

Price 10 Cents

# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, MARCH 7, 1925

No. 19

## A HOUSE OF PRAYER FOR ALL PEOPLE

EDITORIAL

## THE WHOLE COUNSEL OF GOD

BY THE RT. REV. PHILIP MERCER RHINELANDER, D.D.

## THE VIRGINIA COLONIAL CLERGY

BY THE REV. G. MacLAREN BRYDON



## SPIRITUAL HEALING AND THE HOLY COMMUNION

### The New Practice and the Old Sacrament

By the Rev. GEORGE WILLIAM DOUGLAS, D.D., Hon. Canon of the Cathedral of St. John the Divine. Price 35 cts. Postage 1 ct.

"I should like to call attention to a small book *Spiritual Healing and the Holy Communion*, which is written with singular clarity and grace of expression and at the same time is full of important and rational thought. The reader must not peruse the little work hurriedly, but slowly, thoughtfully and sympathetically, if he would enrich himself with the treasures wherewith Dr. Douglas has laden his humble vessel. He has grasped the fundamental fact that all real healing must be in personality. He sees clearly that the last word in the philosophy of life is personality and that therefore a disordered personality can be cured of its disorder only by a personality that is the essence of health and order and peace.

"In the Holy Communion, if we approach it in the right spirit, Christ lays hold of the soul and works His healing work in us. Dr. Douglas rightly says: 'The Sacrament of the Holy Communion is the great Sacrament of the will and the spiritual imagination, centered at the cross of the personal Christ alive forevermore. Here are all the elements of the highest and strongest spiritual suggestion.' And with equal insight he writes: 'All hinges here in whether Christ by His own express promise does come to us or not; whether He is absent or present. If present, I know that He can guide me and heal me, if I will.' In this little work sound philosophy and sound religion have joined hands for purposes of the highest practical value. All to whom Holy Communion does not mean much, all who are suffering from any disturbance of mind or body, all who wish to enter into the secret of Christ's power to bless and comfort should read and reread this modest product of a reverent and deeply thoughtful mind."—SAMUEL McCOMB in *The Churchman*.

"I have read your brochure, *Spiritual Healing and The Holy Communion*, with much interest. Once granted that the realm of spirit, commonly known as 'the other world,' exists, and that the Person who instituted the eucharistic sacrament is still active therein, your argument is well rooted in the principles of psychology. Some would object that the argument tends to rationalize the sacrament. But to my mind, whether to insure the sacredness of a thing or to stimulate its employment, it is not necessary that it shall be irrational. I strongly suspect that all facts entitled to be termed sacred are rational—have reasons for their existence and modes of operation which could be intellectually apprehended if we possessed all the pertinent data. To discover or even to conjecture items of such data is, I should think, commendable to the rational Ruler of a rational universe."—WALTER FRANKLIN PRINCE of the American Society for Psychical Research.

## BUSINESS METHODS FOR THE CLERGY

By the Rev. MARSHALL M. DAY. Price 75 cts. Postage about 6 cts.

"Here is a valuable book. All Bishops, Archdeacons, Executive Secretaries (National and Diocesan), and all other official persons should read this book. It will help them to say the things they want to say to the parochial clergy who don't answer letters, and whose lack of business methods is such a heartbreak. Then it should be turned over to the Woman's Auxilliary, so that: first, study classes may be organized, and, second, copies of the book may be given to all those rectors and missionaries who cannot or will not pay the price, which is seventy-five cents. Or a 'priority' might well be established to secure its distribution.

"I am quite serious. The book is simple, practical and just the thing which the average clergyman needs; that is, if that enigmatical person—the average clergyman—is anything like myself. I read the book over once, and had a horrible fit of conscience. Then, next morning, I read it over again, looked at my desk, and began to wonder where I might hide it, so that my wife would not discover it. And I don't want my vestry to see it. I am afraid each member would make a secret purchase of the book and present it to me anonymously by mail. Then I should get twelve copies at Christmas, and a Scotch friend would send me a Christmas postal card suggesting that I have it placed in the public library and thereafter borrow it."—DEAN CHALMERS in *The Witness*.

## THE TREATISE TO THEOPHILUS

### Notes on the Gospel According to St. Luke

By the Rev. T. L. ABORN, B.A., B.Sc., London; B.D., Trinity College, Toronto. In two volumes, 8vo. xvi, 748 pages. Price \$6.00. Postage about 25 cts. per set.

"There is much in this work to commend it to the Christian layman who wishes material for meditation or desires a better understanding of the beautiful Gospel which bears the name of St. Luke. It is not a commentary or even an exposition, but rather an expanded paraphrase in simple language. There are no debates over doubtful points of text or exegesis, no questioning of the miraculous, no discussions of 'modernism,' no controversy of any sort. The reader who cares for none of these things, or wishes to avoid them because they interfere with devotion, is likely to find these volumes helpful."—*American Church Monthly*.

## A SURVEY OF HEBREW EDUCATION

By the Rev. JOHN A. MAYNARD, Ph.D., D.D., Pd.D. Price \$1.50. Postage about 7 cts.

"What can Hebrew Education teach us? Despite the vast compression of the book, in which there is nothing superfluous and of which every paragraph is susceptible of greater expansion, it reads well. It is informative and scholarly, and is based upon an intimate knowledge both of the Hebrew source-material and the principles of Pedagogy."—*The Living Church*.

## THE LIFE AND GROWTH OF ISRAEL

### A Brief Old Testament History

By SAMUEL A. B. MERCER, Ph.D., D.D., Professor of Semitic Languages and Egyptology and Dean of Divinity in Trinity College, Toronto; rector of the Society of Oriental Research, and editor of its Journal. Price, cloth, \$1.50. Postage about 10 cts.

In studying and portraying the history of Israel, Dr. Mercer divides the periods as the life of an individual is divided. The chapters are: The Rock Whence They Were Hewn, The Infancy of Israel, The Childhood of Israel, Israel's Youth, Coming of Age, Maturity, Ripened Maturity, Residuary Gifts. The historical side of the Old Testament is well set forth.

## TUTANKHAMEN AND EGYPTOLOGY

By the Rev. S. A. B. MERCER, Ph.D., D.D. With Illustrations by Orville E. Watson, D.D. Price \$1.50. Postage about 8 cts.

"This is the latest volume in the *Biblical and Oriental Series*, edited by Samuel A. B. Mercer. The author places the Tutankhamen discoveries in their proper setting. So much has appeared in the dailies and magazines that any clear statement is of great value to us. The author begins with the story of the discovery, often told, but never so clearly; he then shows Tutankhamen's place in Egyptian history, translates the Inscriptions of his reign, shows what connection there is between Tutankhamen and the Bible. The following chapters give us a survey of Egyptology and of Egyptian culture and religion, followed by a glossary of technical Egyptian terms. This little book deserves to be widely read. It is based on a thorough knowledge of the subject."—JOHN A. MAYNARD in the *Journal of the Society of Oriental Research*.

## VISIONS AND OTHER SERMONS

By the Rev. MARION LAW, D.D., sometime Rector of St. Paul's Church, Pawtucket, R. I. Price \$1.00. Postage about 10 cts.

"Dr. Law was for more than twenty years rector of St. Paul's Church, Pawtucket, R. I. The dozen or so sermons contained in this volume reflect the spirit which is behind such an extended period of devoted service in an important parish. They are vital, interesting, and obviously applicable to the problems of daily living. Included in an appendix is a letter of the same character. This is addressed to a choir director and contains a number of suggestions, the value of which has been proved by practical experience with a notably successful semi-volunteer choir. Both rectors and organists would do well to read it."—*The Churchman*.

**MOREHOUSE PUBLISHING CO.,**

1801-1811 Fond du Lac Ave.  
MILWAUKEE, WIS.



### MEDITATIONS ON THE CREED

By BISHOP HALL. Paper, 50 cts. Postage 4 cts.

A new edition of this classic, bound in heavy paper, issued at this time to stimulate the devotional use of the Creed, which so many are treating as though it were a series of hard polemic dogmas. People ought to be made familiar with this use of the Creed. It would promote its better understanding, soften prejudices, and illuminate the mind.

### THE CHURCHMAN'S GLOSSARY of Ecclesiastical Terms

By E. G. CUTHBERT F. ATCHLEY and E. G. P. WYATT. Cloth, \$2.40.

Covers the whole range of English ecclesiastical terminology.

### A DICTIONARY OF THE EASTERN ORTHODOX CHURCH

By R. LL. LANGFORD-JAMES, D.D., Member of the Committee of the Anglican and Eastern Association. With Preface by JOANNES GENNADIUS, D.C.L., LL.D., Hon. Envoy Extraordinary, Great Britain. About 150 pages. Price \$3.50; by mail, \$3.70.

In concise and alphabetical form this work of reference will be ready of access and enable one to learn at a glance the definition of Greek ecclesiastical terms and some information as to historical and theological topics. A valuable feature is the historical preface by Dr. Gennadius, in which the salient points of Greek Church history are set forth.

### IN DEFENCE OF THE ENGLISH CATHOLIC

By the RT. REV. FRANK WESTON, D.D., Bishop of Zanzibar. Paper, 40 cts. Postpaid, 42 cts.

Consists of (1) an explanatory preface, (2) two papers in reply to criticisms by Bishop Henson, and (3) the Bishop's address at the conclusion of the Anglo-Catholic Congress.

### A GRAMMAR OF BELIEF

A Revaluation of the Bases of Christian Belief, in the Light of Modern Science and Philosophy. By CHARLES LEMUEL DIBBLE. Paper, \$1.00. Leatherette, \$1.50. Postage about 10 cts.

It goes without saying that a lawyer devoted to his Church would find an original way of treating "those things which are most surely believed among us." The present volume, carefully revised by Mr. Dibble, is satisfactory in every way. While it is intended for laymen, old as well as young, it begins by frankly facing the fact that the boy away at college will find his faith tested as never before. His training in church and Sunday school has been too inefficient to equip him with weapons to battle successfully with an environment that may be openly agnostic. Mr. Dibble knows the doubts which beset college men and he furnishes the young student with a whole arsenal of ammunition with which to silence them.

### THE EVIDENCE OF THINGS NOT SEEN

By M. B. Price 40 cts.

The first chapters of this book of which the sub-title is Practical Talks on Prayer-Power, are devoted to excellent instructions regarding the physical and spiritual coöperation in prayer, the part played by relaxation, the riches of our inheritance, etc. It teaches the humble disciple how to pray. Then it shows how the mighty dynamo of prayer may be applied to the ills of body and soul.

### SEED THOUGHTS FOR DAILY MEDITATION

By M. B. Price 30 cts.

"The great power of prayer," says the author of this excellent little manual, lies "not in asking, but in learning how to receive." So an outline has been prepared for each day in the week designed to help those who truly want to draw nearer to Christ.

### Lenten Volumes of the Bishop of London

#### GOSPEL OF THE MIRACULOUS

Lent Sermons for 1913. \$1.25.

#### SECRETS OF STRENGTH

Lent Sermons for 1911, with the Questions and Answers. Cloth, \$1.25.

#### MYSTERIES OF GOD

Sermons and Addresses covering the period of Lent, 1910, and including 10 remarkable Sermons preached in different parts of London, together with Questions and Answers given by the Bishop during the services. Crown 8vo, 318 pages. Paper, 50 cts. Cloth, \$1.25.

#### THE LOVE OF TRINITY

Lenten Addresses for 1909. Paper, 50 cts. Cloth, \$1.25.

#### JOY IN GOD

Lenten Addresses for 1908. Paper, 50 cts. Cloth, \$1.25.

#### THE CALL OF THE FATHER

Lenten Addresses for 1907. Paper, 50 cts. Cloth, \$1.25.

#### A MISSION OF THE SPIRIT

Sermons and Addresses. Lent 1906. \$1.25.

### Works of the Rt. Rev. A. C. A. Hall, D.D. THE EXAMPLE OF THE PASSION

Price 40 cts. Postage about 4 cts.

There are various methods of considering the lessons taught by our Lord on Calvary, Bishop Hall here treats of them under the five headings of Patience, Silence, Prayer, Love, Unworldliness. And, as always, there is a message in each for the average layman.

#### REASONABLE FAITH

Paper, 20 cts. Postage about 3 cts.

Here are four brief sermons by a loyal soldier of the Church. Although written some years ago they are timely because they consider The Christian Doctrine of the Trinity, The Godhead of Christ, and, lastly, The Incarnation.

#### THE GOSPEL WOES

Paper, 25 cts. Cloth 60 cts. Postage about 5 cts.

These six addresses draw their inspiration from the woes pronounced by our Lord, as recorded by the different Evangelists. They are excellent for Lenten meditations or to read aloud on Friday evenings during Lent.

#### SELF-DISCIPLINE

Paper, 25 cts. Cloth, 60 cts. Postage about 5 cts.

Discipline is not a popular subject in these days of comfortable living. We all regard it as something very good for the other fellow, but hardly necessary for ourselves. Perhaps that is because it has not been rightly presented to us as "a means toward an end." Bishop Hall makes it seem reasonable, and he has the happy faculty of putting a pertinent paragraph at the beginning of each meditation.



## Church Furniture

ALTARS - PULPITS - LECTERNS  
BAPTISMAL FONTS  
CHOIR STALLS - PRIE-DIEUX  
ALTAR RAILINGS  
ORGAN SCREENS - ROOD BEAMS  
READING DESKS  
MEMORIALS IN CARVED WOOD  
PEWS - CHAIRS

### American Seating Company

NEW YORK  
117-A W. 40th St.

General Offices  
1074 Lytton Bldg.  
CHICAGO

PHILADELPHIA  
1211-R Chestnut St.



## Lest You Forget,

we repeat that, of all the forms given to Christian Monuments, the

## CELTIC CROSS

is the most beautiful.

Our arrangements are such that we can erect them as cheaply in one place as in another.

Send for our "Free Booklet about Monuments", sent free to those considering the purchase of one.

## Chas. G. Blake & Co.

720 Woman's Temple  
CHICAGO, ILL.

## THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
Managing and News Editor, REV. H. W. TICKNOR.  
Literary Editor, REV. FRANK GAVIN, Th.D., Ph.D.  
Social Service Editor, CLINTON ROGERS WOODRUFF, LL.B.  
Circulation Manager, LINDEN H. MOREHOUSE.  
Advertising Manager, CHARLES A. GOODWIN.  
Published by the MOREHOUSE PUBLISHING CO., 1801 Fond du Lac Avenue, Milwaukee, Wis.

### SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

### ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office, so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages  $3\frac{1}{2} \times 5\frac{1}{2}$  inches, \$18.00; Half pages,  $5\frac{1}{2} \times 7\frac{1}{2}$  inches, \$36.00; whole pages,  $7\frac{1}{2} \times 11\frac{1}{4}$  inches, \$72.00 each insertion. No discounts on time or space contracts. Not responsible for key numbers unless complete electro containing such number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

### OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.00 per year, including THE MISSIONARY MAGAZINE, monthly, 30 cts. per year.

THE SHEPHERD'S ARMS. Weekly, 50 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Sunday schools or others.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually. Paper, \$1.00. Cloth, \$1.25. Postage 10 to 20 cts.

Agents also for (London) Church Times, weekly, \$3.50, and The Church in Japan, quarterly, 50 cts. per year.

## PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS . . . . .	625
A House of Prayer for All People—The Dead "Living Church."	
ACKNOWLEDGMENTS . . . . .	627
FROM "A MODERN PSALTER" (Poetry). By the Rev. Louis Tucker D.D.	
THE NINE ANNIVERSARY. By the Rt. Rev. P. M. Rhinelander, D.D.	627
DAILY BIBLE STUDIES . . . . .	628
BLUE MONDAY MUSINGS. By Presbyter Ignotus	629
WHY DOES THE SENATE REFUSE TO "ADVISE" THE PRESIDENT. By the Bishop of Western New York . . . . .	630
THE WHOLE COUNSEL OF GOD. By the Rt. Rev. Philip Mercer Rhinelander, D.D. . . . .	631
THE VIRGINIA COLONIAL CLERGY. By the Rev. G. MacLaren Brydon	633
THE PROBLEM OF "LEAKS." By the Rev. Cyril E. Bentley . . . . .	634
THE PROMISE FULFILLED (Poetry). By Florence VanFleet Lyman	634
CORRESPONDENCE . . . . .	635
An Offer to the Readers of THE LIVING CHURCH (Sir Henry Lunn, M.D.)—Philadelphia Divinity School Library (Very Rev. George G. Bartlett, D.D.)—Divorce and Remarriage (Rev. Walker Gwynne, D.D.)—Remarriage after Divorce (Rev. Francis R. Bateman).	
LITERARY . . . . .	637
ENGLISH CHURCH BODIES MEETING: CONVOCATION AND CHURCH ASSEMBLY (London Letter) . . . . .	640
ENGLISH AND CANADIAN CHURCHES CONSIDER IMMIGRATION PROBLEM (Canadian Letter) . . . . .	641
MASSACHUSETTS CHURCH BOYS HOLD WASHINGTON DAY MEET AND SERVICE (Boston Letter) . . . . .	642
NEW YORK CATHEDRAL CAMPAIGN CLOSES FIRST STAGE WITH \$7,663,200 PLEDGED (New York Letter) . . . . .	643
CENTRALIZED CONFIRMATION SERVICES PLANNED FOR PENNSYLVANIA MISSIONS (Philadelphia Letter) . . . . .	644
CHICAGO CELEBRATES TWENTY-FIFTH ANNIVERSARY OF BISHOP ANDERSON (Chicago Letter) . . . . .	645
WASHINGTON'S LENTEN PROGRAM INCLUDES EMINENT SPEAKERS (Washington Letter) . . . . .	646

WE NEED MEN in the Church who believe in Jesus Christ, who will live and act like sons of God and not like employees, asking, "What is there in all this for us?" The Church is Christ's workshop, and through you He must reach the world.—*Rt. Rev. I. P. Johnson, D.D.*

YOU WILL NEVER see Christian poise in a life that basks in the atmosphere of the tempestuous.—*Rev. William Porkess, D.D.*



# The Living Church

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

VOL. LXXII

MILWAUKEE, WISCONSIN, MARCH 7, 1925

No. 19

## EDITORIALS & COMMENTS

### A House of Prayer for all People

THE expression has been pretty widely used in recent weeks in connection with the raising of the building fund for the Cathedral of St. John the Divine in New York. A number of critics seem to suppose that it is a campaign slogan adopted for use by those who are now promoting the raising of the fund. As a matter of fact, the expression appears in the preamble to the constitution of the Cathedral, adopted many years ago—we think in the episcopate of Bishop Henry C. Potter—where it is used in the following statement:

"The Cathedral is the Church of the Diocese of New York. As a house of prayer it is for the use of all people who may resort thereto . . . and besides it is an instrument of Church Unity and a center of intellectual light and leading in the spirit of Jesus Christ."

If bishop-baiting were not one of the popular indoor sports in and around New York, nobody would criticise or misunderstand the phrase. A curious exhibition of contrary phases of human nature is being given. The remarkable success of the attempt to gather funds for building the nave of the Cathedral has been one of the most refreshing events of recent years. It included a splendid outpouring of generosity, of good feeling, of non-partisanship in religion.

Contributions came from all sorts of sources. Not one of those who gave can possibly have supposed that the Cathedral was other than it is; the Cathedral of the Church in the metropolitan diocese, and, as such, a house of prayer for all people, with no pews ever to be rented or sold, no special privileges within its sacred precincts given to rich or poor.

The many appreciative articles in the magazines and daily papers, not only in New York but throughout the country, have been especially heartening. Perhaps we may specify such an article by Dr. S. Parkes Cadman, President of the Federal Council of the Churches, in the *Review of Reviews*, as typical of the best thought of the religious public outside our own Communion. The gifts of Protestants of practically every denomination, of Roman Catholics, of Jews, of men of no faith, have indicated a spirit that is splendid.

Did these men and women give through any misunderstanding of what is the cause in which their gifts would be used? Did they suppose they were intended for the erection of a "non-sectarian" edifice, dedicated to the confusion of religious thought that is the sum

total of the mixture of every sort of religion from Catholicism to Judaism? To suppose so is to deny their own intelligence. As one scans the long lists of contributors, which have been printed in the daily papers, he wonders whether the little critics suppose that the great business men and financiers whose names are found thereon are accustomed to throw thousands of dollars around without knowing what is the cause in which they are to be used.

And now comes an outburst of bad manners from a number of the religious papers of the country because, in response to Mr. Rockefeller's courteous suggestion that the board of trustees should be changed so as to include non-Churchmen, Bishop Manning as courteously replies that it cannot be done. Whereupon the *Christian Century* accuses the Bishop of "pure bunk, otherwise cant, otherwise hypocrisy." The *Christian Register* (Unitarian) declares that "In the coming years the Cathedral will be a byword and a hissing unless there is more truthfulness now in its promotion." The *Churchman* (P.E.), referring to the "slogan" "adopted as a basis of appeal to representatives of all Churches to give their money," in curious ignorance of the source from which the "slogan" was taken, supposed it meant "what Mr. Rockefeller ventured to hope it meant, the inclusion on the board of Cathedral trustees of other than Episcopal Church representation." Mr. Heywood Broun asks, "Can Bishop William Montgomery Brown call it his Cathedral?" "Any church," he continues, "which is to be a 'shrine for all people' must have within it a place where William Montgomery Brown may kneel. And it is for the building of that small spot that I would contribute."

We rub our eyes in astonishment at these remarks of the reactionary religious press, toadying to great wealth, and obviously expecting the Church to stop in the middle of a campaign and change the basic law of the Cathedral because Mr. Rockefeller asks it. Which of them would have shown a like deference to the opinion of John Smith, janitor, whose dollar contribution might have cost him more than Mr. Rockefeller's half million? We ask each one of them separately to answer this question: *Ought the whole management of the Cathedral to be revolutionized in the midst of a money-raising campaign in consideration of a check from Mr. Rockefeller?* Does the view of a rich man, tendering a subscription, create a greater obligation



than the view of a poor man giving, perhaps, a single dollar?

If, in consideration of a check from Mr. Rockefeller, Bishop Manning had agreed to change the organization of the Cathedral, the whole world would have arisen in outraged protest. He would have been charged, and rightly, with selling out the Cathedral foundation as he had inherited it from Burch and Greer and Potter and Huntington and the distinguished array of priests and laymen who created that foundation, to obtain Mr. Rockefeller's money. Shame on these reactionaries for their unblushing demand for such a sale! Shame on them for demanding special privilege for Mr. Rockefeller that they do not ask on behalf of the thousands of smaller contributors! No wonder that such reactionism and toadyism turn up constantly in the most unexpected places when religious papers so frankly demand that Mr. Rockefeller's gift be treated as a bribe. And as for the charge of hypocrisy made against Bishop Manning by the *Christian Century*, and the intimation of a lack of truthfulness by the *Christian Register*, we here and now invite an apology from the editors of these respective journals, which have been guilty of a grave breach of those good manners and that Christian courtesy which alone befit a religious paper, and have, as well, directly violated the ninth commandment. Let them stand for the idea that the gift of the richest man should enable him to dominate a Christian institution if they will, but let them stop throwing mud at a Christian bishop who, like Saint James, believes otherwise.

As for Mr. Broun's more modest demand for special privilege on behalf of Bishop William Montgomery Brown, it is sufficient to reply that Bishop Brown will certainly be at liberty to kneel in any unappropriated spot in the whole building, as often and as long as he may choose; but Mr. Broun's desire to contribute toward the erection of a particular "small spot" especially for the purpose must be declined, because there can be no assignment of particular kneeling spots, or other special privileges, for any particular person. The Cathedral is to be a "house of prayer for all people," with special privileges for none. Kneeling spots are not reserved like seats in a theater.

OF COURSE there are various other critics. The *New World* (R.C.) objects to the general appeal on behalf of the Cathedral on the ground that "Episcopalianism is no more American, in the sense that it had its origin here, than any of the other sects." Of course it is not; it had its origin in the upper room at Jerusalem. Does the *New World* believe that a brand new Church should have been created for America? According to the (Roman) *Catholic Standard and Times*, "if the millions of the Rockefellers build St. John's, then the Rockefellers will have control." Why not, then, add a word of praise for Bishop Manning who, in spite of the reactionaries who believe that ought to be true, declares courteously to Mr. Rockefeller that it is not? For our part, we hasten to add that we do not believe Mr. Rockefeller ever intended his expression of opinion to be treated as of any greater obligatory force than the view of the humblest giver in the entire long list of contributors. It is only the radical reactionaries who feel that his view ought to have been treated with greater deference; not Mr. Rockefeller.

AND what is our conclusion from all this? The Cathedral of St. John the Divine is now, and will continue to be, the diocesan church of a particular religious body in a particular diocese. Its trustees hold it for that purpose and would be guilty of a

gross violation of trust if, especially in connection with any large gift, they should alter that purpose.

One of the purposes of any Cathedral is that it shall serve as "a house of prayer for all people"—be they of the Episcopal Church or not. The Cathedral of the Diocese of New York is not peculiar in that respect. It is of the essence of the Cathedral idea. It was in the minds of all those pioneers of the Cathedral idea in this country—Kemper, Armitage, Whipple, Whitehouse, Horatio Potter—and it is one of the underlying purposes of every Cathedral, from the smallest to the largest.

But it is only one of those purposes. The Cathedral stands also for the best quality of worship of which the Church that builds the Cathedral is capable. It must always stand preëminently for loyalty to the institution that gave it life.

What the Episcopal Church is, that the Cathedral must exhibit. It cannot be more perfect than the institution that gives it life.

Is the Christian world sadly divided today? Does the Episcopal Church represent only a fragment of that world? Alas, the Cathedral cannot stand for more, and yet be true to the institution. If the scope of the New York Cathedral should be so changed that it should stand for non-sectarianism rather than for Churchmanship, it would cease to be the representative of Churchmanship. It would thereupon be something less, rather than something more, than a Cathedral.

In short, the primary function of the Cathedral is to present to the world, in the most complete and perfect form that is possible, the religion of the Church that built it. And the interpretation alike of that perfection and of that religion must always be that of the Bishop of the Diocese. It is *his* official seat, his capitol, his clinic.

The Cathedral is itself an institution before it is a building. It is not its size, nor its beauty, nor its cost, that can make the edifice rising on Morningside Heights a Cathedral; it is the Bishop's seat alone. Remove from it the Bishop's throne, and the Bishop's authority which that throne represents, and it ceases to be a Cathedral. Architects and builders could not construct a Cathedral, but only an edifice which, by taking it for that purpose, the Bishop makes into a Cathedral. The humblest Cathedral in the smallest see city in this land is as truly and as completely a Cathedral as the dignified edifice that adorns and will more perfectly adorn the summit of Morningside Heights.

This was the conception that the Cathedral builders of New York have had from the creation of the *institution*, long before a stone of the physical edifice had been laid. To suppose that non-Churchmen, through membership on the board of trustees, could more fully carry out the plan whereby the Cathedral should, in the greatest perfection possible, portray the religion and the life of the institution that created it, is such an anomaly that it could scarcely be held by one who appreciated the Cathedral idea.

A poly-religious board would, undoubtedly, be the natural custodian of a poly-religious institution and of a building erected to portray the ideals of such an institution. It could not, logically or reasonably, be made the custodian of a Cathedral of a diocese of the Episcopal Church.

It is true that among the trustees of the Cathedral Foundation in Washington there were originally two non-Churchmen. The anomaly of that representation clearly appeared as soon as it was put to the test of



actual practice. The system was abandoned by common consent in 1908, since which time all the trustees have been Churchmen. The earlier experiment simply did not work—because it was absurdly illogical. Neither would it work in New York.

In refusing to sell the Churchmanship of the Cathedral of St. John the Divine in consideration of the gift of a man of great wealth—as also, we gladly recognize, of real consecration of life—Bishop Manning has shown himself a worthy successor to those pioneers who gave the Cathedral to the American Church. And it should be remembered that it is not Mr. Rockefeller, but these curious religious editors, that feel that the Bishop ought to have taken the gift as a bribe and rendered a *quid pro quo*.

Alas for the Christian religion, if there is any single sect within it that is adequately represented by these editors.

A COPYRIGHTED cablegram printed recently in the Chicago *Tribune* states that “the Soviet Living Church is dead.” It proceeds further to state that “during its short life the Living Church was almost entirely supported by small contributions from thousands of Americans.” These contributions were gathered chiefly at the urgent plea of two American Methodist bishops, Edward Blake and John Nuelson, who are said to have collected about \$40,000 and sent it to Russia for the purpose. “When the supply of American cash ceased, the Living Church showed signs of acute anemia.”

Thus American Methodists have the responsibility for a very serious attempt by the atheistic Soviet government to tear down the whole structure of the Christian religion by introducing dissension into the Orthodox Church and establishing a tool of the Soviet under the guise of a new Church in its place. Happily, the Russian people, to a very large extent, refused to become parties to this act of apostasy.

But we wonder what American Methodists think of it.

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
Candidates of G. F. S., Grace Church, Utica, N. Y. (for Armenians) .....	\$ 2.50
H. P. B. ....	5.00
J. E. K., Hartford, Conn. ....	10.00
St. John's Church, Dubuque, Iowa .....	5.00
	\$22.50

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and addressed to 1801 Bond du Lac Avenue, Milwaukee, Wis. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited by a certified accountant.]

FROM “A MODERN PSALTER”

XI. *In Domino confido.*

In God I trust. Why tell my soul that I  
Must rise and fly  
Into the mountains, like a bird, for frown  
Of wicked, planning woes, who bend their bow  
Upon me and cast every covert down?  
The Lord, too, hath a bow. I will not go.  
His eyes behold and try the hearts of men.  
He shall their sin make plain and on them rain  
Snares, fire and brimstone, storm and tempest. When  
He wills to overwhelm them they shall be  
Like fishermen caught too far out at sea.

LOUIS TUCKER.

LEARN to commend thy daily acts to God. So shall the dry, everyday duties of common life be steps to heaven and lift thy heart thither.—*Edward B. Pusey.*

THE NICENE ANNIVERSARY

By THE RT. REV. P. M. RHINELANDER, D.D.

THE Sixteen Hundredth Anniversary of the Council of Nicea falls in the spring of this year. In sympathetic coöperation with the Orthodox Churches of the East, the Anglican Communion generally is planning some suitable commemoration of this notable event.

The Church of England has its committee actively at work. There will be a great service held in London which the chief dignitaries of the Church will attend. Efforts are also being made to interest every English parish in the commemoration. Handbooks are being prepared by scholars which will contain liturgical materials suitable for use in public services, as well as historical and explanatory notes on the Council and the Creed which it set forth.

The National Council of the Episcopal Church has, in its turn, appointed a committee to further the commemoration among ourselves. It has suggested Low Sunday, April 19th, and the week following, as a suitable time for the observance. The committee has written to all the bishops asking coöperation and offering any assistance in their power. The response shows a wide-spread interest.

The committee is also trying to provide, in some of our prominent magazines and weeklies, for articles or essays on the significance of the Nicene decisions for the present day. These are to be written by as competent and well informed men as are available. Here again the response has been encouraging. Especially has the Church press willingly given space for such a purpose, and a notable series of articles on the Nicene Council and its Creed will appear in THE LIVING CHURCH.

Recent dramatic events in the Near East have greatly sharpened the edge of popular interest in, and sympathy with, the Orthodox Churches. The forcible expulsion of the Ecumenical Patriarch Constantine VI, from the throne of Chrysostom and Photios, at the very moment when the Eastern Orthodox Churches are, as perhaps never before in their history, torn by political factions, persecuted, and impoverished, cannot but add vivid significance to the proposed commemoration of Nicea. We ought to try to make our observance not a mere spectacular commemoration of an outstanding event in ancient history, but rather to seize upon the opportunity for a great united demonstration of loyalty to the fulness of the Christian faith as set forth by the Nicene fathers, in which, as through all the intervening centuries, so especially today, is found the chief heritage of the company of all the faithful.

[A series of three papers on The Council of Nicea, by the Rev. M. Bowyer Stewart, Professor at Nashotah House, will follow in THE LIVING CHURCH immediately after this issue.—EDITOR L. C.]

LENT

ONE OBJECT of thanksgiving we have is that we live in a part of the world where Lent comes at the end of the winter, not in the autumn, as it does in the Antipodes. The joy of Easter and of spring that is set before us, makes the discipline of Lent seem lighter. The root of all Christian mortification and discipline must be love. We must try to do our Lenten discipline in the spirit of the lover who is glad to wait an hour or so in the rain for his beloved. We wade through the snow and slush of Lent, with a joyful expectation of the bright days of Eastertide. Jesus our Saviour calls for our sympathy. We must suffer with Him this Lent. To do so is a relief to our love for Him. Think of the person you love best in the world. If that person were lying sick in a far-off land, would it not be anguish to be unable to go to care for that loved one? What a relief if one were unexpectedly able by taking a hard and uncomfortable journey to reach at last the bedside. There we should stay sharing the suffering with the loved one even if we had not the skill to alleviate the pain. What a relief to our pent-up love that hard journey would be! Even so, if we love Jesus, as we claim to do, it will be a joy to suffer with Him during Lent. To abstain from meat on Wednesday and Friday, to get up for early Mass on cold mornings, to come out to the other Lenten services in cold or rain, to give up earthly pleasures and engagements, to deny ourselves in order to save up a big Lenten offering, is a happy thing to do for love of Jesus.—*S. S. J. E. Messenger.*

EVERY TIME we turn aside from the idealistic, we lessen our power in ennobling influence.—*Rev. William Porckess, D.D.*



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## THE THEME OF THE WEEK'S READINGS: THE DISCIPLINE OF OUR THOUGHTS

March 8: *The Second Sunday in Lent*

### OUR THOUGHTS SHAPE OUR CHARACTER

READ St. Matthew 15:10-20.

MAN is growth by law, and not creation by artifice, and cause and effect is as absolute and undeviating in the hidden realm of thought as in the world of visible and material things. A noble and God-like character is not the thing of favor and chance, but it is the natural result of right thinking, the effect of long-cherished association with God-like thought. An ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts. Man is made or unmade by himself; in the armory of thought he forges the weapons by which he destroys himself; he also fashions the tools with which he builds for himself heavenly mansions of joy, peace, and strength."—*James Allen.*

March 9

### OUR THOUGHTS SHOULD BE NOBLE

READ Philippians 4:1-8.

IF it is true that character is the outward expression of our thinking, that it is the visible manner and fashion of our living which correspond to our most secret thoughts as effect to cause, it becomes supremely important what and how we think. We need to be reminded of this today. Our standard of judgment is apt to be utilitarian; our commonest philosophy pragmatism. We ask whether a belief or idea works; we are not greatly concerned to penetrate behind the good action. So we hear it often said that, where conduct is right, we need trouble little about belief. But conduct will not long be right where belief is held to be a matter of indifference. Now belief is the act of will by which we make choice from the possible thoughts that life presents to us of those we make the principles and inspiration of our living. "Think," says the Apostle Paul, "of the things which are honest, just, pure, lovely, and of good report." Don't think at random; make your thinking selective. Find what is the highest in life, and make that the treasure of your mind.

March 10

### OUR THOUGHTS SHOULD BE GUARDED

READ Psalm 94.

NEITHER hath he God in all his thoughts." Here is the Psalmist's explanation of a life that is vain, silly, and evil. The highest object of our thoughts' activity is God; He alone is the proper satisfaction of our higher nature. If we leave God out, where else shall we find the truth for which the mind seeks, and the answer to the ideals and dreams it entertains? We must fall back upon lesser truths, and imperfect ideals, and our intelligent life is defeated of its purpose. Our mind, as Plato said, "turns from truths to wander among shadows." We do not commonly desire to forget God. Till we are accustomed to right thinking, the discipline is hard. We are apt to relax; we are easily thrown off our guard, and the world about us floods us with its many warm, appealing, sensuous impressions, till our thoughts of God are driven back and buried beneath them. Nowhere more than in our thinking do we need to be watchful. We must train ourselves in regular, definite, and continued spiritual thinking; we must pray and meditate or we shall lose the God from our minds and hearts.

March 11

### OUR THOUGHTS SHOULD NOT BE ANXIOUS

READ St. Matthew 6:25-34.

GOD is our Father. The word Father makes a direct appeal to the heart, but it has definite implications for the mind to deal with. If God is Father, He must be depended upon to take care of us, and to watch over our lives. Unless by our own faithlessness we put ourselves outside of His family, and reject His help, we have nothing real to fear. True, there will be sorrows and trials which God allows that we may be disciplined, trained, and strengthened, but He will not suffer us to be too over-burdened, or our lives to come to grief. We can trust God. This conviction our strained modern world needs. We are often over-anxious; we have so little confidence, so little peace and calm. If we would make our first and dominating thought the reality of God and His care of us, we should have a defence against that disturbed and troubled mind which seems our characteristic modern ill.

March 12

### OUR THOUGHTS OBTAIN GOD'S MERCY

READ Isaiah 55:1-13.

THE world does not easily forgive. Experience teaches us that nature is apt to be exacting in the matter of penalty, and our knowledge of men reveals an almost instinctive insistence upon punishment. It is, therefore, not unnatural that pessimism is characteristic of our modern thought where it has no reference to God. But take the idea of God which runs through the Bible, that God is a Father of infinite tenderness and compassion who wills to forgive, and pessimism and hopelessness are not possible. The power of the Gospel lies in the fact that it reveals a truth which our ordinary experience does not make plain, that love is the supreme factor in life. When we understand that, much becomes possible of which we had despaired. Our conviction that God is love brings with it both the belief that He will forgive, and the desire to attain forgiveness.

March 13

### OUR THOUGHTS LEAD TO PENITENCE

READ St. Mark 14:66-72.

IF we are to get into the mood in which forgiveness becomes possible, we must believe in the possibility of forgiveness. Nothing hardens us like the certainty of rebuff and condemnation. The Gospel starts man on the road to repentance by giving him the thought of God as love. But thought of God does more. It leads us to an understanding of God's nature as perfect holiness. A clear conception of sin is bound up with an understanding of what goodness is. Make a man understand God as a Being of perfect purity and truth, and his own impurity and insincerity stand out in disquieting contrast. In his dissatisfaction with himself he is turned into the road of penitence. In the moment of denial his own safety seemed paramount to St. Peter. Later, when he had time to think of the character of the Master whom he had denied, and to contrast with his own action the courage and manliness of Jesus, the shame of his own weakness and disloyalty swept over him. "When he thought thereon he wept."

March 14

### OUR THOUGHTS DETERMINE OUR DESTINY

READ St. James 4:1-10.

MAN'S destiny is what his character enables him to be. Our Lord made that clear in the Parable of the Talents. To the man who thought that his commission from the Master  
(Continued on page 634)



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

SOMEONE sent me this the other day, which I have never seen before, and which appealed to me specially. I venture to reprint it here in the hope that it may bring some cheer to those who need it:

"He giveth more grace when the burdens grow greater,  
He sendeth more strength when the labors increase,  
To added affliction He addeth His mercy,  
To multiplied trials His multiplied peace.

"When we have exhausted our store of endurance,  
When our strength has failed ere the day is half done,  
When we reach the end of our hoarded resources,  
Our Father's full giving is only begun.

"His love has no limit. His grace has no measure,  
His power no boundary known unto men.  
For out of His infinite riches in Jesus  
He giveth and giveth and giveth again."

THIS LETTER comes from an old and dear friend of mine who is the General Secretary of the Y. M. C. A. in Cairo. Most of us cannot do much to help missionary activities in foreign lands; but we can all meet this demand for our assistance. I am delighted to pass it on.

"As usual, I'm in need of help. You can accept this request for special prayer as a New Year's thought of you as a partner in an exceedingly difficult business. We begin the third year of work among Egyptians with 705 members. Of them, 177 are Moslem, 65 Hebrews, and of the remainder (all 'Christian' in name) a small number only have had a vital, intelligent experience of friendship with Jesus Christ. Our problem, of course, is to get that experience to all. There is a nucleus of earnest Christian men, devoted and growing spiritually, active in the Christian churches. They are ready to work and trying to be living epistles. Like me, they need the support that comes through prayer.

"There are some thoughtful men, wanting good, but not yet realizing that every good and perfect gift is from God, nor seeing Jesus' place in human life. Prayer for these men will yield results that will multiply. Then—the large numbers unaware of their own possibilities, or of how much their country needs their best, and consequently with no strong sense of need for moral and spiritual transformation. How can they come to see Jesus as Saviour and Life-Giver? I ask myself, Is not that the reason they have been brought to join this Association? No need to say more to tell you that 'we have a burden,' and to ask that you give a lift in the way that counts most. 'He is faithful that promised.'

"Faithfully yours,  
"W. B. SMITH."

RE-READING that delightful book of M. A. DeW. Howe's, *Barrett, Wendell and His Letters*, I found, on page 177, in a letter to Frederick Schenck, this thought:

"The impulses of heresy are noble; so is the truth of creeds. Sometimes we grow to feel that the use of heresy is to vitalize creed."

The more I think of this, the more I like it. It is profoundly true, as a matter of history, that every great step in the fuller enunciation of the Catholic Faith has been provoked by some new heresy; and I think it may be safely said that generally, if not universally, every heresy had its origin in a desire to set forth an explanation of some mystery, however prematurely or one-sidedly. This is notably the case with the great errors which the General Councils dealt with finally; and one does not need to instance each particular application. But I have a feeling that the errors of our own time (all to be rejected, of course, as inconsistent with the fulness of the Faith) have had their origin in that same not ignoble impulse, and that insofar as they do require the Church to set forth the one unchanging Faith, perhaps more emphatically, or, if that be impossible, more lucidly, they do good work. That does not mean any tenderness for heresy as such, but it does mean an infinite patience with heretics. I am afraid we sometimes

forget the implications of Christian charity which never calls on us to smooth over what we know to be erroneous, but which always requires us to be, above all, loving in our treatment of men.

I HAVE THOUGHT sometimes that the editor of *The Church Times* had a particularly evil "down" on America, because of his intense antipathy to prohibition and his readiness to believe every "wet" lie about its operation. Perhaps I have misjudged him, since I notice in the issue of January 30th that he is quite ready to put alcohol on a footing with opium.

"The suppression of the drug traffic is a necessity for civilization, but the prohibition of opium eating in India would be as indefensible as prohibition in England," he says. I take it that no one will controvert this proposition, though how "indefensible" either may be, is a matter of opinion. For myself, the sentence quoted seems to be a perfect illustration of the unhappy way of thinking, which wills a result, but which does not consent to the only means for accomplishing the result. The editor goes on to say:

"To attempt to suppress opium eating in India would be gross tyranny, certain to add to the troubles of an already sufficiently harassed Government. On the other hand America openly threatens; her representatives now speak as those who must be obeyed."

As a representation of what has taken place in Geneva, the fairness of this may be left to any intelligent person who has read the reports, or who has seen the interviews with the Bishop of Western New York, since his return to this country. But it is curious to find a religious paper agreeing that the drug traffic must be suppressed, which, nevertheless, attacks equally the enemies of that traffic and the enemies of the liquor trade.

I WONDER WHETHER you have seen this statement before. The Irish Bishops have made it. It is, indeed, a blessed utterance, and it is significant of the progress of a right understanding among the Churches of our Communion:

"The archbishops and bishops call the attention of members of the Church to the increasing misuse of the term 'Catholic' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.'

"This is not a mere question of 'names and words.' The Catholic character of the Gospel of Jesus Christ, and of the Society which He founded, is one great feature which distinguishes Christianity from all other religious systems. Christ's Church is universal, or catholic, in the fullest sense of the term; its mission is to all; its membership includes persons of 'all nations, and kindreds, and people, and tongues.'

"If we now surrender our title of membership in the Catholic Church, and concede it to those only who accept the authority of a particular bishop we give up an important point in that faith which was once for all delivered to the saints. So important was this point held to be in early Christian times that belief in 'the Holy Catholic Church' was made an article of faith by those who compiled our creeds. To be a 'non-Catholic' is to be outside the Body of Christ; and to be as 'not a Christian.'

"It is probable that in many cases these terms are used thoughtlessly, without considering their significance and importance; but we cannot consent thus to narrow the Church of Christ, or to accept the position of aliens from the commonwealth of the Israel of God."

If God be not the center of life's circle, there never can be the fruit of an ever-widening Christian circumference.

—Rev. William Porkess, D.D.



## WHY DOES THE SENATE REFUSE TO "ADVISE" THE PRESIDENT?

EXTRACTS FROM AN ADDRESS ON INTERNATIONAL RELATIONSHIPS  
GIVEN AT HOBART COLLEGE

BY THE RT. REV. CHARLES H. BRENT, D.D., LL.D.

ON January 28th, at the Foreign Missionary Convention in Washington, I said, anent the Permanent Court of International Justice, that a stubborn clique or group of senators had blocked this Senate from fulfilling its Constitutional obligation of advising the President in this important aspect of our foreign policy. Later it was intimated to me from senatorial quarters that what I had said partook of the nature of slander. After a review of the whole matter I repudiate the imputation and reiterate in more precise and extended form what I said at that time submitting my case to the American people.

The story of the Permanent Court in relation to the Senate is long and sad. On January 8, 1923, President Harding, supported by Secretary Hughes asked the Senate to advise and consent to the adhesion by the United States to the Court Protocol. Definite reservations were attached to prevent entanglement with the League.

On December 6th, of the same year President Coolidge in his first message to Congress renewed the request, asking the Senate to give favorable consideration to the proposed adhesion by the United States to the Protocol. The matter threatened to be buried in committee until the late spring of 1924 when the public became restive and gave voice to its mind in a hearing before a subcommittee of the Committee on Foreign Relations in which I had a share. Seldom, if ever, has any great public question received so nearly a unanimous endorsement as has this suggested adherence of the United States to the Permanent Court of International Justice, on the basis suggested by the Secretary of State and urged by President Harding in February 1923, and President Coolidge in his first message to Congress. Immediate action was urged.

The then Chairman of the Committee, Senator Lodge, made a pitifully weak apology for the inaction of the committee during the session about to close. After this hearing Senator Lodge showed his hostility to the Permanent Court as proposed by lending his signature to an improvised "World Court of Justice" which commended itself to no one. Close on its heels (May 26th) another substitute for the Permanent Court was devised. "A bare majority" of the committee voted it out and it was placed on the Senate calendar. It was born dead and has not yet been brought to life. I intentionally denominate it a substitute. By providing that the Court shall be based on universal suffrage in the election of judges instead of, as proposed, on America's sitting with the electoral college as arranged in the statute, it calls for the erection of a new Court. What President Coolidge and Secretary Hughes advocate is adhesion to the Court as it is constituted without reference to any nations but those already signatory to the Protocol and ourselves.

On June 12, 1924, the Republican National Convention adopted its platform. How valuable the Committee on Resolutions deemed this proposal for a substitute Court is registered in the way it is ignored in the first paragraph of the Foreign Relations plank which reads:

"The Republican Party reaffirms its stand for agreement among the nations to prevent war and preserve peace. As an important step in this direction we indorse the Permanent Court of International Justice and favor the adherence of the United States to this tribunal as recommended by President Coolidge."

The Democratic National Convention also advocates adherence to the Court as constituted.

I raise the question whether any senator who belonged to the bare majority of the Foreign Relations Committee voted for this plank either as a member of the Committee on Resolutions or as a Delegate when the Platform was adopted or as both? It so, is he not thereby estopped from giving further support to the substitute court? I further ask, now that the vast majority of voters has chosen men to take office to put this and the other provisions of the platform into effect, whether the loyalty of Republican senators is not to the mandate of the people rather than to the ideas of "a bare ma-

jority" of a Senate committee. Has the Court as proposed by the President and accepted by the nation been reported to the Senate? If not, why?

There are other questions to which the public in whose behalf I speak would like to get an unequivocal answer: In what way and on what occasions has the Senate "advised" the President in connection with this question? How can it be held, as it is by some senators, that there are matters more urgent when the people of the United States have voted it as of first importance in foreign relations? It has been held in committee until now it is too late to give it due attention before March 4th—a mode of blocking legislation more deadly than the filibuster and a dangerous form of bureaucracy.

Until these questions are answered to the satisfaction of the citizens of the nation and in justification of the course pursued by the Committee on Foreign Relations, I must hold to my contention that there has been and is a group of senators who have blocked the Senate in the exercise of its constitutional prerogative and duty, definitely sought by the President, of "advising" the President in an important treaty. I believe the foreign policy of the government to be in the hands of the people, and not in those of diplomats, congressional committees, or other officials independent of the mandate of the people.

The Senate is the chief servant of the people. The Committee on Foreign Relations is a servant of the chief servant of the people.

## TOWARD HINDU-MOSLEM COMITY

THE Bishop of Calcutta, in his diocesan paper, writes of being invited to a conference of prominent Indian leaders who gathered in Delhi to confer about Hindu-Mohammedan differences, in an effort to arrest the increasing bitterness and strife between the two great groups. The primary causes of trouble are economic rather than religious, though it is recognized that religious differences are most easily used to excite the passions of ignorant masses. The Hindu veneration for the cow was the center of difficulties. Mohammedan feelings are outraged when the Hindus carry idols in procession, and they feel bitterly about the control which the Hindus have over certain trades and official positions, but, there is no act of the Hindus which hurts the Mohammedan so much as the Mohammedan hurts the Hindu by the slaughtering of great numbers of cows for food.

Four days of prolonged debate took place, hours of impassioned speeches on the subject, the Hindus calling on the Moslems to stop all cow-slaughter entirely. The conference nearly went on the rocks when the Moslems were unable to undertake to do this, but after taking counsel apart for a critical fifteen minutes, the Hindu leaders accepted a resolution which left it to the good will of the Moslems to reduce the slaughter as far as possible.

There were other resolutions passed, containing those principles of freedom of thought and religious tolerance which after long centuries of struggle have found acceptance in the West. These have long been pressed upon the peoples of India by foreigners, but now a conference of prominent leaders has accepted them on their own initiative. The place of Christians in the national life was clearly recognized.

The head of the Cambridge Mission to Delhi writes of this conference:

"Now, six weeks after, one can begin to estimate its value, which I believe to have been really great. It has not made peace between the two communities, nor was it possible for it to do so. But it has brought about a new spirit among a number of the leading men, including several very conservative and bigoted religious leaders. They agreed frankly and fully, after long debate with no reserves, to some of the most important principles of religious freedom. . . .

"That a number of leading men should have agreed on principles such as these, and pledged themselves to spread them, and, still more, should have come heartily to appreciate each other's position, is the first stage and a very important one. This spirit of knowledge and of tolerance has then to spread down to the great masses of the semi-ignorant and the ignorant group, groups such as the rank and file of the Arya Samaj on the one hand and the strong and fierce body of the Mohammedan butchers on the other. . . . And even now, long before we can, humanly speaking, expect that Hindus and Mohammedans will find their full unity in the Christ, His Church can do much as a mediator and helper."



# The Whole Counsel of God

Sermon Preached at the Consecration of the Rev. Samuel Babcock Booth to be  
Bishop Coadjutor of Vermont

By the Rt. Rev. Philip Mercer Rhinelander, D.D.

Formerly Bishop of Pennsylvania

*"I shrank not from declaring unto you the whole  
counsel of God." Acts 20:27*

THE whole counsel of God: the phrase goes very deep and far. First: it takes us to the heart of Christian faith. Second: it gives the reason for the Church's tenacious hold upon the Creed. Consider each point separately. Each has a timely message:

## I

THE whole counsel of God: there lies the secret of the Church's faith. In the Lord Jesus is revealed the whole counsel of God for us men and for our salvation. In Him whole God comes to whole man. So the Church has believed from the beginning; from the moment of its birth. The Church was born believing it. And out of that belief has sprung every power and energy of Christian life; every act of Christian worship; every grace of Christian character.

Indeed it is this *wholeness* of the Gospel of our Lord, as revealed by the Spirit to the Church, which gives its true meaning to the great word *Catholic*. We commonly take *Catholic* to mean simply *Universal*. But surely mere extension, even to the four corners of the earth, has no great merit or significance. A patent medicine may be found everywhere, but that does not prove it a sure cure for disease. Ability to take men in is, by itself, an ambiguous quality or gift. On no such insecure foundation can the Church's Catholicity be based. The Church is Catholic, not because it is found everywhere, but because it really can save everybody; because it has "the whole counsel of God," and can therefore bring to every man all that any man can ever ask in his search for, and life with, God.

But note carefully that *wholeness* does not mean *monopoly*. The Church has the whole truth and the whole grace of Jesus Christ, but it has not all His truth and grace. It has no monopoly.

God is not bound. He has His regular ways of working. He has His laws, as we somewhat blindly call them. These laws, these normal methods, these settled habits of God's providence, are altogether good and blessed. They are signs and proofs of God's unending patience; of His enduring faithfulness. We should be quite lost without them. We should not know what to expect from day to day. But God's laws are not fetters which obstruct His will and restrain His love. They do not hamper or impede His freedom. So the truth and grace of God are found not only in the Church. They are found outside its boundaries. Whenever truth is spoken, it is God's truth, and has been taught by Him. Wherever righteousness is done, it is God's righteousness, gift of His grace and fruit of His spirit. We are false to our faith unless we claim for, and ascribe to, our Lord, all truth, all beauty, and all goodness, which ever have been, and ever will be, in the world.

But this makes only the more apparent, and the more convincing, the *wholeness* of the revelation entrusted to the Church. Here we find, not scattered pieces or fragments of the truth, but all parts and pieces of it knit together, fitted each to each, and all fulfilled in Him who is the truth; not mere isolated rays of light, shining here and there in the prevailing darkness, but the great central Sun lighting the world; no sudden stream, starting from out the stricken rock, but rivers of living water running to quench a whole world's thirst; no mere miracle of manna, given in stress of famine, decayed by sunrise, but the Bread of Life eternal, in inexhaustible supply. Not *monopoly* but *wholeness*.

You will see at once that this gives the explanation of the dominating missionary impulse which drove the Church into

the world to bring the whole world to Jesus Christ: to preach the Gospel to every creature. The missionary motive came from within, not from without. It was not primarily sympathy for human need; not the call from "the man of Macedonia." It was the will of God, now finally revealed and understood. God had revealed His whole counsel to His Church, not for the Church's sake, but that the Church in turn might declare it to the world. To fail in mission, therefore, was to deny the faith; to be recreant to trust; to fall under certain condemnation. "*Woe is me if I preach not the Gospel.*" As it was then, brethren, with St. Paul and the Apostolic Church, so it is now with us. "*Woe to us, if we preach not the Gospel.*" And for the self-same reason.

To sum up then so far: not monopoly but wholeness; the whole counsel of God revealed in Jesus Christ: that takes us to the heart and soul of Christian faith.

## II

EQUALLY it explains, and fully justifies, the Church's devotion to her doctrine; the Church's tenacious hold upon her Creed. By way of illustration, take a physician at his work. It has two sides, two aspects. It is a science and an art. The doctor finds his science in the *materia medica*; in the text-books; in the accumulated knowledge of diseases and their cure which was first put into his hands, and is now carried in his head. His art, on the other hand, is the healing of the sick. And clearly his art is the main thing. His aim, his life-work, is not to gather and disseminate information about diseases and their cure; his aim is to save men out of sickness; to make and keep them well. His science is subordinate and secondary. It is only a means. It is not the end itself.

Yet he needs his science; he cannot do without it. However much he longs to be a healer, he cannot heal unless he knows how to go about it. His science may be only a means; but it is the *only* means. Where would the doctor be without his science?

Well, where would the Church be without its Creed? The cases are exactly parallel. The Church's ministers are commissioned to be physicians of the soul. And their work has its two sides. It is a science and an art. And with them, as with the doctors, their art is the main thing. Their real end and aim is, not to inform men about God, nor to instruct them in the Life of Christ, nor to give them right ideas of forgiveness, atonement, sacramental grace. Their real aim is to bring men to know God for themselves; to "pray them, in Christ's stead, to be reconciled to God"; to have their sins forgiven, and their souls refreshed and strengthened by the sacraments. Creed is less than character. Doctrine is subordinate to life. It cannot be put too strongly. One is the end. The other is the means.

Yes, but it is the *only* means. Without a genuine spiritual science the Church, as physician of the soul, can have no standing, no excuse, no justification for its claim. Therefore the Church clings to the "*materia medica*"; to the approved authorities; to the consenting witness of the experts. Therefore the Church keeps tenacious hold upon the Creed.

Go back to the first days; go back to the Day of Pentecost itself. See the Apostles coming out into the streets, down from the Upper Room where the Lord had just poured on them the full light of His truth, and the full power of His grace. The crowds press on them, conscious of a crisis, eager for a sign, waiting an explanation. Then Peter speaks. And when he stops, the response to that first Christian sermon comes in the momentous question: "What shall we do? If this be true, if



God be what you say and Jesus all you claim, how may we be included in the blessing? How may we, too, receive the gift? What shall we do?" Instantly, without pause or hesitation, Peter, speaking for the Church, or, rather, the Church speaking through Peter, gives the true answer, points the right way, prescribes the sure remedy: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." So the dogmatic system of the Church; its "materia medica"; its spiritual science; came into existence. There you have, in the form of plain, unvarnished narrative, the origin, the justification, the necessity, of the Church's Creed.

So it was born, but not completed. There was more to come; more that had to come. As time went on, it was found that there was more which must be said in order that what was said might be quite clear. So, both while the Apostles lived and after they were dead, the Church amplified the Creed. And why should she not have done so? Surely it was as natural as it was necessary. The surprising thing is not the length but the shortness of the Creed as it finally took shape. Evidently there was a strong, constraining purpose to keep it short, while at the same time including in it what was found to be vitally essential. This severe restraint tells its own story. The real end and aim of the Church's creedal statements is simply to *declare*, and to be so faithful in declaring, that no man should either lose his way, or come short of the "whole counsel of God" for his blessing and salvation.

"I shrank not from declaring to you the whole counsel of God." It is natural and right to put the words into the Church's mouth. And in the Church's mouth the words are true. There have been times of stress and strain; of sore trial and temptation. The Church, at one point, has been weak, and fallen into compromise; at another, has been proud and arrogant, claiming over-much authority and knowledge; at still another, has been dull and torpid, indifferent to present tasks and future visions. But wherever the continuity of the Church's life has been preserved, wherever Apostolic Word and Sacraments and Order have held their place, there the Church has been true to its trust, has kept the faith, has not shrunk from declaring the whole counsel of its God.

Once more to sum up what I have been saying: *the whole counsel of God*: that gives the secret of the Church's faith, and the explanation of the Church's firm hold upon the Creed. The whole counsel of God is what the Church believes in, and lives by; and the Church is given over, in loyalty and love, to declare it to the world.

### III

WHERE does all this lead? Why, it leads straight to the Episcopate. That is why the text is timely, because it helps us to understand what we are doing. We are here to add another bishop to the great company; another link to the long line. What is a bishop really for? What will this bishop be about when we have consecrated him?

It is easy enough to make a list of the various items which will fill up his time and crowd the pages of his diary. He will be attending to, so far as it is given him, general diocesan affairs, especially the welfare of the clergy. He will be ordaining and confirming. He will be visiting the parishes and missions, as chief shepherd of the flock. He will be presiding at meetings great and small. No modern bishop may escape their ceaseless round. He will be making addresses of all sorts and to all sorts. He will be dedicating buildings and many other things as well. He will be raising money, writing letters, giving interviews. He will be all things to all men, and to all women, too. Innumerable doors are open to him; innumerable calls are made upon him. His "activities," to use a distasteful modern word, would fill a book. All these activities have place. All are typical and characteristic, some much more rightly so than others. But none of them is primary. None of them gives the true meaning of Episcopacy.

What then are bishops for? Why, bishops are set in the Church to do what St. Paul says he gave his life in doing; to declare the whole counsel of God, and to declare it without shrinking. But, again, note carefully that the bishops are to do this, not for themselves, but for the Church. It is the whole Church; not any part of it, nor any group in it; not

even the whole House of Bishops. It is the whole Body which has the mission, the duty, the responsibility. The truth and grace of Jesus Christ is a corporate possession. The Church is His representative, His agent, His trustee. The whole Church has the whole counsel to declare. But, in declaring it, the bishops are chief ministers or organs. They chiefly do it for the Church. The Church chiefly does it through them.

The Church and its ministers: the body and its organs. Let me dwell on the relationship.

The organs of the human body, its eyes and ears, for instance, belong wholly to the body. They have no life nor power of their own. Cut off from the body they become quite dead and useless. It is the body which has the gifts of seeing and of hearing. It is the body which sees through eyes and hears through ears. Yet the body needs its organs. It cannot do without them. It cannot do anything without them. Of what use to the body are the gifts of sight and hearing unless the body has eyes and ears to see and hear with? Nor can the body get a second pair of eyes or ears if the first pair should fail. Indeed some of the body's organs, ministers and servants though they be, are so vitally essential to the body, that when they go, the body's very life goes with them. It is a paradox: this absolute mutual dependence of the organs on the body, of the body on its organs. Yet it is a paradox of daily life: the most familiar fact of our experience. It is this paradox which finds its perfect illustration in the relationship between the Church and its official ministers:

"O priest, what art thou?  
Thou art nothing, and yet everything.  
Thou didst not make thyself, because thou art from nothing:  
Thou art not for thyself, because all that thou doest is for God,  
Thy life is not thine own, because thou art given to the Church  
as bondservant of all:  
Thou art not thine own self, because thou art the minister of God.  
What art thou then? Nothing, yet everything, O priest."

If that be true of priests, it is yet more true of bishops. For bishops are chief ministers. Therefore the principle, or truth, of ministry, is chiefly seen in them: it comes in them most clearly to the light.

Let me here speak by parable. The men in charge of the reservoir which supplies a town with water are often out of sight and out of mind. Each member of each household in the town draws what he needs, for washing and for drinking. And, perhaps, having in view the blessings which the water brings, in its sufficient and secure supply, he thanks the God who gives it and those who have brought it to his home. Yet all the time, from day to day, those men, up in the hills, intent on securing the springs and sources, on watching the retaining walls, on purging out all alien matter, it is they who are chief servants both of the God who gives, and of the multitudes who use the water. Such are the bishops. Nothing, yet everything.

How have the bishops filled their office, and fulfilled their work? There was one traitor among the twelve Apostles. There have been others like him in the long course of the intervening centuries. How should there not have been? But the Church's reservoir is full; its walls are strong; its water, pure. The humblest and the youngest member of the Church has offered to him every power and every privilege which was given to the Church at Pentecost. The whole counsel of God: the fulness of the grace and truth of Jesus Christ, is with us still.

And the bishops of the Church have done it; or, more truly, the Church has done it through the bishops. Thank God then for the bishops; yes, but, even more, pray for them continually. They need your prayers. Even St. Paul admits he felt the strain. He acknowledges a tendency to shrink even while he shrank not. I think every bishop must be personally grateful to the Apostle, not only for what he said, but for the precise way in which he said it. I think every bishop knows something at least of what the Apostle had in mind. Even St. Paul admits he felt like shrinking. Yet he shrank not. Please God we shall not shrink.

### IV

MY brother, here in Vermont there is a noble Episcopal tradition. The Bishops of this Diocese have not shrunk from declaring the whole faith of the Church, the whole Catholic Gospel of our Blessed Lord. And the Church in this coun-

(Continued on page 634)



# The Virginia Colonial Clergy

By the Rev. G. MacLaren Brydon

Executive Secretary of the Diocese of Virginia

THERE is a commonly held impression of general unworthiness on the part of the clergy of the Virginia Church during the colonial period. The actual facts, as all unbiased students of our colonial history will agree, are that the large majority of the clergy who came to Virginia during the colonial period of about 170 years (and we have the names and partial records of over 600 of them) were men of good birth and education, and fully up to the standard of the clergy who ministered in the home parishes in England.

Among the number, it is quite true, there were some who became notorious for evil lives: men who were dismissed from their parishes because of drunkenness, or other immorality. Our lists show the names of twenty-three such men out of the 600 that we have on record; and these twenty-three were scattered over the 170 years of that era. Our lists are incomplete. Many others came, whose names as yet we do not even know, and doubtless further discovery of old records will reveal the names of other ministers who proved unworthy. But there is no reason to suppose that the percentage of unworthy ministers among the clergy as yet unknown will be any greater than among those we know.

Is it fair to blacken the reputation of the clergy as a whole when, as far as any known evidence will show, far more than ninety per cent of them were leading virtuous lives?

The annals of the Virginia Church of the colonial period shine with the names of some of the noblest men who ever left England to carry the gospel into mission fields: men like Robert Hunt and Alexander Whittaker, the two Stuarts in King George, and the Yates in Middlesex, Rose, the Maryes in Fredericksburg, to mention only a very few, who gave lives of devoted service to the Church of their day, and whose names should be the cherished possession of our Church to-day. One cannot read, for instance, a report made by the Rev. Anthony Gavin, of St. James-Northam Parish in Goochland, as he writes of his long and arduous trips regularly undertaken to carry the gospel through what is now Albemarle, Greene, Nelson, and Amherst Counties, all of which were then in his frontier parish—visiting, preaching, baptizing, administering the Holy Communion throughout his whole stretch of Blue Ridge Mountains, without being impressed with the fact that we are face to face with a man whom the Church of every later day should delight to honor as a great missionary and a devoted servant of his Master. He was an Archdeacon of the Blue Ridge and Bishop of all-out-doors all in one, and he gave up the easier parish of Henrico in order to undertake this harder work. Who knows of him today? He, along with those whose names I have mentioned, and many others of like quality, are damned as far as the general opinion of our day is concerned by the commonly accepted belief as to the "general unworthiness of the colonial clergy."

It seems to me that the honor and the reputation of these old saintly men demand that we of the Church today should seek to remove from them, and from the names of so many other worthy servants of Christ and His Church, of that period the stigma of unworthiness, which is so unjust.

It is all that we can do for them—except to thank God with grateful hearts for the work they did. No sane man would say for an instant that all the men who came over as ministers (excluding the black sheep) were men of the zeal and devotion of those I have mentioned, any more than I would say of all the clergy of today that they are of the type of our missionary heroes of the present. The majority of the clergy then, as in every day, were just plain ordinary men, trying to do their pastoral work according to the standards of the day in which they lived. Because the comparatively few black sheep scattered over 170 years could "babble in the pulpit and roare in the tavern" is no reason for including all the clergy under the reproach of drunkenness.

It is, I think, easy to understand how the impression of general unworthiness became a fixed tradition. There are

in existence several attacks upon the character of Virginia clergy, written by individuals during the colonial period. Some of these were answered at the time, and the statements made as being generally true were proven to be false. Possibly they were all answered and the answers have been lost while the evil report has been preserved—which is sometimes the way with evil things, especially in the way of character blasting.

THE *Virginia Historical Magazine* for October 1924 (page 331) brings to light a denial on the part of Governor Gooch of such a statement of general unworthiness. If the truth were known, probably in every case the writer of an attack could be shown to have a point to prove or a stand to defend which had made him either intentionally or unintentionally convey an impression unwarranted by the facts.

Our tradition of unworthiness of today has been mainly formed, it seems to me, by two agencies: First, the Baptists, and secondly, Bishop Meade. The special type of Baptists who came into Virginia shortly before the Revolution and eventually destroyed the whole organization of the Church of the Colonial period, came from New England and brought with them a strongly puritanical Calvinistic system of doctrine and an intensely emotional expression of religious experience, called "enthusiasm" in theological terms, which were utterly foreign to the religious experience of the Church in Virginia. There were previously in Virginia Baptist congregations of another temper, who lived on terms of amity with the Established Church, and these earlier Baptists, according to Semple, looked askance at first upon the "New Lights." The "New Lights" spread with great rapidity between 1760 and 1775 over a large part of Virginia, attracting to their fellowship the ignorant whites and the colored people, and, wherever they went, they attacked the Church, its doctrines as commonly held, its practices, its infant baptism, the normal lives of clergy and laity. They were Puritans, Calvinists, enthusiasts, with a burning zeal to spread their faith. They ignored the laws of the colony in regard to preaching without license and holding night meetings, and then, when they were arrested by county authorities, they accused the Church of persecuting them. Whereas, in my reading of Dr. Semple's *History of the Rise of the Baptists*, I find only three cases mentioned where clergymen of the Church had anything to do with the arrest of Baptist preachers, and, in one of these cases, the rector of the parish went to the magistrate and begged the Baptist preacher off from punishment. This, it seems to me, speaks well for the self-restraint of the hundred clergymen of the Church in the face of the attacks being made upon them.

In the stern puritanical code an ordinary comfortable life is sinful, and so, in their estimation, the average parson or layman was doomed to perdition, because he was living a normal life, and the clergy were all unworthy. So the tradition grew, and, as time passed and the Church was dead for the time being, it became the common belief of the multitude, and there was nobody to defend the Church.

BISHOP MEADE, in his statements made in *Old Churches and Families in Virginia*, has done much to confirm and extend the tradition. And when the greatest leader the Church in Virginia has ever produced makes such statements, they are hard to refute. And yet, Bishop Meade himself in this respect is an utterly biased witness. He was trained in a stern school of self-denial, educated at Princeton, a Presbyterian institution, and his home life was so austere that even his son, a man of forty years of age, was afraid to have his father learn that he used tobacco. Such a man is not a fair critic of the lives and customs of an earlier and easier day. The Bishop condemned the "Fox-hunting parson" as vigorously as he did the parson (or layman) who kept whiskey in his house. Perhaps we of today would not condemn fox hunting of the older day as a pleasure forbidden to a parson, any more than we would the fishing and hunting of today.



The late Rev. E. L. Goodwin in a careful analysis of Bishop Meade's book found that over 150 clergy were mentioned, of whom the Bishop had heard or read evil report of eleven, and there were eleven others of whom he knew nothing, which left over 127 ministers of whom he knew no evil. So, as far as actual facts were concerned, the impressions of general unworthiness broadcasted by the Bishop's book were founded upon eleven cases of unworthiness. It doesn't seem quite fair.

THE Church in Virginia, the Mother Church of the Old State, with its long life of over 300 years, has a history of achievement of ministry, of service, of which we should be justly proud, even while we grieve over its faults, its errors, the harm done by its unworthy members, and the havoc wrought by its enemies. Its history is a record of life, of growth, of failure, of devastation. The Church trained all the leaders of the Revolutionary era, and then laid its body in the dust for its enemies to walk over. It arose from its ashes to new life, and poured out its blood in the years of fratricidal strife. It has grown stronger as the later years have passed and today it faces a future of greater usefulness and service than ever before in its history. The Church of today is the product of all its past. The years of desolation and hatred have scarred it, the Calvinistic atmosphere of its revival has moulded it, but, thank God, it is still the Mother Church that has ministered to the people of Virginia ever since the first permanent settler set foot upon our shores. We would not forget our past if we could, nor should we fail to protect the memory of the godly men who made the Church in its earlier days, whenever that memory is assailed.

#### DAILY BIBLE STUDIES

(Continued from page 628)

was an opportunity to be put to use, and a trust to be administered in faithful service. Jesus promised further service, and still greater trust. "Thou hast been faithful in a few things. I will make thee ruler over many things." Character is, as we have seen, the outward expression of our thoughts, and it is, therefore, what we think which ultimately determines what we shall be or shall do. Thought works out into inevitable consequences.

"Thought in the mind hath made us. What we are  
By thought was wrought and built. If a man's mind  
Has evil thoughts, pain comes on him as comes  
The wheel the ox behind . . .  
. . . . If one endure  
In purity of thought, joy follows him  
As his own shadow—sure."

#### THE WHOLE COUNSEL OF GOD

(Continued from page 632)

try has become accustomed to look to Vermont for a true interpretation of a Bishop's office.

Of the present Bishop, to whom you will now become Co-adjutor, this is not the time nor place to speak. Yet I cannot refrain from saying this: that my own episcopate owes to him chiefly whatever it has had of true ideals, of loyalty and hope and courage. And there are many among the other bishops and clergy of the Church who are daily giving thanks for his teaching, and the example of his life. You are fortunate and blessed to have him as your spiritual guide and master as you take up your work.

Nor to yourself need I say much. I know your humble devotion to our Lord and to His Church; your pastoral instinct; your power of human touch and sympathy; your patience and good humor in difficulty and adversity; your readiness for sacrifice. These are to be your offering. They are quite insufficient in themselves, as you so keenly realize. But after our Lord has taken what you bring, and touched it, and transformed it, He will suffice you. He will enable you to bring forth fruit which shall abide.

May God by His Holy Spirit guard, guide, and govern you. May He give you courage, wisdom, faith, and zeal, to fulfill His purpose and to do His will, to His own greater glory and the edification of His Church.

THIS IS FAITH: to act on what transcends experience: to act on what you do not feel possible: to act in faith on a promised strength, and to find it in the using.—*Bishop Gore.*

#### THE PROBLEM OF "LEAKS"

BY THE REV. CYRIL E. BENTLEY, EXECUTIVE SECRETARY OF THE  
DIOCESE OF ATLANTA

KEEPING up with the great number of Joneses who are constantly moving about from diocese to diocese and parish to parish is no small matter. In fact we lose hundreds of them every year throughout the Church. To meet this problem of "leaks" in the Diocese of Atlanta a little scheme has been devised that is working so well that it may commend itself to other dioceses in the country.

The plan might be called a four-way valve to stop leaks. It works this way. Many dioceses have a diocesan mailing list at headquarters nowadays, and send out the diocesan paper and literature thereby. Also, a great number of diocesan papers are entered as second class mail at the post office. The post office coöperates in keeping the mail list correct by notifying diocesan headquarters of removals as they occur and giving the new addresses wherever possible. These notification cards from the post office form the basis of the plan in use in Atlanta.

In some dioceses, when a change of address is received from the post office, the fact is noted on the mailing list and then a postal giving the name and new address of the person removed is mailed to the rector of the nearest parish. This is all very well, but it presupposes that the recipient of the card will call on the new family without further notice. And, regretably, sometimes he doesn't call at all. There's a problem that must be taken into account.

It Atlanta, when a notification arrives from the post office giving the new address of a family, the following procedure takes place: First, the mailing list is corrected, or the name stricken off as the case may be. Second, the post office notification card is mailed to the rector of the parish in which the family formerly resided. Third, a postal is mailed to the rector nearest the family's new address asking him to call on them. Fourth, the family itself is mailed a letter (or postal) stating that their name has been sent to the rector of the parish nearest them asking him to call. If they are not called upon, they are asked to notify headquarters in the diocese from which they have removed. They are reminded that they should write for their transfer. By this method it is seldom that a family removing from this diocese is lost to the Church. In almost every instance the clergy throughout the country respond to the notifications and look the people up at once. When they don't do so, another reminder always jogs their memories. The family which has removed feels that the diocese they have left is still interested in them and the rectors of the parishes they have left are always glad to learn of the removal and send on the transfers.

Some one will ask, when people remove and leave no forwarding address, what is the procedure? There is only one chance left in that case and that is to write to the rector of the parish from which they have removed and ask him to ascertain their new address from those who knew them well in the parish, or else learn it from their old neighbors. When he fails, there is little that can be done. It is a strange thing; but there are many families that move about and never think of leaving a forwarding address even with the post office, to say nothing of their parishes. One wonders if they are being hunted by the police. This type of person will always be drifting in and leaking out of the Church's fold, but we believe such leaks are small and should not be a discouragement in making a real effort to keep the hundreds of families, which are always moving from one place to another, within the Church's influence.

#### THE PROMISE FULFILLED

A garden, at its time of bloom,  
Is wondrous sweet and fair;  
For it had promised and returned  
The Gardner's faith and care.  
A promise that is heart-desired  
And, when time it fulfills,  
Is lovely as a gardenful  
Of dancing daffodils,  
That hold their golden chalices  
Above the ground below,  
That nourished them and promised them  
The joy of bud and blow.

FLORENCE VANFLEET LYMAN.



# 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.

## AN OFFER TO THE READERS OF THE LIVING CHURCH

To the Editor of *The Living Church*:

IN SEPTEMBER 1922 I met the Archbishop of Canterbury at Geneva by appointment, and submitted to him in writing a proposition to revive the *Review of the Churches*, which I edited as general editor with Archdeacon Farrar, Dr. Clifford, Sir Percy Bunting, Dr. Donald Frazer, and Dr. McKenna as my sectional editors, in the years 1891 to 1895. The result of those years of editorship proved that a review of this kind could only be carried on at a steady loss.

In those same years I organized the Grindelwald Conference on Reunion at which the Bishop of Worcester, Père Hyacinthe, the former orator of Notre Dame, Pasteur Théodore Monod, the head of the Protestant Reformed Church in France, my friend and colleague Hugh Price Hughes, the great Wesleyan Methodist preacher, Dr. Charles Berry, who was invited to succeed Henry Ward Beecher at Plymouth Church, Brooklyn, and other leading representatives of the Churches took part.

I informed the Archbishop that I was prepared to expend the sums necessary to recommence the *Review of the Churches*, and to reestablish these Conferences on Christian Unity.

The Archbishop replied to my letter in the following terms:

"I have to thank you for your letter of the 13th August, which I have received in Geneva. I need not assure you how cordially and gratefully I recognize the effort which you are generously proposing to make to promote a closer fellowship between the sundered bodies of Christians, and especially English-speaking Christians."

I had the privilege of entertaining last September as my guests at Mirren in Switzerland for the second of these Conferences, the former Archbishop of Dublin, now Provost of Trinity College, the Archbishop of Upsala, Primate of Sweden, the Bishops of Chelmsford, Edinburgh, Limerick, Peterborough, Plymouth, and Winchester, Dr. T. R. Glover, the Chairman of the Baptist Union, and other well-known Baptists, Dr. William Poole of Christ Church, Westminster, and Dr. Hutton, Minister of Westminster Chapel, Congregationalists, Mrs. George Cadbury (Society of Friends), President Elect of the National Free Church Council, Professor Carnegie Simpson (Presbyterian), Dr. Scott Lidgett (Methodist), Professor Deissmann of Berlin, Dr. Adolf Keller (Reformed Church of Switzerland), Dr. Merle d'Aubigné (Reformed Church of France), and Professor Paul Sabatier, author of the *Life of St. Francis of Assisi*, Bishop Ravasz of Hungary, and last but not least Bishop Cannon, of the Methodist Episcopal Church South, and Dr. Henry Atkinson, of the World Peace Union.

The *Review of the Churches*, which is published quarterly at 3s., has on its Editorial Council the Bishops of Winchester, Peterborough, and Plymouth, Bishop Brent, of Western New York, my friend Dr. Parkes Cadman, of Brooklyn, Dr. A. J. Brown, of New York, and Dr. William Adams Brown, Bishop Cannon and Bishop McConnell, of the two Methodist Episcopal Churches, and other leading men.

The forthcoming number will contain, amongst other important articles, a discussion on The Clash of Color, by Sir Valentine Chirol, Sir Frederick Lugard, Sir Harry Johnstone, and Mr. Lothrop Stoddart and Dr. Warre Cornish. It will also contain a discussion on Bishop Headlam's recent book on the present position of the Church of England by Bishop Gore and Professor Carnegie Simpson. I give some records of my impressions of America revisited, describing my recent journey through the Eastern States. There are also a number of other important articles which space forbids me to enumerate.

The *Review* has a very large circulation in Great Britain, and I am anxious to extend its influence in America regardless of cost.

I therefore propose to supply it to the subscribers to your paper for one dollar per annum, and this sum may either be remitted by check payable to the Review of Reviews Corporation, the *Review of Reviews*, 55 Fifth Avenue, New York, my

friend Dr. Albert Shaw having kindly sanctioned this arrangement, or may be sent direct to the Manager, 5 Endsleigh Gardens, London, N.W. 1., by check payable to *The Review of the Churches*.

I hope this suggestion of mine will commend itself to your readers.  
(Sir) HENRY S. LUNN.

## PHILADELPHIA DIVINITY SCHOOL LIBRARY

To the Editor of *The Living Church*:

THE PHILADELPHIA letter, appearing in your issue of February 7th, quotes me as announcing an endowment for the library of the Philadelphia Divinity School made possible by the will of Ellis Hornor Yarnall. In justice to Mr. Yarnall, whose munificence was most unusual, and to his parish church, St. Clement's, with which he wished his benefices to be inalienably associated, may I ask you to print this more exact version of the facts?

Mr. Yarnall left his estate in trust, the income to be paid to the Corporation of St. Clement's Church. This income was to be divided into four equal parts, for four distinct purposes, one of which was the establishment and maintenance of The St. Clement's Library of Theology. Mr. Yarnall's desire was that the books bought for this library should bear especially upon the history of the teaching of the Anglican communion and of the undivided Church; while he provided also for the purchase of manuscripts and rare works. He specified further that purchases should be made with reference to other theological collections within the city, in order that ultimately there might be in Philadelphia notable and well-rounded provision for theological study.

Many years ago, the authorities of St. Clement's Church decided that the most effective way of achieving Mr. Yarnall's purpose was through a working agreement with the Divinity School. By this agreement the school provides the fire-proof building for the St. Clement's Library, the services of a trained librarian, and the professional knowledge which selects the books to be bought; while the Yarnall Fund is devoted in its entirety to the actual purchase of books. The Yarnall Collection is not and never can be the property of the Divinity School; but it forms a most important part of that storehouse of theological learning which our professors and students find always at hand, and which we endeavor to administer in such fashion as shall make it most accessible and useful to all others who may be interested. The Yarnall Collection is already of great value and is growing apace. My announcement was intended to make it known that the portion of the income from Mr. Yarnall's estate, which falls to the St. Clement's Library, has of late greatly increased; so that now the annual sum available is roughly equivalent to the income on an endowment of \$90,000.

The contribution of the Divinity School, could its provision of building, equipment, and expert service, be put into figures, would probably be found to equal that of the Yarnall Fund: and the combination makes possible a theological library that we and the managers of the Fund alike hope may increasingly prove an honor and a boon to the whole community, as well as to the School.

Philadelphia,

February 23.

GEORGE G. BARTLETT,

Dean.

## DIVORCE AND REMARRIAGE

To the Editor of *The Living Church*:

THOUGH I have no text of the resolutions on Marriage and Divorce adopted at the recent Convention of the Diocese of Southern Ohio, I am informed that they were a direct attack on the teaching of the Church as plainly expressed in the Prayer Book of every branch of the Anglican Communion, and in the doctrine and practice of the whole Primitive Church, to which this American Church as well as the Reformers of the Church of England made their confident appeal as the sure and true interpreter of the "mind of Christ," in the New Testament. This condition is, indeed, something



most amazing in a diocese hitherto known for its loyalty to the English Reformation, and its Evangelical doctrine. It is, however, only one more evidence of the desperate need of education among all Christians concerning this whole matter on the secular side in relation to civil legislation, as well as on the religious side in relation to the law of nature and of God. Both of these aspects are fully treated in the forthcoming book of The Macmillan Co., entitled *Divorce in America under State and Church*.

Confining myself for the present to the latter aspect of the question, the following facts and considerations must be boldly faced.

1. The fundamental error in allowing even one cause for remarriage after divorce lies in the baseless assumption that adultery is of such a peculiarly destructive nature that it can do what our Lord tells us God alone can do, namely, break the bond between man and wife. Yet, nowhere by minutest search in Old or New Testament can there be found the faintest hint of this monstrous modern theory.

2. Moreover, apart from this total absence in Holy Scripture of any sanction for such an assumption, two logical consequences make it absolutely incredible. In the first place, if the bond is really broken, and not merely profaned, then of necessity both parties are free, in which case there could be no adultery in remarriage for either party, though our Lord repeatedly declares in most solemn tones there is. Nor could there be any limit to the number of such marriages, for every new act of adultery would open the way at once, as it does in practice, for a new alliance *ad infinitum*. The thought of our Lord sanctioning such a possibility is inconceivable.

3. All four witnesses, the evangelists, St. Matthew, St. Mark, and St. Luke, with St. Paul, testify unequivocally to our Lord's repeated and *unqualified* condemnation of remarriage of any divorced person whatever. St. Matthew's witness to one apparent exception to this statement, does not and cannot grammatically refer to remarriage, but only to "putting away." Remarriage he condemns as adultery in the same breath in St. Matthew, as in St. Mark and St. Luke. "The words of all three evangelists," wrote Mr. Gladstone in 1857, "condemn remarriage of the divorced woman, and condemn it *universally*, in terms, which grammatically admit of no other construction." To the same effect, Bishop Gore, England's ablest theologian of today, writes: "So serious an exception [assuming that it allows remarriage] must have been *expressed*," that is, not merely left to inference or ambiguity.

4. It was to the undivided Church of the first three centuries that the Church of England in the Reformation made, and still makes, its appeal for the true interpretation of Holy Scripture. It must be our appeal today if we are true to the principles of that reform. And it is here that this notable fact faces us. With these "excepts" of St. Matthew before her eyes, the Primitive Church saw no reversal of Christ's law as reported by the three other witnesses, but only a conditional permission to "put away" an adulterous consort, and not for remarriage. Concerning this Mr. Oscar Watkins, after an exhaustive presentation of the facts in his classic treatise on *Holy Matrimony*, writes: "The testimony of the first three centuries affords no single instance of a writer who approves remarriage after divorce in any case during the life of the separated partner, while there are repeated and most decided assertions of the principle that such marriages are unlawful. No writer is found to advocate or admit the remarriage of the innocent husband. *If the voice of the earliest Church is to be heard*," he adds, "Christian marriage is altogether indissoluble" (pages 222, 225).

5. While the Eastern Church after the Fourth Century, yielded to the worldly influence of the Imperial court, and lowered its standard in practice, the whole Western Church, including the Anglican Communion throughout the British Empire, has remained, in its canon law and its office for the Solemnization of Matrimony, loyal to the law of Christ as understood and practised by the Church from the beginning. The Canadian Church has set us a good example, moreover, in this respect, putting the provision of her canon law in a place accessible to all her people, by adding the following rubric to her Prayer Book: "No clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time."

It is true also that the canon law of the English Church, in doctrine and in law, remained the law of this American Church by inheritance from 1607 to 1868. In the last year the General Convention meeting in New York presumed to abrogate not only the constitutional law of the Prayer Book, but also the teaching and practice of the Church from the beginning, by adopting a canon which permitted the so-called "innocent party" in a divorce for adultery to remarry. In doing

so, it took upon itself a power which it did not possess even from the legal point of view. The Constitution of the Convention (not of the Church) distinctly provides that, even for the change of a comma or a word of the Prayer Book, the action of two successive Conventions shall be necessary, and that, after an appeal to the whole Church in the interim of three years. Yet this constitutional provision was absolutely ignored in this single Convention. A plain law of God was overturned, so far as a canon could accomplish it, and a door was thrown wide open for endless abuse.

This hasty and illegal action of 1868 had its evil beginning sixty years before in the General Convention of 1808, notable for its diminutive numbers. For that Convention in Baltimore consisted of only two bishops, thirteen clerical, and twelve lay deputies! Yet in spite of its meagre scholarship and numbers it presumed to express its opinion in a "resolution" about the remarriage of the "innocent party," which in principle undermined the whole law of the Seventh Commandment. Such is the sad history of this unfortunate canon.

It is a most ominous fact, moreover, explain it as we will, that this very year 1868 marks an epoch in the fearful downward course which places our country in the shameful position of lowest of all Christian nations in regard to that Commandment which, like the "flaming sword of the Cherubim that turned every way" at the gate of Eden, was the divine instrument to guard the sacredness of the family and the home, yes, even the very life of the nation. The latest reports of the Census Bureau show us beyond a doubt that our increase of divorce in proportion to increase of population is 500 per cent greater than it was half a century ago when this great blunder of our Church legislature was unfortunately perpetrated in ignorance. For still the law of God remains in Holy Scripture and in our Prayer Book, though a single Convention erred, and none since has had the wisdom or the courage to amend the evil. God grant that every member of the coming legislative body in October may have learnt the lesson.

In the calm and strong language of Dr. Döllinger, one of the very greatest Christian scholars and historians of the last century, the attempt to read into our Lord's words any allowance for remarriage after divorce, "goes" against language, history, and logic."

Sympathy we are bound as Christians to have for all unfortunate innocent parties, but no amount of sympathy must ever permit the sacrifice of truth. To "love in truth" and to "speak the truth in love" admit of no contradiction. Concerning sympathy the Committee on Marriage of the Lambeth Conference of 1920 affirmed this confident judgment: "No compassion for present hardships in particular cases can justify the lowering for all of the standard of Christ, which alone ensures the welfare of society and of the race."

Summit, N. J.,

February 18th.

WALKER GWYNNE.

Gen. Secy. Sanctity of  
Marriage Association.

To the Editor of The Living Church:

THE LETTER of Mr. Lee on the above subject [February 14th] raises a question which I venture to put, without any desire to reopen the general question.

It is this: Can we surround a marriage with the sacramental sanctions of the Book of Common Prayer, which has been performed by a service differing wholly from our own, or performed without a service of any kind? Is a marriage however, or by whomsoever, performed, a sacrament? Can such a marriage be held indissoluble when the intention of the parties is clearly contrary to such an idea? In a word, can persons be held to conditions said to inhere in a contract which are not specified in the terms of the contract, nor present in the minds of the parties to it? The intention to marry is clear; but that the idea of many ministers and most civil officials is to introduce the parties into a sacramental and indissoluble relation is, of course, absurd.

The sacramental relation is true of our service:

But a civil marriage, and some of the marriages performed by ministers of other Churches, are performed with the distinct idea that they may be legally set aside; it is, therefore, clearly dissoluble. I never marry such persons; but I wish that, instead of asking the General Convention to pass more canons on the subject, its interest could be secured to safeguard the avenues to marriage, and so render a service to the whole of society.

Further, may I respectfully urge upon those who hold opposite views on this subject to give their opponents credit for an honest intention in a matter than which there is hardly anything more complicated and baffling?

Seattle.

FRANCIS R. BATEMAN.



# LITERARY

## CHRISTIANITY AND MODERNISM

CHRISTIANITY AND MODERNISM. By Francis J. Hall, D.D., Professor of Dogmatic Theology in the General Theological Seminary. New York: Published by Edwin S. Gorham. \$1.25.

In the comparatively small compass of one hundred and seventy-four pages, Dr. Hall deals, in this his latest book, with the recently acute problem of Modernism. The main portion of the volume is preceded by a short preface setting forth the reasons for writing on the subject, namely the widespread feeling of uneasiness on the part of the mass of Church people who, from lack of information, are unprepared to understand or to meet the Modernist attack, and who will be enabled in this volume to gain a simple and straightforward statement of the case for orthodoxy and a criticism of Modernism. The table of contents gives in outline a clue to the method and treatment of the subject.

After a brief excursus dealing with the origins of the viewpoint and temper known as Modernism, Dr. Hall narrows down his discussion to the terrain of the Anglican Communion, and specifically in the American Church where the controversy came to a crisis a year or eighteen months ago. The business of the book then settles down to the work of defending the mooted points in the Church's doctrinal system attacked by the Modernists. The Modernistic contentions are stated and criticized; and the orthodox rejoinders set forth succinctly and defended.

But Dr. Hall finds fault not so much with the particular credal subjects attacked by the Modernists as with the viewpoint of their religious philosophy. Nor does he feel that the defense the Church can make is concluded by a vindication of each or any doctrine that the modernistic animus lays hold on. That is, the battle is not between specific and itemized doctrines so much as it is between utterly contrary viewpoints of the philosophy of religion. It is not that the doctrine of the Virgin Birth, or the Resurrection, or the Ascension are worn out and unscientific fables foisted on the Christian mind in past ages, but that the presumption against the supernatural and miraculous leads Modernism to the denial of these and all supernatural elements in the Christian creeds. And so with the orthodox defender of the Creed, it is the whole principle of the existence of the supernatural that he must maintain and defend. Nevertheless, the present volume does deal with the special points in the recent controversy, because they are the articulations whereon, for the present, the matter turns.

The book is of special value because of its clear simplicity which is designedly the purpose of the writer for the sake of the great mass of lay people who are genuinely disturbed by the issues at stake and who ought to have the argument from the conservative and orthodox standpoint put within their reach. The scholarship and the scientific temper of the author shine out on every page of the book, presenting arguments and authorities of history and logic that are remarkable in so short a range as one volume and, at the same time, present a defense of the Church's historic position from a doctrinal standpoint that will be difficult to refute from the Modernist camp.

*Christianity and Modernism* ought to have the widest circulation possible, and it is to be hoped that the very reasonable price of the book will make this as possible as the intrinsic power and truth of the contents justifies. T. B. C.

## FATHER BENSON

SPIRITUAL LETTERS OF RICHARD MEUX BENSON, FOUNDER AND FIRST SUPERIOR OF THE SOCIETY OF ST. JOHN THE EVANGELIST, COWLEY. Selected from His *Letters* and *Further Letters*, and edited by W. H. Longridge of the same Society, with a Memorial Sermon by the Right Reverend Charles Gore, Sometime Bishop of Oxford. London: A. R. Mowbray & Company. Milwaukee: The Morehouse Publishing Co. \$1.

Some one has said that ours is a generation singularly incapable of doing Father Benson justice. The *Spiritual Letters*, chosen as being those most suitable for devotional reading, are, as the editor points out, "of a general character express-

ing thoughts on the great mysteries of the Faith and the foundation principles of the spiritual life, which were constantly in Father Benson's mind and came forth spontaneously whenever he wrote a letter." Bishop Gore's sermon, filled with remarkable understanding of Father Benson, gives him his due as a prophet and receiver of the Religious Life. It is true that he is largely responsible for the great value to the Church of the Society which he founded.

But to revert to the opinion stated at the beginning of this notice. These letters scarcely represent him as the very great man he was. To us, they seem too homiletic to have been written to a lonely missionary in India (as many of them were). There is not much warm humanity in them—the human side of Father Benson's character, which no doubt counted for a great deal in his influence with others, is hidden from us who try to find the secret of his power in his letters. Some of his teaching, and his message of unworldliness, which was fresh and invigorating when he gave it, has become too familiar to us in forms in which it has been applied by the generation which followed him, in retreat addresses, in letters, and in spiritual counsel; it has become almost debased, and has sometimes been misused, as an excuse for inactivity and inefficiency, and in other mistaken ways. What was new and inspiring fifty years ago we are now perhaps over ready to regard as aloof and complacent and irritating. Father Benson's conviction that he knows everything, his prophetic *sense of knowledge*, had its place in his age, and was part of his character as a leader. To us, so apt to be uncertain, tentative, and aware of more than one aspect of a question, the assumption of absolute rightness is simply inconceivable. Again, there are the eccentricities of Father Benson's theology to antagonize. Bishop Gore says, "He was very orthodox, and a great theologian, but he had a dread of abstract or intellectualized, or what one might call scholastic, theology." He condemned intellectualism, yet so much of the teacher in these letters is difficult, almost impossible for the average man to grasp. It seems to put ordinary human life outside of the Kingdom, in its dislike of ideas which have the sanction of popular Catholic use, and which are most easily within the reach of simple minds. It is a pity that this book should bring out the theological peculiarities so easily exaggerated by a generation which has suffered the inevitable reaction.

After all, these letters do unmistakably show forth his witness to the world, which was the life of renunciation. "Though he was merciless to himself," says Bishop Gore, "as the spiritual guide of others he showed himself extraordinarily moderate, considerate, and merciful. Truly he was a magnificent example, and we need it. We need it preëminently in this generation." H. M.

## MEDITATIONS

TWO DAYS BEFORE: SIMPLE THOUGHTS ABOUT OUR LORD ON THE CROSS. By the Rev. H. R. L. Sheppard. New York: The Macmillan Company. \$1.

The author of *Two Days Before* is Honorary Chaplain to the King of England. His title is a suggestive one for a book of addresses on the Seven Last Words. He says, "I only know, as the surest thing in the world, that, because Christ suffered, I can love God, and because He came down to my level, I have the power to rise towards His. If you love Jesus you are glad that He chose the Cross." The humanity of Jesus is purposely emphasized throughout. If one could not be in church on Good Friday this would be a valuable aid to meditation.

THE GREAT MYSTERY. By F. Fielding-Ould. London: Skeffington & Son, Ltd. \$1.40.

A series of twenty brief meditative treatments of the Holy Eucharist, the sub-title being "Thoughts on the Holy Communion." Like all devotional literature, these meditations will strike a responsive chord in some and not in others because of the fact that they are more truly "thoughts" than "meditations." Use of illustration, as well as a generous drawing upon Biblical material and from material on the lives of the saints, gives a style which is at once attractive and spiritually stimulating, even though the "thoughts" themselves do not run particularly deep. G. B.



## Church Calendar



### MARCH

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

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

### APPOINTMENTS ACCEPTED

CHEATHAM, Rev. A. WHITFIELD, rector of St. Stephen's Church, McKeesport, Pa.; to be rector of Trinity Church, Demopolis, Ala.

DAUGHERTY, Rev. BASIL S., of Grace Church, Red Cloud, Neb.; to St. Elizabeth's Church, Holdrege, Neb.

DEW-BRITAIN, Rev. JAMES H., priest in charge of St. Andrew's Church, Waverly, Iowa; to be rector of St. Luke's Church, Ft. Madison, Iowa.

ELTRINGHAM, Rev. LEROY, of the Bucks County Mission, Pennsylvania; to become curate of the Pro-Cathedral of the Nativity, Bethlehem, Pa.

HARPER, Rev. ANDREW; to be curate at St. Luke's Church, Scranton, Pa.

KNICKLE, Rev. E. C.; to be rector of St. Luke's Church, Mt. Joy, Pa.

LARSEN, Rev. JOHN G., rector of St. David's Church, Spokane, Wash.; to be rector of St. John's Church, Deadwood, S. D., March 15th.

LEWIS, Rev. ARTHUR M., rector of Emporia Parish, Emporia, Va.; to be priest in charge of Emmanuel Church, Phoebus, Va.

PECK, Rev. ARTHUR S.; to be priest in charge of St. James' Church, Mansfield, Pa., and associate missions.

SMITH, Rev. SHERRILL B., assistant at Christ Church, Fitchburg, Mass., and vicar of the chapel of All Saints, Whalom; to be rector of the Church of the Good Shepherd, East Dedham, Mass.

TORRENCE, Rev. W. CLAYTON, rector of Calvary Church, Front Royal, Va.; to be rector of St. Paul's Church, Suffolk, Va.

WILLARD-JONES, Rev. W. H., rector of St. Alban's Church, Toledo, Ohio; to be rector of St. Ann's Church, Chicago, Ill.

WRIGHT, Rev. WALTER B.; to be curate at Christ Church, New York City.

YOUNG, Rev. LEE H., of the Whitefish, Montana, mission field; to the cure of the Great Falls, Montana, field, with stations at Belt, Benton, Choleau, Conrad, Vatie, Sun River, Augusta, and Niehart.

### NEW ADDRESSES

HARRIS, Rev. CHARLES, JR., of Cleburn, Tex.; to St. Luke's Rectory, Denison, Tex.

WHITE, Rev. WILLIAM J.; from Bergenfield, N. J., to 204 Elm Ave., Hackensack, N. J.

### PRESENT ADDRESS

BURNETT, Rev. C. P. A.; present address. No. 300 East Fourth St., New York, N. Y.

### ORDINATIONS

#### DEACON

FOND DU LAC—On Sunday, January 29, 1925, the Rt. Rev. R. H. Weller, D.D., Bishop of the Diocese, ordained to the Diaconate JOHN ARTHUR SWINSON in the Church of the Ascension, Merrill, Wis. The candidate was presented by the Ven. Karl Tiedemann, O.H.C., Archdeacon of Ripon, and the sermon was preached by the Rev. Fr. Joseph, Superior of the Order of St. Francis, and vicar of the Church of the Ascension.

MARYLAND—Mr. ARONAH H. MACDONNELL, a senior in the Virginia Theological Seminary, was ordered deacon by the Rt. Rev. John G. Murray, D.D., Bishop of the Diocese, in the

Pro-Cathedral, Baltimore, Saturday, February 14, 1925.

The Ven. E. T. Helfenstein, D.D., Archdeacon of Maryland, presented Mr. MacDonnell, and the Rev. Peregrine Wroth, D.D., preached the sermon.

The Rev. Mr. MacDonnell will be engaged in missionary work in the Diocese of Maryland.

### DIED

BOOTH—Died at his home in Marbledale, Conn., January 24, 1925, the Rev. THOMAS BOOTH, rector of St. Andrew's Church, Marbledale.

CRUIKSHANK—At Essex, N. Y., February 22, 1925, WALTER H. CRUIKSHANK, senior warden of St. John's Church, Essex, N. Y., aged seventy-one years. The funeral service was held at St. John's Church on the afternoon of February 24th, by the Rev. Albert Gale, rector of Trinity Church, Plattsburgh. The interment was at East Highgate, Vt.

DENNISON—Entered into rest on Sunday, February 15, 1925, at Newtown, Pa., ANNA LAURA BURDETT, widow of the Rev. Robert E. DENNISON, in her eighty-second year. The burial office and requiem were held in St. Timothy's Church, Ioxborough, Philadelphia, February 18th, and the interment was in the churchyard.

NASH—The Rev. FRANCIS BURDETTE NASH, D.D., priest in charge of the Church of the Redeemer, Sarasota, Fla., entered into rest Thursday, January 15, 1925, in the seventy-seventh year of his life. The burial service was at the church on the Monday following, and the interment was in Rosemary Cemetery.

Dr. Nash was a patient sufferer for many months, but kept up his active work until a week before his death. The Lord grant unto him that he may find eternal rest, and that the Light of paradise may give comfort to his soul.

WARREN—Died, February 24, 1925, at her home in New York, LILLA WARNE, daughter of the late Henry B. Kunhardt, of New York, and widow of the Rev. Edward Walpole WARREN, D.D., sometime rector of St. James' Church, in her sixty-seventh year. The funeral services were at St. James' Church, February 27th, the interment being in Woodlawn Cemetery.

### CAUTION

RANDOLPH—Caution is suggested in connection with a man lately in Philadelphia, who gives the name of RANDOLPH and claims to have come from the Church of the Advent, San Francisco, giving the names of the clergy there. Information may be obtained from the Rev. T. B. CAMPBELL, of St. Clement's Church, 2013 Appletree St., Philadelphia, Pa.

## MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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

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

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

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

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

### MEMORIAL

#### Walter Woodworth Wells

In loving memory of WALTER WOODWORTH WELLS, priest, and for twenty-two years missionary in the District of Western Nebraska, who fell asleep March 4th, 1924. "The Faith."

### POSITIONS OFFERED

#### MISCELLANEOUS

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

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: COMPETENT ORGANIST AND Choirmaster for Wisconsin parish. Address C-340 care THE LIVING CHURCH, Milwaukee, Wis.

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

### POSITIONS WANTED

#### CLERICAL

A CLERGYMAN GETTING ON IN YEARS: but in good health, and at present serving in a wide-spread rural field, desires a country or small town parish in New England (not a mission or assisted cure) for two or three years, expecting afterward to retire. Salary need not be large; but should be regular. Has had quite unusual experience in rural work, principally in New England. Address COUNTRY-352, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST ENGAGED IN SCHOOL WORK will be available for parish duties in May. Address PRIEST, P. O. Box 2031, Tampa, Fla.

PRIEST, WHILE ON VACATION DURING July and August, desires supply or *locum tenency* on Atlantic Coast. Address C-350, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST WITH PREACHING AND CALLING qualifications desires parish of 200 communicants. Prefer middle west. Married. College and seminary. Address 242 J, 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.

#### MISCELLANEOUS

AMERICAN WIDOW, TWENTY YEARS' EXPERIENCE housekeeping and care of children, desires to locate in refined home where ability is appreciated; or as practical nurse for invalid lady. Free to go to any State. Address B-354, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

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

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

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

### SISTERS OF THE HOLY NATIVITY

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



### ALTAR FURNISHINGS

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

### UNLEAVENED BREAD AND INCENSE

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

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

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

### VESTMENTS

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

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

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

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

**THE CATHEDRAL STUDIO AND SISTERS** of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

### PARISH AND CHURCH

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

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

**SPECIAL TRAINING IN THE CULTURE OF** boys' voices. Booklet and list of professional pupils on application. Address **DR. G. EDWARD STUBBS,** St. Agnes' Chapel, 121 West 91st Street, New York.

### CONSULTANT IN RELIGIOUS EDUCATION

Questions from  
**PARISHES OR PARENTS**  
regarding  
**RELIGIOUS EDUCATION**  
answered by the  
**Rev. Lester Bradner, Ph.D., Consultant**  
Box 25, Summit, N. J.

### RETREATS

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

**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.

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

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

### APPEAL

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

### MANUAL OF PRAYERS FOR FAMILY DEVOTIONS

A new epoch in the Family Prayer Movement. The fourth edition of the Manual revised and improved.

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

A pocket on the inside cover contains authorized Church Calendar of Daily Bible Readings.

Price 25 cents; 4 copies, \$1.

**BROTHERHOOD OF ST. ANDREW**  
202 South 19th Street, Philadelphia, Pa.

### EASTER CARDS

**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.

**SHAKESPEAREAN LENTEN CALENDAR.** Compiled and for sale by **A. C. WAY,** McKown St., Sewickley, Pa. 7c.

### MISCELLANEOUS

**FOR SALE—HISTORIANS' HISTORY OF** WORLD. 25 Volumes, the fine subscription edition, bound in full vellum, gold and colors. Price, \$60. **WILSON PILE,** 515 S. 42d Street, Philadelphia, Pa.

**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.

**WANTED, PARTY OR PARTIES TO SPEND** all or part of summer on ranch located in heart of Rockies, 2 days drive to Yellowstone Park. Address **MRS. NELLIE GRANT,** Dubois, Wyo.

**WE WISH TO BUY COPIES OF THE OLD** edition of "Hutchins Hymnal, Edition B." Address, 112 E. Hunter St., Atlanta, Ga.

**WHITSUNDAY PAGEANT BY CARROLL** Lund Bates for Birthday Offering. Published by **THE PARISH LEAFLET COMPANY,** Hobart Indiana.

### TRAVEL

**SPAIN—SPANISH SPEAKING CHURCH** woman conducting Spanish tour, week Paris, month Spain. Sailing New York June 27th. Wants three additional members. References exchanged. Address **MRS. H. L. HILL,** Aguiar 10, Havana, Cuba.

### HEALTH RESORT

**ST. ANDREW'S CONVALESCENT HOS-** pital, 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.

### BOARDING

#### Atlantic City

**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.**

## CHURCH SERVICES

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

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

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

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

### INFORMATION BUREAU



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

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

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



## BOOKS RECEIVED

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

Department of Industrial Studies.  
Russell Sage Foundation. 130 East 22d St., New York, N. Y.

*Sharing Management with the Workers.* A Study of the Partnership Plan of the Dutchess Bleachery, Wappingers Falls, New York. By Ben M. Selekman, Department of Industrial Studies of Russell Sage Foundation. Price \$1.50.

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

*The Old Testament.* A New Translation by James Moffatt, D.D., D.Litt., M.A. (Oxon.) Volume II. Job-Malachi. Price \$2.50 net.

*Bible Cross-Word Puzzle Book.* By Paul J. Hoh, pastor of the Lutheran Church of the Ascension, Mt. Airy, Philadelphia. Price \$1.50 net. With book of solutions at 15 cts., net.

Dorrance & Co. Philadelphia, Pa.

*Church Leadership.* A Textbook and a Study in Methods of Church Leadership. By Charles Edward Burrell, D.D., LL.D. Price \$1.75.

Doubleday, Page & Co. Garden City, L. I.  
*The Way Out.* By Edward A. Filene.

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

*The Psychological Approach to Religion.* By the Rev. W. R. Matthews, D.D., chaplain to the King, dean of King's College, London. Price \$1.

*Science and Creation: The Christian Interpretation.* By Charles F. D'Arcy, D.D., Hon. D.D., Oxon., Archbishop of Armagh. Price \$1.25.

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

*In Pulpit and Parish.* Yale Lectures on Preaching. By Nathaniel J. Burton, D.D., once pastor of Park Church, Hartford, Conn. Edited by Richard E. Burton. Price \$1.75.

*The Vigil at the Cross.* Prayers and Meditations on the Seven Words from the Cross with an Order of Worship for a Three Hour Service on Good Friday. Selected and Arranged by Rev. Frank J. Goodwin, D.D. Price \$1.

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

*The Human Touch.* Memories of Men and Things. By Lyman P. Powell. Illustrated. Price \$2.50.

## BULLETINS

Indian Rights Association. 995 Drexel Building, Philadelphia, Pa.

*Forty-second Annual Report of the Board of Directors of the Indian Rights Association (Incorporated) for the Year ending December 15, 1924.* Endorsed by the Philadelphia Chamber of Commerce and by the National Information Bureau (Inc.).

## PAMPHLETS

Frank H. Cheley. 601 Steele St., Denver, Colo.

*Wanted—Ten Million American Young People for the Biggest Job in America.* By Frank H. Cheley. Price 25 cts., plus postage.

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

*The New Psychology and the Bible.* A Lecture delivered at a Vacation School for Old Testament Study, at King's College, Hostel, September, 1924. By Major J. W. Povah, B.D., general secretary Church Tutorial Classes Association, author of *A Study of the Old Testament for Tutorial Classes*. Price 40 cts.

## YEAR BOOKS

From Rev. Henry Knox Sherrill. 233 Clarendon St., Boston, Mass.

*The Year Book of Trinity Church in the City of Boston, 1924.*

THERE ARE ninety candles on the birthday cake for *The Spirit of Missions* this year.

## English Church Bodies Meeting: Convocation and Church Assembly

### Pension Scheme Not Liked—Inter-Church Fellowship—Another Open Cathedral

The Living Church News Bureau  
London, Feb. 13, 1925]

THE SPRING SESSION OF CANTERBURY Convocation occupied but two days (Thursday and Friday) last week, and there is not much to record that will interest you in America. After the customary service at St. Paul's Cathedral, as reported in my last letter, the members assembled at the Church House, Westminster, on Thursday afternoon, where the election of the Archdeacon of St. Albans as Prolocutor was confirmed.

In the Upper House on Friday the Bishop of Oxford presented the report of the Joint Committee on the Synods of the Church, and after some discussion the six resolutions suggested by the committee were adopted as follows:

1. That in matters which concern the clergy it is desirable to develop the principle of synodical action in the administration of dioceses.

2. That in order to carry this out, diocesan synods should be summoned by bishops of dioceses for the purpose of mutual consultation on matters concerning faith, worship, morals, discipline, and the pastoral office.

3. That all beneficed and licensed clergy should be summoned as having the right to attend in person.

4. That such summoning of the synod should not interfere with the regular meeting of the diocesan conference.

5. That diocesan synods should be held from time to time, as occasion requires, at the discretion of the bishop.

6. That any decision reached by a vote of the synod is to be regarded as advice given to the bishop at his request. Such decision may always be referred at the discretion of the bishop for confirmation or modification to the provincial synod. Conversely, decisions of the Provincial Synod may be laid by the bishop before the diocesan synod for publication and confirmation.

A resolution proposed by the Bishop of London was unanimously carried, as follows:

That, inasmuch as the present year, 1925, is the 1,600th anniversary of the assembling of the Council of Nicea, it is desirable that the holding of the Council should be solemnly commemorated at some central service to be held during the approaching summer, either in St. Paul's Cathedral or in Westminster Abbey.

In the Lower House the Clergy Pensions Measure was the subject of discussion. The considerable feeling that has been aroused on this matter, and to which I have previously referred, was reflected in a motion by Prebendary Hay, that the Measure now before the Church Assembly should not be proceeded with until the clergy in Convocation have had an opportunity of fully considering it. This was seconded by the Archdeacon of Plymouth, and carried by 35 to 27. Prebendary Hay, in the course of his remarks, complained of the inadequate examination of the subject by the appointed committee, and said that it had never been before Convocation. Canon Partridge, however, pointed out that the diocesan conferences had had the opportunity of considering

the measure, and that many of them had done so.

## PENSION SCHEME NOT LIKED

On Monday the Church Assembly began its spring meeting, also at Church House, Westminster, with another of its huge agendas, and little hope was felt that the business scheduled would be despatched in the five days allotted. The discussion on Church Patronage filled the first two days, and when the Assembly rose on Tuesday only four resolutions out of twenty-seven had been discussed. The most interesting of these were proposed by the Archbishop of York, in each case supported by the Bishop of London, and carried. They largely embody the suggestions of the Life and Liberty group.

The debate on the Clergy Pensions Measure, begun on Wednesday and continued on Thursday, once more showed the hostility of the parish clergy to its proposals. In fact, its only supporters appeared to be Lord Phillimore and his associates, the bishops, and a few of the lay members of the Assembly. Not much progress has yet been made, and there seems little doubt that the measure will have to stand over till the next session. This may prove the wisest course, for the more the subject is ventilated the better.

Among the many other subjects still to be considered at this session is a resolution by the Rev. Maurice Child urging the Government to make a grant from the Lord Mayor's Fund for the relief of Armenian refugees in Greece and Syria, in accordance with the memorial presented to the late Labor Government by Mr. Baldwin and Mr. Asquith.

The Northern Convocation met at York on Thursday, February 5th, and all the bishops of the Province were present, with the exception of the Bishop of Sodor and Man, who is not yet consecrated. In the Lower House the Dean of York was unanimously re-elected Prolocutor.

I shall make no attempt to record the proceedings, beyond saying that York Convocation pronounced against the Clergy Pensions Measure by a considerable majority. What influence this fact may have on the discussions now proceeding in the Church Assembly it is not possible yet to say. But in view of York's pronouncement and the opposition of a large majority of the clergy, it is hardly likely the Measure through the Assembly or to persuade Parliament to pass it into law. The more it is considered, the more evident are its many injustices.

It will be gathered from the foregoing paragraphs that the demands made nowadays upon the time of the proctors of the clergy are very considerable. These hard-worked delegates are expected to be in attendance either at Westminster or York for several weeks during the year. Last week, for instance, they were required for the session of Convocation, this week for the Church Assembly, and next week for the House of Clergy. So the best part of three consecutive weeks is consumed. In addition to all this there are the rural-decanal conferences and the Diocesan Conferences, and in some places the Diocesan Synod. This absorption of the clergy in deliberations and discussions may be necessary, of course, but at the



same time it involves serious risks. The *Church Times* is moved to inquire:

"What happens to the parishes during these continual absences? Can England be won for Christ by interminable discussions? Is it not possible that we are in danger of becoming over-organized? Could not more be done by small committees, and less in huge, unwieldy assemblies? These are uncomfortable but inevitable questions, at a time when the Church is tragically understaffed."

#### INTER-CHURCH FELLOWSHIP

In his recent sermon in Birmingham Cathedral, the Rev. G. D. Rosenthal made a plea for fellowship with other parties in the Church, and said that the Anglo-Catholic Congress Committee purposed in the immediate future to make a definite constructive proposal. Briefly outlined, this proposal, which has just been issued by the Congress Committee, is as follows:

It is felt that the acute Eucharistic controversy that has for so long distracted the English Church has tended to make Churchmen generally ignore and neglect the one aspect of the Holy Communion which is common to them all—that which regards it as the Sacrament of Fellowship and the Divine bond of brotherhood. It is therefore proposed that for a year, beginning next Whitsunday, Church people should be asked to focus their attention on this aspect of the Holy Eucharist, and that in each diocese in turn a Sunday for the promotion of fellowship should be observed, on which day Church people of every school of thought should be invited to receive the Holy Communion with the definite intention of strengthening their sense of fellowship with one another, and of arriving at a better understanding. There is no suggestion in this proposal of any sacrifice of conviction, or of any modification in doctrine, practice, or expression of worship; and acceptance of the invitation will in no sense imply that real and profound differences are either ignored or forgotten. But it is believed that by united action of this kind an entirely new atmosphere may be created, and a road of approach opened, which may point the way to the solution of difficulties which controversial methods have entirely failed to overcome.

The Cathedral and Abbey Church of St. Albans has followed the example of Chester Cathedral, and is now open to visitors free of charge. In doing so it has brought before the diocese more definitely its function as a Cathedral and as the ancient center of diocesan life; for it is also a parish church, complete with the new machinery of democratic parochial government.

Visitors' fees recently have yielded about £720 a year, and, while the Dean and Chapter believed that there would be no loss if a system of voluntary contributions were adopted, they appealed to the diocese as a whole for a guarantee sum of £920. The total sum promised now amounts to more than £960, guaranteed by sixty parochial church councils and 133 private individuals. The Dean and Chapter hope that they will not have to call upon the guarantors, even in this first year of the experiment. At Chester voluntary contributions rose from £300 in the first year, to £700 in the second, and to £1,000 in the third.

Most of the money from admission fees at St. Albans has in the past been spent on heating and cleaning the Cathedral. Last year there were about thirty thou-

sand visitors. The Dean and Chapter wish now to make the Cathedral a place where all visitors, including children, may feel at home and may, in return, make the sort of offering that their circumstances permit. They hope that, even if part of the guarantee fund has to be drawn upon at the end of this first year, it will not be taken as a final condemnation of the "open door" method. Visitors will be provided soon with a descriptive leaflet, which is being written by Mr. E. Woolley, who has made a special study of the architectural features of St. Alban's Cathedral and has photographed much of

the carving in the triforium, which is almost inaccessible.

#### GENERAL NEWS NOTES

The consecration of Dr. Thornton Duesbery, the Bishop-designate of Sodor and Man, has been fixed to take place in York Minster on Tuesday, February 24th, St. Matthias' Day.

The ancient town of Sherborne, in Dorsetshire, has been declared by an Order in Council to be the seat of a Suffragan Bishop in the Diocese of Salisbury. Until the Norman Conquest, Sherborne was the seat of a bishopric, but it was displaced by Old Sarum. GEORGE PARSONS.

## English and Canadian Churches Consider Immigration Problem

### Quiet Hours for Toronto—Motor Car for Bishop of Brandon—A School for Catechists

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

PLANS OF THE NATIONAL ASSEMBLY OF the Church of England for the development of overseas settlement, in the formulation of which the Council for Social Service of the Church of England in Canada has been actively interested, are evidently assuming definite shape. A press cable from London reported that the Commission appointed by the National Assembly has issued a report approving the establishment of a permanent board to be styled "the Council for Overseas Settlement of the Church of England." The Council's duties are to include the promotion of overseas settlement by the dissemination of information as to openings in the dominions, the selection and shipping of such settlers, arrangements for spiritual ministrations en route, provision in conjunction with the Church overseas for their reception, placing and after-care. The chairman is to be the Archbishop of Canterbury.

A subsequent despatch commended the adoption of the report by the National Assembly on the motion of the Bishop of London. The following day the National Assembly sent a delegation, headed by the Archbishops of Canterbury and York, to present an address to the King. In his reply His Majesty took occasion to express his personal gratification at the practical interest being shown by the Assembly in Overseas Settlement.

The Council for Social Service of the Church of England in Canada has, acting under instructions from the General Synod, appointed the following delegation to proceed to England, when desired, to confer with the English Council for Overseas Settlement: the Bishop of Ontario, Canon Vernon, Messrs. W. G. Styles, and G. B. Woods. The Bishop of Ontario is Vice-Chairman of the Council, and has contributed many articles on Emigration to Canada to British magazines. Canon Vernon, General Secretary of the Council, has been responsible for the development of the Council's department of welcome and welfare since its establishment in 1920, contributed the three opening chapters to *The Church and the Newcomer*, this year's study book, and visited England last spring, when he succeeded in establishing the beginning of relationships between the Council and

the Industrial Committee of the National Assembly. Mr. W. G. Styles, of Regina, was himself a British settler on the land in the Canadian West, has been closely connected with the work of the Soldiers Settlement Board, and made one of the best contributions to the discussion on immigration at the last meeting of the General Synod. Mr. G. B. Woods, President of the Continental Life Association and a member of the Executive of the Council for Social Service, is himself a British settler in Canada and knows Canada from end to end.

#### QUIET HOURS FOR TORONTO

At the invitation of the Bishop of Toronto the Archbishop of Algoma conducted Quiet Hours for the clergy of the Diocese of Toronto at St. Alban's Cathedral on February 19th. There was an excellent attendance. In sending out the invitation to his clergy the Bishop of Toronto wrote:

"It is the purpose of the Quiet Hours to be conducted in the Cathedral of the Diocese by His Grace, the Archbishop of Algoma, to help us all to prepare ourselves spiritually for the solemn Lenten season so shortly thereafter to follow.

"The occasion is meant to be for each of us as servants of Christ, one of deep heart-searching and self-examination before God, in Holy Sacrament, in prayer, and in meditation, 'the casting down of reasonings, and of every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ,' whilst thus we are all present before God.

"I ask in preparation for the Quiet Hours prayer, both private and public, for God's presence and power in our midst, strengthening His servant who shall speak to us from his own spiritual experiences 'out of His most Holy Word, or agreeable to the same, as the means of our Salvation.'

"And I pray that catching the Spirit of the Master through the inspirational messages delivered to us, we may shew forth the same in our lives throughout, and beyond the coming Lenten season, and influence by it the souls of the people committed to our charge.

"Brethren beloved, may I ask that Passion Week, or Holy Week, this Lent, as may be most convenient for you and your people, be used as a special week of Parochial Mission, yourselves to be the missionaries for your own congregation."

#### MOTOR CAR FOR BISHOP OF BRANDON

Celebrating the formation of a new Woman's Auxiliary in the Diocese of Brandon, the Rupert's Land Diocesan Woman's Auxiliary presented Bishop Thomas, of the new diocese, with a Tudor



Ford sedan car at the combined meeting of the two Auxiliaries in the Marlborough Hotel, at the recent session of the branch in Winnipeg.

In addition, the Bishop, who was overwhelmed with surprise, received a check for \$2,000 into his care to start the Brandon Auxiliary on its way.

More than 500 members of both Auxiliaries witnessed the presentation which was presided over by His Grace, Archbishop Matheson. The ceremony marked the last combined gathering of the women of the two dioceses.

Expressing the good wishes of the diocese of Rupert's Land to the new Brandon Auxiliary, Deaconess Millidge made the presentation of the automobile in miniature. After the meeting, the car itself was handed over to the Bishop.

#### A SCHOOL FOR CATECHISTS

In the school, which opened in Prince Albert on February 2d, with fifteen members in attendance, the Bishop of Saskatchewan is lecturing on Systematic Theology, English Church History, Old Testament Theology, Liturgics, and Canonics, the Rev. Canon McKim on Biblical Greek, Greek Grammar, Homiletics, Pastoral Theology, and Elocution; the Rev. Canon Strong on The History of the English Bible and the Life of our Lord, together with the subject of Sunday School organization; the Rev. A. E. Minchin, Master of St. George's College, on Apologetics; the Rev. R. F. Macdougall on English Grammar and Literature.

#### CLERGY-HOUSE LIFE IN BRITISH COLUMBIA

The *Guardian* (London) contained the following interesting paragraph:

"Last year the Rev. W. Cooper, rector of St. James' Church, Vancouver, came to England in search of two priests who would go out prepared to live a clergy-house life at St. James', and to raise money for the reconstruction of the old church buildings. We are glad to hear that Mr. Cooper went back with £800 and with the two priests he sought. One is the Rev. Bruce Reddish, who 'pulled out from many offers of attractive work in the east of the U. S. A.,' and the other the Rev. Harold R. Whitehead, who has worked in Cambridge and with the Wellington College Mission in South London. 'So you see,' now writes Mr. Cooper, 'our company is assembled, and here we are on the waterfront of an inlet of the Pacific, surrounded by warehouses, rooming-houses, "blind pigs," and kindly folk of all nationalities—yellow, black, and white—in a humble dwelling, trying to search out the possibilities of some type of a common life, and hoping to attack the great Church opportunities at hand on a basis of first things first.'"

#### SUCCEEDS BISHOP HACKENLEY

The Rev. A. E. Andrew, M.C., who has been appointed rector of St. John's Anglican Church, North Sydney, succeeding the Rt. Rev. John Hackenley, now Bishop Coadjutor, is a graduate and M.A. of King's College, Windsor, and was ordained in 1894. He was Rural Dean of St. George's and Amherst and resigned as rector of Picton in 1916 to go overseas as an artillery lieutenant. He served in France and Belgium as chaplain and was with the R.C.R. in the Last Hundred Days. He won his M.C. at Cambrai. He is chaplain of the 25th Regiment Canadian Militia, and is Provincial President of the Great War Veterans' Association.

#### A CORPORATE COMMUNION FOR SOCIAL SERVICE WORKERS

A corporate communion for Anglican social service workers, which, it is hoped,

will become a yearly event, was held on Sexagesima Sunday at nine o'clock at St. George's Church, Toronto, under the auspices of the Social Service department of the Toronto Diocesan Woman's Auxiliary. The service, which includes special intercessions for a number of social service agencies and institutions in which the Church is interested was taken by Canon Vernon, assisted by the Rev. P. F. Dykes, vicar of St. George's Church. After the service, breakfast was served to the social service workers at the Diocesan Woman's Auxiliary Home, Dundas Street.

#### MISCELLANEOUS NEWS NOTES

A service of dismissal held in Trinity Church, St. John, N.B., as a farewell for Miss Louise Topping, a member of Trinity Young Women's Guild, who has left to take up work in the Indian Mission school on the Peigan reserve, was deeply impressive and was attended by a large congregation representative of all the city churches.

At their meeting on February the 5th, the conveners of the Women's Hospital Aid Branches of the Anglican congregations in St. John took a long step forward

in Social Service Work, in planning to raise a denominational fund for the care of follow-up cases referred to them by the Social Service worker of the Hospital Aid, Miss Howe.

Bishop Richardson was the preacher at Christ Church Cathedral, Fredericton, at the service commemorating the twenty-fifth anniversary of the first enrollment of the Daughters of the Empire. Members of the local chapters of the Imperial Order Daughters of the Empire attended and there also was a large attendance of the general public.

A beautiful reredos and green altar hangings were dedicated by the Rev. Dr. Waller, Huron College, in the parish of The Church of the Holy Saviour, Waterloo, Ont. The reredos was the gift of Messrs. E. F. and T. W. Seagram. This was the third gift on behalf of the Seagram family to the church during the past eighteen months. The rectory was completely renovated and improvements made, at their expense; the rector, the Rev. C. W. Foreman, was given a new sedan car for use; and now the reredos is given, which has so improved the interior of the church. The altar hangings were the result of the energetic efforts of the Chancel Guild.

## Massachusetts Church Boys Hold Washington Day Meet and Service

### The Cohasset Carillon—Girls' Friendly Society—General News Notes

The Living Church News Bureau  
Boston, Feb. 25, 1925

THE WASHINGTON DAY TRACK MEET and Service for the boys of the Diocese of Massachusetts was the outstanding event of this past week. Certainly it was the most apparent. Similar events took place in the northern and southern archdeaconries, but the largest one was in Boston.

In the afternoon the spacious Y. M. C. A. building was practically turned over to the boys, so that, while two hundred were competing in the swimming pool for aquatic honors, two hundred more were in the gymnasium, some running, some jumping, and all making a terrifically joyful noise. Even the megaphones of the judges were often unable to render sufficient reinforcement to the voice to summon the boys to prepare for the next race. The entire arrangements during the afternoon were admirably handled by the Boys' Work Director of the Diocese, F. W. Lincoln, Jr., and his many loyal assistants, especially Mr. Gibson.

In the evening a special Washington Birthday service was held at Trinity Church, in charge of the Rev. Arthur O. Phinney, at which President Ogilby, of Trinity College, gave the most helpful address for boys on the life of Washington that I have ever heard. In spite of a long, hard day, President Ogilby held practically the undivided attention of each boy at this inspiring service.

#### THE COHASSET CARILLON

The Rev. Charles C. Wilson, rector of St. Stephen's Church, Cohasset, announces an additional gift to the new carillon in his church tower. In referring to it, he said:

"Mrs. Bancroft has announced her intention to add four additional bells to the

carillon. Three of these will be small ones and one a very large one—larger than our present tenor bell. The purpose of this new gift is to increase the range of the carillon, and it will mean that twenty instead of sixteen new bells will be installed in May. Thus our complete carillon will consist of forty-three bells, instead of thirty-nine, as formerly proposed. We can only say that this is like Mrs. Bancroft, to find something more to give for this memorial to the glory to God and in loving memory of her mother."

#### GIRLS' FRIENDLY SOCIETY

The annual diocesan missionary meeting for members of the Girls' Friendly Society in the Diocese of Massachusetts was held in the crypt of the Cathedral of St. Paul, Wednesday evening, February 11th, at which 115 persons were present. Miss Florence Stowe, diocesan head for missions, presided, and reported \$1,793.72 in boxes and money given for missions by the Massachusetts G. F. S. during the past year.

Miss Eva D. Corey, President of the Woman's Auxiliary, was the speaker of the evening. Her subject was, Why I Think it Worth While to Devote Life to Christian Missions, and she described Missions as "just Christian life"—a peculiar way of life, the way of friendship. She mentioned three things that make the G. F. S. a source of strength and hope in the Church: its youth, its women, and its principle of life, friendliness. Friendship is a great adventure. We all want happiness and we seek it through things and people. The Christian spirit teaches us to do things for and with people, and things that are most worth while have for their inspiration the Christian religion. True friendship is three sided, as God must always enter in.

At the associates' and members' conference held in the crypt on Wednesday evening, February 18th, 161 persons were present. Dr. Joel E. Goldthwait, the speaker of the evening, took as his topic, Physical Health a Basis as the Best



Spiritual Health. He emphasized the fact that, for the best intellectual and spiritual development, physical health is needed, and that one of the most important factors in physical health is correct posture. If our bodies are held correctly, each organ has the opportunity to function properly.

## GENERAL NEWS NOTES

Bishop Slattery, in response to a request for a Bible class, has secured the Rev. Howard R. Weir, rector of Grace Church, Salem, to conduct a short but intensive study of the harmony of the Gospels during Lent at the Cathedral. The classes will be held on Wednesday morning from eleven to twelve, and are open to all in the Diocese.

The Lenten noonday preachers at the

Cathedral are as follows: March 2d to the 6th, Bishop Slattery; March 7th, the Rev. Donald K. Aldrich; March 9th to the 14th, the Rev. P. B. Clayton; March 16th, the Rev. John W. Suter, Jr.; March 17th to the 20th, the Rev. Samuel S. Marquis, D.D.; March 21st, the Rev. John W. Suter, Jr.; March 23d to the 27th, the Rev. Samuel S. Drury, L.H.D.; March 28th, the Rev. Donald K. Aldrich; March 30th to April 3d, the Rev. John T. Dallas, D.D.; April 4th and 6th, the Rev. Donald K. Aldrich; April 7th to the 9th, Bishop Lawrence. The Three Hour Service on Good Friday will be conducted by Dean Rousmaniere.

Dr. Percy T. Edrop will conduct a daily meditation service at Emmanuel Church, his theme being, The Parables of Jesus.

RALPH M. HARPER.

## New York Cathedral Campaign Closes First Stage with \$7,663,200 Pledged

### Observance of Washington's Birthday—Boys' Missionary Rally—Ash Wednesday Services

The Living Church News Bureau  
New York, Feb. 26, 1925

SOME FIFTEEN HUNDRED COMMITTEE members and workers in the Campaign for the Completion of the Cathedral of St. John the Divine assembled on Monday evening, February 23d, for the final dinner rally and report meeting in the Hotel Astor, which marked the close of the first stage of the campaign. The work, instead of being discontinued, will be carried on through Lent without slack, but with a slight change in the method of reporting. No more report luncheons will be held until April. Great interest was shown in the summaries of progress made by the District Chairman at Monday's dinner; and enthusiastic applause greeted the announcement of the grand total, to date, of \$7,663,200, pledged for the completion of the Cathedral. The Bishop has set May 1st as the date for reaching the ten million dollar mark; leaving the remaining five millions to be raised after that date. It will be necessary to raise \$2,306,800 between the present date and May 1st.

The committee for St. Philip's Church in upper Manhattan has received \$5,000 for the Cathedral from Captain Joshua Cockburn, a retired sea captain, in memory of his only son, who died and was buried at sea.

This morning's newspapers announce the receipt yesterday, by the Bishop, of checks from Police Commissioner Enright, representing gifts of \$2,763 from members of the Police Department. Other gifts received by the Bishop include a contribution of \$42.50 from the employees of the Boys' Reformatory at New Hampton, N. Y., while the inmates of a prison camp in Virginia sent a gift of \$8.35 as an expression of gratitude "for the wonderful work of our Rev. Mr. Mayers, Episcopal minister, of Middleburg Parish, who has done so much for us in helping us both spiritually and otherwise." The Nurses of St. Luke's Hospital have sent a contribution of \$604.

## OBSERVANCE OF WASHINGTON'S BIRTHDAY

The occurrence of George Washington's Birthday on Sunday was the occasion of many references to the Father of his

Country from the pulpits of the Church and other religious bodies. The civil observance of the holiday on Monday gave opportunity for the holding of retreats and other religious services and gatherings for men. Notable among the Sunday services in commemoration of our first President was the annual pilgrimage of the Sulgrave Institution and the children of the Church schools of Trinity Parish to St. Paul's Chapel, on Sunday afternoon. This year the service was the occasion of the unveiling of a tablet, the gift of the Institution, immediately over Washington's pew in the Chapel, commemorating President Washington's connection with St. Paul's as a frequent worshipper, and inscribed with the prayer which is traditionally attributed to his authorship and was undoubtedly used by him. The officiant at the service was the vicar of St. Paul's, the Rev. Joseph P. McComas, D.D., the lessons were read by the rector of Trinity Parish, and the sermon was preached by the Bishop of the Diocese.

For many years it has been the custom to observe the holiday in honor of Washington's Birthday, by holding a retreat for men in the Church of St. Mary the Virgin. This year, the rector conducted the retreat on Monday, the civil holiday. Retreats for children will be held during Lent; for girls on March 7th, and for boys on March 21st. There will be a retreat for women, conducted by the rector, on March 18th.

## BOYS' MISSIONARY RALLY

Another gathering of more than unusual interest held on Monday was the missionary rally for boys, under the auspices of the Junior Clergy Missionary Association of New York. There was a banquet at the Hotel McAlpin, attended by more than three hundred boys, representing thirty-six parishes and missions. The Rev. Lucius Edelblute, rector of the Church of the Holy Apostles, and president of the Association, presided. The speaker of the evening was the Rt. Rev. W. Blair Roberts, D.D., Bishop Suffragan of South Dakota, who roused great interest and enthusiasm by his masterly address on Bridge-Building, which was in fact an appeal for boys to enter the ministry. He showed how the priest is a true *pontifex*, building at the same time two bridges—the bridge of sacramental union between God and man, and the bridge of fellowship in God between man and man.

He showed how the Church's missionaries to the Indians of the Dakotas had built three bridges—that between God and man, a bridge of fellowship between Indian and Indian, and a bridge of brotherhood and friendship between Indian and white man.

## ASH WEDNESDAY SERVICES

Reports from various services held on Ash Wednesday indicate that this day still holds an important place in the devotional life of our people—if not as a strict fast-day, as prescribed by the Prayer Book, at least as a day of worship for many who do not observe any of the other holy days of the Church except Easter, Christmas, and Good Friday. In some of our larger and more conservative churches, Morning Prayer still holds sway, usually with the Litany and the Penitential Office, as the principal service of the day; though there is only one parish advertising its services in the daily press which does not include at least one celebration of the Holy Communion in its Ash Wednesday schedule. Remarkably few of our churches, even among those which have been forward in restoring to Churchmen of today the riches of our liturgical heritage, observe the ancient ceremony of the Imposition of Ashes, without which "Ash" Wednesday is a meaningless name.

The Bishop of the Diocese was the preacher at Trinity Church on Ash Wednesday noon. The church was crowded to its utmost capacity. The Bishop, in a sermon of ten minutes' length, urged the application of his text, "Forbearing one another in love," to the various aspects of daily business and family life. "There is a maxim," he said, referring to St. Paul's words cited as his text, "for a man of large affairs with perhaps a lot of young people working under him. There is a maxim for our offices and workshops and our family lives." He described Lent as a time to think more deeply of our religion and to set aside criticism of others.

Dr. Barry, preaching to a large congregation at High Mass in the Church of St. Mary the Virgin, urged definiteness in keeping the season of Lent, laying down broad principles as well as giving more detailed rules for the Lenten Fast. Much Lenten observance either ceases altogether before Lent is over, or else becomes mere effete sentimentalism, because of lack of definite guidance on the part of the clergy.

## GENERAL NEWS NOTES

A Lenten Retreat for Women will be held in Trinity mission house, 211 Fulton Street, by the rector of Trinity Church, on Sunday, March 15th. Those desiring to attend should notify the Sister in Charge in advance.

The chantry chapel of Our Lady of Mercy in the Church of St. Mary the Virgin has at last been completed by the placing of a statue of the Blessed Mother above the altar, in the reredos. The chapel, formerly dedicated to St. Elisabeth, has been refitted, and an altar of black marble, on a foot-pace and steps of the same material, has been erected. The chapel, which will be used (as its name implies) for the offering of requiems for the faithful departed, completes the series of improvements made at St. Mary's during the past year. These additions to the beauty and glory of this already magnificent church consist of mural paintings and decorations in color above the arches of the sanctuary and choir, the installa-



tion of a new lighting system in the chancel, and the removal of the choir-stalls from the chancel. Eugene Mason, Jr., who is a member of the parish and a server at the altar, is the architect and designer of the improvements.

The William Fisher Lewis Memorial Altar in St. Peter's Church, Peekskill, is completed and in place. The late Fr. Lewis, in whose memory the altar has been erected by his many friends within the parish and outside, was rector of St. Peter's from 1873 to 1881, and again from 1889 to his death in 1923—a total of forty-two years. In addition to the altar itself, the improvements in the sanctuary, baptistery, chapel, and sacristy are memorials to Fr. Lewis. It is the hope of the rector, the Rev. A. P. S. Hyde, that the altar will be consecrated by Bishop Manning on Mid-Lent Sunday. Fr. Hughson, O. H. C., will conduct a Quiet Day at St. Peter's on March 3d, under the auspices of the Hudson River Division of the Westchester County Committee of the Woman's Auxiliary.

On Sunday, February 15th, in the Church of the Holy Communion, gifts in memory of the husband of the donor, who is not a member of our Communion, but who wishes her husband's name to be commemorated in the Church of the Holy Communion, were blessed by the rector, the Rev. Henry Mottet, D.D. The memorials consist of an altar cross, a pair of eucharistic lights, and candelabra for the altar. The pieces are cast in brass, finely chased by hand, then gold plated to secure a rich color and permanent finish. They are excellent examples of fine workmanship, at the same having all the charm and feeling of the early Gothic period.

The death of Mrs. E. Walpole Warren, widow of the late Rev. E. Walpole Warren, D.D., at one time rector of St. James' Church, occurred February 24th. Mrs. Warren was a generous benefactor of St. James' Church, and was the donor of the Warren Memorial Church of St. James in Wuhu, China. THOMAS J. WILLIAMS.

### ARMY CHAPLAINS

WASHINGTON, D. C.—There are ten priests of the Church who are chaplains in the regular army, according to a list issued from the office of the chief of chaplains of the army. They are, with their present rank and station, the Rev. John K. Bodel, captain, Ft. George Wright, New York; the Rev. Horace R. Fell, captain, Jefferson Barracks, Mo.; the Rev. Charles W. B. Hill, captain, Edgewood Arsenal, Md.; the Rev. Walter K. Lloyd, major, Camp Meade, Va.; the Rev. William R. Scott, major, Manila, P. I.; the Rev. Thomas Jay, captain, Ft. Jay, N. Y.; the Rev. Wallace H. Watts, captain, Ft. Humphreys, Va.; the Rev. Haywood L. Winter, captain, Camp Vail, N.J.; and the Rev. Ernest W. Wood, captain, Ft. Logan, Colo.

There are at present 123 chaplains in the regular army. Their affiliation is as follows: Roman Catholic, twenty-one; Methodist North, nineteen, Methodist South, eight, and Methodist Protestant and Colored Methodist, one each; Northern Baptist, nine, Southern Baptist, seven, and Colored Baptist, two; Northern Presbyterian, twelve, and Southern Presbyterian, two; Congregationalist and Disciple, eight each; Lutheran, seven; Unitarian and Universalist, two each; Evangelical, Dutch Reformed, Reformed in the United States, and Christian Science, one each.

## Centralized Confirmation Services Planned for Pennsylvania Missions

### Bishop Beecher's Message—The Churchwoman's Club

The Living Church News Bureau  
Philadelphia, Feb. 25, 1925

**B**ISHOP GARLAND HELD A PRE-LENTEN Conference for the clergy of the Diocese on Shrove Tuesday, commencing with a celebration of the Holy Communion, in Holy Trinity Church.

Following the service, the Bishop announced his intention of arranging the schedule of his visitations for confirmation next year so that several adjacent small parishes or missions may present their candidates at one convenient place, instead of requiring a separate visit from the Bishop for each station where there may be only one or two candidates. Frequently the Bishop has spent an entire day in travelling to and from a small rural church, and, in the interest of economy of time, and therefore better service to the Diocese, the new plan will be put into effect in the fall. Visitations will be appointed in such a manner that the Bishop will visit every parish or mission either every year, or in the smaller and rural stations every two or three years. There would be, the Bishop feels, a more stimulating effect on the candidates, who would be more inspired in being members of a larger class.

The Bishop also stressed his wish that, at Confirmation services, the vestry, as the official representatives of the parish, should be present to welcome the newly-confirmed persons.

Greater interest in ordination services on the part of the clergy was requested, in order that more fellowship might be engendered, and the clergy be refreshed themselves in their ordination vows.

#### BISHOP BEECHER'S MESSAGE

A luncheon in the church house followed the conference, and Bishop Beecher, of Western Nebraska, who is assisting Bishop Garland temporarily, gave a stirring address, urging on the clergy of a metropolitan diocese like Pennsylvania the necessity of avoiding self-made isolation from their brothers, through manifold opportunities for study or culture, to the neglect of human interests. In his own diocese, distance isolates the clergy. Clergy of parishes in a large city have great advantages, which should not be overlooked, of getting into close touch with their brother clergy and discussing difficulties and exchanging ideas. He stated that at the luncheon he, a visiting bishop, had introduced five priests to five others with whom they were not acquainted!

#### THE CHURCHWOMAN'S CLUB

The Churchwoman's Club, which is becoming an influence in the Diocese through its many channels of interest, held its annual luncheon in February. This brought together representatives of a large number of parishes, in a spirit of enthusiasm and appreciation of the successful effort of the entertainment committee.

Miss Sydney Thompson, of New York, with rare ability and charm, presented the subject, The Church and the Stage, Past and Present. Her intimate knowledge of the subject made those present realize that the early relationship of these two

great powers could again be united in their opportunity to build and reinforce character.

The club has also had its annual Business Women's Supper, when a large group of women had an informal, friendly time.

The Club stands for coöperation and mutual helpfulness.

FREDERICK E. SEYMOUR.

### THE ANNUAL SOCIAL SERVICE CONFERENCE

MANITOU, COLO.—The opportunity to see the Garden of the Gods, the Cave of the Winds, Pike's Peak, and Estes Park, is part of the program of the fifth annual Conference on Social Service which will be held at Manitou, June 6th to the 10th. It will immediately precede the National Conference of Social Work held in Denver, and will attract many members of the Church whose professional interests will take them to the Denver conference. Many of the dioceses will send social service delegates, and it is hoped that a good many of the clergy will be present. There will also be representatives from Church organizations.

This conference has become an outstanding event in Church Social Service circles, and has always been well attended. This year the natural attractions should further increase the enrollment.

Among the speakers are Miriam Van Waters, of the Los Angeles Juvenile Court, whose book, *Youth in Conflict*, is being eagerly read throughout the country, Mr. James H. Pershing, member of the National Council, Chancellor of the Diocese of Colorado, and a student of child dependency, and the Rev. W. B. Spofford, of *The Witness* and of the Church League for Industrial Democracy, whose experience in management in Chicago's clothing industry, and whose first hand industrial studies make him an authority. The Church's agencies for social work, the diocesan program, and the social service field of the parish will come up for presentation and discussion.

The National Department of Christian Social Service is anxious that as many as possible shall know of the conference and what it has to offer. Questions about it can be sent to 281 Fourth Avenue, New York City. The important thing now is to save the dates, June 6th to the 10th, and to make arrangements to attend. Excursion rates will apply, the round trip being one and one-tenth times the ordinary fare. Especially good rates have been secured at the Cliff House, Manitou.

### A DAY OF INTERCESSION

NEW YORK, N. Y.—The National Council of the Church is to hold a special day of intercession for the coming of the Kingdom of God at the Church Missions House, New York, Wednesday, March 18th. In giving notice of this, the Council says:

"We should be glad if all of our parishes and missions could arrange for a similar observance of the day.

"We should rejoice if all of our people, clergy and laity, could find some time that day to go apart and intercede before God for His guidance and blessing upon the Church."



## Chicago Celebrates Twenty-fifth Anniversary of Bishop Anderson

### A Startling Statement—Lenten Noontide Services—Student Work at University

The Living Church News Bureau  
Chicago, Feb. 28, 1925

HERE HAVE BEEN THREE THINGS THAT have brought me great joy in my ministry. First my pastoral work in the backwoods of Canada among scattered settlements of people. There is nothing in this country quite like this. The Church was everything in that part of the world. And the parson was somebody. Then there was the joy in my pastoral work as rector of Grace Church, Oak Park; the joy that came of seeing your people grow in holiness and of building them up in the Faith. Lastly, there has been the pastoral joy that a bishop has in seeing the young men, whom he has ordained, go out into the work of the Christian ministry." This was a part of the message that the Rt. Rev. C. P. Anderson, D.D., the Bishop of Chicago, spoke at the end of an eventful and very happy day, the Festival of St. Matthias, when the twenty-fifth anniversary of his consecration to the episcopate was observed by the clergy and laity of the Diocese. The Bishop's great simplicity, his democratic spirit, and his dislike of show, were evident throughout. Few men of his position seek so little attention. That is a secret of his greatness.

The large Church of the Epiphany was well filled on Tuesday morning, practically all the clergy of the Diocese being present, and a large number of the laity, men and women. The Bishop was the celebrant at the Holy Eucharist, and was assisted by the Suffragan Bishop, by the Rev. J. H. Edwards, Dean of the Northeastern Deanery, and by the Rev. J. R. Pickells, Dean of the Northern Deanery. The Bishop gave a most affecting sermon from the text, "Beloved, let us love one another."

Bishop Griswold presided at the luncheon given to the clergy afterwards. "One can't say all that he thinks of the Bishop of Chicago," said he, "but I think we may say that he combines in a remarkable way the ruggedness and the spirit of self-sacrifice of Bishop Chase, the culture of the aristocratic Bishop Whitehouse, and something of the fineness of intellect and power of spirit of Bishop McLaren. Bishop Anderson has proved his greatness by the reality of his humility." Speaking of his own relations to the Bishop, he said, "There is no position more difficult than that of a suffragan bishop, and I am thankful to be our Bishop's suffragan." Speaking particularly for the clergy, Bishop Griswold said to his superior, "To a man we respect you, and we also do love you, and because of this we pledge our loyalty to you now and in the days to come."

There were four other speakers, all of whom well voiced the spirit of the occasion and the day. They were the Rev. W. B. Stoskopf, the rector of the Church of the Ascension, the first candidate for holy orders received by the Bishop; the Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Bishop Anderson's first and only parish in this Diocese; the Rev. J. H. Edwards, senior priest in resi-

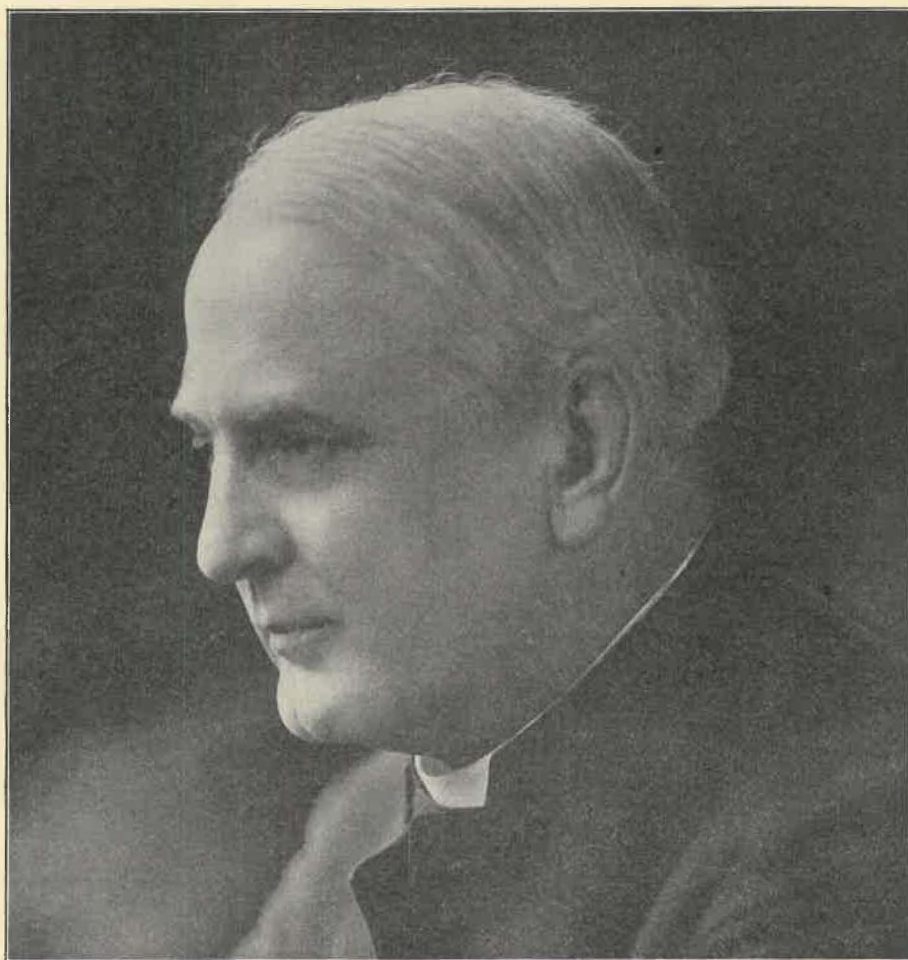
dence, president of the Standing Committee of the Diocese, and a deputy at the Diocesan Convention which elected Bishop Anderson; and the Rev. Dr. George C. Stewart.

Fr. Stoskopf, after recounting some of his early experiences as a candidate for orders, said, "The one man who has stood out as a Bishop to me, is the Bishop of Chicago, showing, as he always has, loyalty to Christ, loyalty to Him in the Holy Catholic Church, and loyalty to Him as Diocesan."

Fr. Godolphin referred to the happy

little or no place for the shovel hat, apron, and gaiters, which were, in a measure, the emblems of the gentlemen of the old school of bishops. Today a bishop is required to have strong, consistent, stainless manhood, to be father to his clergy and people, and to possess that brotherliness which works towards harmony. He must be open-minded. Bishop Anderson fulfills all these requirements." Speaking of the remarkable progress that has been made in all directions in this Diocese during the past twenty-five years, Fr. Godolphin said, "The coöperation in this Diocese during that time has been compensation for the loneliness which our Bishop, like every bishop, has in his episcopate."

Dean Edwards recounted the wonderful



THE RT. REV. CHARLES PALMERSTON ANDERSON, D.D., I.L.D.,  
BISHOP OF CHICAGO

memories of the Bishop that existed in his old parish, and the many affectionate recollections of him as a pastor there. Fr. Godolphin spoke particularly of the Bishop's work and accomplishments for Church Unity, alluding to his important place as Chairman of the Commission on Faith and Order. "Better acquaintance and greater love between the leaders of all Communions is one of the forward steps for Christian Unity, and our Bishop has taken a leading part in movements to bring about such acquaintanceship and love. A conviction of the need for reunion of Churches and a sense of shame and weakness of division is steadily growing. We do not question the spiritual reality of those Communions which do not possess the episcopate, but we maintain that the hope of final reunion of Christ's disciples depends upon the restoration and acceptance of the historic episcopate. Bishop Anderson belongs to the Twentieth Century school of bishops. Today we find

spirit of earnestness in the diocesan convention which unanimously elected Bishop Anderson as coadjutor on the first ballot. The election was a surprise to many Churchmen outside this Diocese, especially in the East. He told of a certain ecclesiastic who wrote the Rev. Dr. Locke, on hearing of the election, and who asked, "Who is this Anderson, anyway? We never heard of him." To whom Dr. Locke replied, "You may never have heard of him, and he never heard of you; but you will hear of him!" Dean Edwards referred to the high place the Bishop held in the House of Bishops, to his position as a leader for Church Unity, and to the progress in diocesan affairs under him. He also paid a graceful tribute to Mrs. Anderson as the Bishop's helpmeet, the clergy rising and loudly applauding his words.

Dr. Stewart, the last speaker, quoted H. G. Wells as saying that "the English bishops were socially in evidence, but in-



tellectually in hiding. This cannot be said of our Bishop." After praising the Bishop for his intellectual and spiritual leadership, and regretting that he had practically forbidden any observance of his anniversary on a large scale, Dr. Stewart, on behalf of the clergy, presented the Bishop with a handsome travelling bag, and a check for \$550.

At the luncheon Bishop Griswold announced that, as a result of the recent campaign to complete the Western Theological Seminary Fund, \$82,000 had been received in cash and pledges, bringing the total up to practically \$500,000.

#### A STARTLING STATEMENT

Professor J. M. Hartman, of the University of Chicago, made some startling statements as to the state of religious education among the youth of today at the ministers' meeting of the Chicago Council of Religious Education held on Monday, February 23d. He said:

"It is not the colleges and universities which upset the faith of the students. Their faith is upset before they enter college. An investigation of several freshmen's classes in different colleges revealed that eighty per cent of those entering college have given up Christianity, do not believe in prayer, and do not consider it necessary to take God into account in their life plans. The age of criminality is constantly lowering and we must begin to surround our youth with right associations and give them right ideals if we would insure their self-control. One difficulty is a lack, upon the part of the Churches and ministers, of knowing what religious education is, in failing to have an adequate Church program. A minister who was educated ten years ago needs reeducation.

"The reason that the child labor amendment was defeated was that the Churches were not intelligently informed upon the subject. The same is true in regard to war, liquor, and race relations. No child is born into the world with race prejudice. They get their notions from their elders."

The University of Chicago is establishing classes for religious education in the Loop, at which credit towards undergraduate or post-graduate degrees may be obtained.

#### LENTEN NOONTIDE SERVICES

The Rt. Rev. James Wise, D.D., Bishop of Kansas, who is always popular here as a Lenten noontide preacher, began the series of services that is being held again this year in the Garrick Theater.

"Lent is valuable as a period when we can escape for a while from the 'jazz' life that is all about us," said the Bishop on Ash Wednesday. "We live so much in a world of make-believe and camouflage that many of us are living in a fool's paradise. The Lenten period is a challenge to the American public to face God. We must choose between living the 'jazz' life or one in harmony with the commands of God."

The Bishop was the guest of the Brotherhood of St. Andrew at a dinner held on Thursday evening, February 26th, at which more than one hundred men were present.

Another noontide Lenten service of special interest is that being held daily at the chapel of the Cathedral Shelter, where the Holy Eucharist is celebrated. Both Bishops, and a large number of parish priests are to be the celebrants.

#### STUDENT WORK AT UNIVERSITY

The center of work among Church students at the University of Chicago is St. Mark's Society. The corporate communion of the Society is held on the fourth Sun-

day of the month at the Church of the Redeemer. Breakfast is served afterwards. Bishop Wise addressed the Society on Thursday afternoon, February 26th, in the Ida Noyes Hall. The Sunday evening supper and class on Religion, conducted by the chaplain, the Rev. C. L. Street, has been holding successful meetings with a good attendance. Fr. Street recently addressed the Freshman forum on the subject, "Resolved: That the Bible is the Word of God." He has been leading a discussion group on campus problems once a week in Delta Chi House.

#### QUIET DAY FOR CLERGY

A most helpful pre-Lenten quiet day for the clergy of the Diocese was conducted by Bishop Griswold at St. Chrysostom's Church, Chicago, on Wednesday, February 18th, when the clergy were also the Bishop's guests at luncheon.

The Rt. Rev. H. S. Longley, D.D., Bishop Coadjutor of Iowa, will conduct a quiet day on Monday, March 2d, at the Church of the Atonement, Chicago. He

was the preacher at the morning service at the Atonement on Sunday, March 1st.

#### NEWS NOTES

Dr. George Craig Stewart will be the noon-day preacher at Trinity Church, New York, the first week in Lent. Each afternoon that week he will preach at five o'clock in St. James' Church. He will also be special preacher at the General Theological Seminary.

St. Luke's Church, Evanston, is placing an order for nine great clerestory windows with James Powell & Sons, of London, for immediate execution.

At a gathering of parents of St. Luke's Church school pupils on February 16th, a parent-teacher organization was formed, with Dr. Ralph C. Brown as president.

At the meeting of the Round Table, held February 23d at diocesan headquarters, Miss M. Carpenter spoke on the work of the Church Mission of Help, and Mr. F. R. Noel on the New County Jail and Criminal Court Building.

H. B. GWYN.

## Washington's Lenten Program Includes Eminent Speakers

### Finds Cathedral Enthusiasm—Japan Reconstruction Fund—A Jewelry Offering

The Living Church News Bureau  
Washington, Feb. 28, 1925]

THROUGH the thoughtfulness of the Diocesan Board of Religious Education, the courtesy of the Chapter of the Washington Cathedral and the cheerful coöperation of the Rev. Canon Henry Lubeck, D.C.L., the people of Washington have a rare opportunity during the Lenten season. Canon Lubeck is delivering on Friday evenings a series of popular lectures under the title, *The Faith by Which We Live*. It is his intention to take up the basic and vital elements of the Christian faith as expressed in the teachings of the Church and to interpret them to his audience in terms which will serve both to strengthen the convictions of his hearers and furnish them with arguments with which to present these truths to the enquirers from outside the Church.

The Rt. Rev. Philip M. Rhinelander, D.D., Canon of the National Cathedral in Washington, delivered on Ash Wednesday the first of a series of somewhat similar lectures in the Bethlehem Chapel of the National Cathedral. Bishop Rhinelander's subject is *Creeds and Christianity*.

For the sixth consecutive season a series of midday Lenten services will be conducted by the Laymen's Service Association of the Diocese in Washington in coöperation with the Washington Federation of Churches. The services will be held in a local theater beginning each day at 12:30 and lasting not more than thirty minutes. The first of these services was held on the Monday following Ash Wednesday and they will continue every weekday except Saturday until Good Friday. The service each day consists of congregational singing of one or two popular hymns, an invocation by a clergyman of one of Washington's religious bodies, an address by a prominent speaker, and a benediction. The greater number of the speakers are laymen of prominence, merchants and professional men of the city, members of Congress, and employees of the Federal Government. All the speak-

ers, both clerical and lay, are chosen because of the spiritual value of the message they can deliver and for their ability to express themselves in a convincing manner. In the past the Association has been fortunate in securing speakers of outstanding ability, and there is every reason to believe that the series this year will equal those of the years past. As all services in connection with these meetings are voluntary, and as the theater is generously donated by its management, the expenses of the series are not large and are borne entirely by the Association. From 500 to 1,000 persons attend these services daily, with larger audiences on special occasions.

#### FINDS CATHEDRAL ENTHUSIASM

Bishop Freeman returned to Washington this week after an extended tour which took him as far as Los Angeles, Calif., in the interest of the National Cathedral. The Bishop expresses great gratification at the almost universal enthusiasm for this project which he found among all classes of people everywhere. The officers of the National Cathedral Foundation are watching hopefully for concrete expressions of this enthusiasm in the way of gifts for the completion of the work. It is rather interesting to note that a recent report of the Foundation stated that more than half of the five year pledges subscribed in the District of Columbia in December, 1923, were paid during the first year.

#### JAPAN RECONSTRUCTION FUND

Dr. John W. Wood, of the Department of Missions of the National Council, and Dr. R. B. Teusler, Superintendent of St. Luke's Hospital, Tokyo, have spent several days recently in Washington in consultation with the chairman, the Rev. Robert Johnston, D.D., and the members of the diocesan committee for conducting a drive to secure contributions for the Japan Reconstruction Fund. The drive will take place during the last week in April, the date having been set to avoid interfering with a similar drive in the neighboring Diocese of Maryland which is dated for the last week in March. In Washington there will be a number of preliminary meetings at which the cause of the Church



in Japan will be fully set forth. Bishop Freeman has assumed in the House of Bishops an aggressive attitude in favor of Japanese reconstruction and will leave no stone unturned to secure a large contribution from his diocese.

#### A JEWELRY OFFERING

The Woman's Auxiliary of the Diocese has arranged for a gold and silver offering, to consist of broken bits of jewelry, useless pieces of silver and the like, which is to be presented on March 29th. In several of the parishes contributions for this offering are already coming in and the partial results promise a very considerable total. It is almost unbelievable how many pieces of gold and silver are lying around the average home, useless except for the precious metal which they contain. A number of very touching stories are being told concerning the sentimental value attached to some of the gifts, heirlooms, wedding rings, and mementos of many kinds being freely given for the cause. The proceeds of this offering are specifically for the rebuilding of St. Margaret's School, Tokyo.

#### BISHOP TOROK IN PITTSBURGH

PITTSBURGH, PA.—Bishop John W. Török, who has recently been consecrated in Europe as the head of a Diocese of Ruthenians and Czecho-Slovaks in Pittsburgh, has arrived in this city and begun his work. Bishop Török was consecrated on October 19, 1924, by Bishop Dositej, of the Serbian Orthodox Church, and Bishop Gorazd, founder of the Czecho-Slovak National Church and now associated with the Serbian Church. Special interest for American Churchmen attaches to the election and consecration, it will be remembered, through the fact that Bishop Török, though in Roman orders, was a priest of the American Church and of the Diocese of Fond du Lac when elected bishop, and announced, in accepting his election by these foreign groups in Pittsburgh to be their bishop, that he accepted only as still holding the Anglican position and in the hope of being instrumental in effecting a unity between the work of those foreign bodies and the American Episcopal Church.

#### ACCEPTS BISHOPRIC OF OLYMPIA

KENT, WASH.—The Rev. S. Arthur Huston, of San Antonio, Tex., who has recently been elected Bishop of Olympia, has sent the following letter of acceptance to the Rev. Rodney J. Arney, President of the Standing Committee:

"In humble trust that God's blessing may rest upon my decision and upon my future ministry as it has, I verily believe, in the past, I send you herewith my formal acceptance of the election to the bishopric of Olympia by your convention on February 3d.

"I need not tell you how much I have been influenced in arriving at this decision by the fine spirit of unanimity and good will which characterized that convention and which is evident in the letters which I have been receiving from the clergy and laity of the Diocese. For all of this I am very grateful.

"If, now, consent by the Church is given to my election, it will but serve to emphasize in my own mind that twofold relationship which a bishop has to his diocese and to the Church at large. Should I therefore in the providence of God be permitted to be consecrated, it will be as Bishop in the Church of God, having jurisdiction in the Diocese of

Olympia, but charged with an apostolic mission which in these days and for this Church, means among other things, the promotion of the program of the whole Church.

"To that high aim I shall dedicate myself heart and soul and I shall call upon my brethren, the clergy and laity of the Diocese of Olympia to share, by prayer and by effort, this common task of our common ministry in Christ's Name."

#### SWEDISH CHURCHMAN CONFIRMED

GALESBURG, ILL.—Mr. William Tullberg, formerly a lay reader in the Church of Sweden, was confirmed by Bishop Fawcett in St. John's Swedish Episcopal Church, in Galesburg, on January 25th. He will serve as lay reader in that parish under the direction of the Rev. Dr. Carrington, rector of St. Mary's School, Knoxville, and is to prepare for holy orders.

#### FORMER OLD CATHOLIC PRIEST ORDAINED

SACRAMENTO, CALIF.—On Saturday, February 21st, the Rev. Theodore Bell, formerly a priest of the Old Catholic Church in England, was ordained *sub conditione* to the diaconate by the Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento. The service was in Trinity Pro-Cathedral, Sacramento, and the presenter was the Rev. E. S. Bartlam, President of the Standing Committee.

The Rev. Mr. Bell had been ordained by a successor of Bishop Mathew, Bishop of the Old Catholic Church in London, but, as the status of the Old Catholic Church in England had been seriously questioned by two Lambeth Conferences and the recommendation made by that body that anyone applying for orders be ordained *sub conditione*, that recommendation was carried out by the Bishop of Sacramento. Before taking steps for the or-

## THE LIFE OF OFFERING

By the REV. A. C. KNOWLES

Price 75 cts. Postage about 5 cts.

Readings for the Three Hours and other devotional thoughts. The book is also adapted to reading on Fridays for a consecutive course as realizing that every Friday is a Good Friday in intention.

"A small but excellent manual of devotions for the Lenten Season. . . . The author writes in a reverent spirit equally removed from the sensational and the commonplace"—*Providence Journal*.

"A most excellent and spiritual little book. . . . The author speaks from deep spiritual knowledge and speaks well and to the point"—*Southern Churchman*.

"There is a true spirit of devotion throughout. . . . It takes the practical phase of applying the lessons of the Cross to ourselves."—*The Living Church*.

PUBLISHED BY

**MOREHOUSE PUBLISHING CO.**

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

*Do You Have Trouble Meeting Your Apportionment?*

**The Man Who Knows Gives**

HELP YOUR CONGREGATION TO BE A KNOWING ONE BY INCREASING THE NUMBER OF SUBSCRIBERS TO

**The Spirit of Missions**

Profusely illustrated. \$1.00 a year  
281 Fourth Ave. New York

## THE CATHOLIC CHURCHMAN

A monthly magazine of the Episcopal Church, published at "The Little Church Around the Corner." Regular features: The Travellers' Guide; The Blessed Sacrament Novena; Sacristy Talks; St. Joseph's League for the Juniors; The Wine-Press; The League of the Blessed Virgin; an Instruction; Editorial, etc. Subscriptions, \$1, single copy ten cents. THE CATHOLIC CHURCHMAN, 1 East 29th St., New York.

### HILLTOPS IN GALILEE

By HAROLD SPEAKMAN

A book of peculiar charm and fascination based upon journeyings in the Holy Land by this well-known artist of word and brush.

Eight illustrations in colors.  
Net, \$3.00, postpaid.

**THE ABINGDON PRESS**  
NEW YORK CINCINNATI



*A New Book by Father Hughson*

## THE HEART OF THE PASSION

A Study of the Seven Words from the Cross

By the Rev. S. C. HUGHSON, O.H.C.

This book is a series of devotional meditations, but it is much more than that. It is a study of the Passion based on the best conclusions of devotional scholarship. The combination of these two gives the book an unusual and very desirable quality.

Price 75 Cents

**HOLY CROSS PRESS**

**West Park, N. Y.**



dination, the Bishop conferred with the Bishops of the Province of the Pacific on Mr. Bell's ordination under Canon 12, and he received their unanimous approval after the candidate had passed the necessary examinations of the Examining Chaplains and the Standing Committee.

Mr. Bell has been for three years a resident in the Diocese of Sacramento, and he has been tried out in the mission field. For the past year Mr. Bell has been in charge of St. Peter's Church, Red Bluff, and in that church Bishop Moreland will advance him to the priesthood, *sub conditione*, on March 6th.

### PROTEST PATRIARCH'S EXPULSION

OMAHA, NEB.—A service of protest against the expulsion of the Greek Patriarch from Constantinople was held in St. John's Greek Orthodox Church, Omaha, Sunday, February 15th. The congregation composed of the united congregations of the Serbian, Greek, and Roumanian Orthodox Churches of the city, numbering about 1,000 souls. After the Holy Liturgy addresses were made by each of the priests to their congregations in their own tongue, and an address was also made by Bishop Shayler of Nebraska who is looked upon as their episcopal head. Bishop Shayler also assisted at the Holy Liturgy.

At a meeting following at which Bishop Shayler presided, resolutions were passed and telegrams sent to the President of the United States and to the League of Nations requesting their assistance in the matter. The telegram was signed by the Bishop and all the priests.

### MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK, N. Y.—The February meeting of the New York Catholic Club was held at the Church of the Transfiguration, New York City, the Rev. J. H. Randolph Ray, D.D., rector. The celebrant of the High Mass was the Rev. Henry P. Veazie, precentor of the Cathedral of St. John the Divine.

Owing to illness the Rev. Dr. Barry was unable to conduct the meditation at this meeting. It is hoped that he can give the meditation at some future meeting. The principal speaker at this meeting was the Rev. Frank Gavin, Th.D., whose subject was Modern Greek Orthodoxy.

The 1925 Year Book will be issued at once. It will contain the information that two of the members of the club have volunteered for Sagada.

The next meeting of the club will be the annual day of retreat, on the Tuesday in Passion Week, and will be at Holy Cross Church. The conductor is to be the Rev. Spence Burton, S. S. J. E.

### MEMPHIS CATHEDRAL ERECTION

MEMPHIS, TENN.—The contract for the construction of St. Mary's Cathedral, Memphis, the Gailor Memorial, was awarded February 14th to a contracting company, and the work of wrecking the present superstructure has begun. It is the intention to begin work on the new construction immediately, and it is hoped that the building will be complete by Christmas.

The foundation and crypt of the Cathedral were completed in 1898; and that, with the part to be built, will bring the

cost to \$350,000, making the entire property come to a value of \$500,000.

St. Mary's Cathedral was projected by Bishop Otey in 1860; but, as the war played havoc with the work of all the Churches in the South, the Cathedral was really founded by Bishop Quintard in 1871.

The nave of the new Cathedral will seat 2,500. It is to be built of Indiana stone. The architecture is Gothic, the edifice being built on a cruciform plan. Over the crossing there is to be a tower that is to rise 200 feet.

### TO BUILD BIGGER BETHANY

TOPEKA, KAN.—The Convention of the Diocese of Kansas, which met in Grace Cathedral, Topeka, February, 8th to the 10th, concluded to "Build a Bigger Bethany." The sum of \$5,000 was raised as a publicity fund for the purpose of putting the merits of this school before the people of the state. The delegates also visited the site of Christ's Hospital, where buildings are being erected at a cost of \$500,000.

The deputies to the General Convention are the Rev. Messrs. R. K. Pooley, Leavenworth; Otis E. Gray, Wichita; E. A. Edwards, Lawrence; and the Very Rev. T. R. Ludlow, Topeka. Messrs. John McEwen Ames, Arkansas City; O. B. Hardcastle, Emporia; Guy T. Berry, Independence; and C. A. McGill, Wichita. The alternates are the Ven. Guy D. Christian, Manhattan; the Rev. Messrs. R. Y. Barber, Chanute; Carl W. Nau, Kansas City; Fred Busch, Arkansas City; Dr. Harry Horn, Wichita; Mr. George T. Gurnsey, Independence; Dr. W. G. Beitzel, Atchison; and Mr. E. J. Shakeshaft, Topeka.

### DENVER MIDWINTER STUDENT CONFERENCE

DENVER, COLO.—More than fifty Church students from Colorado and Wyoming colleges met together for the annual midwinter Student Conference at St. John's Cathedral, Saturday and Sunday, January 31st, and February 1st. In the absence of Dean Dagwell, Canon Watson welcomed the visiting delegates to the Cathedral. Bishop Ingley conducted the opening devotions. Students were present from the State Teachers' College, St. John's Seminary, State Agricultural College, Denver University, State School of Mines, the University of Colorado, and the University of Wyoming.

In the discussions problems originating on the various campuses were considered; how to stimulate Church attendance among students; the part of social activities in the program of a college unit; proper publicity and how to get it for



**J. WIPPE & CO. LTD.**

Ecclesiastical Art Workers in Embroidery Wood Stone Metal and Stained Glass

Illustrated Lists will be forwarded and advice given upon receipt of full particulars

Exeter  
L. 55, 56 High St. & Cathedral Yard  
London  
445 Duncannon St.  
Charing X  
W.C.2.  
England

### CLERICAL COLLARS



ANGLICAN (single band)  
Linen (height 1 1/4-2) \$2.25 per doz.  
Linen (height 2 1/4-2 1/2) \$2.75 doz. (Special)  
Cleanable Fabric (1 1/4-2 in.) 3 for \$1.00.

ROMAN (double style)  
Linen (height 1 1/4-2-2 1/4 in.) \$2.25 per doz.  
Cleanable Fabric (1-1 1/4-1 1/2-1 3/4) 3 for \$1.  
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)  
Linen, 40 cts. pair. Cleanable, 60 cts. pair.  
Serge Rabats, \$1.50; Silk Rabats, \$2.00;  
Rabat Vests, \$4.50 and up.

**CENTRAL SUPPLY CO.**  
GARY & FRONT STS. WHEATON, ILL.

**MOWBRAYS**  
Margaret St., Oxford Circus, LONDON  
and at High Street, OXFORD, England  
SUPPLY EVERYTHING FOR THE CHURCH  
Illustrated lists of Embroidery, Metal, Wood, or Clerical Tailoring Dept. free

**WILLIAM GREEN**  
Formerly R. W. Crothers Est. 1892  
CHURCH BOOKSELLER  
515 Lexington Avenue NEW YORK CITY

### MISS MARJORIE BECKH

Specialist in Color Schemes, Decorations  
Altar Hangings & Furniture  
Vestments

*Italian, Renaissance, Gothic  
Tapestries, Brocades, Russian Cloth of Gold*

Supplies the Grant Vestments to  
**THE CONFRATERNITY**  
of the  
**BLESSED SACRAMENT**

20 THURLOE PLACE,  
LONDON, S. W. 7, ENGLAND.  
(One minute from South Kensington  
Station.) Telephone: Western 4431.

N. B.—Miss Beckh invites enquiries from Priests and could arrange to come over for consultation. Personal and business references in America.



Church clubs; confirmation classes for college students; the time and type of instruction best suited to student needs.

The afternoon session opened with a discussion of the place of the Church in the life of the individual, led by the Very Rev. T. R. Ludlow, Dean of Grace Cathedral, Topeka, Kansas. The afternoon was concluded with a discussion of questions submitted by the Provincial Executive Committee of the N. S. C. Six were chosen to be recommended to the National Student Assembly for consideration at the meetings to be held in Racine, Wis., in June.

Bishop Ingley entertained the delegates at luncheon Saturday, at which time Mrs. E. W. Lane, formerly a teacher at St. Mary's, Shanghai, spoke on the requirements and compensations of mission school work.

At the dinner meeting, the possible emphasis for the next year were discussed and two objectives adopted: 1, some sort of special study work on each campus during Lent; and 2, attendance of college students at the Evergreen Summer Conference.

The conference closed on Sunday after a corporate communion service, a breakfast, and Morning Prayer at St. John's Cathedral. Dean Ludlow was the preacher at this service.

#### THE PORTO RICO CONVENTION

SAN JUAN, PORTO RICO—Among those attending the Convocation of the Missionary District of Porto Rico, which was held in St. John's Church, San Juan, February 10th to the 12th, were the Rev. A. H. Beer, of San Domingo, with his wife and son, the Rev. E. A. Anson, of Fredericksted, Santa Cruz, and the Rev. George A. Griffiths, of St. Thomas, Virgin Islands.

The Convocation passed a canon instituting a "Bishop and Council." It was reported that the entire budget quota of the District had been paid, and that payments had been made on the priorities.

The delegates to the General Convention are the Rev. F. A. Saylor and Mr. E. K. Junghans, of Ponce.

#### RURAL CONFERENCES

NEW YORK, N. Y.—The third National Conference of the Rural Clergy of the Church will be held at Madison, Wis., June 30th to July 10th inclusive, in conjunction with the Rural Church Conference conducted by the College of Agriculture of the University of Wisconsin.

In order not to overbalance the larger group of the Rural Church Conference, the University suggests forty as a limit for the Episcopalians. The majority of those who were at Madison last year will want to return, and, in 1924, thirty-five Churchmen were present. Will any who plan to go to the Madison Conference this year please write the Secretary for Rural Work, as arrangements are being made for the group to room and board together at the University Club?

So many of the Rural Workers of the Church cannot get to Madison. Therefore, in coöperation with the National Boards of other Christian bodies, we are centering on the Summer Schools for Rural Workers of the following institutions that are already in operation, and are willing to carry out in general the plan and spirit of the Madison Conference; Cornell University, Ithaca, N. Y., July 6th to the 17th; Michigan Agricultural College, East Lansing, Mich., July 20th to the 30th;

Ohio State University, Columbus, O., June 15th to July 2d; and Kansas State Agricultural College, Manhattan, Kan., July 7th to the 14th.

If a sufficient number of the Church clergy signify their intention of attending one of these schools, some one will be asked to serve as the leader for Church group discussion periods. It is hoped that these regional conferences, and others that may be developed later, will prove as great an inspiration to those who may attend, as the Madison Conference has.

Further information in regard to these summer schools may be obtained from the Department of Christian Social Service, 281 Fourth Avenue, New York City, or from the directors of the several schools.

#### SEWANEE SUMMER TRAINING SCHOOL

SEWANEE, TENN.—The Sewanee Summer Training School will be held as usual at the University of the South, Sewanee, in the latter part of June and the early part of August.

The past success of this school of methods has caused an expansion of its program and faculty. The Rev. Mercer P. Logan, D.D., is the president with the following heads of departments: Bishop Quin, Director of the Young People's Conference; Bishop Green, Director of the Adult Conference; Bishop Bratton, Director of the Clergy Conference, or School of the Prophets.

In the Adult Conference, the Rev. Gardiner L. Tucker, D.D., is Dean of Religious Education; the Rev. Homer W. Starr, Ph.D., Dean of Social Service; the Rev. W. J. Loaring Clark, D.D., Dean of Missions; and Mrs. Loaring Clark, Dean of Women's Church Activities.

A full program of course and faculty will be announced shortly. A record attendance is expected next summer and early reservation is recommended to those expecting to attend.

Application may be made to Miss Gladys Fry, 908 Fern St., New Orleans, La.

#### BISHOP PAYNE DIVINITY SCHOOL

PETERSBURG, VA.—The second term of the present session of the Bishop Payne Divinity School, Petersburg, began February 10th with fifteen students on the roll, including the two local ministers, a Baptist and a Methodist. The senior class has five men, the middle, six, and the Junior, three. The thirteen Church students represent eleven dioceses, the two more distant being Los Angeles and Texas. If requests for catalogues and letters asking for information about the school mean anything, the prospects for next session are very encouraging. These requests and letters come from all parts of this country.

A few facts about this school may be of interest. It is the only school of its kind in the Church. It is the General Theological Seminary of the Church for training colored men for the ministry. Since 1879 it has enrolled one hundred and thirty students, eight-five of whom are still living and, with few exceptions, are actively engaged in the work of the ministry. It is stated that only five negro candidates for Holy Orders are being trained at other schools at this time—three at the General Theological Seminary, and two at the Philadelphia Divinity School.



**PRESBREY-LELAND-MEMORIALS**

AT LESS THAN ORDINARY COMMERCIAL MONUMENTS.

TWELVE DESIGNS HAVE BEEN CREATED BY THE SAME TALENT THAT PRODUCED 20,000 PRESBREY-LELAND MEMORIALS IN EVERY STATE AND SEVERAL FOREIGN COUNTRIES.

THE PRICES—\$100 TO \$1000—A LOGICAL RESULT OF ECONOMY IN PRODUCTION—ARE BASED UPON UTILIZING SURPLUS GRANITE RESULTING FROM QUARRYING FOR LARGER WORK.

WHITE DUMMERSTON, BY GOVERNMENT TEST. THE HARDEST OF AMERICA'S NON-STAINING WHITE GRANITES. IS EXCLUSIVE WITH US. THE FINISH IS OUR SAME HIGH STANDARD MAINTAINED FOR A QUARTER CENTURY.

THE MONUMENTS ARE SHIPPED DIRECT TO YOU FROM VERMONT. THE GRANITE CENTER OF THE WORLD—NO INTERMEDIATE PROFITS OR EXPENSES.

WRITE FOR PORTFOLIO B

THE PRESBREY-LELAND CO.  
681 FIFTH AVENUE, NEW YORK

**PRESBREY-LELAND-MANUSOLEUMS**

**HEATON, BUTLER & BAYNE**

**GLASS STAINERS**

By appointment to the late KING EDWARD VII

**Stained Glass Mosaics  
Church Decorations  
Memorial Brasses, Etc.**

Designs and Estimates on application to

**Heaton, Butler & Bayne (N.Y.), Ltd.**  
437 Fifth Avenue, Knabe Building, New York

**SURPLICES**

Irish LINEN, Fully Gathered, with two rows of Gauging below the Collar.

40 ins. long	\$7.75	\$14.85
Sheer Linen Lawn, 36 ins. -		\$18.80

*The above are FREE OF DUTY  
if the property of the Church.*

**J. WIPPELL & Co., Ltd.,**  
Duncannon St., Charing Cross, LONDON, ENGLAND.

**CHURCH VESTMENTS**

Cassocks, Surplices, Stoles  
**EMBROIDERIES**  
Silks, Cloths, Fringes  
**CLERICAL SUITS**  
Hats, Rabats, Collars

**COX SONS & VINING**  
131-133 East 23d St. NEW YORK

**ART GLASS MEMORIAL WINDOWS**

**FLANAGAN & BIEDENWEG STUDIO**

We make a specialty of individual Memorial Windows and Mausoleum Lights.  
Send for our book B, Suggestions for Memorial Windows. We can give ample Episcopal references upon request.

183 W. Illinois St., CHICAGO. Established 1883

**MEMORIAL TABLETS**

in Alabaster, Culin Bronze, Brass and Oak  
Write for free list of designs to

**GAWTHORP & SONS, LTD.**

By Appointment to H. M. King George V.  
4, Trafalgar Square, London, England.



### AN EXPERIMENT IN THEOLOGICAL EDUCATION

NEW YORK, N. Y.—With the opening of the present semester at the General Theological Seminary on February 4th, the new method of teaching Pastoral Theology by assigning to the members of the class actual tasks in parish life went into effect. The senior class, which numbers twenty men, has taken St. Peter's Parish as a joint project. Under the direction of Dr. T. S. Cline, who is both the Professor of Pastoral Theology and rector of the parish, they will share in this common task and each one will have a particular part of parish work as his own project. The men have been given the privilege of choosing their own tasks and will have the opportunity of developing them with great freedom. These projects as chosen by the students are distributed over the whole field of parish activity. Among them are the following: 1, parish organization; 2, the relationship of the parish organization to that of the Diocese and the National Church; 3, church finances; 4, publicity; 5, the system of records; 6, boys' club work; 7, the recruiting and training of confirmation candidates; 8, the visitation of the sick and the shut-in; 9, systematic parish calling; 10, special student services; 11, social service (case work); 12, evangelistic work, including street preaching; 13, the promotion of the reading of Church literature.

The men have entered upon these enterprises with enthusiasm. Their problems and experiences in this varied field of work will become the basis of their class room work, which will take the form of group discussions rather than the old-fashioned lecture method. The application of the Project Method to theological education is practically a new departure. It is now being used in the Union Theological Seminary but with this difference, that the field work there is confined to boys' club work, whereas at the General Seminary it includes every phase of pastoral care and parish administration.

The people of St. Peter's Parish are co-operating heartily with the students in their new experiment. All who are concerned seem to realize that success in this undertaking will have strategic importance, both for the Church and for education.

### THE ORDER OF THE FLEUR DE LIS

BOSTON, MASS.—The Order of the Fleur de Lis, an organization for girls and young women of the Church, announces several events of interest.

At the Cathedral Church of St. Luke, Portland, Me., initial steps have been taken to start a chapter. Members of the Queen's Council have been duly elected and are invited to attend a special initiation to be held in their honor at Lynores Chapter, St. Paul's, Malden, on Saturday, February 21st. A solemn vigil will be held in the darkened church at five-fifteen, conducted by the rector of the church, the Rev. H. Robert Smith, and participated in by members of the local court as well as the visitors. Following the vigil, the formal initiation will be held, when the Portland delegation will be admitted to full membership by the local Queen, Miss Louise Edwards, and authorized to organize a chapter at Portland. A banquet will be given in honor of the guests at six-thirty in the parish house, at which the entire court will be present.

While this initiation is going on at

Malden, another initiation will be held at Christ Church, Swansea. A delegation from Blanchefleur Chapter, of St. Stephen's, Lynn, the first chapter of the Order, will conduct an initiation for twenty-five members of the local guild, which is to be re-organized as a chapter of the Order. Mrs. C. S. Hawkins, of Swansea, will be in charge of the arrangements.

At St. Andrew's Chapel, Ayer, the second coronation service of Margaret Roper Chapter of the Order will be held at four o'clock, Sunday, February 22d. The Rev. Richard T. Lyford, a student at the Episcopal Theological School, Cambridge, is temporarily in charge of the chapel and will officiate at the coronation ceremony.

Other chapters are in process of organization at Christ Church, Somerville; Ascension Church, Ipswich; Trinity Church, Stoughton; Christ Church, Biddeford, Me.; and St. Stephen's, Wilkes-Barre, Pa.

### CAMP HOUGHTELING

CHICAGO, ILL.—Camp Houghteling, the Brotherhood of St. Andrew camp for men and boys, will be held from June 28th to July 11th this year, at its site at West Lake, near Twin Lake, Michigan.

Mr. John H. Frizzell, one of the leading field secretaries of the Brotherhood, will be the director this year. The Chicago Local Assembly has appointed as a local committee to take charge Messrs. Roy H. Jarrett, chairman, James L. Houghteling, treasurer, Leslie H. Allen, James Biggers, Clarence Brickman, Edwin Carter, Clarence Cole, George Kubitz, and Roger Norton. An auxiliary committee has been appointed, consisting of the Rev. H. H. Lumpkin, Madison, Wis., Messrs. Franklin H. Spencer, of Philadelphia, Pa., Linden H. Morehouse, of Milwaukee, Wis., Robert W. Hunn, and Rae Boyce.

### PORTO RICO PLANS

SAN JUAN, PORTO RICO—Plans are on hand, and have been approved, for the building of a new church at Ponce to replace the old "Iron Church," which has recently been torn down because of its unsafe condition.

Plans are also on hand for the erection of a new nurses' home in connection with St. Luke's Hospital, Ponce.

It is proposed to build a new rectory at the mission station at Quebrada Limon, where the Rev. F. A. Saylor is to take up residence after his furlough during the coming summer. Fr. Saylor expects to sail for the United States in June, and to attend the General Convention in October.

### MRS. A. A. GUTGESELL'S Christmas Novelty Gift Book

ESTABLISHED 1912

A SAFE AND ATTRACTIVE PLAN FOR CHURCH AND BENEVOLENT ORGANIZATIONS TO RAISE MONEY

Each Year Better and Better, This Year, Best of All.

Send your order for Sample Book NOW, as they are made up during the summer months.

It consists of a line of artistic, inexpensive Christmas Novelties, Enclosure Cards, Seals, Ribbons, and Paper for doing up packages, as well as a large, exclusive line of attractive, engraved, and hand-painted Christmas Greeting Cards, neatly arranged in attractive display.

Years of Experience Enables Us to Give the Best of Service

For information and testimonials from Clergymen and organizations who have repeatedly used our method and Sample Book, address

MRS. A. A. GUTGESELL, Inc.  
406-416 Sixth Ave. So. Minneapolis, Minn.

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia



### PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work, Free Samples and Particulars. Our plan provides a paper for your church without cost to you. The National Religious Press L.C. Grand Rapids, Mich.

## MÖLLER PIPE ORGAN

The highest grade instruments. Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland

## Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows . . . . . Some of them are in the form of color photographic transparencies. CHARLES J. CONNICK Nine Harcourt St. BOSTON, MASS. Awarded gold medal by Panama Pacific Exposition

## ST. HILDA GUILD INC.

Church Vestments, Altar Linen  
Ecclesiastical Embroidery  
Old Embroidery Transferred  
605 Lexington Avenue NEW YORK



MENEELY BELL CO.  
TROY, N.Y.  
AND  
220 BROADWAY, N.Y. CITY  
BELLS

## McShane Bell Foundry Co.

BALTIMORE, MD.  
CHURCH, CHIMES and PEAL  
BELLS  
MEMORIALS A SPECIALTY



MENEELY & CO.  
BELLS  
WATERVLIET, N.Y.



Church Bells, Chimes and Peals  
Unequaled musical qualities

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69

THE C. S. BELL CO. Hillsboro, Ohio

## THE OLD CORNER BOOK STORE

50 Bromfield Street Boston, Massachusetts  
Established 1828  
Episcopal Church Publications, Bibles, Prayer Books, Hymnals



## OBJECTS FOR DIOCESE OF DULUTH

DULUTH, MINN.—In his annual address to the Diocesan Convention, the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, set forth the following things toward which he hopes to work: 1, the division of the Diocese; 2, the establishment of an endowment fund of at least \$100,000.00, the income from which is to be used for new work in the Diocese; 3, the development of the Indian School at Cass Lake, and a diocesan center for men's meetings, diocesan gatherings, and young people's societies; 4, the payment of the Church's Program in full to the National Council, and a sufficient sum over and above running expenses for the employment of a general missionary, or field organizer.

These objects were concurred in by the Convention, and were referred by it to the proper departments of the Executive Council for the formulation of policies.

## OPPORTUNITIES IN CUBA

HAVANA, CUBA—At Morón, a town of 12,000 population (a 500 per cent increase in five years), where all the public and private schools together can accommodate about one-half the children of school age, Bishop Hulse has just recently opened a new day school and has placed in charge an experienced teacher-priest, the Rev. M. J. Mesegué Tomás. Mr. Mesegué will continue to hold services at Ciego de Avila, where he has recently been stationed. His address in Morón is Calle Serafin Sanchez 32.

The new school is held in a rented building on a principal street. It is expected soon to put up a church and other buildings on centrally located land given to the Church by the president of the Cuba Northern Railroad, of which Morón is an important junction. There is at present no church of any kind in this town. It is a striking example of the large opportunities awaiting the Church in this part of Cuba.

## MILWAUKEE YOUNG PEOPLE

MILWAUKEE, WIS.—The first extension work of the Episcopal Young People's Association of the Diocese of Milwaukee was undertaken on February 28th, and March 1st, when a conference for the young people of the Madison Convocation was held at Grace Church, Madison. The conference on Saturday afternoon was on the history and the work of the Diocese, and the meeting in the evening took the form of a demonstration meeting given by the five delegates, from as many parishes, who had come from Milwaukee. The speaker for the evening was the Rev. Charles L. Street, student pastor at the University of Chicago, whose subject was Freedom and the Future. Fr. Street urged the formation of a National Organization of Young People, but stressed the point that the organization should start from the young people and should not be thrust upon them if they did not want it. He expressed the hope that the young people's societies would lead their members to studying the important questions of the day in order that they might understand the problems such as world peace, child labor, and the like. The entire conference was well attended, there being sixty-one persons registered, representing nine parishes.

The work of the Diocesan Association is progressing rapidly. A successful mass

meeting of the Milwaukee parishes was held at St. James' Church on Sunday evening, February 15th, with the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, as the speaker. The attendance of 106, from eight parishes was the largest of any of the meetings held in Milwaukee.

## A ROUND TABLE FELLOWSHIP

DALLAS, TEX.—There has been organized, to meet in the parish house of St. Mary's Cathedral, Dallas, on the Monday evenings in Lent, a Round Table Fellowship for the purpose of promoting study and fellowship in the interest of religion and the life of the Church in the city. The membership is limited to 150 persons, each of whom is asked to pay \$2.50 for the course of six evenings; and each member is to sign an obligation to attend each of the six sessions.

The lectures are to be given in five courses, one of each at every meeting, by the Rev. E. H. Eckel, of Ft. Worth, Mrs. R. R. Lawther, the Rev. G. R. Fenner, the Ven. H. L. Virden, and the Very Rev. R. S. Chalmers.

## CENTENNIAL OF THE DETROIT CATHEDRAL

DETROIT, MICH.—A permanent memento of the centennial celebration of St. Paul's Cathedral, Detroit, has been made in the form of a very handsome book containing several papers relating to the history of the movement that grew into the Cathedral and explanatory articles relating to the edifice itself. The history is chiefly treated by Mr. Clarence A. Lightner, chancellor of the Cathedral, who has delved deep into the records of St. Paul's Parish in order to bring out the information. Dr. Ralph Adams Cram contributes an admirable paper explanatory of the architecture and another relating to the woodwork of the Cathedral. Dean Rogers similarly writes in regard to the glass work, and there are a number of other articles. The book is lavishly illustrated with handsome halftones showing various details of the edifice and also giving likenesses of the bishops and the rectors and deans of St. Paul's.

## FIRST Y. P. F. CONVENTION IN SACRAMENTO

SACRAMENTO, CALIF.—The first annual Convention of the Young People's Fellowship in the Diocese of Sacramento was held in Trinity Pro-Cathedral, Sacramento, February 7th and 8th. Bishop Moreland presided over the opening meeting of the Convention, and, in his address to the delegates, pointed out that they were the pioneers in the work of the Y. P. F. in this Diocese; he asked them to consider the great responsibility placed upon their shoulders and to lay a good foundation upon which the structure of diocesan organization might be built. The Bishop emphasized the fact that the greatest purpose of the organization was to wit-

## Quick Relief to BRONCHIAL SUFFERERS

Coughs, nasal and bronchial colds are relieved promptly by the vapor of Cresolene — the standard drugless treatment with forty years of successful use its guarantee. The most widely used remedy for whooping cough and spasmodic croup.



"Used while you sleep" **Vapo-Cresolene** Introduced in 1879

SEND FOR DESCRIPTIVE BOOKLETS 49c FOR SALE BY DRUGGIST  
VAPO-CRESOLENE CO., 62 Cortland St. New York

## THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; 1, for the dying; 11, for the repose of the Souls of Deceased Members of all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3d. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, West Camp, N. Y.

## THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

**HISTORICAL WINDOWS**

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass, Glass Mosaics, etc.

## DEAGAN TOWER CHIMES

PLAYED BY ORGANIST FROM ELECTRIC KEYBOARD

**THE MEMORIAL SUBLIME**

LITERATURE INCLUDING TESTED PLAN FOR SECURING CHIMES SENT UPON REQUEST  
STANDARD SETS - \$5,000 TO \$10,000

J. C. DEAGAN, INC.  
172 DEAGAN BUILDING, CHICAGO



## CHURCH WINDOWS

AND  
MEMORIALS IN STAINED GLASS  
BRONZE AND MARBLE

SEND FOR ILLUSTRATED CATALOGUE

**Jacoby Art Glass Company**

Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

**R. GEISSLER, INC.**  
NEW YORK, N. Y.  
56 W. 8. STREET.  
CHURCH FURNISHINGS  
WINDOWS — TABLETS  
FABRICS — EMBROIDERIES  
MEMORIALS

25,000 CHURCHES USE

**OSTERMOOR**  
**CUSHIONS.**  
BUILT - NOT STUFFED.  
OSTERMOOR & CO. INC. 14 Elizabeth St. New York.

Old Cushions renovated and re-covered equal to new.  
Samples and particulars free.

**VICTOR Portable STEREOPTICON**  
Has established the world wide standard of Projection Excellence.  
**HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL**  
Victor Animatograph Co.  
309 Victor Bldg.,  
Davensport, Iowa.  
WRITE FOR SPECIAL EASY TERMS



ness to Christ, and he suggested that the Fellowship adopt as a motto the words of our Lord, "Ye are My Witnesses." This motto was adopted.

Mr. Herbert Corlett, of Sacramento, was elected president. Other officers were chosen and delegates elected to attend the next meeting of the provincial organization. A constitution was adopted and the Diocese divided into sections, each with its officers. An admission service Sunday evening, conducted by the Rev. E. S. Bartlam, vicar of the Pro-Cathedral, closed the Convention.

### CO-OPERATIVE RELIGIOUS ACTIVITIES

BIRMINGHAM, ALA.—To provide a place for coöperative religious activities among high school pupils of all Christian bodies, the Kiwanis Club of Ensley, a suburb of Birmingham, has just completed the erection of a building which is to be used in connection with the Ensley High School, for purposes of religious education. The building will be at the disposal of all Christian bodies.

The money for this building was subscribed by the members of the Kiwanis Club within five minutes after the speech proposing it was made. A site adjacent to the high school was bought from the Tennessee, Coal, Iron, and Railroad Co., at a substantial reduction in price, and the building was put up by Holley and Davis, Ensley contractors, without profit to themselves. The spirit of coöperation was shown by all who were interested in making it available to the children of the neighborhood who are of high school age. It is said to be the only building of its kind in the South.

Members of the club consider that this is a decided step forward in the work of bringing all of Christianity into working harmony in this section of the country.

### CHURCH MISSION OF HELP INSTITUTE

BUFFALO, N. Y.—The annual Institute of the National Council of the Church Mission of Help was held in the chapel and parish house of Trinity Church, Buffalo, N. Y., February 10th to the 12th. The attendance was larger than at previous annual institutes, and the speakers were carefully selected from among specialists in social work.

### LENT IN WILMINGTON, DEL.

WILMINGTON, DEL.—Bishop Cook, following his usual custom, invited the clergy of the Diocese to a Quiet Day and Meditation in the Chapel of the Good Shepherd at Bishopstead on Shrove Tuesday. The Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York, conducted the meditation. His subject was The Dangers of the Ministry. The Holy Communion was celebrated by the Bishop, and the clergy remained as guests of Bishop and Mrs. Cook for luncheon.

The list of speakers for the fifth series of noonday Lenten services arranged for business men, held in St. Andrew's Church, Wilmington, shows representatives from the Lutheran, Baptist, Presbyterian, and Methodist Churches as well as from our own Communion. Among the Church clergy are Bishop Cook, the Rev. Murray W. Dewart, the Rev. Floyd W. Tomkins, and the Rev. Dr. Robert W. Norwood. Last year the attendance for the

thirty-two services was 13,687, an increase of about 1,000 over the previous year.

Bishop Cook is again holding a series of Lenten services for children of Wilmington and vicinity. These services, attracting not only large numbers of children but many adults also, have taken a strong hold upon the Church and city of Wilmington. They are held on Monday afternoons in Trinity Church. They are characterized by simple and definite instructions in the elements of good Churchmanship.

### A CHOIR GOES VISITING

RHINEBECK, N. Y.—On a recent Sunday afternoon the full choir of St. Stephen's College made a visit to the Church of the Messiah, Rhinebeck, and conducted evensong. President Bell accompanied the choir, directed the music and preached. Dr. Lucius Shero, the organist, came along and played the organ. The whole service was given over to them by the rector, the Rev. Gabriel Farrell, Jr. A full church showed true appreciation of the services. Especially effective in this beautiful Gothic Church was the plain song chanting of the twenty-seven men. The choir enjoyed the visit, and President Bell expressed himself as greatly pleased with it. He was especially glad to have the choir have the opportunity to sing accompanied by the unusual organ in the church which is a recent gift of Mr. Vincent Astor, a vestryman of the parish.

### SAN FRANCISCO LENTEN SERVICES

SAN FRANCISCO, CALIF.—For the twenty-eighth successive year the Brotherhood of St. Andrew is promoting Lenten midday services in the same room on the second floor of the Merchants' Exchange Building in San Francisco. On March 4th, the speaker is the Most Rev. E. J. Hanna, D.D., Roman Archbishop of San Francisco. He is followed the next day by the Rt. Rev. E. L. Parsons, D.D., Bishop of California, and during the season there are speakers representing other religious bodies, as well as the Church. Bishop Parsons is the speaker on Good Friday.

The announcement of the services carries the following statement, which is followed by the Prayer for the Unity of God's People:

"In these noonday services during Lent, Christians of many names unite. The services are a symbol of the Faith we hold

### "WAYS AND TEACHINGS OF THE CHURCH"

BY THE

REV. LEFFERD M. A. HAUGHWOUT, M.A.

With Foreword by the late Bishop of Pittsburgh

42,000 Sold—Fourth Edition

A Source-Method Text Book and Practical Manual of Church Instruction,  
For Intelligent Inquirers  
For Confirmation Classes  
For Sunday Schools, to supplement the Christian Nurture Course  
For Church People Generally.

SIMPLE, DIRECT, SCHOLARLY, REVERENT

124 pages—Illustrated

20 cts. Postage about 3 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

## OXFORD PRAYER BOOKS AND HYMNALS

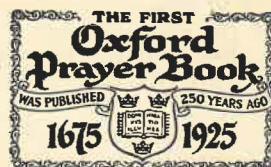
Exquisite sets printed on Oxford India Paper for ladies, durably bound sets in bright colors for children, and large type editions for older folks.

Oxford Prayer Books, with or without marriage certificate, bound in white leather make excellent gifts.

The complete catalogue, listing a large variety of styles, shows that Oxford Prayer Books and Hymnals do not cost more because of their well-known reputation for quality.

At All Booksellers  
Catalogue Upon Request

OXFORD UNIVERSITY PRESS  
AMERICAN BRANCH  
35 WEST 32ND STREET  
NEW YORK



## AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

March, 1925

Vol. XVII, No. 1.

Subs. \$3.00.

Single Copies, 25 cts.

### EDITORIAL COMMENT:

Have We No Great Preachers?—

A Lull in the Storm—Dilemmas of Young People—Conscience and Law—Inaudible Recitation of the Liturgy—Comprehension of the Liturgy—Rome and the Bible.

### FRUITS OF THE TREE OF LIFE

James O. S. Huntington

### CHRYSOSTOM ON PREACHING

F. J. Foakes-Jackson

### POPULAR PASTIMES AND CHRISTIANITY

Hamilton Schuyler

### THE FREEDOM OF THE WILL

Frederick Sherman Arnold

### THE ATTITUDE OF THE HEBREW PROPHETS TOWARD WAR

Fleming James

### THE CANADIAN CHURCH

William C. Turney

### THE ONE NECESSITY

A Missionary Priest

### BOOK REVIEWS

### BOOKS RECEIVED

Doctor Huntington's Sermon and Picture will appear in this issue.

EDWIN S. GORHAM, Publisher

11 West 45th Street

New York City

## THE SPIRIT OF PEACE

A Volume of Sermons by the  
BISHOP OF LONDON

Cloth, \$1.40. Postage about 12 cents

"Like all the Bishop's published sermons, they are simple, clear, deeply spiritual, and very persuasive."—*The Churchman*.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave., Milwaukee, Wis.



in common. They show to the world our loyalty to the One Lord. They reveal to us what we often forget, how real is the Unity of all Christians in the Spirit. And thus they seem to call upon us daily with no uncertain sound to pray for the true expression of that unity in the charity of our own lives and in the ever closer fellowship of the Churches to which we belong."

IMPROVEMENTS AT SEWANEE

SEWANEE, TENN.—A plot of land at University View, on the grounds of the University of the South, Sewanee, surrounding the Memorial Cross, is to be set aside as a community park, and will be a memorial to those who served in the World War. Dr. B. F. Finney, Vice Chancellor of the University, expects shortly to receive a 4.7 inch howitzer and other cannon from the government, and these will be arranged in an appropriate manner within the park.

It is reported that a new building, planned to contain the library and class-rooms of the Theological School, is to be erected. Such a building is greatly needed, and this will be a good opportunity for the friends of the school to help. Cannon Hall, the new dormitory is to be completed before the opening of the University in September.

A SUCCESSFUL MISSION

BETHLEHEM, PA.—The Rev. Walter E. Bentley concluded, February 22d, a very successful Mission in the Pro-Cathedral of the Nativity, Bethlehem. The Pro-Cathedral congregation is noteworthy because it contains members of the conservative families who settled the community, progressive officers of one of the largest steel corporations of the world, teachers and students of a big technical university, members of the professional, business, and social life of the city, and not least of all, the masses of the steel mill employees.

From this Fr. Bentley drew his congregations, the members of which came not once only, but night after night, and all, whatever their degrees of education, heard and endorser the missionary's methods and message.

CLERGYMAN ELECTED MAYOR

BEMIDJI, MINN.—The Rev. Joseph J. Dixon, for the past eighteen months rector of St. Bartholomew's Church, Bemidji, was elected mayor of this city on February 17th, to serve for the ensuing year. The contest was a three-cornered one, and the Rev. Mr. Dixon received an overwhelming majority, his vote being double the combined vote of his two opponents.

CHURCHMAN ELECTED SECRETARY-TREASURER

CHICAGO, ILL.—At its winter meeting in Chicago, the Association of American Colleges, which consists of the two hundred and eighty-seven leading colleges of the United States, elected as its Secretary-Treasurer, Dr. Bernard Iddings Bell, President of St. Stephen's College. The President of the Association is Dr. Frank Aydelotte, President of Swarthmore College; the Vice President is Dr. Aurelia H. Reinhardt, President of Mills College, and the other members of the Executive Committee are President Gage of Coe College and Dean Chandler of the University of Cincinnati.

A CHURCHMAN DROWNED

BETHLEHEM, PA.—Prof. Preston A. Lambert, head of the Department of Mathematics at Lehigh University, Registrar of the Diocese for more than twenty years, and vestryman of the Pro-Cathedral Church of the Nativity, was drowned in the Monocacy creek on Sunday afternoon, February 15th.

Prof. Lambert was accustomed to take long walks on Sunday after church. He came to a place where he used to swim when a boy, and apparently stood on the spring board, for the place is still used as a bathing place, and either slipped off

EDUCATIONAL

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE

A Church College of Arts and Letters  
with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.  
The fees are: For tuition \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.  
The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism, or into classical, social, or literary research.  
Address, BERNARD IDDIGS BELL, President  
Annandale - on - Hudson, N.Y.  
(Railway Station: Barrytown)

Hobart College

Geneva, New York  
"The Oldest College of the Church"  
Founded 1822  
Courses leading to the degree of A. B. and B.S. A Faculty of thirty; equipment modern and complete. Accredited by the principal educational associations of the United States. Pleasant living conditions and moderate expenses. For information address Rev. MURRAY BARTLETT, D.D., President.

COLLEGES AND SCHOOLS FOR GIRLS

Iowa

SAINT KATHARINE'S SCHOOL

DAVENPORT, IOWA  
Under the care of the Sisters of St. Mary  
A thorough preparatory school for a limited number of girls  
School recommended by Eastern Colleges  
Beautiful Grounds, Outdoor Sports, and Riding  
Address: THE SISTER SUPERIOR

New Hampshire

ST. MARY'S SCHOOL

CONCORD New Hampshire  
A homelike school for girls. College preparatory and General Courses. Thirty-fifth year opened Sept. 17. Miss LADD, Principal.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

New York

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL  
Peekskill - on - Hudson  
Boarding School for Girls  
Under the care of the Sisters of Saint Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

Cathedral School of Saint Mary

Box W, Garden City, Long Island, N.Y.  
School for girls, 22 miles from New York.  
College preparatory and general courses.  
Catalogue on request  
MISS MIRIAM A. BYTEL, Principal

North Carolina

Saint Mary's School

A JUNIOR COLLEGE Raleigh, N. C.  
Rev. Warren W. Way, A.M., Rector  
An Episcopal School for Girls. Four years High School and two years College courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business, MODERN EQUIPMENT, 20-ACRE CAMPUS. Applications now being received for the annual session which opens September 15, 1925. For catalog address A. W. Tucker, Business Manager, Box 18, Raleigh, N. C.

Vermont

Bishop Hopkins Hall

BAN ENDOWED SCHOOL FOR GIRLS  
College Preparatory and General Courses. Well equipped buildings. Overlooking Lake Champlain. All outdoor sports. Rt. Rev. A. G. A. Hall, President and Chaplain. For catalog address: Miss Ellen Seton Ogden, Prin., Box 18, Burlington, Vt.

Washington, D. C.

National Cathedral School

A HOME AND DAY SCHOOL FOR GIRLS  
The Bishop of Washington, President Board of Trustees.  
Jessie C. McDonald, M.S., Principal.  
Helen L. Webster, Ph.D., Academic Head.  
MOUNT ST. ALBAN Washington, D. C.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN  
Under the care of the Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music, Art, Domestic Science. Outdoor and indoor sports. Address, THE SISTER SUPERIOR.

SCHOOLS FOR NURSES

New York

CROUSE-IRVING HOSPITAL

REGISTERED SCHOOL OF NURSING—200 BEDS  
SYRACUSE, N. Y.  
Two-year Course, leading to R. N. degree.  
High-School Graduates only accepted.  
Eight-hour Day, Six-day Week.  
One Month Vacation Yearly.

ST. MARY'S FREE HOSPITAL FOR CHILDREN

Registered School of Nursing  
426 West 34th Street, New York City  
gives a two and one-half year's course in theory and practice. Affiliations, St. Luke's Hospital and Lying-in Hospital, New York City. New and attractive Nurses' Residence. For particulars address, Directress of Nurses.



the board, as it was raining, or had a stroke and fell into ten feet of water. Lehigh men, both students and members of the faculty, searched for him all Sunday night. Monday morning, guided by his umbrella, which was found lying on the board, they found his body. The whole Diocese, is shocked at this faithful servant's untimely death.

### DEATH OF MRS. HANNAH BROWN BISHOP

WINNETKA, ILL.—Mrs. Hannah Brown Bishop, a member of Christ Church, Winnetka, entered into rest after a brief illness at her home in Winnetka on Friday, February 20th.

For sixteen years Mrs. Bishop had been a communicant member of this parish, having come here from Duluth with her husband, the late William Smallwood Bishop, in 1908. Immediately on their arrival Mr. and Mrs. Bishop found for themselves places of active and helpful service in the educational life of the parish, building up the Church school from small beginnings to one of the largest and most effectively administered schools in the Diocese. On the death of her husband in 1913, Mrs. Bishop became Director of Religious Education, the first to hold such an office in the Church, and continued to occupy it until the fall of 1917. At that time she left Winnetka to accept a similar position at St. Peter's Church, Chicago. After two highly successful years there, she accepted the invitation of St. Chrysostom's Parish, Chicago, to take the leadership of its educational program and to develop its Church school. After accomplishing this work she established a Church supply house in 1920 which today, flourishing and of increasing value to the Church throughout the Mid-West, is known as the Bishop Book Shop. Last October she returned to Winnetka. In a short five months she succeeded in enlarging the organization in this parish which she left seven years ago and in laying still stronger foundations, which give great hope and promise for the future.

The funeral service, conducted by the Suffragan Bishop of the Diocese of Chicago, Dr. Griswold, assisted by the Executive Secretary of the Diocese, and by the rectors of St. Peter's and St. Chrysostom's parishes, Chicago, and of Christ Church, Winnetka, was held in Christ Church, on Monday, February 23d.

### DEATH OF REV. HAROLD F. PERCIVAL

LOUISVILLE, KY.—A particularly sad death was that of the Rev. Harold F. Percival, priest in charge of St. Matthew's Mission, Louisville, which occurred at the City Hospital on Friday, February 27th. A few days before, he was stricken with double pneumonia and was removed to the hospital where everything possible was done for his recovery without avail.

The Rev. Mr. Percival was the youngest of the colored priests of the Diocese of Kentucky, and was a particularly promising man. He was formerly in charge of the Mission of the Good Shepherd, Hopkinsville, but within the past year was transferred to the new and important mission of St. Matthew, the only church for colored persons in the east end of Louisville, and considered a strategic point. During the few months of his ministry there, excellent progress was being

made and great progress for the future was indicated. The loss is a severe one, and his place will be exceedingly hard to fill.

The burial service was held at St. Matthew's Mission Saturday afternoon, February 28th, conducted by the Bishop and assisted by the Rev. George G. Walker, of the Church of Our Merciful Saviour, and the body was sent to his old home for interment. The Rev. Mr. Percival was unmarried and had no immediate family.

### DEATH OF REV. DR. H. K. BROUSE

BATON ROUGE, LA.—The Rev. H. K. Brouse, M.D., a retired priest of the Diocese of Dallas, died at his home in Baton Rouge and was buried from St. James' Church by the rector, the Rev. Malcolm W. Lockhart, February 17th.

Dr. Brouse was born in Philadelphia, Pa., June 18, 1840. His education was received from Philadelphia schools, the degree of M.D., being awarded by the Philadelphia Homeopathic Medical College, and his training in theology being given by the Philadelphia Divinity School. He was ordained to the diaconate in 1868 and to the priesthood in 1869 by Bishop Stevens. His ministry took him to many places in the East, the South, and the South-west.

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### Indiana

"For a Clean Mind **HOWE** In a Sound Body"

A Thorough and Select **CHURCH SCHOOL** for Boys  
Special attention given to College Preparation.  
The Lower School for Little Boys entirely separate.

Rev. Charles Herbert Young, S.T.D., Rector  
Address P. O. Box L. Howe, Indiana

#### Maryland

### THE DONALDSON SCHOOL

ILCHESTER, MD.  
**CHURCH SCHOOL FOR BOYS**  
College Preparatory and General Courses, Religious Instruction along Catholic lines, Individual Guidance, Supervised Athletics, Modern Equipment, Beautiful and Healthful location in the country, ten miles from Baltimore.  
Rev. William A. McClenthen, D.D., Rector.  
Rev. Herbert S. Hastings, Headmaster.

#### Minnesota

### SHATTUCK SCHOOL

A Church School for boys. Traditions and ideals of 58 years. Offers boys the stimulating climate and vigorous life of the Northwest. Catalog. Address the Rector,  
**SHATTUCK SCHOOL, Faribault, Minn.**

#### New Jersey

### FREEHOLD MILITARY SCHOOL

The "school with the personal touch," for 80 earnest young boys. Military to suit young boy needs—manly bearing, orderliness, promptitude. Supervised study and play. Fine school spirit. All athletics. Catalog. Address Major **CHARLES M. DUNCAN, Box 31, Freehold, N. J.**

## EDUCATIONAL

### COLLEGES AND SCHOOLS FOR BOYS

#### Virginia

### Virginia Episcopal School

LYNCHBURG, VIRGINIA  
prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalog apply to  
**REV. WILLIAM G. PENDLETON, D.D., Rector**

### THEOLOGICAL SEMINARIES

#### Connecticut

### Berkeley Divinity School

Middletown, Connecticut

Address  
**REV. WILLIAM PALMER LADD, Dean**

#### Massachusetts

### Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University  
Academic Year begins September 28th  
For particulars address the Dean

#### New York

### The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.  
Fourth-year course for graduates, offering larger opportunities for specialization.  
Provision for more advanced work, leading to degree of S.T.M. and S.T.D.

ADDRESS **THE DEAN**  
**Chelsea Square New York City**

#### Virginia

### The Protestant Episcopal Theological Seminary in Virginia

The one hundred and second session opens Wednesday, September 16th, 1925. For catalogue and other information address **THE DEAN.**

**REV. BERRYMAN GREEN, D.D.**  
Theological Seminary, Alexandria, Va.

#### Wisconsin

### NASHOTAH HOUSE

Founded in 1842

### Theological Seminary

—and—

### Collegiate Department

Academic Year begins October 1st

For particulars address The Dean  
**NASHOTAH HOUSE, Nashotah, Wis.**



**DEATH OF  
REV. LOUIS MANYPENNY**

WHITE EARTH, MINN.—The Rev. Louis Manypenny, a retired deacon of the Diocese of Duluth, died on the Cass Lake Indian Reservation, Minnesota, January 16th.

The Rev. Mr. Manypenny was an Ojibway Indian, and was ordained to work among his people as a deacon of the Church by the late Bishop Gilbert. He ministered to them generally through the Diocese of Duluth, and was attached, at different times, to the work at Twin Lakes, Odanah, and Epiphany Church, Beaulieu.

**NEWS IN BRIEF**

COLORADO—The offices of the Diocese of Colorado have been removed from 323 McClintock Bldg., Denver, to 607 Wyoming Bldg., Denver.

DULUTH—Mr. B. F. Mackall, senior warden of St. John's Church, Moorhead, was, at the last annual parish meeting, elected vestryman for the fiftieth successive year. Most of this time he has served as senior warden.—Mr. W. D. McKay is serving on the vestry of St. Paul's Church, Brainerd, for the fortieth successive year, and, for the greater part of this time he has held the office of senior warden.

HARRISBURG—St. John's Church, Lancaster, has been presented with a complete new lighting system, the gift of a loyal parishioner who has requested that his name be withheld from publication. The new fixtures were dedicated at choral Evensong on February 8th, by the rector of the parish, the Rev. W. T. Sherwood.

—At a parish meeting of Trinity Church, Shamokin, held February 15th, the proposal of the vestry to proceed with the erection of a parish house to cost \$35,000 was unanimously adopted and work will start as soon as weather conditions permit.—The Woman's Guild of Christ Memorial Church, Danville, has just completed extensive improvements in the parish house. These will enable the members to engage in the constant work of the parish with comfort and efficiency.—The Men's Club of Trinity Parish, Williamsport, the Rev. Charles Everett McCoy, rector, held a dinner, February 12th, at which the principal speaker was Gouverneur P. Hance, Superior of the Brotherhood of St. Barnabas, and founder of St. Barnabas' Free Home, Gibsonia, Pa.—St. John's Church, Catawissa, has had the exterior of the two story church building carefully renewed. As soon as weather conditions permit, the interior will also be painted and refurbished. A white cross has been erected on the roof of the church directly over the altar. This mission is in charge of the Rev. Floyd Appleton, Ph.D., rector of Christ Church Parish, Danville.—On Saturday evening, February 14th, a reception in honor of Bishop Talbot was given in the parish house of St. Stephen's, Harrisburg. It was attended by all the clergy and other numerous representatives of all the parishes in the city and vicinity.

HARRISBURG—The congregation of Christ Church, Berwick, has decided to build a handsome rectory at once. It will be of hollow tile construction, stuccoed.

KANSAS—St. Paul's Church, Kansas City, the Rev. Carl W. Nau, rector, has recently issued a general and financial statement of the parish for 1924, that indicates the growth and solidity of the parish. During the four years of Fr. Nau's rectorship, the communicant list has grown by about seventy-five per cent, the parish has entered upon a definite building program, owning 237½ front feet of the most valuable property in the city, and many activities of great value have been instituted.

LEXINGTON—At a recent meeting of the Lexington Phi Beta Kappa Society, the Rt. Rev. L. W. Burton, D.D., Bishop of the Diocese, was elected President for the coming year.—All matter, and exchanges, for the *Diocesan News*, the diocesan paper, should be sent to the Rev. J. Howard Gibbons, Frankfort, who is now the editor and business manager.—All matter for the Registrar of the Diocese should be sent to the newly elected Registrar, Dr. R. M. Fort, Frankfort.

LONG ISLAND—At a dinner given the Rev. R. T. Homans, rector of Grace Church, Jamaica, Bishop Burgess was the principal speaker. A gold watch was given the rector, being the gift of many parishioners.—The Church of the

Atonement, Brooklyn, was consecrated on the Fourth Sunday after the Epiphany, by Bishop Burgess, assisted by the Rev. Harry T. Morrell, rector of the parish. This date marked the sixty-first anniversary of the beginning of the parish.—On February 20th, the annual quiet day for the Long Island Daughters of the King and other Church women, was conducted at St. Ann's Church, Brooklyn, by the Rev. Frank Damrosch, Jr. For the benefit of the business women this occasion was really an evening of devotions, as Fr. Damrosch's meditations were given at 5, 7, and 8 o'clock.—The sub-committee on Church School Education of the Board of Religious Education arranged a dinner conference for Church school officers at St. Ann's parish house on February 17th, at which all important matters relating to the subject of Church school administration were discussed.—The annual service of the Church School League was held recently in Grace Church, Brooklyn Heights, at which about 250 persons were present. The service was followed by a pageant, *Mother Church Enchained*, composed by Miss Miriam Cooper.—Bishop Burgess was celebrant at the annual corporate communion of the Brotherhood of St. Andrew, held on Washington's Birthday at St. George's Church, Brooklyn. As is his custom the Bishop delivered a charge to the Brotherhood at this service.—The Rev. Jacob Probst, rector of Trinity Church, East New York, who has been in the South recuperating from a very serious illness, has returned to his parish greatly improved in health.

**A BOOK OF PRAYERS**

Together with Psalms and Hymns and Spiritual Songs. Ancient and Modern. Compiled by CHARLES W. LEFFINGWELL, D.D., LL.D., Rector Emeritus of St. Mary's School, Knoxville, Illinois. Price \$1.00. Postage about 10 cts.


BISHOP TUTTLE: "It is a treasury of spiritual gems."

THE BISHOP OF SPRINGFIELD: "Excellent and edifying."

BISHOP GRISWOLD: "I have already examined the book and find that I can use it myself, and can commend it to others."

Published by  
**MOREHOUSE PUBLISHING CO.**  
1801 - 1811 Fond du Lac Avenue  
MILWAUKEE, WIS.

**George Whitefield:**  
Prophet-Preacher  
By EDWARD S. NINDE



A biographical volume that possesses unusual interest.  
Illustrated.  
Net, \$1.50, postpaid.

**THE ABINGDON PRESS**  
NEW YORK CINCINNATI



**WINSTON-INTERNATIONAL  
TEACHERS' BIBLES**  
SELF-PRONOUNCING  
Containing References, a Concordance and the most authoritative Aids to Bible Study. Printed in Black Face Type. Beautiful Bindings.  
Send for Illustrated Catalog  
**THE JOHN C. WINSTON CO., Publishers**  
*American Bible Headquarters*  
457 WINSTON BUILDING PHILADELPHIA

**The Works of  
Rev. J. G. H. Barry, D.D.**  
Rector of Church of St. Mary, the Virgin, New York

**Meditations on the  
Communion Office**  
A Devotional Study with Liturgical Notes (Two Vols. 12mo., cloth. 608 pages.)  
"One of the best modern books of meditation we have met. Full of things a parish priest will long to tell his people. Here is a rich pasture indeed in which the devout soul may feed."—*London Church Times*, Nov. 28, 1924.  
"OUR LADY  
SAINT MARY"  
12mo., cloth. 505 pages.  
Net ..... \$2.50  
"THE OFFICE AND THE  
WORK OF THE HOLY  
SPIRIT"  
12mo. .... 2.00  
Second Thousand just ready.  
"THE CHRISTIAN'S  
DAY"  
A Book of Meditations for the Daily Life of a Christian. 257 pp., 12mo., cloth, gilt ..... 2.00  
Third Thousand.  
"MEDITATIONS ON  
THE CREED"  
512 pp., 12mo., cloth, gilt.. 2.00  
Second Thousand.  
"THE SELF-REVELATION  
OF OUR LORD"  
Meditations on the Self-Revealing Titles applied by Our Lord to Himself. 344 pp., 12mo., cloth, gilt.. 1.50  
"THE INVITATIONS  
OF OUR LORD"  
Notes of Meditations. 294 pp., 12mo., cloth ..... 1.50  
"HOLINESS, A NOTE  
OF THE CHURCH"  
166 pp., 12mo., cloth ..... 1.00  
Out of Print.  
"ON PRAYERS TO  
THE DEAD"  
162 pp., 12mo., Library Binding ..... 1.50  
Second Edition.  
"FROM A CONVENT  
TOWER"  
186 pp., 12mo., Library Binding ..... 1.50  
"THE HOLY  
EUCCHARIST"  
Addresses at Benediction.. 1.50  
Second Edition.  
**EDWIN S. GORHAM, Publisher**  
11 West 45th St., New York  
A. R. MOWBRAY & CO., London



**MISSISSIPPI**—The Rev. Walter B. Capers, rector of St. Andrew's Church, Jackson, Miss., has successfully challenged the members of the men's Bible class to undertake the provision of services as lay readers in the seven rural missions in the county on Sunday afternoons during Lent.

**NEBRASKA**—Twenty-two hundred students of the Central High School, Omaha, held a patriotic mass meeting in a local theater on Washington's Birthday at which Bishop Shaylor was the speaker. His address centered around the character of Washington as being built upon a four square foundation of Courtesy, Courage, Conscience, and Christianity, and was enthusiastically received.

**NEWARK**—On the Festival of St. Paul, January 25th, St. Paul's Church, Englewood celebrated its sixtieth anniversary, and St. Paul's Church, Hoboken, its seventy-fifth. In the latter church a memorial window and tablet are to be placed in honor of the Rev. William R. Jenvey, D.D., for over thirty years rector of the parish, and prominent in the Diocese as Archdeacon of Jersey City and Secretary of the Standing Committee.—The Rev. Edmund A. Wasson, Ph.D., has tendered his resignation as rector of St. Stephen's Church, Newark, N. J., to take effect September 1st. Dr. Wasson will then have completed his twenty-fifth year in the parish.—The Diocese of Newark is holding its place as fourth among the dioceses in contributions to the National Council, with \$103,362 to its credit. It follows New York, Pennsylvania, and Massachusetts.

**NORTH TEXAS**—Mrs. Henrietta C. Andrews, widow of the late Rev. E. H. J. Andrews, of Plainview, has taken up residence in Canyon to be a student counsellor at the West Texas State Teachers' College, her work being fostered by the District Branch of the Woman's Auxiliary as its major project in the District field of service. The Amarillo Y. P. S. L. is contributing to the entertainment fund of Mrs. Andrews' work.—Bishop Seaman has re-appointed Mr. Henry S. Gooch, of Amarillo, as Executive Secretary of the District of North Texas, Mr. Gooch having served several years in this capacity under Bishop Temple and under Bishop Howden, when the latter was in charge of the District.

**SOUTH FLORIDA**—The Rev. J. B. Blanchet, D.D., Principal of the Zephyrhills High School, and priest in charge of All Saints' Church, has been selected guardian of one of the groups of 500 students of the Department of Commercial Education of the Trenton, N. J., Senior High School.

**SOUTHERN VIRGINIA**—On Sunday afternoon, February 22d, the annual Washington Birthday Service was held at Christ Church, Norfolk, Va., under the auspices of the Norfolk Assembly of the Brotherhood of St. Andrew. There was a very large congregation, and the Rt. Rev. T. F. Gallor, S.T.D., President of the National Council, made a splendid address to the boys of Norfolk and their parents on the Investment of Life.

**SOUTHWESTERN VIRGINIA**—In some recent news notes from the Diocese, an unintentional mistake was made when it was stated that Deaconess Emily Olson was serving as associate to Miss Sallie A. Logan at St. Stephen's Church, Nora, during the absence of Mrs. Margaret D. Binns, who is on her vacation. Deaconess Olson recently accepted a position as assistant to Miss Margaretha Williamson, at Grace House on the Mountain, near St. Paul, Virginia. Miss Lucille Moore is with Miss Logan at Nora.—During the past three years a number of improvements have been made at Christ Church, Martinsville. The rectory, an old brick building, has been thoroughly repaired and a hot-water heating system has been installed. A tower has been added to the church and a new roof put on. The parish rooms have been remodeled, so that there are now six commodious rooms for the Sunday school, a large auditorium for all parochial activities, and a kitchen equipment for Guild work. A steam-heating plant has been placed in the church. The Rev. Wilfred E. Roach is the rector, having come there from Fauquier County, Virginia, in September, 1920.

**VIRGINIA**—A large congregation assembled in Old Christ Church, Alexandria, on Sunday morning, February 22d, to observe George Washington's birthday. He attended this church, and there had a family pew, so that it was especially fitting that his birthday should be kept in it. The rector, the Rev. Wm. Jackson Morton, D.D., preached on George Washington, the Churchman, and a full vested

choir rendered the music. The entire service was radioed, this being the first of our churches in Virginia to have its service broadcast.

**WEST MISSOURI**—Sunday, February 8th, marked the fourth anniversary of the Guards of the Sanctuary of St. Mary's Church, Kansas City. There was a corporate communion at the early Eucharist, while the later was preceded by the initiation service of the society.

**CHURCH PEOPLE** in Southern Brazil are so anxious to have a small Church hospital in Porto Alegre that they are accumulating a fund for it themselves, which has reached about \$1,000. Doctors in the congregation of Trinity Church, Porto Alegre, are interested. Porto Alegre is the capital of the second richest state in Brazil, but it has no adequate provision for the proper care of severe illness. When the son of one of the missionaries was to be operated upon for appendicitis, the father had to carry the boy to the operating table, and then dispose of all the bedding and the mattress in the room the boy was to occupy. The mere cleanliness of such a hospital as the Church people hope some time to have would be a valuable community demonstration.

**IN HIS ADDRESS** of acceptance (of the Presidency of the International Opium Conference in Geneva, November 17th) President Zahle praised the United States Government for organizing the International Opium Commission of 1909 at Shanghai, and paid a tribute to Bishop Brent, its president, and later president of the First International Conference at The Hague, as one of the men who had done most to combat the traffic in narcotics.—*New York Times*.



Brass  
Desk  
and  
Shaft  
Bronze  
Angel  
\$925

## Lecturns

In Brass or Wood  
with Eagle or with  
reading desk at  
prices to meet all  
requirements



We solicit correspondence from the Clergy or Laity in reference to all Church requirements. Every detail in the equipment of a new Church or in refurnishing can be handled economically "by Spaulding"

## SPAULDING & COMPANY

Representing The Gorham Co.'s Ecclesiastical Department  
Michigan Avenue at Van Buren Street  
CHICAGO

## WHO SHOULD HAVE WEALTH AND OTHER PAPERS

BY GEORGE MILTON JANES, PH.D.

Professor of Economics, Washington and Jefferson College,  
author of *American Trade Unionism*, *The Control of  
Strikes in American Trade Unions*, *The Pil-  
grim Spirit and Other Essays*, etc.

Price \$1.50. Postage about 12 cts.

This is a volume of essays on economic subjects by an expert in that field, and will challenge the attention of students in economics everywhere. The subjects of the essays are: Who Should Have Wealth?—Scientific Method in the Social Sciences—Robert Owen, Social Dreamer—"Das Kapital"—The Nonpartisan League—Who Pays for War?—The Tax on the Increase in Land Values—The Steel Strike Report—Coöperative Production Among the Shingle Weavers—The Social Viewpoint.

PUBLISHED BY

## MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.