

Price 10 Cents



The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, JANUARY 14, 1928

No. 11

Conceptions of the Holy Eucharist

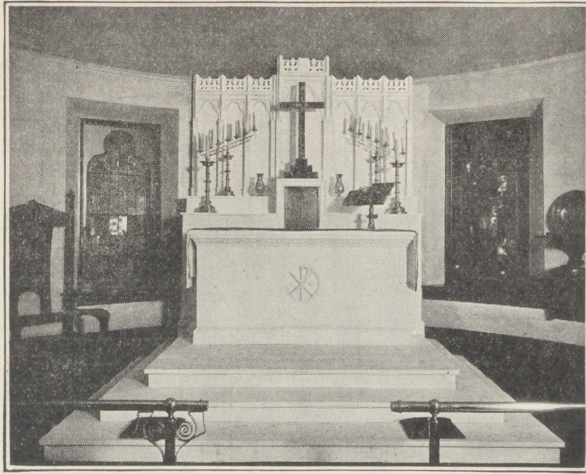
EDITORIAL

The Awakening of Wonder and the New Evangelism

REV. JOHN S. BUNTING

The Outlawry of War

CLINTON ROGERS WOODRUFF



Harmony in Church Equipment

It is with pardonable pride that we point to the many complete installations we have made in American Churches as well as to numerous instances where we have been of service in reconstruction work.

We appreciate inquiries from the Clergy and Laity — and consultation with Architects

SPAULDING & Co.

Representing The Gorham Co's Ecclesiastical Department
Michigan Avenue at Van Buren Street, Chicago

The Altar and its Appointments

The beauty of the Altar and the harmony of its appointments add much to the dignity of the Service and to the visible glory of the Sanctuary.



More Valuable Than Ever

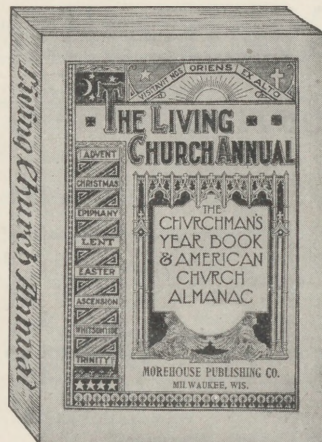
THE LIVING CHURCH ANNUAL for 1928

**The Churchman's Year Book and
American Church Almanac**

Needed Everywhere in Church, Rectory, and Home

The 1928 *Living Church Annual*, with its usual varied contents, is now ready. Prompt orders are advisable as the demand is great and the edition limited.

Paper, \$1.00; Cloth, \$1.50
Postage about 20 cts.



NOW READY—FOR USE AT THE LECTERN

THE DESK KALENDAR for 1928

Issued for each year. Advent to Advent. The 1928 edition now on sale. Contains the table of lessons adapted to the Kalendar of the Year, according to the Lectionary set forth for the year by the Joint Commission on the Lectionary.

25 cts.

MOREHOUSE PUBLISHING CO.
1801-1811 Fond du Lac Ave., MILWAUKEE, WIS.

THE LIVING CHURCH

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
Social Service Editor, CLINTON ROGERS WOODRUFF.
Circulation Manager, LINDEN H. MOREHOUSE.
Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

DEATH NOTICES (without obituary), free. MEMORIALS, RESOLUTIONS, AND APPEALS, 3 cents per word. MARRIAGES AND BIRTH NOTICES, \$1.00. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. *No discounts on time or space contracts.* Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE, monthly, 35 cents per year.

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both in quantities to Church schools or others. THE LIVING CHURCH ANNUAL A Church Cyclopeda and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE BOOKSHELF. About four times a year. Sent free on request. Agents also for (London) Church Times, weekly, \$3.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

The Living Church

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

VOL. LXXVIII

MILWAUKEE, WISCONSIN, JANUARY 14, 1928

No. 11

EDITORIALS & COMMENTS

Conceptions of the Holy Eucharist

THE question is asked whether Anglo-Catholics and Roman Catholics have an identical teaching as to the Holy Eucharist, or whether there is a distinction between the two.

It is asked by men who are trying not to be partisans. Most Churchmen, by whatever names they describe themselves, now recognize that when, in Reformation days, "the Mass" was taken as the point of demarcation between two parties, with the assumption that one retained and one abandoned it, a false issue was presented. By "the Mass" was then meant, not the sacrament, but the manner of celebrating the sacrament in all its detail, its language (Latin or English), and the whole body of popular belief concerning it. It was in that sense that "the Mass" was defended by some, execrated by others.

Also, very few Churchmen today would ally themselves with either of the two major parties in the English Reformation issue. Both parties then accepted a philosophy that today is exploded, and as both parties thought in the terms of that philosophy, both parties must be held to be wrong if twentieth century philosophy is to supersede that of the sixteenth century.

For, though men seemed not to recognize it at the time, the Reformation quarrel, insofar as it touched the Holy Eucharist, concerned philosophy much more than it concerned religion. It dealt not so much with the question of the Real Presence of our Lord in the sacrament as with the real presence of the bread and wine. The Latin party held that the "substance" of the bread and wine had disappeared at consecration. The English party held that it yet remained. To the one, the Presence of our Lord had filled a space that had previously been occupied by the substance of bread. To the other, that Presence was superimposed, in a spiritual form, upon the unchanged material properties that conveyed the spiritual substance. [We are purposely using the term in a non-philosophical sense.] Did "substance" disappear while "accidents" remained? That question seemed, in the sixteenth century, important enough to justify the rending of the Church and the burning of the advocates, first of the one and then of the other theory, at the stake.

Today, we believe that most of us recognize that that is a problem of philosophy and not of religion. The essential question now is this: Does the Real

Presence of *Christ* so enter into the material fabric of the sacrament that henceforth "This"—the elements after consecration viewed as a unit—"is My [His] Body," [His] Blood? To this Roman and Anglican Catholics alike answer, Yes; and an increasing number of Protestants make the same reply. "We believe that in the Holy Communion our Lord is present" was unanimously affirmed at Lausanne; "specially present," proposed by Dr. Bartlet, an English Congregationalist (*Faith and Order*, page 429), was defeated only by a mere handful of negative votes following upon an overwhelming majority of ayes, unanimity being necessary in order to carry a vote.

YET it is perfectly true that in details, Roman and Anglican Catholic scholars still treat the subject diversely. That we may state the Roman position accurately, we have been reading again the extensive and valuable article, "Eucharist," in the [Roman] *Catholic Encyclopedia* and have compared it with the two articles on The Real Presence in the *Report of the Anglo-Catholic Congress of 1927* (pp. 101-119). The latter include a paper on The Doctrine of the Real Presence Historically Considered, by Dr. Darwell Stone, and one on The Real Presence Theologically and Philosophically Considered, written jointly by Dr. A. E. Taylor, professor of moral philosophy in the University of Edinburgh, and Will Spens, distinguished philosopher, fellow and tutor of Corpus Christi College, Cambridge. That the Roman Catholic and the Anglo-Catholic authorities thus cited are adequate representatives of the two positions will not be denied. It is interesting, therefore, to compare the two methods of treatment.

The Roman Catholic article shows the scholarly writer's recognition of the necessity for defending the use of the term Transubstantiation, through a philosophical argument that treats the philosophy of the sixteenth century as still current.

"The term *transubstantiation*," we are told, "seems to have been first used by Hildebert of Tours (about 1079). . . . The Council of Trent (Sess. XIII, cap. iv; can. ii) not only accepted as an inheritance of faith the truth contained in the idea, but authoritatively confirmed the 'aptitude of the term' to express most strikingly the legitimately developed doctrinal concept." "Transubstantiation . . . is a substantial conversion (*conversio substantialis*), inasmuch as one thing is substantially or essentially converted into another." It "differs from

every other substantial conversion in this, that *only* the substance is converted into another, the accidents remaining the same." "According to the purpose of the Almighty, the substance of the bread and wine departs in order to make room for the Body and Blood of Christ." "That the consequence of Transubstantiation, as a conversion of the total substance, is the transition of the entire substance of the bread and wine into the Body and Blood of Christ, is the express doctrine of the Church."

Now we question whether any Anglo-Catholic scholar holds the foregoing position. Nor do we see how one could. In the first place, the philosophy which admitted of entire separation between substance and accidents is an exploded philosophy. In the second place, we cannot recognize the necessity for spatial content for the Body of Christ. True, our Lord had and has but one Body. The sacramental Body is, in identity, "the same which on the Cross was hung"; but the attributes of that Body underwent a radical change at the Resurrection and perhaps again at the Ascension. In its present condition His Body has no spatial attribute. It is "a spiritual Body." It is not necessary for the material bread to be removed in order that the Body of Christ may take its place, nor would the disappearance of the substance of the bread have the slightest effect in making "room for" the Body and Blood of Christ. In the third place, an article that has no material substance, yet has physical accidents and is a spiritual Body while also tangible, is inconceivable. If it be said that the continued existence of the substance of bread would make it impossible to say "This is My Body," so also, we are obliged to point out, would the tangible existence of accidents. Indeed, according to the earlier philosophy, accidents ought not to be tangible at all. If one says of a person, This is John Smith, it is not necessary to add "and" or "in" "his clothing." The clothing is incidental; the person is John Smith. To identify one by saying This is John Smith does not imply that John Smith is unclothed, nor does it deny that his clothing is both tangible and material, yet distinct from John Smith.

Indeed the writer of the *Catholic Encyclopedia* article, being a scholar, comes painfully near to denying the decree of Trent in his discussion of the subject:

"No doubt can be entertained," he says, "as to the physical reality, or, in fact, as to the identity of the accidents before and after Transubstantiation. This physical, and not merely optical, continuance of the Eucharistic accidents was repeatedly insisted upon by the Fathers, and with such excessive vigor that the notion of Transubstantiation seemed to be in danger. Especially against the Monophysites, who based on the Eucharistic conversion an *a pari* argument in behalf of the supposed conversion of the Humanity of Christ into His Divinity, did the Fathers retort by concluding from the continuance of the unconverted Eucharistic accidents to the unconverted Human Nature of Christ. Both philosophical and theological arguments were also advanced against the Cartesians, as, for instance, the infallible testimony of the senses, the necessity of the *commune tertium* to complete the idea of Transubstantiation, the idea of the Sacrament of the Altar as the visible sign of Christ's invisible Body, the physical signification of Communion as a real partaking of food and drink, the striking expression 'breaking of bread' (*fractio panis*), which supposes the divisible reality of the accidents, etc. For all these reasons, theologians consider the physical reality of the accidents as an incontrovertible truth, which cannot without temerity be called in question."

If for "physical reality of the accidents" we substitute "physical reality of the elements," this writer would have stated the Anglican position. He would also then have denied the doctrine of Trent; but if there be *any* "physical reality" in the sacrament, along with the spiritual reality of the Body and Blood of Christ, the whole theory and purpose of Transubstantiation are denied. Physical reality must, then, co-exist in the sacrament with the Body and Blood of

Christ, according to our Roman authority quite as truly as according to Anglican belief. But that is to do violence to the teaching of the Council of Trent.

OUR Anglican authorities proceed from quite different arguments to reach the conclusion that—

"The bread and wine have been described as reordered, remade, changed, and transubstantiated in and through consecration. Enough has been said to explain and to justify our use of the first three of these terms. . . . More must, however, be said in order to justify and explain *such use as can properly be made* of the term 'transubstantiated.' Whatever be the difficulty, or impossibility, of applying the whole scholastic conception of substance and accidents to all sensible objects the conception of an underlying non-material principle of unity is necessarily involved in the Christian conception at least of the bodies of men and women."

This is illustrated by citing our present-day use of the term "resurrection of the flesh." "No one now holds that there will be a reassembling of certain material particles. We do hold that behind and determining the physical objects which constitute our bodies lies a nature common in general character to men, but unique in detail to each individual; that this nature is something which we have through our generation here on earth, but it is something which is ours to all eternity. . . . We are not merely spiritual beings. We are spiritual beings who have a particular nature." Somewhat analogous is the nature of the sacramental gift. That which is material in the sacrament is not disturbed. The spiritual gift is not transubstantiated from the material. It is unique in itself.

So the difference between the Roman and the Anglican sacramental teaching is a real distinction, but it is in the realm of philosophy. The Roman feels that he is so committed to the term Transubstantiation that he is compelled to retain it; but in retaining it he abandons the philosophy that was its only excuse for being and seeks to fit it into what is almost the Anglican conception. The Anglican does not need the term and, indeed, prefers not to use it since his authority has repudiated the term *when used with its early sixteenth century connotation*. He recognizes, indeed, that the twentieth century Roman Catholic scholar is trying by a system of straddle, perhaps forced upon him, to state the sixteenth century doctrine in the language of today; but (with rare exceptions) the Anglo-Catholic scholar does not propose to assume voluntarily the use of a word that must practically be explained away if it is to be used at all. The sort of transubstantiation that admits of physical or tangible "accidents," leaving the accidents in fact to comprise everything that was contained in the bread and wine except possibly a philosophical abstraction, is no true transubstantiation at all and does not help one whit in establishing the doctrine of the Real Presence. The idea that something material must "depart" in order to make place for something spiritual can scarcely be treated seriously today. The Anglican formula, "under the forms of bread and wine," expresses the scholarly opinion of the Roman Catholic, as he has stated it, much more intelligibly than does the word *transubstantiation*, which, however, he is bound to defend. The very labored argument on behalf of the word that we have cited shows how much easier it would be for Roman Catholics themselves if they could abandon the word. They cannot, unless they are to repudiate their own standards; but those standards, happily, have not been accepted by Anglicans. After all, Anglicans may be thankful that they are not involved in the over-definition that culminated at Trent, even though a part of that over-definition was the result of an attempt to reform popular abuses of the medieval Church.

WE ARE thankful, as we have said, that in its essential feature—the fact of the Real Presence of our Lord in the Holy Eucharist—not only are Rome and Anglicana at one, but, in principle, the best of the Protestant world is in agreement also. Yet we would not press that agreement too far. We have seen that Romans and Anglicans argue through a different philosophy. Even more does the Protestant quasi-acceptance of the Real Presence lack definiteness. To us, the Presence of Christ in the Eucharist is so complete that in that sacramental Presence He may be—nay, must be—worshipped. We cannot conceive of a doctrine of the Real Presence that does not involve eucharistic adoration as a matter of course. Indeed we think it is the term, and not the thing, that scares people. The “lowest” Protestant believes that God should be worshipped and adored wherever He is; how, then, can any one speak of the Presence of Christ in the sacrament, even in the guarded language of Lausanne, and fail to recognize the place of eucharistic worship? Lausanne recognized unanimously also that “the Sacrament of the Lord’s Supper is the Church’s most sacred act of worship”; but it would be difficult to defend that proposition if there were not a sacramental Presence to justify that “act of worship.” The Catholic position that the Presence continues, and is always a legitimate object of worship, though the sacrament be reserved, seems to us a necessary corollary from the position that Lausanne, no less than the Catholic world, has avowed. Yet we grant that there are many Anglicans who do not perceive the force of that position, it is practically unrecognized among Protestants outside, and we do not desire to claim a greater unity than actually exists. *In principle*, however, Lausanne has blazed the way for the final solution of the four-century-old bitter controversy over the sacrament that should be the sacrament of unity and love.

So our conclusion to the question asked at the outset is this: Roman and Anglican Catholics hold *essentially* the same doctrine as to the Holy Eucharist; that in it, “under the forms of bread and wine,” Christ is truly present and to be adored. But in their philosophy relating to the doctrine they still differ considerably, and it is only by a rather forced interpretation of their modern scholars that Romans have receded from that sixteenth century teaching that “overthroweth the nature of a sacrament”—if they have abandoned it at all.

The two philosophies are susceptible of correlation; but Anglicans and Romans have not yet, on the whole, reached that mutual desire to agree that must precede any attempt at real correlation. And the very necessity for involved explanation shows how unhappy, in its results, has been that thirst for exact definition of anything and everything that has left Roman Catholics with a doctrine to uphold after the philosophy on which it was based has exploded.

CAN YOU write a tract?
Or is that a gift that is confined to Presbyterians?

We ask, for two reasons. In the first place the publishers of THE LIVING CHURCH have been looking for years for some American Churchman who can write a tract. True, in the long list of Church Booklets which these publishers make known from time to time, there are a good many very excellent tracts; which this editor can aver from personal knowledge, since he wrote some of them.

Yes, but THE tract is lacking; and we want to find the man who can write it.

No discourtesy intended to the writers of English tracts; but Americans need their tracts in the American language, and most of our English cousins have neglected the study of that little-known tongue. When they write, they are sure to write in English, and that unfits their tracts for this country except for use among scholars.

Also, the American Tract Society is looking for some one who can write the ideal tract, and is offering three cash prizes for tracts. They must “be of a definite religious character with a strong Christian motive” and must “be to the glory of Christ”; such are the requirements of the giver of the prize fund.

But here is what hurts our Churchly mind, and what seems also to give some concern to the Tract Society: Two years ago a similar contest was waged, and all the prizes were awarded to Presbyterians! “I am a Presbyterian myself,” writes the general secretary confidentially to this editor, “but I would like to see some of the prizes in the present contest, closing March 31st, won by some denomination other than the Presbyterian.” So he asks, still more confidentially, that this editor will “suggest the names of some prominent Episcopalians who have the gift of writing a good tract.”

Alas, if you, dear reader, were asked the question, whose name would you suggest? All this editor could reply was that if he knew such a man, his tracts would have appeared on the lists of the Morehouse Publishing Company long before this.

But is it necessary to accept the Presbyterian faith in order to write a good tract? Does the vision of a bishop, clothed more wonderfully than the lilies of the field, warp the nascent ability to write a tract?

Fellow Churchmen, our pride is aroused. The tracts that will win the American Tract Society award probably are not those for which the Morehouse Publishing Company is looking, and those for which this company is crying will not receive a prize.

But we want to find that Churchman who can write a tract. He must exist somewhere. If this meets his eye, we ask him to write that tract, and do it now. When it is finished, let him scrutinize it carefully and think whether of those twain, the Morehouse Publishing Company or the American Tract Society, is likely to be the more appreciative, and to send it to that one; always remembering that you cannot obtain a cash prize by writing the sort of tracts demanded by the first, but you may from the second—on conditions that will be made known to those who write for information to the American Tract Society, 7 West 45th street, New York City.

Again we ask: Can you write a tract?

ACKNOWLEDGMENTS

NEAR EAST RELIEF	
In loving memory of the Rev. Charles M. Armstrong (for children)	\$ 11.00
Christmas offering, St. Paul’s Church School, La Porte, Ind.	6.44
Coronado, Calif. (Golden Rule Sunday)	1.00
	\$ 18.44
CHURCH FUND FOR FLOOD RELIEF	
Eleanor Sherwood (Louisiana flood sufferers)	\$ 2.00
FOR DEFICIT OF NATIONAL CHURCH	
M. M. F.	\$ 1.00
VERMONT FLOOD RELIEF	
A friend, San Francisco, Calif.	\$ 25.00
HOLY FAMILY HOMES, LONDON	
Flora Caisson, Lenoir, N. C.	\$ 2.00

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

DAILY BIBLE STUDIES

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

THE HOLY CHILDHOOD

Sunday, January 15, 1928: Second Sunday after the Epiphany

READ St. Luke 2:41-52.

NOTE especially verse fifty-two. It brings to us the great truth of childhood's normal experiences and the lessons which we adults should learn. Here was a perfect youth, normal and progressive. Although Jesus Christ was both God and Man, His childhood was a natural human childhood and His youth followed the Old Testament custom of obedience to parents. Frederick W. Robertson, in his sermon on the early development of Jesus, wrote: "No hotbed precocity marked the holiest of infancies. The Son of Man grew up in the quiet valley of existence." How childhood and youth must be sanctified forever by this growth in wisdom and stature of the Child of Bethlehem and of Nazareth! To care for our children is in accord with God's command and example.

Hymn 362

Monday, January 16

READ I Samuel 3:1-10.

THE story of Samuel and his mother, Hannah, is for our guidance as well as admiration. Hannah consecrated her son to God even before his birth. She counted motherhood as a holy thing. Alas! that in our day there is so little of the spirit which Eve declared at the first when she cried: "I have gotten a man from the Lord" (Gen. 4:1). A false science implies that God has nothing to do with motherhood and fatherhood, and lays down rules for the guidance of human folk which leave God outside of the home. And so children are not taught of the Fatherhood of God because parents count themselves independent of His will. Surely we should learn from the Holy Childhood of Jesus that the home is of divine origin, that children are the gift of God, and that they are to be so guided that they may hear and answer God's voice.

Hymn 359

Tuesday, January 17

READ St. Matthew 18:1-6.

THAT CHRIST loved children, and that He warned against any neglect or abuse of childhood, forces us to realize that there is a sacredness in infancy and youth which may not be disregarded. How precious in God's sight are the children created in His image and likeness! And how the childhood of Jesus calls us to a service which shall protect and guide the youth of our land! In many things we have advanced. Our schools and our orphanages and our children's hospitals are proofs of civilization. But has our spiritual care kept pace with these philanthropies? Is the home a place of Christian training, and does father, or mother, realize that he is to keep God's children for Him? And can any truth have a stronger bearing upon adult life than that which our Lord declared: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven?"

Hymn 357

Wednesday, January 18

READ St. Mark 10:1-16.

HOLY BAPTISM, instituted by Christ Himself, brings to us the comforting and inspiring message that even here on earth, and from their earliest years, children may be taken into the divine arms and assured of a high calling and a noble estate. Heaven touches earth in the Sacrament of Infant Baptism. But the Sacrament teaches us also that a grave yet blessed responsibility rests upon the Church to see that all our children shall be taught that they are Christ's especial care (Isaiah 54:13). No life is complete unless it has some share in the training of youth. No ministry is fulfilled unless the

servant of God comes into glad and personal touch with the little ones of his flock. The Master still is here, and still the children are His especial care. And as the new Jerusalem will have not only old men and women, but boys and girls in its streets, so every church on earth must have the holy leaven of childhood and youth if it is to be in any measure complete.

Hymn 350

Thursday, January 19

READ Psalm 127.

CHRISTIANITY has no foes so terrible, so devastating, and so persistent as the enemies of the home. Divorce, alienations, dislike of children and consequent neglect, the lowering of divine functions to the false economies of human device—these are worse than all the heresies and schisms of the ages, for they strike at the root of God's kingdom and Christ's salvation. The boldness of some "who seem to have lost their reason" in their attack upon the holy estate of matrimony is amazing and traitorous. Until we repent and return to the teaching and example of Jesus Christ, whose words the Psalmist anticipated, we are in a sad case. O for an exaltation of all life and for a light to reveal home and children as the foundations of faith and security! The dear Church of God through the centuries has had but one message in this matter: Christ adorned and beautified the holy estate of matrimony, and made it a type of the mystical union that is betwixt Himself and His Church.

Hymn 382

Friday, January 20

READ Deuteronomy 6:4-9.

OUR modern Sunday schools are advocated by the early teaching of Moses under God's direction. The will of God was to be taught to the children. No modern conception of ethics can displace the age-long teaching of the Commandments and their fulfilment in the love of God and of the neighbor. And the simplicity of Church and home instruction may well be recovered by making the Bible and the Prayer Book our chief text books. We need to lead the young, even as Jesus was led, to grow in wisdom and stature, and in divine and human favor. So Timothy was led by mother and grandmother in the knowledge of the Scriptures and in the rich gifts of the Church. No modern scientific method of Christian education can make void or cast aside the plain and positive message of Bible and catechism, which reveals Christ.

Hymn 351

Saturday, January 21

READ St. Matthew 21:6-16.

MAY NOT the account of the children singing Hosanna in the Temple, as Christ entered in lowly procession, bring a message of the share which childhood and youth have in the worship of our Lord? The harsh critics of their youthful enthusiasm met their Waterloo when the Master declared that to silence their loyal singing would but give voice to the stones of the Temple walls. In heaven the children will sing the praises of the Redeemer. Why not on earth? Is there anything sweeter in the midst of earth's discords than the sound of a child's voice singing "Jesus loves me"? Well may we find our noblest faith, our truest theology, and our richest expressions of love in the hymns children love to sing!

Hymn 363

Dear Jesus, make me as a little child in faith and love and worship. Give me grace to uphold the sacredness of home and childhood and motherhood and fatherhood. Let no human wisdom draw me from the wisdom in which Thou, as a Child, didst increase. For only as a little child at last can I enter the next great life. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

I AM not a votary of the movies, and seldom go to see what is rather fantastically described as "the silver screen"; but I recognize the power of scenes so portrayed to impress many beholders, and how that power can be used for good—if too commonly for evil! So when someone in New York wrote to me in high praise of "King of Kings," as altogether moving and reverent, I resolved to go and see for myself what it was like, to form my own opinion, unprejudiced by abstract consideration.

It is a picturing of scenes in the gospels, after the fashion of a Passion Play; and the first thought suggested is that the wonderful success attending it is startling and encouraging, after the long debauch of sordid sensualities usually presented. The house was crammed, on an afternoon, when Broadway offered many counter-attractions; and all the spectators looked on with interest, emotion, and reverence. Indeed, a party of young school boys, perhaps twenty or twenty-five in number, who sat in front of me, were hushed and awe-struck as the spectacle was displayed.

Let it be granted, first, that this is a new art. Used, perhaps, by those more concerned with commercial successes than with the real artistic values, that does not affect the broad proposition that in itself it may claim whatever liberties are granted to painting, music, or sculpture—all of which may be misused and perverted sometimes. One sees, however, that all these forms of art are employed in connection with religion, and that every one of them is raised to its highest power when so employed by great artists. Why, then, should sacred themes be barred from moving pictures? Models are used for paintings and statues without arousing any prejudice; nay, I remember a set of wonderful photographs of The Seven Last Words, where a well-known *littérateur* posed himself, with a result startlingly impressive and altogether religious. The characters in the gospel story are human beings; and there can be no objection to photographing them in motion, since science makes that possible, using all the resources of costume, background, historical sense, and literary values to blend into one finished product.

Now that is just what has been done here; and the result is profoundly moving. Certain of the effects are really extraordinary, without jarring on one's literary or religious sense; and while the touch of the "continuity writer" is perhaps a little clumsy now and then, the general impression is altogether good.

The drama begins with our Lord at His maturity, leaving out the Gospel of the Infancy; and it goes on through the scenes of the Betrayal, the Passion, the Crucifixion, and the Resurrection, all treated as reverently and with as much reserve as one could wish. Perhaps the most moving scene is that where Our Lord restored sight to the child born blind (for it is a child, not a young man, in this version); and the child actor shows himself a master of facial expression.

Of the figure of Christ, one can only say that if it is defective it errs on the side of too great austerity and too great age. I remember how the little children ran to Him, and cannot see that a severe countenance would have attracted them. An old saying gives us to understand that though it is recorded that He wept, it is never set down that He laughed: but all that has been written on the perfection of His humanity makes it necessary to assume that He shared perfectly in that attribute of human nature which appreciates humor.

One strange thing about the production is the fear of the Jews to have it shown in certain European countries lest it should rouse the anti-semitism of the people into a pogrom. I confess that the picture of the chief priests, the scribes, and the Pharisees is not inspiring; but to have shown them in any other light would have been to contradict history. A distinguished rabbi talks of "reviving the myth of the Christ-

killings"; but it is no myth, but actual fact, that those who spoke and acted for the Jewish people then were Christ-killers. To take vengeance on the Jews of today for that crime would be as insane as wicked. But one remembers the horrid imprecation, "His blood be on us and on our children!"

On the whole, it is a memorable day when one first sees "King of Kings"; and the artistry that can produce such a picture ought not to waste itself henceforth in tawdriness and wearisome scenes of lechery.

I HEARD SOMEWHERE recently of a good, earnest Christian woman, a devout Catholic, who makes a point of never giving anything to Foreign Missions! What a contradiction in terms! Yet there are not a few like her, I fear, who wrap themselves round with a mantle of self-complacency, and think that they have done their full duty if they support the Church at home.

It has always seemed impossible to me that any thoughtful Christian who really believes in the Incarnation can keep Epiphany and still hold to this soul-destroying delusion. If there were no other reason, still the command of God Incarnate is sufficient. But the question arises, "Where should we have been if there had been no foreign missionaries? Too many people of our own sort seem to hold the notion that the Christian faith is a peculiar possession of "Nordics," wrapped up with our own ideas about clothing, social usages, etc. I had rather be a Yezidee and worship Melek Taos, symbol of Satan, than such a Christian!

If there is any doubt about Christianity being a really Catholic faith, for every nation and kingdom and people and tongue, not "Nordic" only or chiefly or primarily, what one sees in China and Japan today would be convincing. I received a Christmas card the other day from one of my brethren beloved in the Lord, of the *Nippon Sei Kokwai*. Years ago, visiting my home town, he did me the honor of coming to see me; and we had a pleasant chat of perhaps an hour. Ever since then, he sends me a message at this time, with kindly greetings from the Widely Loving Society of Osaka in Japan; and I feel much closer to him in all that really matters than to many of my neighbors in the Social Register, who are impeccably "Nordic"—and who know not who is the Head of the race.

I HAVE LEARNED MUCH that I never knew before about China; and my teacher has been a jolly little girl who has spent almost all her life among the children of Han, and speaks Chinese as well as English. When the foreigners were summoned home, she came with her parents to stay until this tyranny be overpast; and I am convinced that it might be a good thing if all our youngsters could have been brought up at Kuling! That human beings are in question, and not Americans of colonial stock, *e. g.*, is the thing to be remembered when it has to do with spreading the faith. And the star shows the way to the solution of many problems over which we have puzzled our brains too long.

THIS IS an interesting passage from a recent sermon of Dr. Worcester on St. John the Baptist inquiring by the mouth of His disciples touching our Lord's works:

"I cannot speak of this episode of the Lord's life without expressing my reverence for the things which Jesus considered worthwhile. To me these acts of healing and restoration, whether of the soul or of the body, are not incredible. With more reason than the denials of most doubters, I believe that these acts really took place much as they are related in our Synoptic Gospels. I do not regard them as miracles in the sense of violation of the laws of Nature, but as manifestations of spiritual power, and as wrought through knowledge of spiritual laws in the obscure domain where soul impinges on body. Almost as important as their truth is the disposition of Jesus revealed in them."

A Novel Study of the Old Testament

By Katherine Burton

SOMETHING new and interesting is being carried on at the Church of St. Mary the Virgin, in New York City. It is an experiment new to the Church in this country, although it has been for some time successful in England.

Several months ago, Dr. Cyril Hudson came to speak at the church on an idea which he had promulgated in London and which was doing well there. The scheme was this:

Once a week a group of people come to church to listen to a lecture on a certain subject, selected by them. They are then subdivided into groups, each under the guidance of a leader, and each group is given a question with some bearing on the lecture just given. The group is given a certain length of time to discuss the question and then all the groups come together again, the leader giving a resumé of what the discussion has amounted to and what decisions have been reached. There is a little general discussion, then a lesson assigned for the next week, and the class is dismissed.

Dr. Delany has taken charge of a series of such meetings, and has given the lectures and the questions. There were enough present from the beginning to make two quite large groups. Each was assigned a leader, one being by profession a teacher in a boys' school, the other a graduate student at Columbia. Wanderers were not welcomed merely for the evening, since this would do away with the class and study atmosphere which was one of the main ideas. Outsiders are, however, welcome to stay for the lecture preceding the discussion.

It all sounded rather prosy to me. And when they decided to study the Old Testament for the first season, I almost gave the thing up; but having started, I decided to see it through for one season anyway.

So we began on the Old Testament. A very mixed group we were. There were a few fundamentalists who knew their Book and believed in it, as Opie Reade said, "from kiver to kiver." There were some of the listening type—the kind who sit and absorb but don't contribute audibly. There were the usual continuous talkers—the kind who can discuss any subject on little or no provocation. There were a few half-way moderns who had glimmering notions that maybe the whale didn't swallow Jonah, there were a few moderns who were sure he didn't, and a few ultra-moderns who knew absolutely there never was a whale and maybe not any Jonah. In other words, we were a well assorted group.

Well, we started. The groups have been very well attended and there has been no falling away. There is no reason why there should be. We have all the excitement of debates on peace and war, careful examinations of complexes, of telepathy. We have heard that Saul was of the manio-depressive type and that Samuel gave him an inferiority complex. We have heard our staunchest fundamentalist—and a very charming woman she is, who knows her Bible as some of us know our Freud—expound her ideas so clearly and sensibly that it makes one yearn to become a believer in the literal truth of every episode in the book. We have started with a simple question concerning David as a man of blood, and through it have worked to a thorough exposition on the question of pacifism. We have taken up the matter of the witch of Endor, and that evening almost ended in a personal experience meeting, with talks of telepathy and whether it is really right to consult even horoscopers.

We are never ready for the signal to break ranks and return to the main room. We have got so now that we wait politely for Dr. Delany to say his closing words and for the leaders to say what we concluded, and then our group begins again—subgrouped now, and more active than when the group was larger. Last week the lights were turned out as a signal that some one wanted to go home even if we didn't!

I understand the other group has complained that we are too noisy; and so we have been banished to a room with a door that shuts and there we can talk. And we do. Everybody talks—though I want it understood that we are not a mob;

we are very polite and wait till each speaker has finished. But there is that subdued rustling that means the rustler has something to say and is approaching the bursting point. Our shy ones are blossoming out into words, and our real talkers have to be quiet occasionally, or there wouldn't be time enough to go round. Which there isn't anyway!

This is not a settling group, of course. It is a discussion group. And we do that thoroughly and remain excellent friends all round. We are one of the best little expositions of unity I have seen.

The fundamentalist has given a few ideas to the ultra-modernist who came in to be lofty but remained to be interested. She knows what she is talking about and quotes chapters and verses, while the latter murmurs that in the story of Moses there is too much beating about the burning bush. The ultramodernist says it all comes down to a question of whether Moses was a mystic or a magician. The fundamentalist goes serenely on quoting straight from the Bible, things that, in her mind, settle everything.

The group has really only begun. But already I have forgotten that I thought I was going to be bored with the Old Testament. I have found it is neither a joke nor a lie nor even a combination of the two. In fact I am picking rapidly out of both my eyes the motes I thought were clouding my brother's vision.

I suggest for rectors and priests who wonder how to get their people together to enjoy themselves and be interested, one of these discussion groups. If a mixed New York group—various kinds and persuasions, drawn together, not to settle questions, that snare and delusion and destroyer of amity; but to discuss, to exchange ideas, not to swat them—if they can come every week, even in the rain, to study the history of the Old Testament, well, all I have to say is, if we can do it and enjoy it, almost any group should be able to.

The old-fashioned idea is that you must get people together in a church, and then give them something to eat. So far the traditional potato salad, coffee, and ham have not appeared on our menus. In fact we wouldn't have time to eat if they were provided. We are far too busy chewing this mental food—this far more interesting pabulum than church suppers. And we need no coffee to keep us awake.

It is better than motion pictures too, because there the whole audience is inactive and is not expected to think. And it is better than just lectures where only one voice is heard and one opinion.

In case you doubt if the Old Testament and Dr. Delany's enthusiasm can really do all this, drop in on us some Friday evening, and listen to the sound of the busy hives. The noise you hear is people thinking.

Try it on your congregation. It works.

FUNDAMENTALISM

SOME minds look back to mud to find
The genesis of life. They blind
The past to all save lurid light
Or deadening darkness of the night.
They see it in the creeping loam
Or in the specks of jellied foam,
Where fringes of the bordering turf
Were baptized by the spraying surf.
My heart looks through a wilderness
To where a garden grew to bless;
And there where heaven kissed the sod,
The human stood—a child of God.

JOHN McNAB.

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

—I Corinthians 1:27.

The Awakening of Wonder and the New Evangelism

By the Rev. John S. Bunting

Rector of the Church of the Ascension, St. Louis

MULTITUDES of Church people today stand strangely silent before the wonder of the Person and Love and Work of Jesus Christ. We hate hypocrisy and unreality and love the real and the sincere. So it ought to be. We have a horror of "talking religion" and it is justified. But let us remember that we do not help things by never saying or doing anything definite about that which is eternal.

So few of us refer to Christ to any extent and some of us never at all. We have been lifted from darkness to light. We have been delivered from sin, Satan, and death, but you would never know it, so far as any definite personal interest is concerned. Men all about us, for the sake of business enterprise, will push their way into a man's most private and intimate personal affairs to sell him more insurance, or induce him to invest in some subdivision real estate, and it is called, "good salesmanship." But why this frigid reticence about the greatest thing in human experience?

There is such a thing as the reserve of a strong man, sure of his ground, and reserved because he is sure. But there is also the reserve of another man who is silent because of a vacant mind.

There are many aspects of Evangelism, but the great need of our time is that our laymen should be aroused to say something and do something definite for Christ. That is the need that presses. And wonder must be stirred to do it.

Life is calling loudly today for help which only Christ can give. Unless all our great world leaders are mistaken, we are at the cross-roads of great and new decisions. Yet in spite of many things that alarm and discourage, the general subject of Religion is in the air. The newspaper headlines have caught it and it is sought as good story. The publishers of a certain magazine inform us that since they have added a religious department, their subscriptions have increased 40,000. It ought not to be hard to get a hearing when such a tone is in our common air. Yet we wonder how many people are going to risk saying something definite for Christ today.

Robert Louis Stevenson somewhere tells us of a sailing expedition he took on one occasion with his uncle. It nearly cost him his life. He goes on to tell us how the storm overtook them before they reached home. He told young Louis to go and see the captain and learn if all was well. In order to reach the front of the vessel, he had to crawl along the deck. When at last he reached the pilot house, he saw the captain lashed to the wheel, the wind whipping his sandy hair in his face, his shirt torn, and his cap blown away. But the captain did not seem worried, for a broad smile was on his face. Louis went back to his uncle and said, "Uncle, it is a bad storm, but I guess we will reach port all right because the captain is smiling." Then his uncle replied, "Then it *is* all right, and when we get back, I am going to tell the people what a wonderful captain we have."

Many of us have gone through worse storms than that, but when we got through it all, did any of us say "What a wonderful captain we had"? Our wonder is lacking. No sense of amazement, no divine surprise. Few people are astonished at anything spiritual today. When we speak of God at all, it is to call Him the "Unknown," the "Transcendent," the mysterious "Reality."

Yet there are those astonishing collects of the Prayer Book, and we read them continuously, blazing and bursting with their wealth of meaning, eternity pulsating in many a phrase, and the tide of God's infinite Life beating on the shores of many a sentence. We need to remind you of only a few:

"Almighty God, give us grace that we may cast away the works of darkness and put upon us the armor of light, now in the time of this mortal life in which Thy Son, Jesus Christ,

came to visit us in great humility, that in the last day, when He shall come again in His glorious majesty to judge both the quick and the dead, we may rise to life immortal" (1st Sunday in Advent).

Written somewhat in the grand manner, but stately and august, and all of it moving as if in a Great Presence.

Then again:

"O God, who knowest us to be put in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright, grant to us such strength and protection as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord."

Again, you note the deep, trembling, delicate feeling, as of some one in great danger and held up by a great hand. It is quivering with great surprise.

Then again:

"O God, the King of Glory, who hast exalted Thine only Son with great triumph unto Thy Kingdom in Heaven, we beseech Thee, leave us not comfortless, but send to us Thy Holy Ghost to comfort us and exalt us into the same place whither our Saviour Christ hath gone before" (Ascension Day).

The great and perfect peace of unswerving faith, born of the sense of holy awe. The Litany, too, is rich in this quality, as for example:

"By Thine agony and bloody sweat; by Thy Cross and Passion; by Thy Precious Death and Burial; by Thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost . . ."

No one can devoutly contemplate the great truths and facts listed in this catalogue without feeling the smallness of life to recede and the greatness of the Eternal to draw near. Spiritual wonder always lessens the grip of the material upon us.

Then there is the still more wonderful service of Holy Communion. Moving along in a succession of cadences, it rises like a mighty tide and breaks forth in the *Trisagion*: "Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts, Heaven and earth are full of Thy glory: Glory be to Thee, O Lord . . ." But it rises still higher in the Consecration Prayer: "All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption . . ." For if the thought of the gift of God in the Person and Death of His Son will not shake one out of lethargy, is there anything that will?

How different the world of the New Testament looked to those upon whom the great Christian Wonder first broke two thousand years ago! The watching shepherds on the night of the Nativity were said to have been "sore amazed," so that angelic Voices had to quiet, steady, and reassure them, with "Fear not." Then, all breathless, they rushed to Bethlehem to see the amazing Thing—tense, quivering, and highly keyed with expectant interest.

There were the Wise Men, more quiet and restrained, of course, but quite as deeply stirred, resolutely pushing forward, sustained by the sense of the marvelous, and at last pouring forth their gifts.

The aged Simeon was so overcome with ecstasy that he exclaimed, "Lord, now lettest Thou Thy servant depart in peace."

Simon Peter fell down before Him and said, "Depart from me, for I am a sinful man." Something transfixed him with amazement. It was Zaccheus who said, "Behold, Lord, the half of my goods I give to the poor"—speaking with a rush of words as if some mighty hand had been laid upon him. The Roman

centurion, gazing upon the awful scene enacted at Calvary, cries out, "Truly, this was the Son of God."

How often we read of someone being "amazed," "astonished and all that were with him," "then were the Disciples glad," and "they were sore afraid," or, it may be, "trembling and astonished," or else some one "falls upon his knees." They were oriental, of course, but that does not tell the whole story, because we read that this same quality was often manifested by the Master, and then it becomes more interesting.

He was immensely delighted at the Syro-Phenician woman, quietly but intensely interested in little children, disappointed at the rich young ruler. He was inexpressibly surprised at the unbelief of Bethsaida and Capernaum, and who can describe the grieving amazement that brought forth "tears" for Jerusalem, and the "bloody sweat" of Gethsemane? The whole story is an endless line of pictures of people startled with wonder and of a Lord on whose face there is always the light of a strange surprise.

JESUS sought in every way possible to discourage people from seeking something materially amazing and astonishing to their senses, and arouse in them spiritual wonder. "This generation seeketh after a sign, but no sign shall be given it." "If they hear not Moses and the Prophets, neither will they believe though one rose from the dead."

Ringed through parable after parable, comes that strange note of gladness and surprise, "Behold," "Lest coming suddenly," "Verily I say unto you," "Rejoice with Me," "Joy in the presence of the angels of God."

All around us today are so many who have the wrong outlook on things, a sort of quiet, sleepy, careless habit of taking everything as a matter of course, who have to make an effort to attend worship, who will tell you, perhaps, that they do not get anything out of it any more. Imagine a man getting weary of the wonder of the Love and guidance of God.

Could anything be more astonishing than the meaning the Prayer Book tries to convey in the service of Baptism? "Grafted into the Body of Christ," regenerated, adopted, saved, delivered, every word massive and luminous. The words warn us against taking all this "wonder" for granted—"Ye are to take care that this child be brought to the bishop." "Let us give thanks unto Almighty God for these benefits." But who seems to think of it in this light, when generally the service is pushed off to some hour when it will not interrupt other things, just before the morning service or some time in the afternoon when only a few are present? Do you realize that the average congregation rarely ever sees a Christian baptism?

Take Confirmation—when we receive the Holy Spirit for service and enlist as a soldier of the Kingdom of Jesus Christ—how tremendous these implications! Yes, but how many people greatly care? As Confirmation approaches, you will find some one here and there, a little more earnest than others, who will venture to say to a child, "Don't you think you ought to be considering Confirmation? The bishop is coming in a few Sundays and you are old enough now." But this is about as impressive as many are willing to venture. What child is going to catch fire with interest from words like these, which have utterly no spark of fire in them? Somewhere, God must touch you with the fire of wonder, or else your words will be to others like lamps that have gone out.

In a certain place in his Journal, John Wesley speaks of being "out of breath pursuing souls." One wonders how many you and I could find, who "are out of breath pursuing souls." Once while reading the hymn, "Come, O Thou Traveler Unknown," to a congregation, we are told that he broke down from uncontrollable emotion. If one were to do so today, what would a congregation think? We wonder! But remember that it was because of the unutterable wonder of the Love of God in Christ that John Wesley was able to speak with the trumpet of God to the drowsy, sleepy hearts of eighteenth century England.

If we are to waken the splendid body of lay people in the Church and send them forth to speak for Christ and His Church, we must arouse within them some of John Wesley's sense of the wonder at the Presence of God. Because, "the Kingdom of Heaven suffereth violence and the violent take it by force."

A man will not say or do anything definite for Christ until

he sees that Christ has said or done something eternally definite for him. If he does not strenuously try, then we must doubt whether he has been definitely reached. Speaking for Christ is usually evidence of discovery by Christ. No impression, no expression, no testimony, no vision, and no experience.

One of the best books that has recently appeared, and at the same time one of the saddest, sad because true, is L. P. Jacks' *The Lost Radiance of Religion*. An indictment is in the title—a "Radiance" that has gone. Strongly written, most interesting, and saying many things that will improve this state of heart and mind, but leaving one strangely sad and alarmed that any such "Radiance" should ever be "Lost."

One could not help recalling the remarkable experience which one of our clergy recently had. A little girl whose mother was very ill in a certain hospital, and whose father was trying to be both father and mother in one, was about to retire one night. Absorbed in thought, troubled in mind, the father omitted to hear her prayers. He himself was about to retire to his room across the hall and was kneeling at his own bedside, when she rushed in and exclaimed, "Daddy, you forgot to hear my prayers and I am going to say mine with you." So they did, and when through she arose to her feet, her little face shining with delight and surprise as she said, "I think it is wonderful that Jesus is so near that He can hear everything that any one says and never gets tired, I think it is perfectly wonderful." So it is, perfectly marvelous!

Christianity is a staggering wonder or else it is nothing. If we are not supremely touched when we think of it, then something deadly must have struck at its vitals. That little girl, we venture to say, could have told Dr. Jacks a great deal.

Yet, the question arises, what can we do? How can indifferent minds be altered? How can a new birth of wonder be aroused within? Many things can be done that will help, but the supreme thing is Prayer. We can have all the organizations we want, all the parochial machinery, but it must be driven forward and extended by the Divine Power which comes through Prayer. It is through Prayer that one becomes aware how unprecedented are these things of the Spirit. Through Prayer the world material becomes small and powerless, loses its glamor and its spell, and the world of the Spirit becomes commanding and real and near.

The world of today is full of startling and immense and spectacular discoveries and enterprises. It fascinates and compels. Each day we look for some new wonder and mystery and charm. So that if you and I are to dominate for Christ, then we must be dominated more visibly by Christ than we seem. We cannot go on, never feeling anything spiritually amazing about the Faith and Worship we have and expect to sway a world obsessed with physical wonder by the marvels of today.

When the early Disciples had assembled in the "Upper Room," and had prayed for help and power and guidance, we read that the Holy Ghost descended and they spake with other tongues, and then they went forth burning with interest and could not be resisted. It was Prayer that filled that room with splendor and made life a glory. All about them were problems, complications, confusions, just as numerous and intricate as our own; all within them was a sense of helplessness as great as anything we feel. But they became convinced that God was with them and that His Wisdom and Grace would move men to listen. It was a new birth of wonder.

Turn to almost any of the Epistles of St. Paul—Romans, for instance. When St. Paul turns from any of the problems of life to the Person of Christ, he seems to rush forward almost out of breath. "What shall separate us from the love of Christ—shall tribulation, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us. For 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 can separate us from the Love of God which is in Christ Jesus our Lord."

Again, in II Corinthians, we hear him say, "As unknown, yet well-known, as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing yet possessing all things. O Corinthians, our mouth is open unto you, our heart is enlarged." This is Paul—lifted up and borne forward by a compelling sense of wonder.

THE Church is raising more money than she ever did before. Thank God for it. A level has been reached, from which we believe the Church will never descend, but if we are to hold what we have and not part with our gains, we must go beyond where we are, do more, not less. Because along with this gain there has come but slight numerical growth. The increase in our confirmations is only a little larger than our losses. It takes about 150 Church members to make one additional Church member.

Think for a moment—60,000,000 Americans are outside of any Church connection whatsoever. What a challenge and what a warning! If our people can be quickened with a new sense of Divine Wonder, then we might hope that each one of us would bring one other to Him. It is not for mere numbers we are pleading. Possibly somewhere, here and there, someone may be found who adores "numbers," but not many. But we do not forget that God has worked into the fabric of His universe the science of numbers. It is not by chance that you have ten fingers and two hands. It is not a fancy that moves the physician to take your blood count when he wishes to learn the condition of your health. Not working for numbers, but with numbers.

We remember standing in the little room at Chalfont, St. Giles, where Milton wrote his *Paradise Lost*. We looked round about us, upon the simple things that we saw, the plain wooden table, the rough chairs, the low pitched ceiling, the meager furniture, none of which suggested the presence of greatness. We were amazed that anything great could have been born there. Yet, there it was this blind singer and marvelous seer looked with his mind's eye upon vast worlds of wonder and glory and heard a heavenly chorus and beheld the presence of shining faces. A world luminous with God.

One reason why so little spiritual wonder is felt by the disciples of today is partly due to the loss of interest and realization of immortality, and the mistake of becoming so absorbed in the social and economic problems in the world around us, that we allow ourselves no time to become awakened unto the splendor of the world that is to come.

Once while walking through a certain beautiful mountain country, we were led down a path which took its way through a little gully and at last led out upon a great table rock, where we stood. All about us were most uninteresting things, a few scrubby trees, a scattering of weeds, and all the rocks splashed with reddish clay, and all about our feet and immediately around, there was nothing either charming or sparkling. Then we lifted our eyes and looked far away at the vast and wonderful scenes in the distance—looked away from the rocks and soil immediately at our feet and looked far away upon the mountains billowing and rolling away, and at the immense forest swaying in the wind below, and the deep silence that covered it all.

God has given us the immortal life to be entered into and to be realized fully later on, but He has also given us the eye of faith and the light of hope in order that we may lay hold on it in part now. We must take the time now and then to pause and let its nearness and glory and joy come to us in order that we may be refreshed and awakened unto new life unto Him.

POSTPONING STRIKES

AMERICAN labor, employers, legislators, and other governmental officials, all have something to learn from Canada's experience in the administration of its Industrial Disputes Investigation Act during the past 18 years, declared Mary van Kleeck, director of the Department of Industrial Studies of the Russell Sage Foundation, in a statement interpreting the significance, to these groups in the United States, of a lengthy report published by the Foundation under the title, *Postponing Strikes—a Study of the Canadian Industrial Disputes Act*.

"The Canadian experience may be studied with profit by all those interested in maintaining harmonious labor relations in transportation systems, in other public utilities, and in the coal mining industry of the United States," Miss van Kleeck said. "And in the present agitation for and against injunctions as a means of anticipating strikes, Canada's experience with governmental intervention in labor disputes should be of interest to American industry in general.

"The Canadian act has not ended the labor difficulties of

the coal mining industry, for the stabilization of which the act was primarily formulated, but its failure here may be traced to the economically unsound condition of the industry. In its application to railroads and public utilities, however, the act has been remarkably successful. The chief reasons for this may be found in the fact that these industries are fundamentally sound and that the Industrial Disputes act has been wisely administered as a measure of conciliation rather than as one of compulsory arbitration. Although the wisdom of adopting identical legislation in the United States may be questioned, we might benefit by following the fundamental principle of conciliation rather than compulsion which has accounted for the success of the Canadian Industrial Disputes act."

The marked success of the Canadian act in the public utilities industries, Miss van Kleeck said, is indicated in the fact that strikes were averted or ended in ninety-five per cent of the railway disputes handled under the act, in ninety per cent of the other public utilities disputes arbitrated under the act, and in fifty of the sixty-one coal mining disputes submitted to arbitration in accordance with the act. There were, however, 425 strikes in which the act was completely ignored, and 40 per cent of the time lost through these strikes was lost in the coal mining industry, in which 186 strikes were called in violation of the act.

"The operation of the act is especially significant to our railroads and other public utilities," Miss van Kleeck said, "because of the similarity of labor conditions in these industries here and in Canada and because in many crafts employees in the United States and Canada belong to the same labor organization."

The Canadian act prohibits the declaration of a strike or a lockout in public utilities, railways, and mines, until a report has been made by a Board of Conciliation and Investigation. This board consists of three members, one designated by the employees' organization and another by the employer. These, in turn, designate a third who acts as chairman. If the two fail to agree upon a chairman, he is appointed by the Minister of Labor, in whose hands the general administration of the act rests. If either the employer or the employees' organization fails to name a representative, the Minister of Labor appoints him, also.

When a dispute threatens to result in a strike or lockout, either party may apply for a board. A strike or lockout before the report of the board has been issued is punishable by fine. In practice, however, despite frequent violations, offenders are seldom prosecuted—never on the initiative of the government. Empowered by law to subpoena witnesses, examine books, and compel the production of evidence under oath, the chairmen of the boards have seldom resorted to these measures. They have made their task one of conciliation, concession, and agreement; they have seldom demanded information which either party was unwilling to give. Instead, they have attempted to imbue both employer and employe with a feeling of confidence and a willingness to cooperate in bringing about an agreement necessary to the public welfare.

"The success of a board in bringing negotiations to a satisfactory conclusion depends largely upon the personal qualifications of the chairman and members of the board. While it was intended that a different board should act in each case, it was soon found that the men who had been successful in previous cases were being selected again and again, as representatives of labor, employers, and as chairmen.

"The inadvisability of formulating a definite code for the settlement of all labor disputes is indicated by Canadian experience. Little weight has been given to precedent in the settlement of disputes. Boards of conciliation and investigation appointed under the Disputes act handled each case as they saw fit, without reference to previous decisions. As a result, the parties to a dispute have come together with greater confidence that the case would be handled solely on its merits."

To ADMIT Christ into our minds, our hearts, and our lives, is to have Christ's universal spirit of love fill our very being. Like St. Paul, we should be able to say "Christ liveth in me." If we were all conscious of His presence in our lives, what a golden age we should be living in! He stands at the door of your heart and knocks for admittance.

—Rev. Albert E. Ribourg.

The Outlawry of War

By Clinton Rogers Woodruff

IN THE peace movement this new phrase, "Outlawry of War," has been coined within the past decade. It is used to describe various ideas. For instance, the American Foundation uses it to describe what is, in its real essence and meaning, the establishment of international arbitration as a means of settling universal disputes and misunderstandings: in other words, the universal extension of the Locarno idea. Still others, like the Women's Peace Union, use it to mean the declaration by constitutional amendment and legislative enactment, that war is illegal. Still others, like Senator Borah and Charles Clayton Morrison, the editor of the *Christian Century*, whose recent book on the subject* has stimulated a general discussion of the subject, believe that war as an institution can be isolated from all controversies over other international matters and dealt with directly. In the preamble to his proposed constitutional amendment Senator Borah declared that "war between nations has always been and still is a lawful institution, so that any nation may, with or without cause, declare war against any other nation and be strictly within its legal rights; and that revolutionary war or wars of liberation are illegal and criminal; to wit: high treason; whereas, under existing international law, wars between nations to settle disputes are perfectly lawful; and that the overwhelming moral sentiment of civilized people everywhere is against the cruel and destructive institution of war."

Mr. Borah's proposal is that a code of international law of peace based upon the outlawing of war and on the principle of equality and justice between all nations, amplified and expanded and adapted and brought down to date, should be created and adopted, and that with war outlawed, a judicial substitute for war should be created (or, if existing in part, adapted and adjusted) in the form or nature of an international court, modeled on our federal supreme court in its jurisdiction over controversies between our sovereign states, such court to possess affirmative jurisdiction to hear and decide all purely international controversies, as defined by the code or arising under treaties, and its judgments not be enforced by war under any name or in any form whatever, but to have the same power for their enforcement as our federal supreme court, namely, the respect of all enlightened nations for judgments resting upon open and fair investigations and impartial decisions, the agreement of the nations to abide and be bound by such judgments, and the compelling power of enlightened public opinion.

Dr. Morrison's book is to be regarded as an exposition of and argument for this particular measure.

Dr. Morrison, Senator Borah, Samuel O. Levinson of Chicago, Prof. John Dewey of Columbia, John Haynes Holmes, Raymond Robins, the Rev. M. V. Oggel, and, with more appreciation of the opposing viewpoint, Judge Florence E. Allen, have for some years constituted the active nucleus of a group that believes that a definite program of outlawry of war should be substituted by the peace forces for the program which we are now pursuing. Dr. Morrison declares that we are going in the wrong direction and demands "a complete and radical re-orientation of the nations in their international relationships"—"nothing short of a world revolution" through plucking war completely out of the legal system of civilization.

His program may be summarized as follows:

First: Find one nation, preferably the United States, willing to abandon war forever, on condition that other nations will. If the United States leads, it would proclaim its position to the world by the passage of the Borah resolution.

Second: Secure from a substantial number of parliaments a similar declaration.

Third: An international conference which would (a) Adopt a general treaty pledging the signatories to outlaw war and set up a court, based on a code of law, and with power

within the limits of the code to summon nations to answer for misdeeds; (b) Arrange for a convention composed of jurists and others from every nation, which would draft the code of law.

Fourth: A convention of jurists and others. Here a code of the "laws of peace" comparable with that which will soon come before the Pan-American Union, would be drawn up, to be periodically enlarged and brought down to date. It would recognize the equality of all nations, small and large.

Fifth: Ratification of the code by the peoples of the world, here given opportunity for a direct "Yes" or "No" decision on war, with no complication of the issue.

Sixth: The election of the judges (he does not specify the method); then the court would start business.

Later—(a) The armament problem would "solve itself by natural processes." (b) Disputes not covered by the code would be settled "out of court" in any way satisfactory to the disputants. Many disputes doubtless would remain unsettled, as the Polish Corridor dispute remains unsettled under the Locarno Agreement, waiting until conditions change, the nations being bound meanwhile by their word not to go to war on any pretext.

The absence of "sanctions" is a distinguishable feature of this plan. Dr. Morrison maintains that an agreement not to go to war is at least as reliable and trustworthy as an agreement to go to war altruistically in behalf of a nation that is attacked.

IT WILL be seen at once that this is a highly idealistic plan, and like idealistic protagonists, Dr. Morrison has little time for existing efforts to promote peace in the world. The Permanent Court of International Justice at the Hague does not satisfy him because it lacks "a definite code of law" and "affirmative jurisdiction," the power to summon sovereign states before it for breaches of the code. This is the old and frequently reiterated Borah objection. "Mars still stands in the shadow of this feeble, subject tribunal," our author declares. The "optional clause" of the World Court statute, which provides for compulsory arbitration of legal disputes, he finds fraught with "grave dangers" for the larger nations. "Thus to confer a roving, irresponsible, blanket jurisdiction on any court of arbitration is to lay one's nation subject to the most unconscionable demands of other nations. Compulsory arbitration might easily be provocative of war. Under its blanket provision a nation could safely pick a quarrel with its neighbor on matters which are so clearly within the sovereign rights of its neighbor as to arouse that nation to fight rather than to arbitrate such an outrage."

Dr. Morrison grudgingly accepts the League of Nations. It is measurably successful only as "a technique for abolishing war." The fact that the League provides for an economic boycott of a nation that breaks the Covenant and that the Council of the League may recommend military measures if the boycott fails, seems to him to incorporate war into the structure of the League itself, and it is on the basis of these provisions that he constantly characterizes the League as a "politico-military alliance." As the expression of "the mood of the peoples still obsessed with hate and blood" he does not blame the League, but believes that the outlawry of war should be good for the League.

I find myself in substantial agreement with Dr. Cavert of the Federal Council of Churches when he makes this comment on Dr. Morrison's views:

"He even makes so wild a statement about the League as that the war-system 'is no less in the League than in any other military alliance which history shows us.' How can one make such a claim when he recalls the whole series of peaceful alternatives which signatories of the League Covenant bind themselves to follow before resorting to force? Moreover, even when one grants that the League would be far more satisfactory if it were entirely disassociated from the provision concerning military sanctions, it is indisputable that in practice the League has moved steadily in the direction of seeking every means except the military for achieving its ends."

That the present influence of the League is actually the

**The Outlawry of War*. By Charles Clayton Morrison. Willett, Clark & Colby, Chicago. \$3.00.

strongest existing force that is operative today in promoting world coöperation, in softening international asperities, in cultivating a better understanding among the nations, and so in reducing the danger of war, cannot be passed over lightly. This lack of appreciation of the League of Nations is associated with a disposition to rely almost exclusively on a juridical procedure for maintaining peace. The author recognizes that there will always be disputes of a character not covered by a code of law, but he will not admit the usefulness of an international political and educational agency like the League of Nations in handling such disputes unless and until war has been outlawed by a general treaty.

Our author and his colleagues maintain that slavery and dueling were outlawed, declaring that "the outlawry of the institution of war will have precisely the same effect in international relations as the outlawry of the duel had in individual relations." Referring to the abolition of slavery, he says: "A few words written into the constitution expressive of the public determination to have done with the institution forever were the medium of its utter destruction." Yet the facts appear to be quite otherwise. Slavery was ended by war, as a war measure, and the solemn outlawry of it came after every slave had been freed. Outlawing dueling by no means ended it; it continued long afterward, until its fundamental cause—a childish notion of personal honor—had been removed.

The Women's Peace Union's proposed amendment to the constitution is a flat declaration that "War for any purpose shall be illegal, and neither the United States nor any state, territory, association, or person subject to its jurisdiction shall prepare for, declare, engage in, or carry on war or other armed conflict, expedition, invasion, or undertaking within or without the United States nor shall any funds be raised, appropriated, or expended for such purpose."

This has the merit of simplicity and directness, if not of practicality.

FOR some unexplained reason, the American Foundation uses the term "outlawry of war" to describe its arbitration proposals, as do Professors Shotwell and Chamberlain in their suggestion to carry out M. Briand's suggestions. The Foundation's proposal takes the form of a general international agreement suitable for universal application providing for the peaceful settlement of any disputes of whatever nature which cannot be settled by the normal methods of diplomacy through: (1) A process of conciliation, or (2) Arbitration, or (3) Judicial settlement. If conciliation has been employed without success, the dispute must be submitted either to arbitration or to judicial settlement. It provides for compulsory arbitration in the fullest sense of the word and allows of no exceptions. The treaty makes no provision for the delicate susceptibilities of the American senate, reiterated consistently in amendments to other arbitration treaties as there are no exemptions—not even questions of national honor, territorial integrity, the Monroe Doctrine, or immigration.

Professor James T. Shotwell, director of the Division of Economics and History of the Carnegie Foundation, and Professor Joseph P. Chamberlain, of Columbia University, have prepared a draft of a treaty intended as a response to the Briand proposal that France and the United States agree to the "renunciation of war as an instrument of policy." This Draft Treaty is applicable to a limited number of civilized countries. It consists of two main sections: Part I—Its main terms, taken literally from the Treaty of Locarno, contain a sweeping statement of the renunciation of war. Part II provides for arbitration and conciliation. It is taken from our two existing treaties with France, the Arbitration Treaty of 1908, and the Bryan Treaty of 1914, but no attempt is made to include compulsory arbitration of all disputes.

This Shotwell-Chamberlain draft takes into consideration the practical difficulties which have hitherto prevented the adoption of obligatory arbitration treaties by the United States and therein differs from the Foundation draft. It specifically eliminates as subjects for arbitration questions which affect "the vital interests, the independence, or the honor of the two contracting states and do not concern third parties," and accepts the contention of the State that in each individual case, before resorting to arbitration, the President must secure by a two-thirds vote the consent of

that body. Similarly, the stipulation relating to the renunciation of war does not apply to actions by the United States, "in pursuance of its traditional policy with reference to the American continents." It is the assumption of the framers that these limitations do not materially weaken the basic provision of the treaty—the renunciation of aggressive war—and that they are essential to its adoption by the United States.

Arbitration has been the central theme of most of the practical suggestions recently offered. A "voluntary arbitration pact" offered by Dr. Nansen, of Norway, to the League of Nations, would "make all war between signatories impossible," by submitting all disturbing questions not offered to the World Court or the League Council to an "International arbitration board." This is a dream as old as Tennyson's "Parliament of Man." It amounts to setting up a new tribunal for the adjustment of international disputes, since in the strict sense neither the World Court nor the League Council is an instrument of arbitration. The Court is a permanent tribunal of the law. The Council confines its efforts to conciliation rather than arbitration. There is a Court of Arbitration now in existence at the Hague, to which there has not been frequent resort of late, and this Hague Tribunal does not represent all that has been done to advance the cause of arbitration independently of the League.

America has been firmly committed to the principle of arbitration since the Jay treaty of 1794 with Great Britain. In 1911 President Taft negotiated direct treaties with Britain and France providing that all justiciable disputes should be arbitrated. These treaties were not brought into force, but they paved the way for the score of formal arbitration agreements that were concluded during the Wilson regime. Since then many Old World nations have made such agreements among themselves, the most notable being those embodied in the Locarno treaties.

This power of making war is the most formidable weapon possessed by the modern state. How to control it is one of the most insistent problems of the age. In no country is it more urgent than in Great Britain, with her exposed situation and her world-wide responsibilities. Should the British democracy seek to obtain more direct and effective control over the war power? Is Parliament the agency through which such control may best be exercised? This is the question which Francis Roseboro Flournoy, assistant professor of history in St. Stephen's College, discusses in his highly interesting book, *Parliament and War* (published by P. S. King & Sons, London). His purpose is to present such historical information as will assist in answering these questions. The pre-history of each of the many wars in which Great Britain has become involved, from the origin of the modern parliamentary system in 1832 to the Great War, is examined with the purpose of ascertaining what opportunities were presented for the exercise of parliamentary influence in the shaping of British policy, and with what wisdom or lack of it Parliament availed itself of these opportunities.

His conclusion is that there is urgent need for the establishment of a parliamentary check over the war power of a more definite character than now exists, to prevent a cabinet from committing the country to a course regarded by a majority of the voters as dangerous in the extreme.

All of these discussions are highly interesting and show the intense interest of an increasing number of people in the establishment of a more stable and saner order of affairs in the world at large.

THE GREATEST CHURCH IN ALL THE WORLD

MORE THAN twenty years ago some young priests were discussing which was the greatest church in all the world. Father Benson of Cowley was in the room. One of the number had lately been for a holiday in the Mediterranean, and was anxious to show forth his travel and his knowledge before the father. . . . "Whether St. Peter's of Rome, or the Cathedral at Seville, or whether perhaps we ought not to say that the Church of St. Sophia at Constantinople is the greatest church in all the world." So he turned to the father and said, "Father, which would you say was the greatest church in all the world?" The old man, who, to all appearance, had not been taking the slightest notice of the conversation, looked up and said, "The greatest church in all the world is the one in which the Holy Eucharist is being celebrated."

—Record of the Diocese of Calcutta.

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.

A BUREAU FOR PLACING PRIESTS

To the Editor of *The Living Church*:

THE LETTER of J. Albert Mitchell in this week's issue of *THE LIVING CHURCH* relative to Placing Priests interests me. During the past several years I have had a great many opportunities to assist my fellow clergy to get located and, at the request of vestries, have nominated a good many men to vacant parishes. In fact hardly a month of the year now passes that I do not have such requests come to me. Within the last few weeks I have had three such requests. From this experience I have come to certain quite definite conclusions, not only as to the need of a "Personnel Bureau," for which no doubt there is a need in the Church; but also as to the way such a Bureau can effectually operate.

First of all, it is too large a job for any one man, because if the work is to be effective the one in charge must not only know something about his clergy but also must have definite information as to the needs of the parish. You cannot effectively stop up a round hole with a square plug, neither can you suggest the right man for a particular parish by digging through a huge pile of applications for a change of parishes. To do this task effectively the Church must be divided up into, let us say, not less than four districts. In that way the personnel officer can become acquainted with the clergy in his district and with the parishes. Then when a request comes to him he can act with some degree of intelligence.

This means that he must do a good deal of traveling. He should visit the vacant parish, size up the situation, and make his suggestions accordingly. This would involve no small expenditure. The question is, will the General Church consider the results worth the cost? It is no small job for those who would attempt it.

Another phase of the problem is, How far could one look for coöperation from the bishops of the Church? In a great many letters I receive is the urgent request not to let the man's bishop know that he is seeking a change. The job would fail without the coöperation of the episcopate, the clergy, and the parishes. But possibly that would come to pass through the wise administration of the office.

St. James' Church, (Rev.) JOHN G. LARSEN.
Fremont, Neb.

IN THE BEGINNING—GOD

To the Editor of *The Living Church*:

AS I PICKED up my *LIVING CHURCH* for December 31st, my interest was stimulated by these little black letters on the title page, "In the Beginning." Beginnings hold the potentials of all development. In the beginning must be the first cause, in the beginning must be unstained substance, untouched by man's interference. In the beginning the great Potter moulding His clay, firing His furnace, setting His type, what a picture! "In the Beginning." These magic words seemed to hold the secret of Life itself, and so I turned with pleasant anticipation to page 291 to find their subject matter.

I found a very beautifully written article by the Very Rev. Dean of the General Theological Seminary, and it was a joy to read anything so well constructed and presented; but I could not seem to discover the promised Golden Grail of Truth I sought, and a distinct disappointment gripped me. I had not looked to find in the beginning "the earth without form, and void" with darkness there, and my soul rebelled. I flew to my Bible, and there, as usual, God reassured me, and the splendid unity of that great book unfolded in perfect sequence.

First, right at the start, the great cosmic sentence: "In the beginning—God." O thank Him for that! Before the lack of form, and the void and the darkness—God! and because He was, and *is*, darkness becomes light, form is transfigured, the void blossoms into beauty, one thinks of nothing but that underlying glory. God then! God now! God there! God here! God in the beginning! God forever! Nothing but God and His manifestation, hidden, may be, by whatever we may call our lack of vision, but stretched in smiling repose underneath the imperfect particular, as Emerson puts it.

Then we see man leaning toward autocracies and democ-

racies, with self-government blinding him to existing perfection, and luring him on to certain destruction. The entire Old Testament, after the first two chapters, shows man's dire need, and the New Testament reveals God's supply of that need in His Son Jesus Christ, who brings to man the true idea of God, and His perfect Kingdom at hand *now*, and the assurance of His good pleasure to give that Kingdom to man *now*. Thus man returns to the beginning, and the theocracy established there.

What care we about myths? Shadow shapes that come and go? Back of them is the hidden splendor of the Living God. We do not learn of Him through myths. He does not reveal Himself through cheap imaginations, He is His own revelation. He gives Himself. Long ago the gift came through Jesus Christ, now it comes through His Holy Spirit, taking us back to the beginning, back to the Almighty, back to man made in His image, and to all things which He saw and found very good. As we perceive God in the beginning, now, and always, as the only power, Jesus Christ heals and restores to original purity through the power of His Name or nature in our consciousness, and of ourselves we will do nothing. It does not matter what we think about myths, all that counts is what we think about God. He becomes our focal point of omnipotence, and, like a hot iron on indelible ink, He makes the invisible visible. He takes us back to the beginning where only He moved on the face of the waters. He moulds us to His will, and reforms us in His image.

So God is not to be found in the consecration of ancient myths to spiritual uses, they are not the greatest vehicle of profound truths. As Dean Fosbroke so beautifully says: "God is one and God is good. These were the elementary truths that could make progress in the world of thought and conduct possible." So we open our Bible, and with heart and mind stayed on Him, meditate on the splendid introduction: "In the beginning—God."

ALICE BOWNE.

New York City, January 2d.

HE IS A LAYMAN

To the Editor of *The Living Church*:

IN OUR RECENT letter, due to some mistake of the printer I was honored with a title I do not possess. Attached to my signature was "(Rev.)". As a consequence, letters are coming in with the clerical address, and in due respect to my friends who may possibly think that I am a priest (and ought to be by the way), I am asking that you will kindly make a correction.

If the Episcopal Church would not place an over-emphasis on Greek and Latin, but would recognize other useful gifts as well within a reasonable amount of time, I might actually become a clergyman and then there would be no grounds for such a letter as this.

There are very many men in the Church with at least as much education as the less learned of the apostles, who, nevertheless, are good organizers and seem full of holy zeal; these should also be made priests. The writer has listened far too often to preachers many of whom are so carried away with their wonderful learning that, instead of attracting souls to God and the Church, they actually repel. Please understand that there is no special criticism implied, but rather am I stating the result of observations made for several years, all the way from Honolulu to New York. Some seem so "doctored" up with degrees that it is very hard to discover the nature of the men wearing the clerical collar and multi-colored hood. You see, there is a good reason for reference to the title "Dr."—I have also been called that; first by those who thought it fun; second by those who gave the title in all seriousness.

In other words, I should dearly love the title "Father," if ever earned, but am not ambitious for a doctor's degree. In the meantime I must be content with "Mr."

WILLIAM LYNN McCracken.

(Still a Layman.)

Great Kills, Staten Island, N. Y.,
December 29, 1927.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

OXFORD MUSIC. TEN FAUX-BOURDONS ON WELL-KNOWN HYMNS. By Healey Willan. New York: Oxford University Press. American Branch.

LIKE every other musician, I suppose, I rush to the piano with any new work of Healey Willan's, not stopping even to read the title. I am interested in his musical mind. He is a Celt, a mystic, a poet, as well as a musician. He is most surely his real self in these faux-bourbons. Nos. 2 and 5 are gems, pearls of great price; all are individual and worthy creations. Beside the point is the fact of a problem in the production of the lovely tunes. The *English Hymnal* is popular with musicians but exceedingly rare as the stable book of hymns in an American church; we have an authorized Hymnal of our own, in which all too few of the ancient melodies are represented. May an admirer of Dr. Willan's art suggest his turning his attention to his neighbor's dilemma? He might be disposed to write a dozen faux-bourbons for us for use in conjunction with our present new Hymnal; as it is, we possess the originals of but two of his new set.

Apropos of the fuss recently made about descants: is not the faux-bourdon the more interesting elaboration, or alteration of a tune? In practical experience a congregation will accept a faux-bourdon as natural; a descant causes distraction or astonishment.

Dr. Willan's beautiful faux-bourbons will be treasured here by the select; as things are it is doubtful whether they will be heard by the many.

FREDERICK ROCKE.

THE CRISIS IN AMERICAN LUTHERAN THEOLOGY. By Vergilius Ferm, M.A., Ph.D., Assistant Professor of Philosophy in the College of Wooster (Ohio), with a Foreword by Luther Allen Weigle, Ph.D., D.D., Litt.D. New York: The Century Co. 1927. Pp. xiii-409. \$3.00.

THIS able account, a re-working of a Princeton Ph.D. thesis, sheds much light on a complicated theological and social problem. Lutheranism in America bids fair to develop its own particular *ethos* under the leadership of the famous Professor S. S. Schmucker. The tide of Teutonic immigration as thoroughly realigned the doctrinal status of nascent American Lutheranism as to be described by the author in the words: "A developing American Lutheran theology was suppressed and in its place there came the rebirth of an inherited European Lutheran theology in America. Conservative Lutheranism had won, and 'American Lutheranism' was buried under the debris of outworn and outgrown vestures of an earlier day" (p. 344). The author's point of view is clearly implied in the foregoing. The interpretation of present-day Lutheran conditions is enormously helped by this fully documented book. For Churchmen a certain special interest attaches to the narrative of the contacts between early Lutherans and the Anglican groups, notably in New York (cf. p. 24), the case of Peter Muhlenberg (pp. 19-20), in North Carolina (pp. 29 ff.), etc. If one be sometimes disturbed by curious and quaint expressions, such as "missionate" (p. 117), "normated" (p. 121), "obligatoriness" (p. 123), etc., he may not properly fail to recognize the very high value of this study of the progress of theological conviction in one of the powerful Christian Churches of America.

F. G.

THE GENERAL READER who is at all anxious to understand his New Testament and to appreciate the processes of formation of the Gospels and Acts will be very well advised to read *The Making of Luke-Acts*, by Professor Henry J. Cadbury (Macmillan \$3.00). Indeed, most of the first half of the book might be applied to Matthew and Mark as well. Professor Cadbury is well known for his investigations of the Lukan writings, and the results of long and careful study are contained in the work before us. His learning is not paraded nor are references multiplied, so that an amateur will not be de-

ferred by a formidable apparatus, while the expert will easily recognize the author's indebtedness and also the judicious and independent use he has made of recent researches into Gospel origins. If the reader expects to have all doubts resolved as to authorship, date, and historical accuracy, he will be disappointed. Professor Cadbury deliberately makes abstraction from these problems except for a slight discussion in the final chapter, and rather sets himself to describe the materials at "Luke's" disposal and how they were transmitted, his methods of treatment, his personality so far as it is revealed in his writings, and the scope and object of his double work. If this can be satisfactorily done, says Professor Cadbury (and in our judgment quite rightly), the matter of authorship becomes secondary. A justified protest is made against the perverse opinion that the value of Luke-Acts stands or falls with the traditional view as to authorship. The discussion of Lukan style suffers from the point of view of the scholar from the failure to print the original Greek, but that, no doubt, is a merit in a semi-popular book, and the best that can be done with the English is done. We wish to draw special attention to the excellent chapter on Forms in the Transmission of the Material. The most outstanding recent tendency in Gospel study is the use of what has been called in Germany the *formgeschichtliche* method; that is to say, the study of the various "types" of narrative into which the individual sections fall. We have learned from it how basically important the single "pericope" or paragraph is, and also have received some salutary warnings as to the precariousness of relying on the evangelist's connecting links. Professor Cadbury contributes a sane and balanced discussion of what has been attained by this school of criticism. If his conclusions are on the whole negative and hesitating, that only represents the actual present state of our knowledge, and his negatives hit the excessive dogmatism of the extremely radical critic just as hard as that of the hide-bound conservative. Altogether this is a book to be recommended.

J. L.

MUCH HAS BEEN PUBLISHED on the history of the Sisters of Charity, but Mme. de Barberey's life of Mother Seton is the most complete. It has now been translated and adapted by the Rev. J. B. Code (*Elizabeth Seton: from the Sixth French Edition, with a Brief Sketch of the Community of the Sisters of Charity Since the Death of Mother Seton*. Macmillan \$5.00). The original was once crowned by the French Academy—and how old-fashioned it is!

Mother Seton lived from 1774 to 1821, founding her Order when a brand new convert and a young penniless widow with five children. Her voluminous letters and journals form a large part of this large work. People were guilty of much rhetoric in those days. "August 17th (Mother Seton would write): Offered up my little Kate with my whole soul. Precious child! Your mother's dotting heart begs Him to cut you down as the early blossom rather than live once to offend Him. What is sorrow, what is death? . . ." Yet there was no hypocrisy about this. Little Kate lived to 91, a "Mercy" sister, but two other daughters died at 16, when postulants of the new foundation. Mother Seton was submissive, was reconciled, but her heart was broken, and death was welcome when it came a few years later. She lived to see her work established, but in her humility she could not have imagined that her spiritual daughters would become one of the largest and most influential of Roman Catholic orders. Proceedings are at present under way for her canonization, and though her life shows no miracles, she is a saint if extraordinary prayer, privations, and love count for anything. Her perfections are apparent in Mme. de Barberey's Life, in spite of its humorless, "pious" tone. The translator has followed the French too faithfully to achieve a natural English style.

AROUND THE CLOCK

By Evelyn A. Cummins

GLENN FRANK'S prayer at the opening of the Wisconsin Senate might well be given and taken to heart at other meetings and conventions:

"Almighty God, Lord of all governments, help us, in the opening hours of this legislature session, to realize the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch-words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government, that we may be better servants of the men and women who have committed the government of this commonwealth into our hands.

"Help us to realize that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and tiring minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our methods.

"Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries."

A WRITER in the London *Star* tells of how Westminster Abbey was first opened for Sunday evening services:

"It was only seventy years ago, and many must be alive now who can recall being taken to that strange 'first night' at the historic church of the English race. How revolutionary was the event can be realized only from contemporary records, for modern chroniclers of London have curiously ignored both the innovation and its strange origin—'strange,' because Westminster Abbey owes its Sunday night services to a young Baptist preacher named Spurgeon.

"While his little chapel in Park Street, Southwark, was being enlarged to seat his growing congregations, Spurgeon was holding his Sunday services in Exeter Hall, Strand, and the novelty of it (for this was the first time a London secular building had been used for worship), together with Spurgeon's oratory, crowded it with 4,000 people. So, when Spurgeon returned to South London, a group of Church of England enthusiasts, fired by his example, arranged to continue the services in Exeter Hall.

"Bitter opposition was offered to this 'conventicle trick,' as it was scornfully called; but with the sanction of the Archbishop of Canterbury and the Bishop of London, the good Earl of Shaftesbury organized evening services in Exeter Hall for 'the working classes,' and they were held, with packed congregations, throughout the summer of 1857.

"But when the services were to be resumed in November after a holiday interval, a bombshell fell. The Rev. A. G. Edouart, vicar of St. Michael's, Burleigh street, Strand, forbade them. He had the right, for Exeter Hall was in his parish. Despite pressure by bishops and others, he refused to budge.

"Finally a strong Church deputation waited on the Dean of Westminster Abbey, and seventy years ago this week it was announced that the experiment would be made of opening the Abbey—until then 'barred and darkened' every night throughout its centuries—for working-class services on Sunday evening.

"Huge crowds gathered hours before the service. Many drove up in private carriages or cabs, though the occasion was specifically for the 'working class.' Entrance was only by the west doors, and, despite the police, the stampede and screams resembled 'a theater gallery crowd on Boxing Night.' A thou-

sand chairs had been hired from the Crystal Palace, but 3,000 people packed the nave, enjoying 'the grand effect of the Abbey illuminated at night' by 112 gothic gas burners. It was so cold and draughty that people wrapped handkerchiefs around their heads.

"So few were there of the working class for whom the Abbey's evening service was intended that the Dean begged 'respectable people' to stay away! But each successive Sunday night brought larger crowds, so that St. Margaret's opened its doors for overflow services. Other churches followed, the Abbey's venture settled into custom, and in the following autumn Sunday services were first established in St. Paul's."

THIS was the blessing given at the "first diocesan festival of the restored diocese of Leicester," on the first anniversary of the constitution of the diocese. The service was held in Leicester Cathedral:

"Go forth into the world in peace; be of good courage, hold fast that which is good; render to no man evil for evil; strengthen the fainthearted; support the weak; help the afflicted; honor all men; love and serve the Lord, rejoicing in the power of the Holy Spirit. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. Amen."

THE *Independent* has ventured to give us an "All-Time-All-American" Cabinet. Here is their list, and they are open to suggestions for a better one:

President	George Washington
Vice President	Theodore Roosevelt
Secretary of State	John Hay
Secretary of the Treasury	Alexander Hamilton
Secretary of War	Elihu Root
Attorney-General	Roger B. Taney
Postmaster-General	Amos Kendall
Secretary of the Navy	William C. Whitney
Secretary of the Interior	Franklin K. Lane
Secretary of Agriculture	James Wilson
Secretary of Commerce	Herbert Hoover

THE Bishop of Winchester has recently said that "With an A-1 mechanical progress in the world, there is only a C-3 moral progress."

Is that true? It sounds pretty well as a so-called wise crack. But is it really true?

THE London *Daily Chronicle* tells a significant tale of a doctor, which would apply to many of them, and likewise to many of the clergy who also "give without thought of themselves." But they all really seldom say "I will not." If they think it, poor things, they usually keep it to themselves!

"He answered and said, I will not; but afterward he repented and went.—Matthew 21:29.

"A striking epitaph on the recently erected tombstone to the memory of a Yorkshire doctor reads:

"I will not—and went."

"The doctor was beloved by all who knew him. He gave his medical skill without thought of himself.

"When called out at inopportune times he often used the expression, 'I will not go,' but invariably went."

THE following attractive and unusual little poem by Arthur Guiterman appeared in the *New York Times* during the recent holiday season:

BEST WISHES

I hope that you're happy as a Huckleberry Bear
As a bear when huckleberries grow;
I hope that you're as happy as a lion in his lair
Or a walrus booming on the floe.

I hope that you're as happy as a bombinating bee,
Or an airplane zooming from the fog,
I hope that you're as happy as a salmon in the sea,
Or a hardshell turtle on a log.

I hope that you're as happy as a Coney Island clam
With a floodtide seething up the bar;
Then I hope that you will always be as happy as I am
To know that you're as happy as you are!

And that's what I hope for LIVING CHURCH readers in 1928!

Church Kalendar



JANUARY

- 15. Second Sunday after Epiphany.
- 22. Third Sunday after Epiphany.
- 25. Wednesday. Conversion of St. Paul.
- 29. Fourth Sunday after Epiphany.
- 31. Tuesday.

CALENDAR OF COMING EVENTS

JANUARY

- 15. Conventions of Colorado and Texas. Convocation of North Texas.
- 17. Conventions of Western Michigan and West Missouri. 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. Convention of Mississippi.
- 31. Conventions of California and Southern Ohio.
- Convention of Oregon.

APPOINTMENTS ACCEPTED

ASBOE, Rev. A. H. E., recently ordained deacon; to be in charge of St. Matthew's Church, Alliance, Neb. (W. Neb.) Address, Hotel Alliance.

BELLIS, Rev. W. O., formerly rector of St. John's Church, East Mauch Chunk, Pa. (Be.); to be priest-in-charge of the Church of the Advent, Kennett Square, and of the churches at Oxford and Kelton, Pa.

CAMPBELL, Rev. BERNARD, formerly rector of St. Paul's Church, Franklin, Tenn.; to be rector of St. Peter's Church, Westfield, N. Y. (W.N.Y.)

CASLOR, Rev. ARTHUR D., formerly rector of St. Andrew's mission, Lake Worth, Fla. (S.F.); has become priest-in-charge of the missions at Cordele, Tifton, and Moultrie, Ga. Address, Cordele, Ga.

CLARK, Rev. DELBER W., formerly priest-in-charge of St. Bartholomew's parish, Somerset Co., Md. (E.); to be priest-in-charge of St. Clement's Church, Greenville, and St. Edmond's Church, Mercer, Pa. (Er.)

CREEDE, Rev. JAMES G., formerly priest-in-charge of Grace Church, Charles City, Ia.; to be rector of St. Mark's Church, Waterloo, Ia. Address, Hotel Russell-Lamson, Waterloo.

DARLINGTON, Rev. E. C. B., formerly assistant at the Church of the Holy Communion, New York City; to be locum tenens at St. Matthias' Church, Philadelphia. Address, 19th and Wallace Sts.

HATCH, Rev. ROSCOE C., formerly rector of Grace Church, Everett, Mass.; to be rector of St. John's Church, Johnstown, N. Y. (A.) About February 1st.

KEMERER, Rev. BENJAMIN T., formerly rector of St. Clement's Church, El Paso, Tex. (N. Mex.); to be rector of St. Paul's Church, Duluth, Minn. Address, 1523 East 1st St. February 1st.

MANSON, Rev. GEORGE E., formerly priest-in-charge of the Church of the Transfiguration, Derry, N. H.; to be curate at St. Thomas' Church, Dover, N. H., with work at Durham, Salmon Falls, and Rochester, N. H. Address, 378 Central Ave., Dover, N. H.

NELSON, Rev. HARRY E., formerly deacon-in-charge of St. Paul's mission, Arapahoe, Neb. (W. Neb.); to be deacon-in-charge of St. Paul's mission, Merriman, Neb. (W. Neb.)

PHILBROOK, Rev. ROWLAND F., formerly rector of St. Luke's Church, Lebanon, Pa. (Be.); to be Dean of Trinity Cathedral, Davenport, Ia. About March 1st.

RICE, Rev. KENNETH I., formerly locum tenens at the Church of the Epiphany, Independence, Kans.; to be priest-in-charge of St. Paul's Church, Goodland, with oversight of St. Thomas' Church, Norton, Kans. (Sa.) Address, Goodland, Kans.

ROBERTS, Rev. L. H., formerly missionary in charge of the work at Port Allegany, Eldred, and Mt. Jewett, Pa. (Er.); to be rector of Trinity Church, Victoria, Tex. (W.T.)

SIDDERS, Rev. A. W., formerly rector of St. James' Church, Texarkana, Tex. (Dal.); has become rector of St. John's Church, Seattle, Wash. (Ol.) Address, 3650 California Ave., Seattle.

STREET, Rev. CHARLES L., Ph.D., formerly student chaplain at the University of Chicago; to be acting headmaster of St. Alban's School, Sycamore, Ill.

TODD, Rev. EDWARD R., formerly rector of Emmanuel Church, Rapid City, S. D.; has become rector of the Church of the Incarnation, Great Falls, Mont.

TWINEM, Rev. LEO LEONARD, formerly assistant at St. John's Church, Flushing, N. Y. (L.I.); to become rector of that church. Effective February 1st.

WILSON, Rev. FRANCIS J., formerly rector of St. James' Church, Leesburg, Fla. (S.F.); to be missionary in charge of the churches at Hawkinsville, Dublin, and Sandersville, with residence at Hawkinsville.

WOOD, Rev. GEORGE R., S.S.J.E., formerly of Cambridge, Mass.; to be assistant priest at Church of the Advent, San Francisco. Address, 162 Hickory St.

RESIGNATIONS

BAKER, Rev. CHARLES W., as priest-in-charge of St. John's Church, Farmington, N. Mex. New address, 210 N. Middleton St., Huntington Park, Calif.

ECCLES, Rev. GEORGE W., as rector of St. John's Church, Flushing, N. Y. (L.I.)

STANLEY, Rev. H. KING, as priest-in-charge of Holy Trinity Church, Raton, N. Mex.

NEW ADDRESSES

BURGESS, Rev. FRANCIS G., formerly Nice, France; care of Adams, Lowe & Co., Florence, Italy.

MAIMANN, Rev. CHARLES E., rector of St. John's Church, San Bernardino, Calif. (L.A.), formerly 584 4th St.; 840 Mountain View Ave.

PERRY, Rev. A. BASIL, recently of Trinity Church, Pass Christian, Miss.; to retire. New address, 720 Woodward Ave., Gulfport, Miss.

ORDINATIONS

PRIESTS

COLORADO—On December 21st, the Rev. WILLIAM LEONARD HOGG was advanced to the priesthood in St. Andrew's Church, Denver, by the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

The candidate was presented by the Rev. Charles H. Marshall of Denver, and the sermon was preached by the Rev. Neil E. Stanley of Denver. Mr. Hogg is to be assistant at St. Andrew's Church, Denver, with address at 2015 Glenarm Place.

ERIE—On January 2d, the Rev. DUDLEY ZUVER, of St. John's Church, Kane, was ordained priest by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, in his church. Those assisting were the Rev. J. C. Ayer, D.D., of the Philadelphia Divinity School, preacher; the Rev. Malcolm DePuy Maynard, presenter; the Rev. A. C. Bennett, reading the litany; the Ven. Milton S. Kanaga, gospeller; the Rev. William E. Van Dyke, epistoler and master-of-ceremonies.

The Rev. Mr. Zuver is a graduate of the Harvard Divinity School and had filled pulpits in the Unitarian Church before his confirmation in Meadville under the Rev. William P. Kemper, formerly of Christ Church.

DIED

BACOT—Entered into life eternal on the afternoon of Sunday, December 25th, in Charleston, S. C., THOMAS WRIGHT BACOT, son of Robert Dewar and Julia Huger Bacot, in the seventy-ninth year of his age.

CURZON—Entered into rest November 29th, from her home, 3940 Locust St., Kansas City, Mo., ANNIE ELIZABETH CURZON, sister of the late Rev. John E. Curzon, in the eighty-fourth year of her age. She is survived by one sister, Mrs. Henry Bridges Jefferson, of the same address.

ELY—LILIAN KISSAM ELY, wife of the late Henry B. Ely, died on December 21st in New York City. R. I. P.

GORDON—Entered into rest in the early morning of January 5th, in his eighty-first year, at his home in Richmond, Va., JOHN WATTON GORDON, beloved husband of Annie Pender Gor-

don. Besides his widow he leaves three children, Mrs. Annie G. Myers and Miss Rebecca D. Gordon of Richmond, and Mrs. Edmund C. Mayo of Providence, R. I., and four grandchildren. He was senior warden of Grace and Holy Trinity Church for thirty-five years, from which church his body was laid to rest January 7th.

"He asked life of Thee, and Thou gavest it him, even length of days for ever and ever."

RODMAN—On January 8th at her home in Ashland, Wis., in the ninety-third year of her age, MACIE M. RODMAN, widow of Rowland G. Rodman, and daughter of Nathaniel B. and Harriet Greene Durfee, late of Tiverton, R. I.

MEMORIALS

Henry Ogden Hunting

In loving memory of HENRY OGDEN HUNTING, who departed this life January 9, 1925. Of your charity pray for him.

Allen Kendall Smith

In ever-loving memory of my dear husband, ALLEN KENDALL SMITH, priest, who entered into life eternal, January 17, 1913.

Eternal rest grant unto him, O Lord, and let light perpetual shine upon him.

CAUTION

HAIG—A man named WILLIAM THOMAS HAIG, originally from Bradford, England, with a diploma of Licentiate in Sacred Theology from Bishops' College, Lennoxville, recently applied in this diocese to be accepted as a candidate for Holy Orders. In case similar application should be made elsewhere, it should be known that Mr. Haig was ordained both deacon and priest some years ago, and was subsequently in Canada suspended from the exercise of the ministry for ten years, which sentence expired in 1926.

ARTHUR C. A. HALL,
Bishop of Vermont.

December 30, 1927.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

POSITIONS OFFERED

CLERICAL

WANTED—MID-WEST DIOCESE. Married priest for small parish in large city; married priest for parish in small city; single curate for large parish in medium city. Executive-972, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, FORTY, UNMARRIED, TEN YEARS in present parish, Catholic, satisfied with moderate ceremonial, capable preacher. Interested in missions, definite systematic instruction in doctrine and practice, spiritual growth of congregation. Desires parish. Present salary \$2,300. References furnished. R-970, LIVING CHURCH, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN, GRADUATE, capable preacher, teacher, experienced, energetic, desires call. \$2,100 and house. R-975, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, DEACONESS, LATELY engaged in social service work, early middle age, excellent health, desires position as companion to lady. Best references. Address G-971, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER (boy choir), seeks position. The South somewhat preferred. M-973, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, O. K.-952, THE LIVING CHURCH, Milwaukee, Wis.

PAROCHIAL MISSIONS

MISSIONS ARRANGED FOR EVERY SEASON in the Church year. Send for pamphlet entitled "A Mission of Personal Religion." SOCIETY OF THE NAZARENE, Mountain Lakes, N. J.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from the secretary, THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

PARISH AND CHURCH

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.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens. Altar hangings, etc. Damask cope, \$120; Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

THE SISTERS OF THE HOLY NATIVITY will furnish vestments, altar hangings, and linens at moderate cost. Also Priests' girdles, hand-made, of imported linen thread. CONVENT OF THE HOLY NATIVITY, Fond du Lac, Wis.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address, LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

If you don't find just what you want listed in this department insert a Want Ad of your own—the cost is low.

MISCELLANEOUS

HOUSES: BUNGALOW, STORE FRONTS, OR plans for any building project. Prepared and blue-printed, designed to own ideas, at reasonable price. Also stock plans. Write to EXCELSIOR PLAN SERVICE, P. O. Box 1944, Asheville, N. C.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., Los Angeles.

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

New York

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, and roof. Terms, \$7.00 per week, including meals. Apply to the SISTER IN CHARGE.

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

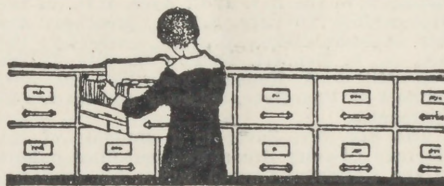
SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, ULSTER CO., N. Y.—THERE will be a retreat for priests, God willing, at Holy Cross, beginning Tuesday evening, February 14th, and closing Friday morning, February 17th. Conductor, Fr. Hughson. No charge. Address, GUESTMASTER.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS IN THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

CHURCH SERVICES

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.

Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 A.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

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, 7:30 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
Sundays: 8, 10, 11 A.M., 4 P.M.
Noonday Services daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Weekday Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector

Sundays: 8:00 A.M. Low Mass.
" 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.

WEBR, 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., COURIER Journal, 399.8 meters. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

WMAZ, MACON, GA. 261 METERS.
Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 p.m., E. 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 (Gailor 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.

BOOKS RECEIVED

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

Boni & Liveright. New York City.
The Changing South. By William J. Robertson.

Bureau of Publications.
Teachers College, Columbia University. New York City.

Professional Codes: A Sociological Analysis to Determine Applications to the Educational Profession. By Benson Y. Landis, Ph.D. Price \$1.50.

Longmans, Green & Co. 55 Fifth Ave., New York City.

Songs of Deliverance. Second Series. Price \$2.00.

The Methodist Book Concern. New York City.
Prohibition In Outline. By F. Ernest Johnson and Harry S. Warner. Price 75 cts.

Parenthood and the Character Training of Children. By Thomas Walton Galloway. Price \$1.00.

The University of North Carolina Press. Chapel Hill, N. C.

Juvenile Courts In the United States: Their Law and Practice. By Herbert H. Lou, Ph.D. Price \$3.00.

PAPER COVERED BOOK

Russell Sage Foundation. New York City.
Sources of Information On Play and Recreation. Revised and Enlarged Edition. By Marguerita P. Williams. Price \$1.00.

BULLETINS

Episcopal Theological School. Cambridge, Mass.
Catalogue, 1927-28. January, 1928. Vol. XX. No. 1.

Rev. L. B. Richards. 230 W. Mistletoe St., San Antonio, Texas.

Journal of the Eleventh Synod of the Province of the Southwest. St. Mark's Church, San Antonio, Texas, October 18-20, 1927.

PAMPHLET

Longmans, Green & Co. 55 Fifth Ave., New York City.

The Deposited Prayer Book. By Viscount Sander, M.P. Price 20 cts.

DEDICATE CHIMES AT HONEOYE FALLS, N. Y.

HONEOYE FALLS, N. Y.—The largest set of chimes in this section of the country and the only set of its size to be given to a parish was blessed and dedicated in St. John's Church, Honeoye Falls, on December 11th, by the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, assisted by the rector of St. John's, the Rev. John Dennis, and other clergy of the diocese.

These chimes, costing \$10,000, were the gift of Mrs. Frank H. Dennis of Rochester, and were placed in St. John's Church in memory of her husband who died in 1926.

St. John's Church was organized in 1840 by the Rev. Nathaniel E. Bruce, and the present rector is the Rev. John Dennis, who is no relation to Mrs. Dennis who gave the chimes. Mr. Dennis has built up a splendid parish organization.

English Bishops Will Re-introduce Measure to Assembly as Soon as Possible

Leaders of Church Show No Signs of Despondency—Important Result of Reverse

The Living Church News Bureau
London, December 23, 1927

THE BISHOPS WERE SUMMONED TO Lambeth Palace on Monday to consider the situation created by last Thursday's adverse vote in the House of Commons, and discussion extended till late in the evening of Tuesday. The general lines of the statement to be issued were settled, but there were a number of details to be filled in, and the draft was handed over to a committee, which was engaged on this work during Wednesday. The statement issued for publication this (Friday) morning, and signed by the two archbishops, is as follows:

"For two days the diocesan bishops have met at Lambeth, and we can record with thankfulness that the unity which marked our long deliberations during the past two years has been maintained. It is impossible within a few days of the vote of the House of Commons to take a just measure of its significance and to determine the obligations which it imposes on the Church. We have therefore found it necessary to adjourn till January 11th in order that we may have further time for thought and prayer. When the Church Assembly and the convocations meet in February we hope to present our considered proposals.

"Some word, however, of counsel and reassurance must at once be spoken. Accordingly, with the consent of the bishops, and after full consultation with them, we address this message to the Church.

"It was within the right of the House of Commons to reject the measure. On the other hand, mere acquiescence in its decision would be in our judgment inconsistent with the responsibilities of the Church as a spiritual society.

"The bishops fully recognize that there are circumstances in which it would be their duty to take action in accordance with the Church's inherent spiritual authority. We realize this duty, and are ready, if need be, to fulfil it. But we believe that the recent decision of the House of Commons was influenced by certain avoidable misunderstandings as to the character of the proposals before it, and we cannot, therefore, take the responsibility of accepting as final the vote of December 15th.

"The House of Bishops has accordingly resolved to re-introduce the measure into the Church Assembly as soon as possible, with such changes, and such changes only, as may tend to remove misapprehensions and to make clearer and more explicit its intentions and limitations.

"For the meantime we make a most earnest appeal to the whole Church for that corporate loyalty by which alone it can meet the dangers and rise to the opportunities of this critical time. With all the authority which belongs to our office we ask that until the deposited book is fully authorized by the Church no one shall avail himself of its provisions so as to make changes in the accustomed order of services or to introduce usages which would have been sanctioned by it. If any of the clergy have adopted usages which it would forbid, we ask them to be willing henceforth to discontinue such usages for the sake of the peace and the unity of the Church. We make bold to believe that our fellow-Churchmen who have conscientiously opposed the measure will do or say nothing now to increase our difficulties.

At a time when, in a special degree, the well-being of the Church in this land for many generations may depend on the things we do, or refrain from doing, it is clear that self-restraint and self-sacrifice will be the truest proofs of loyalty, and calmness the highest form of courage."

There are no signs of despondency on the part of the leaders of the Church, though they do not conceal their disappointment at the setback which has been given to the work to which many of them have been devoted for upwards of twenty years. One result of this work, at all events, is likely to be strengthened rather than weakened by the action of Parliament, and that is the goodwill which has so surprisingly united in a common policy Churchmen apparently so far apart in their views as, for instance, the Bishop of Durham and the Bishop of Truro.

So far as the country at large is concerned, there seems to be equally little panic on the part of the Church people who hoped for the passage of the measure, and no jubilation at all on the part of those who were against it. The cheers and waving of order papers which greeted the last scene in the Commons have found no response outside. The press as a whole, both in London and more particularly in the provinces, has taken a startling Parliamentary episode with calm and good sense. Meanwhile, the proper course for all Church people is to give heed to the archbishops' plea for corporate loyalty. But no harm can be done by reviewing the factors which contributed to the setback of last Thursday to the labors and hopes of many years.

A thoughtful article in Monday's *Daily Telegraph* puts the whole matter very concisely. The writer suggests it is possible that over-confidence in the certainty of Parliament's assent to the well-considered proposals put forward by the Church Assembly had much to do with the rejection of the measure. There seems, he says, to be a general consensus of opinion that the support of the book was badly organized, whereas the attack was not only well planned, but maintained with deadly consistency. Apparently the fact had been overlooked before the debate that this would be the first time since it had been launched that the book had not the voice and influence of the bishops to commend it. That proved to be a factor of immense importance, for in an atmosphere no longer dominated by the executive the constitutional independence of the Legislature had full play. It was, moreover, a weakness of Mr. Bridgeman's opening speech and some that followed, that they appealed to and based their arguments on the authority of that executive. It is, as Archbishop Benson long ago pointed out, a strong tradition of the Legislature to distrust the executive. When the executive for whom trust is asked is in a body apart, the invitation is perilous. Any serious conflict, such as the present, between Church and State, must raise the whole question of the relations subsisting between the two, and there is no disguising the fact that disestablishment has come into the foreground.

IMPORTANT RESULT OF REVERSE

The most important result of the reverse will probably be to hasten a realization of the old ideal of a constitutional

episcopate. The autocratic power of the bishops has grown apace in the past few years, and had the Prayer Book been passed they would have enjoyed a degree of power unknown in England in modern times. The scheme already outlined to the Church Assembly for the reform of the Ecclesiastical Courts was likewise based on a great enlargement of the absolute powers of individual bishops. Without any disrespect to their high office, it can be justly said that the appeal to "trust the bishops" has failed, and it looks therefore as though the lines of the future government of the Church are cast, much more than would otherwise have been the case, in the direction of the bishop in every diocese acting in synod rather than in his own individual right.

REJECTION OPENS BEWILDERING PROSPECTS

The situation resulting from the rejection of the book opens up some bewildering and paradoxical prospects. In the first place, it would appear to follow quite certainly that no bishop can be expected to take disciplinary action in respect to any proceeding which was sanctioned in the deposited book. How, for instance, could it be expected that any bishop should treat that as improper which ninety-five per cent of its episcopal colleagues have declared to be proper; and which a majority of the representatives of English constituencies in the House of Commons have equally declared to be proper?

The conclusion must be reached that the decision which the House of Commons, under the influence of very crude "No-Popery" speeches, reached, is condemned to complete futility. For while it denied to the Church the right to use the amended Prayer Book, it completely deprived the Church of the slightest moral right to correct any incumbent who adopted it.

EXTRACT FROM *Times*

I extract from a letter sent by Lord Birkenhead to the *Times*, the following striking passages bearing on this point. He says:

"The result would appear to be quite easily predicable. No bishop who has the slightest self-respect will in such a case initiate any disciplinary process at all. How could he? The result will, and must, be that the House of Commons, which in one hectic evening imagined that it had destroyed the new Prayer Book, has really in effect conceded to it a force and a vogue which is probably, on the whole, stronger and less assailable than it would have possessed if a more sensible opinion had prevailed in the Commons.

"Every clergyman now knows that in practice he can with impunity employ the revised Prayer Book. Every clergyman who wishes to, will, in my judgment, be wise in doing so. So much for the common sense of the decision of the House of Commons. The debate in the Assembly frankly fills me with amazement. The speeches which are acclaimed as decisive in that discussion ought not, if competently answered, to have influenced a schoolboys' debating society.

"Everything, it seems, is to be stereotyped in the year 1662. In 1662 a man could be hanged for a larceny of 10/-. A witch could be drowned or burned. A doctor of medicine knew little except that patients ought to be bled. The country as a whole was both under-populated and uncivilized. The emergence of the issues between traditional theology and science were in the womb of the remote future. It would be as sensible to suppose that the painstaking, conscientious, but very imperfectly educated theologians who prepared the Prayer Book of 1662 have said



REV. A. O. PHINNEY
New rector of St. Paul's Church, Concord, N. H. [See THE LIVING CHURCH, December 31st, page 306.]

the last word on the ceremonial worship of the Church as to suppose that Shakespeare (not less unfitted for his particular task) had said the last word on the development of the English language. Many of the irregularities in the English Church in the past fifty years have not been punished, because a correction of them was evidently ridiculous, seeing that the inhibitions had become obsolete. Now that the whole Church had publicly expressed, supported by all the relevant elements in Parliament, its realization of the obsolescence of these rules, does anyone suppose that the matter is thus to be either mended or ended?

"The Protestantism of these realms was not originally asserted, nor is it in its ultimate destiny to be preserved, by the insistence upon emblems. Vestments and chasubles, albs, copes, and genuflections count in this connection not at all. The Protestant case in these islands depends upon the strong Protestant spirit of the population of these islands; it depends upon an inveterate objection to Papal superstitions, and to the undue and intolerable intrusion of the priest upon the individual conscience. If and when a real menace arises to Protestantism in Great Britain, it will be defeated not by the rhetoric of parliamentarians, but by the unchanged and unchangeable spirit of the people of England. England, in fact, is as unlikely to renounce the fundamental doctrines of Protestantism as the College of Cardinals is to elect Sir William Joynson-Hicks to be the next Pope.

"What then of the future? The thoughtlessness of the House of Commons has produced a situation in which no man can make a confident prediction. But if we are satisfied, for the reasons which I have attempted to make plain, that any clergyman can with complete impunity adopt the substituted Prayer Book; if we are equally satisfied that many will do so, the next step would appear to rest with the Legislature. The House of Commons will then in its wisdom be able (if it can persuade the House of Lords to concur) to say to the Church of England: 'Although a majority of the English members disagree with our view, we propose to extrude you from the State connection.'"

EXTRACT FROM *Daily Telegraph*

And this is how the writer of "Church Notes" in the *Daily Telegraph* sums up the position. He says:

"It is difficult to see what practical advantage the Protestant objectors to the books have secured. They have fought the

battle of the Anglo-Catholic party, which, while it disliked the new book intensely, would not as a matter of principle take any step to influence members of Parliament. With a new book having the moral sanction of law canonically made—as intended by Tuesday's meeting of convocation—in 1927, it is probable that the majority of Anglo-Catholic clergymen would have come into line. As it is, the book of 1662, with its admitted inadequacies, to say nothing of certain ambiguities, gives immeasurably more excuse for unauthorized deviations and additions. The bishops are in exactly the same position as they were formerly, but the Anglo-Catholic party is relieved from accepting a book which it did not want without incurring the odium attaching to lobbying and canvassing. The real losers are the Modernists. Their opinion had prevailed to an extent only to be realized in its fulness by a close and careful study of the phraseology of the new book, and it was on that ground that the more thoughtful Anglo-Catholics had been moved to opposition in convocation and the Church Assembly. The recitation of the Athanasian Creed had been made optional, and that not in its entirety; some parts of the Psalter had been deleted; and the Ordinal changed in one of its most important clauses. These are but three of the concessions to Modernist opinion, and the loss of them will no doubt be felt as a hardship if they are not already taken without leave.

"The work of revision will not, of course, be abandoned, for the obligation imposed by the Royal Letters of Business addressed by King Edward to the convocations still remains. The present crisis really means that the answer returned to those Letters of Business is unacceptable to Parliament, and that another must be devised. No period of time was set for the accomplishment of the work, and it may well be that some interval will elapse before it be resumed."

I am afraid that my space is already exceeded, leaving no room for other Church news this week. There is, however, but little else to record, saving that the Advent ordination lists show a welcome increase on last year's, with a creditable number of ordinands from both Kelham and Mirfield.

And now, on the threshold of the Christmas Festival, the time of peace and goodwill, one looks forward to a few days' respite from religious controversy, and with naught to distract from the joy of this Holy Season. GEORGE PARSONS.

LAY CORNERSTONE AT CHARLESTON, S. C.

CHARLESTON, S. C.—Following the morning service at St. Philip's Church, Charleston, on December 11th, a brief ceremony was held on the parish playground, north of the church, when the cornerstone of the new parish house was laid.

Led by the vested choir, the congregation proceeded to the site prepared for the service. After an invocation by the rector, the Rev. S. C. Beckwith, records pertaining to the new building were placed in a copper box and sealed in the cornerstone.

The new building was started last summer and it is expected that it will be ready for use in the spring of 1928. It is an adaptation of an old building at the corner of Church and Cumberland streets which was bought by the congregation. Under the plans for remodeling and enlargement prepared by the architects, ample provision is being made for a large assembly room with stage, club rooms, department assembly rooms, and about twelve smaller rooms for classes in the Church school.

Church Army Conference at Prince Rupert New Phase of Church Army Evangelism

Presentation to Bishop of Niagara — Indian Missionary Observes Anniversary

The Living Church News Bureau
Toronto, December 29, 1927

A CHURCH ARMY CONFERENCE HELD AT Prince Rupert in northern British Columbia and the gathering in of 300 natives from all parts of the diocese of Caledonia has created considerable interest in this new phase of Church Army evangelism. The Indians, being of an emotional nature, are deeply moved by music and demonstration and entered wholeheartedly into the week's proceedings. It was unanimously decided at the closing meeting that such a conference should be held annually.

Each day processions were formed and paraded through the streets, stopping sometimes before the General Hospital and the schools and again before the house of their beloved late bishop, where a service of music was held for Mrs. Du Vernet who is now an invalid.

The luncheons and dinners were a great feature of the conference. On one day the chiefs of Kitkatla were hosts at a dinner in the Commodore Cafe to clerical delegates and visiting captains. The Rev. T. D. Proctor moved a hearty vote of thanks on behalf of the clergy for the wonderful manner in which the native chiefs expressed their gratitude for work done among them in presenting the Gospel and also for the delicious banquet which had been provided. Then the clergy stood, led by Archdeacon G. A. Rix, and sang *For They are Jolly Good Fellows*, followed by three cheers. Response was made by Chief Sa-Bash-Ha of Kitkatla, whose speech was interpreted into English by Peter Ryan, native of Metlakatla. A presentation was then made to Captain Casey by Chief Bradley of Kitkatla of a totem pole made from the native stone of Queen Charlotte Islands.

The second speaker was Chief Collison, also of Kitkatla, who expressed great gratitude for having the Gospel brought to them by the ministers of Christ. A presentation of money was made by them. Chief Edward Gamble of Kitkatla described how he had been inspired by the conference, not knowing before the size of the diocese or the number of clergy who were working among the native people. He also expressed the delight of the natives in knowing that another Church Army conference was to be held next year in Prince Rupert. They looked upon St. Andrew's Cathedral as the mother church of the whole diocese. Arthur Lewis of Kitkatla then made a presentation of money to Captain Casey from the Junior Church Army of that village.

The cathedral was filled to overflowing at every service. Native chiefs gave addresses in the Indian tongue; native choirs sang hymns and anthems, two native bands supplied the music.

PRESENTATION TO THE BISHOP OF NIAGARA

The Rt. Rev. Derwyn T. Owen, Bishop of Niagara, was presented with a purse of gold by the officials and congregation of St. Thomas' Church, St. Catharines. Bishop Owen concluded a series of addresses during the annual mission week in St. Thomas' Church parish, and it was in appreciation

of his visit that the gift was proffered. Canon A. H. Howitt made the address, and the gift was formally presented by Wardens H. B. Burgoyne and John Archer. In the afternoon Bishop Owen unveiled a memorial window for the late George W. McBean, of Winnipeg, in the Memorial Chapel, Ridley College.

INDIAN MISSIONARY CELEBRATES BIRTHDAY

The Rev. George Bruce, now living in Winnipeg, has just celebrated his ninetieth birthday. Mr. Bruce, after serving as a catechist and teacher for several years in the mission of Fairford, entered St. John's College in 1866. In 1868 he was ordained deacon and placed in charge as missionary of the Fairford group of missions, where he did faithful and devoted work among the Indians for nearly half a century.

He is held in high esteem among the Indians in all the reserves around Fairford among whom there are scores of fathers and mothers and grandfathers and grandmothers who in their early days were taught in the mission school by Mr. Bruce. A few years ago, at the request of Archbishop Matheson, he visited his old mission and spent Easter Sunday with his former congregation.

MISCELLANEOUS NEWS

Christ Church, Woodbridge, Ont., has celebrated its sixth anniversary, the special preachers being the Ven. Archdeacon Warren and the Ven. Archdeacon Fleming. The Woman's Auxiliary held a corporate Communion at the morning service. The bequest of \$1,000 from Sara W. Mac-

Clinchy of Brooklyn, N. Y., to this church is to be utilized in memorial communion vessels and for sanctuary paneling and baptistry furniture.

Word has come from England that the Rev. W. J. Southam, late rector of Holy Trinity Church, Winnipeg, has accepted an invitation to take charge of St. Stephen's Church, Wandsworth, during the absence of the vicar who is seriously ill.

The Rev. Herbert Thomas Archbold, of Victoria, B. C., whose appointment to St. Jude's Church, Toronto, has been announced by the bishop, will not assume his new duties until the end of February. Bishop Lucas is in charge of St. Jude's in the meantime.

Sir Campbell Stuart, London, England, has engaged a Montreal firm to rebuild the mausoleum in St. Paul's Churchyard, Kingston, Ont., wherein lie the remains of his ancestors, the Rev. John Stuart, who was the first rector of Kingston, his wife, and their son, Archdeacon George Okill Stuart.

At the reopening of the Church of the Ascension, Windsor, Ont., which was destroyed by fire just a year ago this Christmas, more than \$4,000 was laid on the offertory plates at the morning and evening services.

Discussing the question of increased apportionments for the M. S. C. C. work among the Jews and social service work for 1928, the executive committee of the diocese of Rupert's Land, at a meeting held recently, decided to do all in its power to reach the objective and authorized an immediate and intensive campaign of missionary character throughout the diocese. The Archbishop of Rupert's Land was requested to appoint a committee of ten laymen to organize such a campaign in the city churches.

Bishop Slattery Preaches Sermon at Dedication of Tower on Springfield Church

Diocesan House Keeps "Open House" Christmas Eve—Bishop Lawrence at Emmanuel Church

The Living Church News Bureau
Boston, January 5, 1928

SUCH A SYMBOL IS NOT OF VALUE ONLY for those who worship beneath this roof. For those who worship elsewhere or nowhere, it has quite the same power. It may tell many a man, as years roll by, not to do the dishonest act he was determined to do as he passed down State street. It may catch the eye of some discouraged man or woman, and, by its silent message of trust and hope, send the traveler with fleeter feet to a deeper, happier confidence in God's protection and mercy. It may persuade some careless soul to go into some sanctuary—not this, perhaps—and there, after years of forgetfulness, join his prayers and praises to the prayers and praises of all the people."

Such was the vision seen by Bishop Slattery on Sunday morning, January 1st, as he preached the dedicatory sermon for the tower of Christ Church, Springfield. "If, then, this beautiful tower should do this, or something like it, would you say that you and the parishioners of Christ Church who have gone, had wasted money in making it as noble as you could make it? Would you think any other work could have accomplished a higher, truer mis-

sion? Could any charity or benevolence have brought to a town more lasting happiness, more intrinsic good?" he continued, and, thus, linked up the money expended on this enrichment of Christ Church with the alabaster box broken by Mary long years before that she might pour the precious ointment it contained upon our Saviour's head.

The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, dedicated the tower, being assisted by the rector of the parish, the Rev. John M. McGann, and the church was filled with a vast gathering of parishioners, among whom were many of those older ones to whom Bishop Slattery had himself administered the sacraments of the Church during the time of his own rectorship of this parish. By way of prefacing his sermon on this occasion, the bishop referred to this period in the past as well as reminding his hearers particularly of two other former rectors, the Rev. John Cotton Brooks, his predecessor, who had served the parish for a number of years, and the Rev. William Austin Smith, his own immediate successor, and reminded the congregation how they had all even anticipated the day which they were now marking.

Continuing to speak of the tower as a symbol of the fine character created in the parish under the influence of the Holy Spirit, he made special reference to many

of those who had gone before and left names to conjure with in the annals of the parish. After the service an informal reception took place in the parish house at which Bishop Slattery was enabled to renew old acquaintances.

STAFF AT NO. 1 JOY STREET KEEPS
"OPEN HOUSE"

It seems safe to predict that if any of those who availed themselves of the privilege offered them by Bishop Slattery's general invitation to the Churchpeople of the diocese to visit at the diocesan house on Christmas Eve, went there with their minds puzzled by the campaign initiated last spring for funds with which to enlarge this diocesan center and full of doubt as to the need for such action, they certainly came away that evening determined that if the house is not enlarged pretty soon the entire diocese is bound to be the loser through the lack of the increased efficiency such alterations are bound to promote. Following the precedent set up a year ago with such great promise, and in general keeping with the tradition of Beacon Hill, the staff of the diocesan house, urged on by all the encouragement which Bishop Slattery could give, set all the wheels turning toward holding open house on Christmas Eve from 7 until 10 o'clock. Notices to this effect were displayed in the December number of the *Church Militant* and sent by the bishop to the rectors of parishes and also to all the student centers in and around the city, offering a special welcome to such students as might be compelled by the long distance from their homes to remain in the city for their Christmas vacation. Even at this, however, the result surpassed the most sanguine expectations.

When this event first took place a year ago, a large number of people representing a number of parishes, some of which were, moreover, no short distance from Boston, came and enjoyed the freedom of the house and the hospitality offered, and those who had made themselves responsible felt well rewarded; but, this year, the response was so much greater and the enthusiasm of one and all so much keener, and, indeed, so many came that it seems impossible to get anything like an accurate count, estimates running all the way from two to three (or even four) figures, that it seems by no means bold to prophesy that Christmas Eve open house at No. 1 Joy street will become an annual event.

BISHOP OF MASSACHUSETTS LAYS THE
ROYDEN GHOST

Apropos of the present visit to this country of the noted Englishwoman, Miss Maude Royden, and the general uneasiness caused by the many reports in circulation about her supposed predilections we asked the bishop of the diocese if he had any statement to make at this time. By way of response he read us the subjoined letter which he had received from the Archbishop of Canterbury with the explanation that, having heard from several sources that she endorsed so-called companionate marriage, and having no other basis on which to make any decision, he had written to inquire of the archbishop whether or not such reports had any foundations in fact. Under date of December 6th, the archbishop replied as follows:

"My Dear Bishop: On receiving your letter of November 19th about Miss Maude Royden, I wrote to ascertain her view upon 'companionate marriages.' I felt certain that she could not support that wild doctrine, and I have today a letter from her which simply says, 'I am entirely opposed to companionate marriage and to all

other proposals of the kind.' This ought to be conclusive. I am, yours very truly, (Signed) Randall Cantuar."

BISHOP LAWRENCE'S NEW YEAR'S
MESSAGE TO EMMANUEL CONGREGATION

"Our job as Christians in 1928 is to do more than our part," was the burden of the message delivered to the congregation of Emmanuel Church, Newbury street, at 11 o'clock on Sunday morning, January 1st, by the Rt. Rev. William Lawrence, D.D., retired bishop of the diocese. "In order to accomplish anything," he continued, "one need not be a saint. In fact, some of the people who accomplish the most are not saints. Every police officer, every fireman in this city, is nursing some high trait of character, so when the opportunity comes to do a fine thing he will be ready. But they are doing this unconsciously. Anyone who sets out to be a hero and seeks applause of the world fails. The real hero is unconscious that he is a hero. A great many people get through the world very satisfactorily without doing anything unnecessary. I am a great believer in unexpected gifts and deeds. Pick out some day in the coming year and do the things that you did not do on Christmas. People aren't great because they are conspicuous. Often people are great who aren't conspicuous, who are unknown." On Sunday, January 8th, the bishop preached in the morning in the Cathedral Church of St. Paul.

PAUL REVERE COMES INTO HIS OWN

To many of us the mention of Paul Revere immediately recalls to mind his famous midnight ride immortalized by Longfellow. The Ven. E. J. Dennen, Archdeacon of Boston and rector of (the Old North) Christ Church, Salem street, from which that ride started, reminded his congregation, on the morning of Sunday, January 1st, that that day was Paul Revere's birthday, and pointed out that he had a number of great and worthy accomplishments, any one of which had given him just cause for renown, even had he never made that historic ride. He was, the archdeacon said, a patriot, a politician, a soldier, a gold and silversmith, an artist, an engraver, a mechanic, an inventor, a bellmaker, the manufacturer of cannons and powder, a worker in brass and copper, an industrial pioneer, and a contributor to the efficiency of the American navy.

NEWS NOTES

As of December 31, 1927, the amount so far received by the diocesan treasurer from the parishes of the diocese was \$315,208.92, which was divided as follows: for the general work of the Church, \$204,885.80, and, for the work of the diocese, \$110,323.12.

To date forty of our Church schools have, in response to the bishop's appeal, contributed to the fund for the elevator in the enlarged diocesan house, giving, in all, \$978.75. Most of those contributing are the smaller schools. As yet the banner contribution has come from the Church school of the Church of the Incarnation, Lynn, which has contributed one yard of the said elevator system. Christ Church, Cambridge, has given five inches and promises to give still more.

The parishioners of St. John's Church, Charlestown, are raising a fund to place in that church a bronze tablet in memory of the Rev. Philo W. Sprague, rector of the church for forty-three years. A memorial book is also being written by eight of his intimate associates.

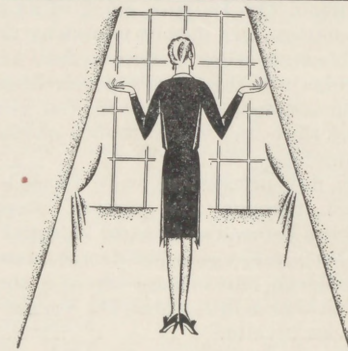
REGINALD H. H. BULTEEL.

DEDICATE ORGAN AT
ST. PAUL'S, ROCHESTER

ROCHESTER, N. Y.—On Christmas Day at the 11 o'clock celebration of the Holy Communion, the centennial memorial organ of St. Paul's Church, Rochester, was dedicated. As a result of the unsolicited gifts of the people of the parish and friends of the church, over \$60,000 was subscribed during the centennial celebration last May.

The organ is among the two or three finest church organs in the country.

The service of dedication included the dedicatory prayers and Cesar Franck's 150th Psalm, which was sung for the first time in Rochester at the centennial celebration last May.



"THE SUN
IS JUST
POURING IN
OUR WINDOW"

QUITE early this morning (Bob, poor dear, wasn't even awake!) I peeked out at the ocean. You know how the sun makes a path right down the breakers? Well, it did today — and then came streaming in our windows! Little flecks lit up the whole delightful room. Oh, it's lovely here! The food, the courtesy, and the restfulness make you so comfortable. And—my word, I almost forgot! —we saw the Thompsons last night! Isn't the world small? And yet that's not so strange—this is the sort of place you would expect to meet them.

*Winter rates are in effect. . . .
A booklet we have tells much about
Chalfonte-Haddon Hall that we
know you'd find interesting.
Would you like a copy?*

CHALFONTE-
HADDON HALL
ATLANTIC CITY
American Plan

EUROPE \$7.00 ^aday
200 All Expense Tours \$195 up. Booklet Free.
Mediterranean and Scandinavian Cruises, \$390
ALLEN TOURS, Inc., 154 Boylston Street, Boston

Chicago Suffragan Bishop Celebrates Anniversary of His Consecration

Dr. Street Becomes New Headmaster at St. Alban's—Meeting of Church Mission of Help

The Living Church News Bureau
Chicago, January 6, 1928

THE SUFFRAGAN BISHOP IS TO CELEBRATE the twenty-fifth anniversary of his consecration, the eleventh anniversary of his installation as suffragan of this diocese, and his sixty-seventh birthday, by being the host to the clergy on Monday, January 9th, at St. Mark's Church, Evanston. It will be an occasion of thanksgiving for his recovery from his very serious illness which began last fall and which was extremely critical.

The Holy Eucharist will be celebrated by Bishop Griswold at St. Mark's, at 10:30 A.M. The bishop of the diocese and the Lord Bishop of Aberdeen will be present, with their chaplains. The clergy will be entertained afterwards by Bishop Griswold at luncheon. The anniversary exercises will begin on the Sunday afternoon previously at the Church of the Messiah, Chicago, when the bishop will be the guest of honor of the lay readers of the diocese, and will be the preacher at the service.

NEW HEADMASTER OF ST. ALBAN'S SCHOOL

The Bishop and Council acted quickly on the report submitted to them by the committee on chaplain's work at the universities which we wrote of last week. It has been decided to discontinue the work of the Church House at the University of Chicago to make possible a broader program which will include the two universities, Chicago and Northwestern, and also the work on McKinley Campus. Arrangements have already been made for continuing the Rev. Dr. Charles L. Street's work at the University of Chicago, under a special Church worker connected with the Church of the Redeemer.

Dr. Street, who has acted as student chaplain at Chicago University since the fall of 1924, has resigned and has accepted the position of acting headmaster at St. Alban's School, Sycamore, Ill., succeeding the Rev. L. B. Hastings who has been headmaster of the school for fourteen years and who has recently resigned.

THE CHURCH MISSION OF HELP

The annual meeting of the Church Mission of Help will be held at the parish house of St. James' Church at 1 o'clock on Thursday, January 19th. Mrs. Theodore Robinson will preside and Miss Elise K. Walther will make a report on the year's work. Mrs. John M. Glenn of New York City, the president of the National Council, C.M.H., will be the speaker.

AN INTERESTING CONFERENCE

An interesting conference of educators of the interdenominational churches has been held this week at the Edgewater Beach Hotel. It has been attended by teachers of religious subjects, Church workers, pastors of churches in college communities, and others. Its chief concern was religious education at state institutions of higher learning—at colleges and universities. Dr. Joseph C. Todd, dean of the school of religion at the University of Indiana, in stating that there is growing interest of students in religion in our

colleges, said, "An index to this increased interest is the increasing enrolment of students in the classes of religious education. The students seem to be interested in religion for its own sake, as well as wishing to make a scientific study of the Bible." At the Bible College at the University of Missouri there are 564 students of the total enrolment of 3,000.

THE ANNUAL DIOCESAN CONVENTION

The call has been sent out for the ninety-first annual convention of the diocese of Chicago, to be held again at St. James' Church, Chicago, February 7th and 8th. The convention will open with a celebration of the Holy Communion at 10:30 A.M.

DIOCESE TO HELP AMERICAN CHURCH INSTITUTE FOR NEGROES

Sometime ago the diocese promised extra help to the American Church Institute for Negroes by erecting a Chicago Normal School building at St. Paul's School, Lawrenceville, Va. At the last meeting of the Bishop and Council it was decided to set aside the last two weeks in January for a special campaign in the diocese to secure the sum needed, \$35,000. Of this sum Julius Rosenwald has already given \$10,000.

The Rev. H. W. Prince, rector of the Church of the Holy Spirit, Lake Forest, is chairman of the committee in charge of the campaign. Mr. Prince recently visited St. Paul's School and was greatly impressed with its property, personnel, and its standing in the surrounding country.

THE BISHOP OF ABERDEEN'S VISIT

The Rt. Rev. F. L. Deane, D.D., Lord Bishop of Aberdeen and Orkney, is now in Chicago, and is very busy making public addresses and filling Church engagements. On Sunday morning, January 8th, he will preach at St. Luke's Church, Evanston. On Monday he will be the guest of the Round Table at St. Mark's, Evanston, and will also speak before a group of Chicago business men at the invitation of David R. Forgan. He will go to Springfield on Tuesday to visit Lincoln's Tomb, and will return to Chicago for further appointments on Wednesday. H. B. GWYN.

BISHOP ROGERS GIVES LECTURES

CLEVELAND—A year ago the Bishop Coadjutor of Ohio, the Rt. Rev. Warren L. Rogers, D.D., began lectures on the Life of Christ in the cathedral house, Cleveland, and a few at the beginning were present to hear him; but so amazingly interesting were his words that before he had finished the lectures, the room was completely filled. This year he lectures on the Lausanne Conference. The topics are:

- Why Divisions in Church?
- Greek, Latin, and German Cultures.
- Efforts Toward Unity.
- Stockholm Conference On Life and Work.
- Lausanne Conference On Faith and Order.
- A Common Message For the World.
- Our Confession of Faith.
- What Is the Church?
- The Ministry, the Stumbling Block to Unity.
- The Holy Communion—the Center of Unity and Disunity.
- Pan-Protestantism and Catholicity.
- How Shall We Get On Today?
- The Next Step and the Ultimate Goal.

THE CHURCH TOURING GUILD

REV. S. PARKES CADMAN
President

HOLY LAND

AND
MEDITERRANEAN CRUISES
FROM

\$400

OTHER TOURS TO ALL PARTS
OF
EUROPE

WRITE FOR BOOKLET TO
SECRETARY PALESTINE DEPARTMENT
THE CHURCH TOURING GUILD
70 FIFTH AVENUE
NEW YORK

AEOLIAN-VOTEY ORGANS

are individual creations, designed by experts to meet the acoustical conditions of the church and the musical requirements of the liturgy.

They incorporate the best in modern American and European practice, influenced by Roosevelt, Farrand & Votey and Aeolian tradition, the direct heritage of this Company.

The Votey Organ Company

division of the

AEOLIAN COMPANY

AEOLIAN HALL

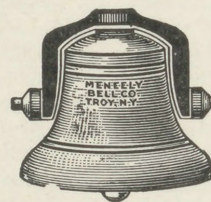
NEW YORK

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

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

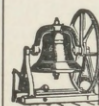
M. P. MÖLLER, Hagerstown, Maryland



MENEELY BELL CO.

TROY, N.Y.,
AND
220 BROADWAY, N.Y. CITY

BELLS



Tower Chimes Played from
Electric Keyboard at Organ
Church Bells—Peals

McShane Bell Foundry Co.
BALTIMORE, MD.

MENEELY & CO.
BELLS

FORMERLY
WEST TROY
N.Y.



WATERLIET, N.Y.

CHURCH BELLS, CHIMES AND PEALS
Unequaled musical qualities

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858

THE C. S. BELL CO. HILLSBORO, OHIO

The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

To Commemorate 225th Anniversary of Old St. Paul's Church, Chester, Pa.

Plan for Septuagesima Conference of Liberals—Elect New Chancellor of Diocese

The Living Church News Bureau
Philadelphia, January 6, 1928

OLD ST. PAUL'S CHURCH, CHESTER, WILL commemorate the 225th anniversary of its foundation January 22d to 29th inclusive. Besides special services on those Sundays there will be a dinner Tuesday evening with rectors of colonial churches of the diocese and vicinity, followed by a reception to ministers of all communions. It is expected to complete an endowment fund of \$100,000 as a thank offering. The Rev. Dr. Francis M. Taitt, rector, Roland S. Morris, chancellor of the diocese, the Rev. R. T. Homans of Jamaica, N. Y., Bishop Thomas, and the Rev. Dr. L. N. Caley of Oaks, Pa., will be among the speakers on various dates.

Dr. Caley and Dr. Taitt are the only persons living of those who officiated at the 200th anniversary. The parish history includes contacts with S. P. G., Queen Anne, the Declaration of Independence, and the first General Convention of the American Church. The present is the third church edifice, completed in 1900. The cornerstone was cut from the Areopagus in Athens by authority of the Greek government, which attested the gift by an official letter. Besides its complete plant, the church owns a building lot a mile away and has a building fund of \$40,000 with a view to an extension of its work. Dr. Taitt has been rector more than thirty-four years and his predecessor, the Rev. Henry Brown, over thirty. With 800 communicants, 638 received the sacrament last Easter Day.

SEPTUAGESIMA CONFERENCE

The third annual Septuagesima Conference of Liberals will meet February 7th and 8th at St. Stephen's Church, Tenth above Chestnut, and the arrangements this year have been made by a committee representing many cities, with a view to making it a congress national in scope. The general topic will be Creeds and Symbols. Among the papers will be The Apostles' Creed—Should the Baptismal Creed be Simplified or Interpreted?, by the Rev. Dr. Robert Norwood of New York city; Liberalism and World Peace, by the Hon. George W. Wickersham; Liberalism and Economics, by the Rev. John Howard Melish of Brooklyn, N. Y.; Is the Catholic Theology Expressed in the Nicene Creed Final? Can its Value be Presented under Other Forms? by the Rev. Canon H. Adye Prichard of the Cathedral of St. John the Divine; and Are the Thirty-nine Articles of Any Further Value?, by Professor Sperry of Syracuse.

NEW CHANCELLOR OF DIOCESE

Roland S. Morris has been made chancellor of the diocese by appointment of Bishop Garland with the approval of the standing committee, succeeding the late J. Wilson Bayard. Mr. Morris, who was formerly Ambassador to Japan by appointment of President Wilson during his second administration, is rector's warden of St. Stephen's Church, Tenth above Chestnut. He was born in Olympia, Washington, in 1874, where his father was building railroads, being a direct descendant of Anthony Morris, an early settler of Phila-

delphia, and an alderman mentioned by William Penn in his first charter.

The new chancellor was educated at Lytton Springs Military School, California, and the Bishop Scott Military Academy, Portland, Ore.; Lawrenceville School; Princeton University, 1896, and the Law School of the University of Pennsylvania. He was at one time president of the Contemporary Club, and state chairman of the Democratic party, and is a member of the Society of Colonial Wars, and a distinguished member of the Philadelphia bar.

NEW HEAD OF CHURCH TRAINING HOUSE

Deaconess Gertrude Stewart, for more than twenty years a missionary in China, took charge as head deaconess of the Church Training and Deaconess House, 708 Spruce street, on Epiphany, the thirty-eighth anniversary of the founding of the school. She succeeds Deaconess Clara Carter, for many years associated with the school, who now goes on the retired list. Deaconess Edith Clarke, for twenty-three years assistant to the head deaconess, also goes on the retired list.

There was a memorial service the same morning for the late Rev. Dr. James DeWolf Perry, who died last April in his eighty-ninth year, after serving as warden of the school since its foundation.

NEWS NOTES

The Rev. and Mrs. Robert Pearsall Frazier of South Dakota, and the Rev.

The Holy Cross Prayer Kalendar

for 1928

An arrangement of
Praise and Intercession
for every day in
the year

Price 25 cents

Holy Cross Press
West Park, N. Y.

A book which will live
"Before, Behind (and Bigger
Than) The Bible"

BY SAMUEL HAMILL WOOD
Sold everywhere at \$1.50 Published by
THE STRATFORD CO., Boston

JUST PUBLISHED!

FAITH AND ORDER

The Official Report of the World Conference on
Faith and Order at Lausanne, Switzerland

Edited by CANON H. N. BATE

The authorized report of the proceedings of the most significant religious gathering of modern times. It offers a comprehensive account of what the Conference achieved, and interprets the ideas evolved. Among the addresses reported are those of Bishop Brent, Prof. Adolf Deissmann, the Bishop of Manchester, Bishop Gore, Dr. Timothy Lew, Archbishop Söderblom, Principal Garvie, and other leaders. A full account of the discussions is contained in the text. The book is rich in inspirational value, and bears an unmistakable message to America. Octavo, 560 pages.

Cloth, \$2.50 Postage about 20 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

John Cole McKim of Japan have been heard in the diocese this week.

The Industrial Home of Galilee Mission, Vine street, west of Eighth, will be dedicated January 14th at 2 P.M.

Lewis B. Franklin will speak this week to meetings of the people of St. Martin's, Radnor, of which the Rev. Richard H. Gurley is rector.

The Rev. Dr. John Mockridge sailed for Europe December 30th, to return almost immediately, arriving Jan-

uary 16th, being somewhat overworked.

The Rev. Franklin Joiner, rector of St. Clement's, was elected president of the Philadelphia branch of the Clerical Union January 3d, succeeding the Rev. Dr. Joseph Sherlock, of St. John Chrysostom's, who has been president nine years, during which the club has come up from a low ebb to a considerably increased usefulness. The Rev. S. Atmore Caine was re-elected secretary; and the Rev. Charles L. Steel treasurer. C. J. HARRIMAN.

To Broadcast Bishop Stires' Address at Men's Conference in Brooklyn Y. M. C. A.

Christmas Pageant at Cathedral— Annual Meeting of Queens and Nassau Clericus

The Living Church News Bureau
Brooklyn, January 6, 1928

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of Long Island, will be the speaker at the men's conference of the Bedford Branch Y. M. C. A., Brooklyn, on Sunday afternoon, January 22d, at 4 P.M. This is the weekly conference at which Dr. S. Parkes Cadman, pastor of the Central Congregational Church of Brooklyn, and president of the Federal Council of the Churches of Christ in America, is the regular speaker. Dr. Cadman has a wide reputation, and his weekly radio audience on Sunday afternoons is very large. He has won great fame by his readiness to answer questions at this conference, and by the breadth of his knowledge and the rare judgment of his answers. Bishop Stires is to take Dr. Cadman's place on the 22d, and will make an address on the subject, Loyalty and Its Reward, and will also answer questions.

On the occasion of Bishop Stires' address, an unusually extensive radio service will be in effect. Already arrangements are made for a combination of WEAJ New York, WEEI Boston, WTAG Worcester, WCSH Portland, Me., WSAI Cincinnati, WCAE Pittsburgh, WGY Schenectady, WMC Memphis, WOW Omaha, and WSB Atlanta. Additional stations will probably be brought in, so that the broadcast will reach all the United States, Canada, Mexico, and Cuba.

This is probably the first time that one of our clergy has spoken to so vast and widespread an audience. It would be interesting if listeners in various localities would report to THE LIVING CHURCH their impressions.

CHRISTMAS PAGEANT AT THE CATHEDRAL

Two hundred and fifty children of the Church school took part in a Christmas mystery play at the cathedral recently. Mrs. Louise Homer Stires was the Madonna and sang very beautifully. Bishop Stires was present and took part. The play was written by Mrs. L. W. Tucker, and its production is said to have been very effective.

QUEENS AND NASSAU CLERICUS

The clericus of Queens and Nassau will have its 300th meeting on January 19th at Garden City. Bishop Stires will be the speaker. At the annual meeting recently the Rev. Charles H. Ricker of Manhasset was elected president; the Rev. John S. Haight of Hempstead, vice-president; the Rev. Baxter Norris of Belle Harbor, secretary and treasurer. The program com-

mittee consists of the Rev. Donald F. Schumann of Queens Village, the Rev. Rockland T. Homans of Jamaica, and the Rev. James W. Tripp of Ozone Park.

SCHOOL FOR LAY READERS

On Monday evening, January 9th, the bishop's school for lay leaders begins its second session. Meetings will be at the Diocesan House, 170 Remsen street, Brooklyn. The faculty will be the same as at the first session. The bishop hopes and asks for thirty or forty well qualified laymen to present themselves for this training and for subsequent service.

PAROCHIAL AND PERSONAL

The Rev. Ernest V. R. Stires is the preacher at the Cathedral of the Incarnation, Garden City, on Sunday next, January 8th, at Evensong at 4 o'clock. The Rev. Henry Lubeck, D.D., will preach Sunday morning, January 15th, and Canon Simpson of St. Paul's Cathedral, London, at Evensong on the 15th. Canon Simpson will also address the Young People's Fellowship of the cathedral parish at their meeting the same evening.

Bishop Stires is to preach to the students of the Naval Academy at Annapolis on Sunday, the 8th. This engagement was made a year ago.

Bishop Kinsolving of Southern Brazil recently officiated at a confirmation in Christ Church, Oyster Bay.

CHAS. HENRY WEBB.

AWARDS OF \$4,000 FOR NEGRO CREATIVE WORK

NEW YORK—Recognition of creative work by Negroes through awards of \$4,000 accompanied by gold and bronze medals was announced by the Harmon Foundation, 140 Nassau street, New York City, recently to sixteen colored men and women. This is the second year of the Harmon awards for distinguished achievement among Negroes which are directed by the commission on the Church and Race Relations of the Federal Council of Churches. Achievement in the fine arts, business including industry, education, science including invention and religious service was cited with two awards in each field—a first of \$400 and a gold medal and a second of \$100 with a bronze medal. As no award in music was given last year because of the nature of the material entered, the sum available was carried over and two awards of \$400 each and two of \$100 each with accompanying medals were granted this year.

Decision as to the persons to receive awards were made in each field by a jury of five, all of whom were persons of recognized standing in the type of work they were invited to consider.

RAISE MONEY ECONOMICALLY

Does your church need money for a new building, an addition, or to pay an old debt? Employ the services of an experienced, successful firm like Hedrick, Marts and Lundy. Millions have been raised for churches of many denominations.

Latest large effort directed by members of this firm was the successful campaign ending last May for \$15,000,000 for the Presbyterian Pension Fund.

You plan the building and tell us how much money you need. We do the rest.

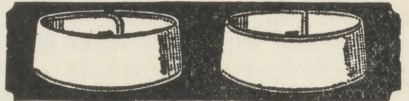
"Financing Philanthropy," quarterly paper on finance, free on request

HEDRICK, MARTS & LUNDY, INC.

Member Joint Board of Campaign
Counsel and Planning

527 Fifth Avenue New York

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4-2) \$2.25 per doz.
Linen (height 2 3/8-2 3/4) \$2.75 doz. (Special)
Cleanable Fabric (1 3/4-2 in.) 3 for \$1.00.

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

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.

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

MOTHER

for Whooping Cough and Croup
use Roche's Embrocation

It is the quickest relief ever known for these ailments of childhood. Mothers have used it with amazing results since 1802. Countless thousands endorse it. Just rub it on the chest. At once it loosens choking phlegm and breaks congestion. Then relief comes. Quick relief, also, for Croup, Colds and Bronchitis.

Sold By All Druggists or
E. Fougere & Co., Inc., New York
W. Edwards & Sons, London, Props.



THE SUMMERLIN - HOLYOKE

A Refined Hostelery for Cultured People. Convenient to stores, theatres, library, parks, etc. Two 18-hole golf courses within city limits.

Orlando is served by Atlantic Coast Line Railroad, Seaboard Air Line Railroad, and Florida Motor Lines to every important part of Florida. Reasonable rates.

THE SUMMERLIN-HOLYOKE, Orlando, Fla.

EDWIN S. GORHAM + INC
Church Publisher & Bookseller
Eleven West Forty-fifth Street, New York

BALTIMORE NOTES

The Living Church News Bureau
Baltimore, January 6, 1928

WHILE THERE IS NO ELABORATE BUILDING program at present, it is expected that the congregation of St. Mark's-Church-on-the-Hill, Pikesville, will be able at Easter to occupy the new church edifice, now being erected. St. John's Church, Mt. Washington, plans to begin the erection of a new church within the month. A new church is to be built at Dundalk this year, to take the place of the Church of the Incarnation, at St. Helena. A number of improvements are being made at St. John's Church, Worthington Valley.

Mention might here be made of the new four manual organ recently installed in St. John's Church, Hagerstown. It is the gift of Mrs. Anna Brugh Singer as a memorial to her mother, and ranks high among large instruments of Maryland.

PROTESTANT EPISCOPAL BROTHERHOOD

The Protestant Episcopal Brotherhood of Maryland celebrates its seventy-sixth anniversary, January 15th and 16th, at the Church of St. Michael and All Angels. The services begin with a Eucharist, Bishop Murray being the celebrant. On Sunday evening there is to be a service at which a festival *Te Deum* will be sung, and a sermon by the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta. On Monday evening there will be a dinner, at which William Ingle will be toastmaster, and the Governor of Maryland one of the speakers. The chief speaker is to be Edward C. Bendere, of Philadelphia.

CHRISTIAN UNITY CONFERENCE

A conference under the auspices of the Christian Unity League is to be held at the First Presbyterian Church, Baltimore, January 12th and 13th. The Rt. Rev. W. A. Guerry, D.D., Bishop of South Carolina, is announced to speak on the Christian Unity League at the morning session on the first day.

It was announced that there would be on the evening of the last day a "celebration of the Lord's Supper, with the Rev. Hugh L. Hodge, D.D., Pastor First Presbyterian Church, presiding, assisted by an Episcopalian, a Lutheran, and a Baptist, in which all communions will share." It is learned on good authority that no clergyman of the diocese of Maryland will take part in this service, and that probably no other clergyman of the Church will choose to go contrary to the sentiment of the Church in Baltimore.

A LEGACY

The Virginia Theological Seminary and the Episcopal High School are legatees in the amount of \$5,000 by the will of the late David Ridgely Howard, who died December 29th.

The money is to be used for the education of young men for the ministry of the Church.

FOUR DEATHS IN A FAMILY

The funeral of Miss Marie Hyde DuVal, a member of a prominent Harford county Church family, January 5th, followed the fourth death from pneumonia in one family since December 27th last; and a fifth member of the family is now in hospital suffering from the same illness.

Mrs. Mary Hyde DuVal, 95 years of age, was the first to succumb. Her daughter, Miss Emily DuVal, who had nursed her mother, was stricken the day of her death and died four days later. On

the same day Mrs. DuVal's sister, Miss Emily Hyde, also died, and she and her niece were buried at one service. Miss Marie DuVal, who had also been nursing her mother, died a week after her mother's death. All four were buried in the churchyard of St. Mary's Church, Emmorton. H. W. TICKNOR.

INTER-SEMINARY CONFERENCE

NEW YORK CITY—During the Christmas holidays there assembled at the General Theological Seminary 123 delegates to the fifth annual conference of theological students of the Middle Atlantic states. Twenty-four institutions were represented by students for the ministry, Baptist, Congregational, Dutch and German Reformed, Lutheran, Methodist, Presbyterian, Protestant Episcopal, and Universalist, coming together as guests of the faculty and students of the General for a three-day consideration of the theme, *Toward a More United Church*. This conference was undoubtedly the most successful of all those promoted by the Inter-Seminary Movement to further the fellowship and mutual understanding among theological students in the various seminaries.

The choice of Church unity as the subject of the conference's deliberations indicates correctly that it was the purpose of the officers to take advantage of the interest created by Lausanne and to further the work and spirit of the World Conference on Faith and Order. Close fellowship, frank discussion in small groups of varied opinions, common worship and prayer in the Chapel of the Good Shepherd, and speeches by outstanding men who have the problem under consideration at heart, were the means to this end.

The progress of the conference was through three cycles representing subordinate divisions of the general theme: *The Present Relationship Between the Churches, Obstacles to a More United Church, and Ways In Which the Churches May Coöperate*. Important as were the addresses in the actual promotion of the aims of the conference, the discussion periods were of still greater value; for here students were brought face to face on an equal footing with those with whom they radically disagreed. A position taken had to be defended against assault and counter-attack from almost every conceivable direction, and there was no lack of frankness in advocating unpopular positions. The delegates were forced to consider carefully just what they meant by Christian unity; they had to face honest differences of conviction with regard to doctrines of the Person of our Lord, theories of the Church, of Order, of the Sacraments and of biblical inspiration, and differences of liturgical practice, and had to ask themselves whether or no these differences constituted legitimate obstacles to reunion. They discovered that fundamental divisions cut horizontally across all Christendom, not simply vertically between the various Christian bodies. They threshed out many proposals and projects looking either to unity or to coöperation, examining them to see whether they involved the compromise of convictions, the abandonment of distinctive and permanent values, or the watering down of vital elements in the Gospel.

One of the most clear-cut results of the discussion groups was a strong feeling of the need for education, of the masses of Christian people, of the clergy, and of theological students, as a means to removing suspicion, misunderstanding, and ignorance. Unanimous was the feeling in

Church Furnishings
In Gold, Silver, and BrassCHURCH and
CHANCEL
FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

A. MOWBRAY & CO. LTD.

23 Margaret St., LONDON, W. 1.
and 9 High St., Oxford, England.

CHURCH VESTMENTS
CHOIR OUTFITS

Gopes Chasubles
Cassocks Surplices
Stoles Veils Burses
Altar Linens Hangings
etc.

All particulars can be
obtained from

MR. ADRIAN A. BUCK
Distributor

665 Fifth Ave., New York City

CHORISTERS' SURPLICES

PURE IRISH LINEN.

Boys', 20 ins., \$1.85. Men's, 36 ins., \$3.65.

CHORISTERS' CASOCKS

BLACK RUSSELL CORD.

Boys', 42 ins., \$3.55. Men's, 56 ins., \$5.75.

These are FREE OF DUTY if the property of the Church

J. WIPPELL & CO., Ltd.,

Duncannon St., LONDON, ENGLAND
Charing Cross.

CHURCH VESTMENTS



Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes

CLERICAL SUITS

Hats, Rabats, Collars

Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING

131-133 East 23rd St. NEW YORK

ST. HILDA GUILD, INC.

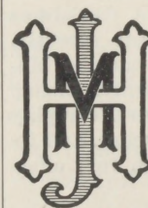
CHURCH VESTMENTS, ALTAR LINEN

Ecclesiastical Embroidery

Conferences with reference to the adornment of churches

Old Embroidery Transferred

131 E. 47th Street NEW YORK



VESTMENTS

For the Clergy and Choir.

Altar Linens, Embroideries
Materials, Clerical and
Lay Tailoring

Inquiries given prompt attention

J. M. HALL, Inc.

174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

PRINTING PLATES FOR ALL PURPOSES



433-13th Street
MILWAUKEE

ARTISTS ENGRAVERS

SPECIAL DISCOUNT TO ADVERTISERS
IN THIS PUBLICATION

this connection of the immense value of just such ventures as this conference; and that is sufficient evidence of its success.

Students to whom the faculty and undergraduates at Chelsea Square threw open their doors came from the following seminaries besides the General: Alfred Theological Seminary, Alfred, N. Y.; Auburn Theological Seminary, Auburn, N. Y.; Berkeley Divinity School, Middletown, Conn.; Biblical Theological Seminary, New York City; Bloomfield Theological Seminary, Bloomfield, N. J.; Crozer Theological Seminary, Chester, Pa.; Divinity School of the Protestant Episcopal Church, Philadelphia, Pa.; Drew Theological Seminary, Madison, N. J.; Episcopal Theological School, Cambridge, Mass.; Hartwick Theological Seminary, Hartwick, N. Y.; Howard University School of Religion, Washington, D. C.; Lincoln Theological Seminary, Lincoln, N. J.; Lutheran Seminary of Gettysburg, Pa.; Lutheran Seminary of Mt. Airy, Philadelphia; New Brunswick Theological Seminary, New Brunswick, N. J.; Protestant Episcopal Seminary, Alexandria, Va.; Reformed Seminary, Lancaster, Pa.; Rochester Theological Seminary, Rochester, N. Y.; St. Lawrence University, Theological Department, Canton, N. Y.; Susquehanna University, Theological Department, Selingsgrove, Pa.; Union Theological Seminary, New York City; Western Theological Seminary, Pittsburgh, Pa.; Westminster Theological Seminary, Westminster, Md.

NEW DEAN OF IOWA CATHEDRAL

DAVENPORT, IOWA—The Rev. Rowland Frederick Philbrook, for four years rector of St. Luke's parish, Lebanon, Pa., has formally accepted the call of the warden and vestry of Trinity Cathedral, Davenport, to become dean as successor to the Very Rev. Marmaduke Hare, D.D.

The Rev. Mr. Philbrook is a native of Iowa, having been born at Denison on November 6, 1891. After attending the State University of Iowa, he graduated from the Philadelphia Divinity School. He was ordained to the priesthood by Bishop Nathaniel S. Thomas, served for five years under him in the missionary district of Wyoming, and held the appointment of chaplain at the Wyoming State Penitentiary for five years. Before locating in Pennsylvania, he was rector of St. Mark's Church in Chicago for two years.

The exact date for assuming duty at the cathedral is not definitely known, but it is probable that Fr. Philbrook will arrive in Davenport shortly after the beginning of Lent, or about March 1st.

RAISE JAPANESE TRAINING SCHOOL TO COLLEGE

NEW YORK—At St. Luke's Hospital, Tokyo, the training school for nurses has been raised to the rank of a college, by official decree, through the Department of Education. Dr. R. B. Teusler, head of the hospital, writes that this is the first college of nursing ever created in Japan, as well as the first school of nursing of any kind ever officially recognized by the government.

The nursing course covers three years, with a fourth year for advanced study. For nearly ten years the hospital has required that all girls admitted for training should be graduates of high schools recognized by the government.

BISHOP OF ABERDEEN VISITS OHIO

CLEVELAND—The Rt. Rev. W. Llewellyn Deane, D.D., Lord Bishop of Aberdeen and Orkney, spent a week-end in Cleveland. He spoke first on New Year's Eve at the midnight service in Trinity Cathedral, Cleveland. On Sunday morning at the Holy Communion at Trinity he preached a most interesting sermon, relating the great circumstance of Bishop Seabury's consecration by the non-juring bishops in Aberdeen Cathedral, which saved episcopacy to the Church in America. "This is the first time," said he, "that I have ever visited America, and this is but a return, Bishop Seabury having come to us 144 years ago."

The address in the afternoon to members of the various Scottish and English


societies of the city partook also of a historical nature. His Lordship spoke in Emmanuel Church in the evening. On Monday a reception was tendered through the Dean and Mrs. White.

NEW PARISH IN SOUTHERN VIRGINIA

PETERSBURG, VA.—The new congregation formed by the division of the congregation of Grace Church, Petersburg, has taken the name of Christ Church, Petersburg. The Rev. Dr. E. R. Carter, formerly rector of Grace Church, has accepted the call to take charge of the newly formed congregation.

The Rev. J. C. Wagner, formerly assistant rector of Grace Church, Petersburg, will become rector of Grace Church.

Made by
American Seating Company



Interior Grace Cathedral, Topeka, Kansas

An Appropriate Memorial

THE entire chancel of the Grace Cathedral, Topeka, Kansas, illustrated above is dedicated to the memory of Bishop Milspaugh, Bishop of Kansas, and was designed and executed by our wood-carving division.

We shall be pleased to confer on any plans concerning memorials in wood, special pieces, or complete church furnishings.

American Seating Company
GENERAL OFFICES: 1074 LYTTON BUILDING
CHICAGO

BERKELEY DIVINITY SCHOOL PURCHASES SITE IN NEW HAVEN

NEW HAVEN, CONN.—The Berkeley Divinity School, for three-quarters of a century located at Middletown, Conn., has purchased a site in the center of New Haven in close proximity to Yale University. The property, consisting of three acres at the corner of Prospect and Sachem streets, is only a few minutes' walk from the Yale Divinity School, the university library, and the New Haven green. It is said to be ideally located for carrying out Berkeley's plan to give its students the advantages of Yale's vast resources in preparation for the new and difficult problems which confront the priest in modern America.

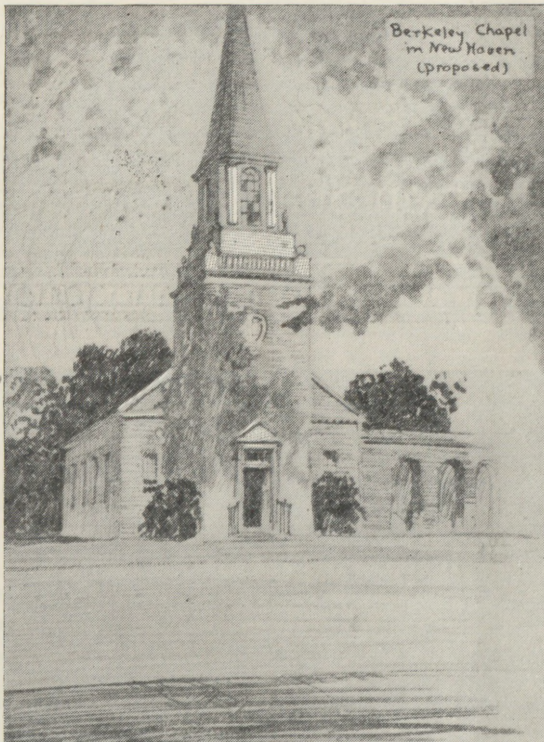
The property is diagonally across Prospect street from the famous Hillhouse manor house on the estate now owned by Yale, and where the Sloane, Osborn Memorial, and Sterling laboratories are lo-

school will yet have the enormous advantages which are sure to come from its location in such a city as New Haven and its affiliation with Yale University. Under such favorable conditions there will undoubtedly be many interesting developments in the life of the school during the next few years.

"There has always been a close connection between the Episcopal Church and Yale University. Bishop Seabury was a Yale graduate. When Bishop Williams founded the school seventy-five years ago there were many who thought it should have been established in New Haven. Bishop Brewster, in the early years of his episcopate, proposed that the school should be moved from Middletown to New Haven and some steps were taken towards that end.

"The site that has been acquired, almost in the heart of the university, is an ideal home for the new Berkeley. It will enable the school to open in New Haven in the fall of 1928."

Eventually the Berkeley group of build-



ated. On the two corners stand the residence formerly occupied by Dr. Timothy Dwight, president of Yale, and the residence of Prof. Charles Seymour, provost of the university. The two largest parcels bought by Berkeley were formerly owned, one by the late John W. Alling, prominent New Haven lawyer, and one by Mrs. Daniel C. Eaton. Two small residences were acquired to round out the Alling property, which is across Mansfield street from the Eaton estate. Another acquisition was Prospect Hall, which has recently been used by Yale as a graduate women's dormitory.

These properties give Berkeley all the real estate it needs to move to New Haven.

A statement by Dean Ladd indicates that the school will move next September, making temporary use of the buildings standing on the purchased lots. The Berkeley Fund office, which has had quarters in a downtown building, will be moved to the new site immediately. Dean Ladd says:

"The removal of the Berkeley Divinity School from Middletown to New Haven ought to mean much for the Episcopal Church in Connecticut and throughout the country. Retaining its independent existence, maintaining its old traditions, under the same trustees and faculty, the

ings will include a library and lecture hall, dormitory, refectory, chapel, deanery, guest house, and a mission hostel designed especially for missionaries and their families home on furlough. Many of the buildings will be reminiscent of famous colonial structures. The design for the deanery, for example, has been modeled after "Whitehall," Bishop Berkeley's home near Newport, 200 years old.

COLORADO RECTOR PLANS MISSION WORK

DENVER, COLO.—The Rev. Robert B. H. Bell, rector of St. Thomas' Church, Denver, has been granted a six months' leave of absence by his vestry, effective March 1st next.

Mr. Bell plans to hold a series of missions at various points under the auspices of the Life Abundant Society, he being the founder of that society, which teaches health for the body as a proper basis for spiritual unfolding.

After devoting several months to his mission work, Mr. and Mrs. Bell plan to take a much needed rest, possibly visiting the Hawaiian Islands before resuming work at St. Thomas' Church.

A Successful Mission Assured with an M & M

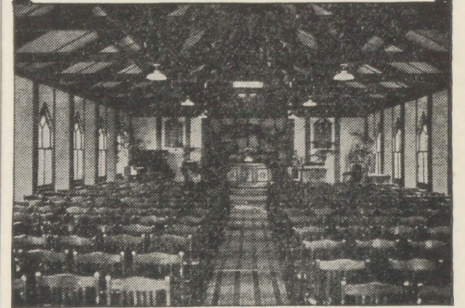
PORTABLE CHAPEL

Ideal for outlying congregations not ready for large church. When this edifice becomes a reality the M & M Chapel can be erected in a new field or sold to another congregation in same city or shipped elsewhere.

Substantial Attractive—Economical

Ready-built in sections with windows and doors in place, complete with glass and hardware. Bolted together in a short time by unskilled labor. Superintendent furnished at a nominal fee if desired. Have given satisfaction for 25 years. Isn't there a need for a mission church in your community? Send today for free catalog, full particulars.

MERESHON & MORLEY COMPANY
91 Main St., Saginaw, Michigan



For a Gift

That Lasts
That Pleases
That Aids the Church's Mission
That Costs but a Dollar

ADDRESS

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

Washington Cathedral

A Witness for Christ in the Capital of the Nation

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

Chartered under Act of Congress.

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

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

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia



WINSTON-INTERNATIONAL SUNDAY SCHOOL SCHOLARS' BIBLES

SELF-PRONOUNCING
Contain specially prepared *Helps to Bible Study* and many *Attractive Illustrations* suitable for children.

Send for Illustrated Catalog
THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
457 Winston Building Philadelphia

MISSION IN GEORGIA DESTROYED BY FIRE

PINEORA, GA.—Just after having completed some needed improvements, the mission of Holy Trinity Church, Pineora, was completely destroyed by fire on the afternoon of January 1st. The lay reader assigned for service that afternoon arrived in time to see the last ember die out. The loss is not covered by insurance, as the amount of the insurance will not exceed \$1,200.

This mission is in the Savannah archdeaconry, and under the Ven. F. North-Tummon.

ANGLICANS COMMUNICATED IN BELGRADE

BELGRADE, SERBIA—An interesting incident has recently occurred in Belgrade. Some ten or fifteen Anglican Churchmen connected, for the most part, with the English and American legations made application to the patriarch to receive Holy Communion on Sunday, December 25th, the Western Christmas Day, but a Sunday in Advent according to the Serbian calendar. The holy synod was in session at the time and the application was referred to them. Their decision was favorable and the patriarch, Demetri, was authorized to grant their request. Thus these Anglicans were communicated by the patriarch on the Western festival in the Orthodox Cathedral. Among these was Dr. Prince, the American minister in Jugo-Slavia.

ADDITIONAL NAVAL CHAPLAINS NEEDED

WASHINGTON, D. C.—There are at present two vacancies in the chaplains' corps of the Navy which should be filled by priests of the Church. The requirements are as follows:

Applicant must have his A.B. and B.D. or S.T.B. or Th.B.; under 31½ years of age; in perfect health; able to furnish unqualified recommendations both civil and religious and in priests' orders. Pay on entering is as follows:

If applicant is married his pay at sea begins at \$3,158, and his pay on shore would be the same unless he occupies government quarters, in which case his pay would be \$720 less. If he is a bachelor his pay at sea will be \$2,219, with the same pay on shore if occupying government quarters; if not occupying government quarters, his pay will be \$2,699. As the chaplain increases in rank his pay increases until he finally after 30 years service receives the maximum pay of \$7,200 if married. A bachelor at sea or occupying government quarters after 30 years receives \$5,819, and \$6,779 if on shore duty and not occupying government quarters. All chaplains who are retired from the service either by age or disability incident to the service and in line of duty will receive three-quarters of their base pay.

Any young priests who are anxious to enter the corps will do well to communicate immediately with Captain C. H. Dickens (Ch.C.), U. S. N. Bureau of Navigation, Navy Department, Washington, D. C., who will send complete instructions and application blanks. The application blank must be accompanied by a photograph of the applicant, at least three letters from ecclesiastical superiors, including one from the bishop, and three from reputable business men acquainted with the applicant.

COMMEMORATE TWO BISHOPS OF NEW HAMPSHIRE

CONCORD, N. H.—Two windows were recently dedicated in St. Paul's Church, Concord, one in memory of Bishop and Mrs. Niles and the other in memory of Bishop Parker. The windows are the gifts of subscribers representing practically every parish and mission in New Hampshire.

The Bishop of New Hampshire, the Rt. Rev. John T. Dallas, D.D., dedicated the windows and made an address. The windows were unveiled by a granddaughter of Bishop Niles and a daughter of Bishop Parker.

OPEN CHURCH ARMY CENTER IN PROVIDENCE

PROVIDENCE, R. I.—Under the tutelage of six American bishops of the Episcopal Church, the first unit of the Church Army in the United States, an offshoot of the Church Army in England, was formally established at impressive services in St. John's Pro-Cathedral, North Main street, Providence, Friday afternoon, January 6th.

The first Church Army training center for the training of new recruits for evangelistic work has been organized at the Bishop McVicker House, 66 Benefit street, and courses began with a distinguished faculty, Tuesday, January 10th. Five recruits have already been enlisted, including one from Rhode Island, two from Massachusetts, one from Virginia, and one from Western Massachusetts.

The new movement is sponsored by an advisory board, including Bishop Perry of Rhode Island, Bishop Manning of New York, Bishop Stires of Long Island, Bishop Slattery of Massachusetts, and Bishop Booth of Vermont.

The Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, was the preacher at the Pro-Cathedral on Friday, and the services were conducted by the Rev. Albert M. Hilliker. Various members of the English Church Army outlined the spirit in which the work would be undertaken in this country.

CONFERENCES IN WESTERN MASSACHUSETTS

SPRINGFIELD, MASS.—Under the auspices of the diocesan board of religious education in the diocese of Western Massachusetts, very successful conferences were recently held on Monday, December 12th, in Fitchburg, and in Worcester, on Wednesday, Thursday, and Friday. Miss Mabel Lee Cooper of the National Council was the leader.

At St. Mark's Church, Worcester, there was a parents' meeting on Wednesday, December 14th, attended by ninety parents, when Miss Cooper gave a very inspiring address on the idealistic relations between the parent and child and school. In the evening the teachers met at St. John's Church where Miss Cooper spoke.

On Thursday an excellent supper was served in All Saints' Church, followed by the conference.

On Friday the conference was held at St. Luke's Church, and in spite of a torrential rain and sleet storm there were many teachers present.

The conferences in the three churches were preceded in each case by a short service conducted by the Rev. John A. Atkins of Westboro, who gave a series of addresses on the Field and the Opportunity.



GORHAM
ALTARS, STAINED GLASS
CHURCH APPOINTMENTS
AND INTERIOR DECORATIONS
MEMORIALS IN METALS,
MOSAIC, MARBLE,
GRANITE OR WOOD.
THE GORHAM CO.
 5TH AVENUE & 47ST NEW YORK
 SPAULDING & CO Chicago
 Mid-western representatives

Heaton, Butler & Bayne Stained Glass Artists

By appointment to the Late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to

Heaton, Butler & Bayne
 (New York) Limited
 551 Fifth Ave. - New York

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street
 DESIGNERS OF
HISTORICAL WINDOWS
 Washington Memorial Chapel
 Valley Forge, Pa.
 Mural Decorations, Stained Glass,
 Glass Mosaics, etc.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.
STAINED GLASS, MOSAICS,
MURALS, MEMORIAL BRONZES, ETC.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.
MEMORIALS IN STAINED
GLASS, MOSAICS, and MURALS
 If interested write for cuts of some of
 our recent work

Memorial Windows

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

MEMORIALS

—IN—
BRONZE, IRON, MARBLE, WOOD &
STAINED GLASS WINDOWS
LARSCHIED-VAN TREECK
 397 Elmdale Court
 Milwaukee, Wisconsin



R. GEISLER, INC.
 56 W. 8th STREET, NEW YORK, N.Y.
Church Furnishings
 IN CARVED WOOD AND
 MARBLE-BRASS-SILVER
 FABRICS + WINDOWS

LAY CORNERSTONE OF NEW SOUTH CAROLINA CHURCH

EUTAWVILLE, S. C.—On Sunday, December 11th, the cornerstone of the new building of the Church of the Epiphany, Eutawville, was laid and the church was consecrated and dedicated. The bishop commented upon the uniqueness of such a service and heartily congratulated the people upon the complete payment for the church before its opening service.

This church was originally a chapel-of-ease to St. Stephen's, and was built about 1804 near the Rocks Creek. In 1814 a church was built on the present site, the congregation being composed of families who had moved westward from the neighborhood of Pineville and St. Stephen's. The first rector of the church was the Rev. Charles Snowden, who was the rector of St. Stephen's and of the chapel-of-ease at Black Oak. The two churches of the Rocks and of Pineville were considered as one until the early '60s. In 1849 the present chapel to the Rocks church was built in Eutawville.

In 1925 the Rocks church, built in 1814, was destroyed by fire, and it was to replace that building that the new church was dedicated on December 11th. The new building is of brick and of nearly fire-proof construction.

The parish of the Epiphany is now affiliated with the parish of St. Jude's, Walterboro. The rector, the Rev. A. W. Skardon, lives in Walterboro and serves each parish on alternate Sundays.

DEDICATE MEMORIAL IN LOUISIANA CHURCH

NEW ORLEANS, LA.—The Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, dedicated a memorial to Davis Sessums, Jr., in Christ Church Cathedral, New Orleans, on Holy Innocents' Day, at the 10 o'clock celebration of the Holy Communion.

The memorial is a complete set of sterling silver vessels for the Holy Communion, together with the ornaments for the altar, and is to be used in the city mission work of New Orleans. It consists of a chalice and paten, with silver mounted crystal cruets, bread box, chalice spoon, baptismal bowl, silver cross, and candlesticks—a handsome service, beautiful in its simplicity, ornamented only with a cross of gold upon each article and with the memorial inscription:

In Memoriam
Davis Sessums, Junior.
October 28, 1905—March 21, 1920.

The metal used in this service was contributed by friends to make this lasting memorial to the child they all loved, and combined with it was the memorial fund contributed by St. James' Church, Baton Rouge, Trinity Church, Crowley, and Trinity Church, New Orleans.

BEQUESTS TO CHURCH AT UTICA, N. Y.

UTICA, N. Y.—Calvary Church, Utica, the Rev. D. Charles White, rector, has received \$5,000 from Miss Emilie J. Meyer and Otto A. Meyer, to be known as the Mary A. Meyer Endowment Fund in memory of their sister, a devoted communicant of the church.

A legacy of \$4,057.62 for the endowment was received from the estate of Mrs. Humphrey Jones, and legacies of \$300 and \$200 were left by Miss Nettie A. Wells and Mrs. Margaret C. Wickham, respectively.

NEW PARISH HOUSE AT MINNEAPOLIS, MINN.

MINNEAPOLIS, MINN.—St. Mark's Church, Minneapolis, is very happy in the consummation of its hopes for a new parish house and a new organ. On Thursday, December 29th, the parish house was informally opened at a house warming. The new organ will be completed some time this month (January).

The new parish house is a combination of the completely remodeled old one and of a new building larger than the old. The Church school rooms are on the church level and comprise a kindergarten, primary, and junior school unit. In the primary room are assembled the chancel windows, the altar, and fittings of old St. Mark's when it was at its downtown location. The junior school has model arrangements, of individual class rooms in two tiers about a central assembly hall, with a children's choir vesting room, a costume closet for dramatization, equipment for manual work, etc. On the ground floor are the spacious working offices of the parish, a beautiful luncheon room with a memorial fireplace alcove and a small committee luncheon room, a thoroughly modern kitchen and serving room, the two-story auditorium, check rooms, and lobbies. The auditorium is equipped with an efficient stage, a "sky-dome" workshop, costume closet, and dressing rooms.

The beautiful Welte organ now nearing completion replaces the ancient organ transferred from old St. Mark's and built in 1872. The total cost of this dual project of parish house and organ is approximately \$150,000.

As Bishop Freeman, the former rector, wrote of the parish house: "What this splendid building may mean, especially to the younger people, in interpreting to their consciousness the great truths of our Christian faith, it would be impossible to say, but I am firmly convinced that it will prove to be a large factor in making more real to them the higher purposes of the ministry of Jesus."

BEQUEST TO OHIO CHURCH

STUEBENVILLE, OHIO—St. Paul's Church, Steubenville, the Rev. W. M. Sidener, rector, inherits about \$100,000 for its endowment fund from the estate of Joseph B. Doyle, who entered into rest December 12th.

Besides this generous benefaction, Mr. Doyle left small legacies to Kenyon College, Gambier; St. Barnabas' Free Home, Gibsonia, Pa.; the Church Home, Cleveland; the Cathedral, Washington; and remembered many friends and relatives.

FRIENDS—NOT FOREIGNERS

NEW YORK—The title is that of a very interesting illustrated booklet lately published by the Foreign-born Americans Division of the Department of Missions. It illustrates the work of the Church, parochially and otherwise, among Americans of foreign birth and is an admirable presentation of that work.

CHANGE CONVENTION DATE OF IOWA

COUNCIL BLUFFS, IA.—The seventy-sixth annual convention of the diocese of Iowa, scheduled to meet in St. Paul's Church, Council Bluffs, on January 15th, has been postponed until May 20th, 21st, and 22d, and will meet at Council Bluffs.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School

Middletown, Connecticut

ADDRESS

REV. WILLIAM PALMER LADD, Dean

Massachusetts

Episcopal Theological School

Cambridge, Mass.

Affiliated with Harvard University

Academic Year begins September 26th

For particulars address the Dean

New York

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunities for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS THE DEAN

Chelsea Square

New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA

Graduate Courses in Theology, Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean. The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The one hundred and fifth session opened Wednesday, September 21, 1927. For catalogue and other information address THE DEAN.

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

COLLEGES FOR MEN

New York

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS

with four years' work leading to the degree of B.A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpensiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition \$250.00 a year; for a room furnished and heated \$150.00 a year; for board in hall \$250.00 a year; a total of \$650.00.

The College is equipped for teaching men who, after graduation, are going into business, or into postgraduate schools of medicine, law, theology, journalism, or into classical, scientific, social, or literary research.

Address BERNARD IDINGS BELL, President
Annandale-on-Hudson, N. Y.
(Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address

REV. MURRAY BARTLETT, D.D., Pres.

† **Recrology** †

"May they rest in peace, and may light perpetual shine upon them."

ALBERT C. MONK, PRIEST

NEW YORK—The Rev. Albert C. Monk, chaplain at St. Luke's Hospital, New York City, since 1915, died on Wednesday, November 30th. He was 56 years old.

Born in Brooklyn in 1871, he graduated from the General Theological Seminary in 1895, being ordained deacon in 1893 by Bishop Kendrick and priest in 1896 by Bishop Talbot. During his diaconate he was connected with the Church of the Holy Faith at Sante Fe, N. M., and upon his ordination to the priesthood became curate of Trinity Church, New York. In 1898 he became rector of St. Paul's Church, Franklin, N. Y., and in 1903 went to Tuxedo, N. Y. He was formerly a curate of the Church of the Heavenly Rest, New York, and rector of St. Paul's Church, Watertown, N. Y.

CHARLES GREGORY PRÓUT, PRIEST

LEYSIN, SWITZERLAND—The Rev. Charles Gregory Prout, non-parochial priest of the diocese of Albany, died in Leysin, Switzerland, January 9th, after a long illness.

Mr. Prout was born in East Springfield, N. Y., in 1855, and attended St. Stephen's College and the General Theological Seminary. He was ordained deacon in 1917 and priest the following year by Bishop Nelson. During his diaconate he was assistant at St. John's Church, Ogdensburg, N. Y., and upon his ordination to the priesthood became rector of St. Paul's Church, Waddington, N. Y., and missionary at St. Philip's Church, Madrid. From 1920 to 1926 he was rector of Grace Church, Canton, N. Y., and missionary at Morley and Pyrites, N. Y. He was also priest in charge of St. James' Chapel, at Lake Delaware, Delhi, N. Y., in 1926.

JOSEPH BEATTY DOYLE

STEBENVILLE, OHIO—Joseph Beatty Doyle, one of the most devoted and well-informed Churchmen in this city and diocese, died after a long illness December 12th.

Mr. Doyle was a vestryman of St. Paul's Church, Steubenville, over a long period of years, also serving as junior warden and senior warden. He was also a lay reader for many years. As a delegate he attended conventions of the Church without number. He wrote the valuable history, *The Church in Eastern Ohio*, and was for a time on the historical committee of the diocese of Ohio.

CHAMBERS L. BUNTING

MACON, GA.—Christ Church parish, Macon, and the diocese of Atlanta have just sustained a great loss in the death of Chambers L. Bunting. For a great many years Mr. Bunting has been prominent in the Church life of the diocese. As its treasurer he was faithful until the end, and even through the last months of his life when confined to his home he continued to serve.

Mr. Bunting represented the diocese during the long connection with its affairs both in the General Convention and in synodical meetings. As a member of the executive board and of many important committees he was always to be counted on to put the work of the Church first and to be present.

In his own parish he was long a warden and only in the past few months resigned because of ill health and was continued as one of the vestry. He will be greatly missed in its activities.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

"For a Clean Mind **HOWE SCHOOL** In a Sound Body"
HOWE — INDIANA

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

Minnesota

SHATTUCK SCHOOL

A Church school for boys, 67th year. Stands high among schools for sound scholarship, manly character, and Christian citizenship. Military training. Address **The Rector, Faribault, Minn.**

Virginia

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., Rector

Wisconsin

Racine College Grammar and Preparatory School

Racine, Wisconsin.

Founded 1852 as a department of Racine College, still conducted on original foundation. Select, Non-military. Small Classes, Personal Instruction. Atmosphere of Cultured Home. Recommendations required. Terms \$70 per month. Address **Rector.**

COLLEGES AND SCHOOLS FOR GIRLS

California

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

SAINT KATHARINE'S SCHOOL
DAVENPORT, IOWA

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

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

New Hampshire

ST. MARY'S SCHOOL CONCORD
New Hampshire

A homelike school for girls. College preparatory and general courses. Moderate charge.

MISS M. E. LADD, Principal

New Jersey

St. Mary's Hall on the Delaware

Second Oldest Church School in the Country

A country boarding school for girls on the Delaware River near New York and Philadelphia. College Preparatory, Junior College and General Courses. Lower School. Music, Art, Domestic Science. Secretarial Courses. Riding. Organized sports. Catalog on request. **Ethel M. Spurr, A.M.,** Principal, Box E, Burlington, N. J.

New York

SAINT AGNES' SCHOOL FOR GIRLS

College preparatory and general courses; out of door sports and physical training.

RT. REV. RICHARD H. NELSON
Pres. Board of Trustees, ALBANY, N. Y.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalog address **The Sister Superior.**

North Carolina

SAINT MARY'S SCHOOL

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.

Utah

ROWLAND HALL

A boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor Sports.

Wisconsin

KEMPER HALL
KENOSHA, WISCONSIN

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

SCHOOL FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BARNABAS', Newark, N. J.
Offers 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Hospital class "A." Minimum requirement one year High School—Graduates preferred. Address **Director, School of Nursing**

COMMENCEMENT OF SCHOOL IN BRAZIL

PORTO ALEGRE, BRAZIL—The school year in the southern hemisphere being usually from March to November, the final exercises for 1927 were held on Saturday, November 26th.

The graduating class of eight was the largest in the history of the school. Opening prayer was said by the Rev. George Kirschke of Trinity Church, Porto Alegre; the new headmaster, the Rev. E. Arnaldo Bohrer, presided and delivered the certificates, prizes, and diplomas. The Rt. Rev. William M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil, was present, for the first time not as headmaster, and pronounced the Benediction.

The Rev. Athalicio Pithan, rector of the Church of the Crucified, Bagé, chosen by the class as their paranymph, read a masterful paper in which he brought out the necessity in Brazil of man power, impelled by intellect and religion, and the value of mathematics, sciences, and languages in the unfolding and developing of mind and soul.

Four of the graduates and two of the teachers will enter the seminary in March.

MEETING OF NEW YORK CATHOLIC CLUB

NEW YORK—The December meeting of the New York Catholic Club was held at the Church of St. Mary the Virgin, New York. It was the occasion of the annual requiem for the late Rev. Thomas McKee Brown, founder of the parish.

The Rev. Selden Peabody Delany, D.D., was celebrant; the Rev. Henry K. Pierce, deacon, and the Rev. C. Winthrop Peabody, sub-deacon. The Rev. Arthur I. Charles, rector of St. Mark's Church, Brooklyn, gave the meditation. The Rev. Shirley C. Hughson, O.H.C., gave a stirring address upon his recent visit to the work of the order of the Holy Cross in Liberia. Two priests were elected to membership.

The next annual meeting will be held at St. Luke's Chapel of Trinity parish on January 24th.

BISHOP STERRETT'S HOME QUARANTINED

BETHLEHEM, PA.—The home of the Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, is under quarantine at present because of an attack of scarlet fever on his son, William. "Billy" is improving rapidly, and, barring complications, the quarantine will be lifted by February 1st and the bishop will keep open house for the diocese.

NEWS IN BRIEF

CENTRAL NEW YORK—A wardens' and vestrymen's dinner will be held under the auspices of the clerics of Utica and vicinity, Monday, January 30th. Bishop Fiske will preside, and representatives from the nearby parishes in Central New York and Albany will attend. The Rev. Dr. George P. Atwater, D.D., will speak on Endowments.

NEW YORK—St. Hilda's Guild, Inc., of New York, will hold its annual exhibition of the work of the guild January 25th, 26th, 27th, and 28th, at 131 East 47th St. The exhibition will be as interesting and unique this year as it has been in the past, and all those interested in ecclesiastical work are invited.

NEW MEXICO—At the Christmas celebration of the Holy Communion at St. Paul's mission in Artesia, the Woman's Guild presented the mission with a beautiful pair of eucharistic lights. One of the ladies of the congregation gave the mission a pair of cut glass cruets for altar use. Both ornaments were blessed at the service.

Book Printing Printing of Periodicals Making of Catalogues All Fine Printing

These are the specialties of
Morehouse Publishing Co.

FOR many years our printing office and bindery were equipped to do only the work incidental to our own publishing—our periodicals and our books.

Now our facilities have been so enlarged that we can give our highly specialized service to all who wish expert service in such printing as we have suggested above.

We can print and, if desired, mail periodicals regularly to their subscribers. We can give special service of this nature to *Diocesan* and other *Papers*.

We can make *Books* for publishers or individuals that are not amateur books. There is a distinction between publishing and printing. We do both.

We are well equipped to do fine *Catalogue* work.

All sorts of *fine printing*, plain or in colors, is included in our specialized service. Institutional work is especially welcomed.

Write us in regard to whatever printing projects you have in mind. We may be able to make suggestions and can certainly give you good service.

Morehouse Publishing Co.

[SERVICE DEPT.]

1801-1811 Fond du Lac Avenue

Milwaukee, Wis.