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The Living Church

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VOL. LXXIV

MILWAUKEE, WISCONSIN, JANUARY 9, 1926

No. 10

A MESSAGE FROM
THE
PRESIDING BISHOP

THE THIRTY-NINE
ARTICLES

EDITORIAL

CONSECRATION OF
MISSIONARY BISHOPS

A BOOK OF SUGGESTION AND STIMULATION

PERSONAL PROGRESS IN RELIGION

BY

THOMAS FREDERICK DAVIES, D.D.
BISHOP OF WESTERN MASSACHUSETTS

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THE LIVING CHURCH

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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.
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To say "well done" to any bit of work that has embodied good effort, is to take hold of the powers which have made the effort and confirm and strengthen them. But if you have nothing to say to your child or to your scholar except (what may be perfectly true) that much of his work is badly done, that he is wasting opportunities and losing the value of life, then you are coming to him not to fulfil but to destroy. I beg you to think of this, you who are set in positions of superintendence and authority. Make a great deal more of your right to praise the good than of your right to blame the bad. Never let a brave and serious struggle after truth and goodness, however weak it may be, pass unrecognized. Do not be chary of appreciation. Hearts are unconsciously hungry for it. There is little danger that appreciation shall be given too abundantly.—*Phillips Brooks*.

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MILWAUKEE, WISCONSIN, JANUARY 9, 1926

No. 10

A Message from the Presiding Bishop

My Dear Brethren in Christ and His Church:

THIS year is new to us in many ways. On its threshold I greet you all with a heart full of affection for you and a soul strong with confidence in you.

THE EPISCOPATE

AS I meditate upon the sacred relations that bind us together in the Lord, my thoughts turn first to you, my dear brethren of the Episcopate. In you the life of the Church has continuity of witness.

Under God, you have designated me your chief administrator and executive in the affairs of the Church. "You have chosen me, and ordained me that I should bring forth fruit that will remain."

Impelled of God, and with a trust wholly stayed on Him, I am in fear and trembling assuming the responsibility you have thus laid upon me.

But, in declaring your choice, you had no intent of transferring to me your own obligations, individual or collective. In that sense, you all knew then, and know now, that every man of you "shall bear his own burden" in the Lord.

Your only motive was to make me the binder of all together, so that the work of each will become the concern of every one, and thus enable us to "fulfill the law of Christ," by "bearing one another's burdens."

For this cause are we **ONE** and only **ONE** in our allegiance to the Master, in our loyalty to the Church, and in our love for the brethren committed to our diocesan care.

As one with me, you shall all, continually, know of my purposes and plans.

Please God, as one with you, I shall also be kept informed of yours, so that thus bound together we can unitedly strive to feed, not only our own sheep, but, to the extent we legitimately may, the "other sheep which are not of this fold," and thus hasten the day when, according to the will of the Good Shepherd, "there shall be one fold and one shepherd."

"Fathers, I write unto you, because ye have known Him that is from the beginning."

PRIESTS AND DEACONS

AND then, upon you, my dear brethren of the Ministry, in parochial vocation, do I find myself meditating day and night. Only through you can your bishops accomplish their perfect work. With them you share the responsibility of sponsorship for me by the vote of your order in the House of Deputies, confirming their choice. Consequently and confidently, I look to you for **SPONSOR** favor and co-operation.

The relation you sustain to your own bishops, respectively, you also have with me through them collectively, and, while they and I may chart the sea, map out the routes, and designate the destined port, you must conduct the voyagers through calm and sunshine, through storm and tempest, to the haven where they would be. We are but the harbor pilots. You are really the ship captains.

And so, because I say it in affectionate friendship and with loving sympathy, I say with the greater frankness that in your hands supremely, humanly considered, is the welfare of our sacred cause; and that upon your loyalty, love, and consecration in the discharge of the duties and enjoyment of the privileges of your high calling, depends absolutely the full success of our mutual endeavor for the welfare of the world and the glory of God through His Church.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning."

THE WHOLE BODY OF THE CHURCH

AND now, my dear brethren of the Laity, men, women, and children, you also are **SPONSOR** for me by the General Convention action of your order, and are now the focus of all I have written.

To me, in you supremely centers the importance of what I have said and to you I look to clothe it with significance and afford it justification. For "who is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

Our worth as your bishops, priests, and deacons, is determined by the measure of your belief. The value of your belief is measured by the nature of your works. Your works are made manifest, and are the expression not only of your faith, but also declare the fact of your worth or worthlessness.

In you the Church lives and moves and has her being. The manner of your life, the method of your movement, and the measure of your contribution of time, talent, toil, and treasure, for the amelioration of human ills, the salvation of eternal souls, and the glory of the Triune God, witness to heaven and earth for the whole Body.

Your testimony declares not only whether **YOU** are working with perishable material of "wood, hay, stubble," or with imperishable substance of "gold, silver, precious stones"; but also proclaims whether **WE**, your bishops, priests, and deacons, together with you, "have a name to live, but are dead"—our works not being found perfect before God—or whether we are "laborers together with God," and are so building upon the "one foundation," that our work shall abide."

In working the will of Christ, as were the Thessalonians to St. Paul, so "ye are (to us) our glory and joy," and, upon every thought of you, my prayer is that in and through you the Divine Will may so work that "our glory and joy" shall be full.

"I write unto you (men, women, and children), because ye have known the Father and are strong."

AND so, my dear brethren, one and all, with the assurance of this our universal Oneness with God for the accomplishment of His will through the medium of His work, "whom shall we fear, or who shall make us afraid?" Our present is well in hand, our future will be what we make it. "All things are ours" for prudent use in pious purposes, and, please God, we shall not only practise prudence but also prefer and pursue piety in our united endeavor for Divine accomplishment.

In the different orders of our common ministry in the Church of God, we find no division of interest, no diversity of aim, no confusion of authority. We have but one Master, and under Him we all are controlled by one motive. We have one common desire to do with all the force of our will, abilities, and powers, our duty, severally and unitedly, in that particular position of stewardship in which it has pleased God to place us for service in His name.

"Being many, we are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, let us wait on our ministering; he that giveth let him do it with simplicity; he that ruleth, with diligence." But, above all, let "love be without dissimulation."

"We are not divided.
All one Body we,
One in hope and doctrine,
One in charity."

JOHN G. MURRAY, Presiding Bishop.

EDITORIALS & COMMENTS

The Thirty-nine Articles

BY large majorities in both Houses, the recent General Convention voted to drop the Thirty-nine Articles from the Prayer Book; though ratification of that vote three years later is necessary before it can be effective. The Articles are not thereby repudiated or repealed, but they will assume their proper place in the perspective of Anglican history as a weighty document of the Sixteenth Century, which served its purpose and had great influence in succeeding centuries.

We observe in some of our contemporaries rather severe criticism of this action, together with the time-honored fears that in dropping the Articles from the Prayer Book we shall be losing some sort of bulwark against Rome.

It is a curious point of view. Protestant critics seem to think that the Articles contain an enumeration of differences between the Anglican and Roman communions. But what is the chief difference between the two? Certainly it is the fundamental difference over the Papacy. But from first to last, the Articles contain no reference to the Papacy nor to the Pope. Consequently, on the hypothesis of these valiant Protestant stalwarts, we have no difference with Rome concerning the Papacy!

As a matter of fact, every intelligent Churchman ought to know that the Articles have to do with the internal affairs of the English Church alone. They belong to a day in which it was still believed possible to include all Englishmen within the communion of the Church of England. The violent changes backward and forward in the reigns of Henry VIII, Edward VI, and Mary seemed to demand some authoritative expressions by Church and Crown concerning not only the fundamentals of the Christian religion, but also the current controversies. Lutheranism, Calvinism, and Romanism were largely prevalent in the Church, and it seemed necessary to make authoritative declarations such as might enable the Church of England to hold the advocates of all these within her communion without committing the Church to any of their theories.

The caution of the Church in pronouncing on most of these is remarkable. Overstress on practices, often themselves legitimate, is condemned, rather than the practices themselves. Criticism is couched in such language as, "not to be accounted for *Sacraments of the Gospel*"; "not ordained of Christ"; "not by Christ's ordinance," etc. In like language we might say today of overstress of things good in themselves: The offices of Morning and Evening Prayer are "not ordained of Christ." It is "not by Christ's ordinance" that we decorate churches for Christmas. The alms collected in church "were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." Each of these propositions is true in exactly the same sense as the propositions in the Articles are true. By such transpositions of words, using the same language of criticism, we best get the distinction between the criticism of over-emphasis that we so often

find in the Articles, and the condemnation of practices such as is so often erroneously read into them. Not "Purgatory, Pardons, Worship and Adoration, as well of Images as of Relics, and also Invocation of Saints" are condemned, but "the Romish doctrine concerning" these; precisely as the Democratic party might formally condemn the "Republican doctrine concerning" the tariff or the manner of paying off the public debt, not meaning thereby to condemn the things themselves. Most of these issues, which the Church so cautiously sought to keep from exaggerated emphasis, have settled themselves as time has passed on, and no minorities were driven out of the Church by reason of the settling.

Yet when direct condemnation of abuses was necessary, the Church did not mince words in saying so: "It is not lawful for the Church to ordain any thing that is contrary to God's Word written." "Romish doctrine concerning" certain subjects "is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." Public prayer and sacraments "in a tongue not understood of the people" are also "plainly repugnant to the Word of God." The particular definition of the mode of the Real Presence commonly known as Transubstantiation is condemned, but only with the cautious identification, "or the change of the substance of Bread and Wine," thereby recognizing that the term then current might not invariably signify an interpretation that should justify the condemnation. As a matter of fact the exact meaning of the term today is a matter of much debate among scholars, and Anglicans have gradually perceived that not only the Sixteenth Century Romish explanation but *any attempted explanation of the manner of the Real Presence whatever* must necessarily pass beyond the bounds of what the Church is authorized to declare. The condemnation of a particular doctrine concerning the "sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt," struck at one of the most revolting of the mediaeval abuses which, happily, is now obsolete, at least among Anglicans. The expression sometimes used today, the Sacrifice of the Mass, or the Eucharistic Sacrifice, means something totally different from what is there condemned.

ALL this is understandable of a day when England was torn with religious controversies, and only a few years after men had been burned at the stake for their beliefs. One wonders at the moderation of it all.

But nearly four centuries have passed since that day. The attempt to hold all Englishmen in the communion of the Church failed and was ultimately abandoned. Romans seceded from the Church. Puritans fought against it, made the use of the Prayer Book a penal offense, and finally set up rival organizations, abandoning the old Church, as Romans had done a century earlier. German Protestantism, entering with William and Mary and the Georges, stifled much of the

Catholic life of the Church. The conditions of the Sixteenth Century passed away. And, finally, we are thinking now of the Church in America, where people from all lands and from many religious heredities are trying to become fused together. All of us alike are trying to outlive and outgrow the historic hatreds and divisions of the old countries. We are determined that America shall not be a glorified Balkan state.

Why should this American Church continue to display conspicuously the document that most reproduces the era of greatest religious turbulence?

But there is a more fundamental reason than that for dropping the Thirty-nine Articles from the Prayer Book. These did not stay the schisms from the Church as had been hoped. As each group abandoned the Church, each issued for itself just such a pronouncement explanatory of its position as the Thirty-nine Articles; and in most cases, these various elaborate documents supplanted the Creeds themselves in popular estimation. Most of them, also, failed to emulate the tactful comprehensiveness of the Thirty-nine Articles. Only these latter made the attempt to hold a whole nation into the unity of a single Church; the later ones were frankly the platforms of sects that had gone out from the historic Church.

The wave of sect-making, each with extremely explicit and detailed articles of belief, long washed up on the shores of time, but it is receding today. We are trying now, not to define every conceivable religious question with painful accuracy, ruling out those who contest the dot of an i or the crossing of a t, in our definitions, but to find a way to return again to a broken unity. Penitence is the first step—and it is hard for any of us to take it, for *all* our fathers shared in the sins that created the divisions. But the second step must be the practical abandonment—not necessarily the formal repudiation at the outset—of the long and precise formulas that express our divisions.

We cannot indefinitely talk about our desire for unity while failing to take steps to set the example to others.

All Sixteenth, Seventeenth, and Eighteenth Century formulas of doctrine must go—if we are ever to have unity. Not one of these is the clear voice of an undivided Church. If we believe our Anglican Articles to be vastly more defensible than the later confessions of faith that grew up in such profusion, so much the more have we to contribute to the cause of unity by setting them aside; and that we have taken the first step toward doing this before we meet the representatives of a great part of the Christian world in the World Conference on Faith and Order places us in the most advantageous position in that body. We have ceased to preach something that we shrink from practising. We can, in good conscience, ask the rest of the Christian world to do that which we have set the example of doing. We can lay stress upon adherence to the Catholic creeds and the Catholic sacraments as the bonds of unity without having the uncomfortable feeling that we are not willing to do what we are asking others to do.

Of course, absolute unanimity cannot be expected; the Church never is unanimous in these days of differences. But we could wish that bitter recrimination might be avoided; that partisan elements might not be introduced into the discussions; that the horrid ascribing of unworthy motives might be omitted.

The reason that the General Convention is asked to drop the Articles from the Prayer Book is twofold: because they have fulfilled their purpose and are an anachronism under the conditions of the Twentieth Century; and because we shall thereby set an example

to the Christian world that is worth tons of exhortations that they should do, in the interest of unity, something that we will not do ourselves.

Is this not reason enough? Is angry denunciation and ascription of unworthy motives really an adequate reply?

ANSWERS TO CORRESPONDENTS

W. A. D.—It cannot be positively said that Confirmation was instituted by our Lord Himself, but the well known examples of its administration, evidently as a matter of course, in the Acts of the Apostles, create a very strong presumption that it was among the things taught by Him to His apostles during the Great Forty Days, if not before.

S. B. D.—It is probable that we have an ample, if not surplus, number of clergy to fill the actual requirements of settled parishes; but a shortage of those able and willing to enter into the hard work of the mission field at salaries insufficient to pay for the proper living expenses of a family.

ACKNOWLEDGMENTS

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THE TURNING

Christ's blessed Truth has shone within my heart,
 And with weak hands, too unaccustomed far
 To act like this, I grasp His garment's hem,
 Content to lie in prayer and kiss His feet.
 And to my soul there comes the Master's word.
 His saving teaching of the Way of Life.
 In this still moment of transcendency
 That bitter Way is rosy all its length,
 The life of patient sacrifice is fair.
 O Jesu Christ, Thou lowly Word of God,
 Thou great Humility, Infinity
 In human flesh! Here is no room for aught
 Save adoration's praise, here is no thought
 But throbbing ecstasy of reverent love.
 The difficulties which beset the Faith
 Have melted down, a waxen wall, consumed
 By sacred flame. Yet, by Thy precious Grace
 In boundless measure poured, I need not weep,
 Who thought that wall of rock and turned my face
 From Thee. I cry aloud and take His Name
 Upon my lips, who saves me for my end.

FLORENCE MARY BENNETT.

BEATA PAUPERTAS

IT HAS BEEN a very strange thing in life, when you sit down calmly to think it over and meditate on it, that most of the people who have done great things, lasting things, things that have told for the world and the world's peace, have been poor people. The most of them, if they weren't poor, had to become poor to do much. Take St. Francis for instance, who was one of the greatest examples of that. Look at the persecution of those who have done great things, and who might have had a position in the world, and how they have had to suffer. They indeed, before they finished, have been poor in spirit, looking for someone to believe in their purpose, their aim. If only one poor man could understand them, how thankful they would be. So this long expected Jesus came, born to set His people free. Can you imagine such a thing? It is almost impossible to imagine it, but one almost refuses to accept it when it is put in words. One with such a mission, such a purpose, one sent from God, with no place to go—in a stable shelter. Impossible! Yet, I say, it has ever been so.—*Faith and Work.*

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

MAN'S DISCOVERY OF GOD

January 10: *The First Sunday after the Epiphany*

DISCOVERY OF GOD THROUGH HIS INDWELLING SPIRIT

READ I Corinthians 2.

CAN man discover God? Can the finite apprehend the infinite? Can the human soul rise above the temporal to gaze upon the eternal? To these questions St. Paul gives one of the most profound answers that has ever been given. Our knowledge of God, he says, is akin to our knowledge of man. We know our brother man because we are sharers in the same humanity; we both possess the human spirit. The human spirit in us reveals and interprets the nature of our brother's life, and we have an immediate knowledge of him. We need no subtle arguments to prove that he suffers and loves and rejoices, for our experiences give us a sympathetic understanding of his. We possess more than the human spirit, for the spirit of God is in us. We are akin to God as we are to man, and hence we have a natural aptitude for knowing God. The Spirit in us reveals the things of God; "deep calleth unto deep." The way to the knowledge of God is, then, through the upbuilding of our spiritual powers. We know men best when we are ourselves most human; we know God most certainly when we become spiritual.

January 11

THE DISCOVERY OF GOD IN NATURE

READ Acts 17: 16-34.

MEN fail to discover God, thinks St. Paul, because they are blind to the implications of the world in which they live, and of their own nature. They set out to discover an unknown God, when God is near and alive in every experience about them. We cannot face the morning without standing in the presence of God revealed in every living thing, in the fields and trees, in the warmth of the sun and the breath of the air, and in the activity and nature of man. All we see is the disclosure of the power of the Living God. In Him we live and move and have our being. St. Paul is here expressing a thought of which the Old Testament particularly is full, that nature reveals the power and majesty of God. "The heavens declare the glory of God, and the firmament showeth His handiwork."

January 12

MAN'S DISCOVERY OF GOD IN LONELINESS

READ Genesis 28: 10-22.

MANY a man, like Jacob, finds God when he is forced to face life's experiences without the support of accustomed friends and circumstances, when he taken out of a known and familiar environment and made to stand alone, unbefriended and unaided. If, like Jacob, he has sought to turn the world to his own advantage, he may find the experience exceedingly bitter. For the first time he may lose some of his self assurance and self reliance. Gone are "the old familiar friends in whom I trusted," gone "the things upon which my soul was stayed." "Man's need," it has been said, "is God's opportunity." God has no reality for those who do not need Him, no comfort for those who are preoccupied with the world. It is often when we lose all that we find ourselves, and discover our real need for the guidance and companionship of God.

January 13

THE DISCOVERY OF GOD IN TROUBLE

READ II Samuel 22: 1-7.

SUCCESS, the possession of a prosperous and untroubled life, and exemption from pain, are not often fruitful of a vigorous faith. Our needs influence our conceptions of God. If there are no keenly felt needs God is never keenly felt. If life is too comfortable and easy, we may dispense with Him altogether, or our belief in Him may merely be casual. When

trouble comes, we begin to search for realities. We are in want of confidence, support, and strength. In such an experience we may be of the number who find God for the first time, or of that still larger number who discover in God a greater Being than they have ever known. It took a people with a unique history of suffering to find that God is Love, a people with a baffling and perplexing life to find that He is Righteous. It is noteworthy that great religions, great in moral and spiritual perception and activity, have been given to the world in lands where life is hard, and in ages when experience has been stern.

January 14

THE DISCOVERY OF GOD IN UNMERITED AFFLICTION

READ Psalm 119: 65-80.

THE Psalmist's complaint is that, while he has kept God's law, he has been unjustly afflicted; but the mood of complaint passes. He sees that he has entered into a finer understanding of what God's will is, and therefore what God Himself is. "Before I was troubled I went wrong, but now have I kept thy word." It may be that he has learned the meaning of the patience, the long-suffering, the forgiveness, and the mercy of God. There is no doubt that the persecution endured by the primitive Christian Church affected the estimate which was held of the value of the death of Christ and thereby deepened the conception of the redeeming love of God. "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully . . . If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow His steps."

January 15

THE DISCOVERY OF GOD OUT OF WEAKNESS

READ Romans 8: 1-11.

ST. PAUL is the leader of that host of men and women whose consciousness of weakness has led them to the feet of God. Many of us are morally feeble, but we do not know it. We do not attempt the moral achievements which betray our lack of power. Not so St. Paul. He was zealous for righteousness. He discovered his weakness by attempting what was beyond his strength to attain. The discovery of his own lack of power was the condition of his discovery of Christ. It is always so. "I came not to call the righteous, but sinners to repentance," said Christ to the self-sufficient. "They that are whole have no need of a physician, but they that are sick."

January 16

THE DISCOVERY OF GOD FOR THE SAKE OF OTHERS

READ St. Luke 11: 1-13.

THE teaching of the parable, then, is this, viewed always from the side of the petitioner. We are not only driven to prayer for our own needs; we are driven also by the needs of others. There are times when we are like the widow with the judge. We are driven to God by personal distress. Trouble has come, or sickness, or anxiety; or we are sorely tempted, or in great perplexity. In such seasons how much a man must miss who does not turn for communion to His Father. That is the personal aspect of devotion. That is its private and individual bearing. For our own souls in such a world as this there is no hope unless we pray. And yet how ignorant is he of life, and of the complexity of human ties, who would limit to his own private needs the urgent summons to the throne of God! Is it not often because others are leaning upon us, that we are driven to lean upon the eternal? We come to Him just because others need us. We come for the sake of those who love us so, for the sake of those who trust us and who honor us; for the sake of those committed to our charge; for the sake of those with whom we have an influence."—G. H. Morrison.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE been reading of late the *Further Reminiscences* of Baring-Gould, and have, of course, found them scrappy, but much more worth while than most books of personal memoirs nowadays. The ecclesiastical notes are of varied interest, and show how, in a long life, the writer saw many changes for the better in his own environment.

From Freiburg in Breslau, writing in 1877, he says:

"The pastor is a man of some note, Hasenclever, and the Protestant soldiers attend his ministrations. How 'liberal' he is you may judge from the following fact. He preached the other day on the way in which Moses hoaxed the people in the wilderness. This is how he managed the smitten rock. He had learned a thing or two among the scientific men of Egypt, and also how to throw dust in the eyes of the simple and superstitious. One day he noticed a stream gushing from a rock, so he choked up the orifice with clay and moss. Then he led the thirsty people to the rock, made them understand he was about to work a miracle, and with his staff poked out the plug of moss and clay. At once the pent-up stream burst forth with a rush. On Trinity Sunday, after reading the Epistle and his text, he said: 'No rational people now believe in a Trinity, and so you must not expect me to waste my time and yours over exploded religious fancies. Instead of so doing, I will speak to you of the glories of Nature!' One has heard of that sort of preacher nearer than the Black Forest!"

From Rome, in Lent, 1889, he says:

"I do not, I cannot, appreciate St. Peter's. To my mind it is immeasurably inferior to our St. Paul's, not only in dignity and religious feeling, but in its architectural features. To think how, in order to meet the vast cost of the erection, a sum of £10,000,000, Popes Julius XI and Leo X were obliged to hawk indulgences about Europe, thereby leading in great measure to the Reformation! I detest the church: every stone in it has cost a human soul. Frederica Bremer was quite right when she said, 'The exterior and the interior of the building appear to me more like an apotheosis of the popedom than a glorification of Christianity and its doctrine.' 'As to the beauty of the temple,' wrote Mr. W. D. Howells, 'I could not find it without or within.' . . . 'The most striking object in St. Peter's is the ring of ever-burning lamps about the *Confession* of SS. Peter and Paul, where are supposed to lie their bodies but this is probably not the case. In August, [unfortunately a typographical error makes the date read 1846] the Saracens forced their way into the Borgo quarter of the Vatican and rifled the Vatican church; and an annalist tells us that they violated the tomb of St. Peter, and that, though they could not carry away the great bronze sarcophagus, they scattered abroad all its contents. . . . Probably the relics there adored are no more than substitutes. The Church of Rome could not afford to be with the tombs of the Apostles, which draw crowds of pilgrims from all quarters of Europe to spend their money in Rome, and pour into the treasury of the Church; and Pope and cardinals, without scruple, would replace the dispersed ashes with any bones they could find."

Which reminds me of the Roman ecclesiastic, boasting to one of our priests that they had in Rome the relics of the two chiefest apostles. "Pooh! that's nothing to brag of," answered his interlocutor, "every mission chapel in our Communion has relics of the apostles, and more precious than yours, too." "What can they be?" "Their Epistles, to be sure!"

THIS, TOO, is worth considering, in view of the claim that Rome never changes:

"The visitor to the English cemetery outside the gate of St. Paul will doubtless be struck by the fact that the inscriptions of the monuments of the dead, before the fall of the papacy, fail to express any Christian hope for the departed. This was due to the papal censor, to whom the inscriptions had to be submitted before the monuments were erected. There could be no hope of salvation, and no prospect of resurrection to eternal life for a Protestant, so argued the censor. An English lady of some position died during the pontificate of Gregory, and her husband submitted the epitaph to the papal censor. It expressed a hope through Christ for the departed. He drew his pen through it and forbade its reproduction. On the accession of Pius IX, the bereaved husband made application to have the desired inscription added. The application was made to the *Liberal* pope, and was presented by Archdeacon Beres-

ford. The petition was refused. It was declared to be impossible to comply with a request that implied a hope, a possibility of acceptance by the Saviour, of one who had died out of communion with the Roman Church."

And yet the dream of restoration of temporal power still haunts the mind of the Bishop of Rome and his court, as was evinced just the other day. Better Mussolini than that!

ANOTHER AMAZINGLY INTERESTING and reassuring book, just out, is *Hoosier Salad*, recollections of Thomas R. Marshall, late Vice President of the United States. Anything more wholesomely reassuring, more humorous, more sensibly American, it would be hard to imagine. In a day which reads *The American Mercury* with reverence, and listens to the strident wail of H. L. Mencken prophesying doom, such a book is matter for gratitude. Mr. Marshall may not have been a great statesman, but he was a genuine American, with all the qualities we love to attribute to the worthies of our country; he was quite unspoiled, and altogether sincere and without pose. Would we had more like him in public life today!

TWO OTHER NEW BOOKS have pleased me late. One is Konrad Bercovici's *On New Shores*, a study of various immigrant groups in the rural regions of our perhaps over-hospitable land, Roumanians, Normans, Danes, Czechs, Dutch, Poles, Icelanders, and others. The author makes an old-fashioned American of colonial stock blush for his fellows, and be grateful for all that these new Americans are bringing to us, while, at the same time, grieving at their tendency to encyst themselves in the body politic. The pictures are delightful, and the author's occasional lapse into foreign idiom is refreshing.

The other is William McFee's *Sunlight in New Granada*, an altogether delicious series of impressions of the Republic of Columbia under its more ancient name. My own experience with that region is confined to one journey, so I am hardly competent to pass judgment upon its accuracy as a description of the whole country. But I think he has got nearer to the soul of Latin America than most writers, and I commend the book heartily.

THE WELL-KNOWN initials at the end of this bit of rhyme commend it to the reader in more places than St. Luke's, Evanston:

"TEN COMMANDMENTS

"For Worshippers at Saint Luke's.

- "1. Thou shalt not come to service late,
Eleven, not eleven-eight.
- "2. Thou shalt not sit upright to pray,
But kneel. It is the Church's way.
- "3. Thou shalt before the Mass begin
Read o'er the Church's bulletin.
- "4. Thou shalt not hold the endmost seat;
Move over. And the stranger greet.
- "5. Thou shalt not at the hymns be bored,
Open thy lips and praise the Lord.
- "6. Thou shalt not shun the off'ring plate
Give cheerfully. Don't hesitate.
- "7. Thou shalt not whisper. Don't be rude;
Devout should be your attitude.
- "8. Thou shalt not make communion late.
Go fasting. Half-past seven to eight.
- "9. Thou shalt when sacring bell doth ring
Lift up your heart. Adore your King.
- "10. Thou shalt not leave the Church before
The benediction. Service o'er.

"G. C. S."

RAISING THE NATIONAL DEFICIT

THE PANAMA CANAL ZONE reports its pledge of \$500 all raised, a substantial part of the money coming from a congregation composed entirely of lepers. Wyoming has also completed its pledge.

Many dioceses made no report during the week, but nevertheless the total of pledges and amounts assured shows an increase of \$42,405, with a grand total of \$936,103. Cash receipts at National Headquarters are now \$367,969.32.

Good increases for the week are reported from Connecticut, New Hampshire, Central New York, New York, Bethlehem, and Southern Ohio.

Seventeen dioceses have secured in cash and pledges the amounts assumed by them: Albany, Arkansas, Brazil, East Carolina, Erie, Lexington, Los Angeles, Marquette, North Carolina, Sacramento, San Joaquin, South Dakota, South Florida, Massachusetts, North Texas, Panama Canal Zone, and Wyoming.

The report of payments and pledges on the National Deficit, corrected to December 30, 1925, is as follows:

	Amount Assumed	Pledges and cash to December 30
PROVINCE 1		
Connecticut	\$ 50,000	\$ 29,000
Maine	3,000	2,775
Massachusetts	100,000	100,000
New Hampshire	2,000	1,448
Rhode Island	30,000	
(Hard at work, all assured)		
Vermont	2,000	75
(Balance assured)		
Western Massachusetts	20,000	7,000
	\$207,000	\$140,298
PROVINCE 2		
Albany	\$ 20,000	\$ 20,000
Central New York	25,000	23,000
Long Island	100,000	25,000
Newark	80,000	112
(Campaign starts January 24, 1926)		
New Jersey	35,000	15,000
(Balance in budgets 1926-7-8)		
New York	250,000	163,685
Western New York	40,000	18,341
Porto Rico		
(No report)		
	\$550,000	\$265,138
PROVINCE 3		
Bethlehem	\$ 18,000	\$ 12,327
Delaware	15,000	5,000
(Balance in 1926 Budget)		
Easton	2,000	1,244
Erie	3,000	3,000
Harrisburg	5,000	3,725
Maryland	35,000	
(Full amount assured)		
Pennsylvania	160,000	532
(Full amount assured)		
Pittsburgh	40,000	25,560
Southern Virginia	5,000	3,230
Southwestern Virginia	5,000	1,000
Virginia	25,000	
(Campaign later)		
Washington	30,000	15,000
West Virginia	6,000	5,000
	\$349,000	\$75,618
PROVINCE 4		
Alabama		\$ 2,331
(Working on basis of \$6,000)		
Atlanta		
(No campaign)		
East Carolina	\$ 5,000	5,000
Florida	5,000	3,750
Georgia		5
(No campaign)		
Kentucky	8,000	
(Included in 1926 Quotas)		
Lexington	1,500	1,500
Louisiana		
(No pledge or campaign because of General Convention expense)		
Mississippi	1,000	
(Assured)		
North Carolina	10,000	10,000
South Carolina	4,000	104
(Report campaign started)		
South Florida	5,000	5,000
Tennessee	2,500	1,000
(Campaign in Lent 1926)		
Upper South Carolina	5,000	978
Western North Carolina	2,000	1,000
(Full amount assured)		
	\$49,000	\$30,668
PROVINCE 5		
Chicago		
(No campaign)		
Fond du Lac	\$ 3,000	
(Campaign in January. Total assured)		
Indianapolis	3,000	\$ 970

	Amount Assumed	Pledges and cash to December 30
Marquette	2,000	2,000
Michigan		1,100
(No campaign)		
Milwaukee	12,000	7,186
Northern Indiana		
(No campaign)		
Ohio	100,000	20,000
(Total guaranteed)		
Quincy		500
Southern Ohio	30,000	20,000
Springfield	3,000	
(Campaign in January, 1926)		
Western Michigan	4,000	200
(Campaign in January, 1926)		
	\$157,000	\$51,956
PROVINCE 6		
Colorado	\$ 8,000	\$ 6,000
(Balance assured)		
Duluth	3,000	
(No report)		
Iowa		521
(No campaign)		
Minnesota	1,000	1,150
Montana	1,500	660
Nebraska	2,000	170
(Will report in January, 1926)		
North Dakota	800	296
South Dakota	1,500	1,500
Western Nebraska	2,000	200
(Total assured)		
Wyoming	1,500	1,500
	\$21,300	\$11,997
PROVINCE 7		
Arkansas	\$ 750	\$ 750
Dallas	5,000	4,000
Kansas	3,000	
(Christmas offering)		
Missouri	4,000	3,300
Texas	7,000	1,662
West Missouri	4,000	2,000
West Texas	2,000	
(Christmas offering)		
New Mexico	1,500	
(Christmas offering)		
North Texas	500	500
Oklahoma	4,000	3,344
Salina		459
	\$31,750	\$16,015
PROVINCE 8		
California	\$ 12,000	\$ 6,000
(Campaign for balance in 1926. Total assured)		
Los Angeles	10,000	10,000
Olympia	5,000	3,000
(Balance assured)		
Oregon	2,000	
(1926 campaign)		
Sacramento	1,300	1,300
Alaska		
(No report)		
Arizona	1,000	800
Eastern Oregon	800	
(Campaign later)		
Honolulu	500	
(No report)		
Idaho	1,000	500
Nevada	500	230
San Joaquin	1,500	1,500
Spokane	2,000	
(Campaign early 1926. Total assured)		
Philippines		150
Utah		350
	\$37,600	\$23,830
FOREIGN		
Brazil	\$ 1,000	\$ 1,000
Cuba	500	150
Haiti		200
Japan	1,000	795
Panama and Canal Zone	500	500
	\$3,000	\$2,645
PROVINCE 1	\$ 207,000	\$ 140,298
PROVINCE 2	550,000	265,138
PROVINCE 3	349,000	75,618
PROVINCE 4	49,000	30,668
PROVINCE 5	157,000	51,956
PROVINCE 6	21,300	11,997
PROVINCE 7	31,750	16,015
PROVINCE 8	37,600	23,830
FOREIGN	3,000	2,645
MISCELLANEOUS		670
	\$1,405,650	\$618,835
Cash and pledges to December 30th		\$ 618,835
Additional positive assurances or guarantees		317,268
Grand total, December 30th		\$ 936,103
Previously reported, December 23d		\$ 893,698
Increase since December 23d		\$ 42,405

The Consecration of Dr. Thomas

By the Rev. H. P. Almon Abbott, D.D.

ON Monday December 28, 1925, in St. Paul's Church, Baltimore, the Rev. William Matthew's Merrick Thomas, D.D., was consecrated a Bishop in the Church of God, by the Most Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Bethlehem and Presiding Bishop of the American Church, assisted by the Rt. Rev. Drs. Joseph Blount Cheshire, Bishop of North Carolina, and Lucien Lee Kinsolving, Bishop of Southern Brazil. The Bishop-elect was presented by the Rt. Rev. Drs. John Gardner Murray, Bishop of Maryland, and Presiding Bishop-elect, and Philip Cook, Bishop of Delaware. The preacher was the Rt. Rev. William Cabell Brown, D.D., Bishop of Virginia. The reader of the Litany was the Rt. Rev. Henry St. George Tucker, D.D., LL.D., and the attending presbyters were the Rev. Messrs. Roger Walke, rector of St. Mark's-on-the-Hill, Pikesville, Md., and Upton Beall Thomas, rector of Trinity Church, Troy, Ohio.

The service of consecration was beautiful in the extreme, and all the arrangements were carried out with perfection in minutest detail. The church was thronged with relatives and friends of the Bishop-elect, and with interested Church people of Baltimore and the State of Maryland. That Dr. Thomas was "a Maryland boy" made the event of marked interest to the community and state.

The sermon was preached by the Bishop of Virginia. Bishop Brown spoke of the wide-spread interest in religion at the present day. This interest, however, he said, is neither deep nor abiding. It is an interest too controversial and too partisan. The appeal is to the reason, rather than to the heart, and, in consequence, there are many doubters. The theological atmosphere is too hazy to engender conviction. The Bishop spoke of the delight of passing from the region of doubt and conjecture, that is so marked today, to the sure and confident knowledge of the beloved disciple St. John. "We know," says St. John. To know that you are the child of God is to stand firm even though the whole world seems to be alienated from God.

In his charge to the newly-consecrated Bishop, the preacher said:

"You will experience the lonesomeness of the life of a bishop. But, as St. John on Patmos weathered his exile without due dismay, so may you buffet the attacks on the Faith, knowing that you have been called to be a child of God. Strengthened by His grace, you must speak boldly out of your own personal experience of religion, avoiding, as much as possible, intellectual controversy."

The vestments of the new Bishop were presented by the Woman's Auxiliary of Emmanuel Church, Baltimore, the Rev. Hugh Birkhead, D.D., rector; the pectoral cross was given by the Woman's Auxiliary and the Church Service League of the Diocese of Maryland; and the episcopal ring was the gift of the Bishop's brother, Mr. John H. Thomas, of New York City.

After the consecration service, a luncheon was tendered Bishop Thomas and the visiting bishops and clergy by the Rev. Dr. Kinsolving, rector of the parish, in the new rooms of the Church Service League in St. Paul's parish house.

The following is a brief sketch of Bishop Thomas, furnished by his sister, Miss Louisa O. Thomas, of Baltimore:

"Bishop Thomas is a Marylander by birth, having been born in St. Mary's County, forty-eight years ago. He is a graduate in Arts, and in the schools of English and of Literature of the University of Virginia. He was graduated from the Vir-

ginia Theological Seminary in 1904. He received his B.D. from the Seminary in 1911, and his D.D., in 1925. He went to Brazil in 1904. He was first a professor in the Theological School in Rio Grande. He carried on this work for three years, and was later rector of the Church of the Saviour, Treasurer of the Brazilian Mission, and Business Manager of the diocesan paper.

"In 1912 he went to Porto Alegre, where he founded, and has since conducted, the Southern Cross School. This school and the Divinity Schools are the only institutions of higher learning in the Church's Mission in Brazil. Bishop Thomas is, also, the rector of the Church of the Ascension in Porto Alegre, and Professor of Canon Law and Liturgics at the Divinity School. He represented the Missionary District of Brazil at the General Conventions held in Cincinnati and Portland. He is one of the Examining Chaplains, and is a member of the Council of Advice. A son of Bishop Thomas, James W. Thomas, is a student at the University of Virginia, and a younger son, Llewellyn, is still with his parents in Brazil."

Bishop Thomas is designated as Suffragan Bishop of Southern Brazil, and he will shortly return to his field of labor to assist the Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, in holding high the torch of Christianity in the Republic of the Southern Cross.



THE RT. REV. W. M. M. THOMAS, D.D.,
Suffragan Bishop of Southern Brazil

NEW CHAPEL IN ST. LUKE'S HOSPITAL, TOKYO

THE Rev. Norman S. Binsted, of Tokyo, writing Bishop McKim in November, says:

"Saturday and Sunday were banner days in the history of the Mission. On Saturday evening St. Paul's University Chapel was reopened with a glorious service. You will doubtless hear the details of this from Mr. Spackman.

"On Sunday we opened the new chapel of St. Luke's Hospital. To begin with, the chapel is lovely. Dr. Teusler has been indefatigable in his efforts to make it so. He has spared neither time nor energy and has given it the same minute attention he would give to the building of the operating room. Not only so, but he was most zealous in helping to work up the opening service. He even attended to buying the flowers for the altar. I wrote him a note of thanks yesterday and told him that his enthusiasm meant everything to the success of the missionary work in the hospital. The gift of the chapel in itself would only have meant a structural addition to

the hospital, but his zeal made it a living thing.

"We opened the chapel with a celebration of the Holy Communion at six-thirty o'clock Sunday morning, and had about forty communicants. At ten o'clock the chapel was again packed, and at the seven-thirty o'clock service it was overcrowded out into the passage way. Nuki San preached a splendid sermon in the evening and the Rev. Messrs. Tagawa, Inagaki, Kobayashi, and Yamagata also took part in the service, as well as, of course, Takeda San. We started daily services for the nurses on Monday at seven o'clock, and every nurse and student nurse has been present so far. I took the service myself this morning and intend to take it every Thursday morning.

"On every Wednesday night we are having evening service followed by classes for Christian and non-Christian nurses. These classes will be taught by Takeda San, Sonobe San, Mrs. Terauchi, Miss Nuno, and myself. These classes should lead many to ask for Baptism. It is impossible to convey to you the enthusiasm with which the erection of the chapel has been heralded. It is as though a great revival had swept over the institution. I have a celebration in the chapel every Sunday morning at six-thirty.

"The chapel is dignified and beautiful, and I am sure it will meet with your approval. It is located at the end of the main corridor, and as you enter the hospital and turn your eyes to the right, the altar stands out in full view. We have made the opening into the chapel the size of the corridor and have removed the doors, so that from the entrance the interior of the chapel is always in full view. This was Dr. Teusler's idea."

Medical Missions

By Robert C. Macy, M.D.

Former Medical Missionary

MEDICAL missions not only put into practice the teaching, both by precept and example, of the Divine Physician, but, by paving the way for those who follow with religious instruction, are an exceedingly valuable part of evangelical work, since they furnish a practical demonstration of the *fruits* of Christianity. A deep rooted conviction of the truth of the foregoing statement makes the writer feel that no Churchman has a right to withhold any reliable information from the Church at large which might lead to the increased efficiency of this vital branch of the work of the Kingdom; hence this article.

The personal experience of the writer is confined entirely to foreign missions, and the following items from these personal experiences are offered as illustrations of some remediable defects in this branch of the service.

The writer made his debut as a medical missionary in tropical Latin America, and was placed in charge of a hospital. This institution was planned and its construction supervised by the Bishop and one of his native clergymen. They were both very proud of having built so large a building for so small an outlay of money.

The Bishop knew nothing about the construction of a hospital, and as for the native clergyman, I am satisfied he had never seen a model hospital—and yet it was not deemed necessary to consult anyone who did know. The building is of that jail-like style of architecture which the Spaniards learned from the Moors, and which they in turn taught to the natives in their colonies: massive stone walls, with a minimum of windows, and those few, narrow, and set high giving poor ventilation and admitting but little sunshine. The roof over two-thirds of the building is so nearly flat as to make it impossible to render it water tight with such material as is available in the country. As the writer found it (covered with earthen tile, laid loosely without cement or mortar), it leaked like a sieve; the women's ward, the dining room, the kitchen, and the doctor's quarters were all under this leaky roof.

But it would be easier to enumerate what there was not than to describe defects in what there was. Some of the more important lacks were: Sanitary method for disposal of sewerage and wastes, heating facilities (though in the tropics, the elevation is such that nights are cold the year round, there was no means for heating either of the wards); an operating room where an aseptic operation could possibly be done; something safer and better than candles or kerosene lamps for illumination; a water supply adequate in quality and quantity for the needs of the institution; equipment which would make it possible to give a patient a warm bath, etc., etc.

Nearly two years of untiring effort on the part of the writer, soliciting funds, planning, supervising, and working with his own hands met these shortcomings in part, but nothing short of tearing down and rebuilding will ever make this institution anything like a satisfactory hospital.

While in this mission field, a case of typhoid having originated in a boarding school situated in a city some eighty miles distant, the writer urged the Bishop to authorize him (since he was the only medical missionary serving in that field), to make a sanitary inspection of the premises. Having been so authorized the writer made an inspection and his written report, received by the Bishop and acknowledged with thanks, showed a lack of fly screening, a badly kept stable—a regular fly incubator—an open cess-pool in an alley at the rear, etc., etc.

Now this school, where forty-odd native girls are housed and fed, was and is the pride, the show place, of that missionary district; yet that report was pigeonholed and to the writer's certain knowledge, nothing was done for a period of six months after; and if anything has been done during the period of three years which have intervened since, he is not aware of it.

In another mission field the writer had charge of the free dispensary which is run in connection with a large mission

hospital. Since a large percentage of the daily routine is "dressing cases," and since an average of a hundred patients or more were treated daily, a large quantity of adhesive plaster was used. The writer found a large stock of it on hand, but it was practically worthless since it would not adhere properly. When he complained of it he was told that he *must* use it, because Mrs. ——— had given it, and she, as chairman of the woman's board, had been instrumental in raising thousands of dollars for the hospital. If we did not use it, her feelings would be hurt, and it was not good enough to be used in the operating room, *ergo*, it must be used in the dispensary. It is but fair to say for the good lady who donated it that she knew nothing of the matter. If she had, she would very likely have consented to the plaster being thrown away, especially since her husband is a high ranking army surgeon.

LATER, upon reporting for duty at a smaller hospital in this missionary district, the writer was astonished to find the Bishop intended a trained nurse to continue in authority as superintendent. This was the proverbial "last straw which broke the camel's back." No self-respecting physician could be expected to serve as the subordinate of a trained nurse, and this was the cause of the writer's retirement from mission work. This nurse had persistently refused to comply with the laws of the country by recording her certificate of registration (if she had one to record), or passing an examination to demonstrate her fitness to be licensed. The writer, on the other hand, had passed an examination and was legally licensed to practise medicine in that country.

The foregoing should suffice, though much more might be added to demonstrate that *something is wrong*. Before suggesting a remedy, the following quotation is made from an article published in *The Witness* (a Chicago Church paper), signed by Dr. Wm. S. Keller. The doctor's criticisms seem to deal entirely with domestic missions and, since some two and a half years have elapsed since their publication, let us hope they no longer apply in full force. The *cause*, however, to which the doctor attributes the trouble, is pertinent to this article, and is quoted in part as follows:

"It so happens, I believe, that bishops are the presidents *ex-officio* of most hospital boards . . . It is a well known fact that Church hospitals have a way of getting into entanglements. These entanglements may be due to old Church traditions, they may be due to the way trustees are elected, the nature of their varied endowments, or last, but not least, to a board of lady managers. . . . I have often wished that diocesan officials could have a course in efficiency, custodianship, or stewardship. . . ."

The doctor's wish for a course of instruction of diocesan officials would not serve as a remedy for the defects cited in this article, since such a course would no more fit a bishop—or any other non-medical man—for the executive control of a hospital, or other medical work, than it would fit a physician to preside over a parish or a diocese.

In our army, in the wonderful sanitary work on the Canal Zone, in the Public Health and Marine Hospital service, in the Rockefeller Foundation work, hospitals run smoothly and efficiently. Why? Simply because no non-medical man has any authority over strictly medical matters. Several years spent in each of the two first named services have thoroughly demonstrated to the writer that their system of management makes for the highest type of efficiency. The time-worn argument in defence of such hospitals as have been mentioned is "But they are so much better than what the poor people would have had if the Church had not built them." True enough, and if they were only built in such a way as to furnish a nucleus upon which something *better* could be built later, and were under the executive direction of those who *know how to run hospitals*, there would be no excuse for publication of this article.

(Continued on page 337)

Religious Education and the Public Schools

THE public schools of the United States are failing with respect to religion, and it is chiefly the fault of the churches," said Professor Luther A. Weigle, of Yale, chairman of the Commission on Christian Education of the Federal Council of Churches, at the annual meeting of its executive committee in Detroit. He opened the discussion on Christian Education. The growing divorce between education and religion is, in the judgment of many, one of the primary causes of the present distraught condition of the world, he asserted.

"The public schools," he pointed out, "have been almost completely stripped of religious elements." "This has been done," he explained, "not by atheists and infidels, but in the name of religion—Protestant as much as Roman Catholic.

"The remedy," he stated, "is for the churches and synagogues to maintain Church schools for the teaching of religion that will match up in point of educational efficiency with the public schools.

"The growing divorce between education and religion is in the judgment of many clear-sighted and responsible men one of the primary causes for the present distraught condition of the world," he said on opening the discussion. "They believe that, unless education can again be inspired by religious motives, and religion be given a place in education, under the new conditions of modern life, and in the light of modern science, comparable with that which religion once held, human civilization is in danger of further disaster and ultimate ruin.

"America is a land of churches and of schools. Most of its citizens profess religion and desire education. Yet in America, as throughout the world, a relative secularization of education has taken place within the last hundred years. The control of the schools has passed from the hands of the Churches into those of the State; and religion has been almost wholly eliminated from the program and curriculum of public education.

"We have entrusted the education of our children to a system of public schools, tax-supported, and open, free of tuition charges, to all the children of all the people. Over ninety-two per cent of the pupils in the schools of this land are enrolled in the public schools.

"These schools, which were conceived with a religious purpose and in the earliest days taught the Bible, the catechism, and the principles of Christian living, now almost wholly omit religious teaching, and grant to religion such recognition only as is involved in the still fairly common custom of beginning the day's work with the reading of a brief selection from the Bible and the recital of the Lord's Prayer.

"This practical secularization of the public schools is an incidental result of the working out, under sectarian conditions, of two principles which are fundamental to American life:

1. "The principle of religious freedom, which insures the separation of Church and State, and guarantees to all the right to worship God according to the dictates of their own consciences;

2: "The principle of public education for citizenship in a democracy, which lays upon the State itself the duty of securing its own perpetuity and shaping its own future by the education of those who, as citizens and voters, constitute its sovereigns.

"The fulfilment of these principles, throughout almost 150 years of our natural history, has brought about, on the one hand, a constant increase of emphasis upon civic, social, and industrial aims in public education, as contrasted with religious aims, and, on the other hand, has put the public schools at the mercy of minorities with respect to matters of religious conviction. The result is our present situation, with the public schools almost completely stripped of religious elements.

"It is too often assumed that the blame for this situation rests upon the Jews and Roman Catholics. But the fact is that the Jews have had practically nothing to do with it. The Roman Catholic Church has had a great deal to do in the last half century with the exclusion of the Bible from the schools.

But the secularization of public education has been in large part accomplished before the Catholic Church in this country was strong enough to raise its protest.

"Protestant Churches must realize that they are quite as much to blame for the present situation as the Catholic Church. The fact is that adherents of all faiths have been far more concerned to see to it that the public schools should not contain any element inconsistent with any of their particular beliefs and practices, than they have been concerned to conserve in these schools the great fundamental principles of religion and morals upon which they all agree.

"The practical exclusion of religion from the public schools of the country is fraught with danger. This situation will imperil, in time, the future of religion among our people, and, with religion, the future of the nation itself.

"We have thrown upon the public schools a multitude of new duties. We are relying upon them very largely, not only to impart to the children the new knowledge and power with which the progress of science, invention, and discovery is so richly endowing our time, but to afford to them much of the sense-experience, motor training, and moral discipline, which under simpler social conditions were afforded to children by the incidental activities and contacts of everyday life in the home and in the community. The schools of today are expected to constitute a sort of epitome or reproduction, on a small scale, of life itself.

"For such schools to omit religion is a matter of far more serious consequence than for the schools of a generation ago. The older schools obviously afforded to children but a fraction of their education; the larger, and in many respects the more important, part of education was left to the home and community.

"The principle of the separation of Church and State must not be so construed as to render the State a fosterer of non-religion or atheism. Yet that is precisely what we are in danger of doing in America today.

"We may expect the public schools to do more in the way of moral and religious education than they have been doing. They can take steps to offset or wholly void the negative suggestion involved in the present situation.

"The most potent religious influence in the life of any school is to be found in the moral and religious character of the teacher. The public schools of America are not irreligious because their teachers are almost everywhere men and women of strong moral character and of definite religious conviction. Without the direct teaching of religion, these teachers, by the character of their discipline and the spirit which they maintain in the life of the schools, have been and are of profound influence in determining the character of American boys and girls.

"Even the religious heterogeneity of our population does not necessitate the present degree of exclusion of religion from public education. It is because we have held our different religious views and practices in so jealous, divisive, and partisan a fashion, that the State has been obliged to withdraw religion from the curriculum and program of its schools.

"We may expect the churches and synagogues to conceive their relation to children in educational terms rather than in terms merely of social suggestion or mass-meeting enthusiasm. They should realize that they are responsible for a share of the education of American children; and they should undertake to maintain Church schools for the teaching of religion that will match up in point of educational efficiency with the public schools, and will appear to the minds of the children themselves to be the correlative and complement of the public schools. This many churches and synagogues have already begun to do.

"The movement to establish week-day schools of religion, in addition to the Sunday schools which have long been a feature of American life, is spreading rapidly. In some cities time is granted for their work out of the schedule of the public schools.

In others they are conducted before or after public school hours. It seems clear that the movement is destined to bear permanent results, and that ultimately week-day sessions of the Church schools will be, as a general rule, granted a reasonable portion of the time from the public school schedules. A demand for time is not the first consideration; churches should begin by making sure that they have a program and curriculum of sufficient educational value to justify the grant of time.

"We may expect that the churches and synagogues will approach one another in mutual understanding and cooperate, more largely and more responsibly than they have hitherto done, in a common educational purpose and policy. They must cease that over-emphasis upon differences, to the neglect of their common faith and aspiration, which has been responsible for the present situation.

"Let the various religious bodies agree on an educational policy with respect to their own teaching work and to the sort of recognition that they desire religion to be afforded by and in the public schools; let them do their share of the education of children in a way that merits recognition, and a fit measure of recognition is made possible and will almost certainly follow."

Publicity Department, 281 4th Ave., New York City.

WARNING is needed against bogus priests and deacons, who still are preying upon us in behalf of the Christians of the Near East, called by them Assyrians, Chaldeans, or Nestorians.

Several years ago about two hundred of this organized gang were at large in America armed with false documents and many authentic letters which they had induced our clergy to give them. Partly through the efforts of the Foreign-Born Americans Division, co-operating with the Bureau of Immigration, a large number have been deported.

We have been in touch with the Church authorities in these Near East lands by letter and personal visit, and have found that none of such money has reached these unfortunate Christians.

Now we have two missionaries in Mosul, Iraq, sent under appointment of the National Council, an American unit of the Archbishop of Canterbury's old mission, and the only Anglican Church representatives on the ground.

Pitiful appeals are constantly coming from them asking immediate help for the starving and suffering as well as for education.

The only person authorized at present to raise funds or speak in behalf of this suffering people and Church that our Church should recognize is Mr. George M. Lamsa. He is the duly appointed field representative of our American Church Committee. All contribution for relief and education—and the need is terribly urgent—should be sent to Lewis B. Franklin, Treasurer, 281 Fourth Avenue, New York City, marked ASSYRIAN FUND. This is the only way to help to save this most afflicted of all races and Churches.

W. C. EMHARDT,
THOMAS BURGESS.

THE GREAT AMEN

AFTER the Prayer of the Consecration, which ends at the bottom of page 236 [of the unrevised Prayer Book] the following is said immediately, "And now, as our Saviour, Christ hath taught us, let us say, Our Father." This is done for two reasons. It brings our service in accord with the best liturgical usage. Secondly, the Amen at the end of the Prayer of Consecration is known as the Great Amen. By it the people express their part in the Consecration. For all of the congregation assists at the Sacred Mysteries. Now, in the average Episcopal church, the Great Amen is pitifully weak. One would not know, in many instances, that the congregation had been the slightest bit interested in the Consecration, but when we are called upon to say the Lord's Prayer as our part in the Consecration, we will say it and the Amen as well, thus having our part in this great service which the Lord instituted.

—REV. P. E. OSGOOD, D.D., in *St. Mark's Outlook*.

CONSECRATION OF DR. BARNWELL

BY THE VEN. V. G. LOWERY

ACTING for the last time in his capacity as Presiding Bishop of the American Church, the Most Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, assisted by the Rt. Rev. Drs. Thomas Frank Gailor, Bishop of Tennessee, and Charles Minnigerode Beckwith, Bishop of Alabama, consecrated the Rev. Middleton Stuart Barnwell, D.D., to be a Bishop of the Church of God with jurisdiction in the Missionary District of Idaho, in the Church of the Advent, Birmingham, Ala., Wednesday, December 30, 1925, of which Dr. Barnwell had been rector for about twelve years.

The presenters were the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, a close friend of seminary days and with whom the Bishop-elect had been associated for six years, and the Rt. Rev. Frank Hale Touret, the retired Bishop of the jurisdiction to which Bishop Barnwell is to go.

The Bishop of Kentucky, the Rt. Rev. Charles Edward Woodcock, D.D., who ordained Dr. Barnwell both to the diaconate and to the priesthood, preached the consecration sermon, extracts of which, together with a picture of the new Bishop, will appear in *THE LIVING CHURCH* in the near future. The attending presbyters were the Rev. Carleton Barnwell, a brother of the Bishop-elect, and the Rev. Charles Clingman, Dr. Barnwell's successor as rector of the Church of the Ascension, Birmingham, and his close friend. The Rt. Rev. Herman Page, D.D., Bishop of Michigan, was present and joined in the laying on of hands. The Rev. R. Bland Mitchell, Executive Secretary of the Field Department of the National Council, with whom Dr. Barnwell has been associated for the past two years, was present as a representative of the National Council.

Immediately following the consecration, the rector, the Rev. Mr. Clingman, and the vestry of the Church of the Advent tendered a luncheon to the visiting clergymen and laymen in the parish house, at which time Bishop Woodcock spoke on his early association with Bishop Barnwell in the Diocese of Kentucky, Bishop Talbot spoke on the District of Idaho as he remembered it as its second missionary bishop, Bishop Touret brought greetings from Idaho to its newly consecrated Bishop, Bishop Beckwith, the Bishop of Alabama, gave the blessing of the Diocese of Alabama, to the new Bishop, and Bishop Barnwell then thanked the clergy of the Diocese for their beautiful gift of his episcopal ring.

An informal reception was held in the parish house Wednesday evening for Bishop and Mrs. Barnwell, by the rector and congregation of the Church of the Advent. The congregation of the Church of the Advent gave Bishop Barnwell his Episcopal robes and pectoral cross.

The following are incidents of note in connection with the consecration of Bishop Barnwell. While he was at the seminary, the greatest impression that was made on him by any visiting missionary bishop was by the late Bishop Funsten, of the District of Idaho, and Bishop Barnwell at that time would have offered himself for work there had it not been that he felt under obligation to return to the Diocese of Kentucky. There were present at his consecration the second and fourth Bishops, Drs. Talbot and Touret, of the District of Idaho. The late Rev. Stephen Barnwell, father of Bishop Barnwell, at one time the rector of St. John's Church, Louisville Ky., was one of Bishop Talbot's best friends while at the Berkeley Divinity School, and he now, after thirty-five years, consecrates his old friend's son a Bishop in the Church.

CONSECRATION

Like her, in days of old, who came to Thee,
Bearing no gift of gold, no spice from Araby,
Proff'ring with toil-worn hands her widow's mite,
A gift which Thou didst prize,

I come today
Knowing my own unworthiness,
Trusting in Thy sure power to bless;
Praying a meek and contrite heart
Thou'lt not, dear Lord, despise.

EVA BAER SANDER.

A HEART unloving among kindred has no love towards God's saints and angels.—*H. E. Manning*.

Incipient Vocations

By Anne Frances Kate

THIS is not an apology because, as a very able writer on the subject once said, it needs none. Also, to me, the writer of an apology must necessarily be a very learned and brilliant person, while I am neither. There is, however, a reason for writing it.

A few weeks ago, a young woman of average wealth and ability told me that she was going to be married. There was such a lack of enthusiasm in her manner that I asked her why she was doing so.

"There's nothing else to do," she replied wearily. "My family object to my working. I don't know enough to take up any line of study. I have no particular talent for any of the arts. It's the only thing I can do."

We spoke of Church work, and of my own work, social service. Nothing seemed to please her, nothing to satisfy the very evident emptiness in her life. Knowing the man she was going to marry, and that her mode of living would in no wise be changed, I doubted the success of the venture and wondered how the experiment would turn out.

While we talked, two Sisters from a near-by parochial school went past the window. She indicated them with a nod of her head.

"Now if one were a Roman Catholic . . ." she shrugged her shoulders hopelessly.

"You mean you would care for that sort of life?" I asked in surprise.

"It seems so peaceful. Did you ever see a Sister who didn't have the sweetest expression, and happy?"

"But you don't have to be a Roman Catholic in order to become a Religious," I told her. "There are any number of orders here in our own Church, doing all kinds of work among all sorts of people in all parts of the world."

We talked for an hour or more. I had never seen her so interested, and when she left I could not help feeling that she was a very different creature from the listless young woman who had come into my office to tell me of her engagement. What results may come from our conversation I do not know, but I do know that the engagement has been broken, apparently to the satisfaction of both parties.

It made me wonder if perhaps there were not more young women who were running into marriage simply because they had to "do something." Because, like my friend, they had too much of this world's goods to permit their taking a healthy occupation, and because of rather mediocre mental ability, felt no call towards a career. Or perhaps there were young women to whom life had been a wonderful adventure, but who were already finding that the sordid touch of materialism had begun to tarnish their keen enjoyment; women who wanted to be good, not content with merely keeping the commandments, but in a finer way, longing to give all that they had, yet realizing that the world would never understand, and they were in the world.

So I am writing this, thinking that some young woman may read it who has reached that cross-road in life where she seems to have come to a standstill. Nothing seems to promise the happiness, the completeness, she feels is her due. Life has lost its zest, because she is living for herself alone. I wonder if that young woman will consider for a moment, if the idea is at all attractive to her, that perhaps she is one of those fortunate persons whom God would have for His very own, and if her apparent dissatisfaction and discontent are not really the workings of the inner Spirit that would lead her nearer to Him.

There are Orders to meet the needs of any temperament. There are some Orders which do a great variety of work, as the Community of St. Mary, which conducts three boarding schools for girls, a refuge home and a free hospital for children in New York City, and other institutions beyond. Both the Transfiguration Sisters and the Order of St. Anne have branches in China as well as doing rescue and parochial work in this country.

I once stood in the rain one bleak December afternoon struggling with a refractory gate. The Sister, who at last noticed my plight and came out with an umbrella to let me in, remarked laughingly:

"You see, it is far easier to get out of the convent than to get in."

This is essentially true. The young woman who feels called to the religious life seeks admission of the Order of her choice. If her request is granted, she goes to the convent, and for six months (the time varies in different communities) is a postulant, during which time she may leave whenever she chooses, or may be sent home at any time if the chapter decides that she is unfitted, either temperamentally, physically, or in any other way, to the life. At the end of six months, if she so decides and is accepted by the Sisters, she is clothed as a novice, observes all the rules of the Order, etc., for a period of two years. (Again the time varies.) During her novitiate she is at liberty to return home, but cannot be dismissed by the community. After two years, if she receives a favorable vote from the Sisters, and so decides herself, she becomes a professed Sister, taking vows for life or a number of years according to the rule of the Order.

As to the life of a Sister on the material side, perhaps these quotations will serve:

"Sister N., our Novice Mistress, is a dear. She has me with her most of the time because I don't know how to work."

"We had a new Sister, but she did not stay with us very long. Her idea of the life was to spend all of her time saying her prayers while her Sisters did the laundry work."

I have made no attempt to go into any details of the life, nor to discuss any of the reasons for embracing it. All that I have tried to do is to bring to the attention of some of the young women of the Church who are still wondering what their future is to be, the possibility that it may be an "incipient vocation" which is causing their mental and spiritual distress, and that, with the psalmist, they may say:

"I was glad when they said unto me, Let us go into the house of the Lord."

MEDICAL MISSIONS

(Continued from page 334)

The Church has placed her finances in the hands of an expert, Mr. Lewis B. Franklin, with very happy results. Neither physician nor any other layman presumes to dictate to priest or bishop as to the *spiritual* affairs of the parish or of the diocese. Why then should bishops, or any other than medical men, attempt to administer strictly *medical matters*?

A physician, one thoroughly trained and of proven executive ability, could, and *should*, be placed in charge of the medical work of the Church, both domestic and foreign. This executive should pass upon the *professional* qualifications of all physicians and nurses, he should pass upon all plans for the erection of hospitals and their equipment; in short, his should be the final dictum upon all strictly medical matters.

Such a plan would not only remedy the defects which the writer and Dr. Keller deplore, but it would accomplish much more. Such a medical staff as the Church could command under these circumstances would not only give the masses dependent upon her for Good Samaritan work the *very best* which medical science has to give, not only would her hospitals, both at home and abroad, be models of what hospitals *should* be, but considerable research work would be done and considerable added to medical knowledge by such a body of men.

There would be no lack of recruits for both medical and nursing staffs of a service so conducted. Given the assurance that no bishop or board of non-medical men could, by well meaning interference, hamper the work, and not only would these two professions—ever altruistic and generous—furnish the requisite working force, but they would aid financially and influence others to follow their example. Is not this plan worthy of a trial?

AROUND THE CLOCK

By Evelyn A. Cummins

SOMEbody is always taking the mystery out of life. Dr. Yandell Henderson, eminent physiologist, undertook to explain in a London lecture the other day, the miracle of Elisha and the son of the Shunammite woman. Said he, the child was probably in a coma as the result of eating field poppies, and when Elisha breathed upon the child he forced carbon dioxide, exhaled by all human beings, into his lungs. Since recent use has shown carbon dioxide to be of great benefit when administered in conjunction with anesthetics, Professor Henderson held that it might have been the means of restoring life to the boy.

The use of carbon dioxide after anesthesia was advocated in an article in the *Journal of the American Medical Association* in 1920, by Drs. Henderson, H. W. Haggard, and R. C. Coburn. In anesthesia it has been shown to have a beneficial effect on the patient and a great many anesthetists are now using it. The use of it has been the subject of a good deal of discussion in medical circles in the last few years. The most recent article on carbon dioxide and anesthesia appeared in the above mentioned *Journal* for December 19th, and was written by Dr. Lundy of the Section on Anesthesia of the Mayo Clinic, Rochester, Minn.

And, before we leave the subject, what a delightfully and pathetically human, almost modern, touch there is in that verse in 2 Kings: "And he said unto his father, 'My head, my head.'"

THE recent excavations in the eastern end of the Valley of Jezreel, overlooking the Valley of the Jordan, have uncovered the temple erected to the goddess Ashtaroth by the Egyptians. The available evidence shows that this temple is probably the "house of Ashtaroth" of I Samuel 31:10, upon the walls of which was hung the armor of King Saul after his death in the battle with the Philistines on the neighboring Mount Gilboa.

And, speaking of excavations, the Sphinx is being all "dolled up." The Egyptian Antiquities Department ordered the work done, and has had the encroaching sand cleared away. In spite of present styles, it has been decided that the Sphinx must have an iron collar put around her neck.

Culled from *G. K.'s Weekly*—"Tutankhamen's Mummy. Does she know he's out?"

THE *Life of Benito Mussolini*, by Margharita Sarfatti, which has recently been published in England, has been attracting much attention. Mussolini was educated in a school conducted by Salesian Fathers. He felt the routine and discipline rather irksome but, nevertheless, his training there convinced him of the necessity of religious education. This conviction he bears to this day, as is shown by the schools in Italy at the present time.

The author gives among others, this bit of insight into the character of the man:

"After all, Signora," he said upon one occasion, "what have I achieved? I am a bit of a journalist and for the time being a Minister like so many others. I must get this people into some kind of order. Then I shall have fulfilled my task. I shall feel that I am someone." Another silence. Then he went on. "And yet—and yet! Yes, I am obsessed by this wild desire—it consumes my whole being. I want to make a mark on my era with my will, like a lion with its claw! A mark like this." And as with a claw he scratched the chairback from end to end."

THE American Association for the Advancement of Atheism has been finally allowed by Judge Ford to incorporate under the laws of the State of New York. Earlier in the fall, Judge Mitchell refused to allow the incorporation, deeming it "highly improper," and caused, thereby, a small furor, the newspapers, for the most part, taking the stand that this was

an infringement upon principles of religious liberty and that the refusal would do nothing toward suppressing atheism, either in principle or influence.

IN an interesting article in a recent *London Quarterly Review*, Dr. Frank Ballard protests against constant allusions to the "mystery of pain," while the freedom from pain which most of us enjoy is overlooked. He says:

"When the mystery of pain is taken at its worst—to be quite sure, let us say its awful worst—it is but a trifle, when put into fair comparison with that ceaseless and unmeasured mystery of painlessness which the overwhelming majority of 1,800,000,000 of human beings on this planet, at any given moment, exemplify."

He makes note of our millions of brain cells and nerve fibres, alludes to our sight, hearing, and the other complicated parts of the mechanism of our bodies, and says:

"Out of every hundred persons met in an ordinary day's intercourse, it is more than probable that ninety of them, at least, have never given a moment's thought to their bodies all day long—with just the exception of satisfying a healthy appetite at meal-times."

And, in summing up:

"Then, last, but certainly not least, we have to note that in all this there is absolutely no 'respect of persons.' It is all as true for the meanest pauper as for any king or queen."

Think it over!

GEORGE JEAN NATHAN, the great critic and former editor of the *Mercury*, in his latest book, *The Autobiography of an Attitude*, gives this as his philosophy of life: "to forget the miseries of the past and remember only its charm, to live the present to the limit of its utmost possibilities, and to view the future as one who has traveled romantically in a colorful far country views the sky line of his nearing homeland—with a sense of great content and slightly sad resignation."

With characteristic touch, he outlines man's philosophical knowledge from early youth to old age as follows: "1, I am wrong; 2, I am right; 3, I am wrong!"

There is something about this that recalls that delightful grandmother in one of Booth Tarkington's books who said despairingly to her grandson, who was in his early twenties, "You don't know anything. You don't even know that you don't know."

THE *Daily Express*, of London, has recently been publishing a number of articles by the authors of "best sellers," said authors telling the world what their religion means to them in theory and practice. These articles have now been published in book form in England and are also appearing in newspapers in this country. Among contributors are: Arnold Bennett, Hugh Walpole, Rebecca West, Sir Arthur Conan Doyle, E. Phillips Oppenheim, Compton Mackenzie, J. D. Beresford, Israel Zangwill, H. de Vere Stacpoole, and Henry Arthur Jones. These articles have been publicly criticized by G. K. Chesterton and Hilaire Belloc as being fragmentary and provincial, rather than catholic. Both these men are members of the Roman Church.

A GERMAN film company is producing, from pictures taken in India, what is said to be a remarkable reproduction of the story of the life of Prince Gautama, the founder of Buddhism.

IN America," says Robert Benchley, "there are two classes of travel: first class, and with children. Traveling with children corresponds roughly to traveling third class in Bulgaria."

CORRESPONDENCE

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

THE REV. WILLIAM WILKINSON

To the Editor of *The Living Church*:

BOTH THE SECULAR and religious press record the death of the Rev. Wm. Wilkinson, sometime "Bishop of Wall Street," his funeral at Trinity Church, N. J., and his burial at Minneapolis. The departure of this kindly man must recall many pleasant and permanent memories—albeit ancient history—in Minnesota, where, for many years, he served the Church and the public. You never forgot the man once you met him. Sincere, direct, most unique, very English, he was in a class by himself and remained so until discovered by a layman who found for him his place in God's world, a place for which he was splendidly fitted.

Mr. Wilkinson came to us from another religious body (through Bishop Whipple I believe). He was more at home in the streets and tenements than in a surplice, while he loved the Church of his adoption, its beauty and its holiness. There was a native wit and humor about him and a genial current of soul which endeared him to all.

Many good stories are told about him, one of which was current in old Seabury days. When he appeared before the examining chaplains in the Diocese of Minnesota for his final examinations, he was asked, so the story goes, the place of the Major and Minor Prophets in the providence of God. Now this man knew his Bible; maybe his memory was at fault, maybe he was not strong on ecclesiastical niceties (I don't think he was). His answer must have surprised his venerable inquisitors. "Gentlemen, I make no distinction between God's prophets."

His gift of extempore prayer was wonderful. He did not dictate, he confessed. I have heard him pray in church and in private. One was reminded of those disciples on whom the spirit fell at Pentecost when each spoke in his own tongue of the wonders of God. There was a rugged, appealing beauty in both the man and his speech.

The common people heard him gladly. Every day was Sunday as far as opportunity went. An elevator boy was heard to say, "No one ever spoke to me that way before."

I heard a bunch of choir boys exclaim, between laughter and getting out of their cottas, "Gee, that fellow is a whole circus. I wonder if he is going to preach tonight." That was in Boston if you please! (I understand the old Boston has gone beyond the river where the lingos cease to roll.)

Mr. Wilkinson had come east to speak for Minnesota and especially the Church institutes at Faribault. It was in St. Matthew's Church where I first met him. Two young men of the congregation were considering the ministry, and had grown together somewhat by virtue of their mutual longing. The will was there but the way was not clear. Mr. Wilkinson made clear the way some thirty years ago for both of us!

During midwinter vacation a little later, he trusted me with the charge of his parish, old St. Andrew's (Minneapolis), where dear friendships were formed, which live today.

When the General Convention met in New York some years ago, Mr. Wilkinson invited all the Minnesota men to dinner at his home near old Trinity. A goodly number attended. He was a jolly host. On leaving, we were presented with a volume of one of Shakespeare's plays—in the original. I have my copy with his name inscribed.

In New York he was known as the "Bishop of Wall Street." In Minneapolis he was known as the pastor of the pastorless. He now rests there with those dear ones whom he loved long since and lost awhile. May he rest in peace and may this small tribute from the heart of one whom he befriended in many ways be acceptable to him and to those who knew him best.

Red Lodge, Montana.

(Rev.) FRANK DURANT.

EXACT LANGUAGE

To the Editor of *The Living Church*:

I SHALL BE VERY grateful if any of your learned readers can help me out in connection with some Prayer Book matters which puzzle me. Now I have always supposed that Bishop Seabury had a good deal to do with the Communion Office, and that it was through his influence and because of

his knowledge of the Scottish Office that our Consecration Prayer is what it is. I have often compared our Communion Service with the form in the English Prayer Book and have always admired the careful way in which precise language is used in our book. This is so also in the English Book. Will someone tell me if I am right in supposing that Bishop Seabury was the prevailing influence?

But I have wondered who was responsible for the departures from the English Prayer Book in the arrangements of Matins and Evensong. Will some one tell me, or refer me to books in which these matters are dealt with?

And how did it come to pass that, whereas in the Communion Office the correct and grammatical expression "Collect of the day" is used, elsewhere the expression is constantly "Collect for the day"? We have a collect "for" peace, and a collect "for" aid against perils, and we have a collect "for" the day. We pray for peace and for aid, but we do not pray "for" the day. In one case "for" means "for," in the other case "for" means "of." Then why not say "of," as we do in the Communion Office and as the English book always does?

Is this a small point? Perhaps, but when we go on, and these small points become many, we become mighty careless, and people who like to use exact language become irritated. And, in all official documents, language ought to be exact, or as exact as possible.

The clergy are often bad offenders. Have we ever heard "The Holy Gospel is written in . . . the Holy Gospel according to ————," or, what is worse, "in that according to ————"? whereas, if we follow the Prayer Book we should hear "the Holy Gospel is written in the Gospel," etc.; for the term "Holy Gospel," as we all ought to know, is a technical expression meaning a selection from one of the Gospels read liturgically.

We all ought to look forward to the glorious liturgy of the future, which will come, when we shall have understood more perfectly the principles of Catholic worship; but we shall never arrive unless the clergy study the subject more thoroughly than they have done up to the present. I am doing my best, but there are many things I want to know, and I shall be very glad if those who know will answer my few questions.

(Rev.) EDWARD G. MAXTED.

Indianola, Miss., December 18.

A NEW YORK CONFERENCE CENTER

To the Editor of *The Living Church*:

THERE IS A real need for a Church Conference Center within the Metropolitan area of New York City. On Staten Island, officially known as the Borough of Richmond, are many lovely wooded tracts admirably suited to such a purpose.

Almost every line of Christian effort could be provided in order to train real Church workers and at the same time afford rest and recreation to many of our Church people. The daily Mass, Evensong, and Compline, in so beautiful a spot, and the quiet hours or busy sessions, as cases may warrant, lessons in Church architecture, arts, and crafts, mission study groups, Girls' Friendly gatherings, and a host of other purposes would add a two-fold blessing; first, to those participating and, second, to the neighborhood which is so fortunate as to have a Conference Center in its midst.

Prominent citizens of the greater city are, at the present time, seeking to have the municipal park system extended into Staten Island. May our Church people realize that now is the time to acquire land for Conference Centers, convents, and other necessary institutions before the real estate men lay hold on it and cut it up into small lots. The parks are coming, let us hope the Church will extend herself too.

Huguenot Park,

W. LYNN McCracken.

Staten Island, N. Y.

OF ALL joyful, smiling, ever-laughing experiences, there are none like those which spring from true religion.—*Henry Ward Beecher.*

LITERARY

VALID MINISTRIES, AND OTHER MATTERS

THE ONE BODY AND THE ONE SPIRIT. A Study in the Unity of the Church. "The Living Church Series." By T. A. Lacey, M.A., F.S.A., Canon of Worcester. Geo. H. Doran Co.

Canon Lacey is a very thoughtful and independent writer on subjects connected with unity, as can be seen in his Paddock Lectures of several years ago. He breaks through the crust of conventional and traditional language and gets down to foundation principles—sometimes in startling ways. He provokes thought, sometimes in a discomfiting way. For one devoutly attached to Catholic principles he is at times daring, and sometimes one hesitates to accept his conclusions—at least his form of statement of them.

His treatment of ministerial validity confuses two distinct things. The observed blessing of God on sincere ministrations, whether in conformity to those of the Church or not, is not relevant evidence at all as to "validity." God is not limited in His mercy to His appointed instruments. But a "valid" ministry means one that is *in conformity to divine arrangements* for the Church; and the Catholic doctrine is that such conformity requires episcopal ordination and unbroken continuity of the episcopate.

In an extended use one might indeed speak of a valid presbyterian ministry, valid, that is, for the Presbyterian denomination. But neither the presbyterial nor the congregational ministry has either the authority, form, or officially intended sacerdotal functions of the Church's ministry. Therefore to ordain nonconformist ministers who come into the Church is no more *re-ordination* than is ordination of a deacon to the priesthood. It is admission to a distinct ministry—the *sacerdotal* ministry of the Church of Christ.

Canon Lacey's treatment of the origins of the ministry seems to ignore the landmarks and perspectives, and to rest in detailed study of gaps in our knowledge of the period between say 60 and 150 A.D., rather than in the determinative certainties. There is no single proved case of ordination other than apostolic or episcopal in the ancient Church which was recognized as valid. The mother Church of Jerusalem, under direct apostolic oversight, was organized with apostolic ordination and a threefold order, exactly agreeing in fact (official names were as yet untechnicalized) with that which emerges in the Second Century, and which was then believed to have apostolic arrangement. In the light of these facts, the argumentative value of inferences from our ignorance of the process by which the at first incompletely officered missionary Churches received their full organization after the apostolic-Jerusalem pattern are of the slightest value. They are especially invalid when they fail to agree with the arrangements that the apostles instituted in Jerusalem, and that are found in exclusive possession *as apostolic* when the Church emerges into clear historical light. The notion that the Catholic doctrine of the ministry is not secure, unless fortified by precise tracing of its history in the short period concerning which historical data are fragmentary, is a striking violation of the principles that determine the burden of proof. We do not have to burrow into obscurities to gain the assurance known to be unqualifiedly possessed by the whole Church in the Second Century. We also have to remember that the Spirit-guided Church is not likely everywhere to have blundered into the same error concerning so vital a matter as the basic requirements of ministerial validity.

F. J. H.

CAN A MAN BE A CHRISTIAN TO-DAY? By William Louis Potat, LL.D., President of Wake Forest College, Chapel Hill: The University of North Carolina Press.

This is a very readable, clear-cut, and helpful book for Protestants who are troubled by the confusion into which modern "Liberalism" has thrown many traditional beliefs, but who are not blind to the futility of what is called "Fundamentalism."

The situation today is very clearly set forth in the first lecture. The second distinguishes between what Christianity is (as regarded from the Protestant standpoint) and its "baggage," as he calls it. This baggage is not despised, but the thought is that from the nature of the case it can wear out and require replacement. He naturally includes much of the

Catholic faith and order in the description of baggage. The third and concluding lecture, entitled "Peace," distinguishes between faith and belief, treating the latter as subject to change.

The outcome is a resting place for those of Protestant outlook which is as defensible as from the nature of things such a resting place can be. But it has not the abiding security of an intelligent Catholic outlook.

F. J. H.

MODERNISM AND THE CHRISTIAN CHURCH. Three Farm Street Lectures: To which is added a chapter on the Problem and Prospects of Christian Reunion. By Francis Woodlock, S.J., with Preface by G. K. Chesterton. London. New York: Longmans, Green & Co. \$1.25.

The title of this book needs amendment. It does indeed pay considerable attention to Modernism, and the lecture on "Modernism and Miracles" is valuable. But there should be a subtitle at least, indicating that the lecturer is largely concerned to attack the Anglican Church, using the toleration of Modernism within it as a handy stick to strike at it with. In other words, the book is twofold in purpose, and loses in power through lack of unity of aim.

None the less, his criticisms of Modernism are often very effective, and to readers who will ignore the side-issues which Father Woodlock's worry over the Anglican claim leads him frequently to drag in, the book is well worth reading. Father Woodlock is always keen, and makes his points in a telling way. But Anglicanism is his nightmare.

His chapter on Reunion is based naturally upon the major premise that the Catholic Church means the papal obedience, and that the only reunion worth striving for—coöperation in good works he rightly denies to be reunion—consists in unconditional submission of all Christians to the Papal See. But he makes some damaging criticisms of the make-believes that are being pushed on by many workers for reunion in the Anglican and Nonconformist camps. When he writes to the *London Times*, with regard to recent conferences, "It is doubtful if these conferences can ever effect substantial results so long as they refuse to lay on the table the points of disagreement while emphasizing the common beliefs," he punctures a serious blunder on the part of some of our "leaders."

F. J. H.

THE PROBLEM OF THE FUTURE LIFE. By A. H. McNeile, D.D., Regius Professor of Divinity, University of Dublin, etc. Moorhouse Lecture, 1925. New York: D. Appleton & Co., 1925.

A disappointing book, in which appears a pronounced tendency to reduce important Christian doctrines as to the future to the level of problems.

While obviously believing in immortality, he is contented to describe "moral certainty" concerning the soul's survival as obtained by "a consideration of moral values and of God's relationship to individuals."

The treatment of our resurrection, while in terms asserting some sort of continuity between the present and the resurrection body, stresses the aspect of change in a way that leaves little reality to the word resurrection; and his treatment of our Lord's Resurrection and of St. Paul's teaching on the subject leaves much to be desired.

He is not sure that there will be a determinate day of judgment; and he leaves the whole subject of future punishment hanging uncertainly on several problematical "ifs."

The book contains some thoughtful suggestions, but as a guide to Christian thinkers on the future life its value is very limited.

F. J. H.

TO FEW WOMEN has it been given to write for larger and more appreciative audiences, on serious and especially on religious topics, than to Lily Dougall, whose *Pro Christo et Ecclesia*, originally published anonymously, created little less than a sensation in religious circles. Now she has passed on to where, to quote her own conviction, there can be no lack "of the human tenderness and grace of the life we know." *God's Way with Man* is the appropriate title of her last book, which has recently been published by the Macmillans.

Church Kalendar



JANUARY

WE DO NOT pray to change the divine scheme, but to ask those things which God has decreed to be brought about by prayer.—*St. Thomas Aquinas.*

- 10. First Sunday after Epiphany.
- 17. Second Sunday after Epiphany.
- 24. Third Sunday after Epiphany.
- 25. Monday. Conversion of St. Paul.
- 31. Septuagesima Sunday.

KALENDAR OF COMING EVENTS

JANUARY

- January 9. District Convocation, Utah.
- January 12. Consecration of the Rev. Frank W. Creighton to be Bishop of Mexico, in St. Ann's Church, Brooklyn, N. Y. Synod of the Province of New York and New Jersey, Utica, N. Y.
- January 12. House of Churchwomen of the Fifth Province at Taylor Hall, Racine, Wis.
- January 19. Diocesan Conventions. South Florida, Western Michigan, Western Missouri, Western Texas.
- January 20. Meeting of the National Council, Diocesan Conventions, Alabama, Nebraska, Tennessee District Convocation, Wyoming.
- January 24. "Social Service Sunday." District Convocation, North Texas.
- January 25. District Convocation, Nevada.
- January 26. Diocesan Conventions, California, Duluth, East Carolina, Fond du Lac, Milwaukee, Missouri, Pittsburgh, Southern Ohio, Southern Virginia, Upper South Carolina, Convocations, Spokane and San Joaquin.
- January 27. Diocesan Conventions Indiana, Los Angeles, Louisiana, Maryland, Minnesota, Convocation of Oklahoma.

THE CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF SECOND SUNDAY AFTER EPIPHANY
St. Matthew's Cathedral, Dallas, Texas.
St. James' Church, Batavia, N. Y.
Church of the Ascension, Chicago, Ill.
Grace Church, Jersey City, N. J.
St. Mary's Convent, Kenosha, Wis.

APPOINTMENTS ACCEPTED

MEADER, Rev. CHARLES A., missionary for rural work in the Diocese of Rhode Island; to be rector of St. Luke's Church, East Greenwich, R. I.

MURRAY, Rev. ALEXANDER B., of St. Luke's Church, Belton, Tex.; to St. Michael's Church, Tuolumne, Calif., with St. James' Church, Sonora.

REYNOLDS, Rev. BENONI O., vicar of St. Stephen's Church, Pittsfield and St. James' Church, Griggsville, Ill.; to be rector of St. James' Church, Manitowoc, Wis., Diocese of Fond du Lac.

WILCOX, Rev. GEORGE D., curate at Trinity Church, Pawtucket, R. I.; to be rector of Grace Church, Stafford Springs, Conn.

RESIGNATION

PARKER, Rev. FRANCIS W. G.; from St. John's Church, Shawano, Wis., with address at Holy Cross Monastery, West Park, N. Y.

NEW ADDRESSES

GOLDEN-HOWES, Rev. F. W., of Paris, Texas; to 1515 Lipscomb St., Ft. Worth, Tex.

GRANTHAM, Rev. HERBERT A.; at 421 Stratford Road, Brooklyn, L. I., N. Y.

ADDRESS CORRECTED

RANDALL, Rev. A. F.; at 2932 Wilshire Blvd., Los Angeles, Calif.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—Doctor of Sacred Theology upon the Rt. Rev. JOHN CHANLER WHITE, D.D., Bishop of Springfield.

ORDINATIONS

DEACONS

GEORGIA—On the Fourth Sunday in Advent, December 20, 1925, the Rt. Rev. F. F. Reese, D.D., Bishop of the Diocese, ordained to the diaconate HENRY BELL HODGKINS, of St. John's Church, Savannah, and CHARLES COLCOCK JONES CARPENTER, of the Church of the Good Shepherd, Augusta, in St. John's Church, Savannah. The candidates were presented by the Rev. W. A. Jonnard, rector of the parish, and the sermon was preached by Bishop Reese. The Rev. Mr. Hodgkins will complete his preparation for the priesthood at the Theological Seminary of the University of the South, and Mr. Carpenter will return to the Virginia Theological Seminary to continue his preparation for the priesthood. Mr. Carpenter is the grandson of the noted Georgia historian, the late Col. C. C. Jones, Jr.

RHODE ISLAND—On the Feast of St. Thomas, December 21, 1925, in St. Stephen's Church, Providence, the Rt. Rev. James DeW. Perry, D.D., Bishop of the Diocese, ordained JAMES MURCHISON DUNCAN to the diaconate. The rector of the parish, the Rev. F. S. Penfold, D.D., presented the candidate and preached the sermon.

The Rev. Mr. Duncan will complete his studies at Nashotah House.

SALINA—On St. John's Day, December 27, 1925, in Christ Cathedral, Salina, the Rt. Rev. R. H. Mize, D.D., ordained to the diaconate WILLIAM BARNES and HARRY SHERBOURNE KENNEDY, presented by the Ven. C. E. Coles, and OSCAR JACOB FRANK SEITZ and WARREN LORING BOTKIN, presented by the Very Rev. Victor Hoag. The sermon was preached by the Bishop, and the Rev. J. T. Bovill also took part in the service.

The Rev. Messrs. Barnes, Kennedy, and Seitz will return to St. John's College, Greeley, to finish their studies. The Rev. Mr. Botkin, formerly a Methodist minister, is to be placed in charge of the missions at Cimarron and Garden City, with residence at Cimarron.

WESTERN NEW YORK and ERIE—On December 19, 1925, in Trinity Church, Lancaster, N. Y., the Rt. Rev. C. H. Brent, D.D., Bishop of Western New York, ordained to the diaconate PAUL MUSSELMAN, and the Rt. Rev. J. C. Ward, D.D., Bishop of Erie, ordained to the diaconate WILLIAM TUTTEN.

DIED

CUTLER—Entered into rest at sunrise, December 21, 1925, following a tragic accident, JOHN HASTINGS, JR., aged fifteen years, the beloved son of John H. and Grace King CUTLER, of Charlotte, N. C. The funeral was held at St. Peter's Church where he had served devotedly as a choir boy.
"Of such is the Kingdom of Heaven."

FARRELL—Entered into rest at Marquette, Mich., December 25, 1925, AUSTIN FARRELL, husband of Katherine Capelle Farrell, for a number of years diocesan president of the Marquette branch of the Woman's Auxiliary. He was honest, kindly, faithful, and loyal in all his dealings.

Grant him, O Lord, eternal peace, and may light perpetual shine upon him.

SANFORD—At St. John's Rectory, Concord, Delaware Co., Pa., in the seventy-first year of her age, Deaconess CAROLINE HAMLIN SANFORD, for many years house mother of the Church Training and Deaconess House in Philadelphia. Born February 11, 1854, she died December 30, 1925.

MEMORIAL

C. R. Troth

In loving and tender memory of CLEMENT REMINGTON TROTH, who entered life eternal, January 9, 1925.

"Lord all pitying, Jesu blest. Grant him thine eternal rest."

MAKE AMERICA MORE CHRISTIAN

The custom of having prayers together will enrich family life, help the home to function, and "make America more Christian."

The Manual of Prayers for Family Devotions is a convenient 40-page booklet, with simple arrangements of prayers for beginners in Family Devotions.

A pocket on the inside cover contains authorized Church calendar of Daily Bible Readings. Price 25 cents; 4 copies \$1.00

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

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

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

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

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

POSITIONS WANTED

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PRIEST SEEKS VACANCY WHERE DAILY and sung Eucharist is appreciated. Reputed good preacher. Experienced, successful, active, prominent in present diocese. Address W-509 care LIVING CHURCH, Milwaukee, Wis.

PRIEST SEEKS PARISH, PREACHER, visitor, graduate. Ex-Army Chaplain; Service abroad. Address B-512, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

EXPERIENCED BUSINESS WOMAN WHO loves children wishes position as Institutional matron or would consider private family where a dependable person is needed. Is good seamstress and house manager. Address Mrs. EMMA DRUMMOND, General Post Office, Evanston, Ill.

NEW YORK ORGANIST AND CHOIR-master, thirteen years' successful experience. Conductor of Musical Clubs, Choral Societies, gives church organ recitals drawing large audiences, Cathedral training. Highest ecclesiastical and laymen's references. Write JORDAN, 2013 Anthony Ave., Bronx, New York City.

ORGANIST-CHOIRMASTER, WITH EX-perience in both boy and mixed choirs, desires position. Good organist and voice specialist. Apply MANSER-503, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, SPECIAL-ist. Wants change. Larger salary. Credentials unsurpassed. Address R. F. 455, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER DESIRES change. Varied experience. Exceptional credentials. Boy choir specialist. Recitalist. Mid-West preferred. Address, C-501, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

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.

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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.

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VESTMENTS

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. ADRIAN A. BUCK, Distributor for U. S. A., 665, Fifth Avenue, U. S. A.

ALTAR LINENS: HANDMADE—PLAIN OR hand embroidered. Altar Hangings, Stoles, Burses, Veils, Markers, Linens, silks, fringes, by the yard. Church designs stamped for embroidering. Address Miss M. C. ANDOLIN (formerly with Cox Sons and Vining) 45 West 39th Street, New York City.

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CHURCH EMBROIDERIES, ALTAR HANGINGS. Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, 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. MACKILLIE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

BOARDING

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SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, bright rooms, table unique, managed by SOUTHERN CHURCHWOMAN.

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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 boarding house for working girls, under care of Sister of St. John Baptist. Attractive sitting rooms and roof. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

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

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FOR SALE

TWELVE HUNDRED ACRES OF VALUABLE land, two miles from Edgefield, South Carolina, and the Dixie Highway. Well stocked with game. Address M-513, care of LIVING CHURCH, Milwaukee, Wis.

AT CALCUTTA UNIVERSITY, the Bible is a compulsory subject for the B. A. examinations, and such questions are asked as, "Give in your own words an account of the crucifixion of Christ," or "Give a general idea of the teachings inculcated by St. Paul."

CHURCH SERVICES

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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.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South 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

New York

Cathedral of All Saints, Albany

CHAS. C. W. CARVER, B.D., Dean
Sundays 7:30. Sung Eucharist 11:00, 4:00 P.M.
Week-days 7:30, 9:00, and 5:30 P.M.

New York City

Cathedral of St. John the Divine,
New York

Amsterdam Ave. and 111th Street
Sunday Services: 8:00, 10:00, and 11:00 A.M.; 4:00 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5:00 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: 8:00, 10:00, 11:00 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

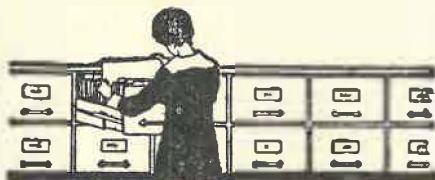
RETREATS

Sisters of the Holy Nativity

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

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Begins Monday evening, February 1st; closes Friday morning, February 5th. No charge. Address GUESTMASTER, Holy Cross, West Park, New York. Seminaries will be welcome.

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 the Bureau.

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

BISHOP BURY, the Anglican Bishop in charge of English churches in north and central Europe (seventeen countries), recently had a confirmation for some of the theatrical girls who live in a Church hostel in Paris. With them was also confirmed the young daughter of Lord Curzon, Lady Curzon having gone over from England for the services.

BOOKS RECEIVED

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

The Association for the Study of Negro Life & History, Inc. 1538 Ninth St., N. W. Washington, D. C.

Free Negro Heads of Families in the United States in 1830 together with a Brief Treatment of the Free Negro. By Carter G. Woodson, Ph.D., editor of *The Journal of Negro History*; author of *A Century of Negro Migration*, etc., etc. Price \$5.

Church Assembly. Church House, Westminster, S. W. 1, London, England.

Official Year Book of the Church of England, 1926.

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

Ruybroeck the Admirable. By A. Wautier D'Aygalliers. Authorized translation by Fred Rothwell. Price \$5.

The Macmillan Co. 60 Fifth Ave., New York, N. Y.

The American Pulpit. A Volume of Sermons by Twenty-five of the Foremost Living American Preachers, Chosen by a Poll of All the Protestant Ministers in the United States, Nearly Twenty-five Thousand of Whom Cast their Votes. Edited by Charles Clayton Morrison, editor of *The Christian Century*. Price \$2.50.

Cosmic Evolution. Outlines of Cosmic Idealism. By John Elof Boodin, professor of Philosophy, Carleton College. Price \$3.50.

L. C. Page & Co. 53 Beacon St., Boston, Mass.

Honor Bright's New Adventure. By Laura E. Richards, author of *Honor Bright*, *The Hildegard-Margaret Series*, etc., etc. Illustrated by Elizabeth R. Withington. Price \$1.75.

Teddy and Carrots. Two Merchants of Newspaper Row. By James Otis, author of *Jenny Wren's Boarding-House*, etc., etc. Illustrated and with a Foreword by W. A. Rogers. Price \$1.75.

Editha's Burglar. By Frances H. Burnett. Baby Peggy Edition. Price \$2.

St. Paul's Cathedral. Fond du Lac, Wis.

History of the Diocese of Fond du Lac 1875-1925. Compiled under the Direction of the Bishop in Commemoration of its Fiftieth Anniversary.

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

The Light of Life. By Rev. F. Fielding-Ould, M.A., vicar of Christ Church, Albany St., N. W.; author of *The Beauty of God*, *The Great Mystery*, etc.

Convincing the World (Spiritual Essays). By the Rev. H. W. Workman, M.A., author of *The Glory of Redemption*.

PAPER-COVERED BOOKS

The Association for the Study of Negro Life & History, Inc. 1538 Ninth St., N. W., Washington, D. C.

Free Negro Owners of Slaves in the United States in 1830. Together with Absentee Ownership of Slaves in the United States in 1830. Compiled under the direction of and edited by Carter G. Woodson, editor of *The Journal of Negro History*. Price \$1.

PAMPHLETS

League for Industrial Democracy, Inc. 70 Fifth Ave., New York, N. Y.

What is Industrial Democracy? By Roman Thomas.

COLLEGE FOOTBALL

GENEVA, N. Y.—Richard M. Larned in a recent issue of the *Syracuse Post-Standard* says:

"We cannot leave this subject without a tribute to Dr. Bartlett, President of Hobart College, who, at the banquet to the Hobart eleven, warned members of the team that football, great game though it is, is only incidental to the real object of a student, with the work in the class room coming first. Dr. Bartlett said that for a student to leave college to become a professional before obtaining a degree is 'a prostitution of football.'"

Englishmen Consider Better Method of Choosing Bishops

Ecclesiastical Statistics — World
Conference on Faith and Order—
To Solve Preaching Problem

The Living Church News Bureau
London, December 18, 1925

ONE EFFECT OF THE BIRMINGHAM troubles has been to bring prominently before the minds of Church folk the necessity of considering the whole question of the appointment of bishops. There have been some outspoken utterances from prominent clergymen, and a general feeling that the present unsatisfactory method must be superseded.

It is, therefore, at a most opportune moment that the English Church Union has put forth its own scheme of reform. In view of the setting up by the Church Assembly of a committee to consider the question, the E.C.U. also appointed a committee, which has just made its suggestions in pamphlet form. The problem before the committee was to consider whether a scheme of reform could be produced which would preserve in substance the prerogatives of the Crown and yet allow the Church some real voice in the selection of her rulers. The committee is of opinion that the scheme it has evolved would fulfil these conditions, would involve the minimum of variation of what is now the established usage, and would therefore have a reasonable chance of securing the sanction both of Church and State.

The pamphlet is a valuable document, but much too long to summarize here. I must therefore confine myself to the proposed method of procedure to be followed in the election and nomination of a bishop. This is as follows:

(i.) The *congé d'élire*, i.e., the licence from the Crown to elect, should remain.

(ii.) On the occurrence of a vacancy, the royal *congé d'élire* should be sent to the dean of the Cathedral church of the vacant see as *ex-officio* chairman of the Diocesan Electoral College.

(iii.) It shall be for His Majesty the King, in his absolute discretion, to employ either one or the other of the following procedures, that is to say:

(a) His Majesty may, by Letter Missive sent at the same time as the *congé d'élire*, recommend to the Electoral College the names of three persons, and the Electoral College shall be bound to elect one of such persons.

(b) His Majesty may, by a clause embodied in the *congé d'élire*, require the Electoral College to submit to him the names of three persons, of whom His Majesty will then choose one. The name of the candidate who has received the Royal approval will then be communicated by Letter Missive to the Electoral College through the dean, and the Electoral College shall be bound formally to elect such candidate.

(iv.) In the case of an archiepiscopal see, the diocesan bishops of the Province shall be associated in the election with the Diocesan Electoral College, and no person shall be deemed to have been elected who has not been elected both by the bishops of the Province and by the Diocesan Electoral College, voting as separate bodies.

The suggested procedure to be followed in the confirmation of an episcopal election is that

"The Court of Confirmation should be presided over by the Metropolitan in per-

son, and the provincial bishops should be required to be present with him unless specially excused. Any member of the Church, whether lay or clerical, should be permitted to raise objection to the election, on grounds connected with the faith, morals, or general fitness of the bishop-elect, and should have the right to be heard. The decision of the Metropolitan, after consultation with the provincial bishops, should be final. If the decision of the Court is to refuse confirmation of the bishop-elect, the fact should be signified to the Crown, and a new election should take place in the manner provided for above. The confirmation of the election of an Archbishop should be conducted in a similar manner, save that the Court of Confirmation shall be presided over by the senior diocesan bishop of the province."

ECCLESIASTICAL STATISTICS

The statistical section of the *Official Year Book of the Church of England*, which is just published, includes much that is of especial interest. The new issue cannot be said to mark progress, in so far, that is, as figures are concerned. In the matter of ordinations, for instance, we learn that the number of men ordained to the diaconate in the year ending September 24, 1925, was only 370. This figure is smaller by 66 than that of the preceding year, and is 93 below the number ordained in 1923, when 463 men were ordained deacons. 1918, the last year of the war, provided the smallest number of candidates for Holy Orders, for they then totalled no more than 101. Thereafter the numbers rose steadily until 1923, the increase being due in large measure to the Archbishops' scheme for training ex-service candidates. Most of the men thus forthcoming have now been ordained, and the diminution in numbers is thus explained.

The number of persons confirmed in 1924 was 226,807. Here, again, there is a falling off from the figures of the previous year to the extent of 6,620, but a considerable improvement over the total for 1922, which was 218,196.

New churches built or rebuilt and consecrated in 1924 numbered 11, as compared with 13 in the previous year. During the year the sum of £1,018,778 was given in the form of voluntary offerings devoted to the building, restoration, and furnishing of churches, the endowment of benefices, the building of parsonage houses, and the purchase or enlargement of burial grounds. This figure is exclusive of grants from the Ecclesiastical Commissioners and Queen Anne's Bounty.

The number of baptisms in 1924 was 490,647, and of the persons baptized 12,380 were adults. This figure shows a decline from those of the two previous years, but there is an increase in the number of communicants at Easter, which last year totalled 2,444,483, a substantial advance on the two previous years. It is interesting to compare the number of Easter communicants with the number of persons who can be accommodated in churches and mission rooms. There is room in our parish churches for 5,363,457, and in other consecrated buildings and mission rooms for 963,132 people. The number of churches at which Holy Communion is administered every Sunday is 11,722, and there are daily celebrations at no fewer than 1,400 of these. Mattins and Evensong are publicly recited daily in 4,626 churches.

During 1924 there were 1,928,353 children on the Sunday school books, and Bible classes had a membership of 213,790 males and 232,394 females.

A new column is provided this year in the returns showing the number of qualified electors on the electoral rolls. The total number for the two Provinces is 3,537,020. The diocese having the largest number is Manchester with 318,550, and next in order comes London with 160,991, Winchester with 162,341, Southwark with 162,193, and Durham with 153,612.

The total voluntary offerings of members of the Church of England for the year ended December 31, 1924, amounted to £9,535,742, showing a very small decrease compared with the previous year. Of this sum £1,353,832 was given for the maintenance of the clergy; £146,005 to the maintenance of Church day schools; £172,130 for sick and poor parishioners; and £194,888 in Easter offerings. The diocese having the largest total receipts from voluntary offerings is London with £767,533. Manchester is next with £495,996.

WORLD CONFERENCE ON FAITH AND ORDER

At the autumn session of the Church Assembly it was decided that the Church of England should take an official share in the proceedings of the World Conference on Faith and Order, and that the Archbishops of Canterbury and York should be requested to take the necessary steps towards the appointment of representatives to the Conference. The Conference is to be held at Lausanne, Switzerland, in August, 1927. An agenda has been prepared by the Continuation Committee of the Conference, which met at Stockholm during August of this year. It is hoped that this agenda will be the subject of many local discussions before the Conference takes place, and the Continuation Committee desire that criticisms of the form and substance of the agenda should be sent to them for their guidance between now and the end of next July.

Copies of this agenda and of other documents relating to the scope and purpose of the Conference can be obtained from Canon H. N. Bate, the Abbey, Carlisle.

TO SOLVE PREACHING

A practical outcome of the Archbishop of Canterbury's Church Congress sermon is the step taken by the Parochial Church Council of the little village of Udimore, near Rye, in Sussex. The council carefully considered his Grace's declaration concerning modern preaching, and also the fact that the clergy are naturally expected to teach as well as to preach. The conclusion arrived at was that the cost of the various books necessary ought not to be borne entirely by the parish priest, but that some assistance should be given him by his parishioners. It was therefore decided to make a small annual grant towards the formation of a library for the use of the vicar of Udimore for the time being.

I have already referred to the benefits which would result from a more extensive use of the Bray Libraries by the clergy, but such libraries are not always easy of access to the village priest. All honor therefore to Udimore. If this example were followed elsewhere, and if, as is probable, the clergy supplemented the efforts of their people, there would in the course of a few years be available in many parsonage houses collections of volumes that would be of great service in the continual education of the clergy and as a stimulus to study. **GEORGE PARSONS.**

Bishop Murray Assumes Office as First Elected Presiding Bishop

Two Notable Utterances—To Honor Dr. Bishop—Church of the Messiah Burned

The Living Church News Bureau }
New York, January 1, 1926 }

YESTERDAY EXPIRED THE RESPECTIVE terms of office of the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, as Presiding Bishop of the Episcopal Church in America, and of the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, as President of the National Council of our Church. Beginning today, January 1, 1926, the duties of both offices are combined and assumed by the new Presiding Bishop, the Most Rev. John Gardner Murray, D.D., Bishop of Maryland.

Bishop Murray, elected to his new office at the General Convention of last year, is the first to hold the post of Presiding Bishop as the result of an election. Previously, for a period of 140 years, he who had been longest a member of the House of Bishops was, *ipso facto*, the Presiding Bishop. Bishop Murray is also the first who will discharge the duties of the combined offices of Presiding Bishop and of the President of the National Council. And so, for the next six years Bishop Murray is to reside in New York and to direct his new work from the Missions House on Fourth Avenue. On Sunday next, the first of his administration, the Presiding Bishop is to preach at the Cathedral at eleven o'clock.

TWO NOTABLE UTTERANCES

On the morning of Christmas Day the Bishop of New York preached before a large congregation in his Cathedral. His theme was The Significance of Christmas. The Bishop used the opportunity afforded by the great number present to apply the Christmas message of "peace on earth" to the trend of international affairs. He cited the Locarno Conference as "the highest point ever reached on the road toward fellowship among the nations" and stated that we Americans "are now determined to associate ourselves with the World Court, though political influences are at present still holding us back." For all progress in that direction the application of the Christmas spirit is a requisite. The Bishop's pronouncement was an important one; it served to make more articulate the hopes of American Christians.

The National Collegiate Athletic Association, meeting in convention at the Hotel Astor, was addressed on Wednesday by the Bishop. He took advantage of the unique occasion to pay a high tribute to the place and value of sport in the development of character. His clear-cut statements are likely to draw forth considerable comment, and, as reported in the papers, to be somewhat misunderstood. The Bishop's declarations that sports and recreation "have as important a place in our lives as our prayers," and that "the beautiful game of polo, in its place, is as pleasing to God as a beautiful service in a beautiful cathedral"; these with his approval of recreation and sport having their place on Sunday, "under proper circumstances and with moderation," these will be criticized by some, but welcomed by all who hail Christianity as a religion

for the whole man, ministering both to spiritual and physical needs. The Bishop's statements were given hearty approval by the convention, and he was assured of generous support from it in the erection of the sportsman's bay of the Cathedral. His speech was a successful effort to show the harmonious relationship that prevails between religion and sport, that each has its natural and rightful place in our lives, and that sport with its demand for fairness, self-control, team-work, self-sacrifice, the suppression of self for the good of the whole, and the inculcation of a sense of honor, is, with religion, striving for the development of right living.

TO HONOR DR. BISHOP

St. Philip's Church, West 134th Street, has planned an elaborate program of services and meetings during the week of January 3d in honor of its rector, the Rev. Hutchins C. Bishop, D.D., who is now observing the fortieth anniversary of his rectorship. Bishop Manning is to preach at St. Philip's on Sunday at eleven o'clock; on Tuesday occurs the parish banquet; the Men's Club supper is on Wednesday; a reception for the city clergy is on Thursday; and the celebration concludes with a parish reception on Friday evening.

St. Philip's Parish has, under Dr. Bishop's direction, risen to a position of marked influence among the colored people. The imposing brick church on 134th Street and the fully-equipped parish house on 133d Street are material monuments to his pastoral ability. With the amazing influx of colored people to that section of Harlem, St. Philip's is now in the midst of America's largest Negro colony. Its communicant list of 2,920 gives it the place of the third largest congregation of the Church in New York City.

CHURCH OF THE MESSIAH BURNED

On Tuesday evening, December 29th, fire destroyed the Church of the Messiah, located at 206 East 95th Street. At the time over two hundred children were attending a Christmas party in the basement of the church. Under able direction, all were led to safety. The Messiah is a congregation of colored people under the spiritual leadership of the Rev. M. Norman Wilson. Fr. Wilson lived in the church building and suffered the loss of all his belongings. On the Sunday evening preceding the fire, the rector presented a class for Confirmation to the Rt. Rev. Robert E. Campbell, Bishop of Liberia, acting for the Bishop of New York. Fr. Wilson is, himself, canonically connected with the Diocese of Sierra Leone and is a descendant of an African royal family.

CHILDREN'S CORNERS

On Sunday afternoon, December 27th, at four o'clock there occurred at St. James' Church, Madison Avenue, the dedication of two children's corners, the gift of Mr. and Mrs. Herbert Eggert, in memory of their son John Edgerton Eggert, who died January 24, 1918, at the age of sixteen months.

These two corners were dedicated at the Children's Manger Service, when children of the parish brought gifts for the poor. They represented much perfection of detail and a sympathetic understanding of the religious needs of the child.

They are located in the beautiful bap-

tristry of the newly reconstructed church, itself a memorial to Helen Hartley Geer. The prayer corner at the right of the font has a prayer-desk of a size to fit the youngest child and holds a number of simple printed prayers for the children to use. In this prayer corner are several exquisite pictures.

On the tiny altar is a little gilded cross made from the wood of the original St. James' Church, which was built on the present site of Hunter College in 1810.

In another part of the baptistry, Dr. Crowder has arranged the reading corner, appropriately fitted with a low table and two benches. On the table are a number of beautifully illustrated children's books and on the walls pictures secured in London.

One of the features of the Sunday service was the dedication of a new Christmas Crib made by the Warham Guild of London, a conventional cradle fashioned with a roof of genuine English thatch and having the figures of the Holy Family executed and colored by special artists.

THE CHURCH CLUB DINNER

The thirty-ninth annual dinner of the Church Club of New York will be given on Thursday, January 21st, at seven o'clock at the Hotel Biltmore, in honor of the Rt. Rev. William T. Manning, D.D., Bishop of New York.

Other speakers will be the Most Rev. John Gardner Murray, D.D., Presiding Bishop, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, and the Hon. George S. Silzer, Governor of New Jersey. The price of the covers will be seven dollars each.

NEWS NOTES

Four addresses on Why Does the Church Have Sacraments, by the Rev. James O. S. Huntington, Superior O.H.C., will be delivered at the Church of the Transfiguration at eleven o'clock on Monday mornings, January 11th, 18th, 25th, and February 1st, under the auspices of The New York Altar Guild, Inc. An offering will be taken for the work of the New York Altar Guild.

At a service of thanksgiving in the Church of the Resurrection on December 13th a new organ, and a chalice and paten, a memorial to the late Bishop Whitehead of Pittsburgh, were solemnly blessed and dedicated.

It was not long ago that some among us were disturbed by the seeming irreverence of broadcasting the altar service. Such a feeling was strengthened, no doubt, by the fact that the parishes that had adopted such a custom were among those where the Eucharist is not the chief service on each Lord's Day. Now, it appears there are others who have other ways of looking at this matter. The only New York churches that broadcasted the Christmas midnight Mass were St. Patrick's Cathedral and the Church of the Paulist Fathers, both Roman Catholic.

Recent improvements in the fabric of St. Ignatius' Church, 87th Street and West End Avenue, include a communion rail, designed by Cram and Ferguson, for the Lady Chapel. It is of carved wood, in gilt and polychrome, to harmonize with the beautiful triptych above the altar. The rail is a memorial to James Cosslett Smith and Emily Ward Adams Smith. Also, in the Lady Chapel, will be placed a stone credence table in memory of Mr. Charles F. Zabriskie.

Bishop Campbell has returned to New York and is making his headquarters at St. Luke's Vicarage, 477 Hudson Street. He expects to sail for Liberia on January 30th.

HARRISON ROCKWELL.

Visit of Primate, Progress on Deficit, Marks Church's Week in Philadelphia

Bishop Murray's Address

The Living Church News Bureau }
Philadelphia, December 31, 1925 }

THE NOTABLE EVENT OF THE WEEK IN Philadelphia was the visit of the Most Rev. Dr. John Gardner Murray, Presiding Bishop, and the progress the Diocese has made in raising its \$160,000 share of the deficit of the National Council.

It was the first public report of the Committee of Laymen who undertook to collect this considerable sum under the Chairmanship of Mr. Joseph Wayne, Jr., President of the Girard National Bank. The Committee has been at work less than a month and working against odds. Our people are still paying pledges they made during the Divinity School Campaign and the Japanese Reconstruction Campaign, and we have just finished in the city the annual campaign for the Welfare Federation. In addition, the rush of the Christmas season made the going hard. In spite of all that, the Committee has raised almost exactly two thirds of the \$160,000. In cash the Committee has something over \$50,000 and in pledges enough to make a \$107,000 in all. That leaves \$53,000 still to be raised. The Committee purposes to continue its work until the whole is gathered in, as they assured the Presiding Bishop at the mass meeting New Year's Eve.

Bishop and Mrs. Garland gave a reception in the afternoon to the Presiding Bishop and Mrs. Murray, from three to five, which was attended by some three or four hundred of the clergy and their wives. Bishop Murray and Mrs. Murray were the guests of honor at dinner given at the Bellevue-Stratford in the evening. There were about a hundred other guests. There was no speech making at the dinner, which adjourned promptly at half past seven to give ample time to get to the Church of the Holy Trinity for the mass meeting at eight o'clock. The attendance at this service was somewhat disappointing. The church, which seats 1,400, was not more than two thirds full. The merrymaking of New Year's Eve was too strong a counter attraction. Bishop Garland told of the reason for the service, to assure the new Presiding Bishop of the loyal and affectionate support of the Diocese of Pennsylvania, and as an earnest of it to present him with the first installment of Pennsylvania's pledge towards the deficit. The Bishop then introduced Mr. Wayne, the chairman of the committee, who made the report summarized above, and pledged his committee to go on with the work until the whole sum was paid. Mr. Wayne then presented Bishop Murray on behalf of the Diocese with a check for \$50,000. Bishop Garland then presented Bishop Murray to the congregation.

BISHOP MURRAY'S ADDRESS

Bishop Murray spoke most graciously and appreciatively of the place of leadership so long held by this Diocese in the missionary work of the Church, and of his satisfaction in inaugurating his administration by a visit to Philadelphia. He expressed his gratitude for the check which had just been handed to him, and for the assurance that it was but the first payment and that the full sum would be forthcoming from Pennsylvania. Then

in very simple and earnest words the Presiding Bishop turned the making up of the deficit from a mere pouring of money into a bottomless hole into a spiritual reality. He reminded us that we were simply paying for a degree of human redemption already accomplished. The difference between actual receipts and disbursements which in figures show a deficit is not always accurate. There is a third factor which needs to be reckoned with before a true statement of the situation could be made. Account had to be taken of the stock in hand which might readily turn the deficit into a surplus. And such he believed to be the case, the actual work done, the men and women and children ministered to in Christ's Name and won for the kingdom of God had become a permanent and valuable asset which more than offset a book deficit. The paying off of the deficit he likened to calling in the bonds of a corporation which had been able to expand by the issue of the bonds. And then, with telling earnestness and directness, he lifted the whole matter of money

giving up into a higher atmosphere. He reminded us that where our love went our wealth went, because it was our joy to give. Love of family constrains a man to give not only of time and thought but of money. He loves to spend for his children. The love of Christ constrains us to give with joy of what we have to the cause of Christ in the world.

The Bishop quoted Emerson's saying that "America is God's last chance to save civilization" and joining that with President Coolidge's plea for religion as the foundation of national growth and greatness, the Bishop asserted that "the Church is God's chance to save America, and if America is to save the world, then the Church is the agent of that salvation."

The need and opportunity called and challenged the Church in all its members to give time and toil, talent, and treasure to the spread of the Kingdom. And that was the Bishop's way of interpreting the oft-repeated phrase at New Orleans "There must be no more deficits." The Bishop agreed with that, but asserted that it must be accomplished not by lessening the work of the Church but by increasing the gifts of the people of the Church, enlisting in the service of the work more of the time and toil, talent, and treasure of our people. GILBERT PEMBER.

Chicago Student Conference Criticizes Church Conditions

Eugene Field Shrine—City Missions Work—Western Seminary Status

The Living Church News Bureau }
Chicago, December 31, 1925 }

MORE THAN A THOUSAND STUDENTS representatives of all the important religious bodies and of nearly all the important colleges in the land, have been meeting this week at the First Methodist Episcopal Church in Evanston to discuss aspects of the present religious situation. Catholic and Protestant have been invited to attend, and the Episcopal Church has delegates, but the tone of the conference is largely Protestant. Some well known Protestant clergymen and educational and social leaders are addressing the gathering, among them, Reinhold Niebuhr, clergyman and author of Detroit, Hubert Herring, Social Service Secretary of the Congregational Church, and Albert Parker Fitch, of Carleton College, Minn., formerly President of Andover Theological Seminary.

Most of the time, however, is taken up in frank and free discussion by the students themselves. The young people of today, as always, are most outspoken and sweeping in their criticism of the Church. Much of their criticism is modified as the years go by. Much is too unsparing to be fair. Much that is violent and general is made by the detached and inexperienced. But much is deserved, is excellent, clears the religious air, and helps in the work of the Church. There is no doubt of the motives of the earnest young people who are meeting at Evanston this week. They are keenly interested in religion and its place and work in human society today. They recognize in part the function of the Christian Church and their earnest wish is that the Church should function to the best advantage. Hence their frank protest and criticism.

At the opening session on Wednesday

the case against the Church was developed. One of the speakers, Miss Dorothy Gray, of Phillips University, Enid, Oklahoma, said:

"The Church is frittering away its energies and resources in futile denominational rivalries which never had deep significance or have long since lost that significance. Costly buildings, printing plants, colleges are set up by each denomination with wasteful duplication of effort. Within given communities and given local churches there is inexcusable duplication of effort and fratricidal struggle. Until denominationalism is buried, the Church has no warrant to offer itself as a harmonizer of nations and a harbinger of international concord."

John Eliot, of the University of Michigan, in his arraignment said:

"The Church, has lacked courage in dealing with industrial problems and has shown an undue fondness for the capitalist order of society. It has sidestepped or whitewashed the race question and has failed to create a sentiment of racial brotherhood. It is un-Christlike in its attitude toward war and militarism. During war time it manages to propagate the war ideals of the nation to which it appertains, but it fails utterly to educate its people for peace."

Only one of the older members was on the program for the first night, Dr. H. E. Luccock, a noted Methodist editor. Dr. Luccock captivated his audience when he said:

"The Church is too occupied with the prejudices and passions of a bygone day. We have too many ecclesiastical dentists who are forever pulling the teeth out of the teachings of Jesus until they cease to have force in our modern life. The Church of St. Peter is in grave danger of becoming the Church of St. Vitus—absorbed in meaningless activity. There is grave danger in the \$500,000,000 building program which the Churches of this country are embarking upon. Many of the

buildings are needed, but a plenitude of mortgages may well silence the prophetic voice of the Church.

"Youth has ever been the gadfly of the Church, prodding it from its complacency into new and vigorous activity. That is why I welcome this gathering. It is in the best tradition of Christianity. The Church's severest critics have always come from within. They never had a more searching critic than St. Paul. So long as you care enough about the Church to criticize and reform its life is assured."

EUGENE FIELD SHRINE

The Church of the Holy Comforter is to have a shrine built over the body of Eugene Field where the thousands of the admirers of the Children's Poet may come and do him homage.

Mr. Field, who died more than thirty years ago, had lived for many years in Buena Park between the famous Waller Lot, of which he sang, and the Lake. He was a leading member of an unusual group of men and women who lived in this delightful section. When he died he was buried in the famous Graceland Cemetery only a short distance west of his home. It has just been announced by the Rev. Leland Hobart Danforth, rector of the Church of the Holy Comforter, Kenilworth, that the Field family has consented to the removal of Mr. Field's body from Graceland to the Kenilworth Church. The Field tomb will be built in the close of a beautiful cloister which is now being completed, connecting the church with the rectory on the south. It will be known as The Eugene Field Memorial Cloister.

In a statement of the plans given out it is stated that,

"A plain stone will surmount the tomb. On the slab will be carved Field's name and portions of his best known and loved children's poems. Opposite the tomb in the cloister will be a beautiful memorial altar, a recent gift to the parish. Above and close by is a memorial window to Field's grandson, William C. Englar, Jr., who died when he was a member of the parish choir. The church cloister, which will be known as the Herman Maury Brassert Memorial, is the gift of Mr. and Mrs. Herman A. Brassert, members of the parish. The plan for erecting the memorial has been approved by the vestry, which will meet the expense."

Mr. Field was not a Churchman, but many of his staunch friends were members of St. Peter's Church, Chicago, where Bishop Edsall was rector. His eldest daughter was a member of St. Peter's and was married there to William C. Englar. Afterwards the Englars moved to Kenilworth, and were very active in the parish church, Mr. Englar serving for some time as senior warden. Hence the connection. Many other attempts have been made to remove Mr. Field's body from its present resting place but have not had the approval of the family. Now, according to the rector, Mr. Danforth, Mrs. Field and other members of the family have approved of the latest proposal and the memorial will be completed immediately.

CITY MISSION WORK

One begins to realize the extent of the valuable work of the City Missions staff when he learns that they minister to eighteen institutions, most of them tremendous public institutions like Cook County Hospital. The Bridewell, and Dunning, the State Home for the Insane. The Rev. Austin Pardue, one of the staff, is chaplain at Dunning, where he holds services for never less than 300 persons and for as many as 500. During the week one of the clergymen visits the male patients, and a deaconess the women. On the eve-

ning of January 9th the chaplain has arranged for a concert for the patients to be given by the Chicago Business Men's Orchestra of 100 instruments. The arrangement has been made through the kindness of Mr. George Lytton head of the well-known Hub Store in Chicago. The effect of music on the patients at Dunning, as at other large homes for the insane, is remarkable and most beneficial.

THE NEW CARILLON AT ST. CHRYSOSTOM'S

Some time ago THE LIVING CHURCH gave a sketch of the new group of buildings at St. Chrysostom's, including the church, the beautiful tower, and the parish house. The tower is the gift of R. T. Crane, Jr., a wealthy citizen of Chicago and a member of St. Chrysostom's. In the original plans of the church, which were submitted to Mr. Crane, there was no tower. His comment was, "That is no way for a church to be." And he ordered a tower to be built and the bill to be sent to him.



ST. CHRYSOSTOM'S CHURCH AND PARISH BUILDINGS, CHICAGO, ILL.

Later, when the tower took form and the season of Christmas drew nigh with its message of glad tidings and its associations of Christmas bells, Mr. Crane generously offered to complete his gift by ordering from Gillette Johnson, the famous bell maker of Croydon, England, one of the finest carillons for America. It will rank with the carillon given by John D. Rockefeller to the Fifth Avenue Baptist Church, New York City, and with the carillon at St. Stephen's Church, Cohasset, Mass. The one at St. Chrysostom's, will have 42 bells, and to operate it a carillonneur must come from Belgium or an organist be sent from this country to be trained abroad. Mr. Crane's total gifts for tower and carillon amount to \$150,000. The Rev. Dr. Hutton, rector of St. Chrysostom's, in announcing Mr. Crane's gifts to his congregation, described them as rare and unusual.

WESTERN SEMINARY STATUS

There have been many inquiries among people as to the building plans of the Western Theological Seminary. It will be recalled that the Garrett Biblical Institute made the generous gift of a large and beautiful site on the campus of Northwestern University, Evanston, on Sheridan Road, opposite the Patten Gymnasium. Last spring, when all was ready to break

ground, certain people protested that the building of the Seminary on the site selected would be in violation of the city zoning ordinance. The matter was brought up at the Evanston City Council, and a majority of that body supported the opponents' contention. Plans of building have been postponed pending a satisfactory adjustment which it is hoped may be arranged. Recently Dean De Witt on being asked about present conditions said:

"Certain persons who objected to our building on the site chosen had the part of the zoning law which covered our case repealed. Our campaign for one million dollars was stopped because of the zoning controversy. We prefer a peaceful adjustment, but if necessary we are prepared to start court action to determine our rights." H. B. GWYN.

TRANSLATED INTO JAPANESE

TOKYO, JAPAN—It is announced that the Rev. Dr. Francis J. Hall's recent book, *Christianity and Modernism* has been translated into Japanese by the Rev. Yoichiro Inagaki, one of the Japanese students who studied under the Professor at the General Theological Seminary, and now Professor of Dogmatic Theology at the Central Theological College, Tokyo, and is now published by the Nippon Sei Ko Kwai Publishing Society, with a foreword by the Bishop of North Tokyo, in which he says in part:

"The Church in Japan is indebted to the Rev. Dr. Inagaki for his many valuable translations of standard theological books and also for his own scholarly treatises.

"This present volume comes at an opportune time: its author the Rev. Dr. Hall, is considered by even those who disagree with him, as the ablest theologian of the Church in America.

"It is written for the purpose of showing that the *Sei Ko Kwai* is neither Modernist nor Fundamentalist but Catholic. . ."

THE MILWAUKEE CATHOLIC CONGRESS

WEST PARK, N. Y.—The committee in charge of the Catholic Congress, which is to meet in Milwaukee next October, is already busy with the work of organization. The committee consists of the Rev. S. C. Hughson, O.H.C., Chairman, and the Rev. Frank L. Vernon, of Philadelphia, the Rev. Frederick S. Fleming, of Chicago, the Rev. Dr. McCune, of New York City, the Rev. Charles L. Gomph, of Newark, N. J., the Rev. S. Atmore Caine, of Philadelphia, and the Rev. Charles Herbert Young, of Howe School, Indiana.

Two meetings have already been held, and subjects and speakers are under discussion for the program. The only announcement made so far is that of the acceptance by the Rev. Dr. George Craig Stewart, of St. Luke's Church, Evanston, Ill., of the appointment as president of the sessions of the Congress. The Congress will be held in October, but the exact date will not be announced until the Committee has opportunity to consult with the local Church authorities. Fr. Hughson, the Chairman of the Committee, expects to arrive in Milwaukee about the 15th of January, and will spend several days in looking over the field. The local committees, upon whom will fall much of the burden of organization, will be announced by the first of February.

The New Haven Congress registered about 2,600 members, and it is expected that the session next fall, in Milwaukee, will run considerably ahead of that. A large number of members from the eastern

dioceses is expected to be in attendance, and the whole Middle West is to be actively canvassed, as far as the Rocky Mountains, for further enrollments. Membership in the Catholic Congress means a good deal more than mere attendance on the sessions. It means a permanent identification with a great movement, and all Churchmen who are interested in the advancement of the cause, will be urged to enroll. Names may be sent in at any time through the local clergy. The annual dues are one dollar. This admits not only to all the privileges of the Congress meetings, but entitles one to the literature of the Congress, including the published essays and speeches.

A LOUISIANA CHURCH

MONROE, LA.—Work on the new Grace Church, Monroe, is advancing rapidly, and the rector, the Rev. E. F. Hayward, expects to use the building by February 1st. The corner-stone was laid on the Mon-

The children of the Church school are placing the cross on the church, which is Latin in design, in bold relief with a circle, and in background St. Andrew's cross, worked in the circle. The women of the Guild are giving the organ. The pulpit and lectern will be memorials.

At the present time, including the purchase of the ground, the construction of the church and organ represent an investment of \$85,000.

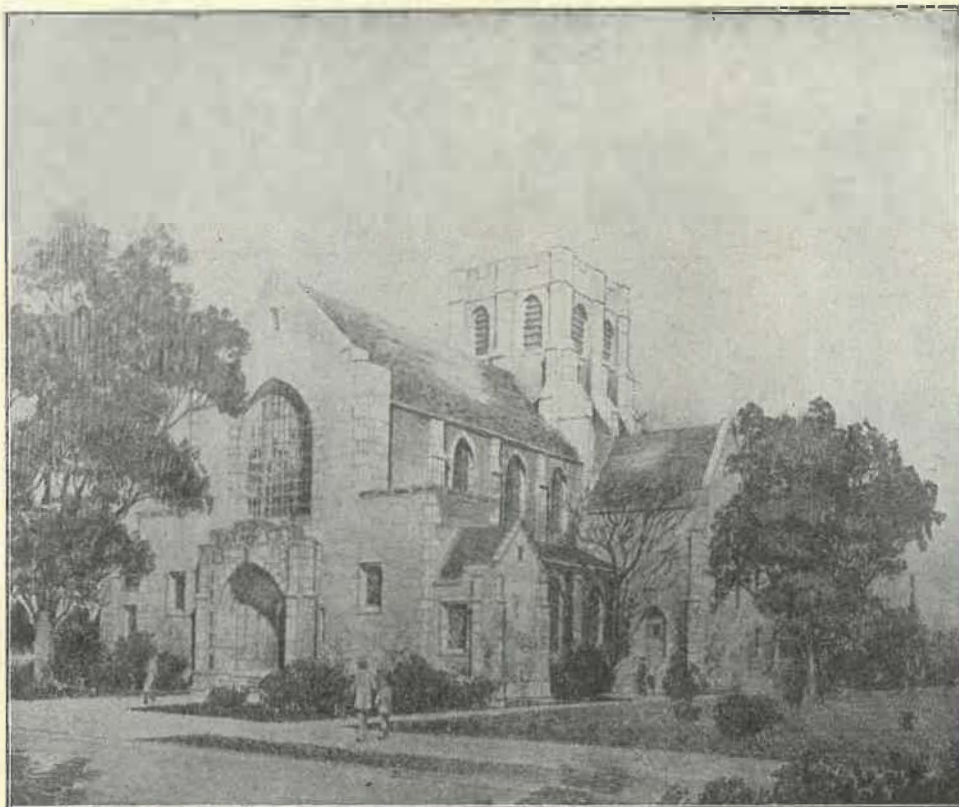
G. T. S. ASSOCIATE ALUMNI

NEW YORK, N. Y.—The alumni of the General Theological Seminary will have their annual mid-winter Reunion and Dinner on Tuesday, January 19th. It will be Alumni Day at the Seminary. Visiting alumni may attend any of the regular lectures at the Seminary, where a luncheon will be provided. In the afternoon, the special lectures will be provided for alumni only; the Rev. Professor Edmunds will lecture on Recent New Testa-

MASS "AS A MATTER OF COURSE"

CRITICISM having been made in Mr. Palmer's European letter of THE LIVING CHURCH in the issue dated June 6, 1925, of the fact that advance notices of the Old Catholic Congress at Berne did not contain the information that mass was to be celebrated, the following, translated from the *Alt-Catholisches Volksblatt*, is a welcome reply:

"THE LIVING CHURCH, an American periodical which we often have occasion to refer to, takes notice in its issue of the 6th of June, 1925, of the invitation to the Congress to be held at Berne. Its collaborator, C. H. Palmer, has this remark to make after referring to the services provided for in the program of the Congress: 'There the word "mass" is not mentioned and one asks in astonishment whether or not this service is the most important service of the Catholic Church!' This Mr. Palmer, who here establishes himself as a supervisor of our Catholicism,



GRACE CHURCH, MONROE, LA.

day following the General Convention, with the Rt. Rev. Davis Sessums, D.D., Bishop of the Diocese, and the Rt. Rev. H. R. Carson, D.D., Missionary Bishop of Haiti, officiating.

The building is 120 feet long and 74 feet in width over all, cruciform in shape, English Gothic in character, with a clerestory and a tower 73 feet high rising from the transepts. The edifice, when completed, will be the finest in Monroe or the vicinity. The interior woodwork will be finished in American walnut throughout, with an altar of concrete overlaid with Tennessee marble. The entrance to the church is of stone, beautiful and rich in design.

Behind the north transept are three lower rooms for sacristy and choir, while on the second floor are three class rooms for the Church school. On the south side of the transept is a rector's study and office, and on the second floor is the organ chamber. The south transept will serve as a baptistery. In the north transept the altar from the old church will be placed, and this transept will serve as a chapel, with an entrance from the street.

ment Literature, and the Rev Professor Cline on Theory and Practice in Pastoral Care.

Dinner will be served at the Hotel Astor at seven o'clock at a cost of \$2.50 per ticket. The Rev. Thomas A. Sparks, President of the Association, will preside, and speeches will be made by the Dean of the Seminary, by the Rev. Professor Hodgson, recently come from Magdalene College, Oxford, to be Professor of Apologetics, and by the Rt. Rev. William T. Manning, D.D., Bishop of New York.

This reunion usually draws a large number of the alumni who return to renew their memories of the Seminary and of their own undergraduate days.

PAROCHIAL MISSION IN ALBANY

ALBANY, N. Y.—Bishop Johnson of Colorado is to conduct a mission in the Cathedral at Albany during the week beginning January 17th. It is said that this is the first mission ever to have been conducted in that Cathedral church.

does not appear to know that this service is for us so very much the most important service of the Catholic Church that *every one* of our chief services is *as a matter of course* a mass, so that we have no need to make special announcement of the fact."

GEORGIA CANVASS REPORTS

SAVANNAH, GA.—Fulfilling its promise of last year, the parish of Christ Church, Savannah, the Rev. David Cady Wright, rector, in pledging its entire quota of \$6,700, notified the Diocesan Field Department on the last day of the year that the treasurer had that day deposited the last amount necessary to pay the quota one hundred per cent. A few weeks ago the parish faced a deficit of \$700. In the six years since the Nation-wide Campaign, this is the first large parish in the Diocese of Georgia to pledge its quota in full. In the Canvass for 1926, it has again pledged its full quota.

From the preliminary reports sent in to Diocesan Headquarters, sixty-seven per cent of the full program has been pledged.

and the amount is within \$4,000 of seeing the budget quotas of the National Church and the Diocese pledged, with four parishes and twenty missions yet to send in a first report.

CHRIST CHURCH, SAVANNAH, RENOVATED

SAVANNAH, GA.—A complete renovation of the interior of the old colonial parish of Christ Church, Savannah, Ga., the oldest church in the state, was made during the summer, when some of the former beauty of its colonial design was restored, and the walls and wood-work were repainted. For three months the church was



CHRIST CHURCH, SAVANNAH, GA.

closed and the work of renovation was done after the design of Simons and Lap- ham, ecclesiastical architects of Charles- ton, and under the personal supervision of Mr. J. Randolph Anderson, senior warden of the parish.

An old photograph of the church shows the great arch over the chancel extending down to the floor, giving an exquisite symmetry which was lost when the church was remodeled after the fire of 1897, and which is now restored. The brown marble pillars, which have supported this arch in recent years, have been removed, and great square pilasters substituted, making the white arch rise from the floor, and the two inside arches repeat this handsome design, giving to the chancel a depth and beauty that was lost in the re-building. The chancel and the sanctuary have been enlarged, the pulpit has been raised, and the walls and ceiling have been painted white. The ornate pew ends have been replaced by low square ends to match the choir stalls, and the pews, choir stalls, and organ manual have been stained. A new floor covering of linoleum improves the aisles, and the cushions of the pews have been done over. The whole effect is one of great beauty, freshness, dignity, and richness. Not until the parish had pledged its quota for the General Church in full, however, would the rector, the Rev. David Cady Wright, listen to any proposal to begin the renovation of the church building.

Along with other improvements is the opening of the parish house just one block back of the church, which is called Christ Church Parish House and Community Center. A three story house on a basement has

been leased, and will see many new activities this winter. The upper grades of the Church school have been moved to this building, leaving the old quarters, modernized into a model plant, four years ago, for the kindergarten and primary grades.

This plant is not to be confined to parochial activities, as the rector has expressly stated that it is to be for the use of all social service enterprises engaging in community work. As Christ Church is located in the down-town section, it is hoped that, in time, the parish house will serve as a social center for those living in its neighborhood. The plans for its use are not fully developed, but as the opportunities arise the need will be met.

DOUBLE ORDINATION AT LANCASTER, N. Y.

LANCASTER, N. Y.—An unusual ordination occurred at Trinity Church, Lancaster, on December 19th, when the Bishop of Western New York ordained to the diaconate Mr. William Suttan and the Bishop of Erie ordained Mr. Paul Musselman. The former bishop was the celebrant and the sermon was delivered by the Rev. Lawrence Ware, rector of Trinity Church, Warren, Pa. The ceremonial was in accordance with the Sarum use, which prevails at that parish. Bishop Brent was vested in full Eucharistic vestments with mitre, and Bishop Ward sang the Litany in cope and mitre. The candidates were vested in the service with dalmatics, maniples, and stoles.

RHODE ISLAND NEWS

PROVIDENCE, R. I.—Midnight Masses on Christmas Eve are becoming as popular in the Diocese as the Three Hours service is on Good Friday. Watch night services vie with them.

Early returns from parishes in the Diocese already show that a score or more of them have subscribed or oversubscribed their budget; these include larger parishes with large budgets like St. Paul's, Pawtucket, St. John's and Grace Church, Providence, as well as parishes with smaller budgets.

At the Church of the Advent, Pawtucket, Bishop Perry recently dedicated a tablet and a litany desk in memory of Florence Paulene Jones Barbour, the wife of the Rev. James E. Barbour, D.D., rec-

tor of the parish for more than a quarter of a century.

The Church of the Epiphany, Providence, is soon to have a handsome new pulpit given to it by Mrs. Hannah Bonner as a thank offering for mercies received.

The Rev. Frank Appleton, for over twenty-five years rector of Trinity Church, Pawtucket, whose resignation takes effect January 1st, was recently married by Bishop Perry to Mrs. Emily Holliwel.

The Rev. Seyle Briant, formerly a Congregational minister has been confirmed and is now a postulant for Holy Orders. He will serve as lay reader at the Church of the Holy Spirit, North Providence, and will also work in Christ Church, Lonsdale, under the direction of the rector, the Rev. A. M. Hilliker.

The congregation of St. Philip's Church, Crompton, is for a time worshipping in the parish house, while the church is being enlarged and greatly improved. The chancel furnishings are to be given in memory of George B. Waterhouse, long the treasurer of the parish, and of his father Benjamin F. Waterhouse, long its warden. The Rev. Harvey B. Marks is rector of the parish.

The new diocesan educational secretary, the Rev. Lester Bradner, Ph.D., has planned institutes for Sunday school teachers and others to be held in January at Central Falls, Providence, and Newport.

FOUR LITTLE GIRLS

ELKTON, VA.—The trained nurse attached to the mountain mission in Lynnwood Parish, Elkton, recently took three little girls in to the X-ray doctor at Harrisonburg for examination, and found they all had tuberculosis. The only sanatorium within reach could not take them for several months, by which time it would have been too late. The mother and father are ill. The rector and his wife are already housing, or rather, homing, a number of well children, and their house is not equipped for isolation. Many people would have said, This is all unfortunate, but nothing can be done.

Instead, the rector proceeded to have sleeping porches added to the house where the nurse and parish worker live, the children have been moved in, with a fourth one added, and the nurse announces that she is not only nursing them but "raising them from the ground up."

Their ages are 9, 11, 12, and 13. One is light, one is dark, and two have red hair. They were very shy at first, and, trying hard to learn the use of knife and fork, watched every move the older people made. They can read a little, and have devoured three story books brought them from the community house. One of the teachers is to give them school work on Saturdays. They are to be taught to sew. Except what they had on, they owned not one piece of clothing. Some was found for them at the parish house. The state sanatorium routine of rest and diet is to be followed for them, as far as possible.

The mission hopes to have, before long, a small hospital building where children in need of medical care and building up can be received. The air is bracing and the mountain country beautiful.

This is not at all intended as an appeal (though doubtless clothes, bedding, books, toys, or money, sent to the Rev. Mr. Persons, R.F.D. 4, Elkton, Va., would be most welcome). The mission is greatly helped by Auxiliary boxes. This account is only meant to show the practical way in which our mountain missions reach out to possess and mould their people.

A DOCTOR NEEDED

NEW YORK, N. Y.—Dr. Claude Lee, of Wush, China, writes:

"We have the longest waiting list for admission to the hospital we have ever had. One day last week we had to refuse ten patients, and as soon as a bed is empty there is some one at the bedside waiting to get in.

"Also we are having an epidemic of cholera which has added a lot to the regular work. We have treated 155 cases so far, and the thing is still going on. I have been up a good many nights with cases lately and, if the epidemic lasts much longer, I may be knocked out. I feel the need of another foreign doctor here very much. Please get all the machinery going that you have at your disposal and see if you cannot find a man. It is impossible for the need to be over-emphasized.

"Occasionally an unattached physician comes out here, but generally decides to go into private practice in Shanghai or some other part of the country. The lure of money is too much for him.

"I know it is hard to get doctors now, for the medical schools are turning out fewer students than formerly and so the opportunities at home are greater. It will be a big sacrifice for a young man to come out here for life, but I believe our Church has such a man if he can be found. The work here is simply great, if some one could be found to try it."

Wush is a city of 300,000. St. Andrew's is the only modern hospital. In a pinch it can care for 100 patients. Dr. Lee needs a young man, preferably unmarried, who has had thorough training in a class A medical school and not less than one year of interne work in a good hospital. In order to learn the language, he should not be over 35 years of age. Between 25 and 30 is a preferable age.

The Rev. A. B. Parson, 281 Fourth Avenue, New York, will be glad to supply particulars.

TO OPEN CATHEDRAL

MEMPHIS, TENN.—The formal opening of St. Mary's Cathedral, Memphis, just completed, as a living memorial to the Rt. Rev. Thomas F. Gailor, D.D., LL.D., Bishop of Tennessee, and for the last six years President of the National Council, will be on January 19th. The place of meeting for the Diocesan Convention has been changed from St. John's Church, Knoxville, to St. Mary's Cathedral, Memphis, the time being January 20th and 21st.

VOORHEES SCHOOL FOR NEGROES

DENMARK, S. C.—Voorhees School for Negroes, Denmark, has 671 pupils and 32 teachers this year. Among recent visitors the school has welcomed Bishop Guerry, Bishop Delaney, Archdeacon Baskerville, and two members of the General Education Board. More than sixty per cent of this student body come from rural homes. The principal writes:

"At Voorhees our energy is bent to the task of making American citizens. The Christian influence of the Episcopal Church, the good will of the public that backs us, the determination of the student body to succeed, and the earnest toil of our teaching force, are assets that cannot be ignored in any scheme of real educational work. Straightforward individuals whose lives are based on a sound moral footing ought to be useful cogs in the wheel of American civilization. This is our object at Voorhees. It does not matter whether the man is trained to be a carpenter, a bricklayer, or a doctor; but

it is his ability to apply what he knows along useful lines that makes him a useful individual to the state.

"We measure an individual's ability by his power to fit himself into the progressive scheme of American civilization and doing a man's job in bringing about a larger share of the spirit of Jesus Christ."

SEAMEN'S CHURCH INSTITUTE NEEDS

NEW YORK, N. Y.—The following is a letter received by the General Secretary of the Seamen's Church Institute of America from one of its Secretaries:

"The Rev. Wm. T. Weston, General Secretary, Seamen's Church Institute of America, New York City.

"My dear Mr. Weston: 'Recently a sailor came into my office and, after an exchange of greetings, said, 'I was paid off in Seattle this morning with \$255, and upon inquiry I learned there was no Seamen's Church Institute there, which was a great surprise to me. Upon further inquiry, however, I learned of the Seamen's Church Institute in Tacoma, so I took the first boat coming over here and here I am, and I want to leave \$230 with you for safe keeping.' I asked if he had any dependents. He replied in the negative. 'But, he continued, 'I have a home at the Seamen's Church Institute, 25 South St., New York, that has been my home for many years; but I am a long way from home on the Pacific Coast, and this is my first trip out here and I thought sure there would be a Church Institute in Seattle. Why is there no Seamen's Church Institute in such a port? I never thought about asking at 25 South St., before I left, about Seattle.' I told him the National Society had Seattle in view for an Institute in the future, but that it took time and money for the Seamen's Church Institute of America to occupy all the great ports, but that I thought it would undoubtedly come in time, and I hoped in the not distant future.

"After quite a long talk together, during which he told me of the wonderful New York place, and of the more wonderful house mother, Mrs. Roper, he continued, 'Has the Seamen's Church Institute of America any money on hand towards establishing a place at Seattle? If not, I want to be the first contributor towards such a fund: anyway, I want to



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THE LOYD MEMORIAL WINDOW OF THE TRANSFIGURATION IN ST. ANDREW'S CHURCH, FT. WORTH, TEXAS

(See THE LIVING CHURCH, December 26th, page 287.)

give the Seamen's Church Institute of America \$10 towards a Seattle Seamen's Church Institute, if you will please send it on for me.' Then, picking up a \$10 bill he had just laid on my desk, he said, 'And I want you to take this one for this Institute at Tacoma. Tell them at 25 South St., it's just from one of their sons of the sea who has been welcomed in the Seamen's Church Institute at Tacoma.'

The small sum of \$5,000 a year would make it possible to begin a work in the port of Seattle and surround the seamen who make that port with the Christian environment that is found in all of our Seamen's Church Institutes. Any further information desired may be obtained by writing the General Secretary, at 25 South St., New York City.

TOKYO'S PLEDGE TOWARDS DEFICIT

NEW YORK, N. Y.—On that memorable October 9th in New Orleans, when the Dioceses and Missionary Districts were, through their representatives, stating what each would undertake towards paying off the accumulated deficit in the Church's work, Bishop McKim pledged absolutely \$1,000. He intended to pay it himself if the Diocese of Tokyo did not see its way to stand by him. In November the Rev. Norman S. Binsted, of Tokyo, wrote him:

"Your letter telling of your pledge of \$1,000 to meet the indebtedness of the Department of Missions has been received and this is to inform you that the amount will be over-subscribed. Everyone is delighted to know that you had the confidence to make the pledge, and we are all happy to have the opportunity to contribute."

Later Mr. Binsted wrote the Department of Missions:

"Both the Japanese Christians and the missionary staff are delighted to have an opportunity to contribute. The American congregation of Holy Trinity are contributing \$100. I sincerely hope that you will hear as good news from all the dioceses and missionary districts of the American Church."

PAYS QUOTA IN ADVANCE

ORLANDO, FLA.—The treasurer of St. Luke's Cathedral, Orlando, mailed, December 31st, to the treasurer of the Diocese a check for \$3,025, so paying in advance the full quota of the national and diocesan assessments for 1926.

The dean and chapter are gratified that, after having met their obligations for the new Cathedral, they are able to take this action.

BISHOPS' SONS ON WARPATH

KENT, CONN.—At Kent School, Kent, a Church school of two hundred boys, a committee on Missions was recently appointed by Father Sill, the head of the school. The committee consisted of Colmore, chairman, Perry, Rhineland, and Roots, whose fathers are bishops, Farnum, whose great grandfather was Bishop Whipple, and Jackson Kemper, whose great-grandfather was Bishop Kemper. This committee selected three fellows, Roots, Colmore, and Farnum, to present the cause to the student body.

This they did most effectively on a Sunday evening, after the regular service. Roots described the work at Hankow and Colmore, told about the work of the National Council and described the budget

AMERICAN CHURCH MONTHLY

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Rev. G. P. Christian Rev. H. K. Pierce

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and program. Farnum made the appeal for the boys to sign their pledges, insisting that the amount pledged should be an amount of money over which they had absolute control. They were not to sign up any money they expected to get from their parents.

When the pledges were checked up it was found that the amount was \$719. It will probably be more than this when some of the boys make their pledges who were absent from chapel. This is in addition to the \$250 which the boys have given toward the deficit. This amount of \$700 or more is pledged to be paid on or before Easter Day and will be sent to the diocesan treasurer on account of the Connecticut apportionment.

The same committee of three was shortly to speak at South Kent School, and possibly later at other Connecticut schools.

A CHURCH BURNED

NUTLEY, N. J.—Grace Church, Nutley, was destroyed by fire early on the morning of December 30th. It was considered one of the finest small religious buildings in the Diocese, and the loss on the building is estimated at \$100,000. At the same time ten mural paintings by Clinton Balmer, of England, valued at \$10,000, and the organ, also valued at \$10,000 were consumed.

The church was built in 1908 to replace a former building that itself had been burned. While the fire was burning, a member of the vestry made the first contribution of \$100 to a rebuilding fund, and later in the day the vestry notified the rector, the Rev. C. P. Tinker, D.D., that they intended to rebuild immediately a probably larger church. Dr. Tinker personally saved the altar ornaments.

IN WESTERN NEBRASKA

HASTINGS, NEBR.—On Sunday, November 22d, the Rt. Rev. G. A. Beecher, D.D., Bishop of the District, dedicated the new organ in St. Mark's Pro-Cathedral, Hastings. The dedicatory ceremony took place at the time of a recital, given by the organist, Mr. Dorsey D. Baird, on Sunday afternoon.

This is an illustration of the force and ability of an earnest group of Church women. The organ was not the gift of the women alone, but to the women is due largely the inspiration and zeal which has enabled the Cathedral parish to install this first unit of the great organ, free from debt.

On St. Andrew's Day, November 30th, the fifteenth anniversary of the consecration of Bishop Beecher was observed in St. Mark's Cathedral parish house, the formal opening of the new house. The many members of the Cathedral were present to show the Bishop their honor and affection, and their appreciation of his interest and service in the District. After dinner, the Bishop expressed his gratitude for the large attendance and for the many congratulatory messages from his friends and clergy in the District and far away. He was happy also, he said, formally to open and present to the parish the beautiful new parish house. The Bishop and Mrs. Beecher were the recipients of a number of handsome presents from the Cathedral parish.

Recently the rector of St. Stephen's Church, Grand Island, the Rev. James N. Mackenzie, discovered that the timbers of the walls and floor of the crypt of the church had been badly eaten by white

**ALUMNI ASSOCIATION
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**What of
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THE FUTURE OF CHRISTIANITY, by Dean William Ralph Inge of St. Paul's in the January FORUM may well be the outstanding magazine essay of the year. The future Christianity, according to this brilliant and distinguished Churchman, will be a religion of the spirit; it will express the religious philosophy of those who are erroneously called Modernists—erroneously, because their beliefs are as old as Christianity itself.

Throughout 1926 the FORUM will publish a series of confessions of faith of eleven prominent Christians, clergymen and laymen, and one unbeliever. In the first confession which appears in the January FORUM, Gilbert K. Chesterton tells why he is a Catholic. Forty years ago, the FORUM published a similar series. Controversy is no less rife today. The editor of the FORUM believes that a thorough discussion of religious differences may help to pave the way for what America and the world are in need of—Christian unity. Bishop William T. Manning of New York contributes a brief preface to the whole series. One paper will appear each month during 1926.

FORUM

JANUARY

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ants. After careful examination by a local architect, the vestry decided to put in a concrete floor and walls. The work has all been completed at a cost of a little over \$1,000. A large part of this amount is now in hand.

Midnight celebrations of the Holy Eucharist were held throughout the District on Christmas Eve, with large congregations present. The service in St. Mark's Cathedral, Hastings, was broadcast, Bishop Beecher officiating.

HOMILETIC COURSE AT G. T. S.

NEW YORK, N. Y.—Arrangements have been made at the General Theological Seminary for a course on Homiletics to be given at the Seminary by the Rev. Dr. G. A. Johnston Ross, professor of Homiletics at Union Theological Seminary. Dr. Ross, a Presbyterian minister of distinction, has not only acquired justly a high reputation as an instructor in this subject, but, as a member of the board of preachers at Harvard and a frequent college preacher at Princeton, Williams, University of Pennsylvania, Bryn Mawr, Vassar, Wellesley, etc., has proven his ability to "practice what he preaches." Dr. Ross's course is eagerly anticipated at the Seminary.

A WIRELESS FROM ALSAKA

NEW YORK, N. Y.—On December 22d the Department of Missions received a wireless message from the Rev. John W. Chapman, D.D., of Anvik, Alaska. It left Anvik overland on December 9th for Iditerod and from there was wirelessly to Seattle and then telegraphed to New York. Dr. Chapman announced the completion of the new rectory and reported that it was "extremely comfortable."

A letter recently received by Dr. Chapman has greatly cheered him, since it seems to hold out hope that the Rev. John B. Bentley, who was obliged to leave Anvik last June on account of the illness of Mrs. Bentley, may find it possible to return in the near future.

The fact that Dr. Chapman has a radio receiving set made it possible to reply to him by radio through a broadcasting station at Nenana and thus assure him that the insurance which he asked should be placed upon the new rectory, had been cared for.

BOSTON INSTITUTIONAL WORK

BOSTON, MASS.—The Rev. George P. Bentley, vicar of St. Mary's Church, East Boston, one of the parishes of the Episcopal City Mission, and Hospital Chaplain in charge of the Hospitals in the Massachusetts General Area, work which is under the Archdeaconry of Boston, has been appointed as Chaplain of the House of the Good Samaritan, to take the place of the Rev. George J. Prescott who has recently resigned.

The Rev. Mr. Bentley has been most successful in hospital work carried on by the Archdeaconry of Boston under Archdeacon Dennen. He was the first of the four chaplains now working in the hospitals, to be appointed to the position of Chaplain. His sympathy has made him most acceptable to the sick and the suffering, to whom he has ministered now for five years or more, in the great wards of the city hospitals. This form of ministry is a telling ministry, one that could be broadened and deepened by the appointment of other chaplains as City Mission work expands in growing Boston.

Mr. Bentley has also done exceedingly effective work as the person in charge of the services at the Psychopathic Hospital. Here on Sunday afternoons regularly, he conducts the service and preaches to the patients.

As vicar of St. Mary's, East Boston, as Hospital Chaplain at the Massachusetts General and other Hospitals near, as the person in charge of the services at the Psychopathic, and now as the new chaplain of the Good Samaritan, Mr. Bentley's hands are very full. The fact that he has so much to do is a strong commendation of the work he does.

A CHIME DEDICATED

AUGUSTA, ME.—A little over a month ago THE LIVING CHURCH mentioned the generous gift of Mrs. Ellen W. Kling, of St. Mark's parish, Augusta, for the installation of bells at her parish church. A chime of eleven bells was ordered from Meneely & Co., of Watervliet, New York, the biggest bell weighing 3,000 pounds and in E flat; the smallest bell weighing 375 pounds; the total weight of bells with the necessary appurtenances weighing over nine tons. They arrived a week before Christmas and were played for the first time on Christmas Eve from 11:30 to midnight, after which the usual Christmas Eucharist was celebrated. On Sunday afternoon, December 27th, the chimes were dedicated at a special service. Previous to the dedication service the chimes played appropriate hymns and at 3:30 the service of dedication was said by the rector of the parish, the Rev. Dr. Stuart B. Purves, and the Bishop of the Diocese, the Rt. Rev. Dr. Benjamin Brewster.

CHRISTMAS ADVERTISING

NEWARK, N. J.—The following unique advertising in copyrighted form appeared in the Newark daily papers at Christmas time on behalf of the National Newark & Essex Banking Co.:

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St. Louis, Mo.—St. John's Church, St. Louis, was consecrated on December 27th, by the Bishop of Missouri, and the sermon was preached by the Rev. Henry Watson Mizner, rector of St. Stephen's Church. The present church was erected in 1907, and final payment on the debt was made in response to an appeal by the rector, the Rev. Leighton H. Nugent, that members of the parish give a day's income during November.

The parish is eighty-four years old, and the altar is an old one with an interesting history connected with the great cyclone in St. Louis twenty-nine years ago. The church, at that time, was in the heart of the tornado district, and the tower and front of the building were razed to the ground, but the altar and sanctuary were practically untouched.

LARGE CHRISTMAS OFFERING

St. Louis, Mo.—The Church of the Holy Communion, St. Louis, had the largest Christmas offering in the sixty years' history of the parish this year, when over \$3,000 was contributed at the midnight choral Eucharist and on Christmas morning. In addition, the Every-member Canvass the Sunday before Christmas brought in a tremendous increase both in new subscriptions and in enlarged old ones. The parish of which the Rev. E. S. White is rector, is located in a poor, downtown district of St. Louis and carries a budget of \$10,000 a year for neighborhood work, including an under-age kindergarten, a day nursery, a clinic, and a milk station.

The midnight service on Christmas Eve was preceded by a program of carols on the chimes in the church tower, and street cars, busses, and automobiles paused as they passed the church. This service filled the church to capacity, many coming to it from the *Miracle*, which opened a four weeks' run in the Coliseum two blocks from the Church of the Holy Communion.

A UNION SERVICE

LAS CRUCES, N. M.—Members of Eastern Orthodox Churches united with American Churchmen in the worship of the Saviour of the world in a midnight celebration of the Holy Eucharist in St. Andrew's Church, Las Cruces, Christmas. This service was arranged by the priest in charge, the Rev. Edwin S. Doan, in compliance with the request of the Orthodox Christians.

**FUNERAL OF THE
REV. DANIEL I. ODELL**

PHILADELPHIA, PA.—The funeral of the Rev. Daniel Ingalls Odell, an account of whose death on December 24th appeared in THE LIVING CHURCH for last week, was in the Church of the Ascension, Philadelphia, of which he was rector emeritus, on Monday, December 28th.

Beginning at an early hour of that day, funeral masses were said continuously for the repose of Fr. Odell's soul. The burial service was set for ten o'clock, at which time, Bishop Garland being away from the city, his representative, the Rev. Fr. Sherlock, assisted by the Rev. Fr. Shoemaker, said the burial office. This was followed by a solemn high Requiem Mass, at which Fr. Shoemaker, the rector of the parish was the celebrant, with the Rev. F. D. Ward as deacon, and the Rev. J. H. Schwacke as subdeacon. The choir,

all of whom had sung under Fr. Odell, sang the *Missa pro Defunctis*, arranged by the Rev. J. M. Raker. The sermon was preached by the Rev. A. C. Knowles. After the sermon came the absolution of the body. At the conclusion of the Mass, led by the clergy, the body was solemnly borne to the entrance of the church while a male quartette sang *In Paradisum*. The church was crowded at this service, and crowds remained throughout the day in the church, where the body was kept, in prayer for their lives. The interment was in Portsmouth, R. I.

By reason of the death of Fr. Odell there was a somber thread running through the Christmas services. His death was announced to the congregation at the Midnight Mass, at which, and at the subsequent Masses, prayers were said in his behalf. Sunday evening, after Solemn Vespers and Benediction, the altar was stripped, the servers changed from red to black cassocks, and the Vespers of the Dead were solemnly said.

**DEATH OF
DEAN MACCORMACK**

[BY TELEGRAPH]

LOS ANGELES, CALIF.—The Very Rev. William MacCormack, D.D., Dean of St. Paul's Cathedral, Los Angeles, and a veteran deputy to the General Convention, was stricken with cerebral hemorrhage Thursday, December 31st, and died on the afternoon of Monday, January 4th without regaining consciousness.

Dean MacCormack was born in Ireland on the 31st of December, 1866. Coming to Canada in early life he received his education in the University of Toronto, receiving the degree of Doctor of Divinity from Norwich University. He was ordained to the diaconate in 1891 by Bishop Hamilton, and to the priesthood in 1892 by Bishop Littlejohn.

Dean MacCormack was associated with St. Ann's Church, Brooklyn, for the six years from 1892 to 1898. He then accepted a call to All Saints' Church, Pasadena, Calif., where he remained until he became Dean of the Cathedral in 1908. A monument to the Dean will be the new structure of the Cathedral that was completed and consecrated in 1924, and that cost, with the Cathedral house, \$750,000.

The Dean represented the Diocese of Los Angeles at the General Convention at every session since 1907.

**DEATH OF
REV. W. E. ROACH**

MARTINSVILLE, VA.—The Rev. Wilfred Everard Roach, rector of Christ Church, Martinsville, passed away at a hospital in Martinsville, Wednesday, December 23d. After holding the morning service on Sunday, November 15th, he experienced severe pain and was taken to the hospital, where he underwent an operation the same evening. From that time on his condition remained critical and little hope was entertained for his recovery until a few days before the end. Then there was marked change for the better and his improvement was so rapid it seemed at last that he would soon be well again. On the afternoon of the 23d, when his prospects appeared brightest, there came a sudden collapse and the end came about two hours later.

The Rev. Mr. Roach was born in Washington, D. C., December 14, 1884. He re-

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ceived his academic education in the Washington public schools, at Trinity College, Hartford, Conn., and at William and Mary College, Williamsburg, Va., receiving from this institution the degree of Master of Arts. Here also he became a member of the Phi Beta Kappa fraternity. He entered the Virginia Theological Seminary and, on his graduation there in 1913, was ordained deacon by Bishop Harding.

His first charge was at Wallace, Idaho, and he was ordained to the priesthood in 1914 by Bishop Funsten of the then Missionary District of Boise. His next charge was Piedmont Parish in Fauquier County, Virginia, and on September 1, 1921, he became rector of Christ Church, Martinsville. In addition to this, he has been, for several years, a member of the Board of Examining Chaplains in the Diocese of Southwestern Virginia.

Mr. Roach was married on June 27, 1913, to Miss Carolyn Awilda Mosher, of New York City, who survives him, together with his mother, a sister and a brother, and his four small children.

The funeral service was conducted by the Rt. Rev. Robert Carter Jett, D.D., at four o'clock on the 24th. after which the remains were taken to Washington for interment.

DEATH OF PIONEER MISSIONARY

SAN DIEGO, CALIF.—Mrs. Louise F. Folsom, one of the Church's pioneer missionaries in the Hawaiian Islands, died in her daughter's home in San Diego, on November 9th. Mrs. Folsom went to the Islands with Bishop Restarick shortly after his consecration in 1902. She retired in 1919.

NEWS IN BRIEF

CONNECTICUT—On Christmas Day, after the choral celebration of the Holy Eucharist, the members of Christ Church, Stratford, presented their rector, the Rev. H. F. Hine, with a new Dodge sedan car, fully equipped and fully paid for, as a token of affection and in recognition of the work of the past year. \$10,000 has been raised already through gifts to the restoration fund requiring \$14,000 to pay for the work undertaken and completed this fall.

CUBA—By appointment of Bishop Hulse the Rev. Pablo Muñoz and the Rev. Ricardo D. Barrios will exchange with each other their present places of work early in January. The Rev. Mr. Muñoz will go to Los Arabos, in the Province of Matanzas, and take charge of Trinity Mission, while the Rev. Mr. Barrios will come to Havana and have charge of Calvario Mission, which is located at Municipio, 12, Havana. The address of Archdeacon McCarthy in Camagiey, Cuba, has been changed by street renumbering to Avenida de los Mártires, III. This is also the mail address of the Rev. and Mrs. F. C. P. Hurd, who have recently arrived on the field.

FRANCE—The Rev. T. J. M. Van Buynne, canon of the Pro-Cathedral of the Holy Trinity, Paris, is making a tour of Egypt and Palestine.

IOWA—The diocesan board of the Woman's Auxillary of the Diocese of Iowa will present a plan of districting the Diocese for the work of the Auxillary at the Convention to be held in Davenport in February. It is proposed to divide the Diocese into fourteen districts, and to have district meetings.—Services have been started at Webster City by the Rev. W. E. Stockley, of Fort Dodge, and will be held twice monthly. The Rev. Gowan Williams, of Des Moines, holds services once a month in Perry for the Church people there. The services are held in the Congregational Church.—A Young People's Society has been started at Trinity Church, Emmetsburg, the Rev. Joseph Snowden, rector.—A beautiful missal has been presented to St. James' Church, Independence, the Rev. Doane Up-John, rector, in memory of the Rev. Charles J. Shutt, a former rector of the parish.—A Christmas Eve Carol Service was held at Trinity Cathedral, Davenport,

Iowa. After the service the children's choir which sang at the service went carolling at the home of a blind and invalid woman and at the Old Ladies' Home. The regular choir sang carols at Mercy Hospital.

LEXINGTON—The Rev. William St. John Blackshear, who recently took charge of St. John's Church, Versailles, will also be in charge of the Missions at Georgetown, and Nicholasville, and, beginning January 1st, will hold monthly services at each place.—On Sunday morning, December 13th, the Bishop of the Diocese, the Rt. Rev. L. W. Burton, D.D., visited St. Paul's Church, Newport, Ky., preached and confirmed a class, of which eleven were over twenty-five years of age. Four were from the Roman Catholic Church, two from the Methodist Episcopal, one from the Presbyterian, one from the Lutheran, and one from the United Brethren Church.

LIBERIA—The safe arrival at Cape Mount, Liberia, of Miss Ridgeley and Miss Ford, returning from furlough, and Miss Nichols and Miss Knight, going out for the first term of service, was announced in a cable received by the Department of Missions on Christmas Eve.

MICHIGAN—A well attended conference of the Young People of the Diocese was held at St. Andrew's Church, Ann Arbor, December 4th to the 6th. The Rev. John R. Hurt, chaplain at the University of Pennsylvania, was the leader.

MISSOURI—The Rev. Henry Watson Mizner, rector of St. Stephen's Church, St. Louis, Mo., received on Christmas Eve his customary anonymous gift of a new Treasury ten dollar note, with a typewritten request that it be used for some needy person in the parish. It has been coming without a break or without any clue for twenty-one years. As the parish is in a poor section of the city, and carries a big program of neighborhood social work, the donation is very welcome.—Christ Church Cathedral, St. Louis, was the scene of the most picturesque service of the year on Christmas Eve, when the Candlelight Carol service was held at 5:15, and the great building was crowded to the doors, with many unable to get in. A processional of church school children each in red cottas and bearing a lighted candle, opened the service. The candles were carried to the altar and banked there by one of the priests. The service is always attended by many going home from last shopping expeditions, and from offices, and is one of the great community festivals of the year. On Christmas morning Bishop Johnson preached at the eleven o'clock service in the Cathedral.

SOUTHWESTERN VIRGINIA—Several congregations in this Diocese are looking forward with much pleasure to a visit from Archdeacon Frederick B. Drane of Nenana, Alaska, who will make a number of addresses in Southwestern Virginia early in January.

SPRINGFIELD—Several changes in the personnel of the Bishop and Council of the Diocese were made at the last meeting. The Rev. Raymond M. Wilcox, who has been the Chairman of the Field Department has resigned, owing to his removal from the Diocese, and, in his place the Bishop has appointed the Rev. Arthur G. Wilson, who has been the Chairman of the Department of Publicity during the past year. Mr. Spencer, Executive Secretary of the Diocese, has been appointed as Chairman of the Department of Publicity. This Department is charged with the responsibility of issuing the diocesan paper, *The Springfield Churchman*, and, therefore, the January number will be issued from Springfield. For the past year the Diocese has sent the diocesan paper to every family, the cost of which has been taken care of through the Diocesan Budget. The same plan is followed with the

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Church at Work. In this way, every family in the Diocese receives the paper.—Reports of the observance of Christmas from various parts of the Diocese, indicate large attendance and liberal offerings.—The Diocese is now at work on its plans, developed under leadership of its diocesan treasurer, for the payment of its share of the deficit of the National Church, and it is expected that the full amount of \$3,000 will be in hand by the first of February.—Miss Nellie Smith, of St. John's Church, Centralia, has been appointed by the Bishop to have charge of the Birthday Thank Offering of the Church schools, which is to be given in 1928 to the Hooker School in Mexico. Miss Smith is one of the leaders of the Province in Religious Education.

TENNESSEE—On the Fourth Sunday in Advent at the Church of the Advent, Nashville, the Rev. Prentice A. Pugh, rector, Bishop Gailor unveiled and dedicated a bronze tablet placed in the church as a memorial to the Rev. Edward Augustus Bazett-Jones, who was rector of the parish from 1900-1913, and rector emeritus until his death on the Fourth Sunday in Advent, 1921. This bronze tablet was placed in the church as a loving tribute from those to whom he was not only priest, but wise counsellor and loyal friend.—A few laymen in Chattanooga have raised \$1,000 of the \$2,500 pledge made by the Diocese to wipe out the National Council deficit.—The Rev. Lawrence W. Faucett, has been in charge of St. Paul's Parish, Chattanooga, since October 1st. Mr. Faucett is a missionary to China, at home on furlough. His engagement at St. Paul's expired on January 1st.

WASHINGTON—A beautifully designed silver flagon has been presented to St. Mark's Church, Washington, the Rev. William Henry Pettus, rector in memory of Charles Stewart Zurhorst, a faithful communicant and active in many good works in the parish, who departed this life January 21, 1925, by his wife and children, Mrs. Edwinetta Schroeder Zurhorst, Charles Stewart Zurhorst, Jr., and Mary Ovelton Zurhorst. The flagon was designed and made by the Society of Arts and Crafts, of Boston, Mass.

WESTERN NEW YORK—Bishop Ferris has placed the Steuben County Conference at Bath, N. Y., this year. The meetings and services will be held at St. Thomas' Church, on Thursday, April 26th. This is a meeting of all the parishes in the county to make plans for the coming year, and to hear reports of the work done in the past year through the parishes in this district.—The fourth annual conference of the Young People's Fellowship of the Diocese of Western New York will be held from January 29th to the 31st at Christ Church, Corning, N. Y. The program includes a trip through the Corning Glass Works, and a sleigh ride. There will be meetings and addresses on Saturday and a Choral Eucharist on Sunday, besides the Corporate communion. The plans are in charge of a committee from the Diocese, of which Mr. L. Jerome Wolcott, of Corning, has local charge.—The Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil, was the preacher at St. Paul's Church, Rochester, December 10th.—At this service there was dedicated a beautiful window, which was presented to the parish as a memorial to his wife, Hannah Katherine Cutler, by James G. Cutler. It was designed by Charles J. Connick, of Boston, under the supervision of Ralph Adams Cram, the architect of the New York Cathedral. The window shows the life of St. Paul with his conversion as the central feature.—The Rev. L. A. Peatross, rector of St. John's Church, Wellville, and Mrs. Peatross were remembered this year with a gift of \$100 from the members of the parish. The envelope was on the Christmas tree and came as a complete surprise to the recipients who were helping to give the children of the parish a Christmas party.—At the midnight Eucharist at Christ's Church, Cuba, a beautiful white silk burse and veil was blessed and used for the first time. The gift, from Mrs. Mary E. Dow, in memory of her daughter, Mary Windsor Dow, completes the sets in use in the parish.—Grace Church, Belfast, has recently installed electric light, the fixtures being paid for by the boys and girls of the Church school.—Two handsome five-branch candle-sticks have been presented to St. Paul's Church, Angelica, in memory of Mrs. Helen Helmer by members of her family. They were blessed December 20th, together with a fine white silk burse and veil, the latter a gift of Mrs. Ida M. Thornton, of Horbell, a former member of St. Paul's parish.

WESTERN NORTH CAROLINA—With a committant membership of eighty, the Rev. Clarence S. McClellan, Jr., rector of Calvary Church, Fletcher, presented to the Bishop of the Diocese, recently, a confirmation class of thirty,

and is preparing another for Easter of forty. The Sunday school of this church now numbers 100.

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MAGAZINES

CONFLICTING TENDENCIES in the Church of England is the heading under which three Churchmen of note each defend the faith that is in them in the October issue of *The Contemporary Review*. Bishop Knox, speaking for the Evangelicals, defends individualism in religion and makes a hint that, if certain proposed changes in the Prayer Book—which he does not examine in detail—should become law, his party might be driven to secession. Dr. H. D. A. Major, the able editor of *The Modern Churchman*, puts forward the Modernist point of view in an essay which, in clarity and comprehensiveness, is easily the best of the three. With much that he says every Catholic would agree; indeed, except in his uncompromising hostility to anything that might tend towards a possibility of union with “an unreformed Rome,” he seems to be in sympathy with much of the Anglo-Catholic program. Professor Goudge, on the other hand, representing the Anglo-Catholics, makes a not very good representation of his case. Perhaps the best part of it is his opposition to nationalistic views of the Church:

“Anglo-Catholics mean by the Church simply what the Bible and the Creeds mean by it. They mean the ‘people of God,’ the visible body, or society, which God has chosen to receive His teaching, to enjoy His peculiar rule and blessing, and to attract the world to Him by the holiness, the beauty, and the joy of its corporate life. It was not our Lord who founded the Church, though it was He who re-founded it, and made it, by the gift of His Spirit, what it is today. Before our Lord came, the Church was found in Israel. Far indeed was the Church then as now from being all that it was meant to be. To take but one example, its visible unity was for long as completely destroyed by the breach between Northern and Southern Israel as it is today by the breach between East and West. But to the eyes of the prophets, Israel was, none the less, one people. Now it was into this Church that our Lord was born; and throughout His life on earth He was as essentially a Churchman as the prophets before Him. It was to Israel, to the Church, that the Lord’s ministry was devoted; and if He had to turn at last from the many to the few, and rebuild the Church on the ‘rock’ of the faithful remnant, it was because Israel, as a whole, had proved to be shifting sand. But it was the Church, and nothing else, that He rebuilt. No New Testament writer supposes the Church to be a new institution; it is simply ‘the Israel of God’ reconstituted, united to God through Christ by the Spirit, and with its gates thrown open to all nations of the world.”

New Zealand, Italy, Morocco, and Ireland are among the countries whose affairs are discussed here; Professor W. E. Brown makes a strong plea for a more favorable view of the character and policy of King James II, Mr. Ambrose Parsons writes on Dante, Miss Helen Ward on Feminists and the International Office; and the well-informed but anonymous writer on “Foreign Affairs” in an amusing article on the “comedy of the exclusion of Saklatvala (“who had been exerting as much influence on public affairs as any village kitten”) points out that Mr. Kellogg in his accusation of Saklatvala has, like many other people (presumably because they are ignorant of Greek), confused Communism with Anarchism, its very antithesis. Says he truly:

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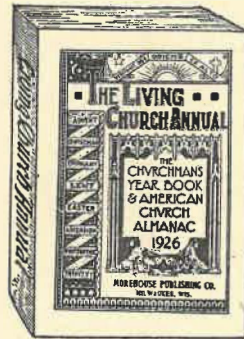
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