



The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, DECEMBER 31, 1927

No. 9

In the Beginning

THE VERY REV. HUGHELL FOSBROKE, D.D.

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PRESCOTT MABON

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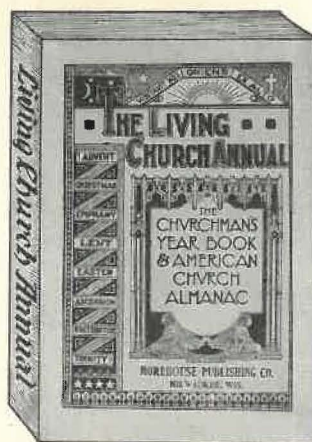
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EDITORIALS & COMMENTS

LAST week we commented on the impending deficit in the year's receipts for the Church's national treasury, with the prediction that it only meant delayed remittances which were pretty sure to drift in anywhere from one to two months or more late.

The Old
Deficit

It occurs to us to ask, at the same time, whether all those pledges toward the then-existing deficit in

the treasury that were made two years and more ago in General Convention have been paid.

It will be remembered that representatives of most of the dioceses voluntarily assumed the responsibility for raising greater or less amounts toward the removal of that deficit—nearly a million and a half dollars at that time.

Most of them set about raising their amounts energetically as soon as they returned home. And they did it—thereby proving to everybody else that it could be done. Naturally, it was easier in the first flush of enthusiasm than it could be later.

But we have lately taken occasion to make inquiry of our genial national treasurer, and we have learned from him that more than a hundred thousand dollars of that deficit, though pledged, is still unpaid. "O yes," declared Mr. Franklin, with that guileless, innocent confidence in all of us that is so inspiring and—we sometimes think—so unfounded, "it's all good."

Good—and two years overdue! Good—and two years interest lost! Good—and two years' anxiety unrelieved!

Men and brethren, right reverend fathers and brother laymen, this failure to make good on what is

"good" isn't a credit to anybody. It looks like a disgrace to some.

We simply cannot go into the next General Convention, less than a year away, and begin to talk again about that old deficit that was cleared—on paper—during the Convention of 1925.

But if not, those "good" amounts *must* be paid, and that very soon. The rest of us are not as charitably sanguine in our judgment

of "good" assets, because pledged by "good" people, as is Mr. Franklin. We have our own views as to what constitutes goodness in assets and in men.

And in paying up in order to balance the account, please don't forget the two years' interest. Mr. Franklin did not venture an opinion as to whether that also is "good" or not.

Apparently there is a limit beyond which his confidence in all of us does not extend.

SINCE the foregoing was written, we have seen the report on this subject that was made by Mr. Franklin to the National Council and printed in THE LIVING CHURCH last week (page 270). To us the statement as printed seems a little obscure.

But there is no obscurity in the information that there still remains of the old deficit \$127,653.99 unpledged. The generous "personal assurance" of Mr. Tully that Long Island's pledge of \$100,000 will be paid before the next General Convention does not apply on that amount but on the undertakings of 1925, and we understand that it is after allowing for

CHEER UP!

YES, there are all sorts of things wrong with the world. The most atrocious crimes seem to have crowded into these last days of the year that is about to close. Serious suggestions that we abandon moral standards that are based on the experience of civilization are broached. Wars still loom before us as possibilities, perhaps even probabilities. There is cause for real anxiety.

Yes, and there are all sorts of things wrong with the Church. Her disunity continues, nor does a cloud even so large as a man's hand disclose the likelihood of its early removal. And very many do not care. "Lo, the poor cleric," whose plaint was given to the world in the *North American Review* for December, stands accusingly before us as he indicts the Church for our imbecility in having no system for supplying those whom the Church ordains with proper fields in which to exercise their ministry. Worse than all, there seems no way by which the Church can produce the Isaiahs, the Hoseas, the Amoses, which the world so urgently needs.

But—God reigns. The years are His. Only in the "Fullness of Time" begins each new epoch. Cycles pass before that fullness matures. But every sincere prayer, and every honest and unselfish deed, and every striving after the Kingdom of God, ticks off some minutes of those cycles that must pass before the Time is full.

And it is all in His hands. He sees and knows. No powers of darkness can oust the Holy Spirit from His brooding in the Church and in the world. And in that Presence rests the power of recuperation which exists in both.

In quietness and in confidence be our strength—as an old year passes and a new year enters in.

The Unpledged
Balance

pledged. The generous "personal assurance" of Mr. Tully that Long Island's pledge of \$100,000 will be paid before the next General Convention does not apply on that amount but on the undertakings of 1925, and we understand that it is after allowing for

that assurance that there remains \$31,524 of the undertakings of 1925 still to be raised. [Would that Mr. Tully could be multiplied many times over. What a layman is that!]

Of the unpledged balance we learn:

"The Presiding Bishop was asked to consider plans whereby the balance of the deficit, \$127,653.99, not covered by any pledges, might be raised before the meeting of Convention next October."

Now we trust that the Presiding Bishop will not be left to deal alone with that balance. If it still remains at the time of the next General Convention, with or without adding any unpaid balance remaining from the assurances given in 1925, there will be no option but to add the amount to the budget for the next triennium. This, for many reasons, would be deplorable. It would be a (moral) assessment upon dioceses that had, first, raised what they could (whether they reached the amount of their quotas or not) during the triennium of 1922-25, then raised their proportion of the deficit of 1925, and then, for a third time, would be asked to pay a part of what still remains. No doubt these must do it if nobody else will; for in the last analysis, the Church neither has nor ought to have any club which can compel anybody to give, and neither diocese nor parish has greater power over its own members than has the Church itself. The Church cannot secure money from her own members who "do not choose" to give.

But that remainder *ought to be paid* by people who have not already contributed toward the deficit whether or not their dioceses have done so. And because a diocese has paid ten or fifty or a hundred thousand dollars for the purpose does not, in the slightest degree, exempt those individuals in the same diocese who have contributed nothing toward it.

Is it possible to bring pressure upon such people to contribute toward that unpledged remainder?

ALAS, that the special ecclesiastical photographer for THE LIVING CHURCH was not at hand!

One never knows where to look for "functions." The camera of THE LIVING CHURCH tries to locate these in advance when it can, in the interest of a proper preparedness, but at times we are hopelessly left behind. The *Southwestern Episcopalian*, organ of the diocese of Southwestern Virginia, gives us the melancholy details of an incident that should have been graphically portrayed in the columns of THE LIVING CHURCH, to the consternation of all the disciples of The Cult of the Was, if only we had received advance notice.

Here it is, in all its horrible realism:

"'ET TU, SOUTHWESTERN VIRGINIA'

"Speaking with our habitual modesty, we who live in Southwestern Virginia are accustomed to seeing our beloved diocese take the lead in every worth-while movement. Consequently, the opening service of the synod which met last month in the see city of Roanoke held no surprises for us. But many of the delegates from the more conservative dioceses in the northern region of the third province were agog with astonishment at the things their eyes beheld. A visitor from Pennsylvania was heard to remark that he had been to many synods and not a few General Conventions, but in all his experience he had never seen a service like that.

"It was difficult to tell just when the service began, but we think it must have been when the rector of St. John's marched forth from the vestry room bearing in each hand a seven-branch candle-stick, in each of which were seven lighted candles. Moving with great dignity toward the altar, he placed one on the Epistle side and one on the Gospel side. After a brief pause, the procession moved up the center aisle,

singing unaccompanied. Each member of the choir carried a lighted candle, as did each of the clergy and bishops—we did not know there were so many candles in the Episcopal Church. Had we seen such a service in Fond du Lac or Milwaukee, we could not but have felt apprehensive over what seemed so obviously a Rome-ward tendency. But the presence of our own beloved Bishop in the procession—even though he did carry a lighted candle—reassured us. We homefolks swelled with pride—for was not Southwestern Virginia again making history?

"By way of explanation, it might be added that the above-mentioned candles were made necessary by the fact that the service of the Appalachian Power and Electric Co. (or whatever they call it in Roanoke) broke down, and without such presence of mind on the part of the rector and officials of St. John's Church, the building would have remained in total darkness and the service could not have proceeded. But we would like to know just how there happened to be so many candles available around St. John's. —C. B."

Well, we feel for the writer of the article, and the same dismal question with which he concludes seems to us also to require an answer: How does a Virginia parish happen to have so many processional lights all ready for such an emergency?

Yes, Southwestern Virginia made history; for never again can those who carried the candles be persuaded that such a procession constitutes a Romeward movement—no, not even if it starts from darkest "Fond du Lac or Milwaukee."

After all, there are only two conceivable reasons for carrying lights in an ecclesiastical procession. One is to give light. The other is to testify to the belief that Christ is the Light of the World, and for that purpose a cross, or a crucifix, or an appropriate banner, is customary, supplementary to the lights, in order to point the moral more truly.

And it is pretty hard to tell why one of these reasons points Romeward more truly than the other.

Be that as it may, we feel for those unhappy Virginians who were placed in so anomalous a situation. If we had the pointedly suspicious nature of some of our brother editors, we might opine that the procession was intended to typify the burning of the Thirty-nine Articles, one by one.

We shall hereafter bear in mind that the three R's of this sort of menace are these: Rome, Ritualism, and Roanoke. With what deadly alliteration they stand together!

But after all, the world generally understands that Almighty God always introduces a new epoch of progress when *He* orders, Let there be Light! Perhaps Roanoke was blazing His word forth, though it may have been against her will.

LET the "old boys" and friends of Racine College rejoice.

Last week the trustees elected the Rev. Harwood Sturtevant to be warden, and he has accepted. True, he must, for the present, divide himself between the duties of the wardenship and those of his important rectorship in the same city. That sort of personal division isn't easy. But it means, ultimately, the restoration of a glory that once was Racine.

Racine has been saved by the astounding generosity of Mrs. A. L. Cushman and her sons during these recent years, and the self denying, self obliterating work of Father Baker, who has broken down in the service. The highly mortgaged property has been saved, the old buildings have been modernized and placed in good condition, and it has been made physically possible for Racine to emerge from a long season of eclipse, sometimes partial, sometimes total.

The traditions of deKoven and of Robinson shall not be lost.

HERE, on Christmas Eve, comes a messenger bringing this telegram from Mr. Warren Kearny, who is administrator for THE LIVING CHURCH FAMILY for their benevolences among flood sufferers in the Mississippi valley. Isn't it like Mr.

Christmas
Greetings

Kearny to stop in the midst of all he has to do, in public and in private life, to send this message of appreciation to all of us?

"Heartiest Christmas Greetings. If you should begin to realize the appreciation in the hearts of the hundreds who have been helped through your Flood Fund, Christmas indeed will be a day of great joy to you. I am grateful for having been permitted to be your agent in this relief work.

"WARREN KEARNY."

Well, those many in our FAMILY who have cooperated in this work of joy should take this word from Mr. Kearny as a personal message. And He who gave all is most appreciative of every gift, no matter how small, by which any of us enter into His fellowship as givers.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

Offertory of St. Paul's Church and Church school, Savanna, Ill.	\$ 15.62
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A Church school class of girls, St. Philip's Church, Crompton, R. I. (for Mrs. G. L. Whitmeyer)	\$ 8.50
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FOR RELIEF AT HERRIN, ILL.

Presbyterian Church, Hillsdale, Mich., per Rev. E. L. Aldworth, rector of St. Peter's Church	\$ 6.86
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J. E. K., Hartford, Conn.	2.50
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E. and E. (for Mississippi flood sufferers)	\$ 25.00
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INVOKING THE SAINTS

TO IMITATE the Christlike lives of the saints and to venerate their heroic loyalty to God are fundamentals in the practice of the Christian religion, but to invoke their prayers is not of obligation for any Christian. It is nevertheless unlikely that any member of Christ's Body, the Church, will neglect to do so if he is blessed with Catholic instincts or Catholic convictions.

When we were innocent children we did not ask our mothers to pray for us; our mothers taught us to pray to God and reminded us to do so. Our first and best of prayers were offered to our heavenly Father at the knees of our earthly mothers. We prayed with our mothers and later with all the other members of the family. Our prayer was not the act of an isolated spiritual atom to an Absolute Monad. We prayed as members of a family to our Father. As we grew in years, but not in holiness, and thought we were too grown-up for family prayers, and as we became conscious of temptations, weaknesses, faults, and sins, we probably asked our mother to pray for us, and possibly, too, some other member of the family with whom we were intimate. This was even more likely to be true when we first went away from home to live. We were more conscious of our weakness and discovered our need of the companionship, of the joy, and of the strength of the family. Hitherto we had taken the fellowship of the family as a matter of course. Just so, as we leave Home by sin, we are in more acute need of the Christian fellowship—the Holy Ghost, the Holy Catholic Church, the Communion of Saints.—Rev. Spence Burton, S.S.J.E.

IF WE desire to judge all things justly, we must first persuade ourselves that none of us is without sin. —Seneca.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHAT a puzzle Time is! To say that New Year's Day is January 1st, emphasizing the difference between 1927 and 1928, is clear and definite; but it does not explain anything. When the New Year began in March, as with the ancient Romans (attested by the names for seventh, eighth, ninth, and tenth months as we have them now) they must have had the same delusive feelings about "taking a fresh start," and all the rest. And yet are they delusive, after all? If Time is a necessity of our thinking (as one of my old professors, improving upon Kant, used to say), it carries along with it such other necessities as are involved; and the passage from one year to another, by whatever kalendar reckoned, must give a kind of jolt to the continuity of our lives.

I used to pass much weary time, when I was a small boy, turning the pages at the beginning of the Prayer Book, and puzzling over Epacts, and Dominical Letters, and Golden Numbers, and Ecclesiastical Full Moons, and other things hard to be understood, about which, to be perfectly honest, I know as little now as then. Can any one make it plain why you gain or lose a day journeying across the Pacific? It was Bishop Brent, I think, who found that he had missed out Easter Even altogether from his time-table, passing at a leap from Good Friday to Easter; but I do not remember which way he was traveling!

One of my learned friends has figured out an entirely new kalendar, wherein all the errors of the present one are corrected; and he hopes that the League of Nations, acting with the heads of the great communions of Christendom, will adopt it. Meantime, there is room for meditation upon the coincidence between New Year's Day and the Feast of the Circumcision, whereby it is brought home to us that obedience to the Law is the first requisite for a well-ordered life.

BEING an old fogy of the pure race, I speak a word for two ancient customs which are well worth while, and which ought to be revived among our youngsters who perhaps never heard of them. One is the keeping of a diary; and the other is the making of New Year's resolutions. The first gives us a memory of days as they go past, and perhaps helps us to use them aright for very shame at setting down a bare record of wasted time. The other brings before us those things which we ought to do sometime, but never will bring ourselves to set about doing unless we seize a definite season for beginning.

HERE is a significant definition by Prof. A. E. Zimmern, of the University College of Wales, Aberystwyth, in his chapter of *The Legacy of Greece* on Political Thought, p. 342:

"Protestantism is the attitude of protest, of revolt, of indignation; the spirit which is conscious only of what it is against, and is too ignorant, or too angry, to survey the whole field of problems involved in its protest, or to think out an alternative scheme."

Contrast this with what Newman says:

A Catholic is one whose intellect "cannot be partial, cannot be exclusive, cannot be impetuous, cannot be patient, collected, and majestically calm, because it discerns the end in every beginning, the origin in each end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another."

ADD schoolboy howlers:

- A gladiator is a thing that gives out heat.
- Horsepower is the distance a horse can carry an hour.
- The opposite of practical is political.
- The Plimsoll mark is made by rubber shoes when it is wet.
- Crematorium is the Latin form of dairy.
- Apiary means monkey house.
- Drake was playing bowls when he was told the invisible armada was in sight.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

THE SACRED NAME

Sunday, January 1, 1928: The Circumcision of Christ

READ St. Luke 2:15-21.

ON THIS, the Octave of Christmas, we are still worshipping the Infant Christ who, on this the eighth day after His birth, was circumcised according to the Hebrew law, and given His name, "Jesus," which means "Saviour." His name thus prophesied His life and His death, His resurrection and His ascension. It is a sacred name indeed, and should always be spoken reverently, lovingly, and gratefully. It is through the holiness of His name that we are taught the sacredness of our Christian name, given to us in Baptism wherein we were made members of Christ, children of God, and inheritors of the kingdom of heaven. We, humbly following the Master, should give our names a meaning by the life we live and the work we do. We create our names in their fulness. The mere title is nothing until it is interpreted by the life. And so God gives us the opportunity to make our names significant.

Hymn 90

Monday, January 2

READ St. Matthew 1:18-25.

THE angel of the Lord announced the name "Jesus" before our Lord was born. In the holy councils of heaven His life and work were planned. He was the Lamb slain from the foundation of the world (Rev. 13:8). God's plan for us is thus made clear. His infinite knowledge, which is beyond our comprehension, joined with His infinite love to effect human salvation. No wonder St. Paul by inspiration called it a mystery (Eph. 3:9 and Col. 2:2, 3). And yet, may it not be that each one of us, whom God creates and Christ re-creates, has a plan in God's foreknowledge which our Christian name can bring, by the aid of the Holy Spirit, into the life of character and service which He wills for us? It is a solemn and inspiring thought, and while it is beyond our power to comprehend, it surely may lead us to count our names as sacred, because the name of Jesus is sacred, and we live truly only as He lives in us and we in Him. The name of Jesus is thus magnified in us (Acts 19:17), and our names grow into holiness through our faith and loving service.

Hymn 232

Tuesday, January 3

READ Phil. 2:5-11.

A MORE correct translation from the Greek would be, "In the name of Jesus every knee should bow." The name itself is holy because Jesus is holy. In Him we find "wisdom and righteousness and sanctification and redemption (I Cor. 1:30). This makes our faith real, because it centers in a Person. Jesus Christ was made flesh and dwelt among men. We see Him and love Him, and then we love and believe the words He spake. Truth becomes precious and divine because Jesus is the way, the truth, and the life. If a man truly loves Jesus Christ and believes in Him, he need have little difficulty in accepting all that Christ says and obeying all His commands. It is not a mere emotion when we sing, "My Jesus, I love Thee," and "Jesus, Lover of my Soul." It is an expression of adoration founded upon what He is and what He did, and now does, for us. The Greeks who cried, "We would see Jesus (St. John 12:21) were led by the Spirit. And the author of the Epistle to the Hebrews expresses a great truth: "We see not yet all things put under Him, but we see Jesus (Heb. 2:9).

Hymn 67, verses 1 and 2

Wednesday, January 4

READ Isaiah 43:1-7.

GOD, in the Old Testament, emphasized the name as an important part not only of the personal life but of the loyalty of the individual to Himself. The holy name "Jehovah"

was not spoken by the people; instead they used the title "Lord" (Exodus 6:3). In the third commandment we are told that we must not take God's name lightly or irreverently, and through the prophet Isaiah again and again God emphasizes His relationship to His children: "I have called thee by thy name; thou art Mine." One loves to read how God spoke to the patriarchs by name: "I am the God of Abraham, of Isaac, and of Jacob." May it not be that if we live near enough to God in love and faith, we can hear Him speak our name? Christ, in His marvelous fellowship with His apostles, called them by name, and sometimes He gave them special names (St. Mark 3:16-17). One of the most precious truths of Christianity is the personal relationship between the Master and each of His children. It is not presumption, but loving trust, to listen as He calls us by name.

Hymn 359

Thursday, January 5

READ St. Luke 24:45-48.

THE disciples went out to preach the name of Jesus (Acts 4:8-12). There is no other message for the minister to give today. We do not care for philosophy or metaphysics or science when we feel the burden of our sins, or when we come to church to worship. We wish for the old story of Jesus and His love. There is no other truth and no other name so surely comforting as that Name which is above every name. The missionary has just one message, no matter what language the people speak to whom he goes. The weary and the suffering can find peace as they read of Jesus, what He did and what He said. In our daily work it is the thought of Jesus and His constant presence that gives strength to mind and body; and often when the journey seems too long and hard, the reverent speaking of that dear Name will bring rest and peace. The world's salvation depends upon Him. There is only "One Lord, one Faith, one Baptism, one God and Father of all." Jesus Christ is the only Saviour.

Hymn 120

Friday, January 6

READ St. Matthew 2:1-11.

THIS blessed Feast of the Epiphany, which commemorates the visit of the "Wise Men" to the Infant Christ, and which calls us to preach to all men everywhere the Gospel of Jesus Christ, brings us again to the power of the one Name to draw all men (St. John 12:32). They saw the star in the East and followed it till they found Him who is the "Bright and Morning Star" (Rev. 22:16); and in that Light, shining in darkness, all the world shall at last see light. Precious are those words of our Lord: "I am the Light of the World." His glorious light shining on the path ahead gives us courage to go forward fearlessly into the new year. His Name assures us that He will go before us. For nineteen hundred years the mysterious power of that Name has led some to worship and some to wonder how and why. That divine leadership, with the Holy Name on the Church's banner, will continue even unto the end.

Hymn 92

Saturday, January 7

READ Revelation 2:17 and 3:11, 12.

THE new name given by Christ at the last to "him that overcometh" may certainly have an association with Him who will, on that great day of final victory, reveal His new name. Like all holy messages, it will be new and yet very old. Jesus, the name of the ages for Him who in the beginning was with God and who was God, will give all the story of a love past our present understanding. It will be the glory of Heaven and the song of the angels and the anthem of the Redeemed. But perchance the richest glory for His children will be found

(Continued on page 296)

In the Beginning

A Study of the Second and Third Chapters of Genesis

By the Very Rev. Hughell Fosbroke, D.D.

Dean of the General Theological Seminary

It is often said, and with justice, that, though the clergy generally are familiar with biblical criticism and accept its main results, the great majority of the laity have little idea of the change in outlook that has taken place. This failure of the clergy to acquaint their people with present-day teaching about the Bible is due not to any desire to withhold information but to what seems the difficulty of method. The intricate processes of critical analysis do not lend themselves easily to simple and lucid exposition. It would seem, however, that if the results are set forth clearly with fearless acceptance of critical process on the one hand and due emphasis on permanent spiritual values on the other, these results will speak for themselves and carry conviction. The following study of the second and third chapters of Genesis represents an effort to apply these principles. It is printed at the request of a gathering of clergy before whom it was read, and it is the writer's hope that others will attempt the task for themselves and so make their contribution toward that simplification of the results of biblical scholarship which is one of our great needs.

THERE was a time when neither plant of the field was yet in the earth nor herb of the field had yet sprung up, for God had not sent rain upon the earth and there was no *man* to till the ground" (Gen. 2:5). So runs the familiar narrative. Like every other creation story it begins with an attempt to describe primordial conditions. Thus the first chapter of Genesis presents us with the sublime picture of original chaos, "The earth was without form and void and darkness was upon the face of the deep," and the vast teeming mass of waters shrouded in the shapeless night does satisfy the imagination as an adequate symbol of primeval disorder.

But the earlier story, in the second chapter of Genesis, has not carried reflection so far. It is the product of a simpler mind which cannot even think the good, firm earth out of existence. A world without plant or herb on which animals and men depend for food, a waste, barren wilderness, dry and waterless—the imagination can no further go. But reflection takes one more step. Plant life needs two things to make it grow—water and the care of man. It is the point of view of the peasant who by careful labor, with the help of rain from heaven, wins his living from the soil. God must begin then by making His assistant, man, and so "He formed man out of the ground," moulding him as the potter shapes the clay.

A similar conception of man's origin is reflected in an Egyptian picture which shows the god Chnum forming human bodies on the potter's wheel, and indeed the association of man with clay is worldwide. But the idea had especial point in Canaan, for there is in Hebrew great similarity between the words for "ground" and "man," and this to the primitive mind helped to make clear the necessary connection between the two. Man is taken from the ground, is named after the ground, is created to till the ground, and returns at last to the ground. Once again it is the point of view of those who live close to the soil.

But there is something else to be taken into account. It is that mysterious thing which makes the difference between life and death. It comes nearest our apprehension in the breath, for life and breath evidently leave the body together and the two must be identical. But this strange element must be from God. He "breathed into his nostrils the breath of life and man became a living being." It is the thought of a child, this of God's breath given to man, but it conserves that which older minds sometimes forget, the elemental wonder that the simple mystery of life presents.*

But man does not live his life alone. There is the animal world all about him; there is woman by his side. How came these into being? God's compassion for man's loneliness is the explanation. "And God said, It is not good that man should

dwell alone. I will make him one who shall help him and be his counterpart." So we may paraphrase the idea behind the English "help meet for him." So "out of the ground God formed further," as He had formed the man, "every beast of the field and every fowl of the air, and brought them to the man to see what he would call them, and whatever the man called each that was its name."

Now behind this lies the thought that there is a necessary connection between the name of anything and its character. A name is not arbitrarily attached to an object. It reveals what it really is, defines its nature. In giving names to the animals, the man assigns them their place in the order of being. What we call a lion the Hebrews called *'ari* because the first man so labelled it correctly when first he saw one, the presupposition being that the first man spoke Hebrew. But in no name that he gives does the man indicate that one of these animals could be his consort. Thus far the series of experiments has been a failure. "The man gave names to all cattle and to the birds of the heavens and to every beast of the field, but for the man there was not found one to be his consort." A new method must be tried, for God's ingenuity is not as yet exhausted.

So "God caused a trance-like sleep to fall upon the man . . . so that he slept," for human beings must not be initiated into the divine secrets. "Then He took one of his ribs and closed up the flesh instead thereof: and the rib which God had taken from the man He fashioned into a woman and brought her unto the man"; and the man's utterance at once acclaims the success of the new experiment. In the rhythmic language of emotion he cries, "This is now bone of my bones and flesh of my flesh"—a very part of myself; "she shall be called Woman for from Man was she taken." There is again a reference to the similarity of the two words, just as in English the word *woman* might be supposed to be a variation on the word *man*. And then the narrator concludes: "This is why a man leaves his father and his mother and cleaves unto his wife and they become one flesh." The mysterious attraction that draws together the two sexes is thus explained. In the bond of love those are united who before were one. It will hardly seem singular that woman should have puzzled this ancient story teller. At least she requires the more elaborate explanation. She is not man but is very like him, altogether desirable but a perpetual challenge and a mystery.

There the story stands in all its bare simplicity; it is enough to let it speak for itself without reading anything into it. The smallness of the world that thus comes into being is evident. There are man and woman, the animals and plant life—but no vision of the stars above or the distant sea. The story seeks to account for things only within a narrow circle of interest, and having found an explanation for these is therewith content. That is not extraordinary; it has its modern counterpart. Now and again scientific theories that satisfactorily explain certain phenomena are stretched to account for the universe, and the authors seem unconscious of the fact that the world they have reconstructed is without certain things of vital importance to very many people—

" . . . a sunset touch,
A fancy from a flower bell, some one's death,
A chorus ending from Euripides,"

"the impulses of deeper birth" that come to us in solitude, the things that stir our hopes and fears, all our longings after communion with God, our consciousness of His presence. It is a poor world that leaves these out, a meager explanation that takes no account of them. There, after all, is the greatness of this story as it stands. It goes back, back with direct simplicity, to God. Behind everything there lies not some one of the elements of nature, nor an abstract principle such as

* There doubtless followed in the narrative as it originally ran an account of the sending of the rain and the growth of plants, but this has been omitted in its present form because of the fusion of this creation story with the story of the garden of Eden.

impersonal law, but a divine personality, naively conceived, to be sure, a crudely anthropomorphic being, but one who cares for man's loneliness and has made all things good.

"A pagan kissing for a step of Pan
The wild goat's hoof-print on the loamy down
Exceeds our modern thinker who turns back
The strata, granite, limestone, coal, and clay,
Concluding coldly with 'Here's law, where's God?'"

BUT it may safely be asserted that no small part of the simplicity and reserve of this story is due to the genius of Israel's religion. In its original form it was doubtless frankly polytheistic and more grotesque in character. We get a hint of its character in the Babylonian story preserved by Berosus that man was compounded of clay and the blood of the gods. If we may judge from speculations elsewhere as to the origin of sex, our narrative was once marked by more or less grossness in detail. Its present reserve is the product of the simple austerity of the religion of Jehovah. Small as the story teller's world is, it is seen as one and entirely dependent upon one God, and this beginning of the idea of a universe derives from Israel's sternly monotheistic belief. To contrast this cosmogony, if we may dignify it with that name, with those of other peoples, with their abundant and sensuous imagery, their discordant motives, is to see a religious dynamic actually at work purifying and unifying the thought of a people.

This creation story is properly termed a myth. The distinction between myth and legend cannot always be sharply drawn, but practically myths are stories of the gods, while legends deal with the fortunes, often extraordinary, of men. But though the myth would thus seem to be the pure product of the imagination, it has its point of contact with earth. It is very frequently the attempt to explain observed phenomena. "How did these things come into existence?" The myth then represents in part the feeble beginnings of science; it is man's first effort to account for his surroundings. It may seem a far cry from the thought of man as fashioned from the ground with soul inbreathed, to intricate modern theories of the origin of the universe, but, throughout, the same compelling motive is at work, the human mind's eager desire to know how the world came into being.

The appropriation of this story, then, by Israel's religion is actually an early attempt upon the part of that religion to use the scientific language of the day. Israel's faith in Jehovah was of such a kind as to be content with nothing less than the recognition of His power everywhere. When men spoke of the beginnings of things and the activity of the gods, Israel's religious teachers asserted that inasmuch as Jehovah was the only god worth taking into consideration, it must have been His power that was thus made manifest. They claimed the world for God, the whole world, however much the scientific men of the time might extend one's views of it. It was this overmastering belief in the power and majesty of their God which was responsible for this first attempt to write a world history, and in thus beginning their narrative with the creation, the writers of Israel's history present something like an idea of the solidarity of the human race and a conviction that the whole history of man is guided by the one God.

Here then we have, side by side, the crude, childlike God who moulds the clay with His hands and makes ingenious experiments, and the God who controls the destinies of a world; and historical criticism asserts that this strange combination represents the effort of the higher faith to express itself as best it may in the language of the time, which was largely pictorial. And we may remind ourselves that though we now have at our disposal a vast array of abstract scientific and philosophic terms, the mysteries of religion still labor under the difficulty of misunderstanding produced by the inadequacy of human language.

WHEN we pass on to the more familiar story of the garden of Eden, the change in tone is at once notable. Thus far we have been in a world where harmony prevails; there has been a sense of the eternal fitness of things. Now we are brought face to face with perplexing problems. For obviously it is the intention of this story to explain certain conditions of life that are described in the curses pronounced upon serpent and woman and man. The snake crawls upon its belly

and eats the dust, and between man and reptile there is an instinctive hostility, so that whenever they meet, the serpent darts its venomous fangs at the man and he in turn strikes angrily at its head.

More than that, there is the tragedy of woman's lot. Sorrow is her portion. The pangs of childbirth are typical of the anguish that life brings to her. And man himself must face a round of dreary drudgery, winning a scanty subsistence from a grudging earth; and over all there lurks the dark shadow of death. Men must work and women must weep and all must die. It is in a somber spirit of resignation that the story deals with "the tears in things." They are by the word of God. He has pronounced His curse and there is little use in complaining. "Fear not the sentence of death; remember them that have been before thee and that come after; for this is the sentence of the Lord over all flesh. And why art thou against the pleasure of the Most High?" (Ecclesiasticus 41:3, 4.) At the same time it may be reverently asked how it has come about that life should be thus blighted.

Once man lived in a beautiful garden, a garden that God had planted Himself, where grew, in the quaintly simple language of the story, every tree "pleasant to the sight and good for food." So every primitive people has had its golden age, its traditional happiness of the olden times. Even the garden background for this age has evidently had wide currency among many peoples. There is the familiar garden of the Hesperides with the golden apples, and ancient Persian stories tell of the wonderful garden of the water of life. From scattered hints elsewhere in the pages of the Old Testament we learn that in Israel traditions of such a wonderful region were current in much more luxuriant form. The prophet Ezekiel speaks of the garden of Eden in language that reflects the lavish oriental splendor with which the idea was later invested (Ezekiel 31:8). In contrast to his "great branching cedars, firs, and plane-trees" the bare reference here to the trees and the abundance of water is quite in keeping with the delicate simplicity of this story.*

In this garden the man and his wife lived in happiness, their every want provided for. In a wonderful sentence that says more than pages of psychological analysis after the manner of the modern novel, we are told of their attitude toward life. "They were both naked, the man and his wife, and were not ashamed." Theirs was the artless, innocent happiness of children. So in the Orient of today children may be seen playing naked in the streets, carefree and happy.

And then the serpent comes upon the scene. In this wonderful world his conversational talent awakens no surprise. Very cleverly he secures the woman's serious attention. "Did God really say that you must not eat of any tree of the garden?" That, of course, was a preposterous question, but it served its purpose. It revealed in the first place the beast's uncanny knowledge that God had said something about a tree: it suggested the possibility that God might lay unreasonable prohibition upon His creatures, and so awakened suspicion; and best of all, it enabled the woman to set the serpent right, which pleased her. And so she explains that it is only the one tree in the midst of the garden the fruit of which they may not eat, lest they die.

Here is the serpent's opportunity. She thinks that it is out of tender concern for their welfare that God has forbidden them to eat. The serpent will enlighten her. It is not, he says, at all a question of death. The tree has wonderful properties. They who eat thereof become as gods knowing good and evil. God knows that the tree confers such marvelous knowledge. That is why he has laid commandment upon them, not out of love, but out of jealousy.

The serpent has shown himself in the secret by his knowledge of the command. His suggestions find lodgment in the woman's heart. Of what passed through her mind we are told only this, that she looked at the tree and saw, as if for the first time, what a wonderful tree it was and what goodly fruit it bore. The tree has evidently strange virtues, and they

* The elaborate geographical details of the four rivers (Gen. 2:10-14), which have led to the writing of many books in the attempt to place Eden all the way from the North Pole to the desert of Sahara are a later addition to our narrative. It was apparently the intention of this addition to place the garden at the source of all the great rivers known to that day, and the writer probably thought of it as lying high on a mountain to the north at the summit of the world.

awaken her curiosity. What a world of insight into the workings of the human heart the sentence reveals. Behind the look there lay the canker of desire. And so came—

"The sudden sin that from the living thought
Leaps a live deed and dies not."

"She did eat and gave also unto her husband with her and he did eat. And the eyes of them both were opened and they knew—that they were naked."

In that simple sentence is revealed the meaning of the knowledge of good and evil. It is all that saddening experience of life which maturity brings. What comes to children in the process of the years, understanding, moral discernment, consciousness of good and evil, and with these, disillusion, weariness, sorrow, came to them in a moment. The sadness of life is the weariness of the child grown up, the innocent happiness of childhood gone with the increasing knowledge that the years bring.

The story moves rapidly forward. A few touches suffice to set before us the consciousness of guilt and the fear that goes with it, as they hear God walking in the garden and hide themselves in the thicket; the tenderness of the relation between God and man as God misses His companion and calls. Where art thou?; the way in which, childlike, the man betrays his own guilt by the admission that he knows his nakedness; the keen sagacity with which God fastens upon the hint and extorts confession: "Who told thee that thou wast naked?"—here there is little thought of omniscience; the man's readiness to lay the blame upon others, upon the woman and ultimately upon God Himself, "The woman whom Thou gavest to be with me, she gave me of the tree and I did eat." And then follows the punishment, the curse upon serpent, woman, man, the expulsion from the garden, and the story is at an end. Now we understand why life is hard where once it was rich and bountiful, why death is the inevitable end of all.

THE exquisite skill of the narrator must not be passed over. The handling of the actors betrays a master hand. In rapid succession they come before us, God and the man first, and then the serpent and the woman, finally the woman and the man. Then, one by one, they are brought into the presence of God, the man, the woman, and the serpent, and in reverse order file before us once again as the curse on each is pronounced. The scene is constantly changing but we are not conscious of any shifting of the scenery. The actors make their entrances and their exits but there is no sound of the call boy. They are simply there as the needs of the story demand. Something may well be left to the imagination of the hearer. "The true artist," says Pater, "is known by what he omits." And yet we are never for a moment at a loss. Our attention is held to the center of the stage, where the action develops by an inner necessity without episode, each incident the sequel of that which precedes.

Nor is there any irrelevant detail. For scenery there are only the leaves on the trees, and they appear for a severely practical purpose. Questions that the more sophisticated mind might ask remain unanswered. How did the serpent move before it was condemned to crawl?

"Not with indented wave
Prone on the ground, as since, but on his rear
Circular base of rising folds that towered
Fold above fold a surging maze."

So Milton attempts an answer, but such spiral progress hardly seizes the imagination. What were the motives that led Eve to involve Adam in her guilt? *Paradise Lost* provides an inward debate in which Eve nerves herself to action. She had thought to keep the secret, and by her new, mysterious charm, surprise her husband. But he might marry again, and the thought, "Adam wedded to another Eve, Shall live with her enjoying, I extinct," was too much. On the whole the discreet silence of the biblical narrative is to be preferred.

No exact parallel for the Eden story has as yet been found, though a suggestive scene occurs on a Babylonian cylinder seal. It represents two figures seated with a tree between them toward which they stretch out their hands. Behind one figure the outline of a snake can be discerned. It would be unsafe, however, to assert that this picture has any direct relation to our story. Its value lies rather in the illustration it offers of the frequency of the combination of serpent and tree in mythological themes.

Instructive is an old Babylonian story found on clay tablets in Assyria and among the Tel el Amarna letters in Egypt where it was used by the scribes as an exercise in translation. Evidently it was widely known through the ancient world. Adapa, son of the god Ea, is summoned into the presence of the gods, because in a fit of anger he has broken the wing of the south wind. His father prepares him for the ordeal by initiating him into some of the secrets of heaven, but at the same time warns him not to touch food or drink proffered him by the gods, for that will mean death. In heaven Adapa displays his knowledge, and the gods, astounded, overlook his crime and decide that with such secrets in his possession he must be taken into the company of the immortals. They offer him, therefore, the bread and water of life, but mindful of his father's advice, he declines to partake, and so misses immortality. The thought seems to be that man's knowledge makes him godlike, but he misses participation in the life of the gods because of the jealousy of the very deity who has given him knowledge. Here, as everywhere in the domain of myth, it is the strange caprice of the gods that determines the course of affairs. The fact of death was only to be explained as due to the grudging disposition of the heavenly beings.

But there are unmistakable traces of a highly colored mythology in our own Bible story. The use of the plural, "The man has become as one of us to know good and evil," points clearly to an original polytheism; the garden with the wonderful trees where God walks in the cool of the evening is quite evidently the home of the gods. The serpent with his supernatural knowledge was in an earlier version probably a god himself, a kindly god perhaps, who sought to confer a priceless gift upon man and drew down upon man instead the anger of the other gods. There is a reminiscence of the same theme in the Prometheus myth, with its fire brought from heaven and the grievous penalty paid therefor, while the gods sent sorrow to man to redress the balance.

But all this has been changed in the process of appropriation by Israel. There is but the one God, and man's misfortune cannot be the result of dissensions in heaven. The fault is man's own. The jealousy that would withhold from man what is rightly due him has all but disappeared. Instead it is man's presumption, his trespass upon that which belongs to God, that has wrought havoc. But even this lies in the background and may simply be a remnant of the older circle of ideas. The present story hardly intends to go behind the thought of man's disobedience. It is not properly an attempt to explain the entrance of sin into the world. The things to be explained are hopeless drudgery, pain, death. These are bound up with man's disobedience, but whether that disobedience propagated itself in the race, the story does not seem to have considered. It is concerned with the visible effects of that first transgression in all that man has to suffer.

The account of the woman's temptation and the subtle understanding of the ways of the human heart could have been born only of a deeply earnest moral consciousness. But what is set forth is a history of the fact of sin and its consequences for the individual and the race. It is not an explanation of its origin—that is a mystery hardly realized by the story—but an account of the course sin runs in human hearts. It was a religion of extraordinary power that could take great problems of human existence, life's tragedy, out of the realm of a light-hearted mythology which laid the burden of it all upon the unfortunate but inexplicable bickerings among the gods, for which man could in no way be held responsible, and could envisage them as moral problems bound up with the fact of sin.

It is this purification of ancient myth, its consecration to spiritual uses, that is notable. It could be done only by a monotheistic belief of splendid power which dissolved many of the impurities and confusions of primitive thought. For myths are essentially polytheistic. To have a story of the gods that is possessed of dramatic interest you must have at least two gods between whom the action develops. Man is too weak a figure to be placed effectively over against deity, and so monotheism sounded the death knell of mythology. And the gain was very great. Problems were not solved, but at least they were simplified, when they were taken out of the fanciful world of many gods ruled by all the whims and grievances that beings of extraordinary powers and no responsibilities might seek to gratify. God is one and God is good. These were

the elementary truths that could make progress in the world of thought and conduct possible.

And then the larger context should be noted in which this tale has been placed. There is to follow the story of Cain and Abel, of Lamech's ruthless boasting, of all the corruption that preceded the flood. All this is the prelude to the call of Abraham and the choice of Israel, that so God may repair the damage wrought by man. If the sin in the Garden of Eden, the first disobedience, marks the beginning of man's departure from God, it is, too, the starting point of the divine process of recovery. This thought of the divine purpose stands at far remove from the primitive stories of gods and men, but these lowly tales are used as the vehicles of profounder truths, the heights and depths of which have not yet been fully sounded. The nation that could thus use them was, indeed, in the words of Athanasius, "for all the world a sacred school for the knowledge of God and the spiritual life."

POSSESSING OUR POSSESSIONS

The Orthodox Christian Is One Who Enters
Upon His Inheritance

BY ARNOLD N. HOATH

IT IS a common human frailty to pay attention to losses rather than to gains, and to let the mind dwell upon sorrows rather than upon the numerous reasons for joy with which even the most unfortunate is surrounded. So we aggravate our afflictions and ignore our blessings and are unhappy because of the things we haven't got instead of rejoicing in the possession of the things which we have.

With his usual skill and eloquence, the Australian preacher and essayist, F. W. Boreham, presented this thought to his congregation one day by preaching from a text in Obadiah, "The house of Jacob shall possess their possessions." He startled his hearers by declaring that one man might derive small satisfaction from his large estates, while another man who knew how to possess his possessions might be wonderfully happy in his small home with its meager furnishings. Some months afterwards Mr. Boreham called on one of his parishioners who told him what merriment this sermon had given him. This young farmer had met with a succession of misfortunes which had robbed him of all his savings, his barn, and some of his cattle. As a climax to his troubles his wife became ill and he felt that things couldn't be worse. But Mr. Boreham's sermon set him laughing—laughing at himself. "Here," he thought, "I've been spending all my time fretting about the money that's lost, and the barn that's burned down, and the cows that are dead, and I've clean lost sight of the only things worth thinking about—the things that are still mine." It's a trick that the mind plays upon many of us—to make us think of the things we haven't and forget the things that we have. Happy is he who has entered upon the possession of his possessions! Happy is he who can forget his misfortunes in the enjoyment of his blessings.

After all, merely owning a thing may not give us any satisfaction, for it is not the things we own but the things we possess with heart and mind that give us happiness. To own a huge library does not necessarily mean that one has actually entered into possession of a single volume. On the other hand, how rich are the men whose means permit the purchase of only a few books, but whose love for these have made them theirs. A wide and extensive range of acquaintances does not mean that one has one close comrade of the soul—one friend who knows him through and through in all his moods and tempers and whose loyalty is as unquestioned as Jonathan's faithfulness to David. How much better off than such a lonely man is he with few acquaintances but with one or two close friends whose love and fidelity are proved. He possesses friends. No one is so poor he cannot find happiness if he possesses the possessions which are his instead of looking discontentedly and covetously upon the property of others. How much happiness is there in a little garden for one who actually possesses it instead of making it an extra bit of work. How often do we take all the thoughtfulness and love of our home ones for granted instead of entering upon our possession of their devotion! How many who are well fail to enjoy the buoyancy and exhilaration that should come from the consciousness of

clean blood flowing through a clean body! They do not possess their possessions.

Even the sick and the permanently ill have cause for happiness in the possessions which are theirs if they have wisdom to enjoy them. There is the extra love which is theirs because of their illness, there is the opportunity to do creative work, such as Dean Inge's little daughter accomplished through her cheerfulness, courage, and unselfishness; and there is the privilege of all, but specially it seems the privilege of the sick to enter into the realization of the meaning of the Psalmist's words, "The Lord is my shepherd."

Often when death has taken away a loved one, we bemoan our loss and loneliness and fail to enter upon the possession which we say is ours when we repeat: "I believe in the Communion of Saints"; or we talk mysteriously and sadly of God's will in removing our dear one from our side, forgetting that it is God's will that our cheerfulness should prove our belief in the life eternal. The fellowship of the saints on earth is not severed by death and the living may still have spiritual fellowship with those who have passed from this life. This is our Christian possession, *if we possess it!*

Possessions rather than beliefs are the characteristic mark of the Christian, for, as Jesus said, it is by their fruits that men are known. The orthodox Christian is not he whose creed is above criticism, but he whose soul has been charged with spiritual power and energy and whose joy and hope and freedom from fear are evidences of the presence of a surging life within which makes him more than victorious over temptations or misfortunes. For no one is a Christian who has not entered upon his possession of the power which is his through the gift of God. So it was with Francis of Assisi and his merry followers whose buoyant, bubbling happiness could not be dimmed by poverty or hardships. So it was with the early Christians whose art, adorning the catacombs of Rome, conveys an impression of great rejoicing and triumph in the midst of physical dangers. So it was with St. Paul, whose personality in spite of his invalidism was amazingly exhilarated and enhanced. The record of what he was able to accomplish makes astounding reading. Here is his secret, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." Learning to possess our spiritual possessions is the lesson we need to master today.

THE DEATH WATCH

WITHOUT—chill dark and drifting snow,
Within—kind warmth and light.
The Old Year with its mysteries
Passes away tonight.

So human is its character
We seem to hear the breath,
And sense the fitfulness of pulse,
As they who wait on Death.

The scars we note are battle-born,
Whether of love or hate;
The permanent records that all time
Can not eradicate.

But vain are pondering and sigh,
And yearning of desire;
As well seek life in flouted love,
Or ashes of a fire.

We draw the curtains, shut the night;
In silence bow the head . . .
The Old Year, with its mysteries,
Is numbered with the dead.

HENRY IRVINE LYNDS.

OUR ONLY RIGHT of access to the Presence of God—for prayer, for adoration, for any purpose—is based upon the Sacrifice of Our Lord Jesus Christ, who by his Passion has opened to us the road to God.
—G. H. Clayton.

Sewanee Today and Tomorrow

By Prescott Mabon

LOOK over the *Living Church Annual* for 1927 and you will find that a large proportion of the total of living American bishops—23 out of 151, to be more exact—are men who have received an important part of their education at a small school on a plateau of the Cumberland mountains, the University of the South, at Sewanee, Tenn. Furthermore, since the opening of the theological department at Sewanee fifty-five years ago, 367 students there have become clergymen, and thirty-six of these have become bishops who have served all over the United States and its dependencies.

But the theological school is only a part of this university, and these figures go into the first paragraph merely to show that since the Southern bishops founded Sewanee on the Fourth of July, 1857, the romantic history of the university's struggle for existence in the face of obstacles and unforeseen calamity has been paralleled by a continuous record of creative effort and the production of men destined for the great role of leadership. When, today, Sewanee asks the nation for \$2,000,000 with which to finance its present program of teaching and building expansion, its leaders and friends hardly need fear to make the university's past the guarantee of its future. And every Churchman and Churchwoman, realizing that one-quarter of this sum is to be applied to the endowment of the theological school in order to assure the extension and improvement of its work, may look forward to a corresponding increase in Sewanee's service to the Church.

Yet Sewanee, the only university in the South controlled by the Church, must first be made known to many.

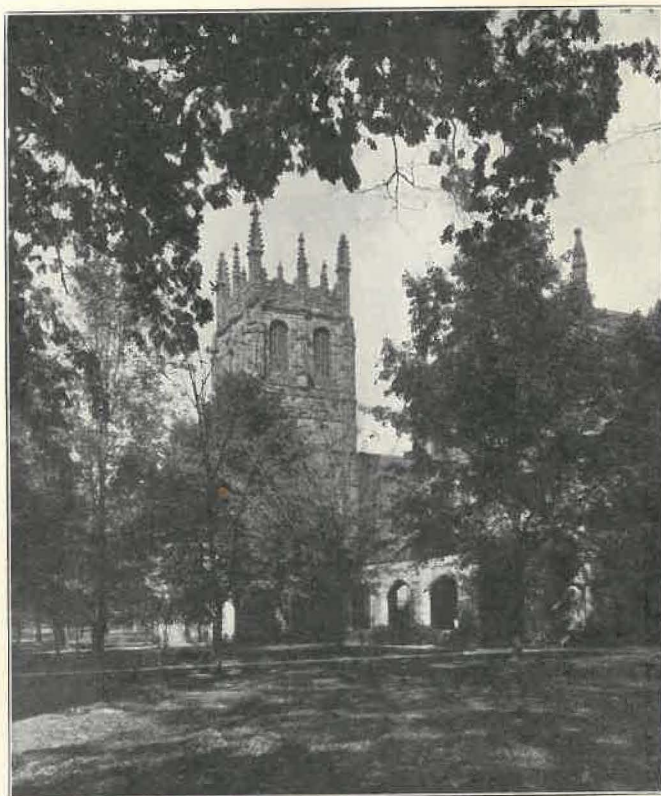
It is, of course, well known throughout the whole South, for it is one of the great centralizing factors in the province of Sewanee to which it has given its name. Twenty-two dioceses, from Texas to the Atlantic coast, share its ownership. Seventy years ago it was plain that the South was anxious to have this new university, uncontrolled by the State and free from interference by popular clamor and religious difference, for when Bishop Polk canvassed only part of his diocese of Louisiana he quickly obtained the half million dollars necessary for Sewanee's foundation. Then—catastrophe. During the war between the States those buildings which had been erected were burnt to the ground, and in the crash of fortunes the whole of the endowment was swept away. Even the cornerstone was blown to pieces.

During the ravages of war, the three founders, Bishops Otey, Polk, and Elliott, passed on; but in 1866, Bishop Charles Todd Quintard of Tennessee, a man born and bred in the North, decided to rebuild Sewanee. The South was impoverished and demoralized; Bishop Quintard went to England and, appealing to the Mother Church, obtained about \$50,000 wherewith to start the university anew. But for that help, Sewanee would not have existed. From that time on, the growth of the university has coincided with the slow upward advance of the South. Its history is a story of ceaseless struggle. In its behalf, astonishing sacrifices have been made. Professors working for

the smallest of salaries have on different occasions returned the money to the university in order that it might carry on through the following term. Isolated on the mountain top, students year after year suffered hardships almost unbelievable in these days when not the least pleasant feature of college life for hundreds of students is the accompanying abundance of creature comforts.

Yet educational standards did not waver. A high standard was Sewanee's reason for existence, and today the University of the South, with its college of Liberal Arts and Sciences and its theological school, stands, as it has always stood, for a liberal education in the best sense of that phrase. The purpose

of Sewanee is the same today as it was in the beginning—to produce men in whom a well rounded, balanced education shall promote the knowledge of affairs and the appreciation of life which distinguishes the leader. The results speak for themselves. The Sewanee man is known—not only throughout the South but also in other parts of the country. Dr. J. H. Dillard of the General Education Board said recently, "Wherever I go in the South I find among the men standing for the right, graduates of Sewanee." A Southern business man not long ago said of Sewanee men, "They are all men whose word is their bond, and they are men of character whom business heads can trust." Another prominent man came especially to Sewanee because he had been so impressed by the Sewanee men whom he had met. "I determined," he said, "to come to the place where it seemed to me there must be some kind of mill for the manufacture of



AT SEWANEE

Library tower and cloister, University of the South

gentlemen." No university in this country has as large a proportionate representation in *Who's Who* as Sewanee.

IN ORDER to assure the maintenance of the personal relationship between student and professor and the fellowship between students which together means so much in the creation of character, the founders of Sewanee planned an educational center modeled after Oxford. Expansion was to mean not the enlargement of one college into a great university, but the addition of college after college as the need for each arose. According to this plan, Sewanee could grow until it should become the dominating seat of learning in the South, yet never lose one bit of the individuality which marked its history. The present appeal for funds has as its purpose not the transformation of a small college into a large one, but first the placing of the present unit on an absolutely sound basis, and secondly, the development of a new unit of the university.

Sewanee today is in capable hands. Under the guidance of the present vice-chancellor, Dr. Benjamin F. Finney, it has wiped out its indebtedness and built up an endowment of \$680,000. But this sum is totally inadequate for the needs of the college and the theological school. The average salary paid to professors is very low, only \$3,100. Increased endowment for chairs of learning is urgently needed, while further capital funds are required for improvements on the university's do-

main. Then, too, Sewanee is today obliged to turn away men because it has no room for them; if better and larger accommodations were available, the university could admit more men and still retain all the advantages germane to the small college. As it is, five wooden buildings must now be used for housing students. The story is an old one, no room, no money to make room. But every need is real, and it is essential that every need be met if Sewanee is adequately to fulfill its task of furnishing leaders in this period of rapid progress throughout the South.

Readers of THE LIVING CHURCH may, however, be most interested in present plans for the theological school. This school is the main source whence the Church derives its supply of workers in the South. In the South, the Church now has a very great opportunity to expand its work in proportion as the territory develops. This suggests a few questions: Is it expedient, at this time, to neglect the school at Sewanee? Will not failure to take advantage of the present opportunity for expansion have an unfavorable effect upon the whole Church? Ought not every possible effort be made to provide the funds which the University of the South now asks for its theological school? This school costs the university approximately \$35,000 annually, as all tuition and lodging is furnished free.

It is the largest single drain on Sewanee's resources; present conditions, moreover, hamper study. The school has been in use in its present form since 1878; there are but four classrooms for five professors; there is no room for necessary books. Half a million dollars for endowment, \$75,000 to build a new classroom and library building, and \$10,000 for remodeling the present building make up the school's need.

Sewanee—"a towered city, built within a wood"—is an institution almost unique in America. It belongs to the Church, and has given its name to a province of the Church, yet many of its students belong to other religious bodies. At the Sewanee Summer Training School sessions hundreds of the Church's leaders have been and will continue to be brought together. Here is a college which is a center of religious life for the entire Fourth Province. Sewanee has not yet been enriched by association with any of the great wealthy families of America; it has no long list of rich graduates; it is not linked with any large center from whose civic pride it might benefit. But it has endured, and, enduring, it has produced. Today it relies upon the vision and the generosity of those who believe that investment in the lives of men is the best investment of all. "Sewanee," it has been said, "has all that God can give." One may but add the hope that to the school that hath, shall be given.

A MAN OF GOD

BY DOROTHY GOODLOE

HE CAME into my life for only a very short time, but I shall always feel that my life was enriched by knowing him.

He was handicapped with a rather ungainly body—six feet five inches of lean flesh—and features of neither beauty nor balance, but from his dark brown eyes came a message of cheer, sympathy, truth, and love of fellowmen that quickly erased from one's mind any thought of his personal appearance.

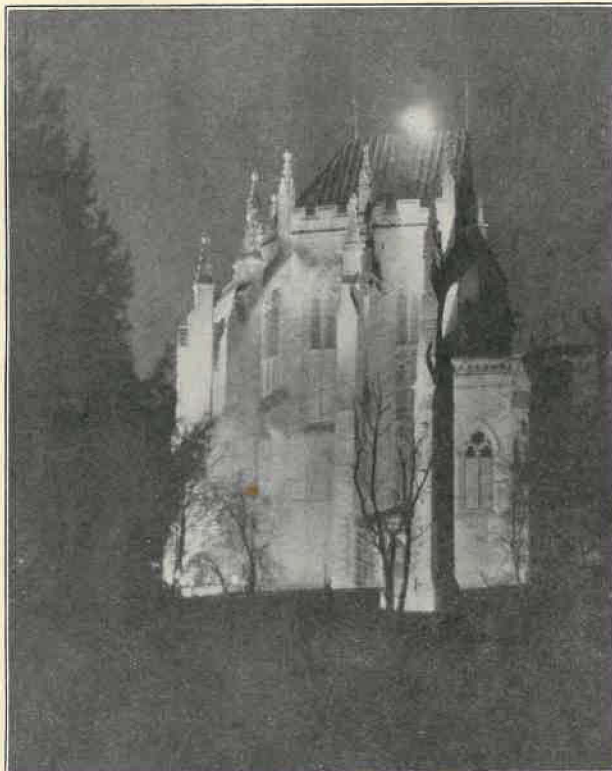
The son of a country doctor from whose life of service he had gained the lesson of selfless giving, he became a news-

paper reporter. No profession gives such an insight into human nature as news gathering for a city daily, and he, searching for items in life's byways, gained a knowledge of his fellowmen and a grasp of men's motives that stood him in good stead when he entered the ministry of God.

He was called to fill a temporary vacancy in a quiescent, unambitious parish, where his duties were mainly to hold the usual Church services, and to be at hand in case of some emergency when spiritual aid was needed. Most men filling such a position would have been satisfied to carry out the letter of the contract and nothing more; not he. He obeyed the injunction of the Saviour to "go out into the highways and hedges and compel them to come in," and in the few short weeks he found many who, seeing and feeling his earnest, convincing Christianity, became desirous of joining the congregation in worship, or renewing affiliations with the Church of their youth. That Christianity within him was his predominant characteristic. One felt that he entered the ministry not for gain, social prestige, notoriety, or from a desire to use any oratorical gift, but because he loved Christ, loved His teachings, believed them, lived them, and tried conscientiously to impress those teachings on the minds of all with whom he came in contact.

He was utterly selfless. No task was too small or too large, if by doing it he could lighten the burden of others. He was generous to a fault, and though meagerly endowed with worldly goods, would gladly and spontaneously share that little with any one whom he thought would or could use it. He forgot his own needs, his own comforts, his own rest, in attending to the needs and comforts of others. At the bedside of the sick he brought spiritual healing; and, I am sure, a soul in pain or trouble would have received a bounteous gift from his immense store of human understanding. He was human; he loved a joke, he was full of humor and good-fellowship, ready to laugh and be merry, but equally ready to share your grief with sincerity.

He brought to me the realization that money, social position, ambition, and love of praise are not perquisites to true manhood, but that earnest sympathy, faith, hope, and charity are the real builders of character. His goodness and kindness made me feel that his friendship would touch all lives.



"SILENT NIGHT"

A nightly feature of the Christmas season in the nation's capital is a huge, illuminated star, gleaming above the apse of Washington Cathedral, more than 500 feet above the Potomac River and visible from almost every part of the city. The star, five feet across, rises directly over the Bethlehem Chapel of the cathedral in which the story of the Nativity is impressively told in sculptured stone and stained glass windows.

DAILY BIBLE STUDIES

(Continued from page 290)

in the name hidden in the "white stone which no man knoweth saving he that receiveth it." For while the lifetime history will be told in that name, it will be so closely united to the "Name which is above every name" that all its blessedness will be found in Him, Jesus, the Saviour. And the perfect union of Christ and His children for which He prayed (St. John 17:23, 24) will be fulfilled.

Hymn 543

Dear Lord, fill me with reverence for Thy Holy Name; and help me to make my poor name rich through my loving service in Thy name. May my heart and my soul find daily an assurance of Thy care as Thou speakest my name. Call me, dear Master, and call me earnestly, when I wander away from the path. And bring me at last to that glorious Day when Thy Name shall make my name a joy forever. Amen.

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 reserves the right to exercise discretion as to what shall be published.

THE VALUE OF RETREATS

To the Editor of *The Living Church*:

PLEASE ACCEPT my gratitude for your very helpful editorial on Retreats in the issue of December 3d. It was very gratifying to have this important matter dealt with so ably and to learn of some of the more valuable books on the subject. Two thoughts impressed us as of special significance:

(1) The importance of sleeping away from home. This break in routine makes a great difference and is an important factor in a real retreat. This, of course, calls for more Retreat Houses.

(2) The great variety of possible retreats. This opens up the subject, and suggests many experiments with different sorts of groups. May not this thought call for some expert direction from one of the leaders in this movement in England?

My plea at this time is for more definite coöperation on the part of all who are interested in this subject. We need to know what is being done that we may pray more intelligently. (Here is another service *THE LIVING CHURCH* may render us.) We need to become more aggressive in the work of retreats. They are of vital importance and full of hope, but they lag unless they get much wise attention.

This diocese has been used to retreats for more than three decades under the leadership of Bishop Hall. We are now trying to expand this interest and to popularize the movement. Last summer we began the restoration of a beautiful old stone school building which was designed by Bishop Hopkins. We hope to open this building as a Retreat House. It is ideally located near Burlington on a large tract of Church land overlooking Lake Champlain. We expect to hold some lay retreats this coming summer, but our task is only about half finished. At present we have practically no furniture in our house and inadequate heating and plumbing.

Will the friends of Vermont (and they are many), add our particular effort to their intercessions? And may we all unite in determined prayers to the Holy Spirit that He may grant us guidance and assistance in the general movement to popularize retreats.

Burlington, Vt.,
December 16th.

SAMUEL B. BOOTH,
Bishop Coadjutor of Vermont.

REGISTRATION OF SCHOOLS IN CHINA

To the Editor of *The Living Church*:

ANY PEOPLE throughout the Church deeply regret the inability of Bishop Tucker of Virginia to act on the special commission sent by the National Council to China this summer. In view of his experiences in Japan, the following statement which he has written, and which he now allows me to send to the Church papers, is both interesting and timely.

(Rev.) S. HARRINGTON LITTELL.

New York, December 14th.

[ENCLOSURE]

IN VIEW of the problem of registering schools in China, it may be well to say something about a similar problem which confronted us in Japan in 1899. In that year the Japanese government made very stringent regulations about the compulsory teaching of religion in licensed schools. Most of the missions felt that they were not able to register under the law, but they were allowed by the Japanese government to make a partial registration which allowed them to teach religion as a part of their curriculum but withheld from them certain of the privileges of fully licensed schools.

In our own mission, however, we had already adopted a system of voluntary religious teaching in the school proper. We, therefore, went to the Japanese authorities and explained our method of teaching. They were willing to allow us to continue. The arrangement was as follows:

We were not allowed to make religion one of the regular subjects in the curriculum.

We were allowed to conduct religious classes outside of the regular curriculum hours.

We also were allowed to register only the school itself and

to exclude the dormitory from the provisions of the law. This meant that we were allowed to teach religion in any way that we chose to our dormitory students; the Japanese law applying only to the hours between eight and two when the regular classes were being carried on.

We were greatly helped by the fact that the Japanese government had a permanent policy, which, while it did not allow religion to be taught as a compulsory subject, yet was not antagonistic to Christianity. The authorities recognized that our schools were established in order to promote our Christian work and they were willing that they should be so conducted so long as we did not violate the actual provisions of the law. They showed great consideration, and in some cases suggested means by which we could effect our Christian purposes and still keep strictly within the provisions of the law.

In my opinion, the conditions prevailing in Japan are so different from those existing at the present time in China, that no inference can be drawn from the policy adopted in Japan that would apply to the question which now confronts the Church in China with regard to its educational system.

H. ST. GEORGE TUCKER,
(Bishop of Virginia.)

[ABRIDGED]

To the Editor of *The Living Church*:

SARCASM is contagious. When the Rev. E. N. Forster, in an otherwise dignified article on Registration of Schools in China, published in *THE LIVING CHURCH* a few weeks ago, indulged in gratuitous and flippant cynicisms at the expense of Dr. Sun Yat-sen, he invited a come-back. He got it from Mr. C. C. Chen, a Chinese student in America, whose loyalty to his national hero seems to have constrained him to return the sarcasms in kind on the head of Mr. Forster and the system of mission schools which Mr. Forster represents. It is, I think, a tribute, which Mr. Chen would acknowledge, to our American spirit of fair play, that this non-Christian Chinese believed implicitly in the willingness of the editor of *THE LIVING CHURCH* to print his tirade against certain of the Church's manifestations. His faith was well-founded.

But the contagion had not yet worn itself out, for the Rev. Warren A. Seager next proceeded to match his loyalty to his colleague, Mr. Forster, against Mr. Chen's loyalty to Dr. Sun, in a scathing description of the kind of man Mr. Seager believed Mr. Chen to be. Said he: "Returning to China, Mr. Chen will probably climb up on the 'Down-with-everything-that's-up' band-wagon, and instead of trying to help his country in a constructive way by improving its educational system . . . he will merely add one more voice to the confusion that now reigns." . . .

The son of a self-respecting and well-to-do family of Szechuen, Mr. Chen went to Peking at an early age, with a group of other boys chosen for their scholarship, to prepare for Ching Hua, the Chinese government university founded with the returned American Boxer Indemnity Fund. After his graduation from Ching Hua, Mr. Chen was sent to America, where he was graduated from the course of "animal husbandry" at Ames, Iowa. He has now finished a year of graduate work at Cornell and is on his way back to China.

Since Mr. Seager has spent many years in China, perhaps he can understand better than most Americans what it means for a Chinese gentleman and the son of a Chinese gentleman to study "animal husbandry." Mr. Chen is jocosely named among his friends as the "horse-doctor," and this word brings a friendly grin even to the democratic lips of good Americans. What must be the surprise with which it is greeted in China! Nothing could be more contrary to the traditions of the ages than for a gentleman to lower himself by becoming, as it were, a servant to the bodies of animals. It is with utmost difficulty that the medical profession in China can persuade high school graduates to become nurses, caring for the afflicted among men. How, then, could a university graduate think of caring for animals?

Mr. Chen elected "animal husbandry" when he first came to this country, showing that it was not American influence

which determined his choice, but the desire for personal service which he had acquired at Ching Hua. Mr. Chen has consistently maintained that what China needs is not elocution but well-directed work, which will better the actual living conditions of the masses. He is particularly interested in the development of the fertile but rigorous farm lands of Manchuria in what seems to the Chinese of the Yangtse Valley the "Far North." He believes that for this, animals are needed and that if there is no one who understands how to protect the animals from devastating plagues, these helpers cannot be effectively introduced. With entire simplicity he has offered himself as a horse doctor. I have not heard whether or not he has yet broken the news to his family as to the exact nature of his advanced studies in this distant land. I do know, however, that the Christian University of Nanking has offered him the chair of Animal Husbandry, a position which he is considering, but which he will probably refuse in order to carry out his original plan for service in the wilds of Manchuria. . . .

If American critics can be so mistaken regarding one Chinese individual, there is more hope for China than they think.

LOUISE STRONG HAMMOND.

Chicago, December 7th.

MISSIONARY TREASURER WANTED

To the Editor of *The Living Church*:

THE MISSIONARY DISTRICT of Liberia, West Africa, desperately needs a layman as treasurer. We would like a communicant of this Church who is a competent book-keeper. He should be free from family obligations and of sufficient maturity to be a guarantee of his having had wide experience, and of being in every way stable in character and devotion.

It is a difficult task in a trying climate, and only one with a robust constitution could be happy in the position. The work is to care for the disbursing of salary and other items of a budget totaling in the neighborhood of \$100,000.

The worker would live in Monrovia at the bishop's house and labor in close association with the bishop. The salary is small but sufficient for living expenses.

For further particulars, address (Rev.) A. B. PARSON,
281 Fourth Avenue, New York City.

THE FESTIVAL AT VEVEY

To the Editor of *The Living Church*:

PRESBYTER IGNOTUS has been delightful in his learned and graphic articles on Switzerland in his *Blue Monday Musings*, which have for years fascinated *LIVING CHURCH* readers. Accept our thanks for this recent series, which, by reason of recent visits to places which he has so strikingly pictured, has been followed with much interest.

One regret I have for the good Presbyterian—that is that he "took the opportunity to go motoring" instead of remaining at Vevey for the Fete of the Vignerons. I should certainly like to read such a description of this magnificent Swiss festival as the creator of *Blue Monday Musings* could have furnished. He indicates that he had "seen such things before," but unless he has actually witnessed this magnificent spectacle itself, I am sure he has not ever seen its equal! It occurs only once every twenty-five years and it is the experience of a lifetime to witness it.

"The Pageant of the Vine" is really much more than that! It has now evolved into a festival of the four seasons, though it did originate as a mere festival of the vine-growers. It lasted for four hours and was witnessed daily for a week by vast audiences of 15,000 people. In referring to my diary for August 8th, I find "It was tableau, pageantry, folk-dance, and grand opera—all combined in a riot of color and in a blare of bands and music beyond any description of my pen. There were 1,800 participants and the lines and the music were composed for the occasion. Gustave Doret, the composer, directed the orchestra, bands, and chorus." There were six brass bands, an orchestra of 150 pieces, and a mixed chorus of 300 singers—and three grand opera stars with magnificent voices. Winter, Spring, Summer, and Fall were beautifully depicted—in domestic and trades life and in industrial and agricultural pursuits of the Swiss people—in rich, riotous colors and in a storm of music which simply carried you off your feet. I have never seen such costumes and such floats and flowers and furnishings!—rich reds and greens and purples! Browns, tans, yellows! Golds, olives, grays! Russets, pinks, blues!—all mingled in such exquisite taste as to fascinate the most exacting esthetic—giving an insight into Swiss life and character calculated to win the

admiration of the world. O for the pen of a Presbyterian Ignotus fittingly to show forth its glories! May we wish for your correspondent at least twenty-five more years of travel and writing, in order to have from him a worthy word-picture of this matchless festival of the seasons in picturesque Switzerland!

(Rev.) THOS. F. ORIE.

Burlington, N. C.

WHY A SALARY OF \$900?

To the Editor of *The Living Church*:

IN YOUR ISSUE of November 26th under Editorials and Comments (p. 111) appeared the startling information concerning a hard-working, married clergyman who receives the "munificent" salary of \$900 a year. As far as I am able to ascertain, not one voice has been raised in protest in behalf of the missionary referred to, namely, the Rev. Mr. Whitmeyer. What's wrong?

If you turn to page 143 of the same issue of *THE LIVING CHURCH*, you will find that the National Council expects to spend in 1928, \$4,212,370. Of this sum \$1,232,336 will be spent in the U. S. A., Alaska, Honolulu, and the Philippines. In China, Japan, Liberia, and Latin America the sum of \$1,471,989 will be distributed. Of course other sums will naturally be needed to keep the domestic field properly in working order. These various sums are given in detail under the same heading (p. 143). Taking the pitiable condition of the Rev. Mr. Whitmeyer into consideration the serious question arises: Why does not the National Church and Council grant more money to the diocese of Springfield (called in this article the poorest diocese of the Church), and to other needy dioceses here at home?

When it is self-evident that poor, struggling missions, such as Herrin, and many others cannot raise an adequate salary for their clergyman, should it not become a bounden duty that sufficient funds be raised and given to the various bishops of the home land to support those laboring under their jurisdiction decently? How, in this age of high cost of living, can a married clergyman be expected to live on \$900 a year? Is it not high time and just that something worth while and lasting be done for the self-sacrificing laborers in our rural domestic fields? "If we have sown unto you spiritual things is it a great matter if we shall reap your worldly things?"

General Missionary, (Rev.) AUSTIN A. H. HAUBERT,
Fairbury, Neb.

PLACING PRIESTS

To the Editor of *The Living Church*:

THE EPISCOPAL CHURCH is quite right, but it has a most curious system of carrying on its work. Here is the rector of "Z," desirous for over ten years to change his parish, and he gets nowhere. His parish suffers as well as the priest himself. Here is the parish of "X"—it needs a change of pastors, but instead it goes from bad to worse because it does not wish to put its rector on the street. Loss in souls, loss in money, because of the lack of an employment bureau with some power to act. Take any union and they would be ashamed to let their members suffer the way the Church lets its priests suffer. These men may be in the wrong places but in other places capable of doing good work for the Church. Fraternal societies use more common sense than is used in providing a minister of the Episcopal Church with work.

I have mentioned two instances just as types, for the numbers run much higher. We are asked to give for the spread of the Kingdom, and all the time in the present working of the Church there is this obstacle to doing the work at a higher degree of efficiency. A vacant parish had sixty applications—a second vacant parish had forty applicants. There is a right and a wrong, but the Church will never be built up (*and all the crusades in the world will never do it*) till this matter of placement of priests without work, and priests desiring a change, or parishes needing a change has been put on a proper working basis. If the canons governing these matters are unworkable, change them to be of a common sense variety.

Paterson, N. J.

J. ALBERT MITCHELL.

UNRESTING AND RESTING

THERE ARE certain birds seen at Constantinople which are said to be always on the wing. No one ever saw them rest, but they are forever poised in mid-air. The natives call them "lost souls," seeking rest and finding none. How like the men who have no Gospel to rest upon, but who change their creed from week to week, listening to every voice but the voice of God! The crucified Christ invites us to come to him and rest.

—Rev. Albert E. Ribour.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ENGLISH MODERNISM. By H. D. A. Major, D.D. Harvard, University Press. \$2.50.

THIS book presents the official case for English Modernism. Dr. Major is the editor of the *Modern Churchman*. He presents his case like a lawyer before a supreme court rather than before a jury. The book starts with the admission that "every enthusiastic Modernist expects Modernism to make the Christian Religion universal." He does not attack; he seeks to give a constructive argument. He makes a liberal use of quotation and marshals some illustrious names.

F. J. A. Hort is credited with being the father of English Modernism. Two propositions that Hort gives in the appendix to his Hulsean Lectures of 1871 are set forth as the basis for the modernist apologetic: (1) Christian theology must face the evolutionary hypothesis as not proved but likely to be true; (2) "Man's whole mental and spiritual nature is conditioned by his physical nature and its pathological states, no mental or spiritual movement taking place without a concomitant physical movement."

Dr. Major shows his indebtedness in his thinking to J. S. Haldane and to Rashdall. He expresses a scorn for the Broad Church attitude toward doctrine and exegesis, "Flim-flam, vish-vosh, vat you call Broad Church." He proclaims that English Modernism aims at a synthesis of Liberalism and Catholicism. He dismisses Liberal Protestantism as having too little love for the Church. According to Dr. Major: "No Modernist dares create a new Christian sect." It is interesting to note that he chiefly quotes from St. John's Gospel. He finds St. John a Modernist even before Dr. Hort.

Dr. Major's premises are sounder than his conclusions. His intention is pure enough; he wishes to get "the teaching Church to be a Church learning the new learning." He is also yearning for "simpler thoughts and a purer faith." I am curious to know by what simple thinking Dr. Major is able to separate, in the Christian sense, faith in the Person of our Lord from faith in His incarnation, death, and resurrection.

FRANCIS J. BLOODGOOD.

FOUNDATIONS OF FAITH IV. ESCHATOLOGICAL. By the Rev. W. E. Orchard, D.D. New York: Geo. H. Doran Co. 1927. \$1.75.

THIS is the concluding volume in a series of four: Theological, Christological, Ecclesiological, and Eschatological, covering the whole field of Christian doctrine. The previous volumes have been noticed in these columns. They constitute together a remarkably able, constructive, and coherent survey of doctrine from the unique outlook of one who ministers in an English Nonconformist chapel, while accepting without any serious qualification the Catholic faith in its Roman—Tridentine—theological form. But these books are thoroughly modern in style of writing and in readiness to face all current difficulties and problems. In this volume, beginning with the problem of two worlds, and with that of body and soul, he deals with immortality, death and resurrection, judgment, purgatory, heaven and hell (very suggestive and vital on these two subjects), and related questions. An index of the whole series is given. An intelligent layman will find the book worth reading; but both it and the series at large are of especial value for priests.

F. J. H.

CANON O. C. QUICK'S *The Christian Sacraments* (Harper. \$3.00) exhibits the characteristics which we have come to welcome as typical of this writer's work. He begins with an illuminating sketch of a philosophical account of sacramentalism in general, and then goes on to consider the Christian sacraments of Baptism and the Eucharist in the light of the position already maintained. Briefly put, he finds that a sacrament is both an "expressive sign" and an "effective instrument," and

shows how, when either aspect is considered by itself, it needs the other as its complement. The Life of Christ is then treated as sacramental, the doctrine of the Incarnation representing the aspect of expressive significance, the doctrine of the Atonement that of effective instrumentality.

In the latter part of the book Canon Quick's discussion is always carried on in reference to present day practical problems of Church life, and it contains some trenchant criticisms of Mr. Spens' contribution to *Essays Catholic and Critical*. The treatment of the validity of Orders, and the suggestions toward the solution of the problem of Christian disunion, deserve careful consideration. His conclusions with regard to the question of extra-liturgical devotions to the Blessed Sacrament will doubtless receive close scrutiny. The book is not intended to be, and cannot be taken to be, a final statement of sacramental doctrine; but as an aid to further intelligent thought on the subject it deserves a warm welcome. The following comment on the statement that "Jesus Christ has the value of God" is worth quoting:

"The notion that Jesus Christ can represent God to man, without being really identical in Godhead with the Father, is just as repugnant to the reason as the notion that He can represent men to God, without their being really identified with Him in the inmost nature of their manhood."

WE NEED not approve Dean Inge's Churchmanship to admire him vastly as a writer and thinker. Here is *Wit and Wisdom of Dean Inge*, selected and arranged by Sir James Marchant (Longmans, \$1.25). The collected material is put under chapter headings, such as Religion, Sociology, Literature, etc., and the Dean himself contributes a modest preface, adding "a few gleanings on the subjects touched on in this little book." One quotation is from Blake: "The fool shall not enter into heaven be he ever so holy," and another from Santayana: "A Principal of — cried out to his assembled pupils, 'Be Christians and you will be successful.'" (Was this said in an American school? It seems likely.) At any rate, these sentences elucidate not only the kind of teaching to be expected from the famous Dean of St. Paul's, but also his inmost self. He does not suffer fools gladly, nor is worldliness one of his faults. He really loathes humanity in the mass, and constantly reiterates in the public press his conviction that our only hope lies in restraining the senseless propagation of the unfit. He disbelieves in progress (so do many Catholics) and he does seek things not of this world. Hence, everything that he writes is stimulating and even exciting. Mr. A. G. Gardiner says that when you agree with Dean Inge he goes down like milk, and when you disagree with him the ginger is gloriously hot in the mouth. If one cannot read *Outspoken Essays*, or his new book, *The Church and the World*, much of his best thoughts may be assimilated in brief from this small volume.

JOHN ERSKINE has a well earned and deserved vogue as an entertaining and enlightening essayist which he maintains in his latest (and unfortunately named) volume, *Prohibition and Christianity* (Bobbs-Merrill & Co. \$2.50). Only two chapters are devoted to prohibition; all the rest deal with a series of subjects which he quite appropriately describes as "Other Paradoxes of the American Spirit." He discusses Idle Youth, Mass Education, Pagan Marriage. In the notes on this latter subject he has this to say: "that nothing, not even the Church's blessing, so sanctifies marriage as continuity of the hearth, from generation to generation," a beautiful tribute to the wholesome effect of the home. What Erskine has to say about prohibition will not appeal to the advocates of that policy, for he believes it would "seem to be impious if it were not preposterous." Mr. Erskine is a vestryman of Trinity parish, New York.

AROUND THE CLOCK

By Evelyn A. Cummins

HILAIRE BELLOC, in the *Saturday Review*, says that the whole art of making a political speech is to say nothing. For instance, "the adept in the art would get up and say, 'We hear upon all sides that the Germans and ourselves, etc., etc., etc.' (five minutes), 'but my lords, ladies, and gentlemen, it is easy to say these things. What are the facts?' (Here another ten minutes introducing no facts.) 'My lords, ladies, and gentlemen, he would indeed be a rash prophet who should pretend—' (Here another ten minutes in saying what the rash prophet would pretend). 'But it may be advanced—indeed it has been advanced by my friend, the secretary of state for Void—' (Here fifteen minutes, quite easy to fill up, because you may be perfectly certain that Old Buggins has not advanced anything). 'What, then, is my conclusion?' (Here ten minutes coming to no conclusion.)

"When the adept has filled up his time thus, he ends up with a peroration, and for that I will give you a tip. You cram it tight full of boasting, very much like the pumping of grease with a grease gun into a differential gear. You talk about the superb qualities of the race to which you yourself perhaps and certainly your audience belong; you affirm your confidence in its future; and in general you let yourself go as no sycophant of any oriental monarch ever let himself go in the worst phases of Asiatic corruption; and in this, after all, you do but show yourself a patriot. It is also not a bad thing to conclude by saying that mere talking will do no good: that what we want is (here you recite all the active talents which you know the audience thinks it possesses). Then you sit down."

But why limit it to political speeches?

IN *Fifty Years in a Changing World*, Sir Valentine Chirol tells a story about Laurence Oliphant, who was dining with the Prince of Wales, afterward Edward VII. He confessed that he had sold oranges in a railroad station in California "to keep his pride down." Said the Prince, "I can get that done for me without going all the way to California. I've only got to step across to Buckingham Palace."

Families have a happy faculty of doing that sort of thing. And great satisfaction can be derived from what Rose Macaulay calls "competent dealing with relatives," but it's usually all on one side.

IN reply to a British critic's list of the most beautiful cities in the world, a correspondent writes to one of the New York dailies that some of our cities should have qualified for this honor. He suggests as "the twenty most beautiful cities in America," Washington, San Francisco, Denver, Los Angeles, Detroit, St. Paul, Minneapolis, New York, Seattle, Salt Lake City, Milwaukee, Atlanta, Miami, Hartford, Indianapolis, Niagara Falls, Portland, Ore., Asheville, Harrisburg, and San Antonio.

We are glad he included Milwaukee, but otherwise we feel slightly indignant. What's the matter, we rise to ask, with the fair Pittsburgh, and Chicago, Jersey City, Kansas City, Oshkosh, Winsted, Conn., and all these other earthly bits of paradise? And why leave out good old New Orleans, supposed to be our most romantic of cities.

This talk about beautiful cities makes us think of a remark of the late Judge Almet Jenks of New York, which he made when he was a Yale student. Some one repeated the line, "Sweet Auburn, loveliest village of the plain." "Yes," interrupted young Jenks, "they are plain. I've been there."

SOME ironist might well find a subject in the development of a modern beauty spot," says the *London Mercury*. "There is a village with rows of thatched cottages, three or four fine old houses, a Tudor inn, an ancient elm, and a church tower brooding over all. A motorist arrives and is enthusiastic.

"Then (for he tells his friends) two motorists arrive. Then

four. Then a dozen. The blacksmith sees his chance, supersedes his forge by a garage and petrol station suitably decorated. The brewers, finding that the business of the Fox and Grapes is going up, pull it down and erect a larger building in Ye Olde Tea Shoppe style with Dated 1500 written over the door and Built 1927 too evident everywhere. A mart for china dogs, pot lids, and fake chairs is opened. One by one the cottages are provided with shop windows or converted into Private Hotels.

"The accession of bungalows inhabited by peace-seekers increases trade to such a point that Liptons, the International Tea Stores, and such-like macro-organisms arrive. Ultimately nothing is left of what was there before save the poor old church peeping over the new roofs. And one fine day perhaps the charabancers awake to the fact that what they came for is no longer there; and the village, deserted but defiled, resumes its ancient obscurity."

Our problems are somewhat similar, only many of our towns have been that way from the beginning.

SIR GEORGE OTTO TREVELYAN, of Stratford-on-Avon, who was Chief Secretary for Ireland under Gladstone, just began his 90th year. In reply to birthday congratulations he wrote:

"Nearly eighty years ago (in 1849) I well remember enjoying my uncle's (Lord Macaulay's) *History of England*, which even a child might read with pleasure and some understanding, and I remember likewise my pride at knowing that Albert had sent for him to Windsor Castle to urge him to accept the professorship of History at Cambridge.

"And now I have lived to the year 1927 to read my son's *History of England*, and to see him professor of History at Cambridge."

IF MAGNITUDE of mind and power of personality are to be the measurement of greatness, then I know of only eight that are really great," says a writer in the *Westminster Gazette*, "and they are:

Sir Oliver Lodge.	Dean Inge.
Lord Balfour.	Lord Oxford.
Mr. Lloyd George.	Mr. H. G. Wells, and
Mr. Bernard Shaw.	Mr. Winston Churchill.

"But the man who is the most perfect in morals, not mentality, is the greatest man in the kingdom."

It depends, of course, upon just what kingdom one happens to mean.

YOU might as well stand on a hill and talk to the moon," wrote C. H. Spurgeon, as quoted in a recent book called *Private Prayer in Christian Story*, "as kneel down and hurry through the Lord's Prayer and think you have prayed."

"I think," wrote George Tyrrell, "that as we understand things better we pray less and less for temporal benefits or even for miraculous providences of any sort, and trust ourselves rather to the determinism which, harsh and ruthless though it seems, is but the will of Him whose wisdom reaches from end to end and disposes of all things sweetly. We begin with: 'If it be possible, let the Chalice pass' and end with 'Since it may not pass, Thy will be done.' Though God condescends to the simpler faith, I cannot doubt but that the stronger pleases Him better, the faith of Job or of Christ. *Calicem quem dedit, mihi Pater nonne bibam ex illo?*"

THIS much I know, looking at life at seventy—men without religion are moral cowards, and mostly physical cowards, too, when they are sober," says Bernard Shaw in an interview in the *London Magazine*.

"Civilization cannot survive without religion. It matters not what name we bestow upon our divinity—Life Force, World Spirit, Elan Vital, Creative Evolution—without religion life becomes a meaningless concatenation of accidents. I can conceive of salvation without a god, but I cannot conceive of it without religion. . . ."

RECENT reports from England state that over \$6,000,000 has been invested in greyhound racing corporations and the amount is fast rising. The attendance at the races is enormous. This sport is developing, so to speak, by leaps and bounds.

Church Kalendar



DECEMBER

31. Saturday. New Year's Eve.

JANUARY

1. Sunday. Circumcision.
6. Friday. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
22. Third Sunday after Epiphany.
25. Wednesday. Conversion of St. Paul.
29. Fourth Sunday after Epiphany.
31. Tuesday.

KALENDAR OF COMING EVENTS

JANUARY

8. Convocation of Nevada.
10. Convocation of Haiti.
15. Conventions of Colorado, Iowa, and Texas. Convocation of North Texas.
17. Conventions of Western Michigan, West Missouri, and West Texas. Convocation of Utah.
18. Conventions of Alabama and Nebraska.
24. Conventions of Duluth, Fond du Lac, Milwaukee, Missouri, Pittsburgh, South Florida, Southern Virginia, and Upper South Carolina.
25. Conventions of Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, and South Carolina. Convocations of Arizona, Nevada, and Oklahoma.
29. Convocation of Mississippi.
31. Conventions of California and Southern Ohio.
- Convocation of Oregon. Convocation of Utah.

APPOINTMENTS ACCEPTED

BASCOM, Rev. CHARLES H., formerly priest-in-charge of St. Mark's Church, Cocoa, Fla. (S.F.); has become rector of Grace Church, Ocala, Fla. (S.F.) Address, Box 343.

BAYLOR, Rev. J. WILLIAM, recently ordained deacon; to be in charge of St. Andrew's Church, Lexington, Ky.

BELSHAW, Rev. HAROLD, formerly assistant at St. Ann's, Brooklyn; to be rector of St. Paul's Church, Newburgh, N. Y.

BERNARDIN, Rev. JOSEPH B., formerly non-parochial priest of the diocese of West Missouri; to be instructor in choir of school and member of staff of the Cathedral of St. John the Divine, New York City.

COLLOQUE, Rev. ORROK, Ph.D., formerly assistant at Grace parish, White Plains, N. Y.; to be priest-in-charge of St. Stephen's Church, Armonk, N. Y.

DOWIE, Rev. A. J. G., J.D., formerly rector of St. Paul's Church, Whitehaven, Pa. (Be.); has become vicar of Nativity Church, Newport, and St. Stephen's Church, Thompsettown, Pa. (Har.)

DUÉ, Rev. PAUL, formerly rector of St. Peter's Church, Paris, Ky. (Lex.); to be rector of St. James' Church, Bucyrus, and of Grace Church, Gallon, Ohio. Address, Bucyrus, Ohio.

DUNSEATH, Rev. SAMUEL G., formerly of Newark, N. J.; to be priest-in-charge of Church of the Ascension, West Park, N. Y.

FOX, Rev. CHARLES G., formerly rector of Calvary Church, Sedalia, Mo. (W. Mo.); to be rector of Christ Church, Springfield, Mo. (W. Mo.) Address, 328 Kimbrough Ave. January 10, 1928.

JOHNSON, Rev. JOHN HILL, formerly priest-in-charge of the Church of the Annunciation, Glendale, L. I., N. Y.; has become priest-in-charge of St. Sacrament Church, Bolton Landing, N. Y.

KINSOLVING, Rev. WYTHE L., of the diocese of New York; has become professor of Latin and French in Union College, Barbourville, Ky.

MCCLEMENT, Rev. THOMAS B., formerly locum tenens of St. Clement's Church, Honolulu, Hawaii; to be locum tenens of Church of the Holy Apostles, Hilo, Hawaii, T. H.

MITCHELL, Rev. LEONARD E. W., formerly assistant at Christ Church, New Haven, Conn.; to be assistant at St. Agnes' Chapel, New York City. Address, 121 West 91st St.

SMITH, Rev. EDWARD, formerly on the staff of the Chicago city missions; to take up work in East London, England.

TILTON, Rev. W. M., formerly rector of Church of Our Saviour, Lebanon Springs, N. Y. (A.); has become rector of Grace Church, Menominee, Mich. (Mar.)

TWISS, Rev. MALCOLM N., formerly rector of Trinity Church, Trinidad, Colo.; to be priest-in-charge of St. Alban's mission, El Paso, Texas (N. Mex.). New address, 1810 Elm St., El Paso, Texas.

WHITCOMB, Rev. JAMES L., formerly non-parochial priest of the diocese of New Hampshire; to be assistant at the Church of St. Edward the Martyr, New York City. Address, 14 East 109th St.

WILCOCK, Rev. JOHN J. H., formerly priest-in-charge of St. Stephen's mission, Newton, Ia.; to be rector of Grace Church, Carthage, Mo. (W. Mo.)

RESIGNATIONS

ELLIS, Rev. J. R., as rector of St. Luke's Church, Pedlar Mills, Va. (Sw. Va.) Temporary address, 1016 West Franklin St., Richmond, Va.

VILLIERS, Rev. J. CHARLES, as rector of the Church of the Good Shepherd, Wailuku, T. H.; to be rector emeritus. New address, Honolulu.

NEW ADDRESS

FABER, Rev. GEO. E., retired priest of the diocese of New Jersey, formerly Clarksboro, N. J.; 1656 No. Robinson St., W. Philadelphia.

CORRECTION

TRINITY CHURCH, Alpine, Ala., is in charge of the priest at Talladega, Ala., the Rev. Jos. H. Harvey, instead of the priest at Troy, Ala., the Rev. T. G. Mundy, as stated in the 1928 *Living Church Annual*.

ORDINATIONS

DEACON

PORTO RICO—On the Fourth Sunday in Advent, December 18th, in the Chapel of the Holy Comforter, Monteagle, Tenn., ANDREW HERMAN EDWIN ASBOE was ordered deacon by the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, acting for the Bishop of Porto Rico.

The candidate was presented by the Rev. Dr. Mercer P. Logan, Dean of DuBose Memorial Training School, where Mr. Asboe pursued his preparation for Holy Orders. The Rev. Dr. E. H. Merriman and the Rev. Arthur C. Cole, professors in the school, read the litany and the call to the ministry. The Rev. Dr. William Haskell DuBose, priest-in-charge of the mission, read the epistle, and the Rev. James R. Sharp acted as chaplain to the bishop and read the preface to the ordinal. Bishop Maxon preached the sermon. The Rev. Mr. Asboe will be engaged during the winter in missionary work under Bishop Beecher in Western Nebraska.

DEACONS AND PRIEST

NEW YORK—On Friday, December 16th, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, ordained WALDEN PELL, 2d, and BERTRAM JOHN MORLOCK to the diaconate, and advanced the Rev. RICHARD HENRY WEVILL to the priesthood in Calvary Church, New York.

Mr. Pell was presented by the Rev. Dr. Theodore Sedgwick of Yonkers; Mr. Morlock was presented by the Rev. John S. Haight of Hempstead; and Mr. Wevill was presented by the Rev. Canon George F. Nelson of New York City.

The Rev. Samuel M. Shoemaker, Jr., preached the sermon and united with the presenters in the laying on of hands.

PRIESTS

BETHLEHEM—The Rev. DAVIS JOHNSON was ordained to the priesthood on Thursday, December 15th, by the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, in Christ Church, Towanda. The Rev. Hiram Bennett of Williamsport preached the sermon and presented the candidate.

Mr. Johnson served most of his diaconate under Mr. Bennett in Christ Church, Williamsport. The Rev. Glen B. Walter of Sayre read the litany; the Rev. William Daw of Athens was the epistoler; and the Rev. Horace W. Stowell of Towanda was the gospeller.

Mr. Johnson has become rector of Christ Church, Towanda.

On December 19th Bishop Sterrett also advanced to the priesthood the Rev. ALAN HENRY TONGUE and the Rev. HENRY GRANT MERSHON, in Holy Apostles' Church, Saint Clair.

The Rev. Dr. J. C. Ayer of the Philadelphia Divinity School preached the sermon; the Rev. Howard W. Diller of Pottsville presented Mr. Mershon, and the Rev. Franklin Joiner of St. Clement's Church, Philadelphia, presented Mr. Tongue. The epistle was read by the Rev. F. D. Johnson of Tamaqua and the gospel was read by the Rev. J. P. Briggs of Shenandoah. The Rev. Dr. W. Archbold of Ashland read the litany.

Mr. Tongue is to have charge of Christ Church, Frackville, and Mr. Mershon has become rector of Holy Apostles' Church, Saint Clair.

MASSACHUSETTS—On St. Thomas' Day, December 21st, at 9:30 A.M., Bishop Slattery ordained to the priesthood in St. Paul's Cathedral the Rev. FORREST LEE NICOL and the Rev. ROY MELVIN GRINDY.

Mr. Nicol was formerly a collector of Internal Revenue in Phoenix, Ariz., and Mr. Grindy was formerly a teacher in the Medford public schools. Both of these men are graduates of the Episcopal Theological School in Cambridge.

The Rev. Mr. Nicol is in charge of the Church of the Good Shepherd in Fairhaven, and the Rev. Mr. Grindy is minister-in-charge of Wyman Memorial Chapel, Marblehead.

Dean Washburn presented Mr. Nicol, and the Rev. Joseph H. C. Cooper, rector of St. John's Church, Gloucester, who is Mr. Grindy's uncle, presented him. The Rev. Dwight W. Hadley, rector of Grace Church, Medford, preached the sermon. The litany was read by the Rev. Albert R. Parker, rector of St. Michael's Church, Marblehead, and Dean Sturges read the gospel.

MINNESOTA—On Sunday, December 18th, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. CLARENCE BURNETT WHITEHEAD to the priesthood in St. Peter's Church, New Ulm.

The Rev. Everett W. Couper of Minneapolis presented the candidate. Bishop McElwain preached the sermon. The new priest is to be in charge of St. Peter's Church, New Ulm, and All Souls' Church, Sleepy Eye, with address at New Ulm.

Mr. Whitehead comes to the Church from the Methodist Episcopal Church, having served as local pastor of a large Methodist congregation in Iowa for five years. After being admitted candidate, he was placed in charge of St. Peter's, New Ulm, where he served during his diaconate, and where he will now continue as priest-in-charge.

MONTANA—The Rev. JOHN E. COMO, deacon in charge of the upper Yellowstone field, was ordained to the priesthood by the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana, on November 9th, in St. Cornelius' Chapel, Yellowstone Park. The sermon was preached by the Rev. H. Cowley-Carroll, rector of St. Andrew's Church, Livingston, and the candidate was presented by the Rev. Douglas Matthews, rector of St. Luke's Church, Billings. These two clergymen assisted in the laying on of hands. Mr. Como will remain as priest-in-charge of the upper Yellowstone field, with address at Emigrant.

MEMORIAL

Mary Elizabeth Emery

The parish of All Saints', West Newbury, Mass., has sustained a great loss in the death of Miss MARY ELIZABETH EMERY. Born at Portland, Conn., March 19, 1846, the second daughter of the late Rev. Samuel Moody Emery, D.D., and Mary Hale Emery, her happy childhood was passed in that town, where her father was rector of Trinity Church for many years. Later she was graduated from St. Mary's Hall, Burlington, N. J. Since 1870 her life has been spent at the old Emery homestead in West Newbury in which town she and her sisters built and endowed the beautiful little Church of All Saints as a memorial to their parents. There she made her last Communion on Wednesday in Ember week at the early service just two days before her sudden entrance into rest. Dignified, gentle, and affectionate, she was greatly beloved by all who knew her. She gave generously to the works of the Church, parochial and national, and always in such a gracious, unostentatious way as made the act of giving as beautiful as the gift. On Monday as her body lay in the church there was a quiet, beautiful, and simple celebration of the Holy Communion at 8-10 o'clock A.M., followed by the funeral at 11 o'clock, the rector, the Rev. Glenn T. Morse, officiating at both services.

To such a soul the paradise of God will seem like home, and we all give thanks that her entrance into life eternal was like a peaceful sleep.

"Rest eternal grant unto her, O Lord, and let light perpetual shine upon her."

DIED

EMERY—Entered into rest from her home in West Newbury, Mass., December 16th, MARY ELIZABETH EMERY, daughter of the late Rev. Samuel M. and Mary Hale Emery, in the eighty-second year of her age. Funeral Monday, December 19th, at All Saints' Church, West Newbury.

GRAVES—On December 15th, at the West Suburban Hospital, Oak Park, Ill., NELLIE J. GRAVES. Burial at Berlin, Wis.

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

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46 Q Street, N. W.
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" 11:00 A.M. Sung Mass and Sermon.
" 8:00 A.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

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Church of the Ascension, Chicago
1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Services: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church school), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; The Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
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High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
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" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—**ST. MATTHEW'S** Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Religious service on Fridays at 1:30 P.M. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday, 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednesday, 9:00 P.M.

WEBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M. E. S. Time. Sermon and question box by the **REV. JAMES C. CROSSON**.

WHAS, LOUISVILLE, KY., **C**OURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time. Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time. Tuesdays, 6:20 to 7:00 P.M. Religious questions mailed to the Rev. Dr. Frank E. Wilson, rector, will be answered.

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BOOKS RECEIVED

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

The University of Chicago Press. Chicago, Ill.
The Hebrew Family. A Study in Historical Sociology. By Earle Bennett Cross, Ph.D., professor of Hebrew Language and Literature in the Rochester Theological Seminary, Rochester, New York. Price \$2.50.

Religious Thought in the Last Quarter-Century. By J. M. Powis Smith, Shirley Jackson Case, etc., etc. Edited by Gerald Birney Smith. Price \$3.00.

BULLETIN

Hobart College. Geneva, N. Y.
Hobart College Catalogue, 1927-1928. Vol. XXVI. November, 1927. No. 2.

PAMPHLETS

American Bible Society. Bible House, Astor Place, New York City.

The Gospel According to Saint John. Price 1 ct.

From the Author.

The Journal of Kenkō. Musings of a Japanese Qoheleth in the Fourteenth Century. By Herbert H. Gowen. Number Eleven of the University of Washington Chapbooks. Price 65 cts.

The Stratford Company. 234-240 Boylston St., Boston, Mass.

The Church of the New Testament. By the Rev. John F. Como, Episcopal missionary, Valley of the Upper Yellowstone, Yellowstone Park, Wyo. Price 50 cts.

TO SELL CALIFORNIA CHURCH

SAN BERNARDINO, CALIF.—The standing committee of the diocese of Los Angeles has given final approval to the sale of the church and rectory of St. John's Church, San Bernardino, for \$43,000. The church building will now be moved to a new site, a new parish hall and rectory built, and a balance of \$12,000 retained for endowment.

The Rev. Charles E. Maimann has been rector of St. John's since 1921, the longest rectorship in the history of the parish.

Congregation Decides to Sell Property of Christ Church Cathedral, Montreal

The Rev. Canon V. E. Harris Dies —Dedicate Gifts at Kenora Pro-Cathedral

The Living Church News Bureau
Toronto, December 21, 1927

A SPECIAL GENERAL MEETING OF THE congregation of Christ Church Cathedral, Montreal, was held in the Synod Hall with an attendance of over three hundred to consider a report prepared by the architects on the condition of the structure.

Owing to the unfavorable report of the architects, it had been found necessary last spring to take down the spire and part of the tower. Since then the architects had been conducting an extensive examination into the foundations and superstructure, in order that an estimate of the cost of restoring the building and establishing it in a lasting condition might be made.

It was this latter report that was brought before the meeting and the congregation was thereby apprised that the cost of carrying the foundations to bed-rock and restoring the superstructure would be in the neighborhood of \$325,000. Even then the process of deterioration which had been working on the structure would only be arrested for the time being.

Owing to the magnitude of the sum involved and to the uncertainty that the building could be preserved permanently, the congregation unanimously expressed itself in favor of arranging for the disposal of the property and the purchase of a new site for the erection of another building, a parish church and cathedral building. A committee comprising the rector, wardens, and Messrs. H. Molson, F. W. Evans, P. R. Gault, and R. P. Jellett were appointed to take charge of the negotiations.

It is especially provided that the decorative work of the present building and all memorial tablets shall be retained by the corporation for use in the new building. In the meantime the structure is regarded by the architects as being perfectly safe.

At a meeting of the executive committee of the diocese of Montreal in regard to the proposed sale of Christ Church Cathedral property, it was announced that this would probably involve the sale of the synod building and bishopscourt. A committee was appointed consisting of the bishop, the chancellor of the diocese, and the treasurer, to act with the cathedral committee as to the disposal of the synod's property and the purchase of a new site.

PASSING OF CANON V. E. HARRIS

The Rev. Dr. Voorhees Evans Harris, Canon of All Saints' Cathedral, Halifax, passed away at the home of his daughter, Mrs. G. A. McIntosh, Robie street, Halifax. Canon Harris, who was born in Annapolis Royal, April 16, 1856, closed a life of great activity and energy on behalf of the Church in this province. From the early days following his graduation from King's College, Windsor, to within a short time of his death, Canon Harris had served in innumerable capacities: as headmaster of St. Peter's School, Charlottetown; as parish priest in Londonderry from 1879 to 1882—then a flourishing industrial center; for seventeen years in Amherst, first as

vicar for the Rev. Canon George Townshend and later as rector, and after that followed with a wide range of mission work in various parishes of the province.

In 1910 he succeeded the late Rev. W. J. Ancient as clerical secretary of the diocese, which he resigned about two years ago owing to failing health. He was secretary to King's College governors from 1914 to 1924.

Canon Harris was a member of a very old Nova Scotia family, one that goes back to the history of this province even before the advent of the Loyalists. He was of a family that had contributed to both the Church and the bench. His brother, Chief Justice Harris, of the Supreme Court of Nova Scotia, is the last surviving member of a family of twelve. His son, Reginald V. Harris, prothonotary for Halifax, while entering law, has in many respects shown no less an interest in the welfare of the Church and for some years has served as chancellor of the diocese, succeeding his uncle, the present chief justice. Other members of his immediate family are two daughters, Mrs. G. A. MacIntosh, wife of Dr. MacIntosh of Victoria General Hospital, and Mrs. Thomas H. Griffiths of Los Angeles, Calif.

Canon Harris had given more years of service to the Church in Nova Scotia than any other priest then living. He was ordained in 1879, and with the exception of a few months spent in England and the United States to gain wider experience, all his work had been in the diocese of Nova Scotia.

One of the remarkable accomplishments of the late Canon Harris was his learning of the difficult Russian language after he was 60 years of age. Canon Harris was at that time interesting himself in the large number of Russians who were employed as laborers on the construction of the ocean terminals and he conducted services for them regularly.

DEATH OF WELL KNOWN TORONTO LAYMAN

In the sudden home call of Herbert Mortimer, bursar for thirty years of Wycliffe College, the Church has lost one of those rare souls who have worn out their bodily strength in quiet, often unnoticed work for the Master.

Born in 1863, the son of Herbert Mortimer, Esq., one of the founders of Wycliffe College and brother of Thomas Mortimer, he attended first Upper Canada College, and later, the University of Toronto. He became active in Church work. At St. Philip's as an ardent Church school worker and temperance advocate, at the Church of the Messiah as leader for many years of the men's Bible class, he did self-sacrificing, unobtrusive, effective service for Christ. His was also a well-known figure in the synodical councils of the Church. At the meetings of the general board of religious education of the missionary society and the council for social service his presence could always be relied upon. For years, at the cost of immense toil and sacrifice, he brought out the Church Record publications.

He was a man of prodigious capacity for detailed work—as was evidenced by his faithful service as bursar of Wycliffe College for thirty years. Few men who act on the staff of an institution find themselves confronted by a task so dulled by routine, so remote from recognition. Yet

even here his worth could not be hid. Far the greater part of the student body voluntarily attended his funeral as a token of affection, appreciation, respect, while a large number of people from beyond the walls of the college, especially men, were present to do him honor.

DEDICATION OF GIFTS AT ST. ALBAN'S
PRO-CATHEDRAL, KENORA

A special service at St. Alban's Pro-Cathedral, Kenora, was a most impressive and interesting one, when the bishop of the diocese dedicated a beautiful sanctuary chair, a St. George's flag, and Scout flag. The chair of oak and simple design, harmonizing with the rest of the sanctuary furnishings, was presented by the rector, the Rev. Edward Diamond, to the bishop on behalf of the church wardens and people of the parish at St. Alban's for dedication. It is the gift of the members of St. Alban's Ladies' Aid, in memory of their former president, the late Mrs. R. Pither, who worked faithfully and happily for nearly thirty-five years, not only as president of the Ladies' Aid but also as president of the diocesan board of the Woman's Auxiliary, and as organizer and first president of other societies, the Ladies' Aid of Kenora General Hospital, the Humane and Children's Aid Society. The flag of St. George and the Scout flag were presented by Col. C. W. Rowley, assistant general manager of the Canadian Bank of Commerce, Toronto, in remembrance of his late son-in-law, Vernal W. Bradburn, who met with a tragic death while in the East last August. Mr. Bradburn spent the most of his summers in Kenora, and showed an active interest in sports, Boy Scout work, and everything that pertained to the betterment of the boys.

MISCELLANEOUS NEWS

The Rev. Canon R. Y. Overing, rector of St. Mary's Church, Montreal, has been appointed secretary to the executive committee of the diocese in succession to the late Ven. Archdeacon Robinson.

The new Church of St. Chad's, Montreal, has just been opened. On the first of January, St. Chad's and St. Margaret's, Tetraultville, will be united in one parish, and the Rev. Wilfrid Taylor will take charge of the two churches. Hitherto St. Chad's has been worked in connection with the Bishop's Church Extension mission, under the Rev. E. F. Bennett.

Canon W. J. Garton, rector of St. Chrysostom's, Winnipeg, is resigning from his charge at the end of the year. He will, however, retain his other duties as honorary canon of St. John's Cathedral and immigration chaplain.

An unusual service was performed in St. James' Church, Guelph, when Reiithie Ogawa, a Japanese student at the Ontario Agricultural College, received public baptism at the morning service. The service followed the second lesson and three of the young man's classmates stood as witnesses for him. The young Japanese, who took the Christian name of Raymond, comes from Tokyo. He is eighteen years of age.

An impressive memorial service was held at St. Augustine's Church, Toronto, when a handsome oak pulpit with six memorial panels was dedicated by the Rev. J. T. Robbins, rector. A special sermon was preached and the service was largely attended. The pulpit conforms in design with the carved choir-screen.

The panels were placed in memory of the following: the late William Augustus Poole, at the time of his death the oldest

Orangeman in Ontario, and his wife, Mrs. Rebecca Poole, erected by T. L. Church, M.P.; William Wright Johnston, erected by his wife and daughters; Miss Elizabeth Mary Busted, given by her brothers and sisters; the late Captain John Waldron, bandmaster of the 10th Royal Grenadiers, erected by his son, Claude Waldron; the late Lieut. James T. Hewett, 7th Battalion

C. E. F., killed at Passchendaele, given by his mother, sisters, and brothers.

The new chapel of the Good Shepherd which has been built into the basement of St. Augustine's Church was dedicated by the Rt. Rev. James F. Sweeny, Bishop of Toronto. This chapel will be used for early morning services on Sundays, for weekday services, and marriages.

Portion of New Organ at St. George's, New York, Ready for Use at Christmas

Bishop Participates in Jewish Ceremony—The New York Altar Guild

The Living Church News Bureau
New York, December 22, 1927

ON CHRISTMAS DAY THE TWO CHANCEL units of the great pipe organ now being installed in St. George's Church, Stuyvesant Square, will be used for the first time. Some idea of the immensity of this new instrument has been given in a previous letter, together with a description of the other changes now being made in this church. The two sections completed are memorials, as will be the larger unit to be installed in the gallery. The total cost of the instrument is \$84,000. The north chancel organ is a memorial to Mrs. Lindley H. Chapin, and the south one to Mrs. Martha Anne Leavitt. The great gallery organ is to be a memorial to the late Mr. and Mrs. J. Pierpont Morgan. These three units will be played from a single console of four manuals placed in the chancel; there the organist will preside over what is believed will be the largest pipe organ in the country, an instrument of 162 stops.

An interesting feature of the alterations at St. George's is the provision being made for a broadcasting room. For three years the Sunday Evensong service at 4 o'clock has been broadcast, and now the better to reveal the value of its new musical equipment this broadcasting room is being fitted up under the direction of an engineer from the Radio Corporation. Its location is behind the paneling of the south chancel organ.

Of the \$200,000 needed to complete the new features and alterations, the rector, the Rev. Dr. Reiland, reports that \$175,000 has been subscribed.

BISHOP PARTICIPATES IN JEWISH CEREMONY

The congregation of Temple B'nai Jeshurun, which is erecting a community house in West 89th street between Broadway and West End avenue, laid the cornerstone of the new building last Sunday afternoon. The speakers were Dr. Israel Goldstein, rabbi of the congregation, and the Bishop of New York. Both spoke of the dangers which today are threatening the sacred influence of the home, and Bishop Manning pointed out that as Jews and Christians take a common stand to preserve the great essentials so are they drawn closer together, nearer to each other.

DR. BOWIE WINS ADVERTISING CLUB PRIZE

The rector of Grace Church, the Rev. Dr. W. Russell Bowie, has been declared the winner of the contest sponsored by the New York Advertising Club. He has, in the opinion of the judges, written the best statement on What the Church Has to Offer Men. It is as follows:

"Without ideals life is mean. Without a purpose it is flat. Without inspiring power, it will fail. The Church can give to men ideals, purpose, power. In the lives of prophets and heroes, and in the life of Jesus Christ, the Church holds up the ideals by which character and achievement must be measured. In the call to help build the Kingdom of God on earth, the Church presents the purpose which can give new meaning to everything men do. In common faith and in cooperation of purpose the Church releases through human lives the transforming power of God."

AN ENGINEER WRITES ON THE CATHEDRAL

The November issue of the *Scientific American* contained a four-page article titled, Building for the Ages, and having to do with the construction work on the Cathedral of St. John the Divine. Its author, J. Bernard Walker, is an engineer, and his article is an expert's description of the great building, especially, in contrast with the construction of the older cathedrals abroad. He has written a tribute to the skill of the modern architects who have planned the great structure now rising so rapidly here in our western metropolis. The cathedral committee, recognizing the value of Mr. Walker's description, is prepared to send copies of the article to those who apply for it, addressing the Committee for Completing the Cathedral of St. John the Divine, New York City. The article is illustrated with ten cuts and drawings.

THE NEW YORK ALTAR GUILD

The work of the New York Altar Guild is a record of service of unusual value, quietly but most effectively rendered. A group of loyal Churchwomen meet once each month to consider the various needs that are presented to them and to help as fully as they are able in caring for a great variety of demands. By the agency of a chairman for each, hospitals and prison chapels are visited to attend to the full and proper equipment of the altars. That, however, is not the limit of their interests. To aid the clergy at such posts and who are unable to have their chapels adequately furnished and in repair, the women of the Altar Guild help to pay for such expenses as repairing roofs, purchasing altar and credence vessels, and needed vestments for the priests.

Especially notable is the aid that the guild has recently extended to St. Mary's Italian mission, 241st street, where the priest-in-charge, Father Lorenzo DiSano, has seen his new church go up, almost entirely through the efforts of the Altar Guild members, and now they are extending their aid to furnish his rectory. The chapels at Metropolitan Hospital on Welfare Island and on Ward's Island have been provided also by the generous work of the guild, and the services of a chaplain furnished.

At the last meeting, which it was the writer's privilege to attend, it was es-

pecially interesting to note the wide scope of the interests of its members. It was not confined to the needs of priests and altars in this immediate vicinity, but even to far-away Nashotah House in Wisconsin its influence and good works extend.

The New York Altar Guild is in need of additional members to carry on and enlarge its present work, and it extends an invitation to women to attend its next meeting on the second Thursday of January, at 11 o'clock, in the assembly room of St. James' Church, Madison avenue and 71st street.

NEWS NOTES

St. Thomas' Church has just issued the first number of a four-page leaflet titled *The Bulletin*, a publication devoted entirely to items of parochial interest.

The Church of the Incarnation has in its Sunday leaflet each week a feature that is unique and seemingly worthy of wider adoption. It consists of brief summaries of both the first and second lessons. While this applies especially to parishes where Morning Prayer is the chief Sunday service, yet all parishes have Evensong with its lessons. To explain them, particularly the first lesson, seems a good custom.

Several news items from the cathedral: The formal assignment of the Sports Bay will be made on Sunday, January 29th; the great arches of the nave, rising 126 feet from the floor, are all keyed and set; construction has begun on the groined arches which will form the vaulting of the roof; the walls of the nave now rise to their full height; the construction on the great west front has progressed to a height of twenty feet.

On St. Thomas' Day, the rector of Holyrood Church, the Rev. Arthur P. S. Hyde, observed the fifteenth anniversary of his ordination, and did so, using for the first time the new memorial chapel of his church.

The Rev. Annesley T. Young, field worker on the psychiatric staff for Sing Sing prison and locum tenens at St. Augustine's Church, Croton-on-Hudson, conducted a special service on the evening of Sunday, December 11th, which was attended by members of the Masonic orders at Croton, Pearl River, and Ossining.

To everyone in the fellowship of THE LIVING CHURCH FAMILY I would send sincere wishes for a happy and blessed New Year.

HARRISON ROCKWELL.

ENDORSE LEAGUE FOR CHURCH UNITY

CHARLESTON, S. C.—Endorsement of the plan by the Rt. Rev. William Alexander Guerry, D.D., Bishop of South Carolina, for a League for Church Unity, was given by the Ministerial Association of Charleston at a recent meeting held for the purpose of giving this plan consideration. Similar action was taken at a subsequent meeting of the Charleston clericus.

Members of the Men's Club of the Church of the Holy Communion, Charleston, to whom the bishop presented the plan, signed cards of membership in the league, pledging themselves to prayer and study, thus becoming the first parochial league in the diocese. They purpose to devote a number of meetings to a study of the papers issued by the Lausanne Conference. Bishop Guerry reports that he is receiving many letters from all parts of the country indicating a widespread interest in his plan for prayer and study on behalf of Church Unity.

Bishop Slattery Addresses Council of Women and Children in Industry

Commemorate Birthday of Former Bishop—Missionary Addresses Service League

The Living Church News Bureau
Boston, December 21, 1927

THE CHURCH, IN THE NAME OF ITS Master, is working to make conditions better for women and children who must toil," said Bishop Slattery on Tuesday, December 13th, when he took occasion to address the December meeting of the Council of Women and Children in Industry. The meeting was presided over by Mrs. Esther M. Andrews, who has been chairman of the council since 1926, a position from which she resigned on this occasion owing to her recent appointment to the Governor's Council.

Speaking of the problems with which this council is concerned, the bishop said:

"The Church is interested in these problems, first, because Christ taught us. It was He who said, 'Come unto Me all ye that labor and are heavy laden, and I will give you rest.' He praised the poor widow who put two mites into the treasury and the woman who broke the alabaster box of ointment. He said, 'Suffer the little children to come unto Me. . . . Whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' By His life and by His words, He has changed the position of women and children. In His day women were practically slaves. Later they gained dower rights in marriage; now woman is at least equal to man. Children in Christ's day could be exposed to death if they were not wanted. Now the little child is protected in schools and hospitals, shielded by law, and loved as God's best gift to man. In a flash, we saw in the sinking of the *Titanic* to what heights women and children had risen. As the boat went down, the cry rang out, 'Women and children first'; the men obeying Christ stood back and many of them were lost.

"Therefore, it is the duty of the Church to care. The Church has the right to talk about child labor. I suppose no enlightened Christian man believes that any child under fourteen should be allowed to work in a mill. Probably no thinking Christian believes that any but the very exceptional child between fourteen and sixteen should be kept out of school to work. . . . The Church is taking great pains to know the facts: it is not stopping with charity, though never ceasing to pity and to give help. It is trying to get at the root of the trouble, and so to make mere relief unnecessary. The Church, in the Name of its Master, is working to make conditions better for women and children who must toil, and, most of all, it is striving to make nobler women, more obedient, more useful, and happier children for the future leadership of the race."

In accepting Mrs. Andrews' resignation of the chairmanship, the council appointed her honorary chairman, in company with Mrs. Frederick P. Bagley, the first chairman of the council, and further elected Miss Margaret McGill to succeed Mrs. Andrews.

BISHOP SLATTERY ATTENDS COMMISSION IN NEW YORK

Later in the same week the bishop went to New York where he attended a meeting of the recently appointed Commission for the Adjustment of Diocesan Quotas toward the work of the general Church,

and also a meeting of the sub-committee appointed under his chairmanship, by the Lectionary Commission, for the preparation and presentation of a lectionary for Sunday evenings. This committee, the other members being the Rev. T. W. Harris of New Hampshire, the Rev. J. M. Groton of New Bedford, General Clement of Harrisburg, and Mr. Brown of Washington, has now completed their task and are making ready to report their suggested lectionary, together with suitable introductions, to the commission.

MEMORIAL SERVICE FOR BISHOP PHILLIPS BROOKS

To the Rev. Dr. H. B. Washburn, Dean of the Episcopal Theological Seminary in Cambridge, came the privilege, this year, of the invitation from the rector of Trinity Church to preach the annual sermon in commemoration of the birthday of Bishop Phillips Brooks, at whose feet the preacher himself sat in the days of his preparation for Holy Orders. The service was conducted by the Rev. H. K. Sherrill, rector, and his assistants.

"When one listened to Phillips Brooks," said Dr. Washburn, "he knew that the words came from a man of conviction and enthusiasm; one felt sure that his whole nature accepted, believed, and lived the truths of which he preached. He revelled in the Gospel he preached. When Phillips Brooks came to Harvard the attendance was good, students never missed services. It was awe-inspiring to listen to his talks to those preparing for the ministry. To have him tell us that prompt reply to letters and prompt reports to him on expected days were primary virtues, and to hear him say that careless and illegible handwriting was robbery, as it stole the reader's time, were sufficient from that day to this. It made us prompt in meeting engagements and made us look to our penmanship. 'Never live down to men—make men live up to you,' as he told us, encouraged us to trust in refinement of thought and language, and to shun a cheap method of appeal. . . . His common sense was conspicuous. He was scholastic by temperament, and a scholar by attainment. He was a master of spoken and written English. In his mind was the cumulative wisdom of men of the ages. His words were simple, yet he spoke with power; so, being dead, he yet speaketh."

MISSIONARY ADDRESSES BOSTON CONGREGATIONS

The Diocesan Church Service League had their regular December meeting, on Wednesday, December 21st, in the crypt of the cathedral. The meeting was presided over by Miss Eva D. Corey, and the address was delivered by the Rev. S. Harrington Littell, who, after twenty-five years of service to the Church in China, during which he has done much pioneer work in new districts and also taught in Boone University, has now returned on furlough, after passing through the first Chinese revolution, bringing with him a thrilling account of the latest revolutionary efforts. While in Boston he has also preached in the Church of the Advent and in Christ Church, Waltham, and addressed the Woman's Auxiliary of Trinity Church in Newton Centre.

All missionaries now on furlough and resident of the diocese at the present time were also invited guests of the League, notable among them being Sister Ursula Mary of the Order of St. Ann, who has

served in China for a lengthy period, and Miss Helen L. Tetlow, of Japan.

Speaking in the Church of the Advent, Mr. Littell held out great hopes for the future of Christianity in China, saying that the events of the past two weeks pointed out that the Chinese people are "returning to reason and sanity in their attitude toward the Christian religion. With this present reaction," he said, "has come the determination on the part of the sound and substantial elements of the Chinese people to stand the operations of the extremists no longer." Sketching the history of the Church in China for the past fifteen years, he showed that the Chinese Christian Church had been organized to be "governed on the ground rather than from mission headquarters in other lands, and has proved valuable in meeting charges of lack of patriotism or of being slaves to foreigners, because it enables our Christians to reply at once that they belong to a Chinese organization. Finally," he said, "having been through outbreaks on many occasions before, twice especially when the Christian work was forced to cease for a period, I confidently expect that this present distressful time will soon end as it has on former occasions." Referring in detail to those former troubles, he spoke of God teaching us to leave our work in His hands, and added that each such period follows a time of vastly enlarged opportunity and results. "The pains," he concluded, "seem to be growing pains. We are impatient at the time of the interruptions but learn to see God's hand in them, and, I trust, to learn our lesson from them."

NEWS NOTES

The long-looked-for and unavoidably delayed dedication of the Rousmaniere Memorial, in the form of an enlarged chancel, newly furnished with a fitting altar and reredos, together with a new pulpit, in the Cathedral Church of St. Paul, will take place at 11:00 A.M. on Christmas Day, Bishop Slattery officiating. Letters of invitation have been sent to the several clergy, all of whom will share in the joys of the cathedral clergy and congregation even though their individual charges will render it impossible for them to be present on this occasion.

REGINALD H. H. BULTEEL.

FIRE DESTROYS CHURCH IN PROVIDENCE

PROVIDENCE, R. I.—An early morning two-alarm fire on Sunday, December 11th, destroyed the Church of the Messiah, Providence, the Rev. Frederick I. Collins, rector. Although not yet officially computed it is feared that the structural loss will be more than \$50,000 and the value of stained glass windows and other works of art about as much. The rector's household goods had been stored in the basement of the edifice.

A policeman discovered the blaze at 4:30 in the morning and two alarms quickly followed. While the fire-fighters battered down the stout oak doors, the heat blew out the stained glass windows they had labored to spare. The blaze lasted until noon, leaving the beautiful interior blackened and ruined. Excellent work by the local department saved the large adjacent parish house in which services will be held until the rebuilding.

The Church of the Messiah was built in 1890 by Mrs. Elizabeth Amory Gammell in memory of her son, Arthur Amory Gammell, and contained six memorial windows of great value dedicated in memory of other members of the Gammell family.

Changes in Personnel at Trinity Church, Boston

Mr. Phinney Goes to Concord, Dr. Wm. E. Gardner Succeeds Him

The Living Church News Bureau }
Boston, December 26, 1927 }

SURELY THE MOST SIGNIFICANT EVENT IN the Episcopal Church in New England this January will be the departure of the Rev. Arthur O. Phinney from Trinity Church in Boston, where for the past four years he has been assistant minister, to St. Paul's Church in Concord, N. H., and the coming of Dr. William E. Gardner, rector of the Church of the Messiah, to Trinity Church to fill Mr. Phinney's place.

During his four years of work in Trinity Church, Mr. Phinney has built up the largest Church school in the Back Bay district of Boston and has welded together one of the most efficient schools in the city. In addition to building up the Church school, Mr. Phinney recently inaugurated a week-day school of religious education. In this school classes in religion are provided for children of all ages. The classes are at such time as are most convenient for the various groups of children. The classes are attended largely by children of the private schools in the neighborhood but they are so arranged that it is hoped the public school children will also attend them in the very near future. The school has begun with a small number of children but is slowly growing and it is hoped that it will become a model for week-day schools of religion in other places. The founding of this school was not an easy task as it was necessary to convince both the teachers and the parents of the children of the real value and necessity of giving a place to religion in the daily program of the children.

Mr. Phinney has also had charge of the young people's work of the church. Four years ago he started with a small group a Young People's Fellowship. This Fellowship, which meets at 5:30 Sunday afternoon, has gradually grown until during the past year the average attendance has been over one hundred students. These students meet for programs of religious talks, social hours, and practical service. Mr. Phinney also instituted the Order of Sir Galahad in the church and the Order of Fleur de Lis. These organizations designed for boys and girls grew so rapidly that it was necessary to have an additional person added to the staff of the church as physical director.

As soon as Bishop Slattery became bishop of the diocese he succeeded in securing the services of Dr. William E. Gardner as rector of the Church of the Messiah, a church located in the heart of Boston's student quarters. Inasmuch as the church could not be financed by the students in the district and the church did not have a sufficient parish congregation to finance it, people interested in religious work among students backed up the financing. Dr. Gardner has done a splendid work among students in Boston. His personal influence has touched the lives of thousands of students. He has used all possible methods of bringing religion to the attention of students and was especially successful in his Saturday

afternoon conferences which he held in the church with such eminent speakers as the Bishop of London, Bishop Lawrence, Bruce Barton, Norman Nash, and others.

Dr. Gardner has felt, however, the lack of adequate equipment at the Church of the Messiah to do his work most effectively. This equipment is provided by Trinity Church, located not far away. As Dr. Gardner steps into the place left vacant by Mr. Phinney, he will not only carry on the work of his predecessor, but will continue the work among students that he has begun at the Church of the Messiah. Thus while one church is being closed, the work will still go on.

The Rev. Arthur O. Phinney was born in Lynn, Mass., in 1892, the son of William Benjamin and Carrie Elizabeth Phinney. He was graduated from Harvard University in 1917. Four years later he was graduated from the Episcopal Theological School in Cambridge. He was ordained deacon by Bishop Lawrence in 1920 and ordered to the priesthood by Bishop Moulton in 1921. From 1920 to 1923 he served as curate at Grace Church, Lawrence, from whence he went to Trinity Church to become head of the Department of Religious Education. On June 18, 1921, he was married to Lucille Snow Flagg. Mr. Phinney will be instituted as rector of St. Paul's Church in Concord on Sunday, January 22d. St. Paul's Church is one of the largest in New Hampshire and will afford Mr. Phinney a great opportunity along the lines of religious education.

Dr. William E. Gardner was educated at Brown University and the Episcopal Theological School in Cambridge. He has been the rector of churches at Swampscott and Quincy and representative of the Board of Missions in New England. In 1912 he became secretary of the General Board of Religious Education, which later was taken under the wing of the National Council, and Dr. Gardner became executive secretary for religious education. It was largely due to his grave appreciation of the need that Christian Nurture principles were accepted by the Church and the Christian Nurture series was created. In 1924 he became rector of the Church of the Messiah. Both Brown University and the University of the South have given him honorary degrees.

DEVOTE DAY TO CHURCH INSTITUTE FOR NEGROES

PHILADELPHIA—St. James' Church, 22d and Walnut streets, Philadelphia, will devote Sunday, January 8th, to the work of the American Church Institute for Negroes. The rector, the Rev. Dr. John Mockridge, is impressed with the institute's activities and he and his lay leaders plan this day as a parochial contribution to the missionary interests in this city.

Bishop Darst will be the speaker in the morning and Principal Blanton of Voorhees Normal and Industrial School at Denmark, S. C., will address the evening congregation, when Governor Richard Manning of South Carolina will preside. Mrs. Henry Dillard, Jr., who heads the diocesan Woman's Auxiliary committee on Negro work, is a communicant of the parish.

Midnight Eucharist Celebrated in Practically All Chicago Churches

Bazaars Held in Many Parishes— Southern Deanery Meets in Christ Church

The Living Church News Bureau
Chicago, December 23, 1927

FROM THE NOTICES THAT WE HAVE RECEIVED of the Christmas services throughout the diocese, it seems that the midnight Eucharist on Christmas Eve will be celebrated in nearly all parishes and missions. This service has impressed itself upon all kinds of Church people. Its appeal continues to be very strong. There are certain features in connection with the service at this particular hour that invite criticism, as for example those cited by the bishop of the diocese in his annual address to the last diocesan convention. There is a tendency we know for some to trip in to the midnight Eucharist without proper preparation. But this tendency may be remedied by opportune instruction by priest and pastor. The clergy with their bishop know of the misuses that may occur of this service, but it seems that after consulting their people in advance this year they have found the demand for the midnight Eucharist so strong that most of them have thought best to meet it. There is a very full list of services on Christmas Day, with elaborate musical programs for the later services. The bishop, as is his custom, will celebrate and preach at the Church of the Epiphany in the morning, and in the evening he will be the preacher at the service held by the Sunday Evening Club at Orchestra Hall.

The bishop has sent out in the diocesan magazine a fine Christmas message to his people, entitled *The Meaning of Christmas*. We wish we might give it all. Here is part of it:

"The origin of Christmas Day is a Person. A unique Child was born; His name was Jesus; He was born in Bethlehem; He was born of Mary; He was born in a manger.

"When that Child was born the world began to be changed. Liberty, fraternity, and equality began to be born. Slavery began to be abolished. War started out on its long journey toward extinction. Schools and hospitals and guilds came into existence. A new sacredness began to be attached to home and wife and child and mother.

"These things did not all happen at once. They have not completely happened yet. The Kingdom of God is in process of becoming, but the world cannot be indoctrinated with the person and teaching of the Christ without becoming a different and a better world; and that which was the source and origin of the best that is in our civilization and ideals as the Child born in Bethlehem of Judea in the days of Herod the King.

"Why has the person of Christ had such unique influence in the world? It is because men have found God in Him and have also found in Him their highest spiritual attainments. This is not simply a Church doctrine or creed. It has been a matter of spiritual experience. Those who were associated with Him began first by liking Him, went on to love Him, and ended by adoring Him. 'To whom else shall we go? Thou hast the words of eternal life.' This is the testimony of experience.

"The meaning of Christmas is that the greatest fact in the world is God

—that He is good, not bad; that He is benevolent, not malevolent; that He is love, not hate; that He has disclosed Himself in the person of Christ; that He so loved the world that He gave His only begotten Son, and that as God loved us, we ought also to love one another. He who gave the gift of Christ to the world also welcomes gifts from us. The only gift that is worthy of Him is one that can be given by rich and poor alike; it is the gift of our hearts to Him. As we thankfully acknowledge God's great gift to the world, let us in return give our hearts to Him, our money to the needy, and our love to those for whom Christ lived and died."

BAZAARS

The month past has been the time and season of bazaars. Bazaars are very much an institution in the parishes of this mid-west Church. Eastern Church folk often say that this pre-Christmas function is not nearly as established with them as with us. In this diocese practically every parish or mission, beginning from the middle of November, has had its annual bazaar. Some of these are on a very large scale, as for example the carnival bazaar at the Church of the Atonement, Edgewater, or that at St. Mary's Home in which the whole diocese shares, or the county fair at Christ Church—to name only a few. Some are held for two, some for three days. At nearly all are served luncheons, suppers, and dinners, for large numbers, not only the members of the church but of the community. The booths are stocked with attractive and useful articles. There is lots of innocent fun and entertainment. The women, of course, are the great workers and contributors. It is largely their labor. And the amount of work that some of these Western women accomplish is astounding. The men, too, come in to help at the end. The returns generally are good.

Bazaars have been criticized from many angles. Of course they can never be a substitute for systematic and regular giving. Their value is that they supplement the parish purse, help make up deficits that always seem to exist in the best regulated parishes. Bazaars have a tremendous social value. They are a great means for all in a church, old and young, getting together, having a jolly good time, and of incidentally helping one of the Church's works. As some knowing people have said, bazaars are a great help in doing one's Christmas shopping early.

The rector of St. Paul's, Kenwood, has some apt comments to make on the psychology of bazaars. "Psychology," he says, "differs from other sciences, in being a study of the mind. But minds are many, the sole property of human natures, therefore variant, fickle, Protestant, and Catholic, and do not behave the same under the same circumstances. We can never tell what will happen at a bazaar. There are minds to whom a Church bazaar is anathema. Others seem to be in their element behind a counter. Does 'mob psychology' describe the bazaar? One thing is certain—bazaars do not attract one-track minds. A bazaar is bizarre, and there its likeness to the Ark stops. There are not two of every kind. The assortment is legion."

THE SOUTHERN DEANERY

The last meeting of the southern deanery held at Christ Church, Streator,

had as its guests the Rev. Dr. E. J. Randall, the executive secretary of the diocese, the Rev. Dr. Stewart, E. J. Rogerson, treasurer of the diocese, and E. Herbert of La Grange, a member of the Bishop and Council. At the dinner nearly 100 men were present from adjoining parishes. Dr. Stewart and Mr. Herbert were the speakers, and as a result of their messages and those of the other guests plans were made to organize a Churchmen's Club in the deanery.

HERE AND THERE

The Church schools of St. Elizabeth's, Glencoe, and of St. Mark's, Evanston, have added paid workers to their staffs.

The rectory of the Church of the Good Samaritan, Oak Park, has been finished. This is the first unit of a building program for the mission, of which the Rev. M. B. Green is priest-in-charge.

A course in first aid to the injured has been instituted in connection with the Church school of the Good Shepherd, Lawndale. Miss Mabel Broadway is the director.

H. B. GWYN.

BISHOP JETT TO GO ABROAD

ROANOKE, VA.—The Rt. Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, and Mrs. Jett, are planning to sail from New York the middle of January for a cruise in the Mediterranean, after which they expect to visit the Holy Land, Italy, France, and England, and perhaps Switzerland and Germany. The trip was made possible through the generosity of a friend and will probably extend over a period of about three months.

Bishop Davenport of the diocese of Easton and Bishop Thomson of Southern Virginia have consented to make several visitations to churches in this diocese for confirmation during Bishop Jett's absence. Persons desiring to communicate with the ecclesiastical authority of the diocese will address the Rev. Thomas D. Lewis, D.D., Amherst, president of the standing committee. Matters relating to the routine work of the diocese should be addressed to Thomas A. Scott, executive secretary and treasurer, Box 1068, Roanoke, Va.

CONDUCT INSTITUTE IN LOUISVILLE

LOUISVILLE, KY.—The Rev. Dr. Homer W. Starr, of Charleston, S. C., and Miss Annie Morton Stout of Memphis, Tenn., members of the staff of the department of religious education for the province of the South, recently conducted a helpful institute at Christ Church Cathedral, Louisville. Their courses were the Prayer Book and the Church School Curriculum. Nearly every parish and mission in Louisville and vicinity was represented in the good sized classes that came each day and evening.

On the first evening a supper was held, to which the parents of the Church school pupils were invited, Miss Stout's address on that evening being especially for them.

RESIGNS ROCHESTER PARISH

ROCHESTER, N. Y.—The Rev. Lewis Gouverneur Morris, D.D., has resigned as rector of Christ Church, Rochester, which parish he has served for seven years. He expects to do work as locum tenens wherever needed for a few months and then secure a parish "large enough to keep him busy but small enough to enable him to do more real pastoral work."

Week-Day Religious Education Helped By Attorney-General of Pennsylvania

Plan Retreats In Preparation for Lent—Church Observes "Family Sunday"

The Living Church News Bureau
Philadelphia, December 24, 1927

WEEK-DAY RELIGIOUS EDUCATION WILL be helped by an opinion recently handed down by the office of the Attorney General of Pennsylvania allowing Church schools on "released time." Heretofore it has been supposed that it would be in conflict with provisions regarding the number of hours, if children should be allowed to attend religious instruction. Now it will be possible, when the school authorities are willing, for children to be released at the request of their parents to go to receive instruction in religion elsewhere. The opinion declares that the school authorities are not responsible for attendance at such schools. Further, an opinion can be rendered on the rule of any local board only as each case arises; and its reasonableness for the purpose of cooperating with the parents is the test of legality. Efforts by religious organizations have been made in this direction for more than two years, and the opinion of lawyers seems to be that the new ruling gives all that was asked.

The opinion reads in part:

"Denominational religious instruction may not be given to public school pupils, and public school buildings may not be used for the purpose of holding classes for, or teaching therein, denominational or sectarian doctrines or principles. But the commonwealth by its educational policy seeks to build the character as well as develop the intelligence of its youth. In this policy it recognizes the legitimate, and in truth imperative duty of parents to provide for the moral and religious instruction of their children. It is not thought wise that such instruction should be in our public schools. But in following its policy to build from its youth useful citizens of intelligence and character, it should not only consider the wishes but also invite the aid of, and cooperate with, their parents.

"When the wish of the parents for week-day religious instruction for their children involves no interruption to school attendance for the required number of school hours, or use of school buildings or facilities, the school authorities can have no purpose to defeat it, and may cooperate with the parents in their reasonable desire by adopting a rule fixing the opening and closing hours of schools, at such hours, or on designated days, at such time or times, as will not only provide the necessary hours for compulsory attendance in school, but also permit attendance by pupils at weekday instruction in religion elsewhere than in the school."

PLAN RETREATS FOR LENT

Retreats in preparation for Lent are being arranged by a group whose members are identified with various schools of thought within the Church, but who agree in feeling the value of retirement, and silence, and opportunity to reflect and wait upon God, with united worship and singing at intervals, and a leader to direct and stimulate their meditations. A gathering of this character for men will be held the week-end of Septuagesima, February 5th, from late Friday evening to early Monday morning, conducted by the

Rev. Thomas A. Conover of Bernardsville, N. J.

The next week the Rev. Dr. George L. Richardson of Burlington, Vt., will lead a similar program for women. The place is not determined, but the Farmhouse at Westtown, connected with the school of the Society of Friends, is under consideration. Bishop Garland has been consulted, and with his permission those who will cooperate, or desire to be kept in touch with developments, may address Lee Sowden at Church House, 202 South 19th street. A meeting will be held there in Room 1, Wednesday, January 11th, at 4 o'clock. The group making the preliminary arrangements includes Harry S. Huber Jr., Lawrence J. Morris, G. Frank Shelby, Lee Sowden; Elizabeth W. Fisher, Mrs. William C. Perkins, Mrs. J. Alison Scott, Sarah Tompkins, Mrs. George Woodward; the Rev. Messrs. C. E. Eder, Frank Goostrey, C. J. Harriman, A. H. Lucas, John Mockridge, L. F. Potter, and S. V. Wilcox.

OBSERVE "FAMILY SUNDAY"

The Rev. Dr. Charles Henry Arndt of Christ Church, Germantown, called his people to observe "Family Sunday," December 18th, asking the parents to bring the children, old and young, big and little; and the young people to bring the parents. A letter was sent referring to the family pew as a time-honored institution, like the family table, which deserved to survive. The letter closed with an appeal to the altar before which we feel most near to those loved long since and lost awhile.

RECTORY FOR ST. JAMES THE LESS

A rectory for St. James the Less has been provided by an addition to the building at 3227 West Clearfield street, at the northeast corner of 33d street. Built some ten years ago, it was originally designed as a sexton's house, but on its completion it was at once occupied as a rectory, as the war prevented prosecution of the building program. At that time the old rectory south of Clearfield street, west of the church, was demolished. On the land to the north was to be a group including from west to east, a sexton's house, a parish house, and a rectory. The parish house was given by the Catherwood family in memory of Mrs. Caroline Reynolds Tucker. Last year it was determined to retain the sexton's house, which is within the churchyard enclosure, and leave open the land at the east of the parish house. Recently an organ in memory of William W. Harding and Catherine B. Harding was dedicated, Lynnwood Farnam giving the recital.

CHARLES JARVIS HARRIMAN.

THERE ARE said to be 89,000 deaf people in the United States. The Church has sixteen clergy working among its deaf communicants. The field of one of them, for example, the Rev. H. L. Tracy, comprises the three Virginia dioceses and the dioceses of West Virginia and Washington, an area of 66,648 square miles. The mission for the deaf in the diocese of Maine, where the Rev. J. Stanley Light is missionary, celebrated its golden jubilee a year ago. The Rev. Franklin C. Smielau has for his field the dioceses of Ohio, Southern Ohio, Indianapolis, Michigan, and Western Michigan. Others have similar fields.

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NATIONAL COUNCIL COMMISSION IN CHINA

Delegates Desire New Board of Education—Anti-Christian Demonstration Greets Commission

WUHU, CHINA—On November 28th, for the first time in eight months, the foreign and Chinese members of the diocese of Anking were able to meet together and discuss and survey the critical situation in China. The occasion was the coming of the commission sent out by the Church in America to inform itself of the position and responsibility of the Church, both in America and China, during this period of civil war and revolution in the Orient. Chinese clergy and lay representatives met previous to the commission's arrival and prepared an intelligent summary agenda of the problems to be discussed with Bishop Sanford and Dr. Wood.

Following closely this agenda, emphasis was laid upon the need of new evangelistic methods, further evangelistic work, the strengthening of parish activities, and a development of family worship in the home. Secondly, the need of social work, as an expression of the interest and concern of the Church in China's social crisis, was vividly presented; the need for recreation and social centers, for organized charity relief and anti-opium propaganda, for scientific agricultural experiments in the country parish—all these were included.

The matter of self-support and an indigenous Church for China was best dealt with by means of a resolution, *i. e.*:

"That the diocese of Anking strive to become self-supporting as far as already existing work is concerned within a period of twenty-five years."

Dr. Wood responded appreciatively to this resolution with the explanation that America's eagerness for the Chinese Church to become self-supporting was twofold—not that America's gifts might be decreased, but that the same gifts might be released for a still further extension of God's Kingdom in China and elsewhere, and also that the Church in China might in itself become independent and self-propagating.

DESIRE NEW BOARD OF EDUCATION

The clergy and delegates made known their desire for a formation of a new board of education. Such a board to unify and control individual institutions, being responsible in itself for the disbursement of financial appropriations, appointment of teachers and principals, decision of curricula, policy, and relations with the State. The actual function of such a board could not be argued upon at this conference, but a resolution was passed that the matter be referred to the synod which meets in March. The possibility of opening middle schools and under what conditions was discussed. The conference desired the continuance of at least one senior middle school for boys and another for girls.

At this point a very keen appreciation was manifest on the part of conference members of the rôle America is asked to play in these plans for China's future. As one speaker expressed it:

"We Chinese plan and ask you of America to pay. In humility we ask it. We are Christians and also we are Chinese. We see our country hopelessly confused and in chaos. We know that only the

Church and her institutions can save the China of the future, and we are so poor that we cannot support the necessary activities during this crisis. Putting aside our sense of shame that we can ourselves do so little, we beg you, Church of America, do not desert us at this crisis."

REGISTRATION OF SCHOOLS

The question of registration of schools with the government was frankly faced. The diocese as a whole wishes to recognize the right of the State to demand registration, thus legalizing the status of Christian schools. However, the present government requirements were not considered fair by those present. The delegates proposed that the diocese stand out for religious liberty, the school or institution to have the right to offer religion in whatever form she chooses, and for the control of all school property to remain in the hands of the National Council in the United States. America's attitude was asked for and Dr. Wood presented such an attitude as fairly as possible. Briefly, that America does not understand the right of a government to curtail personal religious practice or instruction, or the right of any political party to use privately founded schools as agents for propaganda purposes.

Bishop Sanford, in closing, thanked the members of the conference for their frankness and fineness of feeling. He reminded everyone present that America is fortunate in her material gifts which she has to contribute to the Kingdom of Heaven, but that the Church in China is likewise fortunate in her spiritual gifts which she has to offer.

ANTI-CHRISTIAN DEMONSTRATION

Curiously enough, an anti-Christian demonstration was staged to greet the commission. Bishop Huntington's telegram to Shanghai, announcing the conference on Monday, the 28th, was intercepted and interpreted as meaning that twenty-eight foreigners were expected in Wuhu. Consequently, government students appeared at the mission demanding stools and chairs for a conference which they were having. Naturally they were refused. Ill feeling resulted, although the priest-in-charge was perfectly courteous in his refusal. Placards on the walls, gates, doors, and windows appeared like magic. "Down with the running dogs of Imperialism," "Down with imported culture," "Down with the Church and the Holy One," illustrated the walk between St. Lioba's compound and St. James'. The next day the so-called faculty of this school were arrested as communists or as loafers, the military accusation not being quite clear! The incident imparted a flavor of local color to the commission, who photographed the placards and appreciated their reception.

St. Lioba's convent and school were in very fair condition. A few of the industrial women were at work embroidering as usual. The two Chinese sisters are able to do a very limited amount of evangelistic work, Sister Feng-ai going to the homes of three women whom she is preparing for confirmation. The conference held its Communion service in the sisters' chapel, which has not been occupied by soldiers so far. The Rev. Robin Chen presented a class of men to the bishop for confirmation the day after the conference.

St. James' looked isolated and very lonely without its usual number of busy students, although Mr. Lamphier and Mr. Chen are living in the houses on the hill. The foreign delegates longed to remain in Wuhu, but knew that it was wisest, for at least a few months, to return to Shang-

hai. Commission and delegates left for Shanghai, feeling that the conference in Wuhu had been very worth while, truly presenting the problems of the Chinese Christians and at the same time America's obligation.

CONDUCT SERMON CONTEST

NEW HAVEN, CONN.—In order to give the Church-going persons of America a better understanding of the meaning of eugenics and its relation to the future welfare of our republic and the world, the American Eugenics Society offers prizes of \$500, \$300, and \$200, respectively, for the best sermon giving the message of eugenics, preached in America before June 1, 1928.

For more complete details as to the contest, address the American Eugenics Society, 185 Church street, New Haven.

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CHINESE DEAN IN NEW YORK

NEW YORK—Dean Francis Wei, of Central China University, who is in the United States for a brief visit in order to address the Student Volunteer Convention in Detroit the week after Christmas, came directly from his steamer to the Missions House on his arrival Wednesday morning, December 21st, in order to greet the Missions House staff and a number of other friends who had come to see him.

One needs to see and hear such a person to realize something of the strength and poise and beauty of Chinese character at its finest. Dean Wei said his heart was full of many things he would like to say, but he would mention only three: first, that in coming to 281 Fourth Avenue he felt that he was coming home, having been connected so long with our mission—some twenty-five years, first as a student, then as a worker. (He is a Cantonese, who graduated from Boone College before studying in this country.) He congratulated the Missions House on having sent to China, during all these years, workers with so wonderful a Christian spirit, workers such as those who stood the siege a year ago, and who have since passed through such exceedingly difficult times. "Our American and English missionary friends have stood by in a spirit of which anyone may be proud. It is that spirit which will uphold the Church in China. I must testify to the way they have passed through a very testing time. Their lives and their work have won a place in the hearts of the Chinese."

In spite of the great confusion in China, Dean Wei is sure it will work out right. The Chinese have made mistakes, especially in the past eighteen months; they are desperate, they have been misled, but they are right in their hearts.

"As one Chinese standing before you," he said, "I ask you to forgive what we have done through our ignorance, through our mistakes."

With every right in the world to disassociate himself from and repudiate those mistakes he pled vicariously on behalf of his countrymen. He added his belief that the wave has reached its crest, and that in the not far distant future the Church will hear a call for renewed help from the missionaries. "With all the problems facing us at this critical time," he said, "I don't see how we are going to face them without the cooperation of our friends."

SOUTH CAROLINA CHURCH HOME RECEIVES GIFT

CHARLESTON, S. C.—Official announcement has just been made of the gift to the trustees of the Church Home for Ladies, at Charleston, of a handsome piece of city property which may be used for its future home. The new home is the gift of W. King McDowell of Charleston. It is a large three-story brick building, well situated on spacious grounds in a good residential section of the city. It was formerly the home of Congressman Legaré, and in more recent years was used for a time as a modern maternity hospital. The present home, a frame building, is to be sold and the proceeds used for equipment and endowment of the new institution.

In addition to this gift, the home has also recently been given a \$1,000 bond by Miss Charlotte Grimboll in memory of her sister, Miss Ella Grimboll, the interest of which is to be used for the services of a trained nurse when needed by any of the inmates.

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WARDEN FOR RACINE COLLEGE

RACINE, WIS.—The Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, has been elected warden of Racine College and has accepted his election. He will assume the duties of his new work without relinquishing those of the parish. Fr. Sturtevant succeeds the Rev. R. H. M. Baker, who recently resigned by reason of ill health. The Rev. Harold B. Hoag, rector at Berwyn, Ill., becomes assistant, and Robert Cushman will become head-



THE REV. HARWOOD STURTEVANT

master after completing his studies and taking his degree at Oxford this spring. The work of Racine College now consists of a preparatory school only. There are thirty boys in residence at the present time. The buildings have been greatly improved within the past few years through the munificence of the Cushman family.

NEW FIELD SECRETARY FOR WESTERN NEW YORK

ROCHESTER, N. Y.—Miss Clarice Lambricht, who for a number of years has been in charge of the Church office at Rochester, will assume the position of field secretary after January 1st. This work was appointed by the bishops and executive council at its last meeting. Miss Lambricht will take over the duties and functions of educational secretary of the department of religious education. Through her long and active work in the diocese, Miss Lambricht has become very well known throughout the Church and has well fitted herself for the duties upon which she is entering.

BISHOP DARLINGTON AT TEMPERANCE CONVENTION

WASHINGTON—The Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, made the opening address and prayer at the temperance convention of the Anti-Saloon League held in the Mayflower Hotel, Washington, D. C., on Monday, December 5th. The bishop attended as a representative of the Governor of Pennsylvania, the Hon. John S. Fisher. The Rev. Dr. George W. Atkinson, rector of St. James' parish, Washington, acted as the bishop's chaplain.

ACTIVITIES AT YEATES SCHOOL, PENNSYLVANIA

LANCASTER, PA.—A number of improvements have been made to the property of Yeates School, Lancaster, the diocesan boarding school for boys. On Thursday, December 15th, Lord Dunsany's *Golden Doom* was presented with full costume. An exhibition of the gymnastic work of the school was also given. The enrolment is steadily growing, and from all indications the school has taken a new lease on life, and sustains its former fine traditions for scholarship, manliness, and refinement.

SERIES OF MISSIONS HELD IN SPOKANE

SPOKANE, WASH.—Throughout the jurisdiction of Spokane a series of missions has been held on the Home and Church. The clergy held missions in the outlying districts and towns, and a number of non-resident clergymen were invited into the district for this purpose. During the week beginning December 11th, the Very Rev. Paul Roberts, Dean of St. Michael's Cathedral, Boise, Idaho, had charge of the mission at All Saints' Cathedral, Spokane.

GIFTS AT OKLAHOMA CATHEDRAL

OKLAHOMA CITY, OKLA.—On Sunday, December 11th, Bishop Casady consecrated an altar, a font, a cross, and a pair of vases in St. Paul's Cathedral, Oklahoma City. The altar was given by Mr. and Mrs. John J. Culbertson, Jr., in memory of their daughter; the font was the gift of Walter A. Lybrand in memory of his son; the cross was given by Mr. and Mrs. Frank B. Burford in memory of their son; and the vases were given by Mr. and Mrs. Joseph Huckins, Jr., in memory of Augusta Stock Huckins and Ida Olive C. Mills.

SIX FAVORABLE DECREES—MORE DELAY

CHICAGO—The Western Theological Seminary received a favorable decree from the circuit court on December 14th in the case of the city of Evanston against the seminary, in which the right of the seminary to erect buildings in the portion of Evanston selected for the purpose is at issue. This is the sixth favorable decree from various judicial bodies having jurisdiction in the matter, but further delay is involved in an appeal by the city of Evanston to the supreme court of Illinois against the latest decision. The seminary was ready to proceed with the erection of some of the buildings, but must delay again.

MISSIONS IN CLEVELAND

CLEVELAND—Two missions of unusual interest and success were held recently on the south side of Cleveland. One at old All Saints' parish, the Rev. J. A. Midgley, rector, and the other at the new St. Philip the Apostle's Church, of which the Rev. I. Frederick Jones is rector. The first mission was conducted by the Rev. Dr. L. Norman Tucker of Pittsburgh, his subject being about the common things of Church life. The mission at St. Philip the Apostle's Church was led by the Rev. B. Z. Stambaugh of Akron, who took for his general subject the Parable of the Prodigal Son.

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ADDITIONAL GIFT FOR NEW DIOCESE

EAU CLAIRE, Wis.—Fifty thousand dollars additional from Mrs. Mary E. Dulany for the endowment of the proposed diocese of Eau Claire was announced by the Rev. Dr. Frank E. Wilson, at the midnight service of Christmas Eve at Christ Church, Eau Claire. Mrs. Dulany had previously offered \$100,000 for the purpose, and with this addition the proposed diocese will begin with an endowment of \$150,000, in addition to a missionary endowment that is now in process of being raised. The proposed diocese will embrace the northwestern quarter of the state of Wisconsin. Authority of General Convention is needed for the next step in organization.

SPLENDID ADVANCE IN NEGRO WORK

NEW YORK CITY—Dr. Patton electrified the Board of Trustees of the American Church Institute for Negroes, and the National Council, at its December meeting, by a most interesting recital of recent achievements in this important branch of the Church's work. He gave the cheering news that, including the appropriations of the General Education Board, about \$470,000 have been raised, in cash and pledges, for the building and equipment program at St. Paul's, Lawrenceville, Va., St. Augustine's College, Raleigh, N. C., and the Fort Valley School, at Fort Valley, Ga. He also stated that the General Education Board were so well pleased with the progress of the effort that they are now ready to pay to the institute a considerable part of their conditional appropriation, in order that the building program may go forward uninterruptedly.

Another interesting announcement was that the Rt. Rev. William T. Manning, D.D., Bishop of New York, is cooperating with the authorities of the institute in the endeavor to raise, in the diocese of New York, the remainder of the money needed to complete the present program for these three schools. To this end, Carnegie Hall has been engaged for the evening of March 12, 1928. The bishop will endeavor to fill the hall with representative people from all sections of the diocese. A chorus from the institute schools will render "spirituals" and plantation melodies. A moving picture, featuring the work of the schools, prepared by the Publicity Department of the National Council, will be shown.

Many expressions of appreciation have been received from our Negro clergy and laymen, from all sections of the United States, since the election of Wallace A. Battle as field secretary of the American Church Institute for Negroes. As one of many notable evidences of the widespread interest of Negro Churchmen in Mr. Battle's election, the Negro clergy and laymen of Philadelphia gave Mr. Battle and Dr. Patton a reception, on Monday evening, December 12th, at the parish house of the Church of St. John the Divine, a Negro parish.

Attention was called to the fact that, when the American Church Institute for Negroes was incorporated, in 1906, the then eight or nine millions of southern Negroes were an isolated group. Dr. Patton referred to developments which have given the Negro an international racial consciousness. "The ten millions of Negroes of the South are no longer," said

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Dr. Patton, "an isolated group. They are a part of a great, international race of one hundred and seventy million people. The time has come, therefore, when the Church should give immediate consideration to the extension of the sphere of the work of the institute to meet this new consciousness of the Negro race. A thoroughly equipped institute school should be established in the West Indies and in Africa."

OPEN NEW PARISH HOUSE IN MISSISSIPPI

TERRY, MISS.—On Friday, December 2d, the formal opening of the new parish house of the Church of the Good Shepherd, Terry, was held. The rector, the Rev. Val H. Sessions, gave an address on the purpose of the parish house. The Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, delivered an address on the possibilities for the work in the rural districts.

The new parish house is a small building with auditorium which will seat 150 comfortably. The building contains a library, kitchen, and three Church school rooms.

COLORED PARISH IN SOUTH CAROLINA HAS ANNIVERSARY

CHARLESTON, S. C.—From December 12th to 22d, services were held in commemoration of the eightieth anniversary of Calvary Church, Charleston. The building was erected in 1847, and consecrated on the Fourth Sunday in Advent, 1849, by Bishop Gadsden. It is a brick structure, and is said to be the oldest church edifice in the south built solely for colored people. A commodious brick parish house was recently added to the original church.

The offerings during the series of services were used toward the purchase of a new organ.

LEPERS CONFIRMED

EIGHT LEPERS were confirmed by the Bishop of Labuan and Sarawak on his last visit to the leper camp out from Kuching, and in the course of an hour's service six languages were used: English, Malay, Sea Dyak, and three Chinese dialects, Mandarin, Hokkien, and Hakka. Two priests and four deacons, all natives, were ordained in this diocese in 1926. At Betong, one of the centers of the Sea Dyak work, a new church is to be built on a splendid site given by the Rajah. The Rev. W. Howell, a veteran missionary who has passed his 70th birthday, and who has worked among the Sea Dyaks for forty-eight years, tramped sixteen miles to place the corner-post of this church. Although the S. P. G. has awarded him a pension, which has been supplemented by the Rajah, he declines to accept it until he has completed fifty years in the jungle.

TRIBUTE TO BISHOP MOTODA

STUDENTS of the Philadelphia Divinity School have completed and paid their pledge of \$1,000 for the Japan Reconstruction Fund. The pledge was made to cover a three-year period, and is for the equipment of a students' common room in St. Paul's Middle School, Tokyo, as "a tribute from the students of the Philadelphia Divinity School to Joseph Sakunoshin Motoda, of the class of 1893."

A LETTER was sent not long ago from a New York financial firm to the Rt. Rev. Philander Chase, D.D., Trinity Cathedral, Cleveland. Bishop Chase consecrated that church in 1829; he died in 1852.

OMAHA has a Negro clergyman, the Rev. J. A. Williams, who has worked nearly thirty-six years in one mission, St. Stephen's, and last year saw it admitted to the diocese as a parish.



The Great Imitator

HIDING behind a mask, man's most dangerous enemy strikes in the dark, and adds two out of every thirteen deaths to his score.

Just so long as men and women, and boys and girls approaching maturity, are not taught to recognize the cruelest of all foes to health and happiness—just so long will many lives be wrecked, lives which could have been saved or made decently livable.

Strange as it may seem, tens of thousands of victims of this insidious disease (syphilis) are utterly unaware of the fact that they have it and that its malignant poison is steadily robbing them of health and strength.

No other disease takes so many forms. As it progresses, it may mask as rheumatism, arthritis, physical exhaustion and nervous breakdown. It may appear to be a form of eye, heart, lung, throat or kidney trouble. There is practically no organic disease which it does not simulate.

It is the imperative duty of each man desirous of protecting his own health—and more especially the duty of every parent anxious to safeguard children—to know its direct and indirect results. Syphilis is responsible for more misery of body and mind than any other disease. It destroys flesh and bone. Its ulcers leave terrible scars. It attacks

heart, blood vessels, abdominal organs—and most tragic of all are its attacks upon brain and spinal cord, the great nerve centers, resulting commonly in blindness, deafness, locomotor ataxia, paralysis, paresis and insanity—a life-long tragedy.

Because of fear and ignorance, countless millions of victims have been wickedly imposed upon and hoodwinked by quacks, charlatans and worse—insidious black-mailers pretending to practice medicine.

The United States Government took a brave step forward during the Great War and told our soldiers and sailors the truth about this dread disease and what it would do if unchecked or improperly treated.

It can be cured by competent physicians if detected in time and if the patient faithfully follows the scientific treatment prescribed by his doctor. After the disease has progressed beyond the first stages, cures are less certain, but a great deal can often be done to help chronic sufferers.

Men and women should learn the truth and tell it to those dependent upon them. It is a helpful sign that the best educators deplore the old habit of secrecy and urge wide-spread knowledge and frank instruction.

It is estimated that more than 12,000,000 persons in the United States have or at some time have had syphilis.

From 5% to 40% of all the cases in the general hospitals of this country are found to be suffering—directly or indirectly—from this disease. The variance in the figures depends upon the character and location of the hospital.

According to Government statistics, the deaths of 200,000 Americans, each year, are directly caused by syphilis and associated diseases. But thousands of deaths

charged to other causes are actually due to this disease.

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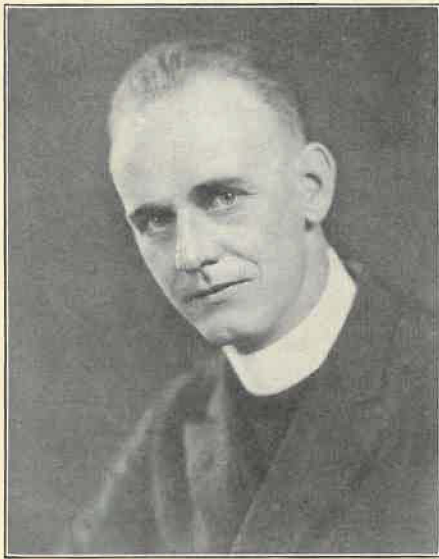
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MENARD DOSWELL, JR., PRIEST

JACKSONVILLE, FLA.—The funeral service of the Rev. Menard Doswell, Jr., late rector of St. John's Church, Jacksonville, who died suddenly after an operation for appendicitis on Sunday morning, December 11th, was conducted by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, on Monday, December 12th, in St. John's Church, Jacksonville. Two seminary classmates of the late clergyman assisted in the services, the Rev. Ambler M. Blackford of



REV. MENARD DOSWELL, JR.

Panama City, and the Rev. W. J. Alfriend of Tallahassee.

The late Mr. Doswell was chaplain of the 124th Infantry of the Florida National Guard and was attached to the local post with the rank of captain. Lieut.-Col. Chester H. Wilson, commanding the local post, ordered the entire personnel of the post to attend the funeral service in uniform. As the body was borne from the house to the church, the casket passed through a lane of officers and men of the post. The same guard of honor was on duty as the body was carried from the church to the waiting hearse. At the cemetery, as the body was laid to rest, two buglers of the post sounded taps for their departed comrade.

Mr. Doswell is survived by his widow, and three small boys, Menard, Gelon, and Temple; by his brother, James Temple Doswell of New Orleans; and by two sisters, Mesdames A. D. Simpson and W. T. Doswell.

LEWIS HENRY LIGHTHIPE, PRIEST

WESTFIELD, N. J.—The Rev. Lewis Henry Lighthipe, retired priest of the diocese of New Jersey, died at his home in Westfield, and was buried from St. Paul's Church, Westfield, on Saturday afternoon, December 17th. A dozen of the clergy were in attendance, the service being read by the Rev. James A. Smith, rector of the parish, assisted by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, and Archdeacon Shepherd.

The Bishop Coadjutor of New Jersey, the Rt. Rev. Albion W. Knight, D.D., gave the benediction in the absence of the diocesan.

The Rev. Mr. Lighthipe was born in Orange, N. J., in January, 1843, graduating from Columbia in 1863, and from the General Theological Seminary, and was ordained to the diaconate in 1866 and to the priesthood the following year by Bishop Odenheimer, having completed at the time of his death sixty years in the priesthood.

Beginning his ministry at Rocky Hill, N. J., he removed in 1868 to New York state, serving for five years at Gilbertsville, Oneonta, and Deposit, after which he returned to New Jersey in 1872, and served successively at Vincentown and Pemberton, at Woodbridge and Carteret, at missions in Florida, at Lancaster, Pa., and from 1900 to the time of his retirement, in 1919, as assistant at St. Mark's and Christ Church in the Oranges. His canonical residence, however, was continuously in the diocese of New Jersey since 1874.

ROBERT RENISON, PRIEST

EAGLE ROCK, CALIF.—The Church in the United States and Canada will be shocked to hear of the sudden death on Monday, December 12th, of the Rev. Robert Renison, non-parochial priest of the diocese of Los Angeles. Mr. Renison, who was in his seventy-fourth year, was struck by an automobile driven by some unknown person in Eagle Rock, just outside his residence.

On Wednesday, December 14th, there was a private service held in St. Barnabas' Church, Eagle Rock, conducted by the Rev. Dr. L. E. Learned of Pasadena, at which the whole family was present, including his three sons—all ministers of the Church; the Rev. George Renison of Los Angeles; the Rev. William Renison, who came from New York for the funeral; and the Rev. Dr. R. J. Renison of Vancouver, B. C. His three daughters, all of California, were also present. The public service was held on Friday morning in St. Paul's Cathedral, Los Angeles. It was conducted by Bishop Stevens, the Rev. Dr. Davidson of St. John's Church, and Dean Beal of the cathedral, assisting. The cathedral was filled with friends of Mr. Renison, who was very well known in southern California, having been for nearly twenty years general missionary in the Church of the diocese of Los Angeles.

Mr. Renison was born in Cashel, Ireland, on September 21, 1854. He was educated at Trinity College, Dublin, and while still a young man went to Canada as a missionary on Lake Nepigon, north of Lake Superior. For nearly twenty years he served in the Church in Canada, where he built several churches. In 1898 he came to the United States, and was for four years rector of St. John's Church, Albuquerque, N. M., afterwards for two years he was in Berkeley, and finally he came to Los Angeles where he spent the last twenty years of his life. Two years ago, when the new cathedral was formed, he was made one of the first canons of St. Paul's.

ESTER SENDELOF ERICSON

NEW YORK—Dr. Ester Sendelof Ericson, wife of the Rev. E. G. Ericson of New York, died Wednesday morning, December 21st, of acute appendicitis in the New York Nursery and Child's Hospital. She was a graduate of Tufts Medical School

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and had practised medicine for eleven years, specializing in work with the X-ray. She was attached to Roosevelt Hospital.

Dr. Ericson was 32 years old. She married the Rev. Eric Ericson, the pastor of the Swedish Church of Gustavus Vasa, three years ago. She is survived by her husband, who is also assistant to the Rev. Robert Norwood of St. Bartholomew's, and a daughter, Ingrid, twenty-six months old.

OLIVIA E. PHELPS STOKES

NEW YORK—Miss Olivia E. Phelps Stokes of New York died Wednesday, December 14th, in Washington, D. C., of bronchial pneumonia. She was in her eighty-first year.

Miss Stokes and her sister, the late Miss Caroline Phelps Stokes, devoted much time to philanthropy and supported many educational and missionary enterprises. Among the special gifts made by Miss Stokes, or by the two sisters together, were the following: St. Paul's Chapel, Columbia University; Woodbridge Hall (the administration building), Yale University; Dorothy Hall (the Home Economics building), Tuskegee Institute; the chapel at Berea College in Kentucky; the chapel at Yale-in-China; the gymnasium of the Women's College in Constantinople; the open-air pulpit at the Cathedral of St. John the Divine in New York, and the Public Library at Ansonia, Conn.

Miss Stokes was born January 11, 1847, on the country estate of her grandfather, Anson Greene Phelps, at the East River, near what is now Thirty-first street, where her father, James Stokes, also had a home. For nearly fifty years she lived at 37 Madison avenue.

Miss Stokes compiled and published several books of a devotional nature and wrote the life of her friend, Miss Anna Bartlett Warner. The funeral was held Friday, December 16th, at St. Paul's Chapel, Columbia University.

NEWS IN BRIEF

ALBANY—The Rev. Hobart Whitney, rector of Trinity Church, Athens, recently consecrated an altar cloth as a memorial to the late Edward Clark of Cooperstown, presented by the grandsons of Edward Clark.

ARKANSAS—The twenty-fourth annual assembly of the Daughters of the King of Arkansas was held in St. John's Church, Fort Smith. One move that will be of interest to candidates for Holy Orders is that the Daughters of the King furnish to each a cassock, surplice, and stole.

HARRISBURG—The Rev. Wesley Lawrence McKelvey of McAlisterville, a former Methodist minister, and now connected with St. Mark's Church, Lewistown, has been received by Bishop Darlington as a candidate for Holy Orders.—A new heating plant has been installed in St. John's Church, Westfield, the gift of J. F. Eberle.

KENTUCKY—A special service was held in the Church of the Advent, Louisville, on Sunday, November 27th, when the Rev. William P. Robertson of the diocese of Niagara, Canada, was the preacher. Several memorials were dedicated by the Rector, the Rev. Harry S. Musson, including a beautiful angel window, given in memory of Sarah Boden German, by her husband; a pair of alms basons, in memory of Calista Elizabeth Bezold, and Calista Bezold Folsom, given by Frederick Bezold, Jr., a former chorister; and a gold cross pendant for the priest's prayer book, given in memory of Mary A. Pfingst by her daughter.

LOS ANGELES—At the recent annual meeting of the convocation of San Bernardino, the Rev. William Cowans, rector of Trinity Church, Redlands, was elected rural dean for the next two years. This post includes ex-officio membership on the diocesan executive council and the board of missions.—The Rt. Rev. William E. Smyth, retired Bishop of Lebombo, in Africa, was the speaker at the December meeting of

the Bishop's Guild.—The diocesan social service commission has organized an informal discussion club for Churchmen professionally engaged in social work. At its first meeting, held December 14th, Dr. Miriam Van Waters, noted author of *Youth in Conflict*, spoke on *New Trends in the Study of Delinquency*.—At the Church of the Advent, Los Angeles, a two-manual Kimball organ, erected as an anonymous memorial, was used for the first time on Christmas Day.

SOUTH CAROLINA—In St. David's Church, Cheraw, on Sunday, November 29th, a beautiful stained glass window was unveiled as a memorial to Henry Powe Duvall, for more than fifty years a vestryman of that parish, and for many years chairman of the diocesan department of finance, a devoted and active layman in diocesan and general Church affairs.

SOUTHWESTERN VIRGINIA—Bishop Jett was one of a class of five persons initiated as honorary members of the Phi Beta Kappa fraternity at the College of William and Mary at Williamsburg.

WESTERN NEBRASKA—The first week in December two successful missions were held in the diocese. The first at St. John's Church, Valentine, by the Rev. James N. MacKenzie, rector of St. Stephen's Church, Grand Island. The second was held at Christ Church, Sidney, by the Very Rev. Francis R. Lee, Dean of St. Mark's Cathedral, Hastings.

WESTERN NEW YORK—The people of the newly organized parish of the Transfiguration, Buffalo, rejoiced recently at the opening of their new parish house. About 250 guests attended a dinner given in honor of the Rev.

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Indiana

Howe School advertisement: "For a Clean Mind HOWE SCHOOL In a Sound Body" A Thorough and Select CHURCH SCHOOL for Boys. Special attention given to College Preparation. The Lower School for Little Boys occupies an entire separate fire-proof building, just completed at a cost of \$100,000. Rev. Charles Herbert Young, S.T.D., Rector. Address P. O. Box L, Howe, Indiana

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Shattuck advertisement: SHATTUCK A CHURCH SCHOOL FOR BOYS. For 67 years Shattuck has been a leader among college preparatory schools in the West. It is not operated for profit. It aims to develop HIGH SCHOLARSHIP, MANLY CHARACTER, CHRISTIAN CITIZENSHIP. The military system trains for service and patriotism. Openings for a few students after Christmas holidays. Address The Rector, Shattuck School, Faribault, Minn.

Virginia

Virginia Episcopal School advertisement: Virginia Episcopal School LYNCHBURG, VA. prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to REV. WILLIAM G. PENDLETON, D.D.

Wisconsin

Repine College advertisement: Repine College advertisement partially obscured by a large black mark.

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California

The Bishop's School advertisement: THE BISHOP'S SCHOOL Upon the Scripps Foundation. Boarding and day school for girls. Forty minutes from San Diego. Intermediate School. Preparation for Eastern Colleges. Caroline Seely Cummins, Headmistress. The Rt. Rev. Joseph H. Johnson, President, Board of Trustees. Box 17, La Jolla, California.

Iowa

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

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A JUNIOR COLLEGE Rev. Warren W. Way, A.M., Rector An Episcopal School for Girls. Four years High School and two years College Courses. Accredited. Special courses: Music, Art, Expression, Home Economics, Business. 20 Acre Campus—Gymnasium—Field Sports New, Indoor, Tiled Swimming Pool Advent session opened September 15, 1927. For catalogue address A. W. Tucker, Bus. Mgr., Box 18, Raleigh, N. C.

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Wisconsin

KEMPER HALL

Dr. Charles H. Smith in whose honor the new building is named.

WESTERN NORTH CAROLINA—Owing to the difficult financial condition which involves many of its parishes and missions, the diocese of Western North Carolina found itself at the meeting of its executive council on December 13th with an apparent shortage of funds with which to pay its quota to the National Church in full. A resolution was passed that the full quota shall be paid, even though it were necessary to borrow the money.—The Rev. A. W. Farnum was made chairman of the diocesan department of publicity to succeed the Rev. A. G. B. Bennett who has removed from the diocese.

AMONG THE MAGAZINES

A GOOD ARTICLE of hopeful and wholesome temper is that on New Signs of Religion, by Dr. William Adams Brown, of Union Seminary, in the October *Yale Review*. It is another approach toward true Catholicity. The criticism of the Church in our day that Dr. Brown chiefly recognizes is "that the Church which claims to speak for God has failed to produce men and women who act as if they had heard God speaking; or who, having heard, can repeat what God has said to them in ways that carry conviction to others." Dr. Brown's basis of the Church's claim upon men's attention today is that "From of old the Church has offered itself to men as the organ of the divine revelation, professing to speak for God and to mediate His life to man. Everything else that it has done, its social service, its moral reform, its human fellowship, its contribution to science and to art, are incidental by-products of this greater ministry." He refers to "the Re-discovery of God in our time, who is making His presence felt as an inescapable reality," and speaks of controversies in the Church today as efforts to find God afresh, such as that between Anglo-Catholics and Evangelicals. The discovery "to the Anglo-Catholic is coming through a new consciousness of God in the sacrament." A discovery is coming to others in other ways, and "religion, which has been a matter of intellectual belief or of social custom, now takes on a more intimate and personal character. God is no longer simply an idea of the mind, a dogma received on authority, or even an inference from observed facts, but a first-hand experience, as palpable as the sunlight or the grasp of a friend's hand; and in the joy of the discovery all life is transformed."

This personal religion or God consciousness has notable marks: (a) the sense of immediacy or mystical experience which "must be the heart of vital religion"; (b) a wonder: "The mystery of religion is an enfranchising mystery, the discovery of something wonderful, satisfying, enticing; something that one is never tired of contemplating, that one can never exhaust"; (c) happiness is another characteristic of vital religion; (d) and the sense of the supreme importance of what has happened to one. There is nothing that can happen to one that is not of great importance.

his Church for the Quaker, to whom all life is sacramental."

Then, after emphasizing the necessity of our holding strong convictions, and speaking of those who, "having discovered God themselves, are eager to share their discovery, and in this sharing believe there is something for them to receive as well as to give," Dr. Brown pictures in imagination a Church "in which all the different groups and parties who now stand over against one another would find themselves at home because the truth for which each stands would be adequately recognized. In such a Church the Anglo-Catholic would not be less conscious of the real presence of God in the sacrament, or the Protestant any less convinced of the right of private judgment in matters of religion. The fundamentalist would still find his religious life centering in a salvation mediated once and for all through the cross, while the modernist would find full scope for the processes of growth and education in God's training of the soul."

As efforts toward this "inclusive Church" or, as your reviewer of the article might say, Catholic Church of today, the writer refers to utterances of the Lambeth Conference in 1920, to the Conference on Life and Work at Stockholm in 1925, and to the recent Lausanne Conference, efforts in keeping with "the spirit that can recognize kinship in spite of difference and find the key to understanding in sympathy," and prompted by a faith in a universal religion.

An article in the *North American Review* for November by Philip W. Wilson, a New York journalist, on Divorce and the Church, shows that Dr. Stetson in his recent utterances on Marriage in the Church has started something. The writer backs up the rector of Trinity to the full, that if "Pagans want to celebrate a Pagan wedding, let them hire a Pagan hall for the purpose. Unless a marriage implies a serious intention to found and maintain a permanent home, let the Church refuse her blessing." He speaks of the Christian Home as "the costliest home in the world," referring to the infinite pains and zealous labor with which it has been preserved." He says "whether or not the home be the unit of society is a question over which some may differ. No one will dispute that the home must be the unit of the Church." He shows what the Church's sympathetic attitude must be toward divorce laws today, and to those divorced as to all men the Church must ever remember that our Lord came into the world, not in order to condemn the world but that the world through Him should be saved. "The failure of marriage is a failure of piety. It means that we are not cultivating the Christian virtues. Divorce is not the disease itself. It is the fatal termination of a disease."

THREE capable and determined women of Goodland, in western Kansas (district of Kansas), last year took upon themselves, with the bishop's consent, the responsibility of securing a new church, which was on the priority list but showed no signs of materializing. A shabby store building long in use as a church, was replaced by one more suitable "better to use it." There is a new design, complete with carvings and arches. 200

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