized authority.

Dr. Fullerton was a priest of the Church, ordained deacon in 1887, priest in 1888, by Bishop Whitaker.

THE FUNERAL OF REV. DR. VAN DE WATER

NEW YORK, N. Y.—The funeral of the Rev. George R. Van de Water, D.D., rector of the Church of the Beloved Disciple, New York, on Wednesday morning and noon, began with the celebration of a Requiem Eucharist at nine o'clock, in the Church of the Beloved Disciple, followed by the burial office at the Cathedral, at which Bishop Manning officiated, assisted by Bishop Shipman. The committal and interment took place in Young's Memorial Cemetery, Oyster Bay, the Rev. John Acworth, Dr. Van de Water's assistant, and the Rev. H. V. B. Darlington, rector of the Church of the Heavenly Rest, officiating.

The death of Dr. Van de Water, makes a breach in the ranks of the clergy of the Diocese and the citizens of the city which will not be soon filled. He had not been well for many months, having undergone a serious operation in October, and a second in January. Nevertheless, he undertook to conduct service and preach on February 22d, and had planned a series of Wednesday evening addresses on the Church. The effort of conducting service and preaching was too much for him, and he never fully rallied from the exhaustion thereby induced.

Dr. Van de Water was born in Flushing, L. I., on St. Mark's Day, 1854. He was graduated from Cornell University in 1874, and from the General Theological Seminary in 1879. The following year he was ordained and was married. His first parish was in Oyster Bay. Active in good works, with an intense missionary zeal that was an outstanding characteristic of his entire ministry, Dr. Van de Water was rector of St. Luke's Church, Brooklyn, from 1880 to 1886, when he established St. Luke's Chapel, which eventually became St. Bartholomew's Church, Brooklyn, and was afterwards Head Missioner for the United States, under appointment of Bishop Potter. It was at this time that he established the Parochial Mission Society, and established a reputation for pulpit power and eloquence which, after his call to St. Andrew's Church, Harlem, in 1888, drew such crowds to the church that many had to be turned away. In 1920, Dr. Van de Water resigned the rectorship of St. Andrew's and became rector of the Church of the Beloved Disciple. On May 1st of this year, on the accomplishment of the union of the Parish of the Beloved Disciple with that of the Heavenly Rest, Dr. Van de Water would have become rector emeritus of the combined parishes.

Dr. Van de Water served as a chaplain during the Spanish American War, endearing himself to his men by his unselfishness, good cheer, and devotion. He was an active supporter and a trustee of the New York Episcopal City Mission Society, a thirty-third degree Mason, and a member of numerous clubs. He described himself, ecclesiastically, as "a High Churchman of the school of Bishop Hobart." He wrote various historical, religious, and devotional works.

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NEWS IN BRIEF

ALABAMA—The Rev. J. H. Harvey, rector of St. Peter's Church, Talladega, is sending to his parishioners a catchily worded announcement offering *The Spirit of Missions* for seventy-six cents a year. This is made possible by the gift of a Churchman of twenty-five cents for each subscription so taken: and under the generous offer of *The Spirit of Missions*, this twenty-five cents is to go into the parish box.

CALIFORNIA—St. Paul's Church, Oakland, has established a new parish paper entitled *St. Paul's Crusader*. The editor is Mr. Addison N. Clark.

FLORIDA—Two hundred and fifty persons have pledged themselves to attend St. John's Church, Jacksonville, every Sunday evening during Lent and, on Palm Sunday evening, to bring some one else. The rector confidently expects to commence Holy Week with a congregation of five hundred or more at Evensong on its first day.

LEXINGTON—On Sunday, March 15th, the first service, since the merger of St. John's Church, Covington, Ky., with Trinity Church, Covington, Ky., was held. This completes the merger and now St. John's becomes a mission of Trinity Church.—The formation of a chapter of the Brotherhood of St. Andrew, in Trinity Church, Covington, Ky., has evidenced another step forward in this parish. An especial work of this chapter is "to make the early Communion service on the third Sunday in each month a service which will reach every man in the parish." For those who desire it, breakfast is served in the parish house on this Sunday.

LONG ISLAND—Bishop Burgess is recovering slowly from his recent severe illness, but is yet unable to take any duty. Bishop Gallor has taken several confirmations in the Diocese.—To the Endowment Fund of the Church Charity Foundation of the Diocese there has been added \$750 from the estate of Christian M. Gardner, and \$19,403.90 from the estate of Caroline Seymour.—The Sisters of St. John Evangelist have the assistance of a trained nurse in the social service work they carry on from St. John's Hospital.—St. John's Hospital has received a new operating table, the gift of Mrs. Jay F. Carlisle.

MILWAUKEE—At the Racine Summer Conference, June 30th to July 10th, the Bishop of Western Missouri will have the Bible class for the whole conference. His subject will be Joseph, a Type of Christ.

NEWARK—St. Luke's Church, Montclair, mourns the loss of Mr. Edward A. Bradley, who died recently at the age of eighty-five years. He was for many years a warden and officer of the parish, and was one of its oldest and most honored members.

PENNSYLVANIA—A very successful Mission was held in the parish of St. John the Divine, Philadelphia, the Rev. J. DaCosta Hare, rector, from March 1st to the 8th, by the Rev. E. Robert Bennett, D.D., Dean of Christ Institute, Buffalo, N. Y.

UPPER SOUTH CAROLINA—The corner-stone of the new Trinity parish house, Columbia, was laid on Monday afternoon, March 9th. The Bishop of the Diocese, the rector of the parish, and the Rev. Messrs. Lewis N. Taylor, A. E. Evison, and G. Croft Williams taking part in the exercises.—A memorial service is to be held in St. Andrew's Church, Greenville, on Sunday, March 22d, at which there will be unveiled handsome windows, in loving memory of Edward Percival Long, who was a vestryman of the parish as well as the superintendent of the Sunday school. The service will also be in memory of Mrs. Valeria B. Salas, who was a generous contributor to the Church's work, and a faithful member of the parish.—An experiment is being tried by the Diocese of Upper South Carolina this year, that, it is believed, will have a very broadening effect on the men and women of the Diocese. Instead of publishing the *Journal of the Diocese* and of the *Woman's Auxiliary* in separate volumes, these will, this year, be combined. The underlying expectation of this movement is that men, women, and young people, will be able to read, within the covers of one publication, the record of the work accomplished during the past year, in every department of Diocesan activity. This volume will be off the press within the next few weeks.

WASHINGTON—The spring meeting of the Provincial Commission on Religious Education of the Province of Washington will be held at All Saints' Church, Frederick, Md., May 6th. There will be a mass meeting in the interest of religious education on the evening of the 5th.

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