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The Living Church

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VOL. LXXVII

MILWAUKEE, WISCONSIN, OCTOBER 1, 1927

No. 22

Revealed Standards

EDITORIAL

The Registration of Schools in China

REV. E. N. FORSTER

A Pilgrimage to Malines

REV. T. BOWYER CAMPBELL

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EDITORIALS & COMMENTS

Revealed Standards

EVERY well-instructed Christian believes that the laws of nature are God's laws, but they are not all of God's laws. The divine life is not exhausted in the workings of observable nature; God has other laws besides the observed uniformities of nature. In last week's issue, we recalled a number of natural laws of conduct, natural sanctions, standards, controls, which exercise authority upon us all. For it gets on our nerves to hear people shouting the battle-cry of freedom to such an absurd point as to claim, vaguely but enthusiastically, that laws governing conduct are crumbling away. As a matter of fact, we all more or less cheerfully obey a great multitude of commandments and try to conform to a number of standards; and while there are shifts in the tension here and there, we see no sign that the total amount of control of the individual is being seriously lessened.

There are many Christians of these days who would agree with most of what has been said about natural standards, but feel uncertain and timorous about supernatural standards, or indeed may be rebellious at a claim that any given commandment is the will of God. Certainly in the broad stream of religious history in general, some things have been proclaimed as divinely commanded which were silly, or cruel, or selfish, or anything but what a religious mind can believe to be consonant with the divine nature. And if these things are to be repudiated when they occur in other religions, who is to say that there are not, in our own religion, commandments which are mistakenly imposed as divine? Are these supernatural sanctions anything more than old customs, old expediences, old instruments of tyranny, old blunders, perpetuated and surrounded with a false halo of sanctity? If some of them are counterfeits, how are we to tell which are the genuine?

Such doubts are not imaginary, and they have found lodgment in the minds of very serious moral people. We may even long for a voice that says, "This is the way, walk ye in it," when we turn to the right hand or the left, and yet may feel distrustful of any such voice when we do hear it. We are apt to say, not "Speak, Lord, for thy servant heareth," but "Who is this speaking, please?"

Now Christianity inherited from Judaism a strong conviction that God has revealed His will for human conduct. In fact, in the Old Testament there

seems to be more thought of revealed law than of revealed truth. Not ten great doctrines of the nature of God, but ten great commandments for the behavior of men, stand in the center of the revelation. And even St. Paul, in the stress of controversy "blindly charging against the Law," as he has been accused of doing, teaches certain duties as commanded by the Lord. Christianity accepts a divinely revealed Law.

What we have as explicit statements of the will of God for us, so far as they go, are certain great documents, especially the Ten Commandments and our Lord's Summary of the Law. The Bible contains many other documents of like nature, more or less codifications of moral teaching; the biblical teaching itself has for background other and earlier codes; and after the canon of the New Testament was closed other documents have been accepted by the Church as representing God's will for Christian living, such as what we call the Precepts of the Church.

The Ten Commandments especially are a formal codification, and the vividly circumstantial picture of their delivery to Moses on Sinai, written by the finger of God on two tablets of stone, makes them seem in the highest degree original, supernatural, and divine—a Law suddenly and once for all promulgated in all its definiteness. It is no part of our business to spoil that picture. It would seem that God's special revelations, in morals as in doctrine, are very often made in the form of unforgettable pictures, the meaning of which can be explored in subsequent reflection, while the picture is always to be kept intact. This revelation on Sinai can be taken as a supernaturally heightened experience, but not an isolated experience. Let us never forget that it occurs *in the Bible*, that is, as a great episode in a great tradition. The Bible gives us illustrative material for the history of true religion as it develops. The Ten Commandments have a history before and after Sinai: they belong, with other such classic codifications, in the midst of the great experience which they codify or summarize.

It seems to us that the case of the Ten Commandments is similar to that of the Creeds. Just as the Creeds are summaries of deep and long historical experiences in which God has revealed something of His nature, so the Ten Commandments are a summary of deep and long historical experiences in which God has

revealed something of His will for human conduct. And as our recognition of an ecumenical council as such depends not on its size, or amiability, or solemnity, but on its acceptance by the whole Church as rightly representing the Church's faith, so our recognition of the authority of the Ten Commandments may be said to depend less upon the thunder on Mount Sinai than on their having achieved a ruling place in the great tradition of growing religious morality.

In the course of that growing morality, Judaism developed a very large body of religious law, and an intense devotion to it. Sometimes the later accumulations of the tradition disastrously obscured the fundamental principles involved all through, so that our Lord rebuked the scribes for letting the human tradition obstruct the divine commandment. The great revealed picture must be kept intact. But He Himself carried on the genuine tradition, incorporating into it such modifications as we find recorded in the Gospels, and notably the Summary of the Law.

Various precepts of St. Paul, St. John, and others in the Apostolic Age and near it, summaries of Christian morals by the Fathers, the rediscovered ethics of Aristotle, the systems of moral theology written by the medieval Schoolmen and their successors, and the very analytical, though unsystematic, modern researches into the whole fundamental meaning of the Christian ethic, have all in their times been incorporated into a magnificent continuous tradition of Christian morality, not by any means all on the same level, not all claiming distinctive supernatural revelation, but all being high spots in the course of moral development.

SO FAR, we have spoken of revealed moral standards as if they were all legal. But our standards include other things than laws. Some moralists, in fact, are so suspicious of the excesses of legalism that they hardly find for law any dignified place in morality, in comparison with these other, non-legal, controls.

There is a kind of standard of conduct which is not law at all, which imposes no duties under pain of mortal sin, which has rather the gracious air of invitation, suggestion, or advice, than the hardness of command. We ought not to forget it in any scheme of Christian regulation of life. If you wish to be saved, keep the commandments; if you wish to be more thoroughgoing, and have opportunity, then "sell that thou hast, and give to the poor, and come, follow me." This is the sort of thing, of course, that is meant by the "Counsels."

It would be a serious mistake to regard the Counsels as three and no more—poverty, chastity, and obedience. The principle of counsel as opposed to law would include such things as spending an extraordinary amount of time in prayer, religious study, or Church work—just such extraordinary things as devoted lay people very often do, not in obedience to a command, at least not a general command, but voluntarily, in response to an invitation given by God. Our Church is officially anxious that such works shall not be regarded as "work of supererogation," as a piling up of more merit than is needed for salvation, but it is uncertain how far we casually and unofficially account them as such. In essence, the doing of such works really means, or ought to mean, that we do not wish to regard quantity at all in our service of God, and that we have a wholesome dislike of doing merely enough to "get by," to avoid out-and-out sin. And this kind of incentive works in manifold ways as a (non-legal) standard over many lives.

A highly important kind of standard which directs our lives is perhaps best called the standard of char-

acter, the Christian character, to distinguish it from the Christian law and counsels. It sets forth goodness from a very different point of view from the legalistic. It says, not "Thou shalt do, or not do, so-and-so," but "Thou shalt *be* such-and-such." In place of commandments, it holds up virtues. It depends largely upon example, and the desire to imitate. As all youngsters are deeply controlled by the individuals or types of hero that they admire, all the way from the worship of Indians, engineers, cowboys, athletes, and so on up in hero-worship, so all Christians are influenced by the examples of the saints (rightly understood), and moral theology is greatly concerned with what traits of character go to make up a Christian, the Cardinal and the Theological Virtues, and the less easily classifiable beauties of personal character which are revealed in known examples.

WHATEVER be said of other standards, it remains for Christians supremely true that Christ is the standard, the pattern of the perfection of our humanity, and the imitation of Christ (with whatever qualifications may be necessary) the Christian duty.

Over and above all standards of personal excellence stands the supreme social standard, our Lord's social standard, the Kingdom of God, in which all law finds its fulfilment in love, and all personal character likewise finds its fulfilment in love.

So we are living in the thick of a great vital tradition of Christian moral conduct, in which there are many kinds and forms of control, many ways of presenting the standard. The Church needs to keep aware of its standards, and not permit itself to be misrepresented as if it threw all control of conduct to the winds. Overt judicial discipline is a small matter. The Church has infinitely more resources than that for influencing and directing the lives of its members. The life of a Catholic is naturally a disciplined life, and the great joy of it is that self-discipline, the voluntary conformity to the standards which the Church keeps lifted high, bulks so much more largely in it than judicial machinery for enforcing law. The controlled life of a good soldier of Christ, the character in which restraint of impulse has its due place, is a fine thing; the merely natural life, we believe, cannot hold its own against it; it is not only more righteous, it is actually more beautiful and more pleasant than the life that lets all restraint go, voracious and omnivorous of sensation and thrill. The life worked out in the great tradition of Catholic control is the Church's treasure: the Church cannot afford to be careless with it.

THE Department of Publicity has announced its decision not to publish "a partly printed parish paper," after all. Two thousand clergymen expressed their opinions on the project, and the department staff made a thorough investigation before this decision was reached. Instead, the department proposes to supply, without cost, news notes which may be printed in parish papers as each parochial editor sees fit. Such "news items from every field of the Church" should help the parish paper to "present the picture of the Church at work in parish, diocese, nation, and world."

"Reasons prompting our decision were based on cost of production, accounting and collection, difficulty of securing a standard of size, paper stock and content that would be generally acceptable, wide variety of opinion as to time and frequency of issue, and the need, expressed by hundreds of the clergy, for doc-

trinal teaching, a phase of educational work not properly in the province of the Department of Publicity of the National Council."

The reason last given interests us greatly. Hundreds of the clergy felt the need of Christian doctrine in a parish paper; that demand is most encouraging: we, too, feel very strongly that all our people need to be made familiar and kept familiar with the basic content of Christian belief. But this is not properly the function of the Department of Publicity.

The Department of Religious Education might conceivably furnish the doctrinal material which the Department of Publicity could use in the parish paper, somewhat as the *Spirit of Missions* really represents Missions and Publicity. But there we should run into difficulties owing to our "unhappy divisions" in doctrinal matters, unless the greatest wisdom were applied to teaching what the Church really does teach. If this service should become an opportunity for maneuvering in the interests of different schools of thought, shifting with changes in the personnel of the department, it would be a calamity. And if no doctrine were taught save what could claim the assent of all clergymen in all parishes, it would be a banality: who wants to give publicity to the teaching, say, that what is indubitably true should be regarded as having the nature of truth, or that the Christian faith signifies the faith which is Christian, or that Christianity is what it is, and God will be what He will be?

"We believe in the parish paper," says the department's letter. So do we. And the parish paper may be strengthened if, while it continues to teach doctrine in its own way, it incorporates much of the news of Church work which the Publicity Department can supply, though this feature cannot of course be as complete as the news service of a general Church paper, and should not be a substitute for the latter. After all, the function of the parish paper is to record parochial events; the advisability of going beyond that field on any considerable scale is questionable. But some day we may do better, and teach the Faith with sufficiently clear unanimity, from headquarters.

WE ARE reminded by the Department of Religious Education of the National Council that with the opening of the colleges and universities many hundreds of young men and women of our Church are leaving their home parishes. Whether these students continue under religious influences depends sometimes upon their first contacts at college.

College Students

A letter to the student pastor or the rector of a church near the campus is one way of keeping students in touch with their Church. In the *Living Church Annual* there is a list of clergy ministering to college students. The clergymen whose names appear in this list will be glad to look up students. Rectors and parents should send the names of students to the resident chaplain, or if none appears in the list, write to the Rev. C. Leslie Glenn, secretary for college work, 281 Fourth avenue, New York.

The foreign students in our American colleges present a challenge to all Christian students, especially those organized into Church clubs. What does the local Church club do for the foreigners in the student body? Here is an opportunity to uphold our missionaries by showing Christianity at first hand, and a chance to serve the Master in a way which He specifically pointed out: "I was a stranger and ye took Me in."

Here is a practical measure in which parents and rectors can cooperate.

WE ARE in need of a re-examination and rehabilitation of the idea of sacrifice in religion. Very earnest religious men will sometimes repudiate the word sacrifice as applied to missionary and other Church work, because sacrifice is taken to mean deprivation, hardship, sorrow. But that is only a secondary meaning of the word. Sacrifice means consecration. It is not primarily suffering, but offering.

Sacrifice

Sacrifice in the sense of offering, of doing something to something that belongs to one, which makes it a holy thing, offered to God, has always been a vital element in religion from its earliest dawn. And complete sacrifice, in which one consecrates and offers all that he has and is—Christian sacrifice, in which one offers infinitely more than all that he has and is, because he offers Christ and himself in Christ—this surely we cannot afford to disparage.

There is an activity in sacrifice, a doing something, a release of energy, which has a better chance of making religion interesting, and therefore enjoyable, than even such attitudes as contemplation, or seeking help, or learning the truth. Sacrifice need not at all be a sad thing, any more than offering hospitality to a friend, or sending a birthday present, must be a sad thing. Let us keep, better and more happily than we have done, the place of sacrifice in our religion; let us not confuse it with suffering.

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THE GREATEST THING IN THE WORLD

TO LOVE abundantly is to live abundantly, and to love forever is to live forever. Hence eternal life is inextricably bound up with love. We want to live forever for the same reason that we want to live tomorrow. Why do you want to live tomorrow? It is because there is some one who loves you, and whom you want to see tomorrow, and to be with, and to love back. There is no other reason why we should live on than that we love and are beloved. It is when a man has no one to love him that he commits suicide. So long as he has friends, those who love him and whom he loves, he will live, because to live is to love. Be it but the love of a dog, it will keep him in life; but let that go and he has no contact with life, no reason to live. He dies by his own hand.

Eternal life is also to know God, and God is love. This is Christ's own definition. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." Love must be eternal. It is what God is. On the last analysis, then, love is life. Love never faileth, and life never faileth so long as there is love. That is the philosophy of what Paul is showing us; the reason why, in the nature of things, Love should be the supreme thing—because it is going to last; because in the nature of things it is an Eternal life. It is a thing that we are living now, not what we get when we die; that we shall have a poor chance of getting when we die unless we are living now.

No worse fate can befall a man in this world than to live and grow old alone, unloving and unloved. To be lost is to live in an unregenerate condition, loveless and unloved; and to be saved is to love; and he that dwelleth in love dwelleth already in God. For God is Love.—*Henry Drummond.*

DAILY BIBLE STUDIES

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

SAFETY AND HEALTH

Sunday, October 2: Sixteenth Sunday after Trinity

READ St. John 10: 27-30.

HOW strange it is that we Christians are so often unhappy and troubled, when we are so greatly blessed in our relationship with the Father and with Jesus Christ! What safety and help are assured to us by these precious words of the Good Shepherd! The word "pluck" is associated with the keeping of sheep, for thieves would try to "snatch" or "pluck" the innocent lambs and sheep and run away with them when the shepherd was not looking. We, who are "the people of His pasture and the sheep of His hand," need have no fear of such robbery. The Good Shepherd has His own in safe keeping, and the Father holds in His loving hand the children who accept His Son's salvation. Surely we should never be afraid. Surely we should rejoice in such a divine guardianship!

Hymn 357

Monday, October 3

READ Deut. 4: 30-36.

GOD'S care for His "Chosen People" is one of the most wonderful records in all history. Nothing that they needed was denied them. They were safe as long as they trusted in God, and His help to them was typical of the spiritual help vouchsafed to Christians. Moses' final message to the Hebrews is an anticipation of Christ's salvation and care and love. "We musicians know," Robert Browning makes old Abt Vogler sing. The Christian whose eyes are open sees everywhere the tokens of God's love and power, and with his ears he hears the symphony of heaven. While our human experiences may be confusing in themselves, there yet sounds through them all the voice of Him "whose we are and whom we serve," and knowing Him and His love we can sing and be glad because we are safe. "Our life is hid with Christ in God."

Hymn 251

Tuesday, October 4

READ St. Mark 9: 17-27.

ALL things are possible to him that believeth! What a wonderful heritage! We may well rejoice and be glad, for nothing need cause us to dismay. In God's time, which is the right time, perfection and healing will come to body and soul. We are safe. Once a vessel was driven by fierce winds and great waves were flooding the decks. And then the lookout at the masthead shouted "Land! Land!" At once the voices of the seamen echoed the cry, "Land! Land!" and they embraced each other and laughed even through tears. But why? Still the storm raged and the waves dashed high. Yes, but they saw land, and all else was held in that glorious vision of safety. So the Christian has the vision of safety, and the Christ-voice rings through the ages: "Land, Land!" Aye, the heavenly land which is His, and ours because it is His.

Hymn 418

Wednesday, October 5

READ Psalm 4: 1-8.

THOU, Lord, only makest me dwell in safety." The Psalmist seemed to know where to find rest and peace, and that is why so many of his psalms call for joy and singing. To him it seemed a sin to doubt God's power and care. He loved to talk about it and sing about it, and use his voice in worship (Ps. 77:1). Too often our hymns are mournful. Too often we make our pilgrimage a gloomy experience, and talk of sorrows and burdens, when all the while we are being held in the hollow of the divine hand and His voice is crying, "I have loved thee with an everlasting love." We are told that in the

Crusades the people, and even the children, sang as they pressed on toward Jerusalem. There can be no real faith without a heart-joy which springs from the certainty of Christ's power and love.

Hymn 364

Thursday, October 6

READ St. John 14: 18-21.

WE suffer ourselves to be led by things we can see and hear and (as we fondly imagine) think we understand, whereas the most real things, the divine things, cannot be grasped by our senses. Christ says, "I will manifest Myself to him who loves Me." That manifestation is spiritual, but very real. I heard, in a dear little seaside chapel this summer, a gifted singer whose voice came from a loving heart, and the message was so simple and so true:

"He walks with me, and He talks with me,
And He tells me I am His own."

Emotional? Perhaps. But after all it told the story almost in Bible words. The good Quaker poet sings in like fashion:

"Warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee."

Hymn 120

Friday, October 7

READ St. John 10: 11-16.

THE divine relationship between the Good Shepherd and His sheep is here wonderfully revealed: "I am the Good Shepherd, and know My sheep and am known of Mine as the Father knoweth me and as I know the Father."

How great a revelation is that! And as if to make it even more positive, He prayed: "I in them and Thou in Me" (St. John 17: 23). Why should we be gloomy or doubting when the Master thus declares our holy relationship? We almost shrink at the thought, so unworthy as we know ourselves to be. Yet dare we deny the sacred assurance? Do we not, even while kneeling before the Cross in penitence, find ourselves caught up in spirit? As we receive the Holy Communion do we not have more than a pledge—even a holy experience as the words are spoken before the altar: "Made one Body with Him, that He may dwell in us and we in Him?" O mystery of Love!

Hymn 334

Saturday, October 8

READ Psalm 100.

IT is when we grasp the great fact of redemption that our whole life is changed. We are ashamed of our sadness—it is disloyal. We still our complaints—they are sins. We forget ourselves in our praises and songs of gratitude. The very infinitude of the Christian faith, while we bow in humility, lifts us up to a mountain height of joy. What are pains and disappointments and burdens when we know we are His and He is ours? What place has controversy or criticism when we see those holy arms outstretched and hear that voice calling, "Come"? Work becomes dear—we are "workers together with God!" We cry out with the Christ-spirit to others: "Come ye and know the Savior of the world!" And the Lord Jesus Christ sees of the travail of His soul, and is satisfied.

Hymn 228

Forgive me, dear Lord, that, when Thou hast given me such blessings, I give way to fear and sadness. Touch Thou my soul that I may sing in gladness and look up with thanksgiving. Make my life an example of belief that the world may know what Christianity means. And O my Christ, let my lips and my life praise Thee. Amen.

The Registration of Schools in China

By the Rev. E. N. Forster

of Mahan School, Yangchow

PROPOS of China and her troubles, the newspapers in the United States have found an exciting substitute for international news in Lindbergh's flight and his welcome home." So reads a letter which I received a few days ago from a friend in America echoing the sentiment recently expressed by many other friends in theirs.

It is only natural that all Americans should be enthusiastic over such an epoch-making event as Lindbergh's accomplishment. But after all, life is not made up wholly of sensations; in fact, the major portion of the lives of most of us consists of the commonplace experiences of just living; and, because there has not been another Nanking outrage to concentrate attention on China is no reason for supposing that nothing of worldwide importance is transpiring on this side of the world. On the contrary, so much is happening day by day which is of the greatest concern to those who love, and support, and work for the Kingdom of God that no Christians anywhere can afford to be indifferent toward, much less uninformed about, it. It would be impossible to attempt to cover the whole situation in a brief article like this, so I have selected one matter, the registration of schools, which is of especial concern to our mission which has so many educational institutions that will be greatly affected by any decision we make in the matter.

In November, 1926, the Nationalist government in Canton issued a series of educational regulations which are to become effective wherever the authority of that government extends. A large part of China, including all the territory in which the three dioceses of our American mission are located, has now come under Nationalist control. The month of August, 1927, has been set as the time limit for the registration of schools in this province. Let us first note what some of these registrations are:

I. REGULATIONS FOR PRIVATE SCHOOLS

Art. 1. Any school founded by a private person or a legally recognized body is considered a "private" school. This term applies also to a school founded by foreigners and missions.

Art. 2. A "private" school must be under the supervision and direction of the educational authority of the government.

Art. 4. The founder of a "private" school shall organize a board of directors on whom shall rest the whole responsibility of running the school.

Art. 5. Permission for the founding of a "private" school, or for any change to be made therein, shall be secured through its board of directors from the responsible educational authority. A student studying in, or graduated from, a school not yet sanctioned by the said authority shall have no recognized standing.

Art. 6. Permission for the suspension of a school shall also be secured through its board of directors from the responsible educational authority. All the school property and belongings will then be liquidated by the government appointee, together with the school authority.

Art. 8. A foreigner shall not act as the president or principal of a "private" school. In special cases the school may invite him to be an adviser.

Art. 9. The organization of a "private" school, together with its curriculum, time schedule, etc., shall be planned on the basis of the government educational code.

Art. 10. Except in the case of a special department (or school) of religion, a "private" school is not permitted to give religious instruction as a required subject, nor is religious propaganda permitted in the class instruction.

Art. 11. A "private" school is not allowed to compel students to participate in the religious exercises of the school, if there be any.

Art. 12. In both administration and instruction, a "private" school shall follow the government regulations and the orders from the educational authority, and shall report to the latter from time to time.

Art. 13. In case of mismanagement or of failure to follow the government regulations, a "private" school can be dissolved by the government at any time.

II. REGULATIONS FOR THE BOARD OF DIRECTORS OF A "PRIVATE" SCHOOL

Art. 1. The founder of a "private" school is represented by its board of directors, who shall take the full responsibility for conducting the school. Permission for organizing the board of directors can be secured by the founder through a petition to the responsible educational authority.

Art. 5. The educational authority, in case of necessity, may investigate what the board is doing and its financial condition.

Art. 6. In case of the dissolution of the school, the board of directors shall report within seven days to the responsible educational authority, who will then appoint representatives to act with the school authority in liquidating the school property. When this has been done, they shall present a report to the educational authority.

Art. 7. In case of the dissolution of a school, the board may appeal to the responsible educational authority for permission to use the property for other educational purposes.

Art. 10. The dissolution of a board itself, unless it is dissolved automatically through the withdrawal of registration by the responsible educational authority, requires the approval of the latter.

Art. 11. Without consent from the responsible educational authority, the board may not dissolve the school that it has established.

Art. 13. The board of directors of any "private" school, irrespective of whether it is founded by foreigners or Chinese, shall have a Chinese majority of members. The chairman and representative of the board shall also be Chinese.

III. REGULATIONS FOR THE REGISTRATION OF SCHOOLS

Art. 4. If the responsible educational authority considers the management of a registered school to be unsuitable and its work unsatisfactory, registration may be withdrawn.

Art. 5. Permission for the suspension of a school or for any change to be made therein shall be secured from the responsible educational authority.

Art. 7. A student studying in, or graduating from, an unregistered school shall have no recognized standing.

IV. REGULATIONS FOR SECONDARY SCHOOLS

Art. 9. Middle schools may adopt the elective system of courses.

Art. 10. Middle schools shall adopt such textbooks as have been approved by the Central Educational Commission. Lecture outlines written by teachers shall be in accord with the outline standards for that course.

Art. 11. The principal of a middle school shall take the sole administrative responsibility of the school.

Art. 17. Students will be allowed to graduate when they have completed the required number of credits in classroom and laboratory work and have passed the final examinations, after the approval of the provincial educational authority. The graduating certificates shall be stamped by the provincial educational authority and the names of the graduates shall be reported to the Central Education Commission.

Art. 21. A middle school calendar shall be issued each year by the provincial educational authority, which shall be adhered to by all middle schools. If for special reasons any change is desired, permission must be secured from the responsible provincial, county, or municipal educational authority.

V. REGULATIONS FOR INSTITUTIONS OF HIGHER EDUCATION

Art. 1. The purpose of a university or college is to offer for study the continually increasing knowledge of the world and to promote cultural progress in order to realize in practice the *San-Min-Chu-I* (The Three People's Principles).

Art. 10. The president or committee of a "private" university shall be elected by its board of directors and approved by the provincial educational authority.

VI. THE KUOMINGTANG AND EDUCATION

Art. 1. The principles and teaching of the party, especially as promulgated in the writings of Sun Yat Sen, and in particular in the *San-Min-Chu-I*, are to be taught regularly.

Art. 2. At the beginning of the school session on every Monday morning students are to assemble before the portrait of Dr. Sun to listen to the reading of his will and to remain in silent meditation for at least three minutes.

I HAVE selected these regulations because they reveal what the policy of the new government is to be in educational matters. In the first place, it is quite evident from even a cursory examination of these regulations that one plan is to bring about uniformity or standardization in education and to concentrate all authority and control over education in the hands of the government. This standardization and this centralization of authority extend not only to schools regularly constituted by the state, but even to "private" schools. That is to say, no "private" school can be founded without the permission of the educational authority of the government; nor can it operate except under the supervision and direction of the same authority (§ I. Art. 2). It can have no freedom in determining what sort of organization is best adapted to its needs (§ I. Arts. 4, 8, 9, 12, 13). It cannot make any change in its organization or curriculum without governmental approval (§ I. Art. 5). It must secure permission to organize its curriculum and time schedule (§ I. Art. 9 and § II. Art. 10). Its authority is restricted in the matter of religious instruction and exercises (§ I. Arts. 9, 10); but it must lend itself to the Sun Yat Sen cult and to the exploitation of political theories by a political party (§ I. Arts. 10, 11, and § VI). It cannot freely suspend if it has reasons for doing so without governmental authority (§ I. Art. VI; § II. Art. 5); and it must even have government assistance in dispensing with its property (§ I. Art. 6)! It is subject to dissolution whenever the government decides it to be mismanaged or disobedient to government regulations (§ I. Art. 13). It cannot even graduate its students without the approval of the educational authorities (§ II. Art. 17), nor do its graduates have recognized standing unless the school registers and submits to all government regulations (§ I. Art. 5; § II. Art. 7).

From this it is quite evident that private schools cannot live, move, or have their being without the consent of the governmental authority; in other words, not even the Chinese themselves are permitted to organize "private" schools which will give their children what they want them to have. Since the government determines the organization and curriculum of all schools, and says what shall not be taught, and what must be taught, and even goes to the limit of fixing such details as length of holidays and seasons for holidays, commemoration days, etc., one wonders what the term "private" connotes to the Chinese official mind. The Nationalist government asserts its belief in all kinds of liberty for all; but from these regulations it is quite manifest how much educational liberty the Chinese people are to enjoy.

In the next place, the Nationalist government shows how it means to guarantee religious liberty to its people. Required religious instruction, religious propaganda in the classroom, compulsory attendance at religious services, are henceforth forbidden to "private" schools. That is to say, a mission school, for instance, is no longer to have the right to decide which method of accomplishing the purpose for which it has been founded, namely, the propagation of the Christian religion, is best suited to its needs. This raises the legal and the moral question of whether a school to which people have contributed money for a definite purpose can refuse to carry out that purpose and still use funds and buildings that have been contributed. For from experience where these regulations have already been put into effect it is very evident that the Nationalist government intends to strangle every sort of religious influence inside the classroom or out; its determination is to make Christian schools lose every trace of their Christian character. It has made a sort of religious ceremony in memory of Sun Yat Sen obligatory on all schools and all

students in such schools (See § VI above). Many feel that this ceremony, which might at one time have been without any religious significance, has now become, by virtue of its regularity and the fanaticism attached to its observance, an attempt to develop a Sun Yat Sen cult, and as such to approach nearer to a religious ceremony than a mere observance of respect. But to those who are acquainted with the life and character of this man the ceremony is particularly objectionable. It is a far cry from the genius of the sage Confucius to that of the demagogue Sun who fears to tell his people the truth while claiming to be their Messiah!

ONLY those who are connected with educational work in China realize how deliberate a thrust these regulations regarding religious instruction and services are at the Christian schools. They have no applicability to schools conducted by Buddhists, Mohammedans, or Taoists, which do not exist so far as I know. A great many of the Chinese who have studied abroad have directly or indirectly benefited by mission school education, so that they are not pure products of their own civilization, culture, and training, as many people in Europe and America who are fascinated by their brilliant intellects and suave manners are fond of believing. Many of these young men and women, though they claim that Christianity has no power in the West, nevertheless know in their hearts that the thing which has given Christian schools in China their preëminence is their Christian character: the integrity of those who have administered them, and the integrity of character which they tend to develop in the students. There is a large group of substantial Chinese, merchants, gentry, etc., who have no hesitation about admitting this, and are anxious to send their sons and daughters to Christian schools in preference to government schools because the latter in many cases produce slipshod education, morals, and character in the students who attend them.

Let me make it clear that certainly in our schools no religious proselyting is done. We require our students to attend our religious services and classes in religious instruction; but this is not something that is "put over" on the students when they come to our schools. The fact that these things will be required is published in our school catalogs, so both the students and their parents accept this regulation, as they would any other published regulation of the school, with open eyes and voluntarily. This requirement is nothing more than any Church school or private school in America would do and could do if it so desired. What we do not do is to use coercion of any sort to get the students to join the Church. The matter of their becoming Christians is left entirely to their own judgment and conscience.

It is true that some Christian schools, particularly primary schools, are doing poor work. It is also true that some missionaries engaged in school work do not have sufficient educational qualifications for that work. This is less true of our own mission, however, because our board has wisely tried to limit missionary appointments to those with a college education or its equivalent. Furthermore, in each of our three dioceses there is an educational committee whose purpose is to determine educational policies and to do all that is possible to raise our school standards. It is quite certain that a number of primary schools in the diocese of Shanghai will be closed because of their poor standards and inefficiency. I mention these things to show that the missionaries themselves are not unaware of their shortcomings and failing in these matters, and that they are not indifferent to progressive developments in educational policies and tendencies as a number of young Chinese who have returned from America with graduate degrees in education, etc., seem to think.

Only recently one of our Chinese clergy in commenting on religious conditions in one of our schools, where the experiment of voluntary attendance upon chapel exercises and religious instruction has been tried out under Chinese administration, deplored the fact that it had proved to be an absolute failure. The attendance at services among a student body of about 300 dwindled down to at most thirty, and generally five or six. This priest, who had no official connection with the school, said, "Voluntary attendance on religious services and instruction means no attendance and no instruction." Because this testimony is borne out by experience

with the Chinese character not only in religious work but in other matters as well, this attempted infringement by the government on the right of a private school to determine a matter of this sort is a very serious thing.

There is no question that eventually Chinese common sense will reassert itself, but until that happens most Christian schools will have to face the probability of closing down for some time and the possibility of confiscation for doing so. But to many of us such a course seems infinitely preferable to that of yielding to a degeneration of spiritual and intellectual leadership which is bound to occur if the government regulations are persisted in.

MANY of the young Chinese educated abroad have come back with the idea that Christianity is a distinct detriment to education; that religion and education are incompatible; that religion enslaves the mind and hinders man from searching the depths and heights of the universe. Certainly a lot that calls itself religion and even Christianity does that, but not true religion which has always been and never shall cease to be the *summum bonum*, the aim and purpose of all true knowledge. No knowledge that is true, whether it be gotten by scientific research or by revelation, can perform a higher service than that of making God known to man. Let me quote part of an article by a Chinese educator named Sidney Wei, who is now a member of the Education Bureau of the Nationalist government in Nanking:

Says Dr. Wei, "Our country at present has many schools which are in the grasp of the hands of foreigners. This is a most grievous state of affairs. No matter what the intention may be, it is not adapted to the conditions of China. Moreover, if they manage schools, it is difficult to guarantee that it is not an aggressive plan. If we look at the schools managed by the Japanese in the Three Eastern Provinces, we can understand their scheme. Making every allowance for their benevolent intention in conducting schools, yet their curriculum and discipline are not at all adapted to the conditions of our country, and this cannot be gainsaid.*

If you expect schools of this character to follow the principles of the party in their management, it is still more impossible. Now the schools managed by foreigners have neither been registered by the government nor put themselves under the supervision of the Bureau of Education. This shows that they do not respect the authority of our country. In order to regain the control of education, we must immediately draw up enactments and rigorously put into execution regulations for the repression of schools managed by foreigners. We must positively get back the schools managed by foreigners and manage them ourselves.†

Dr. Wei continues, "Education must be separated from religion. The restraint of education by religion is an evil inheritance from the Middle Ages. The former education of our country was bound by the traditional ideas of Confucianism—like being bound by the authority of religion. Now our country's education, although it cannot free itself from being bound by Confucian ideas entirely, yet gradually it can be emancipated. It is a pity that there is a class of missionaries and Christians which advocate what is known as Christian education, evidencing that they regard education as an auxiliary of religion, and overthrowing the dignity of education. Originally religion and education were two different things, and they should not be confused. If education is restrained by religion, it loses its independent character. If religion and education are confused, there are many evils.

We should certainly guard against them in advance, and avoid future evil consequences. Above I have already said education should take natural science and social science as its foundation, and the policy of the party should be the basic policy of education. Thus, education cannot rely on religion for its existence. We should repress all Church schools, and not allow religious propaganda, religious worship, and religious instruction in the schools. If the study of religion is of the nature of investigation, then it need not be prohibited."

This article represents the attitude of many "returned" students, and is a factor that has to be dealt with. These young men and women are just in that stage of mental development when science seems to be the goddess who rules supreme in the lives of all human beings and who can afford a solution for all the vexing problems that confront the world. Of these China is at the present moment having her full share. Soviet Russia is seeing to that. Surely we may hope that this

worship of the omnipotence of science is a passing phase in China as it is proving to be elsewhere; and that these young people will learn how unscientific after all human nature is in its behavior.

ANOTHER thing that is evident from these regulations is the fact that the Nationalist government sees in the schools a wonderful opportunity for spreading its doctrines. Perhaps I should stop to make a distinction here. What calls itself the Nationalist government is in reality a government controlled by the *Kuomintang* or People's party. It is supposed by the protagonist of all of China's aspirations, but one must carefully distinguish between those aspirations, with many of which all foreigners cannot help but sympathize, and the party which claims to be bringing them to realization. This is the organization which insists that the schools be used not simply to foster patriotism, which all are very willing to do, but to teach and propagate party principles and ideas (See § VI and Dr. Wei's article quoted above). What should we say in America if all our schools, both public and private, were simply the tools of the Republican, or the Democratic, or the Socialist party? If they were domineered in organization, curriculum, and activities by the party? Yet we are told that this is the way real education is to be realized in China!

You will notice from the quotation above that the textbook to be used in all schools is the *San-Min-Chu-I* or the Three People's Principles—a series of lectures on popular government by Dr. Sun Yat Sen. This book has had a tremendous influence upon the young Chinese, particularly those of high school age; indeed, it might have been written by a high school freshman or sophomore, so profound is it in its ideas! I cannot go into a discussion of the book here. It will be sufficient to say that it is a rare combination of misrepresentation of foreign countries, of perversion of fact to suit theories, of demagogism of the worst sort, of political theories that could have emanated only from the brain of an eight year old child or of a man far advanced in mental senility. This book, however, is to be the new Bible of the Chinese. We are to teach it in all our schools and compel our students to drink deeply of its profound knowledge, inspiration, and patriotism.

There are many angles to the whole question, which I cannot enter into fully here. All others are overshadowed, however, by these three to which I have referred. With one fell blow the Nationalist government attempts to deprive not only mission schools, but all schools in China of the fundamental rights of educational, religious, and political freedom. For mission schools to yield makes the fight infinitely harder for the purely Chinese schools, many of which have already sensed the danger in these regulations. In fact, registration under these regulations has been tried out for more than a year in Canton province. All Chinese schools registered; many mission schools felt obliged to; the rest sat tight and determined to take the consequences. What has been the result?

Education has come to a virtual standstill in South China. The first schools to close down were the government and "private" Chinese schools, who found it impossible to carry on under such regulations. The next to close were the mission schools. The Roman Catholic schools moved bodily to Hong-kong, where they can continue unmolested under the same regulations and the protection of the British government. So serious have educational conditions become that the substantial Chinese are begging the missions to follow the example of the Roman Catholic schools, and they offer to meet any terms the missions set, if only the schools are re-opened and administered by mission authorities. Private Chinese schools, I am told, have begged the missions to join them in a protest against these unreasonable and impossible regulations.

Is there any real ground for the antipathy toward mission schools? There is some. It is a fact that the mission schools are without exception the best in China, and by contrast throw into the limelight the inefficiency of many of the government schools. This is due to the absolute integrity of administration, to high educational standards, and educational thoroughness, and to the comparative lack of financial difficulties that are such a tremendous handicap to the government schools which have to depend in large measure for their finances upon the whims of military warlords and avaricious politicians. It is true that most mission schools are administered by foreigners. But no Chinese can deny that as

* It can be gainsaid, and it is gainsaid by the majority of substantial Chinese.—Author.

† NOTE: The foreigners have never taken the schools away from the Chinese who never had anything resembling a modern school until the foreigners came. Moreover, the schools have not been built with Chinese money.—Author.

such they have been honestly administered and for the benefit of the Chinese themselves. I have intimated that some schools are inefficient, and also indicated what steps we are taking to remedy their deficiencies.

Again, I have found very little reluctance on the part of missionaries to relinquish authority, either in school, church, or medical work, to the Chinese who by experience and training have shown that they are capable of assuming such positions of responsibility. In fact, our great emphasis upon educational work has been motivated by the purpose of providing such leaders and in larger numbers. Every year more and more are coming to light; but those who have proven their worth still represent a small minority. Many are called leaders, or are self-styled leaders, who have been thrust into positions of prominence by missionaries and others because they have shown cleverness or ability in certain directions; but it is times of strain and stress like those through which we are passing which test the mettle of men, and, sad to relate, quite a number of these leaders have fallen by the wayside.

On the other hand, these same days of strain and stress have brought forth others who may be able to guide the country through the slough of mental, moral, political, social, religious, and economic chaos in which it is engulfed. Under circumstances like these the missionaries can hardly be blamed for feeling like the parent whose little son thinks that because he is able to steer a tricycle he is therefore qualified to drive the family touring car. Nor are missionaries opposed to registration if they could have any assurance that the educational authority which is in power today will be in power tomorrow, and that the regulations which it promulgates and the policies which it initiates this year will not be absolutely reversed the next.

This is one great reason why one cannot draw analogies with the action of the Japanese government in compelling schools to register about twenty-five years ago. In Japan was and is to be found a government which knows its power and how to use it. One could feel that an agreement made with it would not simply become a scrap of paper, or an instrument binding upon only one party to it, as has proven to be the case in so many agreements made with Chinese. One could feel that the government had an atmosphere of permanence about it and was working for the welfare of the people; that it was a government and not simply a group of opportunists working for their own selfish interests.

None of these evidences of stability are apparent in China today. Even the Kuomintang itself is split into factions which are mutually engaged in intrigues and schemes for discrediting one another. There are already four such factions, each claiming to be the only one that is rightly interpreting and carrying out the policies of the late leader. There will undoubtedly be more before very long, and the mad race of temporary alliances of some to discredit the others, of realignments, of fresh quarrels, of mad scrambles, for face saving and safe berths for further aggrandizements, will go on and on with the countless millions of helpless, long suffering Chinese forced to look on and bear the costs of this Satanic sport in ruined lives, fortunes, and hopes. Small wonder then that those who feel a sense of trusteeship for the institution which the Church has painstakingly created in this land for the advancement of the Kingdom of God should also feel that they cannot lightly throw away the tremendous responsibility which is theirs, but cling to them tenaciously as affording the one ray of light and hope in the gloom of chaos and despair that is rapidly and steadily engulfing one-fourth of the human race.

THE PATHS of true happiness and virtue are one and the same. There are different kinds of pleasure and happiness, and to pursue any of them for their own sakes as happiness-producing to oneself will not bring the desired happiness of an enjoyable life. But the activity of real virtue; virtue, that is, in the highest and fullest sense, is an activity of happiness, and not only a mere activity of happiness but an activity accompanied by the only real and enduring happiness of fellowship with God.

Is goodness reasonable? It is indeed so. It is the only reasonable thing in the world. It is Love active, and it has within its grasp all the highest riches of spiritual worth and beauty.

—*Scottish Chronicle.*

A GLIMPSE OF MARSHAL FENG

[The trend of events in China has brought Marshal Feng Yu-hsiang, the so-called "Christian general," into the position of greatest importance in the disturbed republic of the Far East, and the following account, taken from the current issue of the *Hankow Newsletter*, will therefore be of interest as giving the impressions of this man gained by a Chinese priest who was brought into contact with him.]

ONE hears all sorts of things about Feng Yu-hsiang. Here are a few more or less unrelated facts observed by one of our clergy, the Rev. Cary T. Y. Fang, in the course of the four days when, as a member of the Red Cross unit sent from Hankow in answer to the personal appeal of General Feng, he found himself in Chenchow (a railway junction half way to Peking) and then at Loyang, about eighty miles farther east on the trunk-line which intersects the main line at Chenchow. In his capacity as member of the unit, Mr. Fang's journey proved not particularly fruitful, for wounded soldiers there were few, the fighting having by that time moved too far north. But as one who had known General Feng five years ago when the latter was with his army in Changteh, Hunan, he was intensely interested to discover his present attitude toward Christianity. . . .

When, therefore, on arrival at Chenchow, Mr. Fang was told that General Feng had, when he reached Chenchow, occupied the Baptist mission compound and even the church, he felt that perhaps all he had heard of Feng's apostacy might be true. Inquiry, however, brought out the fact that this compound had already been occupied by the Nationalist headquarters, who offered General Feng a "welcome meeting" in the church; that Feng let it be known that this sort of thing was "not done" in his circles, since religious liberty was one of the tenets of the new government, and how could the Christians worship God as they desired if their church was occupied by soldiers? A thorough housecleaning was immediately ordered, and the building was turned over, clean and in order, to its congregation, and since then has not been used for secular purposes.

Proclamations have been issued announcing religious freedom, and inquiries made from pastors in both Loyang and Chenchow show that, whereas church buildings had sometimes been used by the Nationalists (though generally with small damage), Christians were now in undisturbed possession. In Kaifeng the situation was reported to be the same, and in all three places quiet and order prevailed. It is not necessary to remark that this firm stand does not necessarily indicate anything more than a commendable consistency with Nationalist principles. It is, however, a matter of common knowledge in all this region that General Feng is a Christian.

Unfortunately Mr. Fang had not time to observe more than a few things at Loyang, where he found Marshal Feng, and none to ask questions. For instance, he heard no mention of Bible classes nor of public worship, which, of course, does not prove that there was neither of these. He did hear of each soldier being obliged to study and commit to memory a catechism based on the "Three Peoples Principles." From what he saw and heard he feels sure that the same stern discipline is maintained as formerly, the same democratic freedom when off duty, the same simplicity of dress and of life among both officers and men. Mr. Fang's party was entertained twice at meals by General Feng. It consisted of two of Sun Yat Sen's grandsons, an official of the Department of Communications, and other important folk. But their first meal was *mien* (a sort of flat macaroni), and salt vegetables; the second was one bowl of mixed cabbage, bean-curd, and vermicelli, with two or three steamed rolls apiece. No meat appeared and none, he hears, is eaten. None of the officers had their women folk anywhere about—an unusual thing in Chinese campaigning.

Feng's welcome of Mr. Fang was in the old friendly way; he saluted him "old friend" and recalled the days in Hunan, even reminding Mr. Fang of one of the latter's sermons that had specially impressed him, wherein Mr. Fang had likened a Christian who *takes in* continually, without *giving out*, to the Dead Sea which is of no use. Then he remarked that Mr. Fang looked thinner and said, "You must have suffered there in Hunan as 'a foreign slave'; it is too bad. It will not do to destroy the Christian Church."

ALL NATIONALITIES understand the language of a smile.
—*Christian Science Monitor.*

A Pilgrimage to Malines

By the Rev. T. Bowyer Campbell

THE cities of Belgium lie close together like gems on the morse of a cope. It is not far from Brussels to Malines. From the Gare du Nord in the first city to the station in the modern industrial environs of the other is less than an hour on the train. Malines is a pilgrimage city. In the days of Pope Nicholas V hordes of pilgrims flocked thither to gain the indulgences offered at the shrine dedicated to St. Rombold. In the present century the city has come again into public notice. The heroism and sanctity of the late Cardinal Mercier attracted the attention of the world, both during the war and in the years immediately following. Now that he is dead, people go to his city to pay tribute still to so great a personality.

Pilgrimage is the perennial joy and profit of the human heart. Some mysterious flux of spiritual currents meets in this devout recreation. Mere journeying lacks it entirely. In a pilgrimage all sorts of intellectual and moral forces arise to energize the soul; travel becomes a religious act, and sight-seeing an optical prayer.

When the pilgrim steps from the train at Malines, he walks a good mile to the city along a wide street where trains clatter back and forth. There is a strip of parking down the center and festoons of roses hang from lamp post to lamp post all the way. Masses of blue delphiniums, as high as a man, grow in large beds at regular intervals. At the end of the street is the Grand' Place. It is surrounded by modern shops and cafés flourishing rather incongruously cheek by jowl with many very ancient buildings. There is an antique Cloth Hall, on the model of the Halles of Bruges, dating back more than six hundred years. Close by is the Hotel de Ville, built in the beginning of the fourteenth century but entirely remodeled in 1715. Across the square is the building housing the offices of the Post and Telegraph service. It is in the late gothic style; having been begun in 1529 and left unfinished, it was reconstructed in 1902-4.

The Cathedral of St. Rombold lies north of the Grand' Place. The edifice owes its existence to the alms of the old-time pilgrims. Although it was begun as early as the end of the thirteenth century, and completed soon after the opening of the fourteenth, a disastrous fire in 1342 necessitated its reconstruction. Another complete reparation was made about thirty years ago. But like most of the fine monuments of religion, St. Rombold's Cathedral cannot really be dated. Its fabric is the offspring of centuries; it registers the devotion and architectural genius of many generations. The immense bow of the apse rides the tide of the clustering houses beneath its walls like the prow of a viking ship. The tower at the west end soars with titanic splendor into the sky. Originally designed to be the highest belfry in Christendom, with a projected height of 550 feet, it actually never reached an altitude of more than 325 feet, yet it has achieved a powerful grace for all its truncated dimensions.

A skeleton-faced clock, 43 feet in diameter, clings like a spider-web high up on the sides of the tower. Partly gilded, the delicate framework of the dial seems splashed with sunlight. That is a charming deception because of the almost prevailing cloudiness of the skies and the universal grayness of the roofs and streets of the town. The carillon is one of the finest in the world, rivaling the famous bells of Bruges and justifying the existence of a notable school for bell-ringers. As the pilgrim approaches the Grand' Place, the bells of the Cathedral flood the city and the countryside with angelic clangor. There are scales struck out as soft as running water; melodic chords; and deep-toned notes reverberate against the sky.

The interior of the Cathedral is as impressive and vast as the looming exterior indicates it must be. It attains an area of 4,650 square yards and a length of 306 feet; the nave is 89 feet high and 40 feet wide. The north and south aisles and the ambulatory are adorned by spacious chapels. The lofty renaissance high altar contains a painting of the Crucifixion by Van Dyck. The pulpit, carved in wood, is of heroic size and represents the conversion of St. Norbert. In two of the chapels are brightly painted hatchments bearing the arms of the Knights of the Golden Fleece. They commemorate a chapter of that order held in St. Rombold's in 1491.

THE pilgrim turns his eyes from the material glory of St. Rombold's Cathedral to contemplate in soul the grandeur of the saints whose lives have stamped with devotion the holy structure, and whose deeds for the glory of God have sanctified this fane. For the modern pilgrim, this city and this cathedral are impressed with the one chief outstanding personality of Jean Desiré Cardinal Mercier.



CARDINAL MERCIER

Cardinal Mercier made this sanctuary the rendezvous of piety because he represented the highest ideals of sacred heroism. His personality, with that of King Albert of the Belgians, focussed the attention and the respect of the world in 1914 and after. Not only did the diplomatic world salute him as one of the singular heroes of all time, but the ecclesiastical world as well acclaimed him for the high quality of his moral courage and optimism through all the dark years of the German invasion and desecration of his country. Of that time these bold phrases of his are an index to his spirit: "My faith in Providence never failed, nor did I ever put in question our final triumph. I never put in the scale, nor allowed any one to do so in my presence, the gain or loss, either immediate or remote, more or less probable, which the doing of my duty might eventually entail."

That great man is buried now under the floor of the sanctuary. In the boards at the epistle side of the altar nine small brass tacks in the form of a cross mark the place where his head lies. The gates at the side of the sanctuary are open so that the stream of pilgrims may find their way to the grave. They come there to pray. Mere curiosity brings few. Around that hallowed spot are to be seen on their knees clergy from all over the world, soldiers, statesmen, old peasant men and women, little children, the rank and file of the world.

As the pilgrim takes his place between a venerable priest and a stalwart peasant lad with his mother, his mind is filled with thought of the holy soul who lies buried here in the cathedral where he ruled as bishop and father over his flock. In this place he said his prayers, offered the Holy Sacrifice, taught and led his clergy. Here he suffered; here he meditated and planned his work for God.

In the tower the bells are ringing. A priest is hearing a bridegroom's confession, while the bride and the company sit calmly by. In a distant chapel Mass is being said. The priest wears a red velvet chasuble; his server is a young mechanic in brown overalls. Three youthful charwomen are sluicing the pavement near the choir. A funeral procession is forming in the south transept. The Cathedral of Malines is the epitome of the Church, a microcosm of the world . . . love and death, penitence, work, and worship are interwoven in this place.

Whatever may have been his faith and courage during the war, when the war was over the Cardinal of Malines threw himself with all his weight into the work of reconstruction. It

was more than a reconstruction of his desolated diocese, more than an interest in the rehabilitation of Belgium, that enlisted his powers and his zeal. Cardinal Mercier envisaged the world and weighed the theory and philosophy of civilization and life. He saw clearly that, of all things, the world needed to be able to stand unthreatened by hatred and strife. There must be some emancipation from the present tyranny of checker-board diplomacy, which with the stroke of a pen condemned armies of inoffensive youths to butchery, which impoverished peoples with oppressive war taxes, which armed the seas, and fortified the fields and hills. Mercier sought some principle of supra-national power to prevent all this. He looked for an *internationale* that could grip the human conscience and prevent the coming of another war.

Russia presented the world with a program of communistic labor, but Russian sovietism seemed worse than the arbitrary nationalisms and tribal warfare of the old régime. The true *internationale* must be something intrinsic to the moral nature of man. It must lie in his heart and in his soul.

Upon this war-driven planet the sole organic principle that had proved itself superior to the rise and fall of nations, the ebb and flow of civilizations, the life and death of governments, was the Catholic religion. That religion must be the true *internationale*. Mercier seized this truth as the philosophic nucleus around which to rebuild the faith of Europe and upon which to reorganize the world. As a theory it was sublime, incomparable.

But the institutional agency is the Church, and the Church was rent with schisms. As a matter of fact the divided state of Christianity, like the national animosities of the nations of Christendom, made religion, as a supra-national principle of power for peace, seem ephemeral and unreal.

CARDINAL Mercier threw the entire strength of his soul into the effort to make real the ideal of religious unity. The Churches must be united in order that the voice of the Church might sound as the Voice of God. Only so could she proclaim and enforce a Truce of God to the snarling war offices of Europe; only so could she quell the floundering hopes of hungry souls and discipline the raging passions of human animals. The Church must be supreme; to be supreme she must be ONE.

In the English speaking peoples, Cardinal Mercier saw the dominant human factor in the world today. In the Anglican communion he saw the dominant religious institution of these peoples. But this institution was out of communion with the principal Church of the continent. The same thing was true of Russia and the smaller nations of eastern Europe. The Church which would be truly international must embrace these separated communions, especially that of those peoples who now had the hegemony of the planet. Canterbury and Rome must unite for the safety and welfare of humanity.

That was the immediate and initial problem. Mercier, as a fearless prince of the Church, inaugurated a series of conferences between leading theologians and ecclesiastics of both communions, Canterbury and Rome. They have become famous as the Malines Conversations. Under Cardinal Mercier's guidance a new spirit entered the arena of ecclesiastical disagreement. The irenic spirit replaced argumentation. Charity

and intelligence mounted guard over the deliberations.

In the meantime the Pope caught the cue. He asked the Order of St. Benedict to found monasteries where the work for the reunion of the Churches should be the sole purpose and aim. They must be manned by monks of the first ability in piety and learning. Their main objective, as the one presenting the least difficulties except in rite, was to be the Orthodox East.



INTERIOR OF MALINES CATHEDRAL

"Lending a ready ear to the call of the Holy Father, a gathering of Benedictine abbots at the College of St. Anselm in Rome approved the formation of a group destined for the apostolate of the union of the Churches. Dom Lambert Beauduin, superior general of the undertaking, founded the first priory at Amay-sur-Meuse, Belgium. But in order to secure a stronger and more rapid development of the work of reunion in the more northern countries of Europe, a second priory was established under the esteemed patronage of His Eminence the late Cardinal Mercier, who saw with predilection the first steps toward the erection of a monastery for reunion in his diocese. . . . This new priory is dedicated to *Christus König* (Christ the King) and situated at Schootenhof near Antwerp" (*Answer of the Benedictines to the Pope*).

In the on-rushing waves of these efforts and works for the peace of the world through the union of Christendom, Cardinal Mercier died. The eyes of the religious world turned in sorrow to Malines. The prayers of pilgrims surrounded his tomb. The work of intercession for the great object so dear to his heart goes on. Malines, the little city of heroism and religion, is the focus of a great apostolate, a place where pilgrims go.

IN HIS NEW BOOK, Bruce Barton says: "On other Sundays I have stopped in at the Russian cathedral which is not far from my house and stood with bared head listening to the deep bass notes of its glorious chants. There is no sermon; I do not understand a single word. Yet somehow the thing in me which is mystic feels satisfied. I have the sense that this old, old ritual reaches back to the very beginning of faith and stretches forward and upward beyond the present. That somehow there is understanding and healing in that service which for hundreds of years has wrapped itself protectingly around the souls of men. I am a Protestant of a score of generations. It is impossible for me intellectually to be a Catholic; spiritually I wish often that I could be."



A BIRD'S-EYE VIEW OF MALINES

The Cathedral may be clearly seen in the center of the photograph.

Naturally an intelligent man cannot be anything that he cannot be intellectually as well as spiritually. The two cannot be in opposition if both of them are right. But possibly Protestantism has overlooked some resources of the spiritual life if a plain business man, even one who has been accused of interpreting Jesus as a super-salesman and a high-powered promoter, feels the need of escaping sometimes into the dim light and unintelligible ritual of a Russian cathedral to find the peace and spiritual refreshment of religion without exposing himself to the intellectual exercise of following a sermon or the annoyance of hearing the announcement of a men's banquet next Thursday evening.—*Christian Century*.

THE CASE OF EACH SOUL is altogether peculiar to itself; the relations of each soul to the Lord of souls are, like the character or the countenance of every man, quite unique. And therefore the best of men are not unfrequently least able to talk freely upon the one subject respecting which they feel most deeply.—*Dr. Liddon*.

Church Work Among Boys

By the Rev. Lewis E. Ward

Rector of St. Thomas' Church, Bath, N. Y.

IT has been my great and good fortune to be very closely associated with the boys and young men in the parishes where I have served during my priesthood. I say "great and good fortune," for no man can come anywhere near knowing the heart of the growing generation unless he lends himself to their work and play and learns in this way what is really going on in their minds.

In that wonderful masterpiece, *Christ Among the Doctors*, which formed the central piece in the window which I used to study much in the parish church at home, is the face of the perfect Boy and Man. I can remember now as I listened to the sermons in that church and looked at that picture that I often wondered about that old saying, "Every day will be Sunday by and by," and whether the Boy in the window really enjoyed talking to the old men.

It does not seem so far away, those days of long sermons and sad hymns, and I still find myself wondering if that same boy Christ was not a great deal like the boys who make up our Church schools and pester the average sexton until he is ready to fire them all clear of the parish property. It is well to remember this, I think, in judging boys today. The regular Church boy of today may turn or may be turned into the undesirable citizen, and on the other hand the bad boy may become the saint of his generation. The boy, in other words, is only the man in the making.

I have found that boyhood is the same wherever you meet it. Running over with energy, the boy is fine as long as we keep him on the track, or in other words, as long as we have a program for him. If boys make trouble in a neighborhood, home, or parish it is because the one in charge is not ahead of the boys in his program. Surely no man has a greater chance with boys than the parish priest as they run in and out, serve at the altar, and assist in many ways in carrying on the work assigned to them. But when we are dealing with our boys we so often forget that they are thoughtful and thoughtless in the same moment. We forget that it takes years of constant reminding and sacrifice and service finally to get the ideals and ideas into the place where we want them. In other words, we so often grow discouraged in the process.

Regardless of what has been and will be said of bad boys in any community, my contention is that every boy has in him that which prompts him to be good, and that goodness must not be in the "goody-goody" type, but in a manly goodness. I believe that in the most untamed boy there is a big, tender, loving heart. Even he wants fair play, he hates the bully, and he is loyal to a cause in which he is interested. Not so long ago we had in one of our congregations a boy who came from the country. He had never had the advantages of city boys and so did not know what was expected of him. He was rough, unkempt, and without manners. Conscious of all this, he even enlarged upon it to cover up his embarrassment. Finally one day in talking with the boy I found he was very much interested in becoming a civil engineer, and was willing to do anything to get through high school and college. The way was made for him, and today one would never recognize the unkempt boy in the educated gentleman. It is all in seeing and working out the interest in the young life.

Is it not strange that most men like only their own sons and that most ministers are afraid to work with the boys in their parish? I feel more and more convinced that Church school work is to get the boys out and to impress upon them the character of some fine man. The lesson is important, but the building of character is far more important, and any work with boys is a work of character-building. At a recent meeting in Rochester one of the speakers said, "Don't tell children what to do, put them where it is being done," and you will never train a boy in character unless he sees strong characters in action. "Practice what you preach," is an old saying, but it is one which can well be told over again and again to anyone who is in any way connected with the youth of today.

I said in the beginning that the best place to know a boy is to become a part of his play, but it must be real play. No man can hope to enter into the play unless he is ready to lay aside that dignity which he has as a priest and enjoy the game with the boys. Character is there just the same, and a dignity also which will command the respect and devotion of the boy. Conscious that he is playing the game in the company of one he respects and admires, he will grow in that character and come to that place at which we are aiming for him.

Did you ever try studying with your boys? I remember so well the day I started Greek. It was all so hard to me. I went to my rector and said, I can never do this. And I remember the hours and days he spent with me in literally pounding out Greek, and of the influence he all unconsciously gave me in those periods. I have since tried this with boys and have had splendid results. One of the boys is a priest today, and it is my hope that my influence was not lost upon others. Still more than the lesson itself is the opportunity which you have of reading character and of having quiet talks with the boys as they come to you.

We have a system in the Church school of giving a Bible for a regular Church school attendance during the year and a seal for every year after the first. We have what we call "Sunday sickness" and "real sickness," the latter of which is excused. We have never asked our boys to bring excuses from home or written statements that they attended another school when they are away. I have always said that we are teaching first to be honest and so we can trust our boys to be honest. We all want to be trusted, and above all a boy. One of the laws of the Boy Scouts is "A scout is trustworthy," and all boys want to be in this same class.

Never watch your boys. Any boy hates above all things to be watched in his play or work. We had a pocketbook stolen one day from the Church school, and it was reported to me before the school was dismissed. I thought it over, and then I told the boys what had happened, and said that I had always trusted them and asked what we came to Church school for. After many answers one boy said, "To learn to be honest." I enlarged upon this and said again that I trusted that the boy who had thoughtlessly done this would come to the rectory in the afternoon to see me. I was at home all that afternoon, and late in the day one of the boys came in with his father and mother. He had not told them what he had done, but had brought them so that before them he might confess to me. We talked it all over, the boy earned the money to pay back, and he became one of the most trusted boys we had. No, never watch them or spy upon them. The whole world depends upon people who can be trusted, and we should try to develop them. If we can be friends to boys and have boys feel we are friends we will have that which I feel is the greatest of blessings. If we can enter inside the boy growing up in our parish and put a bit of character into his life, we are indeed ministering to those entrusted to us. If we can come to the inner side of the boy in this way he will understand the sermons and be ready to take the well-meaning advice of his elders because he will better understand it all.

May I in closing say just a word as to the splendid work which the Order of Sir Galahad is doing with boys. This society, which is founded on the story of the knight of old and carries with it the Churchly teaching, is doing much for the boy of today in making him the man of tomorrow. To you who do not know it, I commend it for work among boys in any parish.

GRACIOUS LORD, who apprehendeth the sighing of a contrite heart before it be uttered, make us, we beseech Thee, the temple of the Holy Spirit, that we may be defended by the shield of Thy celestial goodness, through Christ our Lord. Amen.

—*Sarum Breviary.*

THE MOTHER OF ENGLISH NUNS

BY B. C. BOULTER

In the (London) *Church Times*

*"In the Abbey of Chestre she is shryned richely
Prygoress and Lady of that holy place,
The chief protectryce of the sayde monastery
Longe before the Conquest, by devyne grace."*

IN THE Lady chapel of Chester Cathedral stands a notable relic, memorial of a notable person—St. Werburgh of Chester. About the year 900 the Abbey of St. Peter and St. Paul at Chester was rededicated in honor of St. Werburgh, and as St. Werburgh's it was known far and wide as a center of Christian work, until the Dissolution. In the new dedication of the Cathedral, St. Werburgh's name was abandoned.

The Church of England owes a continuing debt of gratitude to the noble women who served her so well in her early years. In those dim ages, when the firm and wise planting of monasticism meant the growth of a sound civilization, this land, this "Isle of Saints," was blessed with many women to whom a wide-experience of the conjunction of *orare* with *laborare* had given, in large measure, the power for good which such conjunction always—thank God—carries with it. Women like St. Hilda, St. Audry, St. Ethelburga, and St. Werburgh, administrators and intercessors, as skilled in organization as they were devout in life and worship, were vital landmarks in the growth of this realm. . . . Chaucer, of course, reminds us that "ther was also a Nonne, a Prioressse, That of her smyling was ful simple and coy," but prioresses, especially in those early days when this England was a-making, were by no means of the quality of charming Madame Eglentyne.

St. Werburgh herself came of a family of saints. Her mother, like St. Clothilde and St. Bertha, had, by her sweet influence, converted her husband, Wulfhere, and thus given to Mercia at the critical time in its history a Christian king to succeed that dread pagan, King Penda; her aunt was St. Audry, foundress of Ely, where St. Werburgh was herself professed.

Before that, however, she had her difficulties. Her father—it is said—wanted her to marry Lord Werbode, an attractive and unscrupulous young pagan. But she had already divined her future. With the encouragement of her mother and the help of St. Chad (for Lichfield was not far from her home at Stone in Staffordshire) she persisted. Later, her father, and her uncle, Ethelred, who succeeded him, entrusted to her the foundation and supervision of convents in the growing kingdom of Mercia. Her fame and influence spread far and wide; from Lancashire to Cornwall she was a power; great communities arose under her name in Bristol and Dublin.

It is well to remember how much this meant for England. The unifying and civilizing of the country was advancing, and though it is true that wise kings could do much to further the work, when I read of the many high-born abbesses and prioresses I feel inclined to say that the kings' daughters did as much as their royal fathers. It was a time of activity; of working and praying without cessation. Archbishop Theodore was creating new parishes and sees, with Canterbury as center; at Crowland, at Ely, at Evesham, everywhere monks and nuns were laying deep the foundations of the new England, draining fens, clearing land for the harvest—nor for the earthly harvest only. . . . In this task St. Werburgh had her share. She herself founded three monasteries—at Weedon, Hanbury, and Trentham. "She warred a good warfare," writes Florence of Worcester, "for Christ the true King, to the end of her life." She died February 3, 699, at Trentham, and was buried at Hanbury, though the brethren of Trentham would fain have kept the remains of their saint in their house. In 875, as the district was threatened by the Danes, the body was removed to Chester, the abbey being soon rededicated in her honor.

Her magnificent shrine in the Lady chapel was the scene of continual devotion. In the sixteenth century, Henry Bradshaw, the monk, tells how, when Chester was threatened with destruction by fire,

"And the policie of men was founde no remedie
To cesse the fyre so fervent and myghty,"

the citizens called on St. Werburgh for help, and by carrying her shrine (or *feretory*, the movable casket containing the body) through the flaming streets, brought the fire to an end.

At the Dissolution the shrine was demolished and forgotten, parts of it being built up into the Bishop's throne. In the

seventeenth century but "one fair stone" remained. But today the great revival of life in Chester Cathedral is, I think, typified by the patient and skilful reconstruction of considerable parts of the shrine, which the dissolvers were at such pains to destroy.

This Lady chapel is remarkable for another defiance of Henry VIII. In one of the bosses of the vault is carved the martyrdom of St. Thomas of Canterbury; it escaped even the uncanny vigilance of the Tudors' minions. A stained window tells of the life of St. Werburgh, and if you lift one of the misericords in the choir you will see carved in wood the story of St. Werburgh and the wild geese. They, having invaded the abbey lands, were bidden by the saint to come and do penance. They obeyed, but, as they departed, one of them was stolen by a monkish Gehazi. The saint, however, knew of the secret crime, and the thief was compelled to make restitution to the flock. A pretty tale, and vividly carved here.

Many such stories are told of her. Of miracles there is no lack. Yet today, in reviving our reverence for St. Werburgh, we chiefly bear in mind that in these latter days we too are engaged in rebuilding civilization. Of what type shall it be? . . . The saint reminds us that "other foundation can no man lay, than that which is laid, which is Jesus Christ."

FORTY YEARS AGO

(From THE LIVING CHURCH of October 1, 1887)

WHAT promises to be a *cause celebre* has made its appearance in the papers. The Church of the Holy Trinity, New York, having engaged an English clergyman, the Rev. E. Walpole Warren, as rector, Mr. Kennedy, president of the St. Andrew's Society, calls upon the collector of customs to prosecute the church officers for violating the law of congress which prohibits "importation and immigration of foreigners or aliens under contract or agreement to perform labor in the United States."

ONE THING that the sick, especially the sick poor, miss very much when confined to the bed or sick-room, is sacred music. [The radio has solved this problem—and that of profane music also.]

THE BISHOP OF PENNSYLVANIA laid the cornerstone of the Church of the Crucifixion, Philadelphia. [This thriving colored parish now numbers 290 communicants under the rectorship of the Rev. R. H. Tabb.]

THE REV. FATHER FIELD has held several meetings in Milwaukee in connection with the Iron Cross Guild, for the prevention of intemperance, impurity, and blasphemy. Branches were formed at the Cathedral and at St. John's Church.

THE CONSECRATION of St. Luke's Church, Detroit, took place September 16th with Bishop Gilbert officiating. [This church is not listed in the 1927 *Living Church Annual*; can some reader tell us what has become of it?]

THE CORNERSTONE of the new St. John's Church, Wichita, Kans., was laid by Bishop Vail. [This is now the largest parish in Wichita, with 500 communicants, under the rectorship of the Rev. H. C. Attwater.]

THE CHURCH CONGRESS will meet at Louisville on the 18th of October. Some burning questions will be allowed to burn, but . . . the good temper of our Church Congress is a guarantee against unseemly strife.

AN ADVERTISER announces that "to the mother of any baby born this year we will send on application a cabinet photo of the sweetest, fattest, healthiest baby in the country." Another advertiser offers timber land in northern Wisconsin and Minnesota at from \$4.00 to \$12.00 an acre!

It is so easy to make excuses to ourselves for not attending Mass on Sundays, but it would not be nearly so easy if we remembered that instead of making excuses to ourselves we are really making them to God. That reason which seems so perfectly good to us will probably not seem nearly so good to Him. Here is a suggestion. Next time you feel that you have an excuse for not attending to your Sunday duty, suppose you get down on your knees and, after placing yourself in the presence of God, just tell Him the reason why you think you should not go, and see what the excuse sounds like then. We venture to say, that if you have really a consciousness that you are in God's presence and making your excuse to Him, that in the great majority of cases the excuse will sound very thin. Just try this, and then govern yourself accordingly.

—*Christ Church Reminder* (Chattanooga, Tenn.).

AROUND THE CLOCK

By Evelyn A. Cummins

THE Montefiore hospital, a Jewish hospital in New York, has offered the use of its auditorium to a new Roman Catholic congregation in the Bronx for services during the next few months, while a church is being erected for the parish. Thus this parish was formally inaugurated within the walls of a Jewish hospital.

AMAN, who was born in England but who has been a resident of this country for fifty years, has sent bonds worth £950 to the Chancellor of the Exchequer, the sum to go toward the reduction of the British war debt to the United States. He has already sent three similar donations before.

IT SEEMS that Chicago proofreaders don't set very high value on the aesthetic qualities of the Episcopal Church, or perhaps they are trying to proselyte. Anyway, something is wrong somewhere, for we have been sent a list of several churches in a Chicago newspaper ad, and over that list is the title "Refined Episcopal." Those churches used to be called "Reformed Episcopal." The more we think it over, the more we wonder whether it means that real "Episcopals" ought to pat themselves on the back or go chase themselves. Upon due reflection we guess they need not worry in either case.

IN A BOOK called *The Last Salon*, which is composed chiefly of the letters of Mme. Arman de Caillavet and her friends, many of them literary people of note, the story is told of Anatole France, who, when traveling with a party which included Mme. Arman and her daughter-in-law, Mme. Gaston de Caillavet, insisted upon calling the young woman "mademoiselle," maintaining that she looked like a young girl and not like a woman. "In the shops, the people would be of his opinion, and that would make her furious. France would crow with triumph at each 'mademoiselle': 'You see, my child, we seem like accomplices in the kidnapping of a minor.'

"One day when a waiter serving tea made the same 'painful' error, France said to him very solemnly: 'You have made a mistake. Madame is married and has ten children.' Then turning to her, he asked the smiling young woman if she was satisfied with him."

Rather a droll sense of humor, that. And presumably none too comfortable to travel around with.

A SPEAKER before a meeting in London recently said that Cardinal Wolsey's tomb contains the bones of Lord Nelson. A London paper in commenting on this mentions the facts. Wolsey prepared with great care, and at huge cost, a tomb for himself in the chapel of Windsor. After his fall the chapel reverted to the Crown, and in 1646 the monument was destroyed by Parliamentarians and the ornaments were carried away. Four candlesticks with arms of Henry VIII and the Tudor rose, for instance, are at present in the cathedral at Ghent. The black marble tomb which the Cardinal intended for himself is in the crypt of St. Paul's in London, and Nelson is buried within it.

THESE lovely lines are by Narayan Vaman Tilak and are taken from one of the beautiful works in a volume called *An Anthology of Modern Indian Poetry*, recently published in England.

"As words and their meaning are linked
Serving one purpose each,
Be Thou and I so knit, O Lord,
And through me breathe Thy speech."

OUR MODERN lives are overcrowded—a jostle of confusing opinions, interests, anxieties, amusements. We have need of great spaces where we can see things in their

right proportions, and recover the possession of our own souls.

"The noises of the streets, never so insistent and unceasing, infect our lives with their discord. We have need of stillness, of escape to some region where beyond these voices there is peace.

"It is sternly true that if in these days we are to save our souls, we must learn to be quiet. It is just here that our great cathedrals meet our need."—*The Archbishop of York, on the York Minster 13th Centenary.*

SOME one has sent in from an Oklahoma paper the following ad:

Hear—
DR. RECTOR'S
Famous Sermon on
"ANDY
GUMP"
8:00 P. M. Sunday
Broadway
Baptist Church
Come and Get a Thrill
Male Quartet
Singers.

That's the kind of rector he is! If that's the kind of sermon Oklahoma Baptists like, it's all right, of course. We Episcopals may have our thrills sometimes, but there's one thing about it, and that is, that—three (very) loud cheers—we don't have to listen to sermons on "Andy Gump"!

DID you ever hear how much and what the animals in a zoo eat? This is said to be the report of the annual consumption of food at the London zoo: Bananas, 237,986; dried flies, 505 lbs.; herrings and whiting, 44¾ tons; onions, 400 lbs.; shrimps, 1,825 pints; meal-worms, 250 lbs.; condensed milk, 12,624 cans; potatoes, 33¾ tons; and biscuits, 9 tons, 200 lbs.

The delicacies included plaice, 1 ton, 1,800 lbs.; eggs, 25,200; oranges, 19,014; lettuce, 19,401; greens, 2,193 bushels; apples, 6 tons; dates, 1,700 lbs.

As well as tons and tons of hay, straw, clover, wheat, and oats.

So, if you think it's pretty expensive to feed the family and the dog, at least be thankful you don't have to feed a zoo!

A GOOD journalist," says the *Nation and Athenaeum*, "is one who can expand the material for a paragraph into a whole article, but never does so if he can avoid it; who is widely informed, but respects the limits of his information; who is violent in expressing his opinions, but reasonable in forming them, and who seeks to win the agreement of his readers, but would rather inspire their indignation than their indifference."

Yes, we've heard of the millennium, too. Some one also said, once upon a time, that a wise scepticism is the first attribute of a good journalist.

THE largest carillon of bells in the world has been placed in the tower of the Houses of Parliament at Ottawa. The carillon is a memorial of the peace of 1918 and consists of fifty-three bells weighing fifty-three tons. The framework for the carillon weighs twenty-two tons. The largest bell is ten tons in weight, and bears an inscription in French and English. An electric clock was put in the tower with the bells. The carillon was dedicated on July 1st, Dominion Day.

IN a public building in Zurich there is a clock which never has to be wound up, for it is run by a mechanism which is set in motion whenever the temperature changes two degrees. We will have to get the editor to buy us one for this column.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN *Kant's Philosophy of Religion* (Oxford University Press, \$4.25), Professor Clement C. J. Webb has increased the debt we owe him for his contributions to the philosophy of the Christian religion. The book is not easy reading—no book worth reading on such a subject could be—but well repays any effort put into studying it. Its plan is to trace chronologically the development of Kant's thought so far as it is concerned with the philosophy of religion, and while Professor Webb confines himself mainly to an attempt at accurate exposition of the Kantian position, he does not refrain from inserting his own comments and criticisms as he goes along. In these he shows how those who profess the Catholic faith need to remember and live by the truths which the great German Protestant championed, and how those truths need the context of a wider outlook than his religious upbringing gave him. Once again Professor Webb has strengthened our faith in Christianity by showing us how deeply it is rooted in the truth of things.

The translation of Schleiermacher's *Soliloquies*, by Professor Horace Leland Friess of Columbia (Chicago: Open Court, \$2.00), is another scholarly contribution to the study of German idealist religious philosophy. A biographical introduction is followed by the text, with critical and exegetical notes, two appendices on the Development of Schleiermacher's philosophical system and Schleiermacher's conception of a philosopher-priest, and a selected bibliography. The book impresses one as a young man's work, and thus lacks the note of maturity of judgment found in Professor Webb's volume. But it is just the sort of work that one rejoices to see a young man produce, and it deserves to be welcomed both for its own merits and for the promise it gives of future work from the same hand.

IN *The Modern Sunday School* (The Century Company, \$2.00), Mr. George Hamilton Archibald sets out facts he has gained from twenty years' experience in this country, England, and Canada, and sets them out in a form easily assimilated by anyone. Beginning with the history of the schools, he passes through decentralization and unity, grading, play, and expression to week-day activities, officers and management, visiting and visitors, and concludes with "traditionalism" and "lily work" (i.e., beautification of the buildings). There are, of course, plenty of other books that cover much the same field, but this one has peculiar advantages of its own. It is all put as simply and clearly as possible; Mr. Archibald does not labor under the delusion that there is any gain from elaborate classifications or from putting the obvious into words of six syllables. It is all written with authority, and we can feel a long experience back of practically every sentence. It is all practical in the average school; there is no burdening officers and teachers with complicated machinery for the sake of machinery. And, in particular, it is always religious. Mr. Archibald does not forget that the purpose of the Sunday school is to teach religion, and there is much wisdom in his final warning: Our Lord "revealed the beauty of God. It is for us to see that we do not hide it."

IT IS PLEASANT to review *The Fact of Prayer: Its Problems and Possibilities*, by John Elliott Wishart, D.D., LL.D. (Revell, \$1.75). The author has something constructive and definite to say. The reality, the problems, the uses of prayer are set forth; its reasonableness and eventuality from the Gospel narrative, and from the Catholic conception of God and the human soul and the atoning work of our Lord, is made quite clear and convincing. Any layman would find the book both attractive and practical. Prayer is "a fellowship of love between God and man." Particularly valuable is the discussion of divine sovereignty and human volition: divine volition re-

serves to itself liberty to act in the world, "in the arena where the struggle takes place." Our reign of observed law is not "a closed and sealed system which shuts Him out." We are in agreement with the author in that he does not explain miracles and prayer by a "higher law" entering in. This has always seemed rather like begging the question; as if the supernatural were simply shifting into high the same natural machine! Good to read, also, is the forthright statement: "To those who believe that the Resurrection means something more than the continued life of the spirit, there is a sacredness in the material frame, and it must be counted, not the prison, but the home of the soul, still 'united to Christ' even when it 'rests in the grave.'" The author remarks: "Our Christianity has done so much for civilization that the latter almost feels it has no further need of its benefactor." Dr. Wishart admires and commends for frequent use the Prayer Book collect: "Almighty God, the fountain of all wisdom." As typical of his thorough and reverent and inspiring writing, we may quote this from the end of the book: "The theory of prayer is comprehensible enough, but the practice is the task of a life. It is a school in which no one completes the course on earth, probably not in eternity."

QUITE DIFFERENT is a little booklet, *The Open Gate to Prayer*, by Mabel Nelson Thurston (Revell). The theme is "keeping the life open to an infinitely loving and all-powerful Father," and the petitions of the Our Father are considered with reference to our Lord's precepts, though prayer to Him does not seem to be taught. A question at the end of the chapter asks: "Is it being a 'good sport' to ask God to do for you what you are unwilling to do for another?" Little paths are said to lead everywhere to temptation. "In the Middle Ages men tried to escape by burying themselves in monasteries." One infers that Miss Thurston has missed the very great devotional molding power of familiarity with a liturgy in the vernacular.

CHARLES NELSON PACE in *The Interpreter's House* (Abingdon Press, \$1.00) sets forth a social progress ideal for the Protestant pulpit, based on the Bible, not on the "shining altar." The essays on Modern Puritanism, the Changed Emphasis, and others are sprightly and epigrammatic, but distinctly the social gospel. "It has been said God sifted Europe to secure Protestantism." "There is a Gospel according to denominations." "There is too much work yet to be done to make it appropriate for us to sing Jerusalem the Golden." Mr. Pace gives, with comments, some simple measures for the "cultivation of spiritual stature." Keep alive the sense of wonder—cultivate the love of truth—preserve the spirit of faith; and in the end will be found "the underlying secret of Christ's masterful life."

Wisdom from the Wise: Readings for Every Day of the Year, by M. Schack-Sommer (Skeffington, London), gives a page to each day, headed by the name and date of the saint, and a short verse from the Bible. There follows a paragraph or two about the quotation, and a selection from some spiritual writer which is always to the point and worth remembering. This is a very serviceable book and worth daily reading. By contrast with it we have *New Every Morning: A Devotional Handbook for Every Day in the Year*, by Robert Freeman (Cleveland: Church World Press, \$1.50). The author, a Pasadena Presbyterian minister, refers us to the Bible for a reading, then comments in hearty, almost secular, fashion on what has been referred to, and concludes with a prayer and a verse for the day. To quote several titles will give an idea of the tone of the devotions: The Potent Littles, A Prisoner but a Gentleman, The Big Lack, Peter and the Sheet.



CONGRESS HOST

Very Rev. Charles C. W. Carver, Dean of All Saints' cathedral, Albany, N. Y., where third annual Catholic Congress will be held this month (*Story on page 742*).
Bachrach Photo.



CONGRESS POSTER

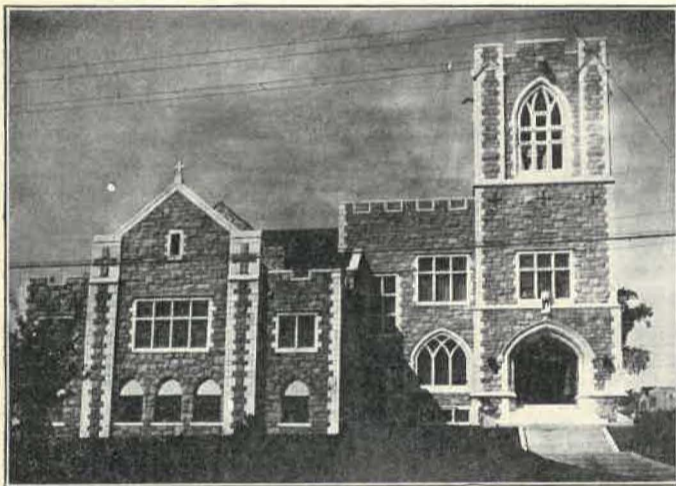
The design for this poster, announcing the Albany Catholic Congress, was drawn by Mrs. P. H. Balano (*Story on page 741*).



SERIOUSLY ILL

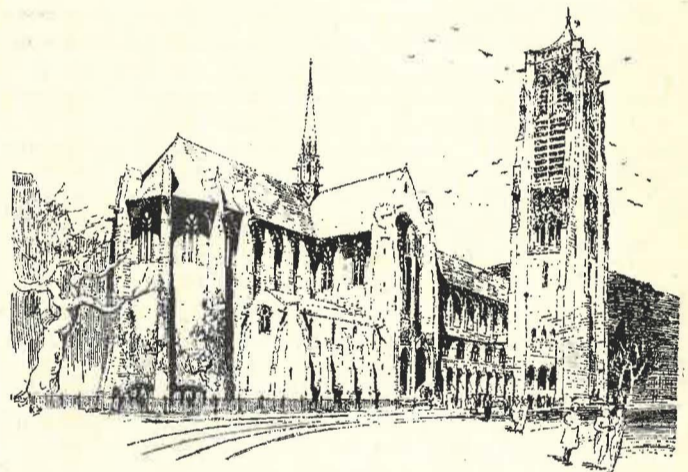
Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, who has just undergone two serious operations at the Mayo clinic (*Story on page 742*).

News of the Church in Pictures



HOLDS WEEK OF CELEBRATION

St. Paul's church, Kansas City, Kans., which has just dedicated a new parish house and tower. (*Story on page 743*).



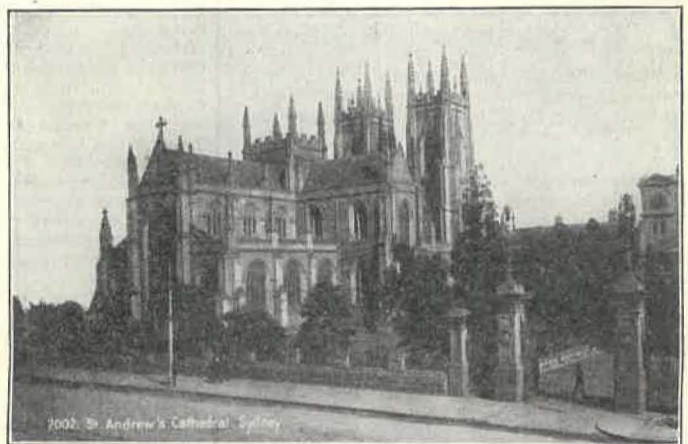
NEW CAPETOWN CATHEDRAL

St. George's cathedral, Capetown, South Africa, as it will appear when completed.



PROPOSED CATHEDRAL AT VANCOUVER, B. C.

This is a water color sketch by Col. L. G. Fawkes, of Mayne Island, B. C., of the cathedral of which the Bishop of London laid the cornerstone a year ago.



ST. ANDREW'S CATHEDRAL, SYDNEY, AUSTRALIA

A new site is being sought for the Sydney cathedral (*See page 736*).

Church Kalendar



OCTOBER

1. Saturday.
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. Tuesday. St. Luke, Evangelist.
23. Nineteenth Sunday after Trinity.
28. Friday. SS. Simon and Jude.
30. Twentieth Sunday after Trinity.
31. Monday.

KALENDAR OF COMING EVENTS

OCTOBER

2. Consecration of the Rev. Thomas Casady as Bishop of Oklahoma, Omaha, Nebr.
3. Clergy retreat, diocese of Chicago, Libertyville, Ill.
4. Fortieth anniversary celebration of Clerical Union for the Maintenance and Defense of Catholic Principles, Philadelphia. Fifth annual conference of Church Workers' Among Colored People of Third Province, Baltimore, Md. Sixty-second Church Congress at Ipswich, England. Diocesan conference of Arkansas, Little Rock.
5. Clergy conference of Florida, Jacksonville, Fla.
12. Meeting of National Council, New York City.
15. Fall conference of Brotherhood of St. Andrew, Philadelphia.
17. Executive committee, House of Church Women of Synod of Midwest, Racine, Wis.
18. President and Council of Synod of Midwest, Racine. Provincial synod of Washington, Roanoke, Va. Provincial synod of Southwest, San Antonio, Texas.
19. Provincial Synod of Midwest, Racine, Wis.
25. Third Annual Catholic Congress, Albany, N. Y. Provincial meeting of fourth province, Columbus, Ga. Meeting of New England province, Boston.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEVENTEENTH SUNDAY AFTER TRINITY

- St. David's, Baltimore.
Christ Church, Binghamton, N. Y.
St. Michael's Chapel, Philadelphia.
Trinity, St. Louis.
St. Margaret's Sisters, Utica, N. Y.

APPOINTMENTS ACCEPTED

ADAMS, Rev. HAROLD B., formerly rector of Christ church, Troy, N. Y. (A.); to be rector of Christ church, Meadville, Pa. (Er.)

CLAYTOR, Rev. EDWARD MCCREARY, formerly priest-in-charge of Trinity church, Edgefield, S. C. (U.S.C.); to be priest-in-charge of St. Paul's church, Quincy, Fla. October 15th.

DOTY, Rev. WALTER P., formerly rector of Holy Innocents' church, San Francisco; to be assistant at St. Paul's cathedral, Los Angeles. New address, 615 So. Figueroa St. October 15th.

ROSEBAUGH, Rev. JOHN H., formerly director of Religious Education, diocese of Connecticut; to be rector of the Church of the Atonement, Tenafly, N. J. (N'k). Address, Engle St. October 23d.

WALTON, Rev. BASIL M., formerly rector of St. Paul's church, Orange, Tex.; to be priest-in-charge of St. James' church, Lake City, Fla.

WATT, Rev. J. S., formerly of Cornwall parish, Charlotte Co., Va. (S. Va.); to be rector of Nottaway parish, Southampton Co., Va. (S. Va.) Address, Franklin, Va.

WREFORD, Rev. GODFREY R., formerly rector of Grace church, Glendora, Calif. (L.A.); to be priest-in-charge of St. Matthew's mission, Watts, Calif. (L.A.) Address, 9417 Holmes Ave.

NEW ADDRESSES

BROWN, Rev. CHARLES O., editor of *The Prospector*, secretary and registrar of the missionary district of Nevada, formerly Box 45, Tonopah; 507 S. Churchill St., Fallon, Nev.

COVELL, Rev. DAVID R., formerly 1031 Stratford Ave., South Pasadena, Calif.; 1217 Milan Ave.

EARLE, Rev. EDWARD HENRY LA TOUCHE, retired, formerly of El Paso, Tex.; General Delivery, Dallas, Tex.

MCKIM, Rev. JOHN COLE, of Japan; Box 126, Peekskill, N. Y., until further notice.

TEMPORARY ADDRESS

VANNIX, Rev. St. CLAIR L., priest-in-charge of the missions at Armour and Lake Andes, S. D.; Camp Remington, Custer, S. D.

ORDINATIONS

DEACONS

ALBANY—On Thursday, September 22d, at the Cathedral of All Saints', Albany, HERBERT JOSEPH GOODRICH was ordained to the diaconate by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor.

The candidate was presented by the Rev. Octavius Edgelow, a retired priest of the diocese who was many years in charge of St. James' chapel, Lake Delaware, on the Gerry estate. The sermon was preached by Bishop Oldham. The Rev. Harl E. Hood, rector of Calvary church, Cairo, was the celebrant, assisted by Dean Carver.

Mr. Goodrich has served as a lay reader in the diocese, and during the summer was in charge of St. John the Evangelist, Stockport. He has assumed charge of St. Mark's, Philmont, and St. John's-in-the-Wilderness, Copake Falls.

MILWAUKEE—On Wednesday, August 24th, on St. Bartholomew's Day, in St. John's church, Gloucester, Mass., RUSSELL EDWARD HARDING was ordained to the diaconate by the Bishop of Milwaukee. The candidate was presented by his rector, the Rev. J. H. C. Cooper, who also preached the sermon.

The Rev. Mr. Harding will continue his studies at Nashotah House and do mission work in the neighborhood.

PRIEST

SALINA—On Sunday, September 18th, the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, advanced the Rev. NORMAN R. ALTER to the priesthood in St. Paul's church, Beloit, Kans. The Rev. Harry S. Kennedy, rector of the Church of the Epiphany, Concordia, presented the candidate and Bishop Mize preached the sermon.

Mr. Alter is to be priest-in-charge of St. Paul's church, Beloit.

DIED

DANIEL—Died, suddenly, in Columbus, Ga., September 5th, ROBERT W. DANIEL, assistant general freight agent, Seaboard Air-line Railway, husband of the late Nannie C. Gallor, and son-in-law of the Bishop of Tennessee. "May he rest in peace."

DUFFY—Died, suddenly, on September 12th, at Dinard, France, the Rev. PHILIP GAVAN

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.

DUFFY, son of the late Rev. F. P. F. Duffy, D.D., in his fifty-fourth year.
"Jesu mercy, Mary help."

PERKINS—THOMAS G. PERKINS entered into rest at his home in Buffalo, N. Y., September 18th. Requiem at St. Andrew's church, of which he was for many years a vestryman. Burial office at St. Paul's, and interment in Forest Lawn, Buffalo.

"Of your charity, pray for his soul. Jesu mercy."

POSITIONS OFFERED

MISCELLANEOUS

CHOIRMASTER AND ORGANIST IN MIDDLE west. Catholic Churchman preferred. Give age, and whether married or single. Also salary to start. D-939, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER FOR new organ in Michigan. Good teaching field. State lowest salary to start, age, and last position. M-938, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

MISCELLANEOUS

HOUSEKEEPER COMPANION OR CHAPERONE to grown girls by refined cultured woman who has filled acceptably executive positions. Reference. W-943, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, F. R-826, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

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.

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.

CHURCH LINEN

LINENS FOR ALTAR AND VESTMENTS—Special width surplice linens. Materials stamped for embroidering. M. C. ANDOLIN, 45 West 39th St., New York. Conferences by appointment.

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

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.

EMBROIDERED ALTAR LINENS AND SILK Altar Hangings, Burses, Veils, Stoles, Markers, Silk Chasubles, Damasks, Fringes, Linings. Embroideries remounted. Materials stamped for embroidering. MISS M. C. ANDOLIN (formerly with Cox, Sons and Vining), 45 West 39th St., New York. Conferences by appointment. Telephone, Penn. 6288.

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.

MISCELLANEOUS

HYMNS FOR CHURCH SCHOOL AND Church. Best Church school hymnal published. Sample by post, 60 cts. PARISH PRESS, Ft. Wayne, Ind.

MONEY IN OLD LETTERS. LOOK IN THE old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. GEORGE HAKES, 290 Broadway, N. Y.

PATENT INSIDES FOR PARISH PAPERS, and weekly bulletins. 60 cts. per hundred. CATHEDRAL NEWS, Fond du Lac, Wis.

NOTICE

ORGAN—IF ONE IS TO BE REPLACED soon, please write "O"-944, LIVING CHURCH, Milwaukee, Wis., with description and prices.

THE EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church, September 21, 1927. The Sixty-fifth Annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 20, 1927, in the Board Room of the Platt building, 130 South Twenty-second St., Philadelphia, Pa., at 3:45 P. M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

HEALTH RESORTS

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.

S. T. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

BOARDING

Atlantic City

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

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.

APPEAL

S. T. MARY'S CHURCH, KANSAS CITY, MO., having, without outside assistance, paid off a mortgage of forty years' standing, is now faced with the necessity of raising \$10,000 to replace the large organ. Those desiring to help with the fund should mail checks to Mr. F. W. ANDERSON, Treasurer, 1307 Holmes St., Kansas City, Mo. This appeal has the endorsement of the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri.

SISTERS OF THE HOLY NATIVITY

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

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 P.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, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

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

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
SUNDAY AND WEEKDAY SERVICES
Sundays
The Holy Communion 8:00 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.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

All Saints' Church, New York
Henry and Scammel Streets
REV. HARRISON ROCKWELL, Vicar
Centennial Service, Sunday, October 2d, 8:00 P.M.
One Hundredth Anniversary of the Laying of the Cornerstone on October 3, 1827.
Preacher: The Rev. Samuel Shoemaker, Jr.

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.

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.
Noontday Services daily 12:20.

Church of St. Mary the Virgin
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.

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 and 9:30.

CHURCH SERVICES

Pennsylvania

Saint Alban's Church, Olney, Philadelphia
THE REV. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses, 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.
Weekdays: 7:30 A.M., 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays, 5:00 to 6:00 P.M. Additional services in Lent.

RADIO BROADCASTS

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

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

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

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

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

WNBR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's cathedral (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.

BOOKS RECEIVED

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

Christopher Publishing Co. 1140 Columbus Ave., Boston, 20, Mass.

The Seer of Pethor. By Robert Donald Brodie, author of *Changing Voices and Other Poems, In Highways and Byways: Sonnets and Poems*, etc. Price \$1.50.

The Russell Millions and The Call. By C. M. Van Curen, author of *The Waif of the Wreck, Joe Gaines, The Black Cat Gold Mine, Ab. Houston*, etc. Price \$1.50.

The Tapestry of Time. By Isabell C. Crawford. Price \$2.50.

Harper & Brothers. 49 East 33rd St., New York City.

Those Disturbing Miracles. By Lloyd C. Douglas, author of *The Minister's Everyday Life, These Sayings of Mine*. Price \$2.00.

Lothrop, Lee & Shepard Co. Boston, Mass.

The Newspaper Game: How It Was Successfully Played by Two Enterprising Boys. By Hiram Wallace Hayes. Illustrated by Harold Cue. Price \$1.50.

Betty Jane of the Cheer Shop. By Ethel Cook Barrett, author of *Betty Jane of the "House of Smiles"*. Illustrated by Julia Greene. Price \$1.50.

The Lead-Hunters of the Ozarks. By Hardy L. Winburn. Illustrated by Frank T. Merrill. Price \$1.75.

Norma's Friends: A Story of Talents. By Marguerite Turney Geibel. Illustrated by Florence J. Hoopes. Price \$1.50.

Patricia's Problem. By Marguerite Withington. Price \$1.50.

La-La Man in Music Land. By Colleen Browne Kilner. Illustrated by Carmen L. Browne. Price \$1.50.

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

The Anglican Communion Throughout the World. A Series of Missionary Papers from the Field. Reprinted from THE LIVING CHURCH, and edited by Clifford P. Morehouse, managing editor. Price \$2.50.

Sursum Corda. By Howard Chandler Robbins, dean of the Cathedral of St. John the Divine, New York. Price 75 cts.

Prayer in Christian Theology. A Study of Some Moments and Masters of the Christian Life from Clement of Alexandria to Fénelon. By A. L. Lilley, chancellor and praelector of Hereford Cathedral and Archdeacon of Ludlow. Price \$1.60.

First Steps in the Philosophy of Religion. By Charles Harris, D.D., chairman of the Literature Committee of the English Church Union; late lecturer in Theology in St. David's College, Lampeter. Author of *Pro Fide, a Text-book of Modern Apologetics*; and *Credo or No Credo? A Critical Examination of the Basis of Modernism*. With a Foreword by H. Maurice Kelton, D.D., fellow and professor of Dogmatic Theology, King's College. London. Price \$1.50.

The Faith By Which We Live. A Plain, Practical Exposition of the Religion of the Incarnate Lord. By the Rt. Rev. Charles Fiske, D.D., L.H.D., LL.D., Bishop of Central New York; author of *The Experiment of Faith, Back to Christ, Sacrifice and Service*, etc. Revised Edition; with Questions on the Faith appended. Price: cloth, \$1.50; paper, 75 cts.

University of Chicago Press. 5750 Ellis Ave., Chicago, Ill.

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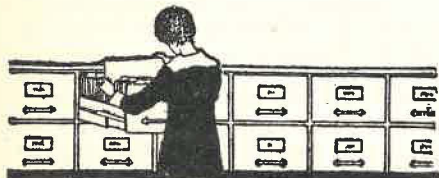
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BULLETIN

The Commonwealth of Massachusetts. State House, Boston, Mass.

Annual Report of the Department of Public Welfare for the Year ending November 30, 1926.

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TO HOLD CANADIAN CLERGY SCHOOL

OTTAWA, ONT.—A clergy school is to be held in Ottawa from Monday night, October 3d, to Friday noon, October 7th. On Monday morning at the Church of St. Barnabas, the Rev. Fr. Mounsey, C.R., will give a lecture on Worship, and the Rev. Fr. Bickersteth, O.R., will talk on Bishop Gore's Theology.

The conference subjects will be Theory and Practice of Missions and Dealing With Individual Souls. Public meetings will be held on Tuesday, Wednesday, and Thursday nights, the subjects being The Four Marks of the Church.

Dean and Archbishop Discuss Parliament Rights Concerning Church Legislation

To Inaugurate New Diocese of Derby—Orthodox Bishops to Discuss Reform of Calendar

The Living Church News Bureau] London, September 16, 1927]

THE DEAN OF CANTERBURY, DR. G. K. A. Bell, calls attention, in a letter to the *Times*, to a statement which is very relevant to the present discussion on the rights of Parliament concerning Church legislation, more especially as regards Prayer Book revision.

The dean points out that the Archbishop of Canterbury, in moving the second reading of the enabling bill in the House of Lords on June 3, 1919, dealt explicitly both with the report on Church and State and also with Prayer Book revision. He invited their Lordships to read the lucid memorandum in that report by Sir Lewis Dibdin on the whole subject of legislation in England on Church matters, and to notice how he says that it has been substantially recognized, notwithstanding many inconsistent exceptions, that in questions of this sort the voice of the Church itself must be heard, and that no form of establishment can without positive absurdity leave the state to arrange liturgies and articles of faith for the spiritual society.

But having asserted this general principle, the archbishop made a point of even greater pertinence by reminding the House of Lords of what happened when the Prayer Book took its present form. The passage is as follows:

"I do not know whether your Lordships remember what happened when the Prayer Book took its final form. It was at the time of the restoration in 1662, when Parliament met to consider suggestions about the Prayer Book as it virtually stands today. When the matter came before the House of Commons, after convocation had considered it, and made its recommendation—it was a House of Commons with an immense Puritan membership, although they belonged to the Church in a sense—what did the House do? They said they declined to discuss these things, though they asserted their right to do so. That is precisely the action which it seems to me we want to take today. Parliament retains its right not only in theory, but in practice. But it is admitted that there are groups of subjects in which Church people as such must have a voice and do the thing in their way if it is to be done properly."

The dean concludes his letter by the suggestion that it was from the first definitely contemplated that the revision of the Prayer Book might, or should, come under the new procedure set up by the enabling act. The archbishop's speech, says the dean, also calls attention to the action of the then House of Commons with regard to the present Prayer Book, a House of Commons which was from the circumstances of the time (not all of them pleasant circumstances) far more directly interested in Church questions as such than is possible for any House of Commons today.

INAUGURATION OF NEW DIOCESE OF DERBY

Another "hallowing" will be kept from October 28th to November 4th (an octave). This will inaugurate the new diocese of Derby, and will be marked by at least two sermons each day, besides a

daily Mass. Thirteen bishops are to preach, including their lordships of Lichfield, Ely, Derby, Wakefield, Leicester, Southwell, Hull, London, Sheffield, St. Albans, Kensington, Winchester, and the ex-Suffragan of Derby. The Dean of Chester has been chosen to preach on the afternoon and evening of the thanksgiving day, Sunday, October 30th. The various services are to be allotted to Church officials, education, children, mothers' unions, choirs, medicals, foreign missions, masons, girls, young men, Sunday school teachers, industry, and the clergy. It is regretted that the Archbishop of Canterbury has written to say that he will not be able to attend the hallowing ceremony as hoped.

By good fortune, the well-known architect, J. N. Comper, has been selected to draw up a scheme for the alterations to the Renaissance church of All Saints, which is to be the temporary cathedral of Derby. Mr. Comper is a specialist in the Renaissance period, and will thus treat the building not only artistically, but also with sympathy for its style. His plans include the erection of bishop's throne, stalls for the chapter, sedilia, high altar, with reredos and canopy, and the painting and decoration of the interior, the installation of a modern heating system, and minor re-arrangements.

The bishop's throne has already been presented; this was formerly the property of the Eastern Orthodox.

REVELATIONS IN JERUSALEM CHAMBER OF ABBEY

There are, I suppose, very few visitors to Westminster Abbey who are aware that tapestries of remarkable beauty and artistic value are to be seen in the Jerusalem chamber. This is due, no doubt, to the fact that this historic room is not open to visitors in the general way, though an application to see it is seldom, if ever, refused.

The tapestries which adorn the walls of the Jerusalem chamber form a portion of what is known as the Abraham series, the work of Bernard van Orley of Brussels, and date from the middle of the sixteenth century. How they came into the possession of the dean and chapter of Westminster is not known. A print is in existence, however, which represents the east end of the abbey at the coronation of James II, and this shows one of these beautiful tapestries suspended from the north wall of the sanctuary.

The tapestries, at some time or other, were placed in the Jerusalem chamber in order to adorn the otherwise bare walls. They suffered terribly in the process, being mercilessly cut about in order to fit the new positions. They have suffered still more from the passage of time, and the dirt which has settled on them, year by year, had rendered practically indistinguishable the subjects represented. During the process of renovation now being carried through at the abbey, these tapestries have received attention, and the effect of cleaning, mending, and renewal has made it possible to see the original colors in all their splendor, and the work which has been accomplished is a revelation of unsuspected beauties.

ERECT THRONE IN MEMORY OF BISHOP

A handsome addition to the cathedral church of Bury St. Edmunds, in Suffolk, has been made by the erection of an epis-

copal throne in memory of the first bishop of St. Edmundsbury and Ipswich, Dr. H. B. Hodgson. The throne is placed close to where the late bishop is interred, and is in every way a worthy memorial. It is of oak throughout, and bears carved emblems of the local saint—the Martyr King Edmund. The throne is in the perpendicular style, and, being about twenty-six feet in height is of imposing as well as beautiful appearance. The memorial, which was raised by public subscription throughout the diocese, was designed by F. E. Howard, of Oxford, and was executed by the firm of Mowbrays.

CONGRESS OF ORTHODOX BISHOPS

A message from Reuter's correspondent states that Mgr. Meletios II, Metaxakis, the Patriarch of Alexandria, who was for two years Ecumenical Patriarch of Constantinople, proposes to call a congress of the Orthodox bishops of the patriarchates of Alexandria and Jerusalem to meet in October or November, in order to discuss the reform of the calendar and the advisability of adopting the Gregorian reckoning.

GEORGE PARSONS.

VETERAN CALIFORNIA
PRIEST RESIGNS

MONROVIA, CALIF.—The romantic story of the transformation of a struggling group of discouraged people into a vigorous parish within six years is revealed in the retirement of the Rev. George E. Swan from the rectorship of St. Luke's church. It is not the tale of a vigorous young priest, but of one who, at the age of 67 years, gave up his disability pension to meet the challenge of a hard task.

When the Rev. Mr. Swan became rector in 1921 he was met by a handful of discouraged communicants who felt the wisest policy would be to close the little church. Today splendid congregations worship in a beautiful new \$50,000 church of reinforced concrete, surmounted by a tower which dominates the entire community. There are about 200 communicants, active organizations, and an enthusiastic Church school.

Because of impaired health the Rev. Mr. Swan has resigned the rectorship but has just been elected rector emeritus by an appreciative vestry. On October 1st he retired on pension and returned to Berkeley, where for many years he was rector of St. Mark's church.

He is succeeded at St. Luke's by the Rev. J. Alvin Shirley, assistant at All Saints' church, Pasadena.

FALL CONVOCATIONS
OF BETHLEHEM

READING, PA.—The program of the fall convocations will be devoted to the interests of the Church's program. Bishop Walter H. Overs and the Rev. E. M. Schmuck, of the National Council, will present the matter at the Reading convocation which will meet in St. Barnabas' church, Reading, October 4th and 5th.

The Scranton convocation will have a three days' meeting at St. Stephen's Camp which belongs to St. Stephen's church, Wilkes-Barre, and is situated about thirty miles north of the city along the Susquehanna river. The Rev. Mr. Schmuck, Archdeacon Walter, and the Bishop Co-adjutor will present the N.W.C. program and the Rev. George R. Wood of Cambridge will deliver theological lectures to the men.

German Lutheran Gives Views of
Lausanne Conference in Berlin PaperGovernment Not in Favor of Latin
See at Salonica—Death of Coptic
Patriarch

The European News Bureau
London, September 16, 1927

AS MIGHT BE EXPECTED, THE DELEGATES having returned from Lausanne are now beginning to talk about the conference and to write about it in the various religious journals of the world. It would be quite impossible to give extracts from all, but two that I have read strike me as particularly interesting.

General Superintendent Zoellner was one of the German Lutheran delegates. It will be remembered that he made an exceedingly beautiful remark about the Creeds, "The Apostles' Creed is the folk-song of the people of God, the Nicene Creed is the expression of the conscious art of the theologians." In a Lutheran paper published at Berlin, *Das Evangelische Deutschland*, he has written some of his impressions about the conference. What did the congress desire and what has it attained? To give a proper answer we must look at Lausanne from a distance. Critics doubted whether it would be possible to settle the question at such a large gathering. Many newspaper articles in Germany expressed the view that the simplest way to agree would be, let each have his own method of expression, forms, beliefs, and then each can love, respect, and unite with each other. If this view had won at Lausanne the whole Church would have been plunged into disaster. And on this point came in the legend from the English side: "We are first concerned not with reunion, but with truth."

A second danger was the adoption of formulae for unity, but which in reality had no meaning. They might have devised phrases for the sake of compromise, and let each man interpret them as he would. That such unity would be false is quite obvious. It is naturally not easy for Americans coming from the New World without much history behind them to understand all the divisions which exist in the Old World. But the president of the congress, Bishop Brent, was careful to avoid this.

If it be asked what the congress did, it may be replied, at least it made a beginning. There was a burning desire to atone for the sins of the past. It is something accomplished when before the minds of Christians the *una sancta ecclesia* stands out as an ideal. The needs of the missionary world were especially felt. In a sermon which Pastor Keller preached at the German church in Lausanne during the congress, he asked, "What did all these persons assembled together really desire?" He gave as the answer: "They seek a Church." I think this answer was right. We value highly what we have got, but we also see what we lack.

It will be noticed that the learned and devout Lutheran takes the side of Bishop Temple and is against Dr. Parkes Cadman. He wants a Church, not a vague mixture of belief "to harmonize with a democratic age." This is a remarkable testimony coming from a Lutheran, and it shows there is in the Lutheran body today an aspiration to something more definite in the way of a Church.

Irenikon, the journal of the Benedictine monks of Amay in Belgium, who devote their time to the study of the ques-

tion of Christian unity, prints an article on the subject of Lausanne from the pen of Dom André de Lilienfeld, which, coming from a Roman source, is extremely sympathetic. (See THE LIVING CHURCH of September 24th.)

This article is indeed full of Christian charity and shows that the monks of unity at Amay are much more friendly disposed to other forms of Christianity than some of their English speaking co-religionists. Certain Roman Catholic journals published in London were exceedingly lacking in charity concerning the Lausanne conference.

THE COPTIC CHURCH

Lack of space has prevented me hitherto from chronicling the death of the Coptic Patriarch at a very great age. Some reports put his age at 113, others somewhere in the nineties, but whatever the truth it certainly was very great. A friend at Lausanne who had seen him some thirty years ago, described to me how old he looked then! The Copts took no part in the Lausanne conference—they were invited, but refused; nevertheless a message of condolence was immediately sent to the Coptic Church. They seem scarcely friendly to other Churches. The patriarch must be in perpetual intercession night and day for the Church. He is aroused every quarter of an hour throughout the night that he may mumble a prayer, or at any rate this is said to be the rule, though whether the aged patriarch carries this out is doubtful. Now a new patriarch is to be elected. The dozen bishops who form the *Curia* draw lots which of them shall take up the office. Thirteen tickets are put in a chalice, the thirteenth bearing the name of "Jesus Christ, our Lord." A boy is chosen to draw the lots, and if the thirteenth is drawn it is taken as a sign of the divine will that none of the twelve shall succeed, and there is another drawing. It is said on account of the necessity for perpetual intercession that many quail at taking office.

SALONICA

The Greek government is reported to be unfavorably disposed to the proposal made by the Latins to establish a Latin residential see at Salonica, which is at present the seat of the apostolic vicariate of Macedonia for the Uniat Bulgarians (of the Byzantine rite) and gives its name to provide a title for Mgr. Raffaello Rossi, titular Bishop of Thessalonica since 1923.

C. H. PALMER.

PEACE AND CHRISTIAN UNITY
LECTURES IN MARYLAND

BALTIMORE, MD.—An interesting series of four lectures on International Policies and Peace will be given in the great hall of Emmanuel church in October and November. Ten women's organizations in Baltimore are cooperating in this movement. James MacDonald of the Foreign Policy Association, Dr. Latane, Miss Ruth Morgan, and Felix Morley will speak. As the national Woman's Auxiliary has asked that this winter the subjects of Peace and Christian Unity shall be studied, it is hoped that the auxiliary in Maryland will attend these lectures in great numbers.

The Rev. Dr. Hugh Birkhead has been most gracious in allowing the preliminary meetings to be held in his parish house and the lectures in the great hall.

Canadian Synod Adopts New Plan of Representation of Dioceses at Synods

Debate Basis of Membership—Dr. Endicott Pays Tribute to Church of England

The Living Church News Bureau
Kingston, Ont., September 17, 1927

THE GENERAL SYNOD, BOTH HOUSES sitting together, on Thursday evening considered the report of the committee on the organization of the Church.

It was presented by the chairman of the committee, the Archbishop of Huron, in an able and effective speech. He outlined the development of the present system by the establishment first of the board of management of the missionary society, then of the general board of education, next of the council for social service, and lastly of the executive council of the General Synod, all modeled on what he regarded as the bad precedent of the constitution of the United States. The Canadian Church thus had four boards all unconnected and all giving equal representation to every diocese, irrespective of whether it had eight or 250 clergy and of contributing power. There were thus four boards meeting annually, which if every diocese elected different members, for each board, would outnumber the General Synod itself. It was expensive, unrepresentative, and uncoördinated. Clashes had only been avoided by the common sense of the general secretaries.

Three ways out of the present position were possible:

1. Annual sessions of the General Synod with executive committees in charge of each department reporting to it.
2. A small executive council (similar to the present plan of the American Church) to meet quarterly and with executives for each department, which would make one triennial report to the General Synod.
3. To place all departments under the charge of a reformed executive council, with executives for each department. This would meet annually and report triennially to the General Synod.

The committee recommended the adoption of the third plan, and proposed that the classification for dioceses for representation in the General Synod should be the basis for representation in the executive council.

After considerable debate a resolution moved by the Archbishop of Huron and seconded by J. M. McWhinney, giving approval to the principle, was adopted.

The Bishop of Athabasca pointed out the undesirability of giving some dioceses one, three, or five representatives, thus doing away with the equal representation on all boards of clergy and laity. The Rev. J. F. Morris of Montreal feared that the connection between the general and diocesan boards of missions, religious education, and social service might be lost.

Archdeacon Scott deprecated the emphasis on expense and feared the possibility of Star Chamber rule. G. B. Nicholson pointed out the existence of canons establishing the present boards and the need of incorporating the principles of these canons in the proposed legislation.

SYNOD DEBATES BASIS OF MEMBERSHIP

The synod then took up the proposals in detail and spent the rest of the evening debating the basis of membership. It was finally decided that the proposed reformed

executive council should consist of the bishops, the prolocutors of the lower house, and one clerical and one lay member from dioceses having less than fifty licensed clergy; two of each order from dioceses having fifty to one hundred clergy; three of each order from dioceses having 100 to 150; four of each order from dioceses having 150 to 200; and five of each order from dioceses having over 200 clergy.

These members of the executive council are to be nominated by each diocesan synod from among the delegates representing the diocese in the general synod and elected by the lower house on the fourth day of each session of General Synod. Vacancies are to be filled by the prolocutor.

As the Anglican Forward Movement provided a fund for the payment of traveling expenses of the executive council the dioceses or individual members of boards will be relieved of this expense. As a matter of actual practice today to save expense, smaller western dioceses often send the same one or two representatives to each board, or avail themselves of their present privilege of electing non-resident representatives.

On Friday morning the synod sat in joint session as the board of missions, the report of the board of management being presented by Canon Gould.

In the discussion on the literature section Canon Heeney made an interesting suggestion that the names of the fathers of the Canadian Church should be given a place on the Canadian Church calendar.

The success of the Archbishop of Westminster in England and of Archdeacon Rix in Canada in raising endowment for the missionary diocese of Caledonia was reported and it is expected that the House of Bishops of the ecclesiastical province of British Columbia will soon take the necessary steps for the election and consecration of a bishop.

The completion of the endowment of other dioceses, already with bishops, to secure an episcopal income of \$4,500 is to be undertaken.

BISHOPS DISCUSS PROBLEMS OF CHURCH IN WEST

The outstanding feature of the day was a splendid debate taken part in by the Bishops of Saskatchewan, Qu'Appelle, Calgary, Edmonton, and Cariboo, Dean Tucker, G. B. Nicholson, and others on the tremendous problems confronting the Church in the west.

The Bishop of Calgary found himself immediately after his consecration confronted with the problem of concentration vs. expansion. He really needed two men in every small town, if the town services and work in the surrounding territory was to be adequately covered.

The Bishop of Edmonton had taken over that part of the diocese of Saskatchewan in the province of Alberta and needed immediately more men and money. He reported having already secured six candidates for ordination.

Dean Tucker said the crisis in the west was a part of the world-wide crisis.

The Bishop of Cariboo pointed out that while in England the Church had one priest to every 2,000 people, the Canadian Church had but one to every 5,000. He rejoiced that ordinations had risen from

forty in 1924, sixty in 1925, to ninety-eight last year.

Canon Gould urged that the discussion should not be on the basis of contrast or comparison, the needs of the whole field must not be forgotten. He referred to the problem of vanishing congregations in the rural districts in the east. The appeal must be for home and foreign fields.

G. B. Nicholson asserted that at least 150 more clergy were needed in western Canada. None the less if we restrict our view to Canadian needs, the Canadian Church will dry up and die.

Canon Rushbrook gave a delightful description of his work along the coast of northern British Columbia in the "Northern Cross."

The evening was spent in discussing and accepting proposals for the establishment of a consolidated trust fund to administer capital funds of the General Synod and of the missionary society, both incorporated bodies.

On Thursday morning, September 22d, the synod concluded one of the most successful and interesting sessions it has ever held. The board of missions, which began its discussions on Friday morning, occupied practically the whole of Friday and Saturday.

A splendid report was brought in by the committee appointed as a result of the discussion on the report of the national laymen's committee, and on its recommendation a strong commission was appointed to study the needs of the Church in their missionary, educational, social service, and beneficiary aspects, and to suggest steps by which the whole force of the Church can be placed behind a movement to meet them. Its work will be somewhat along the lines of the World Call Movement in Great Britain. The report was received with eager and enthusiastic speeches and heartily adopted. At the call of the Primate, the synod then engaged in silent prayer and then repeated together the *Veni Creator*.

Indian and Eskimo work was then considered, full reports being presented of the work of the Indian boarding schools and of the establishment of the fellowship of the Arctic to develop the work among the Eskimos.

BISHOP WHITE ON WORK IN CHINA

Dealing with the work in China, Bishop White of Honan delighted the synod with his words of cheer. The bottom, he declared, had by no means fallen out of missionary work in China. He read extracts from the last report of the Chinese executive in Honan, illustrating the wisdom with which it was carrying on under exceedingly difficult circumstances. He pointed out that the Canadian Church had been the first to recognize the autonomy of the native Church. He spoke of the early appointment of a Chinese bishop to be supported from Chinese funds now in sight and hoped that he would be consecrated before the next General Synod. Bishop White looks forward to the appointment of four assistant Chinese bishops. On behalf of the Chinese diocese of Honan, he then presented to the General Synod a beautifully worked banner. It is of white silk with the Cross of St. George, and on the quarterings are the maple leaf of Canada, the open Bible, the lamp, and the symbol of the Prince of Honan. The banner was enthusiastically received and is to occupy a prominent place at meetings of the board of missions.

The memorial from the diocese of Huron asking for development of the work in Kangra, India, the exploration as to

the possibilities of a bishopric for that district, and the consideration of the possibility of the Canadian Church opening a mission in Africa was then brought up by the archbishop of that diocese.

The Bishop of Toronto also presented a memorial from his diocese, asking for a strong forward movement in foreign missionary work in response to the World Call.

The Archbishop of Huron pointed out that there are about 3,000,000 people in the Kangra district, and that it was the exclusive field of the Canadian mission. Principal Haslam of Emmanuel College, who spent fifteen years as a missionary in Kangra, stated that it was one of the most thickly populated rural centers in northern India, and urged intensive evangelism in the district.

The Bishops of Saskatchewan and of Qu'Appelle outlined the urgent and insistent call for development in Canada's great northwest, where the influx of British settlers and the enormous number coming from Continental Europe created a problem of the greatest magnitude.

The Primate held that the west would never suffer from our work overseas.

Rural Dean Cousins of Dauphin, Manitoba, dealt ably with the western problem, dealing specially with the need of shepherding eastern Christians now in the Canadian west.

The whole problem of the west and of the foreign field will be fully studied by the National Commission just appointed.

On Sunday as a result of the excellent plans made by the Bishop of Ontario and his committee, the pulpit of practically every parish and mission, not only in the see city of Kingston but throughout the diocese, was occupied by a bishop or visiting delegate.

DR. ENDICOTT PAYS TRIBUTE TO CHURCH OF ENGLAND

On Monday a delegation from the United Church of Canada, headed by the moderator, the Rt. Rev. Dr. Endicott, was formally introduced by Dean Craig of Kingston. Dr. Endicott paid an eloquent tribute to the debt the whole Christian world owed to the Church of England, emphasizing its scholarship, its large understanding, its sense of history, the beauty of its services, its comprehensiveness, its loyalty to truth, its true Catholicity, its production of saints and heroes, its service to the empire and the world, and above all, its loyalty to Christ. He referred to its unique position in relation to other communions, and to the Lambeth Appeal. He outlined the momentous decision by which the United Church had been set up in Canada through the merging of the Methodists, Presbyterians (many of whose churches remained out), and the Congregationalists. He held that the chief contributing causes had been the demand from the west that the Church should be in its communities a unifying and not a divisive force, the call for unity from the mission fields abroad, and the urgent demand of youth for unity. He felt that the union was not complete with the Church of England out of it. Speaking of episcopacy he told in humorous vein the story of the Scottish minister who was asked to put on a pulpit gown: "If I must, I won't, but if I may, I will."

The addresses of the visitors were happily replied to by the Bishop of Fredericton, Archdeacon Davidson, and J. P. Bell. The Bishop of Fredericton thanked the delegations for their expressions of kindness and courtesy, for their emphasis on the fact that essential unity transcended all our differences and

their declaration of faith in that great body of Catholic truth by which we all stand. He pointed out that the Anglican Church did not stand for an episcopacy of domination, for prelacy, but a constitutional episcopacy, united as in the General Synod, with priests and laity in the government of the Church. He hoped for a future Church that will include the constitutions of all Christian communions.

Archdeacon Davidson pointed out that the delegation brought the greetings of the youngest church ministering to Anglo-Saxon people to the oldest and stated that unity would never come by absorption but by all drawing closer together under the guidance of the Holy Spirit.

Monday was the birthday of the Primate and all regretted his absence from the synod on account of temporary indisposition. Its loving greetings with a bunch of seventy-five roses, one for each of the years of this young old leader of the Canadian Church, were sent to him.

REPORT OF BOARD OF GENERAL EDUCATION

Most of the time on Monday was devoted to the excellent report represented on behalf of the general board of religious education by its general secretary, Dr. R. A. Hiltz. It dealt with its councils on primary, junior, boys, girls, and young people's work, with pupils' examinations, the teacher training departments, the department of religious education in public and private schools, the work of its western field secretary, the Rev. W. Simpson, with the problem of reaching the scattered rural districts, including the Sunday school by post, and the splendid progress made by the publication and supplies department under the editorial secretary, the Rev. D. B. Rogers.

At the request of the executive council of General Synod, the general board of religious education reported on the possibility of publishing a national Church paper under the General Synod. The matter was fully debated and a resolution adopted that it was not desirable to undertake such a step at the present time. Many emphasized the good work being done by G. B. Woods in the *Canadian Churchman*.

The Bishop of Ottawa presented the report of the committee on Faith and Order and outlined most effectively his impressions on the conference at Lausanne. He paid a tribute to the tact and wisdom of the chairman, Bishop Brent, and told of the help in getting small groups to discuss the deepest things with absolute frankness. He was amazed to find the Nicene Creed practically unknown to the delegates of many Protestant communions, and their tendency to wish to begin everything from the Reformation or to leave a great gap between it and apostolic days. He spoke of the statement often made to him, "Your Anglican Church people are divided among yourselves," and his reply "Yes, but we do keep together." The reports of the conference must be studied against the great background of the conference. He spoke of the Bishop of Manchester's strong statement that the forms of reunion must be so framed as to provide against future disruption. We must not be over-hasty to let go that deep conviction which we have already experienced.

L. A. Hamilton also told in an interesting way of the conference, as did at a later session Canon Shatford, of Montreal, and Archdeacon Armitage of Halifax.

Canon Shatford eloquently outlined the way to unity by telling of the entrance to

St. Margaret's Bay at his birthplace in Nova Scotia. It can only be safely entered by mariners getting three range lights in line. The range lights to be aligned in producing a real unity of Christendom are the Orthodox, the Catholic, and the Protestant.

The report was adopted, the reports of Lausanne are to be passed on to the committee on reunion, and the committee on faith and order is to be continued.

TO PLAN PENSION BOARD

On Tuesday afternoon the synod heard Monell Sayre of the pensions board of the American Church and greatly appreciated his kindness in coming. After telling of the pensions scheme of the American Church, Mr. Sayre showed his profound knowledge of his subject and the agility of his ready brain by answering with brevity, accuracy, and humor questions fired at him for nearly an hour from all parts of the synod.

The reports of the pension fund and beneficiary committees of the Canadian Church were presented on the closing day by the Bishop of Montreal and the decision reached that the next three years should be devoted to educating the Canadian Church with a view to adopting a national pension scheme at the next General Synod. It is estimated that at least a million dollars more will be needed, and the parishes will be asked for seven and one half per cent on the stipends of their clergy.

On Tuesday in joint session the synod considered the report of the council for social service of the Church of England in Canada presented by the general secretary, Canon C. W. Vernon, who in his opening address said there were three notes that he desired to strike:

1. That a spirit-filled Church must be a socially minded Church.
2. That personal service for others must be the outstanding note of Christian social service.
3. That the call to go forward must include the social as well as the missionary work of the Church.

DISCUSS EMPIRE SETTLEMENT WORK

The report dealt fully with the varied work of the council, specially emphasizing its Empire settlement work in conjunction with the Church of England Council of Empire Settlement.

The debates chiefly centered around the immigration problem of Canada, including the great and almost overwhelming tide of continentals now entering the Canadian west and the problem of China.

On the first, two resolutions were adopted, the first asking the government of Canada to recall a conference representing the dominion and federal governments, the Churches and other voluntary organizations, the transportation companies to discuss ways and means to develop the policy of preferential British migration to Canada, and the second asking that a quota policy be adopted limiting the numbers of certain classes of continental immigrants to not more than fifty per cent of the British immigrants admitted during the preceding year.

The section on divorce was presented by the Bishop of Ottawa and it was referred to the House of Bishops with the request that the bishops institute a movement to set before our people the teachings of Holy Scripture, the Prayer Book, and the canons of the Church on the subject with a view to bettering conditions.

CLOSE OF SYNOD

On the closing day (Wednesday) the discussion of the report of the Arch-

bishop of Huron on the organization of the Church was continued. The synod adopted the report as revised. It provides for an enlarged and representative executive council to carry on all the missionary, educational, and social service work of the Church, and the other work of the General Synod, with executive committees for the departments of missions, religious education, and Christian social service. The report was referred to a small committee to discuss details with the boards and to draft the necessary changes in the canon

so that the new plan may be brought into operation at the next General Synod, 1930.

Possible places for the next meeting are Regina, Stratford, and Victoria, where the Prince of Wales is expected to open the new cathedral.

After the customary votes of thanks, and the confirming of the minutes, the synod adjourned till this morning to permit the Upper House to conclude its business and to have the acts of the synod printed. This morning it prorogued with the singing of the Doxology.

Australian Synods Favor New Ordinance to Give Autonomous Rights to Church

Proposed Removal of Sydney Cathedral—Church Recipient of Large Bequest

The Living Church News Bureau
Sydney, Australia, August 18, 1927

SOME TIME AGO YOUR READERS WERE INFORMED of a great convention held in Sydney to discuss a new constitution to give autonomous rights to the Church in Australia. Since the unanimous decision of the convention to recommend the draft constitution to the dioceses, the synods of the different provinces have—with one or two exceptions—dealt with the matter in a most satisfactory manner. Brisbane, Melbourne, Perth, Adelaide, Armidale, Bathurst, Gippsland, Newcastle, Riverina, Rockhampton, Tasmania, Wangaratta, North Queensland, British New Guinea, and Kalgoolie have all accepted the new constitution. Thus there is a unanimous front of powerful decision to adopt the scheme. The diocese of Sydney, however, has not yet considered the matter in synod and there are signs of organized opposition and counter strokes to attain an alternative proposal. We trust, however, that when the Sydney synod meets its fears will be blown away, especially as the Primate—who is Archbishop of Sydney—is in favor of the convention decision.

PROPOSED REMOVAL OF SYDNEY CATHEDRAL

Another matter of great importance to Sydney and the whole Church of New South Wales is the proposed removal of St. Andrew's cathedral reported in this correspondence some months ago. The government has suddenly decided to offer the Macquarie street site and £500,000 (\$2,500,000) for the present cathedral grounds. Although negotiations have been going on for some time, this decision of the Cabinet has caused consternation in the minds of many who are opposed to the whole business.

Your readers will probably remember that the Macquarie street site offered is almost adjoining St. Mary's Roman Catholic cathedral, which is being enlarged into a magnificent structure far greater than we could built at present. That is one great objection to the site; it would perpetuate competition of a most undesirable kind. Secondly the George street ground is more valuable than the land offered and is also spacious enough to enlarge the present building or to rebuild. George street is Sydney's main artery and the town hall adjoins the cathedral. A new railway station, at the entrance of the cathedral, is being constructed which will further increase the value. In addition there is sentiment con-

nected with the cathedral, which we think will rightly block the decision to demolish the shrine of historic memories (*Picture on page 729*).

LARGE LEGACY TO AUSTRALIAN CHURCH

Australian Church papers are fond of quoting American legacies as incentives to our Church people to remember the Church in their wills. This letter returns the compliment to our friends across the Pacific. The late Randal J. Alcock, of Melbourne, has left \$4,000,000. Hospitals and charities have been remembered. Our church in Melbourne is to receive nearly \$40,000 immediately and another sum of \$25,000 later; \$10,000 is given to the Melbourne cathedral chapter, of which Mr. Alcock was a lay canon. Mr. Alcock also left \$5,000 to his parish church. Also the Melbourne cathedral spires fund is to receive \$5,000. Trinity college also benefits to the amount of \$12,500. Mr. Alcock has also remembered many other Anglican institutions including the Diocesan Sisters, boys homes, and missions to seamen.

R. HARLEY-JONES.

CHURCH TO PRESS WORK IN CHINA

NEW YORK—The Church will press its work in China without curtailment despite the setbacks encountered in the recent revolutionary outbreaks, according to a statement made yesterday by Dr. John W. Wood, executive secretary of the Church's missionary department.

"Except where slight reductions in appropriations have been suggested by the bishops in China themselves," said Dr. Wood, "we plan to go ahead in China on the basis laid down in the budget formulated by our General Convention at New Orleans in 1925."

Dr. Wood noted that at the request of the Bishop of Hankow, the Rt. Rev. Logan H. Roots, D.D., Deaconess Julia Clark of Ichang, Miss Regina Lustgarten of Shasi, and John L. Coe of Wuchang, missionaries now in the United States, will return at once to their posts.

"Present conditions in China," said Dr. Wood, "indicate just as clearly, if not more clearly, than anything that has happened in the past, China's need of the Christian gospel. She needs it for her own sake, for there are millions and millions of Chinese who are suffering as a result of the present political and economic theories that are bleeding China to death. She needs it for the sake of the rest of the world, for a China gone madly Red and Communistic would be a menace to the peace and welfare of the world. Our Lord never gave anyone the right to say that because there seems to be temporary failure, therefore an enterprise can

be abandoned. We feel that this is the time to show China that her true friends are not the Borodins and the Chens and the militarists, but the people who are trying to show her the life of Christ.

"It is true that much of our work in China is suspended and will remain suspended for some time to come. Think of the tragedy of a whole generation of Chinese children growing up without the chance of an education. The government schools have been closed for the past three years or more. Now the mission schools are closed to a large extent. We are trying patiently to work out a plan under which our schools can be operated and still remain Christian schools. If the Nationalists had their way at the present time, they could make all school vehicles for the wildest kind of political and economic propaganda.

"People naturally ask why, if so much work is suspended, the expenditure cannot be very largely reduced. The fact is that the appropriations for, say a school like Mahan, at Yangchow, with a budget of \$12,000, is only \$1,000 a year. The difference is made up in the earned income of the school from fees from the students. The school closes; the fees cease. But we have to retain part at least of our organization intact, for there are contracts with teachers which have to be fulfilled. The same is true of our other institutions, including hospitals. Moreover, no one would suggest that we abandon our American missionaries and tell them that while they have given their lives for a number of years, they cannot, for the time being, be in China, where they want to be and where we want them, and that they cannot have a salary. A number of them have taken other work—some in Japan and the Philippines, transferred temporarily to missions there; some of them are taking work in this country, some are studying here."

Dr. Wood discloses that the Episcopal organization has already spent in excess of \$100,000 more than would have been spent in a normal year, meeting emergency needs of missionaries who lost all their property in the Chinese outbreaks.

Dr. Wood, accompanied by the Rt. Rev. Louis Childs Sanford, D.D., missionary bishop of San Joaquin, will sail from Vancouver, B. C., October 13th, for China, to report on the situation there to the National Council of the Church. In the meantime the Church is launching its fall campaign which will lead up to the Every Member Canvass in November, when every listed member of the Church in the United States will be urged to pledge according to their means toward the program of the Church for 1928, the budget for which, approved by the General Convention, calls for a total expenditure of \$4,212,370, of which the sum of \$560,000 is for carrying forward the work in China. This triennial budget was adopted by the General Convention in 1925, and will remain in force until the next General Convention, which meets in Washington, D. C., in October, 1928, and formulates a budget for the ensuing three years.

RESUME PUBLICATION OF DIOCESAN MAGAZINE

KANSAS CITY, Mo.—At a meeting of the executive council of the diocese of West Missouri on Wednesday, September 21st, it was voted to resume publication of the diocesan magazine, *The Signet*, under the editorship of the Rev. Henry N. Hyde, executive secretary of the diocese. For the first year, publication will be bi-monthly, and the annual subscription will be fifty cents. Copies will be sent to all parishes and missions for circulation, as well as mailed to individual subscribers.

Annual Conference of the Society of the Nazarene Held in New York

Plan Annual British Harvest Festival—Yearly Report of Actors' Guild

The Living Church News Bureau
New York, September 24, 1927

BEGINNING ON SUNDAY EVENING, SEPTEMBER 18th, with a sermon by the Rt. Rev. Arthur S. Lloyd, D.D., senior Suffragan Bishop of New York, the Society of the Nazarene has held its annual conference. All of its services and sessions were at Grace church, Broadway and Tenth street. These continued through Friday. Holy Communion was celebrated each morning at 7:30. At 9:30 a meditation was given by the director of the society, the Rev. Dr. A. John Gayner Banks; this was followed each day by the reading of a paper and its discussion by three separate groups of delegates.

The theme of the conference was The Kingdom of God, an effort to study the religion of Christ in its fullness, and then the application of it to effect health. There seemed to be, on the part of the speakers, an effort to make clear that this society does not exist for the one purpose of teaching the ministry of healing, and warning was frequently given to avoid such a one-sidedness as a substitute for the whole gospel. The tone of the conference was evangelistic and sacramental; that is, I am sure, the aim of the director and of those who are working most closely with him. Among those who were speakers or authors of papers were Dean Nes of Christ Church cathedral, New Orleans; Dean Gilman of St. Luke's cathedral, Orlando; the Rev. Charles Paterson-Smyth of Windsor, Nova Scotia; the Rev. J. McVickar Haight of Pelham Manor; the Rev. R. B. H. Bell of Denver, the Rev. E. B. Holmes of Natick, Mass.; the Rev. Ross H. H. Flanagan of Newtown, Pa.; Dr. W. Sinclair Bowen of Washington; Mrs. John Sherman Hoyt of New York; and Miss Ethel E. Tulloch of San Diego.

The director's report showed that twenty-four of the society's members had served as crusaders in the recent Bishops' Crusade, and that he had been appointed mission preacher for the cathedral at Washington.

Among the resolutions passed was one recommending the inclusion of courses in the ministry of healing in our theological seminaries, and one looking to the holding of an international conference on Christian healing.

ANNUAL BRITISH HARVEST FESTIVAL

The annual British harvest festival at St. Paul's chapel, Broadway and Fulton street, will be held this year on Sunday afternoon, October 16th, at four o'clock. The preacher will be the Very Rev. H. Erskine Hill, M.A., Provost of St. Andrew's cathedral, Aberdeen, Scotland. The usual procession through the churchyard will be led this year by a thirty piece band of the Salvation Army. Between and thirty patriotic organizations will be represented, among them a number of Scottish societies. For the latter the service will have more than usual interest on account of the choice of the preacher and also since the offering will be devoted to the Seabury Memorial Fund, that is, for the restoration of the cathedral at Aber-

deen, in memory of our own first bishop who was consecrated there.

PUBLISHERS MERGE

One of the most notable consolidations ever to take place among publishing houses is that announced this week by the well-known firms of Doubleday, Page and Co. and the George H. Doran Co. After January 1st the consolidation becomes effective, and the new firm will be known as Doubleday, Doran and Co. The announcement is of interest to Churchmen because of the extensive publication by the present Doran house of books of religious nature.

NEWS NOTES

Bishop Manning, who has been at Seal Harbor, Me., since his return to America from the Lausanne conference, came to New York on Friday, bringing to an end his annual vacation.

On Wednesday next, with the resumption of classes, the General Theological Seminary in Chelsea Square enters upon its 110th year, the eleventh year of Dean Fosbroke's administration.

From the headquarters of the Episcopal Actors' Guild, at the Church of the Transfiguration, comes the yearly report of its work. This is a thirty-two page booklet with several illustrations. It gives an account of the activities of the guild for the year past and also the program for the season of 1927-'28. Especially interesting is the list of chaplains, showing the representation of the guild in thirty-five of the chief cities of the country. Bishop Manning is honorary president, George Arliss president, and the Rev. Dr. J. H. Randolph Ray is warden. On the council are the names of distinguished Churchmen, such as Bishop Stires, Dean Fosbroke, Dean Robbins, the Rev. Dr. Selden P. Delany; the Rev. Dr. Karl Reiland, and from the profession, Jane Cowl, Julia Marlowe, and others of prominence.

The opening meeting of the New York branch of the Clerical Union will be held on Tuesday, the 27th, at Grace church, Jersey City. The speaker will be the Rev. Robert E. Wood of Wuchang, China.

On Thursday evening next the new organ at St. Mary's church, 521 West 126th street, the Rev. Dr. C. B. Ackley, rector, will be formally opened by a recital by Ernest C. Graham, organist at the Church of St. John the Evangelist in Waverly Place.

Theodore Beach, formerly organist at St. Augustine's chapel, East Houston street, has become organist at St. Andrew's church on Fifth avenue at 127th street, where he succeeds William A. Goldsworthy. The latter becomes organist at St. Mark's-in-the-Bouwerie on October 1st.

COMING EVENTS

Sunday, October 2nd. 11 A.M., at the Cathedral of St. John the Divine, first sermon by Bishop Manning since his return from the Lausanne conference. 11 A.M., Founders' Day service at the Church of the Transfiguration; seventy-ninth anniversary of the founding of the parish. 8 P.M., All Saints', Henry Street, 100th anniversary of the laying of the cornerstone. 8 P.M., Church of the Ascension, Washington Square, resumption of Sunday evening service.

HARRISON ROCKWELL.

A REPLY TO ANVIK'S S.O.S.

NEW YORK—Late last June the Department of Missions received a telegram from the Rev. Dr. John W. Chapman of Anvik, Alaska, telling of the severe epidemic of influenza that had visited that part of Alaska during the early spring. Many adults died, leaving a large number of orphan children. This meant increased responsibility for Christ church mission in caring for homeless and helpless young boys and girls.

Dr. Chapman, with the endorsement of Bishop Rowe, asked for \$11,000 in order to meet the emergency. Part of this amount was needed for food and other supplies and for the support of additional workers; and part for a building to accommodate the forty children dependent upon the mission.

On September 3d the Department of Missions sent a message to Dr. Chapman stating that \$11,000 had been received. The following arrangements have been made to reinforce the staff at Anvik: His son, the Rev. Henry H. Chapman of Fairbanks, will spend next winter at Anvik; Miss Adelaide Smith, teacher at St. Mark's mission, Nenana, has been transferred to Anvik for the winter, and her place at Nenana has been supplied by another teacher; Miss Amy Hill, one of the members of the nursing staff who has served three years at St. John's-in-the-Wilderness, Allakaket, has been assigned to Anvik; Miss Hazel Chandler of Randlett, Utah, has volunteered to take the post of house-mother made vacant by the necessary furlough of Miss Marguerite Bartberger. Thus the needs of Anvik, both in money and personnel, have been met before Anvik is locked up from the outside world by the winter cold.

NOTES FROM HAVANA, CUBA

HAVANA—For the past seven weeks the archdeacon of the province of Camaguey, Cuba, has been in charge of the cathedral services in Havana. The West Indian congregation at the cathedral has increased more than 100 per cent during the past few months. One of the most notable efforts made in Havana by the Church in connection with the Spanish work is that which is being done by Vicente Tuzzio, who goes out every evening to some remote part of the city of Havana and there engages in Christian work. They are all Roman Catholics who attend the services, which are held in the open air under a covering. As there is no mission there, there are no seats for the congregation. So each one of the hearers has to bring his own chair, or else stand during the service.

As the result of these efforts of Mr. Tuzzio, very many of the people there are ready for confirmation, and are asking when a mission chapel will be built.

Then again at another place denominated the Cerro, Mr. Tuzzio and his wife have also started a mission station. There is always a congregation of sixty or more at these services.

The Archbishop of Tyre and Sidon, in Syria, is visiting Havana. He is in the Patriarchate of Antioch.

He stayed in Havana for a few days and conducted his first service in the cathedral on Friday, September 17th.

During the past six weeks, a Cuban Baptist clergyman has applied to Bishop Hulse for admission to the Church. Bishop Hulse will confirm him and his wife and daughter, with three other candidates, on the second Sunday in October.

Dr. G. C. Stewart Gives Full Account of Lausanne Conference at Round Table

Give Travel Talks in St. Luke's—
Bishop Gore's Books Basis of
Sermons

The Living Church News Bureau
Chicago, September 25, 1927

THE ROUND TABLE HELD ONE OF ITS largest meetings, probably the largest, at St. James' parish house on Monday morning, September 19th, to hear the Rev. Dr. George Craig Stewart speak on the recent Lausanne conference at which he was one of the delegates of the American Church. Dr. Stewart spoke for more than an hour, giving a full and entertaining account of the conference, a vivid picture of some of the great men who took part, and a valuable summary of the results.

At the beginning of his talk, Dr. Stewart made a graceful reference to Bishop Anderson's valued service in the preliminaries to the conference, extending over many years.

Bishop Brent was, of course, the outstanding figure at Lausanne, embodying in himself the spirit of faith and order. He had the intellectual and spiritual qualifications most needed for the leader of such a world conference, and he had, too, the confidence of all sorts and conditions of Churchmen. The bishop's call for unity at the impressive opening service in the cathedral was a beautiful appeal for conference, as against controversy.

The delegates had met to consider six great subjects or themes, The Gospel, The Nature of the Church, The Faith of the Church, The Ministry, The Sacraments, and The Relation of the Churches to Christendom. Dr. Stewart told graphically how the conference organized and dealt with each of these subjects. Papers on each subject were first read in French and German. Discussion and conference followed. In the second week the conference was dissolved into divisions of one hundred and groups of twenty. Dr. Stewart was in the groups that dealt with the Nature of the Church, and The Sacraments. Speaking of the discussion on the sacraments, Dr. Stewart said that he regretted that there were not more theologians at the conference, particularly among the Protestants. He said that the Protestants did not keep to theological definitions. This was very evident in the discussion on the sacraments. In the final summary, the unanimity of the report which included both agreements and disagreements, was surprising. In the first report on the Gospel there was no disagreement. To all Jesus Christ was the center. He is the Incarnate God.

As to the ministry, all were agreed that a visible Church must have a ministry, be it Episcopal, Presbyterian, or Congregational. The agreement as to the sacraments was encouraging. For example Baptism was recognized as the means of initiation into the Body of Christ.

Dr. Stewart in a summary of the good results attained at Lausanne mentioned these:

The demonstration of the ability of Christendom to hold such a conference.

Unanimous agreement that Jesus is the Incarnate Lord.

A universal will to unity.

The acceptance of the two great creeds, the Apostles' and the Nicene.

A hopeful statement as to the ministry.

Encouraging statements as to the sacraments.

A remarkable spirit of Christian courtesy and charity, a remarkable demonstration of international, interracial, and religious contacts.

An evidence to the world of friendship. Improvement in the technique of holding such conferences.

He considered the absence of official delegates from the Church of Rome as logical and consistent with their major premise and demand, "If you want unity, come to us."

Dr. Stewart's description of some of the leading figures at the conference was most entertaining. They included Bishop Gore, the Bishop of Bombay, Lord Sands, the lay representative of the Established Church of Scotland, and Professor Heiler, the leader of the High Churchmen among the Lutherans. He spoke at length of Dr. Heiler's activities and writings. Dr. Heiler thinks that sacramental life is almost extinct among Protestants.

Dr. Stewart paid tribute to Dr. F. J. Hall's part as one of the great theologians of the conference.

Altogether it was an enlightening, entertaining, and instructive address, and was greatly appreciated by all who heard it. Bishop Anderson, after praising Dr. Stewart, said that the two things which will promote Christian unity are intellectual honesty of Christians, especially of the men at the top; and Christian charity. He thought that the intellectual and spiritual leaders of the Church, like Bishop Gore, were far ahead of the rank and file of the Church, particularly of the laity, and that the clergy had much to do in the instruction of their people, and that they must exercise great patience with them.

Among the visitors who took part in the discussion afterward were Bishop Mardary, of the Serbian Church in America, Dean Hare of Davenport, Iowa, and the Rev. F. S. Fleming, rector of St. Stephen's, Providence. Dr. Fleming is here for medical care after his recent serious accident in July, and was warmly greeted by his old friends and associates.

DR. STEWART GIVES TRAVEL TALKS ON SPAIN

Before going to Lausanne, Dr. Stewart spent some weeks in Spain, and is now giving a series of vesper travel talks on

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The Soul of Spain, on Sunday afternoons at St. Luke's church. The church was filled at the first of these services on September 18th, when the address was Seville; The Dancing in the Chancel. The subject on September 25th is Grenada: The Last Sigh of the Moor. There are ten of these addresses in all. In spite of the intense heat of September 13th, the Woman's Club of Evanston was crowded for the lecture by Dr. Stewart on Lausanne: What Good Did It Do?

MORE ABOUT THE GRADUATE SCHOOL

Last week we announced the reopening of the graduate school of the Western Theological Seminary, on September 30th, at temporary quarters in the Oliver Cunningham Memorial House of St. Mark's parish.

The work of the school is of two kinds: private research under the immediate supervision of the dean and members of the faculty; and extension courses of lectures, with required reading, conferences, and discussions. For 1927-28 there are offered courses in systematic theology, the Bible, Church history, and practical theology. Full information will be given by the dean, the Rev. Frederick C. Grant, S.T.D., 2145 Orrington Ave., Evanston. No fee is charged for any of these courses.

DR. HOPKINS AT THE REDEEMER

The Church of the Redeemer, Hyde Park, is one of the parishes having a rally Sun-

day for its congregation, to be held on Sunday, September 25th. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, will be the preacher at the eleven o'clock service. The acolytes will have their annual festival at solemn Evensong. The rector, the Rev. Dr. John Henry Hopkins, has announced an attractive series of sermons which he will preach at the morning services on the Sundays of October and November. Bishop Gore's new books are the basis of these sermons. The subjects for October are: The Modern Challenge and Our Reply; How to Believe in God; What to Believe About God; the Character of God; the Revelation of God. For November: Why Jesus Christ is God as Well as Man; the Testimony of the Documents; the Testimony of the Martyrs and of History.

NEWS ITEMS

The west side and west suburban Church School Institute held its fall meeting at Calvary church, on St. Matthew's Day. The Rev. Mansel B. Green, priest in charge of the Church of the Good Samaritan, made the address at Evensong, and the Rev. Gerald G. Moore at the later session spoke on the Racine conference subjects which touched the Church school problems.

The latest reports, Thursday, September 22d, as to Bishop Griswold, say that he is slightly better, but still in a very critical state. Prayers are being made continually for his recovery. H. B. GWYN.

Bishop Freeman Dedicates Two New Houses for Episcopal Church Home

Complete Parish House for St. Philip's Church, Laurel—Progress at Cathedral

The Living Church News Bureau
Washington, September 24, 1927

THE BISHOP RETURNED TO WASHINGTON from his vacation spent at Sorrento, Me., early in September, and he was the preacher at the service on Sunday, September 18th, at the peace cross in the cathedral close. After October 1st the open air services will be discontinued and Evensong on Sundays, with the bishop as preacher, will be held in the Bethlehem chapel.

The first official act of the bishop upon his return to Washington was on September 17th when he dedicated the two new houses recently acquired by the Episcopal Church home. The acquisition of these two houses increases the capacity of the home to thirty guests, and makes a great increase in the scope of this work, which although begun only about four years ago, has progressed in a quite remarkable fashion under the devoted and able direction of Mrs. William Channing Johnson and her board. The Church home now consists of four attractive houses, situated near the cathedral on Wisconsin avenue.

CONVENTION OF SUNDAY SCHOOL INSTITUTE

The thirty-first annual convention of the Sunday School Institute of the diocese of Washington will be held at the church of the Epiphany on October 12th. The convention begins with the celebration of the Holy Communion by the Bishop of Washington at 10 o'clock. The principal speakers will be the Bishop of South Carolina, the Rt. Rev. William A. Guerry, D.D., who will make an address in the morning on

the topic, Liberty and Authority, and the Rev. Churchill J. Gibson, student chaplain at Washington and Lee University and Virginia Military Institute, who will speak in the evening on the topic, Christ and Our Young People. The Bishop of Washington will preside at the evening meeting, which will be followed by a get-together meeting for young people in Epiphany parish hall. The business sessions of the institute, which are held in the morning and the afternoon, are devoted to conferences and exhibitions of Sunday school work.

An interdenominational mass meeting of young people will be held in the auditorium of Central high school on the evening of October 14th. This meeting is under the direction of the Episcopal Young People's Society of the diocese of Washington. The speaker of the evening will be Dr. Clay Marvin, president of George Washington University. Bishop Freeman has signified his great interest in the meeting and his intention of attending it if possible.

NEW PARISH HOUSE FOR LAUREL CHURCH

St. Philip's church, Laurel, of which the Rev. Hulbert A. Woolfall is rector, has just completed the building of a beautiful new parish house which will add greatly to the effectiveness of the work of this active parish in the community. The parish house was formally opened on Monday evening, September 19th, before a large gathering of parishioners and friends. Addresses were made by several speakers, including the Rev. E. Pinckney Wroth, rector of Christ church, Georgetown, and formerly rector of St. Philip's; The Rev. W. L. De Vries, chancellor of the Washington cathedral; Admiral Villiard, commanding officer of the United

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States Coast Guard Service; and the Bishop of Washington. The Rev. Mr. Woolfall, who was minister in charge of St. Philip's last year, was called by the vestry as rector immediately upon his ordination to the priesthood at the cathedral last Ascension Day.

The College of Preachers will hold a fall conference, beginning October 12th. The principal lecturer at the conference will be the Very Rev. Hughell Fosbroke, D.D., dean of the General Theological Seminary, and the session will be under the direction of the Rt. Rev. Philip M. Rhineland, D.D., warden of the college.

PLAN MEMORIAL SERVICE FOR
LATE AMBASSADOR

Announcement has been made of a memorial service for the late Hon. Henry White, who died during the past summer. The service will be held in the Bethlehem chapel, Washington cathedral, at 11 A.M. on November 10th. Mr. White, whose service as Ambassador to France and as a member of the Peace Commission in 1919 made him one of the outstanding figures in the public life of the country, was a conscientious and devoted member of the cathedral chapter, where his loss is deeply felt.

PROGRESS AT CATHEDRAL

Work on the cathedral has made a considerable amount of progress during the past summer. Three of the great piers which will support the central tower have been completed, and the fourth is nearing completion. The additional bays of the choir, which bring the building as far as the crossing, are being constructed, and new contracts which will be given shortly call for the construction and roofing of the choir and crossing. This part of the building, it is expected, will be completed in August, 1928, and will make possible the holding of the opening service of the General Convention in a sanctuary capable of seating 3,000 persons.

The curator's office reports a very large number of pilgrims to the cathedral, many of whom have become members of the National Cathedral Association and active promoters of the work.

RAYMOND L. WOLVEN.

BOSTON NOTES

The Living Church News Bureau
Boston, September 24, 1927

THE MASSACHUSETTS EXECUTIVES of the Girls' Friendly Society are busily engaged these days in making preparations for the celebration of the Golden Jubilee of the founding of this organization in the United States. With this in view, Miss Eva Betzner came to Boston on Sunday, September 25th, to push ahead the preparations for a pageant to be given in Symphony Hall on November 5th. Each evening she visits different groups of churches to enroll some of the young people for parts in the pageant which will make use of upwards of 1,000. She has herself written the work, having in previous years written and produced many other pageants for various national organizations. Miss Betzner has spent many years in the past on the stage and in teaching at Columbia university and the Aborn opera school.

At the present time this country numbers as many as 300,000 young women who belong to this society, and the society has branches in forty-four other countries. At the anniversary celebration in November there will be delegates in this city from all over the world, and

many different countries will be represented in the caste of the pageant. This society received its initial start in this country in St. Anne's church, Lowell, so that it is particularly fitting that this anniversary should be celebrated in this diocese.

DIOCESAN SCHOOL FOR CHURCH WORKERS

Once again the diocesan Church Service League is sponsoring a diocesan school for Church workers. The school is to be held in the cathedral church of St. Paul in Boston, on the Thursdays from September 29th to December 1st inclusive, with but one date changed—the sessions which would normally assemble on November 24th, Thanksgiving Day, taking place on November 22d instead.

The list of subjects and instructors is large and various, the greater number of the subjects being taken for credit in the National Accredited Teachers' Association. Anybody wishing for further information concerning this association is invited to send for the new bulletin or to write to Miss Margaret I. Marston, 1 Joy street, Boston. There is to be a class on altar guilds and the arts of the Church which will be in charge of the executive committee of the diocesan altar guild, and its seven sessions will deal with: The Church Building; Early Christian Symbols; Other Symbols; Exhibition of Linens and Embroideries; Exhibition of Vestments; Parish Altar Guilds; and Laying Foundations. Mrs. Edward M. Barney is to conduct a course on Religious Training in the Home, the textbook for which will be Henry F. Cope's *Religious Education in the Family*. Prominent among the other lecturers will be the Rev. Ernest M. Paddock, Miss Marston, Miss Eva D. Corey, Mrs. Maude Copley, Deaconess Mabel A. Pennock, Miss Lucy C. Sturgis, and Frank W. Lincoln, Jr.

During the month of October, the Rev. John F. Scott of Lynn will preach at the 12:10 midday service in the cathedral on The Marks of a Christian.

EPISCOPAL ACTIVITIES

On the morning of Sunday, September 25th, Bishop Slattery visited St. Andrew's church, Hanover, for confirmation, this being his first visit to the parish during the rectorate of the Rev. Walter M. Whitehill. At 7:15 on the evening of the same day, the bishop preached at a special service held in the Church of St. Mary for Sailors in East Boston in memory of the late rector, the Rev. George Ponsonby Bentley. The service, on this occasion, was conducted by the Ven. E. J. Dennen, Archdeacon of Boston. On the morning of September 29th, the bishop officiated at the opening of Brooks School in Andover.

Bishop Babcock attended a special service in St. Margaret's church, Brighton, the Rev. A. C. Larned, rector, on the evening of the feast of St. Michael and All Angels, when he dedicated a new pulpit and organ and preached the sermon. On October 1st he is to welcome to New Bedford the members of the Church Army who will, at that time, inaugurate a six weeks' mission throughout that city and neighborhood.

REGINALD H. H. BULTEEL.

THE PSYCHOLOGICAL processes of insanity are being outlined with increasing clearness in these days. In an article in a recent *Forum*, the psychological processes of race prejudice are shown to run closely parallel to those of insanity. Race prejudice, in other words, is a form of insanity.

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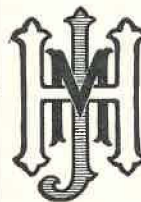
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PHILADELPHIA NOTES

The Living Church News Bureau
Philadelphia, September 24, 1927

THE CHURCH SCHOOL INSTITUTE TO BE held Monday, October 3d, is the fifty-seventh annual occurrence of what has long been one of the most useful activities of the commission, and this year's program is unusually strong. The Rev. Malcolm Taylor of Boston, Adelaide T. Case of Columbia, Stephen F. Bayne of New York, and Bishop Strider of West Virginia are among the leaders from outside the diocese. The sessions will be held at the Church of the Holy Apostles, 21st and Christian streets, whose school will present a pageant.

Bishop Garland will open the sessions, and the Rev. Frederick E. Seymour, diocesan director of religious education; Mrs. A. H. Brown, director at St. Paul's, Chestnut Hill; the Rev. A. Vincent Bennett of Philadelphia, and W. E. Easton are also on the program, as is Dr. George H. Toop, rector. Sectional conferences include one of young people, at which members of the fellowship will put on a demonstration meeting.

The conference of parish fellowship presidents will meet October 1st at Grace church, Mt. Airy. This was an innovation last year, and proved its value, the attendance being of the youth themselves, as distinguished from the clergy and other adult advisors, except for the commission members.

The September bulletin of the department of religious education includes the program of the eighth year of the diocesan normal school, and much other information for the year's work, with emphasis on service opportunities.

CLERGY CONFERENCE

Pennsylvania is to take careful counsel about the relationship of this diocese to the work of the whole Church, under the leadership of Bishop Garland and the field department headed by the Rev. Malcolm E. Peabody. The clergy will confer October 26th to 28th, and then the laity October 28th to 30th, the meetings being held at the Church farm school at Glen Loch.

MEETING OF CLERICAL UNION

Wednesday, October 5th, the Clerical Union for the Maintenance and Defense of Catholic Principles will celebrate its fortieth anniversary, and St. Clement's church will be host to delegates from Boston, New York, and Baltimore for the annual meeting of the council. Both place and date have been changed from those originally announced.

NEWS NOTES

Dr. John W. Wood will speak on China at St. Peter's, Germantown, on Sunday; and Bishop Hulse of Cuba is scheduled for St. Paul's, Chestnut Hill.

The Church of St. Simon the Cyrenian suffered an unusual accident recently, when a runaway automobile smashed in the main door of the building.

CHARLES JARVIS HARRIMAN.

LEGACY FOR ST. JAMES' CHURCH, FORDHAM, N. Y.

NEW YORK CITY—St. James' church, Fordham, the Rev. Dr. De Witt L. Pelton, rector, has received a legacy of \$5,000 from the will of Mrs. Lucy Schwab White who died recently in Rome, Italy. Mrs. White belonged to the Schwab family formerly members of St. James', her father being in his life time senior warden.

ENLARGE SCOPE OF ST. ANDREW'S CROSS

PHILADELPHIA—By action of the National Council of the Brotherhood of St. Andrew, the monthly magazine of the Brotherhood, *St. Andrew's Cross*, has been enlarged in scope so as to make it a general Church magazine for all laymen of the Church, while reducing the subscription price from \$2.00 to \$1.00 per annum. Several new departments have been added, including monthly pages on Religion in the Home and Everyday Life, Religious Education and Evangelism, and Experiences in Personal Evangelism; and provision has been made for giving brief summaries of general Church news of interest to laymen. There will be special helps for Church school superintendents, teachers, and Bible class leaders.

Each month there will be a contributed article by one of the bishops or other leaders of the Church. Among the already promised contributors whose articles will appear during the year are Bishops Murray, Anderson, Brent, Darst, Ferris, Fiske, Freeman, Gailor, Garland, Irving P. Johnson, Manning, Oldham, Penick, Slattery, Stires, and Woodcock; the Rev. Messrs. W. A. R. Goodwin, Charles N. Lathrop, Alfred R. Newbery, and Floyd W. Tomkins; and Messrs. Frederic C. Morehouse and Clinton Rogers Woodruff.

PLANS FOR CATHOLIC CONGRESS

(Pictures on page 729)

ALBANY, N. Y.—The Catholic Congress committee has completed the arrangements for the meeting here, October 25th to 27th. The solemn High Mass will be on Wednesday morning at 10:30 o'clock at All Saints' cathedral. The Rt. Rev. Richard H. Nelson, D.D., Bishop of Albany and honorary president of the congress, will pontificate. The sacred ministers of the Mass are: celebrant, the Very Rev. Charles C. W. Carver, Dean of All Saints' cathedral, Albany; deacon, the Rev. William A. McClenthen, D.D., rector of Mount Calvary, Baltimore; sub-deacon, the Rev. Edmund Sills, rector of St. John's church, Dunkirk, N. Y. The Rev. Frederick L. Maryon, rector of St. David's church, Meshanticut Park, R. I., who was master of ceremonies at the first congress in New Haven, will act in that same capacity in Albany. The preacher will be the rector of the Church of St. Mary the Virgin, New York City, the Rev. Joseph G. H. Barry, D.D.

The program has already been given, with the exception of the following speakers for Thursday, October 27th:

At 10:30—

- (a) The Church and Education—Kenneth C. M. Sills, LL.D., president of Bowdoin college, Brunswick, Me.
- (b) The Church, the College Student, and Morals—Rev. Bernard I. Bell, D.D., president of St. Stephen's college, Anandale, N. Y.

At 2:30—

- (a) Saints in the Making—Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont, Pa.
- (b) The King of Saints—Rev. George L. Richardson, D.D., rector of St. Paul's church, Burlington, Vt.

The local arrangements are in charge of Dean Carver, chairman of the Albany committee. Through the courtesy of the commanding officer, Colonel Charles E. Walsh, the armory has been put at the disposal of the congress for all the sessions other than religious services. The other halls were not large enough to accommodate the number who have expressed their intentions of attending.

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As was the case last year, congress members are asked to keep a novena of prayer preceding the opening day, October 15th to 23d.

DEDICATE NEW VIRGINIA UNIVERSITY CHURCH

UNIVERSITY, VA.—The first service and dedication of the new St. Paul's memorial church at the University of Virginia, the Rev. Noble C. Powell, rector, was held on Sunday, September 18th. The service was in charge of the Rt. Rev. H. St. George



VIRGINIA CHURCH DEDICATED
St. Paul's Memorial church, University of Virginia

Tucker, D.D., Bishop of Virginia, who had the dedication. The celebrant at the Holy Communion was the Most Rev. John G. Murray, D.D., Bishop of Maryland and Presiding Bishop. The Rt. Rev. Beverley Dandridge Tucker, D.D., Bishop of Southern Virginia, read the gospel and the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, read the epistle.

The sermon was preached by the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's church, Richmond, who was for nine years rector of this church.

In his sermon Dr. Tucker brought out the fact that the establishment of this church at the university was in line with the desire of Mr. Jefferson, the founder of the University of Virginia, who desired each of the principal religious denominations to establish its own theological school near the university, thus affording the opportunity for natural cooperation between the university and the schools of religion.

The new church is one of the handsomest buildings erected in the university community since the days of Mr. Jefferson. It is in thorough harmony with the central group of buildings designed and erected by Mr. Jefferson.

The church is a memorial to all those who have been students at the University of Virginia, and the various articles of furniture are set apart as specific memorials. A number of the pews have already been taken as such memorials and it is hoped that ultimately every pew both in the nave and chapel will be so set apart.

OPENING DAY AT HOWE

HOWE, IND.—Long before the opening day, the enrolment at Howe was complete. The houses are filled to capacity and boys are waiting to come in. The faculty has been enlarged to make smaller the sections in the different forms and to secure increasing personal attention for the boys.

The building program has been continued, a new building every year. This summer a new, modern power house was erected. This will house the central heating plant, the electric generator, the wells and electric pumps, and the huge coal bins. The school now has ten fine, large buildings and several houses. Its equipment is modern and adequate in every way. Future plans look toward a library building, a natatorium, and the enlargement of the assembly hall and the gymnasium. Some of these buildings are promised by friends and alumni.

Now that the school has for several years been filled to capacity, the question of future enlargement is a pressing one.

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The present conviction of the Rev. Dr. Charles H. Young and the trustees is that the school can do more for the cause of education and the benefit of boys by strengthening the quality of the work and the character of the boys by holding the number to 270. With this number a great deal of personal care and attention can be given to each boy. As the demand of more boys to enter Howe increases, it is possible that another unit may be built.

TWO BISHOPS UNDERGO OPERATIONS

MONTGOMERY, ALA.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, on Sunday, September 18th, underwent a serious operation for appendicitis, with partly local anesthetic. The bishop is recovering rapidly, showing the recuperative power of a far younger man. This is remarkable, not only on account of his advanced years but because the operating surgeon pronounced it one of the most aggravated cases of his experience.

LITTLE ROCK, ARK.—Word has just been received that the Rt. Rev. James Ridout Winchester, D.D., Bishop of Arkansas, underwent a serious operation on his throat at the Mayo clinic, Rochester, Minn., on Monday, September 26th. The bishop was to have a second operation on Thursday, September 29th, and his condition is reported as serious (Picture on page 729).

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**CLERICAL AND LAY
CONFERENCES IN IOWA**

AMES, IOWA—The first conference of laymen in the diocese of Iowa was held at Ames, in the Y.M.C.A. building on the Iowa State College campus, September 17th and 18th, with a good attendance. The Rev. Dr. L. G. Wood, of the field department of the National Council, and Leon C. Palmer, of Philadelphia, conducted the conferences. The information obtained by the laymen was so inspiring that it produced great enthusiasm, resulting in the adoption of a resolution, "That the secretary of this body send a communication to the clergy in conference assembled, requesting that the laymen of their respective parishes who attended said conference be afforded an opportunity to present their views obtained at said lay conference to the communicants of their own parish on some Sunday morning this month, or not later than the first Sunday in October, with a view to strengthening the influence of the laity in the diocese." It was also the unanimous expression of those in attendance that the conference be made an annual event.

The clergy of the diocese met in the same building September 20th to 22d. The Rev. Dr. Wood and the Ven. William Dawson, Archdeacon of Milwaukee and executive secretary of the diocese of Milwaukee, conducted the conferences. This was the second annual meeting for the clergy and nearly all of them were present, including Bishops Morrison and Longley.

**DEDICATION WEEK AT
ST. PAUL'S, KANSAS CITY, KANS.**

(Picture on page 729)

KANSAS CITY, KANS.—Sunday, September 25th, ended the dedication week festivities in connection with the opening of the new parish house unit and tower of the new St. Paul's church, Kansas City. The Rev. Harry Watts, canon of St. John's cathedral, Denver, Colo., was the special preacher.

The entire property and the parish house to date has cost \$125,000. The building of the new church will give St. Paul's a plant of approximately \$225,000. The new building was dedicated on Sunday, September 18th, by the bishop of the diocese, the Rt. Rev. James Wise, D.D., who also preached the sermon.

Monday was Community day, when greetings were extended by the mayor of Kansas City; the Rev. C. E. Alexander, president of the ministerial association and pastor of the Western Highlands Community Presbyterian church; and members of the various boards of the city.

Tuesday was Missouri day, all parishes of Kansas City, Mo., participating. Greetings were extended by the Rev. Edwin W. Merrill, of St. Mary's church; the Rev. James P. de Wolfe, of St. Andrew's church; the Hon. William G. Holt, chancellor of the diocese of West Missouri; and the Rev. Robert Nelson Spencer, rector of Grace and Holy Trinity church, all of Kansas City, Mo.

Wednesday was Young People's day, headed by a memorial communion service for all members of the parish who have died since its organization. The rector, the Rev. Carl W. Nau, was the celebrant.

Thursday was Cathedral day, when special intercessions were offered for the work of the diocese. Greetings were extended by Holmes Beade, the senior warden of Grace cathedral, Topeka, and by the Rev. John Warren Day, Dean of the cathedral.

Friday was Children's and Parents' day,

when exercises were given by the various junior organizations. Moving pictures were shown in the evening.

During the week of festivities, some three thousand five hundred people attended the various services and programs. On the day of dedication some one thousand three hundred people attended, and as many communions were made at the early services last Sunday as were made last Easter.

The parish is worshipping temporarily in the auditorium of the new parish house, which seats about one hundred people more than the old church. The congregation will continue to worship in this room until the church proper is built.

**BISHOP COADJUTOR TO BE
AUTHORITY OF BETHLEHEM**

BETHLEHEM, PA.—On September 15th, the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, transferred all ecclesiastical authority of the diocese of Bethlehem to the bishop coadjutor, the Rt. Rev. Frank W. Sterrett, D.D. Therefore from this date on all diocesan correspondence should be addressed to the bishop coadjutor. After October 1st his address will be the See House, Bethlehem, Pa.

Bishop Talbot returned to the diocese the latter part of September. A suite of rooms has been prepared for the bishop in Leonard Hall. He will occupy these when visiting the diocese, but he expects to spend most of his time with his daughter in New York.

**ALTAR HANGINGS
RULED FREE OF DUTY**

KANSAS CITY, MO.—In a recently published decision, the U. S. customs court held colored hangings for the altar, pulpit, and prayer desk of St. Paul's church, Marysville, Kans., of which the Rev. A. W. Pannell is the rector, to be free of duty. Heretofore such articles were subject to an ad valorem duty of 75 or 90 per cent, according to the material of chief value composing the same.

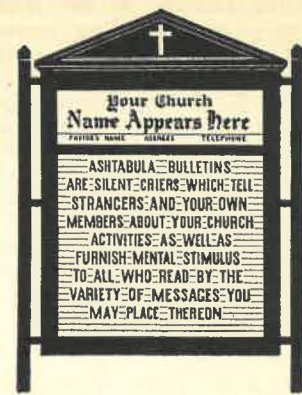
The altar hangings, which became the subject matter of the controversy, were refused free entry by the deputy collector of customs, Kansas City, Mo., who held that they were not parts of the altar and not entitled to free entry under the provisions of paragraph 1674 of the tariff act of 1922, which reads:

"Par. 1674. Altars, pulpits, communion tables, baptismal fonts, shrines, or parts of any of the foregoing, and statuary, imported in good faith for presentation (without charge) to, and for the use of, any corporation or association organized and operated exclusively for religious purposes."

but that they were manufactures of silk and, therefore, subject to an ad valorem duty of 90 per cent.

The Rev. Mr. Pannell protested the action of the collector and the cause came before the U. S. customs court for trial. James R. Ryan, an attorney specializing in practice before the U. S. customs court, was retained to represent the Rev. Mr. Pannell. The case was tried in Baltimore some months ago, but was only recently decided.

The opinion of the court was written by Justice Young, who as a member of Congress was the author of the so-called Emergency Tariff Law, and concurred in by Justice Waite, one of the most eminent federal judges on the bench today, and Justice Adamson, also an eminent judge, but better known as the author of the so-



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called Adamson Eight Hour Law, which applies to railroad employes engaged in interstate commerce.

Justice Young based his decision largely on a decision of Chief Justice Howell (Abstract 49793), having reference to tabernacle veils.

The new decision establishes a precedent that will mean thousands of dollars in saving to all Churches having a ritualistic form of worship. The effect of the decision was to overturn a well-established policy of customs officials in construing paragraph 1674, and will mean a complete reversal of the practice followed in this regard.

Mr. Ryan, who represented St. Paul's church in this case, is recognized as an authority on tariff law, customs regulations, and court procedure, as they apply to and affect the importation of ecclesiastical goods. He has been counsel in several important cases of this character and has written extensively upon the subject. Since the trial of the case, he has been appointed a special U. S. attorney and assigned to the office of the assistant U. S. attorney general in charge of customs litigation.

WOMEN'S CONFERENCE AT MADISON

MADISON, Wis.—For the first time in the history of the Church, a conference strictly for women rural workers was held in connection with the rural school and conferences at Madison.

Some fourteen women from as many different sections of the country gathered to discuss problems connected with Church rural work, especially as it pertained to women and young people. The group was under the leadership of the Rev. F. D. Goodwin of Warsaw, Va., and discussions were led by such competent workers as Miss Mary Rowland of the diocese of Newark, Miss Agnes Penrose of the Church Mission of Help, and Mrs. E. T. Boyd, volunteer rural worker for the diocese of Colorado. Addresses covering their work were given by practically every woman present and plans were made for developing the conference another year.

MILLION DOLLAR CAMPAIGN FOR BROOKLYN HOSPITAL

BROOKLYN—"I was sick. Inasmuch as ye did it unto the least of these, ye did it unto Me." This was the keynote of Bishop Stires' address at the dinner given by him for the opening of the \$1,000,000 campaign for the new St. John's hospital in Brooklyn.

St. John's is one of the units of Long Island's great work for others, the Church Charity Foundation, which includes a Home for the Aged, a Home for the Blind, cottages for orphan children, and St. John's hospital, this latter being the oldest of the buildings. It serves the sick and the injured without regard to race or creed, and does a larger proportion of charity work, so far as is known, than any other hospital in Brooklyn or Long Island. Its capacity now is ninety-six beds, and as the bishop said, every day the sad part of the Christmas story is being enacted, those who need its rest and shelter have to be turned away.

The new hospital will have 202 beds, of which fifty-four will be in private rooms, the remainder in semi-private and wards. Everything will be of the best, carried on with the finest and most modern ideas. Every contribution made during the cam-

paign will be applied exclusively to the building fund. All campaign expenses have already been provided for, and when the hospital becomes a reality, the endowment fund will carry it. The campaign will last from October 21st to October 31st. A fact to be noted is that the building of the new hospital will release the old one, which will be used for a Home for Incurables, something almost unknown in Long Island.

The campaign officers include Bishop Stires, honorable chairman; General Wingate, campaign chairman; Justice Callaghan, chairman of the building committee; William M. Greve, campaign treasurer; and the Rev. Charles Henry Webb, director of the Church Charity Foundation. The campaign headquarters are at the Insurance Building, Room 805, 130 Clinton street, Brooklyn, N. Y.

SIXTIETH ANNIVERSARY OF NEWARK, N. J., CHURCH

NEWARK, N. J.—The Rt. Rev. Wilson Reiff Stearly, D.D., Bishop Coadjutor of Newark, preached at the sixtieth anniversary and dedication service of St. John's church, Newark, on Sunday, September 24th. The rector of the parish, the Rev. J. F. Hamblin, was the preacher at the morning service.

Early in the year the rector urged the congregation to pay off the mortgage balance of \$1,500 on the church before the sixtieth anniversary celebration in September. But it was not long after that time that Mrs. Anna V. Stone, one of the oldest of the present members of the parish, desired to make a gift of \$1,500 at Easter as her contribution to the anniversary fund. Hence the mortgage was cleared.

Under Mr. Hamblin's rectorship, St. John's has undergone extensive repairs. Work of improving the building and making it adequate and spacious enough for the expanding parish program was started July 1, 1920. The work was accomplished at a cost of \$17,000, toward which the diocese of Newark gave \$3,000. An indebtedness of \$5,000 remained after the congregation and diocese had met their pledged shares of the improvement cost. St. John's guild undertook the task of raising the annual payment of \$500 on the mortgage and succeeded in paying it all off before the time allotted.

TO BUILD \$85,000 CHURCH IN BROOKLYN MANOR, L. I.

BROOKLYN MANOR, L. I.—St. Matthew's parish, Brooklyn Manor, in the archdiocese of Queens and Nassau, organized in 1913, has decided to build a church costing \$85,000. For this they have \$12,000 in pledges, and \$30,000 in cash, and are working to raise the rest. The Rev. F. V. Baer is the rector.

THE SECRETARY to the Archbishop of the Dominican Republic gave to Bishop Carson a small mahogany cross made of wood from the first church in the New World, St. Nicholas', Santo Domingo, which was begun in 1506. This cross was among the articles deposited in the cornerstone of Holy Innocents' church, Port de Paix, Haiti, when that stone was laid last July. Work was begun in this mission only four years ago but has met with much success. The Rev. E. O. Najac is rector, and the Rev. Victor Holly, recently ordained, is curate.

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PHILIP GAVAN DUFFY, PRIEST

DINARD, FRANCE—The Rev. Philip Gavan Duffy, son of the late Rev. F. P. F. Duffy, D.D., and non-parochial priest of the diocese of Vermont, died here suddenly on September 12th, in his fifty-fourth year.

The late Fr. Duffy attended Queen's College in Ireland. He was ordained deacon in 1896 and priest in 1897 by Bishop Talbot. His first cure was as assistant at St. Paul's church, Kansas City, Mo. Other cures he held were at St. Paul's church, Rogers Park, Chicago; All Saints' church, Pontiac, Mich.; St. Ninian's cathedral, Perth, Scotland, and at the church at Vergennes, Vt.

Fr. Duffy was author of *A Guide to the Children's Eucharist*; *The Incarnation and the Modern Skeptic*; *Priest to People*; *Prohibition in the Light of Christian Ethics*; *Legal Righteousness and Christian Ethics*; *Pain and Its Authorship*; *Bibliotheca Sacra*; *the Religion of Calamity and Other Essays in Modern Apologetics*.

WILLIAM E. BIGWOOD

TORONTO, ONT.—The late William E. Bigwood, who recently died in Toronto, was born near Burlington, Vt., and educated at the University of Vermont. His business interests in the Georgian Bay district brought him to Canada, and for many years his home had been in Toronto, where he was a member of St. Thomas' parish. St. John's church, Byng Inlet, was built by him for the people in his employ in that lumbering district.

Mr. Bigwood is survived by his widow, who was Miss Cora Emery, of Bay City, Mich., and by one daughter, Mrs. Rogers, of Toronto. His only son was killed in the war.

CHARLES HOLLAND KIDDER, PRIEST

ASBURY PARK, N. J.—The Rev. Charles Holland Kidder, non-parochial priest of the diocese of Delaware, died at his home in Asbury Park on Monday, September 5th.

The Rev. Mr. Kidder was born on December 27, 1846, was made deacon in 1876 and priest in 1877 by Bishop Stevens of Pennsylvania. His first cure was at the Church of the Holy Innocents, Philadelphia, from which he went in 1880 to assist at Trinity church, Pottsville, Pa. Other cures he held were at St. James' church, Schuylkill Haven; St. Clement's church, Wilkes-Barre, Pa.; St. Mary's-by-the-Sea, Point Pleasant, N. J.; Holy Cross church, Perth Amboy, N. J.; Church of the Holy Communion, Tacoma, Wash.; St. Peter's church, Tacoma, Wash.; St. Mary's mission, Ridgefield Park, N. J.; and St. Matthew's church, Wilmington, Del.

He was the author of *The U. S. Centennial Gazetteer and Guide*, a copy of which is in the British Museum, *Eirenicon or Polemicon*, and *Aconian Punishment*. He was on the book review staff of the *Churchman* from 1890 to 1892 and on the editorial staff from 1894 to 1896.

Funeral services were held in Trinity church, Asbury Park, on September 8th,

with the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey, the Rt. Rev. Paul Jones, and nine other clergy in attendance.

The Rev. John T. Matthews, associate rector of St. James' church, Long Branch, celebrated the requiem Mass. The interment was in Mt. Prospect cemetery, Asbury Park.

The late Mr. Kidder is survived by his widow, Mrs. Clara Miller Kidder, and his two daughters, Mrs. Howard Chase and Martha A. Kidder.

MARSHALL HUNT MALLORY

NEW YORK—Funeral services for Marshall Hunt Mallory, formerly publisher of the *Churchman*, were held from the chapel at St. Luke's hospital.

Mr. Mallory was born eighty-four years ago in Watertown, Conn. He was a son of George Mallory, long senior warden of St. John's church, Bridgeport, Conn.

Although Mr. Mallory was graduated from Rensselaer Polytechnic Institute, Troy, N. Y., he never practised engineering. He traveled extensively and later joined his brother, the late Rev. Dr. George S. Mallory, in reviving the *Churchman*, which had been started originally in 1805.

To this publication Mr. Mallory devoted his energies for the better part of his life. He retired in 1912.

Mr. Mallory, who was never married, is survived by two nieces, Mrs. R. E. Lewis of Bridgeport, Conn., and Mrs. W. D. Mellersh of England; and two nephews, William W. Mallory, and Roland Mallory of Forest Hills.

Interment was in Bridgeport.

WILLIAM CRESSWELL MUSHET

LOS ANGELES—William Cresswell Mushet, for thirty years treasurer of the diocese of Los Angeles and one of its leading laymen, died at his home here on Sunday, September 18th. He was 67 years of age, and had been in poor health for the past two years.

Mr. Mushet was born in Manchester, England, in 1860. He came to California in 1886, landing in San Francisco, where he resided for three years. In 1889 he removed to San Bernardino, and thence to this city ten years later. From 1907 to 1910 he was city auditor, and the following year was a candidate for mayor.

In 1921 Mr. Mushet was elected to membership in the city council and immediately became chairman of the finance committee, a position which he filled during the entire four-year term of office. It was while he held this post that he was credited with saving Los Angeles taxpayers \$2,000,000 by blocking, single-handed, the proposed sale of \$13,500,000 in city power bonds at a discount.

In 1897 Mr. Mushet was elected treasurer of the newly created diocese of Los Angeles and served as such until the day of his death. He was a member of the executive council, the board of missions, and the corporation of the diocese. He frequently served as a delegate to the provincial synod, and represented the diocese at every General Convention since 1907, except that of 1910.

Mr. Mushet is survived by a son, William L. Mushet; two daughters, Mrs. Galetta M. Van Valkenburgh, of Los Angeles, and Mrs. Isabel M. Stockland, of Pasadena; a brother, Robert Mushet; and two sisters, Miss Mary C. Mushet, of Los Angeles, and Mrs. Eliza Jessen, of Santa Paula.

The funeral was held at St. Paul's cathedral on September 20th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop Coadjutor, officiated, assisted by the Very Rev. Harry Beal, Dean, and the Rev. William J. W. Bedford-Jones, of La Jolla. The

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choir was composed of thirty-five of the diocesan clergy. Burial followed at Rose-dale cemetery, where the committal was read by the Rev. Mr. Bedford-Jones.

THOMAS GOODMAN PERKINS

BUFFALO—Thomas Goodman Perkins died at his home in Buffalo on Monday, September 19th. He had been in failing health for the past year, but his death occurred rather sooner than was expected.

For many years he had been a very faithful, loyal, and generous member and vestryman of St. Andrew's parish, to which his death is a great bereavement.

There was a requiem said by the rector of St. Andrew's, the Rev. C. E. Hill, and at 11 o'clock the Burial Office was said at St. Paul's cathedral because of building operations at St. Andrew's, the Rev. Dr. Charles A. Jessup of St. Paul's, an old friend, officiating, assisted by the Rev. Fr. Hill. The interment followed immediately in Forest Lawn.

NEWS IN BRIEF

ALABAMA—The chancel of St. Andrew's church, Birmingham, has been completely remodeled. A new altar, pulpit, and communion rail have replaced the old, and a parapet has been placed at the front of the chancel. The pulpit was the gift of J. T. Moore, late senior warden of St. Andrew's, in memory of his wife. It was dedicated by the rector, the Rev. V. C. McMaster on the fourteenth Sunday after Trinity, when the sermon was preached by the Rev. Joseph T. Ware, former rector of St. Andrews.

ALABAMA—The Woman's Auxiliary of the diocese of Alabama will hold its annual meeting at the Church of the Nativity, Huntsville, beginning Tuesday, October 18th, and continuing for three days. Among the speakers on the program are Miss Theodora Young, of the Japan mission, and the Rev. R. A. Kirchoffer, of Mobile.—The three convocations of the diocese of Alabama will meet between the 10th and 20th of October: Montgomery convocation at Eufaula; Mobile convocation at All Saints', Mobile, and Birmingham convocation at St. Andrew's, Birmingham.

ALBANY—On Sunday, September 18th, the Rev. C. C. Harriman, rector of St. Peter's church, Albany, dedicated a pew given to the church by Mrs. William C. Rice of Albany and Mrs. Charles S. Hamlin of Washington, in memory of their parents, John Van Scheick Lansing Pruyn and Anne Parker Pruyn.

BALTIMORE—The council of the Church Service League will meet on October 3d. On the 6th, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, will conduct a diocesan quiet day under the auspices of the league at the Pro-Cathedral.—On September 21st, the clergy started a two-day conference under the newly organized field department. The Rev. J. I. Larned of the National Council was one of the speakers.—The cornerstone of the church of St. Mark's-on-the-Hill, Pikesville, was laid on Sunday afternoon, September 25th, by the Most Rev. John G. Murray, D.D. It is hoped that the church will be used for the first time on Easter.

DELAWARE—St. Peter's church, Smyrna, the Rev. Emanuel A. Lemoine, rector, has recently received a legacy of \$5,000 from the will of Mrs. Louisa A. Cummins. It is to be used as an endowment, and the income is for the payment of the rector's salary.

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