



The Living Church

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

VOL. LXXVIII MILWAUKEE, WISCONSIN, NOVEMBER 19, 1927

No. 3

Have Confidence in China

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Some American Impressions

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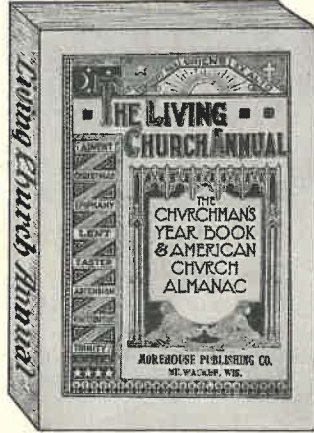
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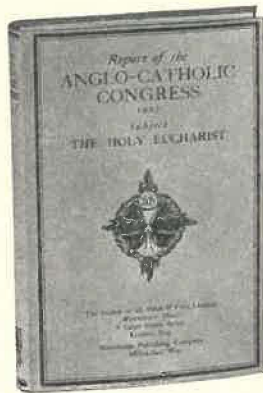
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Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
Literary Editor, Rev. LEONARD HODGSON, M.A.
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VOL. LXXVIII

MILWAUKEE, WISCONSIN, NOVEMBER 19, 1927

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EDITORIALS & COMMENTS

ON ANOTHER page we are printing the seventh sectional report presented at Lausanne, being that which failed of the measure of acceptance given to the other reports and was only "received for reference to the continuation committee." Its subject is The Unity of Christendom in Relation to Existing Churches.

The Seventh Report

In considering why it could not be received on a par with the other reports, it is necessary only to cite the comment made by Bishop Parsons in THE LIVING CHURCH of October 29th: "It was inadequate and not well done compared with the others."

What was needed was a discussion of the relation that existing Churches bear to that united Church of the future which was postulated in the other reports. Are these Churches corporate sections of the one, holy, catholic, and apostolic Church, or are they not? Are they paving the way for unity in the one Church, and if not, how can they do so? Must existing Churches cease to exist as the greater Church is realized, or are we to anticipate that they will continue to exist in some sort of subordination to the whole? If the latter, what should be the relation between the authority of the greater and the authority of the less? If the former, are the various existing disciplines to be dropped, or in what way should they survive?

True, these are questions upon which unanimity could not be anticipated. Yet they are the practical questions that must be faced if unity is not always to be a mere abstraction. The sort of attempt to see how far agreement could be reached and then to outline the bases of disagreement was as feasible here as in connection with the other subjects, but it was not made. Instead we have the colorless, tactless, and wholly inadequate statement that we are now printing. At best it is an exercise in platitudes. It does not fulfil the avowed purpose of the Conference as stated in the Preamble, "to register the apparent level of fundamental agreements within the Conference and the grave points of disagreements remaining."

And it is not even happy in stating its platitudes. It begins by discussing a "council of the Churches for practical purposes" to be "evolved from the continuation committee on Life and Work" (the Stockholm Conference). This is outside the purview of a Conference on Faith and Order. It is exceedingly unhappy in observing that "In the primitive Church the Body was

one, yet there was variety in the expression of doctrine and also diversity of practice," while omitting to state that there was also unity in faith and in sacraments. In "stressing the value of different communions engaging in joint evangelistic work," it is obvious that there is an implied condemnation of those bodies that deem it better not to engage in such joint work, holding, as some of them do, that evangelistic work is not complete unless men are brought to the sacraments and to a concrete sense of particular religious obligation, such as is impossible in most forms of joint evangelistic work. The relative value of such work and of separate evangelistic work is not a question to be determined by Lausanne in favor of one as against the other. "Recognition of the principle of comity" would undoubtedly mean to most Protestant readers an agreement to interchange preachers and ministrants of the sacraments, even though the interpretation was not absolutely required by the context; why, else, is "comity" mentioned at all? The "gratitude" for the "recent increase of effective coöperation on the mission field," and the "trust" that "old, long-standing divisions will not be permitted to frustrate some unions," is, of course, a reflection upon communions that have declined to enter those unions, as Anglicans have. Just why Anglicans should have been expected meekly to vote for, or to tolerate, a condemnation of their own policy, passes our comprehension; and we should have supposed that a reasonable "comity" by Anglicans toward Anglicans would have made an Anglican delegation unanimous affirming such a report. But it did not. Comity, like charity, might well begin at home.

And so it goes. The report was inadequate, and that was reason enough for refusing it. It was also grossly one-sided, and that was stupid on the part of any who wished it to be adopted.

Curiously enough, the *Christian Union Quarterly* and the *Review of the Churches*, two quarterly magazines, both of which are generally very accurate, print this report along with the others as though there were no distinction between them. When Macaulay's New Zealander looks over these and compares the text with more accurate reports, he will be perplexed in trying to separate the genuine from the spurious papers of Lausanne. We hope that the science of the higher criticism—or a copy of this issue of THE LIVING CHURCH—will then be available, in order to help him out. We may add

that the reports, in their official form, have now been published and may be obtained by application to The Secretariat, Box 226, Boston. Of course the discredited report is not included.

We take occasion to note, also, that both these magazines and the *Religious Press Digest*, for October, have devoted their entire space to the collection and publication of material relating to the Conference, the two former reprinting a number of the formal addresses, and appending comments by various delegates, the latter giving an excellent synopsis of the press reviews from many sources.

THE bound report of the (English) Anglo-Catholic Congress of last July on the subject *The Holy Eucharist* is now ready and in the hands of those who sent orders in advance. The publishers' statement that it is the most important religious book of the year is amply justified. The book is not simply a collection of independent papers. It is

a thoroughly systematic treatment of every phase of the subject, always by a competent scholar, and no two papers covering the same ground. How many-sided is the treatment is shown by the fact that there are twenty-four distinct topics treated, each of them a factor in the treatment of the general subject. Thus such topics as Sacraments in Other Religions, Sacraments and the Presence of God in Nature, and Sacraments and Mysticism, help to trace the background, while The Idea of Sacrifice Outside Christianity is discussed with the sub-titles of Gentile and Jewish. Likenesses to and differences from the old-time mystery religions are well brought out.

Those who are pleased to think of Catholic Churchmanship as chiefly "ritualism" will be surprised to learn that matters of ceremonial are considered in only one chapter—nine pages out of 232; and others will be interested to learn that in that chapter two writers have collaborated, one in portrayal of the so-called English use and one of the Western, being the adapted Roman use. Between these two there is a distinct cleavage in England, and in order that the subject might be adequately treated with justice to both parties but with no semblance of disunion, the unusual expedient of compelling the two advocates to collaborate in a single paper was employed. They begin by both expressing regret for "uncharitable words that have been used on both sides," and continue: "the English usager will not call the other party a 'Romanizer,' the Westerner will not speak with a sneer of 'British Museum religion.'" The attempt to bring these two factions together simply as Anglo-Catholics is a real novelty, and it is interesting to observe their joint conclusion: "The more we understand, the better shall we like each other and his ways!"

We are not at this time attempting to review the contents of the volume. That will come later. Rather do we wish now to ask that it will be carefully read by the scholars of the Church, call themselves what they will. Catholic Churchmen tender it to the world as being their "case," stated by their most competent scholars. There will be details, of course, in which writers must be construed as speaking for themselves alone, and naturally no attempt to indorse any of the papers has been made. Notwithstanding this, so carefully have the writers been chosen that we are confident that all who think of themselves as Catholic Churchmen will agree that it *substantially* expresses their views on the important subject.

Now let the whole Church carefully and without partisanship study this case, and see whether it may

not become in general the accepted statement of the *Anglican* position. Details may be overthrown as the result of such discussion. Most scholars will differ with one or another writer here and there—for, as we have so often observed, Catholicity is no synonym for the stifling of differences. Nobody dreams that the volume should be so accepted as to exclude other views concerning the Eucharist or to make its definitions official. The book rests for its authority on its merits alone, and on that basis alone it should be discussed.

But it is an exceedingly valuable work, and a monumental expression of Anglo-Catholic scholarship.

The joint publication date for England and America was set for October 15th and then deferred to November 1st, and American stock was received and distributed ten days later than that. The American publishers are the Morehouse Publishing Company and the price eight shillings in England and two dollars in the United States.

WE ARE interested in the American impressions of our distinguished Scottish visitor, the Bishop of Aberdeen and Orkney, reprinted on another page from the friendly columns of the *Scottish Chronicle*. So many prominent British visitors come to this country for a few weeks' visit, generally confined to New York and vicinity, only to return home with wild stories of the failure of prohibition, the worship of the Almighty Dollar, the hypocrisy of the Statue of Liberty, and the like, *ad nauseam*, that it is a pleasure to find a Briton with eyesight equal to his needs.

Dr. Deane and his provost have been pleased with the hospitality of their American hosts, have learned to drink toasts in ice water and to cheer a home run, but have been disappointed at not hearing "Attaboy, Bish." So might an American be disappointed at not hearing His Lordship say "Aye, lad, I dinna ken." Unfortunately neither has this editor ever heard the familiar tone of episcopal address. We respectfully refer our guests to English fiction for the Americanisms they have missed.

The Bishop would correct two errors of thought in the minds of his fellow-countrymen: the tendency to laugh at New York skyscrapers and a deprecatory view of the American Episcopal Church. Of the former correction we shall say nothing; we hold no brief either for or against New York skyscrapers. But when Dr. Deane tells his Scottish and English friends that it is "a big mistake" to regard the American Church as "a small and select coterie of English-Americans having little part in the national life," we are interested. The Bishop has, to be sure, been observing our Church in a part of the country where it is most influential, but he has observed a fact of great importance: that the American Church is stronger in influence than its numbers would indicate, and this is true in all parts of the country.

Why? Is it the Church of the wealthy? Perhaps, in some places, but not as a general rule; the words "aristocrat" and "Episcopalian" can no longer be considered synonymous, as perhaps they might have been in Virginia two centuries ago. Is it because our Church is peculiarly adapted to American civilization? Or is it because of the vital, indwelling power of the Holy Spirit vouchsafed to the Catholic Church in a special way, beyond that which is manifested in Protestantism?

It may be a little of all these reasons, and more besides. But one thing we do know: if the Church is to

be the real *American Church*, and to continue to be a powerful influence in our national life, its clergy must minister as well to the new Americans of non-Anglo-Saxon descent as to those of English stock. The Church is coming more and more to realize this fact, as the excellent work of the Foreign-Born Americans Division of the National Council and the many foreign-sounding names on our parish rolls bear witness, but we have yet much work to do along these lines. It is well to be reminded that if we believe our Church to be truly Catholic, as we do, we cannot confine our ministrations to any class or group.

We hope that Bishop Deane may continue to be favorably impressed with this country, and especially we hope that he may have an opportunity to observe the America of the West and Middle West and South before he returns to Scotland, so that his impressions may be more than sectional.

And we hope he may enjoy and appreciate our ice water. In due time it might be able to quench even a Scottish thirst.

HUNDREDS—we hope thousands—of our parishes will be engaged in their every member canvasses within the next two weeks. We should like to suggest a perspective.

There should be no thought of rivalry between the objects designated on the black side and those on the red side of the envelope.

The Every-Member
Canvass

The Church is one. It is just as desirable, just as self-denying, just as essential, to maintain the Church and her services in your own town of Podunk as in China or Liberia. Also, it is just as necessary to support these in China or Liberia as in Podunk.

When you make your pledge toward your local work, you are not renting a comfortable seat in a building or hiring your fraction of a "minister." You are making an offering to Almighty God for the work of His Church in your community; and the seat you occupy in church, and the share you secure of your rector's time and services, are freely given to you. You would have the right to both of these if you contributed nothing at all to God's service. You cannot pay for spiritual privileges.

So your contribution toward your local work is placed on a much higher plane than it would be if you were but paying for special privileges for yourself. We have always resented the "This side for ourselves," "This side for others," which disfigures some of the duplex envelopes. It is a false antithesis. It is better disregarded.

But if you are giving simply to God, for the use of His Church, you will see that it would be almost criminal to require that all your gift be used in Podunk—as though Almighty God had constituted your particular parish His exclusive interest. Your own share in His work throughout the world, outside Podunk, is secured by your red-side contribution. Yes, and you are paying some "overhead" from both pockets of the envelope; but it's the "overhead" of God's business and is as truly a gift to Him as is the proportion that maintains a fraction of the cost of every single item in the Church's vast work. When some one turns on the electric light in the Church Missions House or in your parish house he is creating an "overhead" expense, but it is an expense made necessary in carrying on God's work. Mending the seamless robe of Christ would also have been an "overhead" expense, if the body of the faithful had been permitted to contribute toward it. But what a precious expense it would have been!

So the distinction between service and overhead expense also is a false antithesis. All alike constitutes God's work.

If you show by the color of the container that your interest in God's work is confined to your own parish, you are a contemptibly petty sort of Christian. The distinction between two branches of that work—local and general—on your envelope is one for book-keeping convenience alone. God's treasurer for the parish at Podunk lives in Podunk, and His treasurer for the other form of His work lives in New York. Theoretically it would be better for the treasuries to be consolidated, so that the giver would realize the oneness of the work. But that would mean the payment of all local Podunk expenses by the treasurer in New York or the payment of all general expenses by the treasurer in Podunk. That, in turn, would be an inefficient method, and would increase the portion of the gift required for overhead.

Now efficiency may be an overworked word and somehow it jars upon us when it is used too often in spiritual matters. But after all, we have never discovered any excess of spiritual values in human inefficiency. The Church tries to avoid it.

NEAR EAST again asks that the first Sunday in December be observed as Golden Rule Sunday: a day on which economies at our own tables shall both show to ourselves the simplicity of fare given to our orphan wards among the Armenians who were saved from death through American gifts, and also shall enable us to send the amount of our saving—perhaps with a little more added—to continue the service still required.

Golden Rule
Sunday

It is stated that there are 33,268 children still in the care of the Near East Relief, notwithstanding that many other thousands have been graduated and are earning their own livings. These who remain average about eleven years of age and were therefore the infants saved from the brutality of the Turks when their parents were massacred. They must be kept under tutelage for about five years longer, when, it is hoped, the remarkable work may be brought to a close.

It isn't easy to keep up enthusiasm over so long a term of years. But it is easy to see that rescuing infants from death is useless if they are to be turned adrift at the age of eleven.

The American people must complete their task.

ANSWERS TO CORRESPONDENTS

O. S. G.—(1) The canon of the American Church admits of remarriage after divorce only for (unspecified) "causes arising before marriage" or in the event of an "innocent party in a divorce for adultery, provided that before the application for such remarriage a period of not less than one year shall have elapsed, after the granting of such divorce; and that satisfactory evidence touching the facts in the case, including a copy of the Court's Decree, and Record, if practicable, with proof that the defendant was personally served or appeared in the action, be laid before the Ecclesiastical Authority, and such Ecclesiastical Authority, having taken legal advice thereon, shall have declared in writing that in his judgment the case of the applicant conforms to the requirements of this Canon; and provided, further, that it shall be within the discretion of any Minister to decline to solemnize any marriage."—(2) The Roman Catholic Church does not recognize divorce as such but makes provision for nullification of marriage in her own courts with great laxity so as in fact to admit frequently of remarriages that are contrary to our own law and practice.

ACKNOWLEDGMENTS

CHURCH FUND FOR FLOOD RELIEF	
St. George's Church School, Schenectady, N. Y. (for renovating churches damaged in the recent flood)	\$ 33.44
NEAR EAST RELIEF	
J. B.	\$ 5.00
Young People's Fellowship, Central Deanery, Diocese of Oregon	10.00
	\$ 15.00
FOR NEW ENGLAND FLOOD RELIEF	
M. E. K., Philadelphia, Pa.	\$ 5.00

DAILY BIBLE STUDIES

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

THANKSGIVING

Sunday, November 20: Sunday next before Advent

READ Deuteronomy 8:7-18.

IT IS most fitting that into the observance of the Church year there should come a day sacred to an expression of gratitude to God for all His mercies. In England it is named "Harvest Home," and it calls us to remember how God provides for all our needs, both of soul and body, and fulfills His promise which He made to Noah: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." It is a day when the nation is called by the President to give thanks to God for all His gifts to the people, and thus it proclaims that this is a Christian land. Joy and gladness are a part of its spirit, and a generous sharing of our good things with the needy. Surely we can be grateful that there is one day in the year when God and His goodness are recognized by all people!

Hymn 421

Monday, November 21

READ St. James 1:16-27.

GRATITUDE is an acquired virtue. We are, by nature, ungrateful. God calls us, therefore, to count our mercies. The General Thanksgiving in our Prayer Book gives us a fitting outline, but time and words fail to number all the gifts of God. How wonderfully He has blessed our country in spite of our public and private transgressions! How rich our harvests and our mines and all other sources of wealth and comfort! Yet it is only when we consider our own personal lives that we realize, as St. James teaches us, that every good gift and every perfect gift is from above and cometh down from the Father of Lights.

Hymn 426

Tuesday, November 22

READ Psalm 103:1-5, 20-22.

THE highest and truest part of worship is praise. We confess our sins, we ask Christ to give us that which we think we need; but the wisest and noblest part of our devotion is to glorify God and to give thanks. When we love our friends we do not think of what they can give us, but of what they are; and if we are sincere in our friendship our love for them is a quiet and secret expression of gratitude. We are easily pauperized in our prayers. Because God has done so much for us we think we can claim more, as if we had a right, and that gives a death's blow to the thanksgiving spirit. Perchance the dear Master, willing and glad to bless us, just hungers for us to express our love and gratitude instead of persistently begging. Praise and thanksgiving and a humble appreciation of His goodness are dearer to the Lord than endless petitions, and they give us a deeper knowledge of His nature than can be found even in confession and forgiveness.

Hymn 234

Wednesday, November 23

READ Acts 16:25-30.

YE SHALL have a song as in the night," declared Isaiah (30:29). And Paul and Silas with their feet in the stocks, shut up in the prison of Philippi, sang praises unto God. We can easily thank God when the sun is shining and we are at ease. But to sing when it is dark, and we are lonely and suffering, manifests a faith which is real. Gratitude for pain may seem difficult, but it is a token of trust which makes the angels sing, and then the doors of trouble fall down!

"Stone walls do not a prison make,
Nor iron bars a cage."

Gratitude for trials, when we are innocent, is a grace to draw us near to the Crucified. To give thanks for the hard things of life proves a patient faith which is "more than liberty," and inspires for a struggle which is bound to end in victory.

Hymn 222

Thursday, November 24

READ St. Luke 17:11-19.

WHERE are the nine?" Ah, how often the dear Master must still ask that question when thousands partake of His bounty and are healed from their infirmities, and yet do not return to give glory to God! Even in earthly experiences we have blame for those who take the good of life and then lift neither eye nor voice to those who give. And the Saviour who died, the Lord who gives spiritual strength through the Sacrament of the Altar, looks and listens in vain for uplifted eye and adoration and ecstasy! May it not be that our Gloria in Excelsis is the completion of our communion, to which the Lord responds in the blessing of peace?

Hymn 338—Part 2

Friday, November 25

READ St. John 6:5-11.

WHEN He had given thanks." He who supplied as God gave thanks to God! O wondrous mystery! Yet what a plain appeal! Before the breaking of the loaves He gave thanks, and then the multitude ate and were filled. Do we thank God before we partake of His bounty? Is grace at meals the expression of family faith, even as the family altar brings "Peace to this house"? How sweet the food which is thus acknowledged as coming from Him! How sacred the meal when Christ is at once the Giver and the Guest! We can hardly expect a joy which is normal when we eat but give no thanks to God, while even a crust becomes angels' food as we praise and Christ blesses. Herein lies the spirit of gratitude, at once intelligent and loving. "The eyes of all wait upon Thee, O Lord, and Thou givest them their meat in due season."

Hymn 357

Saturday, November 26

READ Revelations 7:9-12.

IN HEAVEN there will be eternal praise, a day of thanksgiving which shall know no end. And our thanksgiving on earth may well be a foretaste of that everlasting joy. But as the glory of heaven will find its meaning in the Lamb who was slain, so our gratitude must find its strength in giving as well as in receiving. Of old, all great feasts of joy were associated with gifts (Nehemiah 8:10). And our gratitude finds grace in God's sight when we give to others who are in need or sorrow, that they may join in our songs of thanksgiving. Oh, the richness of joy when the hungry are fed by loving hands and the desolate are made to feel the brotherhood of Christ's children! It is an anticipation of the great day when we, by Christ's mercy, shall be of the unnumbered multitudes around the throne, praising the Redeemer for the gift which sanctifies and saves!

Hymn 503

I do thank Thee, dear Lord, for all Thy countless mercies. Give me the spirit of gratitude, that I may find tokens of Thy love everywhere. And guide me aright, that I may find joy in giving even as I have gratitude in receiving. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

FEW experiences of the summer stand out in my mind so vividly as the journey all round Mt. Blanc. It has a kind of finished flavor, as of an episode altogether complete and without any subsequent appendices. There may be more diversified kinds of beauty to be revealed in one comparatively short motor journey; but I have yet to find such.

We started out from Chamonix in a big touring car early one August morning; and by evening of the second day we had accomplished the whole circuit, through Haute Savoie, Italy, Switzerland, and back again to our starting place. It was all worth recording in detail; but I spare you an attempt at such realism, and touch only the high points of the journey. Three English, one American, and four French made up the party; and I shall not soon forget how soon my hasty judgment as to the frivolity of one Frenchman was altered into profound reverence for his constant and astounding courage under difficulty enough to daunt any common man. Alone, he jested with the other French members of the crowd, commenting shrewdly on things seen, waving salutations to wayfarers, calling out absurdities to the peasants along the road—until my patience ran a little low! Then, for the first time, I observed that both legs were shot away at the hips! He had some device which served, in connection with crutches, to enable him, by a great effort, to move from the car to the street, or back again. "Superb!" I murmured; whereupon he turned toward me, thinking I was exclaiming at the mountain prospect, and assented, adding, "What a glorious outlook over Mt. Blanc!" "It is not that I mean," said I; "I was thinking of your heroic courage." Whereupon he blushed scarlet, and said it was nothing at all when one got used to it!

Through Savoie we whirled, on the road to Grenoble, through deep valleys, over shoulders of mountains, past tremendous gorges, out across wide plateaux, down along torrents which, further on, were turned into light and power. We passed many little manufacturing towns, as ugly as those to be seen nearer home, yet perhaps with an ancient castle on a crag, or a medieval church set in the midst. (In one place there was a new Orthodox church, provided for the immigrants from the East who had come to France bringing each their two hands to serve.) Turning away from Grenoble, we reached Brides-les-Bains, a quaint little eighteenth century sort of spa, hidden in a crevice of the earth, and vaguely suggesting duels between Monseigneur the Marquis of this and the Chevalier of that, or other chapters of Dumas.

We lunched there, and soon after took our way, with Hannibal and his men, over the Pass of the Little St. Bernard: bleak and wintry enough, with the statue of St. Bernard of Monthon guarding the frontier between France and Italy. The climb up is full of interest, as it winds round among little villages, with now and then a ruined tower standing out solitary; and one can imagine the Carthaginian host breaking their way through the snows of the summit—though I confess I never understood their legendary use of vinegar to assist them!

From the summit of the pass down to Courmayeur we are indubitably in Italy, though the language, place names, and other signs remain French. It is an extraordinarily rugged and picturesque route by which one reaches the little village on the Italian side of the mountain; and sheer weariness of seeing brings satisfaction when one dismounts in the narrow, crooked street of the little village, before the rambling, old-fashioned hotel, Bertolini's, heretofore associated only with Naples.

The customs formalities were a little more exacting than usual, since the Fascist officials had to make themselves felt. And I heard of rather serious trouble encountered by travelers

on foot, who were held up by inexperienced Fascist police because of some suspected irregularity about their passports and were perhaps even turned back under guard. How much longer will citizens of civilized lands endure this burden? In wartime, it may be excusable; but now it is troublesome, ineffectual, exasperating, useless. And we Americans are as much responsible for it as anybody. Perhaps protective tariffs are justifiable (though I doubt it); but lack of a passport never availed to shut out a criminal, even as possession of one is by no means a guarantee of harmlessness.

The journey from Courmayeur to Aosta is like traveling through a country of old-fashioned mezzotints with landscapes unreal abrupt and artistically "composed." Hamlets cling to the very brink of precipices; tiny cultivated fields stand almost on end; vividly colored houses rise above the road at every angle; superb castles adorn the horizon; and one is dazzled by so much beauty. Aosta is a tiny town of only a few thousand people, sheltering in the remains of a much greater city built by the Roman emperor and called Augusta in his honor. The walls remain, together with various classic buildings and fragments, speaking eloquently of what has been. A Roman bridge stands near the town, still used as of old; and a great arch of triumph lifts its face sky-ward. But I say frankly that the sight of a single *crétin* obscured all that for me. The tiny dwarfish figure, with yellow skin, squinting eyes, shambling gait, and imbecile leer, looked like something from another, lower world; and one theory of cretinism is, I believe, that it marks a survival of an earlier type of man, not quite human. I can almost believe it!

The Great St. Bernard Pass has memories of Napoleon, as the Little of Hannibal. Much higher and more desolate than its namesake, one can scarcely imagine men choosing it as a place of residence except with some strong religious motive; and that is apparently present in the case of the good monks there. Even in the summer there is snow and ice all along the way, though traffic goes on almost uninterruptedly; but when the nine months come with their driving snow storms and fierce winds, piling up drifts thirty or forty feet deep, the work of "the pious monks of St. Bernard" is truly heroic. So many travelers come in the brief summer that a hotel has been opened to care for them, joined with the hospice where the monks live. The famous dogs are much in evidence, though now a dog fancier says they have much more of the Newfoundland breed than of the original. One gruesome feature is the morgue where unidentified bodies are kept for some time, frozen. A grey little pool almost at the top of the pass adds to the desolation of the picture; and not even the ready eloquence of a guide, gathering around himself fifty trippers of the English Free Church excursions, could quite avail to banish it.

From the summit down to Martigny we wound our precipitous way, going through Valais in Switzerland. One inn is worthy of notice, called "Napoleon's Breakfast" for an apparent historical reason. Tea at Martigny was doubly refreshing; and we began the long ascent over the Tête Noir, down the Gorge du Trient, and on past Vallorcine and Argentiere back to Chamonix.

Almost all the way we were awed and refreshed by glimpses of Mt. Blanc, seen from different angles. We had got to be quite good friends, too; and we discovered common tastes, as for the peasant children in the Val D'Aosta giving us the Fascist salute, the Fascist guard, evidently a gentleman, who rode with us up through the barrenness of the country just below the Great St. Bernard, the friendly children of Orsieres, or the conscripts waving to us from the barracks of Bourg St. Maurice. When I returned to the Hotel Couttet, it was to discuss Lausanne with an ever stimulating and agreeable delegate from Massachusetts; and that made a homelike atmosphere, even under the very shadow of the Aiguilles.

HAVE PATIENCE WITH CHINA

BY THE RT. REV. LOGAN H. ROOTS, D. D.
BISHOP OF HANKOW

Hankow, September 20th.

ANOTHER dramatic change in the political situation is marked today by the further disruption of the *Kuo-mintang*—Wang Chin-wei and Kou Mengyu, prominent civil members, and Tang Sen-chi, the strongest military man of the hour in Hunan and Hupeh, being absent from the enlarged meeting of the Central Executive Committee at Nanking.

The day for imperial rule by any one man seems definitely to have passed, even were there any "strong man" on the horizon to whom even a very large minority of the nation look as the Father of his Country. There is no cohesion among the "northern militarists"—Chang Tso-lin, Chang Tsung-chang, and Sun Chuen-fang. Yen Hsi-san, in the "model province" of Shansi, still stands in an equivocal position even between "North" and "South" and while Marshals Feng Yu-hsiang, Chiang Kai-shek, and Tang Sen-chi stand so divided from one another as to leave the civil leaders almost a free field, those who lead in the political thought of the time have apparently come to no agreement as to the fundamental principles which shall govern the revolution, and the friends of China are left with the impression that personal or factional interests are supreme and that some time will be required in which to reach such political coöperation between the vast and deeply divided sections of the nation as will bring into power any one government.

Banditry is more rife than for years; the opium evil grows without hindrance, drugging the bodies and consciences of increasing multitudes; education languishes; and the constructive energies of religion are for the moment rendered almost powerless by the campaign of hate and irreligion which has been fostered by the enemies of modern civilization both within and outside of China. Constructive foreign enterprise of all sorts, commercial and industrial and diplomatic as well as medical, educational, and specifically religious, are suffering great loss; but such losses are small compared with the losses suffered in these fields by the Chinese themselves.

I suppose the most acute and widespread distress as I write today is that arising from the collapse of the paper currency which until a few days ago was the only medium of exchange allowed by the government to circulate. In April and even May this paper was at par. In July it was quoted at seventy cents for the dollar; a month ago it was two for one; yesterday it was five for one, and today it took six paper dollars to buy a silver dollar. Under the disillusionment of the present moment the natural reaction of even the best of men is to give up hope, identifying the spirit of modern China or the nationalist movement with some one leader, or group of leaders, or party, and when that leader or group or party proves false or corrupt, to conclude that all is lost.

I write these lines primarily for foreign friends of China, particularly Americans; but I believe my plea to "Have Patience with China" is one which should be heeded by every friend of the nation, foreign or Chinese. I share the disappointment and chagrin of almost all the Chinese I know at the failures, especially the moral failures, which are besetting the national movement in spheres where a few months ago success was confidently anticipated. But I venture the opinion that in spite of these failures there is no sufficient reason for despair, but rather there are many sound reasons for hope. Some of these reasons are as follows:

a. The Nationalist movement is far too deep and powerful for any leader or group or party to express or embody it adequately. It will ultimately require, as in the case of every other nation, at least two political parties for its adequate expression; and the failure of any one party only means that another party will soon arise which we may hope will represent the nation better.

b. Extreme anti-foreign and anti-Christian feeling and agitation which have marred and weakened the movement in the past are subsiding. They have done a certain amount of good in chastening the spirit of the foreign nations and also of the Christian forces, inducing wholesome self-criticism and needed changes in attitude and policy. But their extreme forms have

been due to artificial stimulus which is now being removed, and the natural recognition of merit irrespective of nationality is finding expression again.

c. The soundness of the nation's conscience is being shown even now. Specious leaders, foreign or Chinese, are being detected and discredited, one after another, at the bar of national opinion. The fact that some eighty Boone students, the higher classes of Boone Middle School and College being closed for the present term, have found their way to Shanghai College, a foreign and a Christian institution, in spite of whatever prejudice has existed against foreigners and against Christianity in the recent past, is also a case in point.

d. Mechanical devices, like scientific accounting and auditing, are being gradually applied, and will help China to be honest as they already help foreign nations. These are recent discoveries, and are being recognized as of immense assistance to public as well as private integrity, even in the handling of Church funds.

e. Above all, the Christian movement in China is showing signs of new life. Those who know it best are sure it would not die out even if it were deprived of all help from abroad. But it is showing its characteristic inner vitality in the face of adverse conditions and persecution. It is discriminating between pauperizing and constructive help from abroad, and is welcoming in manly fashion the help which will still stimulate and build it up; while at the same time the foreign part of the movement is striving more earnestly than ever before to reorganize and more thoroughly to Christianize its contributions of both money and personnel—lest it lose both its own soul and the soul of the people it would save.

In view of these facts, therefore, let no friend of China, Chinese or foreigner, lose hope for this suffering nation. Remember how marvelously God has had patience with us, and let us "Have Patience with China."

SUFFICIENT UNTO THE DAY

I LOCK the door on Tomorrow,
I firmly withdraw the key.
So—be it joy or sorrow—
I cannot, I will not, see.

I look not through that keyhole,
I turn my eyes from that door;
I see just this day only,
And not one moment more.

Then, all night long I slumber,
While the watchful stars hold sway,
And when I awake, it is morning!
Tomorrow? Oh, no! Today!

HARRIETTE R. SHATTUCK.

APTITUDE AND ATTITUDE

THE OVERCROWDED condition of nearly every college and university has made necessary a selection among the candidates for admission. More rigid examinations have not had the desired effect. Accordingly in a few institutions of learning there has been devised what has been called an aptitude test. This is a serious attempt to discover a prospective student's fitness for his work. Though something has been accomplished the results are far below what was expected. For it has been found that some who passed their examinations with credit all but failed in the test and others who succeeded in the test had barely "got by" in their examinations. It is evident not only that there is need of further study of the whole subject, but, what is more interesting and important, that the finest qualities of mind and spirit are not easily detected nor always appreciated.

No two persons progress or develop in the same way. One who may early reveal unmistakable promise for a brilliant future may later show that he has only been suffering from pronounced precocity. Another, who at first may be regarded as dull or slow, may in the end prove that he was at the beginning of ultimate and permanent achievement. Willing to learn, eager to advance, unremitting in endeavor and effort, he has met each opportunity as it has arisen. As in everything else, it is attitude and not aptitude which counts for the most in education.

—Rev. Edmund J. Cleveland.

The G. F. S. Semi-Centennial

(Special Correspondence)

Boston, November 7th.

WITH 1,224 registered delegates and visitors, and every national officer present, including all of the eight provincial vice-presidents, the triennial meeting of the national council of the Girls' Friendly Society of America, marking fifty years since the first parish branch was started in this country, took place in Boston, November 2d to 6th, its crowded program full of enthusiasm and inspiration as well as practical helpfulness for the delegates. The meetings were held in the Hotel Statler. Every part of the country was rep-

resented. For the first time, seats and votes were extended to include "member delegates." Heretofore only the president and secretary of the diocesan organizations have been official delegates.

the times; Winifred Leyland, St. Paul's, Newport News, Va., talked of youth's need of companions ("the people you can't do without"); and Margaret Hammond, St. Luke's, San Francisco, described youth's search for "a satisfactory answer to the great question, 'Why?'" All four were poised and serious, charmingly frank, and generally delightful.

To close this meeting it was particularly good fortune to have Dr. Miriam Van Waters of the Los Angeles juvenile court, who, as the young chairman said, "is working fourteen to sixteen hours a day at Harvard and had no time to prepare a set speech," but, being a Churchwoman and keen about youth, was glad to come. Bishop Babcock led the devotions and enjoyed the distinction of being the only man in an audience that filled the floor and stage and boxes of the big ball-room.

Each morning Dr. Adelaide Case led the delegates in a meditation on their companionship with those "pioneers of progress," the people of the Bible, reminding them that they too march toward a Promised Land, as did the Israelites in the wilderness.

There were prayers and an offering for sufferers in the New England floods.

ONE FEATURE of the program is interesting as a matter of method. The national G. F. S. office greatly desired that the opinion of every one of its 1,200 branches be expressed during the meetings, on two subjects fundamental to the society's future: finance and membership. As it was obviously impossible to have 1,200 speeches, the delegates were assigned to sixteen groups, where these two subjects were threshed out. The findings were collated and presented to the business sessions, which took action accordingly.

Another series of discussion groups met for long sessions on two afternoons, divided among four subjects, religious, social, and international values, and problems of leadership. To give but one instance, the group on social standards worked out a statement of the actual problems connected with a girl's relationship to her family, to her Church, to her work and recreation, and to her friends, both boys and girls, and suggested some practical approaches to their solution, the two



"THE HORIZON OF TOMORROW"

Pageant characters, left to right: Rev. F. W. Fitts, Roxbury, Mass.; Mrs. Fitts; Louise Nicholson, Boston.

The program was built around the general theme of "Widening Horizons."

The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, addressing a thousand people at "international dinner," appealed for recognition of the fact that the Christian ethic is not impractical in international relations, but is, on the contrary, the only really practical point of approach. His chief point, that what is most needed is good will, of course went straight home to the society that stands especially for friendliness. At this dinner, Bishop Lawrence introduced Bishop Oldham. Some Polish girls, in costume, from the Lowell Y. W. C. A. International Institute, sang Polish songs.

Missionary obligations have always been an integral part of the work of the Girls' Friendly Society. Deaconess Anna G. Newell, formerly of Mexico and now head of the training school for women Church workers in Berkeley, Calif., and the Rev. Francis J. Cotter of Wuchang spoke of mission problems, at a luncheon attended by more than a thousand, with Miss Helen Brent presiding. A group of Negro girls appeared at this, in Philippine Island costumes, representing that special field of G. F. S. work. Mr. Cotter contrasted in no uncertain terms the present deep earnestness of the little band of Chinese Christians carrying on in China and the carelessness of many rich and complacent American Church people.

For special recognition of the newly seated young member-delegates, one of the evening meetings was turned over to them, with the general theme, Youth Scans the Horizon. A young girl, Gladys Thompson of Trinity Church, Pittsburgh, Pa., presided, and three others spoke. Doris Hilton, Christ Church, Andover, Mass., told how youth observes the signs of



GROUP AT G. F. S. COUNCIL MEETING

Left to right: Miss Mary Glassco, president of the Girls' Friendly Society in Canada; Miss Margaret M. Lukens, incoming national G. F. S. A. president; Miss Mary A. L. Neilson, president, 1906-1913; Rev. Appleton Grannis, rector of St. Anne's, Lowell, Mass.; Miss Cornelia F. Whittier, president of the G. F. S. of the diocese of Massachusetts, and chairman of the committee on arrangements; Miss Frances W. Sibley, president, G. F. S. A., 1914-1927.

Photo by Donaldson, Lowell.

prerequisites for understanding them being intelligence and sympathy—neither one without the other.

In Symphony Hall there were two performances of a pageant, written for the occasion by Miss Era Betzner of New York and directed by her. The cast of 750 came from seventy-two parishes in the two Massachusetts dioceses, Connecticut, and Rhode Island. Arthur M. Phelps with St. Paul's Cathedral choir provided music. Men from the Episcopal Theological School took part.

There were daily celebrations of the Holy Communion in Trinity Church and elsewhere. On Sunday, Trinity Church was thronged at 8 o'clock for the corporate Communion of the convention and the memorial service held annually by the G. F. S. in the octave of All Saints'. Bishop Slattery was the celebrant.

Directly after, nearly 300 delegates were given breakfast at the Hotel Westminster and then taken in motor stages to St. Anne's Church, Lowell. Here, just fifty years ago, Elizabeth Edson, the rector's daughter, who had been reading about the English G. F. S., founded two years earlier, organized the first branch in this country, to widen and deepen the restricted lives of her group of girls.

St. Anne's is a quaint gray stone church, just now resplendent in a covering of crimson ivy. When it was erected, in 1825, although Lowell's two hundred houses were all of wood, the church was built of stone. It has had but three rectors. The Rev. Appleton Grannis has been there since 1912. His predecessor was Dr. Chambre, 1884-1911, and the first rector was Dr. Theodore Edson, 1824-1883, a period only a few months short of sixty years, which is said to be a unique record. In 1877, he had as assistant the Rev. Alfred E. Johnson, who was chaplain for the new G. F. S. Mr. Johnson was present at this fiftieth anniversary service and preached. The parish hospitality was most generous; the regular service had been held earlier than usual to leave the church free to the visitors. The rector took the special service, and the choir sang. Lunch was provided in the parish house.

THERE was just time to return to Boston for the closing festival service, which packed Trinity Church to the remotest galleries. A special order of service had been prepared, and the delegates marched in with their diocesan banners. Bishop Lawrence, Bishop Slattery, the rector, and other of the clergy were present. The Presiding Bishop preached, testifying to his own knowledge of the value of the G. F. S., and emphasizing the courage and confidence with which the society should face the future. The offering was for advance work of the society.

For the inevitable but by no means uninteresting business sessions of the council, reference should be made to the official reports in the *Record of the G. F. S. A.* One of the most serious matters considered was the fact that the society's ideal of "widening horizons" was confronted by a reduced budget. The executive committee was asked to devise if possible some way to increase the funds.

The new national president is Miss Margaret M. Lukens of Conshohocken, Pa., succeeding Miss Frances W. Sibley of Detroit, who has been president since 1913. New provincial vice-presidents are Mrs. Prescott Lunt of Rochester, N. Y., Miss Julia A. Cunningham of Baltimore, and Mrs. Charles E. Roberts of Kansas City, Mo., for the second, third, and seventh provinces. The other officers were re-elected. Work toward the national center in Washington is progressing, and a house has been secured for it. The place of the 1930 meeting has not been determined.

In the brief intervals between meetings there were many teas and other courtesies, with a constant exchange of bouquets, both oral and floral. The long and successful work of the national and Massachusetts diocesan committees to prepare and carry out the convention was appreciated to the full; so was the excellent coöperation of the Hotel Statler management. Greetings were received from Porto Rico, Los Angeles, Oxford, the Woman's Auxiliary of Niagara diocese (Canadian), and elsewhere. Some G. F. S. branches in other parts of the country had special services during the convention days, and many formed special groups to listen to Bishop Murray's sermon, which was broadcast, and to a radio talk about the G. F. S. by Bishop Freeman in Washington.

ALL SAINTS' DAY IN A DELAWARE CHURCH

BY THE REV. E. A. LEMOINE

THE UNIQUENESS of the service which was held in St. Peter's Church, Smyrna, Del., within the octave of All Saints', evoked so much commendation that I have been asked by many to send a short description of it to THE LIVING CHURCH.

That it was a service of great solemnity and beauty there is no question, but it also had a very practical aspect, which other parishes may think worthy of some consideration. For there is no day in the Christian year when an appeal for an endowment can be so effectively made as during the celebration of All Saints'. Former members, if the right atmosphere is created, will be found ready and desirous to make donations to conserve and to perpetuate the old spiritual home in which they were nurtured.

With this thought in mind I sent the following letter to former members of St. Peter's who no longer live in Smyrna, but who still hold the old church in their affection.

"Dear Friend:

"The festival of All Saints being the great memorial day of the Church, I am planning a service of unusual importance for the first Sunday in November, which is within the octave of the festival. To that service I am most cordially inviting the former members of St. Peter's. And surely to come together in this consecrated place to commemorate our dear departed ones, to offer up a prayer for them, and to feel that they are one with us in the mystical body of Christ, is to share in the rich experience which our holy religion has to offer.

"It would be an inspiring sight to see dear old St. Peter's crowded during this great memorial service. But for those who cannot come, I have made provision to have them represented by burning candles. I do hope that you can be with us in this greatest and most unique service ever held in Smyrna. But if you can't come, will you send an offering, small or large, and we will light a candle to symbolize your presence or the presence of some dear one. Such offerings will not be used for the current expense of the church, but to increase the endowment of St. Peter's that it may continue to witness to the faith once for all delivered unto the saints, to the fellowship of God's people, and to the life everlasting.

"Affectionately yours,

"EMANUEL A. LEMOINE,
"Rector of St. Peter's."

The response to this letter was quite remarkable. Not only did representatives come from the extreme ends of Delaware, but Washington, Baltimore, Philadelphia, New Jersey, and even Paris were represented.

The old church, which at all times is so aglow with many large and beautiful memorial windows that one can virtually sense the reality of the spiritual world, was made more enchanting by the profusion of flowers and symbolic candles. By the memorial windows in the nave (every window is a memorial) and transepts were baskets of flowers, with burning candles on each side of them. Extra candles were placed on and about the altar, while four grouped by themselves symbolized the four departed members of the Smyrna Legion post.

When I told the men of the post, most of them being Methodists, what my plan was, the symbolism and the meaning of the day, they were so appreciative that they gave a rising vote of thanks.

The sermon was an attempt to incarnate the spirit of the festival, and was based upon Rev. 21:27, the theme being the Lamb's Book of Life, which I termed "Heaven's Who's Who." This thought was reënforced by The Holy City as an offertory solo.

The effect of the ensemble, to use a musical term, of candles, flowers, memorials, sermon, prayer, and music, was the unanimous opinion of the oldest members of the church that it was the most impressive service ever held in Smyrna. But not only was it impressively beautiful in a spiritual and aesthetic sense; it was a great success financially. The greatest offering in the long history of St. Peter's was received, and thereby the endowment of the parish was considerably increased.

CATHOLICITY is not and cannot be an individual thing, it is social, and the true Catholic is an energetic force for righteousness in the community to which he belongs. He is a Christian citizen. He is visualizing all questions from a Christian point of view.

—Rev. J. G. H. Barry, D. D.

THE UNACCEPTED REPORT AT LAUSANNE

THE UNITY OF CHRISTENDOM IN RELATION TO
EXISTING CHURCHES

"Received for Reference to the Continuation Committee."

CHRISTIAN UNITY expresses itself in love, in faith, and in the order of the Church.

I.

Fellowship in Life and Work

As the individual is tested by the divine rule ("ye shall know them by their fruits"), so also the unity of the disciples is proved by their fellowship in the service of the Master.

All Christians in fulfilling the Master's law of love should act together as if they were one body in one visible fellowship without any injury to theological principles. In 1920, the Ecumenical Patriarchate issued to Christendom an encyclical letter proposing a *koinonia ton ekklesion*, a league of Churches for practical purposes, without authority to commit the Churches. It was followed up by the Universal Christian Conference on Life and Work (Stockholm, 1925). The task of that conference should be continued and strengthened, and will surely prepare the way for fuller spiritual unity through faith in God and our Lord Jesus Christ, the faith underlying and inspiring all Christian life and work. A council of the Churches for practical purposes might be well evolved from the Continuation Committee on Life and Work, consisting of representatives officially appointed by almost all Christian communions, and from other organizations of a similar nature.

II.

Fellowship in Faith and Order

The present movement toward unity in Faith and Order, which has found expression at Lausanne, yields the idea of one Church united in the essentials of Faith and Order, and including diverse types of doctrinal statement and of the administration of Church ordinances.

Every existing Church has its own charisma, and its own historic tradition. It has, therefore, a contribution to make to the whole. The common historic tradition of Christianity has also to be considered. In the primitive Church the Body was one, yet there was variety in the expression of doctrine and also diversity of practice.

In the United Church there must be:

1. A common Faith, a common Message to the World (Reports 2 & 4).
2. Baptism as the rite of incorporation into the one Church.
3. Holy Communion as expressing the corporate life of the Church and as its signal act of corporate worship (Report 6).
4. A ministry accepted throughout the Universal Church (Report 5).
5. Freedom of interpretation about sacramental grace and ministerial order and authority.
(There is a difference of view as to the extent of this freedom.*)
6. Due provision for the exercise of the prophetic gift.

III.

Ways of Approach

In preparation for closer fellowship, each section of the Church should seek more intimate knowledge of faith and life, worship and order, in other communions. Differences founded in complicated historic developments may sometimes prove to be less important than they are supposed to be. As our several communions come to understand each other better, they will refrain from competitive propaganda to exalt the one by depreciating another.

The unity of the Church is most effectively promoted by constant prayer for one another on the part of the various communions: and such prayer is especially needed for all those who are passing through suffering.

We would also stress the value of different communions engaging in joint evangelistic work. There is abundant evidence

that when communions undertake together the divine task of bringing the love of Christ to those who do not know Him, they find themselves in the closest spiritual unity.

When different Christian denominations are represented in the same community, differences in creed, worship, and practice should not prevent individuals and communions from working together in recognition of the principle of comity, mutual consideration, and Christian courtesy.

We note with gratitude to God the recent increase of effective coöperation on the mission field. The purpose of all missionary work is to carry the eternal Gospel to the ends of the earth, so that it may meet the spiritual needs of every nation and bring all men to their Saviour. The urgency and greatness of that task has led to the accomplishment of some unions, and to the proposal of plans which are attracting the attention of the older communions and may prove to provide examples for them. We trust that the old long-standing divisions will not be permitted to frustrate such plans.

IV.

Completed Fellowship

Complete fellowship in the Church will not be realized until the way is opened for all God's children to join in communion at the Lord's Table. Only through prayer and thoughtful deliberation can steps be taken toward full communion between the different sections of Christendom. Ambiguous statements and hasty measures may hinder the work of unification. Only when full mutual recognition has been obtained, can the visible unity of the Church be effectively realized.

Nor should we forget that, greatest of all, God's mercy and sonship in His family are granted to every faithful soul. God give us wisdom and courage to do His will!

METHODIST MINISTER URGES RETURN TO CHURCHLY WAYS

THE Protestant Church has lost its authority, due to the lack of observance of the Lord's Supper. In some churches no Holy Communion service is held from year to year, yet this sacrament is the very foundation of the Church's strength."

So declared the Rev. Russell B. Brady, pastor of Trinity Methodist Episcopal Church, Cincinnati, according to the *Times-Star* of that city.

Dr. Brady, who is a newcomer to Cincinnati, also advocated the return of robes for church services, saying:

"It is not very worshipful to watch a minister who has a red tie and uncreased trousers. I have heard the church-goer deplore the loud suit of the preacher, as well as his habit of stuffing his hands in his pockets, or his thumbs in his vest. I am a lodge man, but personally believe that every bit of lodge jewelry should be covered up during the preaching period. A return to a more respectful preaching of the word of God is needed badly in Methodist churches.

"I also favor the standing during the reading of the Gospel, as well as the attitude of kneeling during prayer.

"As to the Lord's Supper, it has now developed into a mere counter or cafeteria service instead of the religious ceremony of having the minister make use of the silver cup prescribed by Church authorities.

"Protestants must adhere to three things or they will fade away. These are: A different program of religious education for our children; a greater reverence for God's house; and a symbolic and more reverential type of worship. The majority of Protestants do not go to church at all. Look at our Roman Catholic friends—with a mass every half hour, they pack their churches to the doors. Still, we hear our Catholic friends criticized because they spend the rest of the day playing baseball or golf. But I would rather have the Protestants attend one Church service Sunday and not worry about the way he spends the remainder of the Sabbath. I am glad to see that Protestants are making use of the cross on their churches and are returning to a more Churchly type of architecture."

The Rev. Ernest M. Wareing declared that if there was not a change in the religious attitude of Protestants, many would believe the saying of the man who said that the Protestant Church was buncoing the spiritual life with its rationalism.

The Rev. C. W. Blodgett, retired minister, arose to say that he thanked God that he lived in a day of Methodism, when the most generous laymen of the Church were on earth and that he believed that the most consecrated ministry was now serving the faithful. The Rev. G. W. Osmun of the Avondale church is of the opinion that ministers are "too sloppy in the preparation of their sermons."

* Professor Balanos made the following statement: The Greek Church, which regards the Holy Tradition of the Church besides the Holy Scriptures as *norma fidei*, cannot recognize liberty in regard to interpretation about sacramental grace and ministerial order and authority.

THE NESTORIAN MONUMENT IN CHINA

BY THE REV. ISAAC DOOMAN

THE first time that the present writer came in contact with this celebrated monument of the labors of the early Syrian missionaries in China, it was with a translation into the modern Syriac from an English version made by my father. He used to call it "the first appendix to the New Testament." His translation was incorporated in a short history of the Syrian Church in Asia, and published in the city of Oroomiah, Persia, about seventy years ago.

So far as the contents of the monument itself are concerned, there is absolutely nothing in them to indicate that the Syrian missionaries had attempted to mislead the natives by presenting their religion as an auxiliary adjunct of Buddhism. For it is a brilliant public declaration summarizing in an ultra-flowery Eastern imagery—a style charming the very receptive Oriental mind—the grandeur of Christianity in comparison with all the other religions of Asia. The modern Christian missions in China have not succeeded as yet in producing aught approaching it in the beauty of expression and in the greatness of persuasive ideas. If I am correctly informed, the monument from early days has been housed in a Buddhist temple, and worshipped by the natives as one of their idols!

Being in the Chinese characters, every archaic sign is open to a multitude of interpretations and meanings. That many a Buddhist word and phrase do occur in it is not a matter of great surprise. For even in the translation of the Bible in recent times, or of other Christian books, such linguistic anomalies are found to be absolutely unavoidable.

The Roman mission, established in Japan by the saintly Francis Xavier in the sixteenth century, felt keenly the handicap in using the very complex Chinese hieroglyphics, or rather hieratics, and Japanese words in their religious literature. Therefore, in A.D. 1600, they printed, probably in the city of Nagasaki, Japan, a catechism (*Doctrina Christiana*) in Roman letters for the natives of scholarly attainments, in which Latin words and phrases were freely substituted for the obscure Chinese and Japanese idioms. Unfortunately, the attempt has never been repeated. For philologically the final outcome would be very interesting to the student of languages.

About three decades ago the Roman Catholic Archbishop of Peking published a book in France, in which he attributed the monument to the labors of the Roman Catholic missionaries antedating those of the Syrian Church. To this the present writer replied in the *Japan Mail*, pointing out the fact that missionaries from Europe had done no work in Asia prior to the Syrian missionaries. This is quite evident from the history of Christianity in the first century of our era. Paul was appointed to the Gentile world of the West: while the "three pillars" of the Jerusalem Church, namely James, Peter, and John, were left in charge of the Jewish element (See Gal. 2.).

But after the destruction of Jerusalem and the final collapse of the Jewish Church, we find the Syrian Church gradually extending its missionary enterprises to China through Persia, India, and Central Asia. Thus at the advent of Mohammed, about the time this monument was being erected, they had succeeded in establishing 120 bishoprics from Syria to China.

The China monument was raised A.D. 701, during the patriarchate of Mar (Lord) Khnan Eshu, and under direct superintendence of the archpriest Yezd-Buzid, evidently an Arab convert. The names of the patriarch, of the archpriest, and of some twenty priests—all bearing Syrian names—are engraved on the slab in the primitive Syriac characters called *estangelo*. And after a lapse of 1,134 years the present writer can read them with facility.

It is very amusing to know that when the monument was discovered by a Portuguese missionary, A.D. 1625, Voltaire, a skeptic, ascribed it to the "notorious Jesuit tricks," while Edward Gibbon, another skeptic, maintained its Nestorian origin. Evidently on this rare occasion the great historian was not in a prejudicial mood against the religion of Christ!

As to Mr. Seki's contention that the Syrian Christianity in China collapsed because its missionaries tried to make it a subsidiary branch of Buddhism, it cannot stand a moment of a sound critical analysis. The truth is that during the sub-apostolic age the Church had summarily rejected both Buddhism and Zoroastrianism under the very alluring mantle of

Manicheism. Mr. Seki, it seems to me, has not studied sufficiently the history of the rise and progress of Islam in the world. Was the conversion to the creed of Mohammed of the countries and nations from Arabia to Morocco due to the fact that the Churches had sugar-coated their doctrines with Buddhism or any other ethnic religion? Why, then, shouldn't we ascribe also the ultimate downfall of the Syrian Christianity in China, nay all over Asia, to the same universally operating agencies; namely, the sword and spirit of Islam? Indeed, judged by such standards of criticism as those of this learned Japanese, it is not difficult at all to overthrow even a firmly established historic point with a torrent of extravagant hypotheses and plausible-sounding theories. For the field of our imagination has no fixed boundaries.

CHILDREN AND MISSIONS

BY MRS. MALLORY TAYLOR

IN a recent number of *Findings in Religious Education* are the following sentences: "Each year the Lenten Offering (of the Church school children) has increased until in 1926 it amounted to \$491,804.77. What a marvelous story of the millions of dollars given by boys and girls in those fifty years! But what becomes of the giving power of these boys and girls when they become adults? Why is it that the quotas and budgets of the Church are not met? Why are these giving children of yesterday the non-giving adults of today? We can think only that in ninety percent of the Church schools the giving has been mechanical, that the Lenten Offering has been nothing more than a money-making campaign."

Yea! Verily! That is the weak point in our Church school training—the lack of missionary teaching. How seldom are missions ever alluded to, except as something for which to raise money during Lent, or possibly by way of St. Paul, when the lessons include him.

But does any one expect to arouse interest in children in regard to modern missions by their studying about a man who lived and worked hundreds of years ago? Would you expect to interest them in the study of law by reading about Moses?

Children need live, every-day subjects to hold their attention. They do not care at school to learn whether Cromwell died a natural death or was beheaded, but tell them an incident about Lindbergh, and they cannot get home fast enough to repeat it.

In missions there is romance enough to hold the attention of the boys and girls every Sunday in the year. Witness: Bishop Shereschewsky, Bishop Hare, Bishop Brent, Bishop Rowe, Dr. Pott, Dr. Teusler, and others too numerous to name.

There is nothing taught in the Church schools—with the exception of the Creed, the Lord's Prayer, and the Ten Commandments—that can compare with the importance of the subject of missions. If you ask the teachers why missions are not taught, they answer, "We have no time," which is true if one conscientiously teaches the given lesson.

But why should not *one whole Sunday* a month be given entirely to the study of missions? Different classes could take turns in having it in charge, have their own hymns and leading them, use their own selection of prayers and arrange their own program; each child having something to read or say, no grown person assisting. The adults could be invited to attend; thus encouraging the scholars and getting a good deal of much needed knowledge themselves.

You know, right now, your interest in missions would be greatly increased if you could look back to such a service in which you participated as a child.

Where the children have no vision, the people perish.

A TEMPLE OF THE HIGHEST

EVERY CHRISTIAN is a living temple of the living God. God dwelt in the Jewish temple, took possession of it, and resided in it by that glorious cloud that was the token of His presence with that people. So Christ by His spirit dwells in all true believers. The temple was devoted and consecrated to God and set apart from every common to a holy use, to the immediate service of God. So all Christians are separate from common uses and set apart for God and His service.

—Matthew Henry.

Some American Impressions

By the Rt. Rev. Frederic L. Deane, D.D.

Bishop of Aberdeen and Orkney

(From a letter to the *Scottish Chronicle*)

WE HAVE only been three weeks in the "greatest republic in the world," and we have not been farther than New York, Long Island, Connecticut, and Rhode Island—on the map an insignificant geographical area of this vast country. But we seem to have been here for years, and the American people are so overwhelming in their kindness that long since we have felt at home.

Indeed there is only one clear impression standing out above the whirling complexity of impressions as we are hurried along, and that is the overflowing kindness, gracious hospitality, we have everywhere received. It is like nothing on earth. If only they would call me "Bish," instead of Lord Bishop, and say "Attaboy" sometimes, I should be quite happy. They have disappointed me there. And if only it was not quite so hot. It is difficult to feel at one's best with a temperature of 88 degrees in the shade.

So far we have never faced a train. We are motored any distances on perfect roads. Everyone motors here. There are twenty millions of motor cars in the United States, and most of the workmen and even the char-ladies drive up to their scene of action in their own cars. We have done many of the appropriate things; we have lunched with a magnate and seen his 10,000 clerks and clerkesses at work in the greatest business premises in the world; we have gazed out on New York from the top of a skyscraper 900 feet in height; we have seen Babe Ruth hit a wonderful "home run" in a notable baseball match; we have watched a regatta from a U. S. A. government destroyer; we have attended a "clam bake," and eaten the strange meats served there, compared with which a haggis is innocent as a child, and come away alive. We have drunk toasts in iced water at many public luncheons and public dinners of societies and clubs.

For the rest we seem to have been talking without cessation excepting when we were saying our prayers or asleep in bed. If we can stay the course, if we are not killed with the overwhelming kindness of these dear people, we shall come home having had the greatest experience of our lives.

The Scottish heather we brought out with us has fulfilled its purpose. The other day we placed a wreath of it on Roosevelt's grave as a tribute from our Scottish Church to the President whom we in Britain admired so much. Mrs. Roosevelt and all the family are members of our communion, and they were all in church when I preached at Oyster Bay. Mrs. Roosevelt received us at her beautiful home, and showed us all the trophies of the late President. We found her a most charming and gracious gentlewoman, and we could not refrain, on leaving, from kissing her hand as a token of our reverence.

The other night we were present at a memorial service in the church in New London, where Samuel Seabury's body lies entombed. The provost preached the sermon and was at his best. I had the privilege of laying a St. Andrew's cross on the tomb of America's first bishop, consecrated in Aberdeen a century and a half ago, and I said the fitting prayers commemorating his soul.

As I write, the provost is leaving me to fulfil engagements at New York, and I am bound for Newport for some sermons, one of which will be preached in the church of Dr. Berkeley, afterwards Bishop of Cloyne, and famous throughout the world as the greatest of all idealistic philosophers. It was he who wrote prophetically of the future greatness of America, half a century before the American Revolution. "Westward the star of Empire wends its way."

At Newport I shall have the pleasure of meeting Admiral Sims, that stout-hearted friend of Britain, who gave us such splendid help in the Great War.

THERE are two errors of thought in our country which I would like to correct, one is not important and the other really serious. It is foolish to laugh contemptuously at the New York skyscrapers. As a matter of fact, with the new system of building these titanic structures, receding as they rise, and forming towers and spires of stupendous bulk, New York City is becoming the most majestic city in the world.

Seen in the proper lights and shadows at early morning, at twilight, or when the illuminations of the night begin, seen across the great Central Park, when the sun does not blaze like a brass band, but when Nature "sings in tune," and is in a kindly mood, New York becomes a Wonder City, like the city of a poet's dream. It is ugly enough at times, but even the works of Nature require their proper lights and shades. I admire New York, and will henceforth remember it not at its worst but at its best.

The other error which is commonly held on our side concerns the American Episcopal Church. It is common to regard it as a small and select coterie of English-Americans having little part in the national life. That is a big mistake. I began to learn the truth early in the morning after my arrival when I celebrated the Eucharist in the church where George Washington always worshipped, and where in after days the Senate and House of Representatives, adjourning for the purpose, attended for the inauguration of what is now the largest university in the world. I found that it was a Churchman who drew up the Declaration of Independence, and that the signatures attached to it are mainly the signatures of members of our Church. And the longer I stay in this country the more deeply am I impressed with the part that our communion plays in public life. I had hardly landed here before I attended the drive for a million dollars conducted by a bishop to enlarge a hospital owned and controlled entirely by our Church. There are many such hospitals here. Why! the Church of England could not undertake so big a work as that.

Everywhere on this eastern side the Church and its bishops exercise a strong influence and a leadership in the public life. It may be true that in the vast population of this republic, three or four millions of Churchpeople might seem lost in the crowd. But it must be remembered that the population consists largely of all peoples and races and tongues, poured into this new land like an overwhelming flood, while the race that looks back to Britain as "the rock from whence it was hewn" still exercises a leadership and wields an influence from the old Motherland, and who share with us a common heritage of principles and ideals, the Anglican communion wields a power which cannot be estimated by mere numerical strength. Before the lapse of many years the glorious Cathedral of New York will rise complete, the greatest and most majestic cathedral built for many a long century, one of the greatest cathedrals in all the world. It is not unfair to say that this wonderful House of God, so impressive in its grandeur of design, built to symbolize throughout the centuries to come the glory and the beauty of the Catholic faith, represents in a real measure the place of our communion in this land.

It is far too early to make any forecast of the success or failure of the mission of the provost and myself. All I can say is that people everywhere are interested, and that the idea of an American memorial in Scotland is taking root. I have no flamboyant expectations. But as Dean Inge admits in his more optimistic mood: "It is always permitted to hope."

AT CAPE MOUNT, Liberia, seventeen children were baptized by the Rev. H. A. Donovan on one Sunday.

AROUND THE CLOCK

By Evelyn A. Cummins

ROBERT H. DAVIS, in his reminiscences in the *New York Sun*, reprinted a trick speech which was written by A. Parker Nevin of Princeton University. Job E. Hedges once said of the speech, "You can call it The Crisis, Justice, Solution, Destiny, or anything you want."

It is an awful example of empty oratory, and may possibly be somewhat reminiscent to some of us who have had to listen to a good many speeches at one time or another, on various occasions of so-called celebrations or stir-up meetings. However, it is consoling at such times to remember what the King said of the cryptic document in the trial in *Alice*: "If there's no meaning in it, that saves a world of trouble, as we needn't try to find any." It occurs to us the speech might also be called Prayer Book Controversy or How About the Thirty-nine Articles? It might serve either for a meeting of a Modernist union or a Catholic club, or for some men we have heard hold forth at diocesan and other conventions. But, here it is, in part:

"Mr. Chairman, Ladies, and Gentlemen:

"It is indeed a great and undeserved privilege to address such an audience as I see before me. At no previous time in the history of human civilization have greater problems confronted and challenged the ingenuity of man's intellect than now. Let us look around us. What do we see on the horizon? What forces are at work? Whither are we drifting? Under what mist of clouds does the future stand obscured? My friends, casting aside the raiment of all human speech, the crucial test for the solution of all these intricate problems to which I have just alluded is the sheer and forceful application of those immutable laws which down the corridor of Time have always guided the hand of man, groping, as it were, for some faint beacon light for his hopes and aspirations. Without these great vital principles we are but puppets responding to whim and fancy, failing entirely to grasp the hidden meaning of it all. We must readdress ourselves to these questions which press for answer and solution. The issue cannot be avoided. There they stand. It is upon you, and you—and yet even upon me—that the yoke of responsibility falls.

"What, then, is our duty? Shall we continue to drift? No! With all the emphasis of my being I hurl back the message NO! Drifting must stop. We must press onward and upward toward the ultimate goal to which all must aspire. But I cannot conclude my remarks, dear friends, without touching briefly upon a subject which I know is steeped in your very consciousness. I refer to that spirit which gleams from the eyes of a new-born babe; that animates the toiling masses; that sways all the hosts of humanity past and present. Without this energizing principle all commerce, trade, and industry is hushed and will perish from this earth as surely as the crimson sunset follows the golden sunshine. Mark you, I do not seek unduly to alarm or distress the mothers, fathers, sons, and daughters gathered before me in this vast assemblage, but I would indeed be recreant to a high resolve which I made as a youth if I did not at this time and in this place and with the full realizing sense of responsibility which I assume publicly declare and affirm my dedication and my concentration to the eternal principles and receipts of simple, ordinary, commonplace JUSTICE."

SOME one has said that 'when you tell a friend your troubles and he tells you his, you both have twice as many troubles as you had before.' But it is not true. One of the quickest ways to get rid of troubles, or at any rate to ameliorate them, is to pour them into a sympathetic ear, and to listen, in turn, to what the other man has suffered. This is one case in which twice one is not two. The two sets of cares and worries are diminished, rather than increased, when they are combined." Thus the *Toronto Star*.

Somehow the present writer is not quite convinced of the logic of this, but it sounds fairly well. Anyway, it's one way of looking at it, and it's hard to dodge the trouble teller, occasionally, so in this case we perhaps might as well believe it.

However, it looks to me, from the above reasoning, that if you don't unload your own troubles you are certainly "out of luck." I would feel more inclined to urge, with one of Susan

Ertz's characters, the idea that "philosophy is to the plains and sorrows of this life what the umbrella is to rain."

I think the best and perhaps the only excuse for unloading one's affairs and problems to another person is simply and solely because one is anxious to have the other person come to a more complete understanding of one's personality and attitude toward life. That is, a real friend must know, to a certain extent, what characters, events, and environment have helped to mould the thought and behavior of a companion, before the friendship can be an intimate and lasting affair.

The same thing is true, but it should hold likewise only to a certain extent, of unloading troubles to clergymen and doctors. They have to know certain things in order to understand their people and their patients. But no priest or doctor should be forced by thoughtless men or women to listen to petty troubles, either real or imagined.

Just because one pays ten dollars (or more or less) to a physician, or because one puts a quarter (more or less) on the plate on Sundays, one is not thereby entitled to be a noisome bore.

The popular person thinks of others almost as much as he does of himself, and when he thinks of himself he thinks with common sense and with a sense of proportion.

THE Dominion government is to spend \$200,000 for the erection of new buildings for St. George's School at Lytton in the diocese of Cariboo. This mission was founded by the New England Society many years ago.

A correspondent to the *London Times* writes of a motor trip he made recently with the Rt. Rev. W. R. Adams, Bishop of Cariboo:

"For many miles we traveled without seeing a human habitation. Now and again we stopped at the peak of some hill to gaze out over league upon league of unbroken forest, where the only living things are countless moose, caribou, and deer, and coyotes, their inveterate enemies. We reached Woodpecker toward dark, finding other guests at the stopping-place, including a student-missioner of the United Church. Early in the morning the bishop held a celebration of Holy Communion for the household—excepting the missioner—for they were English people from Surrey. So great are distances and so scattered the settlers that visits from clergy are, of necessity, few and far between. It is safe to say that in that household for some time to come events will date from 'the night the bishop stayed here.'

"The next morning we were early on the road, calling on settlers here and there. At each place where we stopped the settlers were anxious to show us some hospitality. One produced home-made wine and biscuits, another tea and home-made bread, and still another, who hailed from Aberdeen and whom we took unawares, laid out a white tablecloth, deposited two glasses of cold water thereon, and invited us to 'tak a wee drappy o' health salts.' Could hospitality go farther? . . .

"We had purposed to stay that night at Hargrave's ranch, ten miles from Soda Creek, and, apparently, had ample time to pass over the precipitous portion of the road, where it clings to the cliff 1,000 feet above the Fraser River, before darkness fell. But our plans were sadly interfered with when we came to a broken culvert across the road which an Indian was repairing. The native had succeeded in producing a gap four feet wide, and the only means he provided for crossing this water-jump were two thin planks. The bishop preferred to take a chance of skirting this trap by plunging boldly through the ditch at the roadside. Unfortunately, the car stuck fast at a dangerous angle. With pick and shovel and branches of trees we labored for an hour. 'I sure did get youse boys in a bad mudhole,' said the Indian.

"After an interval he produced a weather-beaten saddle horse. This he mounted, and with a rope attached to the horn of his saddle and to the axle of the car, eventually managed to haul us out. A few miles further on a tire burst, but the bishop, by now his own expert mechanic, made light of such an incident. We reached Hargrave's ranch at nightfall, and, despite other visitors who had turned up equally unexpectedly, we were made welcome with all the hospitality traditional in this western country."

CORRESPONDENCE

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

ALBANY AND RICHMOND—BRETHREN

To the Editor of *The Living Church*:

IN EXPRESSING my appreciation of the satisfactory manner in which the meetings of the Anglo-Catholic Congress were reported in your issue of November 5th, I take this occasion to thank you for the very happy way in which you made comment upon the felicitous exchanges of brotherly sentiment on the part of the Congress and the Evangelical Church Union which met in Richmond, Va., at the same time. I found genuine satisfaction in your statement that Richmond had "beat Albany to it." Had I known that the Evangelical Church Union was in session, it is altogether possible that Albany might have anticipated the generous expression of Richmond on this occasion.

The importance of this incident lies in the fact that the Catholic Congress is working hand in hand with the Evangelical Church Union in laying chief emphasis upon the spiritual side of movements in the Church. It is my sincere conviction that both of these groups are committed to a Christward movement and complete loyalty to the authorized teachings of the Church. This seems to me to be the most significant feature in the development of religious life in our time. And I am greatly strengthened in my work by the thought that the diocese of Virginia continues to raise a standard of faithful stewardship which cannot fail to make for unity in faith and service.

(Rt. Rev.) RICHARD H. NELSON,
Albany, November 10th. Bishop of Albany.

THE THIRTY-NINE ARTICLES

To the Editor of *The Living Church*:

I WAS obliged to rub my eyes a little with amazement when I saw that the council of the diocese of Mississippi advocated the retention of the Thirty-nine Articles in the Prayer Book on the ground that they are a protest against Romanism and against the ritualists. What a ritualist may be I do not know; and I cannot find such a person mentioned in the Thirty-nine Articles from one end to the other!

I have sometimes heard the Articles called anti-Roman; but I never expected a body of the learning and of the dignity of the council of Mississippi to say so.

The Articles are in fact strongly anti-Protestant. The best short discussion of the Articles that I know is that appended by Fr. Percival to his *Digest of Theology*. His conclusion (quoting from memory, I have not the book at hand) is that the Articles condemn *thirty-one* doctrines very common among Protestants, from Calvinism down; and *no* doctrines, and only twelve *practices*, of the Church of Rome.

We are apt to forget the historical perspective of the Articles. During the long ages of more or less ignorance and turmoil since the days of the Fathers of the Church, there had grown up a body of more or less ignorant teaching that needed to be condemned. The English Church found her voice *first*; and the Roman Church afterward, at the Council of Trent, condemned in many cases the same things, and sometimes more strongly.

For example the *Romish doctrine concerning Purgatory, Pardons, etc.* (Art. XVII) was condemned by Trent more strongly than by England. The facts can be found in almost any work on the Articles.

Again the error in regard to "the sacrifices of Masses" (Art. XXXI) is not even said to be a "Romish" error, much less a Roman error; but only a vulgar error of the people; "in the which it was *commonly* said."

And so the Transubstantiation condemned in Art. XXVIII is that very prevalent in *England* in the fifteenth century; both officially and unofficially. What it was may be seen in the statement which Archbishop Arundel of Canterbury compelled Sir John Oldcastle to sign, about one hundred years before the time of the Articles. It is what theologians call the doctrine of a *gross* or *carnal* Presence of the Lord's Body; and as the Article said truly, it overthrew the nature of a Sacrament.

Against it the English Church defined (in the same Article) that the Presence of the Lord's Body is "heavenly and spiritual."

Later, at the Council of Trent, the Roman Church defined exactly the same thing. Anglicans are inclined to fault Transubstantiation (in the present sense used by the Roman Church) on the ground that it is over-metaphysical; and this writer thinks justly. But it cannot possibly be said of it that it allows a carnal Presence of our Lord's Body, or that it overthrows the nature of a sacrament.

The writer once heard the Bishop of Chicago say of this: "The Anglican Church denies in a physical sense what the Roman Church affirms in a metaphysical sense. It is a mere logomachy."

The net result of all this side of the Articles is that they are dealing with *forgotten controversies*. The things condemned are condemned by the English Church and by the Roman Church, and by everybody else. They are simply out of date.

If the Articles really *were* anti-Roman, they would deal with the things that are Roman. For example, the Papacy, which is not even mentioned; and Papal Infallibility; the *Ne Temere* decree on Holy Matrimony, which the present writer regards as one of the most serious departures from Catholic tradition the Roman Church has ever made; and such like. But the Articles could not condemn these things for a very good reason. Two out of these three did not exist when the Articles were made.

That is the real objection to the Articles. They are out of date. They belong to a past age.

But Mississippi wants the Articles retained. And perhaps it is just as well. The Articles are very strongly anti-Protestant. To go no further, Article VI, by basing the Bible on the Tradition of the Church, and not basing the Church on the Bible, cuts the roots out of all Protestantism altogether.

But it would weary your patience and the patience of your readers, Mr. Editor, to show all the anti-Protestant things in the Articles.

It is probably just as well to keep them. As long as we have the word Protestant in the name of the Church it is probably just as well to keep the Articles to show that Protestant is the one thing the Church emphatically is not.

(Rev.) EDWIN D. WEED.

New Canaan, Conn., November 9th.

THE "SIMPLETONS" OF NICEA

To the Editor of *The Living Church*:

PERHAPS the bishops of Nicea were "simpletons" from a modern scholar's viewpoint, probably few of them had a college education, but many of them were men who bore on their bodies marks of the persecution they had endured as witnesses for the Lord Jesus (L. C., October 22d).

For that matter the original twelve apostles were simple, uneducated men, and our Lord Himself, no doubt, was looked upon by the scholars and writers of His day as a simple villager. But the creed written at Nicea has lived and is believed by three-fourths of all Christendom, because the men who wrote it were sincere men, willing to lay down their lives for what they believed, as thousands have laid down their lives for faith in the creed of Nicea.

Dr. Barton thinks the men of Lausanne could have written a better one. Would anyone have died for it?

Dr. Barton thinks the Greeks did not understand what it was all about. Possibly they also did not expect great things from Lausanne, but they had a very definite idea of what they were there for, to witness to the faith of the undivided Church. Plymouth, Ind., October 25th. H. H. COWAN.

CORRECTION

To the Editor of *The Living Church*:

IN THE extract from my address delivered at the Catholic Congress in Albany, quoted on page 43 of the November 5th issue of *THE LIVING CHURCH*, I am made to say that the Church "grew not by insistence upon Faith and Order but by missionary zeal."

Reference to my original copy shows that the word "only" should be inserted after the word "not."

New York, November 9th. (Rev.) ROBERT F. LAU.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

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 (Milwaukee: Morehouse Publishing Co. \$2.50).

THESE papers were written at the request of the editor of THE LIVING CHURCH and printed in this journal during the winter and spring of 1926-1927. Many undoubtedly read them in these pages, but in gathering them together in a single volume Mr. Morehouse has rendered good service in making them more available for permanent use.

The book shows how seriously the Church of England and her sister Churches have taken the commission to preach the gospel to every creature, and in the execution of it have gone to almost every race and clime and carried the message to almost every quarter of the earth. The special value lies, perhaps, in the fact that the papers are not written about missionaries but by missionaries, the bishops and priests who are actually doing the work. The chapters are short, but each is complete in itself. Together they give a clear-cut picture of life and labor in that "far-flung" line of missionary endeavor in such widely separated fields as Persia, Rangoon, Egypt, St. Helena, South America, Papua, and British America, to mention only a few fields selected because less familiar to American readers. . . . Thus we read of Dornakal (South India), which is growing by leaps and bounds under the first bishop to be chosen of Indian blood; of Travancore and Cochin as "the most Christian part of India," and, by reason of its many divisions, characterized as "exuberantly episcopal"; of Nigeria, where "the old pagan religion, as a system, is rapidly disappearing"; of New Zealand, in which the original diocese of Bishop Selwyn in 1841 has expanded into six dioceses today and where no regular financial assistance from outside toward its own needs is received, liberal contributions being made to the work of missions elsewhere; of Rangoon, a field in which we are yet weak, but where "the American Baptists have about three times as many workers in the field as we have"; or of Persia, where the Presbyterians in the north and the Anglicans in the south are moving forward to a "United Church" in that Moslem land!

There is something distinctive in each field of interest to the intelligent reader. The book is profusely illustrated with pictures of native scenes, and the wide reach of effort is impressively shown in a colored map.

C. H. B.

The MOREHOUSE PUBLISHING Co. deserves our gratitude for bringing out an American edition of Archdeacon A. L. Lilley's *Prayer in Christian Theology* (Morehouse, \$1.60). In his first chapter the author states his thesis, that Christian prayer differs from pagan in being not "the attempt or desire to bend the divine will to our own" but "the costing and difficult uplifting of our wills towards God's." He then illustrates this thesis by studies of the practice and teaching of leading Christian thinkers and saints at different epochs of the Church's history—such men as Clement of Alexandria, St. John Cassian, St. Bernard, St. John of the Cross, and Fénelon. In all this Archdeacon Lilley has turned his encyclopedic knowledge of Christian history to the best account; by a power of judicious selection from the wealth of material at his disposal which almost amounts to genius, he has never overcrowded his pages, but makes the prayer life of Christian leaders in different ages stand out in a manner as illuminating as it is inspiring. One need not agree with every position adopted by the author in order to commend this book for very wide reading as one which fills a gap covered by no other work, and which can hardly fail both to deepen our power of "praying with the understanding also" and to increase our sense of the richness of the spiritual ancestry which is ours as members of the Catholic Church.

First Steps in the Philosophy of Religion, by Dr. Charles Harris (Morehouse, \$1.50), hardly fulfils the promise of its title. One would expect such a book to indicate briefly the main topics in connection with religion which have exercised the minds of philosophers down the ages, to introduce the reader to the form in which these topics are alive today and to leave him with his appetite whetted for further adventuring into these exciting regions. This is not what Dr. Harris has set himself to do. What he has done is to attempt to restate and refute the stock objections to Christian theism in the space of 136 pages. The work is competently done, as one would expect of this author; and may be useful in some quarters as an apologetic manual. But the choice of title is really tragic, and one must protest that it is not through such books as this that the neophyte is best introduced to the study of the philosophy of religion. He is only too ready to think that the profoundest problems can be solved in 136 pages, and his first step must be to learn that they cannot, and to cultivate the faculty of suspending judgment. It will do real harm if this book is taken as representative of the way in which Churchmen think the subject should be approached.

INDEED it would be far better to plunge the neophyte straight into the maelstrom of Dr. H. Wildon Carr's *Changing Backgrounds in Religion and Ethics* (Macmillan, \$2.00). Doubtless he would be swept off his feet, but he would be swirling round in the exciting company of the minds that are truly alive today, rubbing shoulders with such men as Einstein and Alexander, Whitehead and Wieman, E. S. Ames and D. S. Robinson, even if not introduced to them all by name, and when he had scrambled out on to the bank and regained his breath he would (if he is of the stuff of which philosophers are made) waste no time in diving in again. It is true that Dr. Wildon Carr does not refute the objections to Christian theism. On the contrary, he belongs to that group of "progressists" who continue to believe in God only because they have transformed their conception of His nature out of all recognition by His Christian worshippers. But with its freshness, its provocativeness, its power of exciting intellectual thrills and "giving one furiously to think" his work has given me more pleasure than any book I have come across for a long while.

IT IS ENCOURAGING to learn that Bishop Charles Fiske's admirable book, *The Faith By Which We Live* (Morehouse, 75 cts. and \$1.50), a new and completely revised edition of which has recently been announced, has reached its thirteenth thousand—a large scale for books on doctrine published in America. It is really quite the best exposition of Christian doctrine available for reasonably intelligent American laymen and laywomen; and a book that no clergyman should fail to own and read.

A Manual of Christian Beliefs, by Edwin Lewis, Drew Theological Seminary (Scribner's, \$1.50), is an exceedingly thoughtful, clear, and kindly exposition of Christian doctrine from a decidedly modern Protestant standpoint. Naturally the book does not afford guidance for one who wishes to understand and embrace the traditional position of the universal Church; but for a really intelligent Churchman, capable of discriminating, it will serve to fortify his faith in some directions and to reveal modern Protestant tendencies in others.

ANOTHER of the very clear little commentaries in *The Old Testament for Schools*, edited by A. R. Whitham, has come to hand: *The Book of Joshua* (London: Rivingtons, \$1.00). It furnishes just the right kind of information and comment which a layman needs who is repelled by elaborate commentaries but wishes to read Scripture intelligently.



PRIMATE RECEIVES COPE

The Most Rev. John G. Murray, D.D., wearing the ceremonial cope presented by the Maryland Cathedral League and carrying the Cathedral cross (*Story on page 105*).

Underwood & Underwood



NEW G. F. S. A. PRESIDENT
Miss Margaret M. Lukens, of Conshohocken, Pa., elected at Boston meeting of G. F. S. (*Story on page 81*).



ASSUMES CHARGE OF EUROPEAN CHURCHES
Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, who has been appointed by the Presiding Bishop to the charge of churches in Europe. (*Story on page 101*)

News of the Church in Pictures



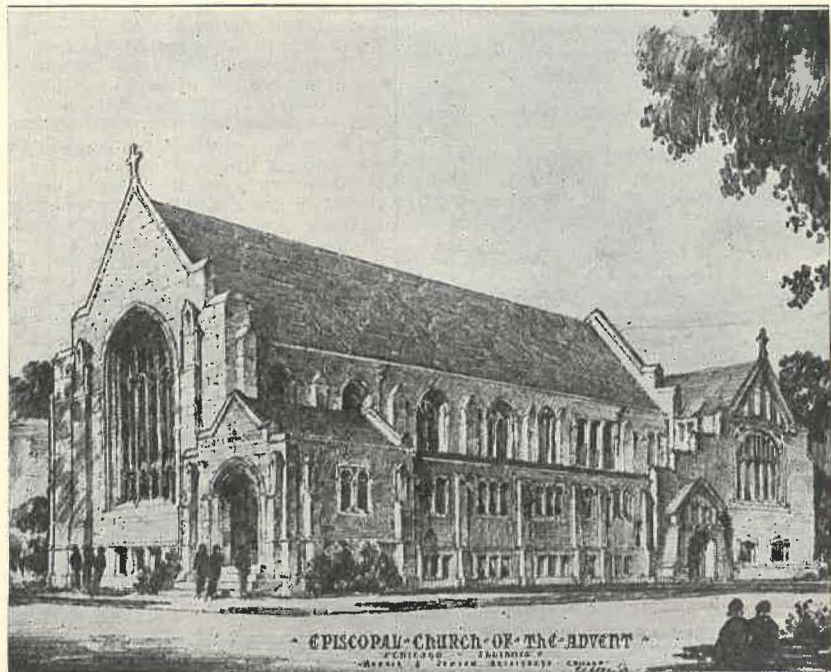
RIGHT: MISS ALICE LINDBERG
"The Princess in the Age of Womanhood" in G. F. S. pageant. Miss Lindberg, of the Church of the Advent, Boston, is a cousin of Charles A. Lindbergh.



FIRST G. F. S. CHAPLAIN

Rev. Alfred Evan Johnson, chaplain of the first American G. F. S. branch, in Lowell, Mass., 1877.

Photo by Donaldson, Lowell.



THE CHURCH OF THE ADVENT, CHICAGO
Dedicated by Bishop Anderson on October 16th
(See THE LIVING CHURCH of October 29th.)

Church Calendar



NOVEMBER

20. Sunday next before Advent.
24. Thursday. Thanksgiving Day.
27. First Sunday in Advent.
30. Wednesday. St. Andrew, Apostle.

APPOINTMENTS ACCEPTED

COLWELL, Rev. HOLLIS W., formerly priest-in-charge of St. Mary's Church, Palmer, and St. Andrew's Church, Ludlow, Mass. (W. Ma.); to be rector of St. Andrew's Church, Harrisburg, Pa. (Har.) Address, 1852 Market St. December 1st.

DE FOREST, Rev. W. JUSSEBRAND, formerly rector of Grace Church, Canton, N. Y. (A.); to be rector of St. James' Church, Brooklyn, N. Y. (L.I.) Address, 26 St. James Place.

DEXTER, Rev. ANTHONY H., formerly priest-in-charge of St. Simon's mission, San Fernando, Calif. (L.A.); to be priest-in-charge of St. Andrew's mission, Fullerton, Calif. (L.A.) December 1st.

HOFFENBACHER, Rev. W. EDWARD, formerly priest-in-charge of St. John's Church, Sparta, Wis. (Mil.); to be rector of Church of the Good Shepherd, East Chicago, Ind. (N.I.) Address, 3620 Fir St., Indiana Harbor, Ind.

HYATT, Rev. HARRY MIDDLETON, formerly non-parochial priest of Southern Ohio; to be rector of Christ Church, Yonkers, N. Y. Address, until spring, 911 Park Ave., New York City.

MCCARTHY, Ven. JUAN, formerly Archdeacon of Camaguey, Cuba; to be Archdeacon of Havana. Address, Paradero Cazadores, Distrito Marianao, Province of Habana, Cuba.

MENULRY, Rev. J. ARCHIBALD, formerly rector of St. Thomas' Church, Alamosa, Colo.; to become dean of the Rosebud deanery of South Dakota. Address, Trinity Rectory, Winner, S. D.

MIDDLETON, Rev. WALTER C., formerly rector of St. Luke's Church, Plattsmouth, Neb.; to be rector of St. Luke's Church, Denver, Colo. Address, 1256 Poplar St. November 20th.

NEIKIRK, Rev. S. EZRA, formerly rector of St. James' Church, Pittston, Pa. (Be.); to be rector of the Church of the Epiphany, Glenburn, Clark's Summit, Pa. (Be.) December 1st. The Editorial office of the *Bethlehem Churchman* will also change to the same address, Mr. Neikirk continuing as editor.

PIERCE, Rev. GEORGE DONALD, formerly priest-in-charge of St. John's Church, Lancaster, Pa.; to be vicar of Christ Church, Cuba, N. Y., and associate of the Allegany County missions (W.N.Y.) Address, 19 South St., Cuba. December 1st.

SIZER, Rev. HENRY R., JR., formerly priest-in-charge of Gethsemane Church, Sherrill, N. Y. (C.N.Y.); to be curate of Trinity Church, Buffalo, N. Y. (W.N.Y.) December 1st.

THORNTON, Rev. REESE F., formerly priest-in-charge of Holy Trinity Church, La Gloria, Cuba; to be Archdeacon of Camaguey, Cuba. Address, Narciso Lopez 87, Morón, Camaguey, Cuba.

WHITE, Rev. GEORGE F., formerly rector of Trinity Church, Mineral Point, Wis. (Mil.); to be priest-in-charge of St. Luke's Church, Milwaukee. Address, 448 Russell Ave.

RESIGNATIONS

BISPHAM, Rev. CLARENCE WYATT, as rector of Church of the Advent, Indianapolis, Ind., because of ill health. New address, care of Central Union Trust Co., 80 Broadway, New York City.

WADSWORTH, Rev. GEORGE C., as rector of Christ Church, Oil City, Pa. (Er.)

WOODWARD, Rev. FRANCIS C., as rector of Grace Church, Scottsville, N. Y. (W.N.Y.) New address, 51 Bellevue Drive, Rochester, N. Y. Effective November 25th.

NEW ADDRESSES

FERGUSON, Rev. GEORGE W., canon missionary of the diocese of Western Massachusetts, formerly Lenox, Mass.; 37 Chestnut St., Springfield, Mass.

MERRILL, Rev. HERBERT C., priest-in-charge of deaf-mute work in the dioceses of Albany, Central New York, and Western New York, formerly 615 W. Brighton Ave., Syracuse, N. Y.; 814½ South Ave.

ORDINATIONS

DEACONS

PENNSYLVANIA—On Saturday, November 5th, the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, ordained JOHN RAYMOND CROSBY, Ph.D., S.T.D., D.C.L., deacon in the chapel of the Church House. The candidate was presented by the Rev. Jules L. Prevost of Langhorne, and Bishop Garland preached the sermon. Dr. Crosby is to be in charge of Grace Church, Hulmeville.

On Saturday, November 12th, Bishop Garland ordained to the diaconate WILLIAM POWELL and LEON AMBLER SHEARER in St. Nathaniel's Church, Philadelphia. The sermon was preached by the Rev. Jules L. Prevost. Mr. Powell, who was presented by the Rev. George R. Miller, rector of St. Nathaniel's, is to be in charge of St. Joseph's, Merion Square, and Trinity mission, Gulp Mills. Mr. Shearer, who was presented by the Rev. James N. Niblo of Norristown, is to work in Bucks County at New Hope and Solebury.

PRIESTS

FOND DU LAC—On Wednesday, November 9th, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, advanced the Rev. WALTER GEORGE KINGS and the Rev. WILLIAM CHARLES DOWNER to the priesthood in St. Paul's Cathedral, Fond du Lac.

Both candidates were presented by the Rev. Frederick G. Deis of St. Mark's Church, Oconto. Fr. Kings is to be priest-in-charge of St. Margaret's Church, Park Falls, and St. Clement's Church, Mellen, with residence at Park Falls, and Fr. Downer is to be priest-in-charge of St. Ignatius' Church, Eagle River.

MEMORIAL

Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, EMMA FLORENCE LEHMAN. Jesu Mercy, Mary Help, Dominic Pray. Of your charity pray for the repose of her soul.

CAUTION

STEVENS-GILBERT.—Caution is suggested in connection with A. W. STEVENS and JAMES GILBERT, claiming Ashland, Wis., as their home and said to be asking assistance in Wisconsin and Iowa to "get home." Information may be obtained from the Rev. H. S. RUTH, Ashland, Wis.

MAKE YOUR WANTS KNOWN

THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

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

POSITIONS WANTED

CLERICAL

AMERICAN, 40, ATTACHED TO WIDELY known London church, reputed forceful preacher and capable organizer, would return to the home-land, being incurably homesick. Wanted: rectorship, curacy (clergy house preferred), L. T., or any live connection. Stipend is of no present importance. Available any time within three months. Address, **PRIEST**, 22 Marjorie Grove, London, S. W. 11, England.

PRIEST (CATHOLIC), IS AVAILABLE FOR temporary supply work in the East. G-958, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, EXTRAORDINARILY GOOD preacher, excellent, tactful pastor and good business organizer, moderate Churchman, desires parish in east or middle west. Address G-960, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST OF THE CHURCH DESIRES to serve as assistant in large parish where he can have charge of the choir and opportunity for giving private vocal lessons. Extensive training in choral and vocal rendition, also in dramatic presentation. City where golf course is located imperative. Address W. J. H-959, **LIVING CHURCH**, Milwaukee, Wis.

YOUNG MARRIED CLERGYMAN DESIRES parish. Graduate, good preacher, teacher, active worker, experienced. Correspondence invited. S-957, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

LADY, WIDOW, WOULD LIKE A POSITION as housemother or companion to adult or child. A pleasant home desired. Salary no object. R-963, **LIVING CHURCH**, Milwaukee, Wis.

CATHOLIC CHURCHWOMAN, EXPERIENCED graduate nurse, desires position, preferably in Massachusetts, Long Island, New York, or Brooklyn, as companion nurse to invalid needing care and desiring assistance in Church activities. References given. G-961, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, ENGLISH-TRAINED, Associate of Royal College of Organists and of Royal College of Music, London, desires appointment in Church requiring high musical standard. Experience with both boy and mixed choirs. Excellent accompanist, recitalist. A-964, **LIVING CHURCH**, Milwaukee, Wis.

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

ORGANIST WANTS POSITION. EXPERIENCED trainer, boy, mixed, quartet, children's choirs. Teacher of piano, organ, voice, harmony. New York vicinity. Address, B-962, **LIVING CHURCH**, Milwaukee, Wis.

PAROCHIAL MISSIONS

WOULD YOU LIKE A MISSION BY EXPERIENCED missionary at practically no extra expense to your parish? Address, Rev. WALTER E. BENTLEY, Port Washington, L. I.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW YORK. Altar Bread. Samples and prices on request.

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.

STOLES—HAND EMBROIDERED, TWO white and one red. New, reasonably priced. Address, F. PANTER, 1509 Hinman Ave., Evanston, Ill.

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

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.

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.

CHURCH LINEN

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

APEALS

HOLY CROSS PARISH, CORNER BROOK, Newfoundland. A new town—grown up overnight. Greatly in need of a church, rectory, and all the accessories for worship. Our desperate and pressing needs are: an organ, font, altar linen, and a rectory. We are praying that God will touch some heart or hearts so that \$5,000 may be forthcoming immediately to build a rectory, as no house can be hired for that purpose in the town. Other than the rectory we should be glad of second-hand church furniture which may be dispensed with by some established church or churches. N. G. VIVIAN, Rector.

N. B.—Gifts or donations may be sent to me or to Rev. D. R. Bailey, St. Stephen's Church, Fall River, Mass.

ST. 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.

BOARDING

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.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIBS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. 6½ in. set, at \$5.00 per group. 14 in. set, at \$10.00 per group. Also larger figures, 2 to 3 ft. in height, at \$50 and \$75 per group.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

CHRISTMAS CARDS

CHRISTMAS CARDS: TWENTY IMPORTED religious cards for \$1.06, postpaid. Write for circular of other cards. GIRLS' FRIENDLY SOCIETY, 15 East 40th St., New York City.

FLORENTINE CHRISTMAS POST CARDS. 75 cts. per dozen. M. C. ZARA, Germantown, Pa.

HEALTH RESORT

ST. 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.

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.

New York

Cathedral of St. John the Divine, New York

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

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.
Noonday Services daily 12:20.

Church of St. Mary the Virgin, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:00 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses Daily at 7:00, 7:30, and 9:30.

RADIO BROADCASTS

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

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

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

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

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

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

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

RETREAT

CHICAGO, ILL.—A DAY'S RETREAT FOR women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, November 29, 1927, beginning with the Mass at 10:00 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. McVehd Harrison, O.H.C. Will those desiring to attend kindly send their names to THE SISTER SUPERIOR.

SISTERS OF THE HOLY NATIVITY

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

INFORMATION BUREAU



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

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

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

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

ONE OF THE offerings included in the Sunday school Lenten Offerings of the diocese of Los Angeles came from twenty-eight children in St. John's, Fallbrook, a mission which in the Annual is listed with two communicants. These children have only an afternoon service twice a month at most, in charge of lay workers. They have never had a priest visit them. Their Lenten Offering was \$13.15. Nineteen of them are unbaptized, but various diocesan friends are hoping that something may soon be done about this.

BOOKS RECEIVED

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

- A. S. Barnes & Co. New York City.
The Nations of the World. A Pageant Designed to Show their Contributions to Civilization. Price \$2.00.
- Bobbs-Merrill Co. Indianapolis, Ind.
In the Hills of Galilee. Stories of the Time of Christ. By Louis Tucker. With Illustrations by Edna E. Potter. Price \$2.00.
- Boni & Liveright. New York City.
The Prohibition Mania: A Reply to Professor Irving Fisher and others. By Clarence Darrow and Victor S. Yarros. Price \$2.50.
- The Century Co. 353 Fourth Ave., New York City.
Christianity and Social Adventuring. Edited with an Introduction by Jerome Davis. Price \$2.50.
- Thomas Y. Crowell Co. 393 Fourth Ave., New York City.
The Boy's Busy Book. By Chelsea Fraser, instructor of Manual Training in the Public Schools of Grand Rapids, Mich. With Numerous Drawings and Special Photographs by the Author. Price \$2.50 net.
- The Nature Lover's Knapsack.* An Anthology of Poems for Lovers of the Open Road. Edited by Edwin Osgood Grover, professor of Books, Rollins College. Price \$2.50 net.
- Harper & Brothers. 49 East 33rd St., New York City.
The World's Famous Short Poems and Prose Selections. Religious and Popular. Compiled by James Gilchrist Lawson, author of *The World's Best, Humorous Anecdotes, The World's Best Epigrams*, etc., etc. Price \$2.50.
- Henry Holt & Co. New York City.
The Science of Social Relations. An Introduction to Sociology. By Hornell Hart, Bryn Mawr College. Price \$4.50.
- Longmans, Green & Co. 55 Fifth Ave., New York City.
The Man Who Would Save the World. By John Oxenham. Price \$1.50.
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NEW BUILDING FOR CHURCH AT HOQUIAM, WASH.

HOQUIAM, WASH.—The series of fine new Church buildings being erected in the diocese of Olympia has received a further addition in a most picturesque and suitable parish hall for Trinity Church, Hoquiam. It is built on the property already containing the church and rectory and is named in honor of the rector, the Rev. George G. Ware.

The building was dedicated by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, in the presence of a large gathering of parishioners and townspeople. The dinner served by the Woman's Guild following the dedicatory service was attended by 300 persons. The proceeds were given to missions.

NEW ARCHDEACON OF YUKON

CORDOVA, ALASKA—The new Archdeacon of the Yukon is the Ven. Leicester F. Kent, who succeeds the Ven. Frederick B. Drane, now of North Carolina. Archdeacon Drane was forced by ill health to retire last year after ten years of work in Alaska. Archdeacon Kent, with Cordova as a base, has been serving eight surrounding places. His new headquarters will be Fort Yukon.

FOND DU LAC FAILS TO ELECT BISHOP

FOND DU LAC, WIS.—Failing in seven ballots to break the deadlock between clerical and lay delegates, the special council of the diocese of Fond du Lac which assembled in St. Paul's Cathedral November 8th to elect a bishop coadjutor adjourned *sine die*. Obtaining at the outset a majority of the lay votes, the Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis, maintained his lead throughout the balloting, but was unable at any time to muster a majority vote in the clerical order.

The council began directly after the conciliar Mass, at which the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, was celebrant, the Rev. A. Parker Curtiss, deacon, the Rev. H. W. Blackman, sub-deacon, and the Rev. Harry S. Ruth, ceremoniarus. Bishop Weller read his charge from the sanctuary. Routine business, such as admitting a mission into union with the council, the seating of delegates, the appointing of temporary committees, and the passing of the resolution to elect a coadjutor consumed some time.

Nominations were made in the following order: the Rev. F. C. St. Clair, Antigo, nominated the Rev. Harold L. Bowen of St. Peter's, Chicago; the Rev. Edward P. Sabin, Marinette, the Rev. Spence Burton, Superior S.S.J.E.; the Rev. Roy W. Mason, Rhineland, the Rev. Don Frank Fenn, Gethsemane, Minneapolis; L. A. Pradt of Wausau, the Rev. Harwood Sturtevant, St. Luke's, Racine; and George B. Nelson of Stevens Point, the Rev. Carl W. Bothe.

It was amply true, as Bishop Weller said during the morning deliberations, that the prevailing spirit of the council was friendly, and no bitterness was in evidence. Following the nominations, the council adjourned for lunch in the guild hall. It is interesting that the special council was held on the twenty-seventh anniversary of Bishop Weller's consecration and within two days of the bishop's seventieth birthday.

The council reconvened at 2 o'clock. There was further routine business preliminary to the voting. The bishop gave his formal consent to the request for a coadjutor and he outlined his duties, which in brief would be to have general oversight of all dependent missions.

The first five ballots have already been reported in last week's LIVING CHURCH. Preceding the sixth ballot, there was a ten-minute recess. The deadlock came in the clerical vote, and the clergy came together for a conference in hope of reaching some sort of agreement. This accomplished little good, as the two final ballots will show:

	6th Ballot		7th Ballot	
	Cl.	Lay	Cl.	Lay
Fenn	10	65	12	64
Burton	9	13	8	10
Sturtevant	1
Bowen	9	16	7	17
Bothe	4	8	6	11
Deis	2
	33	102	33	104

After the sixth ballot, a number of suggestions were made from the floor as to how the situation could be relieved, but all to no purpose. Finally just before the seventh ballot it was voted (and it was definitely a move on the part of the laymen) that the council be adjourned *sine die*, if the election were not secured on the seventh ballot, as proved to be the case.

Archbishop of Canterbury Says New Rules, if Passed, Will Be Enforced

Three New Bishops Consecrated—Derby Diocese and Cathedral Hallowed

The Living Church News Bureau
London, November 4, 1927

THE ARCHBISHOP OF CANTERBURY, WHO had been asked by a group of Churchmen to receive a deputation from clergy and others who were anxious for assurance as to the probable action of the bishops in regard to the new Prayer Book should it become law, has sent to Canon Storr, of Westminster Abbey, the following letter:

"Dear Canon Storr:

"I am most willing to receive the deputation which you desire to bring to me from those who have some anxiety respecting the observance of what is prescribed in the Revised Prayer Book should it receive legal sanction. I think it may be well, however, that I should at once write to you upon the matter in question. I did not speak lightly when on July 6th I publicly used the words—

"You may take it from me as absolutely certain that the bishops will require obedience to the new rules, and will do their utmost to secure it."

"I was sure at the time that I was speaking correctly, but I have now, in conjunction with the Archbishop of York, had an opportunity of meeting, or communicating with, all the diocesan bishops of both provinces, forty-three in number, and I am able to tell you that I have obtained the concurrence of every one of them (except the Bishop of Norwich) in reiterating the announcement I have referred to. It is obvious that the method by which this clear and definite intention will be fulfilled cannot be specified in detail beforehand; but those whom you represent, and indeed all others who are interested in the matter, may rest assured that what is laid down in the new book will, if the measure receive the Royal Assent, be faithfully administered, and that the bishops will act together in the matter."

Canon Storr, it may be explained, is a leader of those Liberal Evangelicals whose reluctant assent to the Prayer Book measure was secured by the promise that "recalcitrant priests" (obviously the extreme men among the Anglo-Catholics) should be severely dealt with if they disregarded the new rubrics (those especially relating to Reservation). But there is fair ground for assuming that the archbishop's letter is designed also to placate those Nonconformists such as Dr. Carnegie Simpson, who have threatened opposition to the measure in the House of Commons because of these same Reservation rubrics, or, as they call them, "concessions."

PROCTORS ISSUE REPORT

At a meeting, last Friday, of proctors of the clergy who voted against final approval being given by the Church Assembly to the Revised Prayer Book measure, the following report was issued:

"A challenge having been issued by the Bishop of Carlisle last week to those opposed to the Prayer Book measure to put forward alternative proposals, a round table conference was held today of the representatives of the clergy in the Church Assembly who voted against final approval on July 6th. These belong entirely to what are called 'extremists,' being equally divided into Evangelicals and Anglo-Catholics. The conference unanimously agreed on the following alternative scheme, and adjourned to November 16th for the dis-

ussion of further action in connection with the subject.

"Seeing that the problem before the Church today, as at any time since the Reformation, is how much diversity can be allowed rather than how much uniformity can be enforced, the following proposals for its solution are worthy of discussion before the Royal Assent is sought for the Prayer Book measure, 192—:

"The Prayer Book of 1662 to remain the one authoritative standard for public worship and for subscription, and its complete text (with rubrics) to be printed without any alteration until further order.

"Subject to the foregoing:—(a) A supplement to the Prayer Book is to be printed containing additional prayers and services authorized by general consent; (b) a schedule of permissible variants and additions to be drawn up for use, at the discretion of the minister, in dioceses where they are authorized by the bishop with the concurrence of both his synod of clergy and the chamber of laity in the diocesan conference. No alternative Communion service to be included in any such schedule."

SEEK TO QUASH MEASURE

A new and unexpected factor has been introduced into the matter of Prayer Book legislation by an *ex parte* application to the High Court by Sir William Frederick Haynes Smith, K.C., asking leave to call upon the Legislative Committee and the Church Assembly to show cause why the measure and the Deposited Book annexed to it should not be quashed. The grounds of the application were that the measure submitted for final approval to the Church Assembly on July 4, 1927, was a different measure from "the Revised Prayer Book Permissive Use Measure, 1923," to which the three Houses accorded general approval in that year; and that the present measure had not been properly passed by the Church Assembly. The Court gave leave, and the matter will come up for hearing next Monday (November 7th).

THREE NEW BISHOPS

On All Saints' Day, with the customary ceremonial, and in the presence of a large congregation, in Canterbury Cathedral, three bishops were consecrated—the Rev. G. J. Walsh, for many years a missionary in Japan, as Bishop in Hokkaido; Dr. G. A. Chambers, of Dulwich Hill, New South Wales, as Bishop of the new diocese of Tanganyika, Africa; and the Ven. J. V. Macmillan, Archdeacon of Maidstone since 1921, as Bishop Suffragan of Dover.

NEW DIOCESE AND CATHEDRAL HALLOWED

The hallowing of the new diocese and Cathedral of Derby took place last Friday, preliminary to the enthronement on the following day of Dr. Pearce as the first bishop.

Prelates present at the hallowing service, in addition to the Bishops of Derby, Southwell, and Lichfield, were the Bishops of Worcester, Leicester, Grantham, and Guildford, Bishop Abraham (late Suffragan of Derby), and Bishop Shaw (late Suffragan of Buckingham).

Another notable visitor was Mgr. Germanos, Metropolitan of Thyateira and Exarch for Western and Northern Europe. His presence was explained by the fact that the throne presented to the cathedral by the Rev. R. F. Borough was formerly similarly used in a Greek church in Asia Minor, whence it was pillaged by the Turks, taken to Constantinople and disposed of to a dealer, from whom it was

purchased by Mr. Borough. With the approval of the Patriarch of Constantinople, it finds a new home in the latest of the Anglican cathedrals, and the Exarch conveyed the blessing of the Eastern Church in these words: "Here let true love abide, that the hour of the festival of unity may come."

The ceremony followed the presentation of a record of the devotions which had made possible the founding of the diocese. The Bishop of Southwell then marked the four walls of the church with his crosier in token of receiving it into the number of cathedral churches of the Anglican communion. There followed the setting of the watch between the dioceses of Southwell and Derby, the formal farewell by the Bishop of Southwell, and his taking in secret of the solemn oath with the Bishop of Derby to bear each other's burdens, and the receiving of the church to be his seat by the Bishop of Derby.

NEW ORGANIST FOR ABBEY

The Dean of Westminster, who has had the assistance of a committee of eminent musicians in choosing a successor to Sydney Nicholson as the organist at Westminster Abbey, is nearing the end of a difficult task, and the new appointment will probably be announced shortly. The decision has been delayed owing to the number of organists who asked that their claims should be considered, and the name of practically every organist of first rank has been before the dean and his advisers. There is no foundation for a rumor that the delay in filling the post was due to the Abbey authorities offering insufficient remuneration. The salary offered is a generous one, and a house rent and rate free, with other advantages, are provided for the holder of the post.

RESTORING ST. PAUL'S

American Churchpeople, I feel sure, will be interested to learn what progress has been made in the restoration of St. Paul's Cathedral.

The work of strengthening the piers in the crypt has now been completed, and the engineers have left the foundations and are working on the columns that support the dome.

By working day and night behind the vast wooden screen which divides the temporary nave from the space under the dome, the workmen in St. Paul's have achieved more than it was estimated they would do in the time. The work of restoration was expected to last seven years. After nearly three years more than half of it is done.

The first and most urgent work was the strengthening of the crypt, which supports the floor of the cathedral. While the actual "raft" of foundations on which the building stands has not needed attention, the relation of the crypt to the structure above it made it urgent that the crypt should be given strength to carry the weight it bore.

The bases of the great pillars that support the dome, and which are embedded in the floor of the crypt, have now been sufficiently strengthened by cement and steel rods. The eight main pillars were carefully examined, and their interior grouted out. Steel bars were inserted for added security, and cement was pumped into them at high pressure. The result is that the pillars are now practically solid blocks of reinforced concrete.

The strength of the metal bracing of the stone work has been greatly increased. Most of the old iron tie-bars linking the piers with the bastions were found to be broken. They had been in place since the

building of the cathedral by Wren. Steel tie-bars have now taken their place, each bar having been tested to stand a strain of 600 tons. This is ten times as much as the old iron tie-bars could have stood, even when they were new.

With the completion of the strengthening of the piers in the crypt, the work has been carried to the piers above the main floor of the cathedral. By the end of the year the lower third of these piers will have been completed, and only the top portion of the shafts, which carry far less weight, will remain to be strengthened.

Special watch has been kept in the cathedral for two and three-quarter years for any sign of vibration or subsidence. Except for the periodic alteration in shape caused by changes of temperature, no kind

of settlement has been detected since the repairs began.

The interior of St. Paul's behind the high wooden walls which screen the work from the public is an impressive sight. A mechanical monster like an octopus sprawls across the floor, and its many writhing arms stretch out round the cathedral, climbing the great pillars. Each arm is a tube carrying cement at high pressure from the central mixing machine to the particular hole in a pillar through which the cement is forced into the grouted core.

When the cathedral is again thrown completely open to the public, there will be no marks of repair. The crypt now looks just as it did before the work began.

GEORGE PARSONS.

which was confirmed by Constantine VI, who succeeded him. This was strongly, though quite unreasonably, disliked by the Russians. The autocephaly was solemnly proclaimed in Warsaw in September, 1925, by the Archbishop of Chalcedon, acting as the apokrisary of the Ecumenical Patriarch. The Polish government since this date has been friendly and the Orthodox have recovered much of the ground that they lost to Rome. Their primate is a Russian as a matter of fact, Archbishop Dionysios, but he is wise enough to realize what is best for Polish good and perhaps repents him of the tyranny that his country once worked in Poland. I met him in Lausanne and should say that his position in the Polish Church bodes well for the future of that Church.

Now Sergios has written demanding him to renounce that autocephaly which was granted by the Ecumenical Patriarch. It is most likely that he will refuse. But as I said at the beginning, the real reason that Sergios has made this demand is to show that he dissociates himself from the Russian exiles.

Meanwhile the recent letter of Sergios to the Russians in exile has caused the enemy to blaspheme. *Les Nouvelles Religieuses*, an official organ of Roman Catholicism appearing in France, heads a news paragraph *L'Eglise Orthodoxe adhère aux Soviets*. This is hardly quite kind or fair. And it also quotes a Frankfort journal (probably financed by Hebrews) to the effect that the Russian Orthodox Church is coming badly out of the business. Somehow I cannot help regretting Sergios' present behavior.

THE SWEDISH BISHOP AT CANTERBURY

The controversy between Dr. Barnes and the Primate has quite obscured all interest in the presence of the Swedish bishop at a consecration of the three English bishops which I mentioned in my last letter. This took place on All Saints' Day in Canterbury Cathedral (not Westminster Abbey, the more usual place of consecration of bishops.) The bishop in question was not the Archbishop of Upsala, but Dr. Ernest Lönegren, Bishop of Härnosand. I have not been able to discover whether he actually took part in the laying on of hands or was merely present as a distinguished spectator. The somewhat meager report which has reached me said that he merely took part.

It is interesting to record another link between Canterbury and the Continent, namely the service for French Huguenots which has taken place in the crypt every Sunday afternoon since the days of Queen Elizabeth. But when we think of the wonderful part that Canterbury used to play in the Middle Ages, when she drew to herself half Europe on pilgrimage bent, a service for French Protestants and an invitation to a Swedish prelate to a consecration service seem pitiful in comparison with the glorious days of the past.

A CHAPEL OF REUNION

All those who love the cause of reunion will rejoice to hear that Canon J. A. Douglas has built a Chapel of Unity in his church where the Blessed Sacrament is to be reserved perpetually. This is to be devoted to the cause of reunion which Canon Douglas has ever had in his heart. And in this chapel, which was dedicated by Bishop Gore last Sunday, there are great gifts hung from foreign churches, eikons and crucifixes, and pictures. There were present at the service many representatives of other European Churches, including Bishop Lönegren from Sweden and the Archbishop Germanos of Thyateira,

Russian Metropolitan Demands Submission of Polish Orthodox Church

Sergios Would Placate Soviet Government—Swedish Bishop at English Consecration

The L. C. European News Bureau,
London, November 4, 1927

THE PLOT IN RUSSIA THICKENS.

The Metropolitan Sergios has made a demand to the Orthodox Church in Poland which the latter is almost certain to refuse. This is a demand that that Church should cease to be autocephalous. Why has he done this? The answer certainly would seem to be that in order to placate the Russian government he wishes to dissociate himself from the Russian exiles in Europe who are particularly hated by the Bolsheviks. If the Polish Church refuses to obey Sergios, a breach will automatically result between the Russian and Polish Churches, which Sergios is evidently working for to please the government. If, on the other hand, the Poles submit (an unlikely contingency), Sergios will address the Warsaw authorities a letter similar to that sent recently to the Metropolitan Evlogie, asking the Polish clergy and bishops to make a declaration of non-hostility to the Soviet government. In either case Sergios will be free from the accusation made by the Bolsheviks that he is in league with the hated exiles.

In this connection it may be good here to examine the present position of the Orthodox Church in Poland. As I have repeated again and again in these letters, the prevailing religion in Poland is Roman Catholic. Catholicism has come to be identified in the mind of the average Pole as a bulwark against the tyranny of Russia who, under the infamous partition treaties of the latter end of the eighteenth century, had come into possession of about a third of Poland. Russia was hated by the Poles even more than the two other partners in the robbery, Germany and Austria; a reading of one or two of the late Joseph Conrad's novels will make this quite clear. But in Poland there has been and is an Orthodox minority, partly Russian (through Russians who had come to live in the conquered country) and partly, neither Russian nor Pole, but Ruthenian. This latter has for a long time been the objective of a struggle between Orthodox and Roman Catholic propaganda.

Before Polish independence, all Orthodox in Russia were one Church and subject to Moscow. On the secession of Poland and

the other independent states (Latvia, Estonia, etc.), the ecclesiastical dependence of the Orthodox communities in these states on Moscow was disliked by their governments for obvious reasons. They probably thought that should Bolshevism disappear, there might be an attempt to restore the old imperial rule and with that a further attempt to give back to Russia her old boundaries. The Orthodox Church in Poland, though not entirely composed of Russians, as we have seen, was nevertheless much under Russia and identified with Russia in the popular mind. It is quite obvious, therefore, that short of abolishing the Polish Orthodox Church altogether, it would be the obvious policy of the Polish government to make her as Polish as possible and break down the ties with Moscow. The government claimed that the Polish language should be used in the liturgy and that it should become autocephalous.

TIKHON SYMPATHETIC

The late Patriarch Tikhon, up to the time of his imprisonment in 1922 was, it seems, not altogether unsympathetic to the point of view of Poland. He recognized it as autonomous, but said that it could not become autocephalous until a council of the whole Russian Church could deal with the matter. An autocephalous Church, it should be noted, is subordinate only to an ecumenical council, while an autonomous Church would still remain partially dependent on Moscow, which would have retained certain rights such as the consecration of the primates of the autonomous Church. Nevertheless, in Poland the old hierarchies have been replaced and an autocephalous Church declared. There was, it was true, a struggle over the question in Poland. Up till 1924 there was a deadlock between the Polish government and the Orthodox hierarchy. During this time the Romans were able to seize their opportunity to proselyte.

However, in that year the old hierarchy was replaced by a new one which is Polish in outlook and believes that the future of the Polish Orthodox Church, in view of keen attempts by the Romans to make converts, lies in breaking with Moscow. This would seem a very sensible course, when Polish national aspirations do not look with favor upon anything Russian. In November, 1924, the then Ecumenical Patriarch, Gregory VII, recognized the Polish Church as autocephalous, a decision

who solemnly presented his gifts to Dr. Gore, who laid them on the high altar.

Dr. Gore in his address spoke about the reconciliation of the various Christian Churches and here was carried on the spirit of the Lausanne Conference to which the Archbishop of Thyateira, Dr. Gore, and Canon Douglas had all been delegates. But

if I may be allowed to say so, the Church of St. Luke's, Camberwell, despite its being situated in humble, even in poverty-stricken, surroundings, proved to be a far more worthy building for a service of unity than the mighty gothic cathedral of Lausanne, bare and dismal in its Protestantism.

C. H. PALMER.

Bishop of Toronto Gives Message of Thanksgiving in St. Alban's Cathedral

Present Gifts to Montreal Diocesan College—Dr. N. W. Hoyles Dies

The Living Church News Bureau
Toronto, November 10, 1927

WHAT IS THE PROPORTION OF MEN IN this city who give daily return in thanks to God for the blessing of the new day?" asked the Rt. Rev. J. F. Sweeny, Bishop of Toronto, giving a Thanksgiving message in St. Alban's Cathedral. "Peradventure, there be ten holy and devout men, I will not destroy that city. What would be Toronto's answer to that challenge?"

"Have you time to stop and give thanks or are you too busy? The modern world at large seems too busy today to do this—even those who are prone to call themselves Christians. These 'busy' men are bringing in a changed world, as prophesied in the Old Testament, before the promised return of our Saviour. What is this changed condition but the prophecy fulfilled—'The spirit of many shall wax cold.' The god of Baal is being set up in the courts of worldliness, but erect your own standard, and in the sanctuary of your own little room, take yourself to the threshold of salvation in daily thanksgiving."

The bishop took St. Paul as a guide, because "all through his letters ran exhortations ever to be thankful to God for blessings." He enumerated the blessings he saw bestowed the past year on the city, the province, and Dominion, and thought that now was a special time to return special thanks for these favors. Our first thanksgiving, he declared, should be for the Spirit Visible (the Bible) for inspiration, showing us the blessings of leading a clean life and moulding our lives along the paths trod by the saints of old.

GIFTS TO MONTREAL DIOCESAN COLLEGE

The bust of the late A. T. Gault which had been presented by the son of their chief benefactor, Lt.-Col. A. Hamilton Gault, and executed by John Tweed, well known sculptor of the Kitchener Memorial, recently unveiled at the Horse Guards Parade, Whitehall, has been unveiled at the Montreal Diocesan College.

The college has also received an oil painting depicting the group, St. Dominic, Madonna and Child, which has been presented to the college by the late James Norris of Chambly, in memory of his mother, Adelaide Margaret Musson Norris, of Montreal. The painting is of uncertain age and origin, and has attracted much attention among lovers of art in the city. Among the other gifts made to the college were the following: A linen cabinet for communion vessels and altar linen, presented by the Rev. James E. Fee, in memory of his late wife, Eva Louisa Rexford; a portrait of the Rev. H. M. Hackett, principal of the college from 1898 until 1908, presented by former students; also a por-

trait of the present principal of the college donated by alumni of the college.

Results of the campaign fund are as follows: City campaign, to date, \$46,222; special names committee, \$87,000, making a total of \$133,222 from the city; the rural campaign, special names, \$30,500, and general, \$23,019, making a total of \$53,519; the grand total, including extra diocesan sources, being \$187,916, of which \$158,161 has been paid.

THE DEATH OF DR. N. W. HOYLES

With the passing of the late Dr. Newman Wright Hoyles, K.C., who died at his residence, 567 Huron street, Toronto, Canada loses one of her most distinguished and best beloved citizens; a man whose talent and industry was ever at the command of those in need, and one whose sterling character was an inspiration to all with whom he came in contact.

After a busy, vigorous life in the fields of law, education, and religious and social work, Dr. Hoyles of late years has been in rather delicate health. His end was hastened through an unfortunate fall which he sustained about a week ago.

Born at St. John's, in 1844, the son of the late Sir Hugh Hoyles, former Chief Justice of Newfoundland, Dr. Hoyles possessed a fitting background for the distinguished career in the legal profession which was to be his. After graduating from King's College, Windsor, Nova Scotia, and Trinity College, Cambridge, he commenced the practice of law in Toronto, being called to the bar of Ontario.

He was appointed Q.C. (Queen's Coun-

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sel) and continued the practice of his profession until 1894, when he received the appointment of principal of the Osgoode Hall Law School. This post he occupied until 1923, a period of twenty-nine years.

He was a life-long member of the Church of England.

He was the only survivor of that group which founded Wycliffe College in 1877, and he succeeded Sir Casimir Gzowski as president of the institution. This post Dr. Hoyles retained up to the time of his death, although his failing health made it necessary for him to relinquish, during the past few years, all his other activities in connection with Church work.

Indicative of the varied activities of the late Dr. Hoyles, and showing also the broadness of his interest and of his sympathies, was his connection with many Church movements and educational institutions. His leadership in those directions was shown by the fact that he had been president of the Upper Canada Bible Society, and of the Canadian Bible Society; vice-president of the British and Foreign Bible Society, and also of the Toronto City Mission; president of Havergal College; a senator of the University of Toronto; a delegate to the centennial celebration of the British and Foreign Bible Society, held in London, England, in 1904; a delegate to the meetings of the general synod of the Church of England in Canada; president of the Canadian Church Missionary Society (since merged in the M.S.C.C.), vice-president of the Church Missionary Society of England; a member of the executive committee of the laymen's missionary movement; a delegate to the Pan-Anglican Congress, held in London, England, in 1908, and to the Anglican Church Congress, held in Halifax, N. S., in 1910.

Surviving him are his wife, Mrs. Georgina Hoyles, and two daughters, one of whom is married to the Rev. T. W. Murphy, and the other to the Rev. Principal Haslam, of Emmanuel College, Saskatoon. Dr. Hoyles had one son, Hugh, who was killed in the war.

At the funeral service at the Church of the Redeemer the Bishop of Toronto officiated, assisted by Dr. Cody, Principal O'Meara, and the Rev. R. A. Armstrong.

CORPORATE COMMUNION OF ANGLICAN YOUNG PEOPLE

As a special feature of the fall program of the Anglican Young People's Association, in the city of Toronto, a corporate Communion was held on Thanksgiving Day morning (last Monday) at St. Alban's Cathedral. There was an attendance of 305 communicants. Nearly every branch in the city was represented. His Lordship, the Bishop of Toronto, celebrated Holy Communion, and was assisted by Canon Vernon, Canon W. J. Brain, the Rev. F. C. Ward-Whate, and the Rev. Grant Sparling. Following the communion service the communicants had breakfast together in the church hall, and this was followed by a helpful conference.

HONOR FOR CANON CLARKE, OF SASKATCHEWAN

At a meeting of the senate of the University of Emmanuel College, the degree of Doctor of Divinity, *honoris causa*, was unanimously passed for the Rev. Canon Clarke, of Melfort, Sask., who has just retired from active service.

Canon Clarke was sent out from the C. M. S. College in England in 1877. He sailed from England on May 9th, reaching New York on May 24th, and came via St. Paul to Fort Garry. After that a two months' trip brought him to Fort Carlton

and on September 8th he was sent to Battleford to work under the late Archdeacon MacKay. Here he worked until 1895, part of the time as principal of the Indian Industrial School at Battleford. Returning from his only furlough in England, he was sent into the Carrot River valley and worked up and down that new stretch of country until he was officially retired in 1922. Since that date he has done a great deal of duty in that same area in the administration of the sacraments in missions where there was only a catechist in charge.

He was appointed a canon of St. Alban's Cathedral in Prince Albert by Bishop Newnham, and is greatly beloved by hundreds of people along the Melford line as far as Hudson Bay Junction. He has now completed his full fifty years of service in this diocese, and it was to mark the termination of this faithful length of service that the degree was passed for him.

MISCELLANEOUS NEWS

Bishop Taylor Smith, lately chaplain general of the British army, has been giving a series of helpful addresses on Things That Matter, at St. Paul's, Toronto.

The new Casacant organ at St. John's Church, Norway, was dedicated by the Bishop of Toronto, who spoke of the high place of music in Christian worship, and congratulated the congregation on their zeal and enterprise. A recital on the new instrument by Dr. Ernest McMillan, director of the Toronto Conservatory of Music, followed shortened Evensong.

While the Bishop of Algoma was in England, he was presented by friends of the diocese with a beautiful cope and mitre.

Members of St. George's, Montreal, have undertaken a campaign among themselves

for \$35,000, with which to wipe out all outstanding debts of the church, renovate the parish hall and rectory, and take care of necessary expenses in connection with the appointment of their new rector, the Rev. Canon Albert Phillip Gower-Rees, of Bradford, England, who arrived in Montreal on October 29th. His induction by the Bishop of Montreal took place on November 3d. On the following Sunday he preached at both services.

The Rev. John V. Young, priest in charge of the Mission Church of St. John the Baptist here, has been appointed Canon of Christ Church Cathedral, Fredericton.

At the jubilee convocation of the University of Manitoba, the Primate and the Bishop of Moosonee received the degree of D.C.L.

The Rev. Canon and Mrs. L. E. Skey received valuable gifts in recognition of his twenty-fifth anniversary as rector of St. Anne's, Toronto.

NEW BUILDING FOR JAPANESE IN NEBRASKA

MITCHELL, NEBR.—A new chapel and rectory have been completed during the summer in the mission of the Holy Apostles at Mitchell. This building enterprise was undertaken as the result of the growth of the work among the Japanese residents in the North Platte Valley, where the majority of the Japanese people reside. The Rev. Elias Wilson superintended the work. H. Kano, a postulant for Holy Orders, has been in charge of the work among the Japanese for the past three years. Mr. Wilson and Mr. Kano are conducting special schools of instruction for the parents, who are manifesting deep interest in every branch of instruction.

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Many different types and kinds of Churchly cards and folders have been gathered into these packages of Christmas Cards. The prices of the packages really do not give an adequate idea as to the values of the various cards which, sold separately, would range in price from five to fifty cents each.

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MILWAUKEE, WIS.

"Apostles of Libertinism" Denounced By Bishop at Dix Memorial Service

To Dedicate War Memorial at St. Thomas—Gift to Order of Sir Galahad

The Living Church News Bureau
New York, November 12, 1927

PREACHING LAST SUNDAY MORNING IN his former pulpit in Trinity Church, the Bishop of New York paid tribute to the life and work of Morgan Dix, priest and doctor, who was rector of Trinity parish from 1862 to 1908. The memorial service took place on the Sunday following All Saints' Day; November 1st this year was the one hundredth anniversary of the birth of Dr. Dix.

It was fitting to have Dr. Manning honor the memory of one who was a truly great Churchman, not only because he is the bishop of this diocese, but by reason of his long and intimate relationship with Dr. Dix, first, serving under him while vicar of St. Agnes' Chapel and then as associate rector of the parish until 1908, when Dr. Manning succeeded him.

The bishop utilized the occasion effectively to remind his hearers of the unfaltering stand which Dr. Dix took in defending the sanctity of the marriage bond and the supreme importance of the home. Present conditions, tending to simplify the matter of procuring divorces, the advocacy of trial marriages, these were vigorously denounced by Bishop Manning, and their supporters described as "apostles of libertinism." This is a portion of his sermon:

"No account of Morgan Dix's work, however brief, could fail to speak of his fearless and constant witness for the sacredness of marriage and the home. In this matter his words were truly prophetic. He warned us again and again of the lowering of ideals, and the breaking down of our standards as to marriage, which must result from the shocking increase of divorce. The movement to abolish marriage has traveled far in the past twenty years since his death, and the advocates of easy divorce are now rejecting and deriding the whole teaching of Christ, not only as to marriage, but as to decency, morality, and purity of life.

"We know how Morgan Dix's voice would have rung out against the conditions which now face us when university professors, unrebuked, are telling the students entrusted to their guidance that 'morality is only a matter of geography,' when ministers of religion are suggesting that the Church shall consider the advisability of giving her sanction to 'sex experiments' and 'unmarried unions,' and even women, heralded as moral leaders and preachers, are telling our young people that fornication is no longer a sin and commending free love to them thinly disguised under the name of 'trial marriage.' Let all who have sisters or daughters consider what 'trial marriage' or so-called 'companionate marriage' means. Surely it is time for the Christian Church to speak out and strip the mask off such teaching as this and to tell these apostles of libertinism, both male and female, in words which no one can misunderstand, that their proposals are an outrage against the law of God, a shame and dishonor to the time in which we live, and an insult to all decent manhood and womanhood."

It appeared somewhat as though the government at Washington was acting in collaboration with Bishop Manning when one turned from his reading of the sermon in Trinity Church to another page of last Monday morning's paper and faced the

headlines, "Divorces Outstrip Marriage Rate Rise." If preachers are accused of being unduly alarmed over one condition or another, that charge is not likely to be leveled at so impartial a recorder as the census bureau of the Department of Commerce at Washington. It is that bureau that is responsible for the statement that a compilation of marriage and divorce statistics for the year 1926 shows that the increase of marriages in that year over 1925 was 1.2 per cent, and that the increase in divorces in 1926 over 1925 was 3.1 per cent. In the later year there were 1,020,079 marriages performed, and of divorces granted, 180,868. Bishop Manning's statement will bear a second reading.

WAR MEMORIAL AT ST. THOMAS'

A war memorial will be dedicated tomorrow afternoon, in St. Thomas' Church, Fifth avenue and Fifty-third street, in memory of the twenty men of the parish who died and in honor of the 335 men and women of the parish who served in the World War.

The dedication sermon will be preached by the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, and former rector of St. Thomas'. The memorial was started before he left. Presiding in the sanctuary will be the Rev. Dr. Roelif H. Brooks, rector.

The memorial is cut into the wall over the door of the southeast porch of the church. On each side of the door are the names of the parishioners who served in the war. They are surmounted on the left by the words, "They endured as seeing Him that is invisible," and on the right by the words, "I was not disobedient unto the heavenly vision."

Above these in gold are the names of those who died in service. They are surmounted on the left by the words, "Who-soever shall lose his life for My sake, shall find it," and surmounted on the right by the words, "As dying, yet behold we live."

The lintel on the door is a carved panel, picturing the soldiers leaving St. Thomas' with their faces toward France, which is symbolized by a cathedral in ruins. Sixteen shields in the panels of the door represent the allied nations. Above the door is a large bas relief of St. Michael slaying the dragon.

The sculptor was Lee Lawrie and the architects were Bertram Grosvenor Goodhue and the Bertram Grosvenor Goodhue Associates. The memorial was presented to St. Thomas' by the men's association.

"DISCERNING THE LORD'S BODY"

In his sermon at St. Thomas' Church last Sunday morning, the rector, the Rev. Dr. R. H. Brooks, spoke of the Holy Communion as a powerful agency for effecting unity. In the course of his remarks he declared that:

"The Holy Communion now seems to be a cause of dissension rather than a bond of Christian fellowship. We find that the various denominations interpret this rite differently. To some it is a sacrament, while to others it is a strictly personal relationship, and there is also the question whether the Communion can be partaken of by those who are unconfirmed.

"The Christian Church may be considered to be in a sad state of disorganization, and this question of the Holy Communion, which could be such a wonderful power in drawing the different denominations together, has too often been the cause for lack of mutual understanding. At the

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various international conferences, for example, where the destiny of the peoples of the world was being decided, there was never a suggestion for united Christian worship."

MEMORIAL TO ORDER OF SIR GALAHAD

The Court of the Order of Sir Galahad, Inc., at St. James' Church, Madison avenue and Seventy-first street, has received a magnificent throne for its hall of conclave from Mr. and Mrs. John T. Brown, parishioners, in memory of their son, John Irvin, who passed away on June 1, 1926, in his nineteenth year. He was an outstanding young Churchman and markedly possessed of what is known as the Galahad spirit, being also a leader in boys' work, religious and social.

The throne is of hand carved oak in gothic design and stands nine feet high and three feet wide, with two steps. Polychroming, gilding, and silvering enhance the beauty of this valuable work of ecclesiastical art. The details denoting its use in the Order of Sir Galahad are seen in emblematic relief, as the Coat of Arms, the Angel of the Grail, the Perfect Knight, and the Holy Grail itself. The last named affords unique interest in that it portrays in carving for the first time the Sidonian cup of the first century, the recent discovery and bearings on the Last Supper of which Dr. J. Rendel Harris, of Birmingham, England, made known to the world.

A most impressive public dedication is to take place on Tuesday, November 22, at 8:30 p.m., the whole Court of the Five Degrees participating in full ceremonial regalia of its numerous, varied, colorful costumes, flags, pennants, and armorial equipment. A special feature of the occasion will be taken in symbolic ceremony by the Old Guard, inaugurated at that time from among the counsellors for constant support and promotion of the interest of the Court.

COMING EVENTS

Coming events: Sunday, November 20th: The Bishop of Aberdeen at the cathedral at 11, and at St. James' Church at 4; the Bishop of Athabasca at Trinity Church at 11; Bishop Manning at Columbia University Chapel at 4. Monday the 21st and week-days following through Friday, the Rev. W. B. Kinkaid, noonday preacher at Trinity Church. Thursday the 22d, choir of the Plainsong Society will sing the Vespers of St. Cecilia's Day at the Church of the Resurrection, 115 East 74th street; preacher, Canon Douglas. Sunday, the 27th: Dedication of new organ at St. James' Church 11 A.M., preacher: Bishop Manning. President Hibben of Princeton at the cathedral at 4. Monday the 28th and week-days following through Friday, the Rev. Dr. Gavin, noonday preacher at Trinity Church. Sunday, December 4th: At the cathedral, Bishop Cross of Spokane preaches at 4; at 8 P.M., the choir will sing Cesar Franck's *Solemn Mass in A*. Monday, December 11th: Preacher at General Seminary Chapel at 6, Dean Scarlett of St. Louis.

NEWS ITEMS

On All Saints' Day at the Church of St. Mary the Virgin occurred the dedication of a mural painting in the added portion of the enlarged Lady Chapel. The subject of the painting is The Assumption, and was executed by the artist, D'Ogres. Installation of wainscoting has also been recently completed there, harmonizing with the walls of the older part of the chapel.

A mortuary chapel is included in the plans in the reconstruction work now going on at St. George's Church, Stuyvesant Square. Dr. Reiland is now making

an appeal to the parishioners and friends of his church to subscribe to this project. A leaflet setting forth this plan, describing very beautifully what a mortuary chapel is and why it is needed, has been written and published by the rector of St. George's.

Concerning another chapel: the transept chapel at St. James' Church is to be further adorned by the placing of a painting of The Transfiguration of Christ above the reredos; the ceiling will be decorated and the reredos polychromed, the work being done by Taber Sears, a communicant of St. James' Church.

The Church Club of New York will have as its guests of honor at a dinner to be given this coming Wednesday evening at the Chatham, the Lord Bishop of Aberdeen and the provost of St. Andrew's Cathedral of that city.

The Church and Drama Association recommends in its bulletin of this week the play, *4 Walls*; and the film, *Quality Street*.

The contract has been awarded for the construction of the new Holy Trinity House which will be erected adjacent to the Church of the Holy Trinity, St. James' parish, East 88th street near Second avenue. The new building which will provide living quarters for members of the staff, library, offices, choir room, etc., has been made possible by a legacy from the estate of Charles E. Rhineland. The church, which is known as the Rhineland Memorial, is under the direction of the Rev. Dudley S. Stark, the vicar.

The various parish papers which come to me form an interesting study in the ability of their editors in that field. Two, especially, are excellent models: the publication of St. George's Church is a four-page leaflet, the cover, outlined in red, always contains a worthwhile message from Dr. Reiland; page two with its list of services, etc., gives an idea of the activities of the parish, guilds, clinics, etc.; page three is filled with notes, while the back page gives the order of the music for Sunday. The other paper is that from St. James' Church, and shows a remarkable utilization of its four pages. The cover prints the order of music with the words of the anthems; also items of coming events. Pages two and three give news items and information about improvements, gifts, etc. There seem to be such each week, and full descriptions are printed. Page four includes names of the staff and addresses, hours of Sunday and week-day services, both at St. James' and at Holy Trinity Church, and leaves space for the name and address of the newcomer who wishes to be known to the clergy.

HARRISON ROCKWELL.

INSTITUTE RECTOR AT SCRANTON, PA.

SCRANTON, PA.—At the ceremonies marking the institution of the Rev. Thomas E. Winecoff as rector of the Church of the Good Shepherd, Scranton, recently, it was revealed that he was selected to carry the official communique along five miles of battle line on that memorable November 11, 1918, when the Armistice was signed. He was an officer in the French army and was on the firing line a greater part of the war.

The Rt. Rev. Frank W. Sterrett, D.D., Bishop Coadjutor of Bethlehem, officiated at the service, and the sermon was preached by the Rev. Frederick P. Houghton of the Church of the Epiphany, Glenburn.

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Bishop Pleads for Church Extension in Chicago at Church Club Dinner

Shall the Church Busy Herself in Politics? — Woman's Auxiliary Meets

The Living Church News Bureau
Chicago, November 12, 1927

A PLEA FOR A COSMOPOLITAN CHRISTIANITY and for a church extension program in Chicago looking toward a population of 6,000,000, was made by Bishop Anderson at the Church Club dinner for clergy, vestrymen, and finance committeemen at the Auditorium Hotel, Monday night, November 7th. Nearly 400 men were present, the largest strictly men's gathering in the diocese in recent years.

"Thriving communities are springing up on all sides of Chicago," said Bishop Anderson in his talk. "Today these suburban villages may have but a few hundred population. Ten years from now they will have several thousand. Unless we go into such villages and purchase property and erect churches, we are going to lose great opportunities."

The bishop urged large parishes to make themselves responsible for promoting and encouraging the establishment of mission churches in suburban communities.

Bishop Anderson closed his address with a plea for a team work on the part of the entire diocese, saying that he desired to use the business ability of the men in putting forward the Church in the diocese.

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, spoke at the dinner on The Rector and his Vestry.

"We are fellow workers in the greatest enterprise in the world, fellow soldiers on a critical battle line, sharer in the high and holy experience of Christian discipleship," he declared. "Our first relationship is a spiritual one. I mean that priest and vestry alike are where they are because they both have a passionate all absorbing devotion to that divine Person whose heart is beating in His Body, the Church."

"The relation between priest and vestry is also a relation of warm friendship."

"The third note of the relation of rector and vestry is that they are mutually called to leadership. The rector must be a leader. It is idle to say his are the spiritualities, to the vestry belong the temporalities. So must the vestrymen be leaders. That is what they are for. A vestry is not an art museum or a floral exhibit or a museum for fossil remains: it is band of leaders elected to lead."

He closed with a pledge of united support to the bishop.

Ernest S. Ballard, Chicago attorney and vestryman of Christ Church, Winnetka, represented the laymen on the program. He spoke against what he called "back seat driving" in Church affairs, saying that the laymen are charged with the duty of carrying the Church forward.

"Stone walls do not a prison make, nor iron bars a cage. Neither do Gothic architecture and stained glass make a church," he said. "There is grave danger that we of the laity will come to regard the outward and visible signs as the Church itself. There is also a tendency to regard the Church as having an existence independent of its members, as if it were provided by some external agency, or were a natural phenomenon like the sun or the

wind—always available for our convenience and delectation.

"Mere givers, no matter in what numbers or what amounts, do not make a church. We of the vestry should not confine our efforts and interest to buildings, bank balances, and numbers. Surely the framers of our canons did not intend the vestry simply to construct an empty shell and leave wholly to the rector and to chance the vitalizing and energizing of it. Rather it is the duty of the vestry to build and foster a going concern; one having the breath of life and the consciousness of its high destiny."

At a conference during the afternoon on the program, the Rev. Dr. Edwin J. Randall, diocesan secretary, and George A. Mason of Highland Park, were the leaders. Ambrose Wyrick, noted tenor, rendered several musical numbers during the dinner. Charles D. Dallas, president of the Church Club, presided.

JAZZ WILL PASS

The Rev. Dr. John Henry Hopkins thinks that jazz has had its day and will soon cease to distress its objectors. Dr. Hopkins is well qualified as a musician, as well as a spiritual and ethical leader, to give a thoughtful opinion on this subject. He has a wide knowledge of music and is an accomplished church organist. Speaking at the meeting of the clergy of the Round Table on Monday morning, November 7th, Dr. Hopkins said:

"Jazz is one of the signs of degeneracy in our day. It belongs to the same class with slushy sex literature. Behaviorism and sovietism are other signs of the present degeneracy. Jazz is simply distortion of balanced music. Good music is a blend of harmony, rhythm, expression, color and vision. To distort this balance is to spoil music. Jazz, whether rag time or the savage, illiterate lack of melody, is simply degeneracy and cannot last. There are plenty of signs that the reign of jazz will soon end and may the happy day of its exodus shortly appear."

SHALL THE CHURCH BUSY HERSELF IN POLITICS?

Rabbi Freehof, minister of the oldest Jewish congregation and organization in Chicago, made an emphatic protest this week against what he characterized the unwarranted interference of the Churches of today in legislative matters. He thinks that the Churches, by the conduct of certain of them, have broken faith with the government, having tacitly agreed not to interfere in legislation, when the state had at the outset, asserted that it would never interfere in Church matters. "Legislatures," said he, "are forced to accept Church legislation and the favorite federal law sponsored by the Church is held so sacred that whosoever dares suggest changing it is called a man of sin." Several interesting comments have been made by Chicago clergy on the rabbi's utterances, among them, being Bishop Anderson's. He said:

"The Church enters politics only when a principle of righteousness and faith is at stake. This is absolutely necessary because in certain situations righteousness can be established only through civil law. But as a whole the Church does not interfere in legislation unless it is necessary to do so to carry out the principles laid down by Jesus Christ."

As is to be expected, Protestant opinion, which in feeling and practice seems today

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to be harking back to the times and spirit of the Puritan theocracy, seeks to justify the present interference of its branch of the Church in politics. Dr. John R. Nichols, president of the Chicago Federation of Churches said:

"The Church is not in politics. It is true that the Church is free in its criticism of the government, but as a whole it has no disposition to interfere with the federal, state, or civic law. There are Church cliques, of course, which delve in politics, but the Church as a whole, no."

Dr. John Thompson of the First Methodist Church, however, went farther and said that the Church delved into politics when necessary. "Usually," said he, "the Church holds aloof from politics, but is always ready to enter the fight and exert all pressure possible when there is a moral issue involved. It has always claimed the right to speak on moral questions ever since the beginning."

WOMAN'S AUXILIARY OF CHICAGO MEETS

The Chicago branch of the Woman's Auxiliary held its regular monthly meeting, November 3d, in the State-Lake Building. The splendid results of the gold and silver offering were announced. So far they total \$4,717.31 and as the account is being kept open more will be reported. A letter from Bishop Rowe was read, in which he referred to his recent airplane flight from Nome to Point Hope which took him three days instead of six weeks as usual. Contributions of clothing and household goods were asked for St. Mary's Thrift Shop.

Miss McCormick spoke for the Near East Relief asking for cooperation of our Churches on Golden Rule Sunday, December 4. There are still 33,000 orphans in the care of the Near East all too young to care for themselves, and there is great need for continued, generous help.

Deaconess Katherine Putnam who has spent ten years in Yang Chow, China, gave a most interesting talk on The Present and Future of Yang Chow, telling of the methods used in the mission work and showing many exhibits of Chinese work, customs, and superstitions. Deaconess Putnam is a U.T.O. missionary and is home on extended furlough, studying at the University of Chicago. She spoke of the deep devotion of the Christian Chinese and with the utmost confidence that they will hold to the faith.

Miss Louise Hammond, who has spent fourteen years in China, gave a short talk on Christian Chinese art. With the aid of some pictures painted by a Chinese Christian she showed how a new art is being developed in St. Luke's studio at Nanking.

There were 162 present from forty-nine branches.

HERE AND THERE

Grace Church, Oak Park, has 129 pupils enrolled in weekday religious education, of whom six are in the high school department. The parish subscribes \$1,850 for this work. The total enrolment for the village is 2,800, ninety more than a year ago. There are 162 pupils of the Church enrolled from Oak Park and Oak Forest.

The Rev. Samuel H. Sayre, assistant at St. Paul's, Kenwood, has just been elected chaplain of Square Post of the American Legion, by a unanimous vote. This post is composed wholly of members of the Masonic order, and is said to be the largest in Chicago, having nearly 900 members. Mr. Sayre came to this diocese last spring. He served the Naval Base Hospital at Hampton Roads for over two

years during the War. He is a 32d degree Mason.

St. Margaret's chapel was recently dedicated at Christ Church, Joliet, the Rev. T. DeWitt Tanner, rector. The chapel has been completely refinished and contains many memorial gifts which the rector blessed, among them a beautiful oak altar, the gift of Mr. and Mrs. John R. Staley in memory of their son. An unusual feature of the altar is an etching on the tabernacle door, done by Mrs. Mary Ellsworth, a Churchwoman.

Work is being steadily developed from St. Barnabas' Church in the adjoining districts of Elmwood Park, Mount Clare, and Belmont Heights. Cottage services are held weekly by the rector, the Rev. W. S. Pond, at 2431 New Castle avenue. Many Church families have been found living in the neighborhood.

The Church of our Saviour, the Rev. F. L. Gratiot, rector, inaugurated a religious field day on All Saints' Day. All school children were asked to be dismissed from day school that they might attend the Church's services and instructions. The day began at 9:00 A.M. and closed with devotions at 3 o'clock. H. B. GWYN.

COLORED CLERGY ENDORSE LEAGUE FOR CHRISTIAN UNITY

CHARLESTON, S. C.—One of the most interesting features in connection with the meeting of the colored convocation held in St. Andrew's Church, Charleston County, October 27th to 30th, was the address by the Rt. Rev. William A. Guerry, D.D., Bishop of South Carolina, in which he outlined his plan for the organization of a league for Christian unity to work along the lines of conference and prayer suggested by the recent conference on Faith and Order at Lausanne. After full discussion of the bishop's plan, it was given a unanimous endorsement by the members of the convocation.

Reports made by the Rt. Rev. Henry B. Delany, D.D., Suffragan Bishop of North Carolina, and by the Ven. E. L. Baskerville of Charleston, of the work being done by the colored Churchmen of the diocese gave much encouragement. Besides these speakers, there were included among the visitors the Rev. C. S. Ledbetter, representing the Interdenominational Ministers' Union, of Charleston; Prof. J. E. Blanton, president of the Voorhees Normal and Industrial School; Dr. B. S. Wilkinson, of State College, Orangeburg; and Dr. H. U. Seabrook of Charleston, all of whom addressed the convocation.

UNIQUE PATRONAL FESTIVAL IN CALIFORNIA

SAN FERNANDO, CALIF.—Quite unique upon the Pacific Coast at least was the joint patronal festival of St. Simon's Church, San Fernando, and St. Jude's Church, Burbank, held in the former church on October 29th, the morrow of St. Simon and St. Jude's Day. Some twenty visiting clergy formed the choir. The Rev. Douglas Stuart of Los Angeles was the celebrant, assisted by the Rev. Walter T. Cleghorn of Los Angeles as gospeller, and the Rev. John M. Yamasaki of Los Angeles as epistoler. The Rev. C. Rankin Barnes was the special preacher.

Following the service the entire congregation was entertained at luncheon in the shadow of the old San Fernando mission. The offerings of the day were given to the building funds of the colored and Japanese churches in Los Angeles.

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Armistice Day Celebration at the Church of St. Martin's-in-the-Field, Philadelphia

Executive Secretary of Diocese Resigns—Open New Mission at Englewood

The Living Church News Bureau
Philadelphia, November 20, 1927

NOVEMBER 11TH, BEING BOTH ARMISTICE DAY and St. Martin's Day, was marked at the Church of St. Martin's-in-the-Field, Chestnut Hill, by the placing over the credence of the cross which had marked the grave of Henry Howard Houston, 2d, in France. The credence itself is of wood from the church of the same name in Trafalgar Square, London, and above it, embedded solidly in the wall, is the wooden cross that stood above the young lieutenant's resting place in the American army section of the burying ground in Surrene, on the outskirts of Paris. Some soil from that spot has been brought here, and earth from his home here has been taken to the grave in France. The Rev. Robert J. McFetridge, now rector of the Church of the Redemption, West Philadelphia, was chaplain of the 108th Field Artillery, lying some 400 yards from where Houston was stationed on the day of his death; and brought back word that the young Churchman had made time to attend and receive Holy Communion that morning.

Henry H. Houston, 2d, Post No. 3, American Legion, the largest in Pennsylvania, with over 1,000 members furnished the color guard Friday, and Commander Charles I. Engard was a speaker. The Rev. Wood Stewart, rector of St. Martin's, is a past chaplain of the post.

EXECUTIVE SECRETARY RESIGNS

Reynolds Driver Brown has resigned as executive secretary of the diocese to take effect December 31st, and his resignation has been accepted by the executive council. He offered his resignation at the time of the convention last May, but consented to continue for a time in the office he has held for seven years since the first organization of the council.

Mr. Brown is a prominent lawyer of Philadelphia, and in point of service is the oldest member of the faculty of the University of Pennsylvania since 1897, having been a professor in the university law school and at present occupying the chair of property and legal ethics. He has for a long time been one of the leading laymen in the diocese and done much toward its growth. With his brothers, Henry I. Brown and Theodore Brown, co-operating the new Church of the Good Shepherd, Germantown, was erected and presented by them as a memorial to their parents, Henry W. and Alice D. Brown, and was dedicated last month. In 1917 he obtained temporary leave of absence from the university and engaged in Y.M.C.A. work with the French troops near Chalons. After the war he gave considerable of his time to work with the Near East Relief. From these emergency duties he returned to his work at the university and with the diocese. It is said that he has not been entirely well for some time and the multiplicity of duties has made it necessary for him to give up one of them.

OPEN NEW MISSION AT ENGLEWOOD

The new mission at Englewood, in the northeast section of the city, has been named St. Matthew's, and until such time

as a building shall be erected they are worshipping in a residence adjoining the site. Many willing hands have helped to equip the new mission. An altar, altar rail, and white, red, green, purple, and black hangings were presented by the Rev. Stanley R. West, rector of Calvary, Conshohocken, and his vestry; St. James, Evansburg, presented an altar cross, and Emmanuel, Holmesburg, a lectern. The convocation of Germantown donated \$100 for chairs.

The Rev. Dr. L. N. Caley, chairman of the diocesan department of missions, who officiated at the first service held in the new mission, presented them with alms basins. The sales department of the Woman's Auxiliary presented a set of beautifully embroidered book marks, and about 150 Prayer Books and hymnals came from the Church of the Saviour, West Philadelphia.

The Rev. Sydney Goodman, rector of Emmanuel, Holmesburg, is in charge of the mission by appointment of Bishop Garland.

NEWS EVENTS

The December meeting of the Clerical Union will be addressed by the Rev. John Cole McKim of Japan, on Tuesday, December 6th, at St. Luke's, Germantown.

The Rev. Dr. Stewart P. Keeling has resumed his work at St. Peter's, Germantown, much improved in health after a six months' vacation.

The Rev. Cyril E. Hudson, preached Sunday morning at Old St. Peter's, Third and Pine streets. Mr. Hudson is the seventh annual English lecturer at Berkeley Divinity School, having recently resigned as director of Religious Education in the diocese of St. Albans, England.

A memorial service for the patriots of 1776 was held Sunday at St. Thomas' Church, Whitmarsh, under the auspices of the Flag House Chapter of the National Society of the Daughters of the American Revolution. An address was delivered at 3:30 p.m. by the Rev. N. B. Groton.

The commission on young people of the diocese has this year entered very strongly into the question of support for the athletic side of the fellowship life. A committee was chosen at a recent presidents' conference and they have issued a questionnaire which looks toward the formation of basket ball teams for both boys and girls in many of the churches throughout the city.

CHARLES JARVIS HARRIMAN.

BISHOP LAWRENCE TO HEAD CHURCHES IN EUROPE

(Picture on page 89)

NEW YORK—The Rt. Rev. William Lawrence, D.D., retired Bishop of Massachusetts, has accepted the appointment as bishop-in-charge of the American churches in Europe, to succeed the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, who has been compelled by ill health to resign his European jurisdiction.

The churches are located in Paris, Nice, Florence, Rome, Dresden, Munich, Geneva, and Lucerne, and, with the Chateau Neuvic School in Southern France, Holy Trinity Reading Room, and the United States Students' and Artists' Club in Paris, are important centers for students, tourists, and Americans permanently residing abroad.

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TO START EVERY MEMBER CANVASS

In the week of November 20th the annual Every Member Canvass will be held at Garden City, and the Rev. Franklin Clark of the field department of the National Council will be the preacher at the cathedral, while the Rev. Dr. Henry Lubbeck of Washington will preach November 27th.

NEWS NOTES

On October 25th, the Rev. Dr. Harry Emerson Fosdick of New York gave a very fine talk to the members of the Cathedral Men's Club.

All Saints' Church, Great Neck, is one of the many beautiful churches on Long Island. Its beauty has been added to recently by the gift of a splendid stone porte cochere from Miss Grace Hewlett, in memory of her father, George Hewlett, who was born in 1841 and died in 1925; he was warden of this church from 1886 to 1903. Miss Hewlett's mother and sister are also remembered in the gift which was dedicated by the rector, the Rev. Kirkland Huske.

On Sunday evening, November 20th, the Rt. Rev. F. L. Deane, Lord Bishop of Aberdeen and Orkney, Scotland, will be the preacher at St. Paul's Church, Flatbush, Brooklyn.

For young women unable to attend afternoon meetings a splendid organization known as the St. Elizabeth's Guild has been started at Christ Church, Bay Ridge, Brooklyn, the Rev. John H. Fitzgerald, rector. The program includes work for the parish, the diocese, and the whole Church, interspersed with social evenings. Young women who have lately moved into the neighborhood are being specially invited and looked after.

MARY E. SMYTH.

YOUNG PEOPLE OF SPRINGFIELD MEET

DANVILLE, ILL.—The Young people of Holy Trinity parish, Danville, of which the Rev. Mart Gary Smith is rector, were hosts to the annual meeting of the Young People's Association on Saturday and Sunday, November 4th and 5th. Upwards of seventy-five older boys and girls were present from most of the parish societies.

Among the leaders taking part in the conference were the Rev. Jerry Wallace, chairman of the department of religious education; the Rev. and Mrs. Mart Gary Smith; the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church, Champaign, and the Rev. Morton C. Stone, chaplain at the University of Illinois.

Officers for the new year were elected, and Emmanuel Memorial Church, Champaign, was decided upon as the next place of meeting.

RETURNED MISSIONARY SPEAKS AT SPRINGFIELD, ILL.

SPRINGFIELD, ILL.—Springfield had the rare privilege the early part of this month of a hurried visit on the part of the Rev. S. Harrington Littell, one of the Church's missionaries at Hankow, China. The Rev. Mr. Littell spoke before a gathering of women of the churches in the city of Springfield at Christ Church in the afternoon, and at a missionary rally in St. Paul's Church at night.

DIOCESAN W. A.

The Woman's Auxiliary to the National Council held its fifty-fifth anniversary meeting at Trinity Church, Arlington avenue, Brooklyn, on Thursday, November 10th.

There was a celebration of the Holy Communion at 11:00 A.M. The celebrant and speaker was Bishop Stires. In the chancel with him was the rector, the Rev. Dr. Jacob Probst, the Rev. J. H. Fitzgerald, secretary of the diocese; the Rev. A. W. Carrington; and the Ven. Charles G. Clark, Archdeacon of Brooklyn.

The speakers in the afternoon were the Rt. Rev. Hugh L. Burlison, D.D., Bishop of South Dakota, and Mrs. Bayard Stewart of the Philippines.

The offering was to help in the raising of the Woman's Auxiliary quota of \$7,000.

GUESTS AT TRINITY CHURCH HOLIDAY HOUSE

To provide a pleasant time for guests ranging from two months to eighty years of age, is an achievement in versatility not often reached. Yet this is what has been done at Holiday House, the vacation house connected with the Church of the Holy Trinity, Brooklyn, during the past summer and fall. In all fifty-nine people were accommodated, with a total of 146 weeks board.

There is no religious discrimination in the selection of guests. Nineteen were Episcopalians, nine Protestants, and thirty-one were Roman Catholics. The Rev. J. Howard Melish is rector of Holy Trinity.

ANNIVERSARY OF BISHOP'S CONSECRATION

Thursday, November 24th (Thanksgiving Day), will be the second anniversary of Bishop Stires' consecration as Bishop of Long Island. On that day he will be the preacher at the Cathedral of the Incarnation, Garden City.

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**APPROVE REGISTRATION
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HANKOW, CHINA—A special meeting of the diocesan council of Hankow was held on Monday, September 19th, in order to give legal authority to the arrangements tentatively made for the opening of temporary schools for junior middle school boys and girls, managed by committees appointed by the diocesan council. Preliminary arrangements all having been completed, it was possible to obtain the approval of the council not only for the personnel of the two managing committees but also for the general arrangements proposed. The financial difficulties caused by the collapse of the paper currency were discussed; but more important was the discussion of the educational grant for the children of the clergy and the problem of education for the children of the very poor Christians.

The question of the organization of arch-deaconries brought out very sharp discussion. It was plain that the sentiment was strongly in favor of all authority being centered in one central place, and for this reason definite appointment of any person as in charge of a district was opposed. The plan for sectional gatherings of laity as well as of clergy was generally approved and it is hoped that this work may go forward during the coming winter.

The special committee appointed to consider problems for presentation to the coming commission from America presented a short report, outlining three subjects:

1. There is a strong desire throughout the diocese that health training and assistance should be as widely diffused as possible. So far social service work has been localized in Wuchang. It is hoped that the board will appoint workers and supply sufficient current funds to carry the good news of health ways throughout the Church community.

2. The committee recommends the registration of schools, provided the government stands by its professed standard of freedom or religious belief and practice.

3. The committee reiterates the statement of the clergy conference that a most cordial welcome is given to those workers from abroad who are willing to enter into the hopes, fears, and aspirations of the Chinese in a way to win and not to offend them.

The meeting was made especially interesting by the contributions made by L. T. Tsang, as lay member of the council, a cotton trader of Hsimak'eo. He pre-

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sented the viewpoint of a layman outside the Wuhan center and made it plain that the greater need for the development of the work is that news of the diocesan council and other agencies should be brought to the attention of the members of the various parishes by the clergy.

DELAWARE CLERGY MEET THE CHALLENGE

MIDDLETOWN, DEL.—Realizing that the present situation in the Church challenges the support of the whole body of clergy and laity in the nation-wide every member canvass this fall, the clergy of Delaware devoted their meeting on November 8th to a discussion of plans and methods. Use of the tried methods set forth by the Field Department of the National Council, with flexibility in their application to the individual parish and communicant, was the policy agreed upon.

Bishop Cook opened the clericus with the Holy Communion, and was assisted by the Rev. P. L. Donaghay, rector of St. Anne's parish, Middletown, where the meeting was held. One layman from each parish had been invited to attend this meeting. Discussion was led by Bishop Cook, the Rev. Dr. F. M. Kirkus and the Rev. W. R. Trapnell of Wilmington, and by the Rev. E. N. Schmuck of the Field Department of the National Council.

The clergy recommended that the executive council of the diocese adopt a budget in amount equal to that of last year, with larger consideration for the employment of personnel rather than provision for fabric, which has received generous reinforcement during the past few years. The rectors present, in behalf of

their parishes, accepted the quotas assigned to them. Delaware is, as usual, on the honor list of dioceses which have paid the apportionments due at this date on the national budget, and at the same time has maintained a satisfactory working balance in the diocesan treasury for local needs.

ALBANY CHURCHMEN DINE

ALBANY, N. Y.—The fifth annual Churchmen's dinner of the diocese of Albany was held at the Hotel Ten Eyck, Albany, Thursday evening, November 10th. Four hundred clergy and laymen were present, representing the various parishes.

W. Leland Thompson, senior warden of St. John's Church, Troy, was toastmaster. The date being the birthday of the Rt. Rev. Richard H. Nelson, D.D., bishop of the diocese, Mr. Thompson introduced the Rev. H. R. Freeman, D.D., rector of St. John's, Troy, and president of the standing committee, who on behalf of the clergy presented Bishop Nelson with a purse of gold. A birthday cake with sixty-eight candles was brought to Bishop Nelson, who extinguished sixty-seven and held aloft the burning candle with the wish, "May God bless you every one." Bishop Nelson reviewed the development of the diocese during his episcopate of twenty-three years and spoke specially of the splendid accomplishments of the Rt. Rev. G. Ashton Oldham, D.D., bishop coadjutor.

Bishop Oldham followed with a brief and convincing address on the need of diocesan loyalty and on his great desire to overcome parochial narrowness. He suggested for the laymen the slogan, "Make membership mean more."

The speaker of the evening, the Rev.

G. Warfield Hobbs, of the Department of Publicity of the National Council, made an address on the Program of the Church which was enthusiastically received.

Preceding the dinner there was a conference for laymen in the guild house of the cathedral, attended by thirty deputies of the diocesan convention and by a number of the clergy. Monell Sayre, of the Church Pension Fund, spoke on the Church Insurance Corporation plans, and the Rev. Mr. Hobbs on Diocesan Organization.

NINETIETH ANNIVERSARY OF OHIO CHURCH

ELYRIA, OHIO—Sunday and Monday, November 6th and 7th, was celebrated as the ninetieth anniversary of the founding of St. Andrew's Church, Elyria, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, preaching at the service on Sunday.

On Monday afternoon an informal reception was given to the Rt. Rev. Warren L. Rogers, D.D., bishop coadjutor, the Rev. J. M. Withycombe of Lakewood, and the Rev. N. D. Bigelow of Milwaukee, former rectors of the parish. A banquet was served in the evening, and at the speakers' table were Bishop Rogers, the Rev. Edwin B. Redhead, rector of St. Andrew's, the Rev. Mr. Withycombe, the Rev. Mr. Bigelow, the mayor of the city, and the Methodist, Congregational, and Presbyterian ministers.

A new chancel has recently been added to the church, and a large number of pews have been installed, while many memorial gifts have added greatly to the attractiveness of the interior.

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(Picture on page 89)

BALTIMORE, MD.—On the afternoon of Sunday, October 30th, in Emmanuel Church, Baltimore, the Most Rev. John Gardner Murray, D.D., Presiding Bishop, was given his ceremonial cope by the Cathedral League of Maryland.

The church was thronged with members of the league and the Primate was preceded into the chancel by the choir, headed by a crucifer and processional lights. He had borne before him the crucifix of the Cathedral of Maryland, carried by the Rev. Wilbur F. Wheeler. In the procession were the Rev. H. S. Weyrich of the staff of Emmanuel Church, and the Rev. Hugh Birkhead, D.D., chaplain of the Cathedral League. After a brief service appropriate to the occasion, Mrs. Josias Pennington, as president of the league, presented the cope to Bishop Murray with an appropriate address.

The bishop was then vested in the cope, and standing in the chancel he made an address of thanks and appreciation in which he said that he realized that the donors were "honoring Maryland and not Murray," and that he owed his position to what the diocese had done for him and that as a son of Maryland he had devoted his life to her service.

After singing the Doxology, the Bishop closed the service with prayers, and grasping the cathedral cross in his left hand, he gave the Primate's blessing to the congregation.

In the front pews were the bishop's family, including Mrs. Murray and their children and grandchildren.

SOCIAL SERVICE CONFERENCE OF EIGHTH PROVINCE

ROCHESTER, N. Y.—A conference on Christian social service of the eighth province was held at Christ Church parish house, Rochester, on November 15th, the day before the meeting of the provincial synod. The Bishop of Newark, the Rt. Rev. Wilson Reiff Stearly, D.D., presided.

The morning was taken up by brief reports from the diocesan boards and commissions, and a talk on the program and ideals of the national Department of Social Service by the Rev. Harold Holt of the department.

In the afternoon there was a conference on the work of the Church Mission of Help, and address by the Rev. Alfred S. Priddis of Buffalo, and short addresses on the Church in the Rural Field by the Rev. C. R. Allison of Warsaw, the Rev. L. F. Chard of Gowanda, and the Rev. E. S. Ford of Sparta, N. J.

PLAN CELEBRATION OF NEVADA CHURCH

ELY, NEV.—Preparations are being made by St. Bartholomew's Church, Ely, for the celebration of the twentieth anniversary of the consecration of the church, January 8th and 9th. The Rt. Rev. Arthur W. Moulton, D.D., bishop-in-charge, is to be the preacher at the opening service on Sunday, January 8th. On Monday a parish dinner is to be given with many outside speakers, including Bishop Moulton and the Ven. W. F. Bulkley, Archdeacon of Utah.

In connection with the anniversary celebration, a building fund subscription list is to be opened for the erection of a new parish house. The vicar, the Rev. Allan W. Geddes, is desirous of having the names and addresses of all persons who have ever been connected with the Church in Ely.

A NOTABLE ANNIVERSARY IN PITTSBURGH

PITTSBURGH—"We are here to congratulate the rector of this church on ten years of brilliant and distinguished service and to express our confident expectation of the larger things that the years that are to follow will bring to him and, we trust, to this parish."

The speaker was the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, and the occasion was the tenth anniversary of the Rev. Dr. E. J. Van Etten, as rector of Calvary Church, Pittsburgh. The celebration began on Sunday morning, November 6th, when some 900 parishioners made their communion at the corporate Communion for the parish. Later at the morning service Dr. Van Etten preached an anniversary sermon on the topic, Ten Calvary Years.

On Monday evening a reception was held in the parish house beginning at 8 o'clock. No one room in the parish house was large enough to hold the great number of people who attended, and so amplifiers were installed in the various rooms so that those who were not fortunate enough to have seats in the main auditorium were yet able to hear the speakers.

Col. Richard R. Hawkins of the vestry presided and introduced the speakers, who were Bishop Mann, the Rev. Dr. Percy G. Kammerer, rector of Trinity Church, Pittsburgh; Rabbi S. H. Goldenson of the Rodef Shalom congregation; the Rev. Dr. Carl Wallace Petty, pastor of the First Baptist Church, Pittsburgh; the Rev. Father Thomas F. Coakley, D.D., pastor of the Sacred Heart Roman Catholic Church; H. D. Davis, vice-president of the Westinghouse Electric and Manufacturing Company; and the Hon. J. J. Miller, senior warden of the parish.

DISCUSS OUTLAWRY OF WAR AT GOODWILL CONGRESS

ST. LOUIS, MO.—The International Goodwill Congress in St. Louis recently drew prominent men from many parts of the United States and England, who spoke in various churches and at the congress sessions. The outlawry of war and methods to bring this about was the main theme of the congress. The Very Rev. William J. Scarlett, Dean of Christ Church Cathedral, St. Louis, was chairman of the St. Louis executive committee of the congress.

On Sunday morning, November 6th, the Rev. Dr. Arthur Pringle, leading Congregational Church preacher of England, preached in Christ Church Cathedral.

On Armistice Day, Col. Raymond Robins of Chicago was the speaker at the cathedral Armistice Day service under the auspices of the St. Louis Church Federation.

ALBANY G. F. S. CELEBRATES

TROY, N. Y.—The diocesan branch of the Girls' Friendly Society held a jubilee meeting at the Hotel Hendrick Hudson, Troy, on November 10th, when delegates to the international jubilee festival of the society in Boston reported on its meetings.

Three hundred and eighty-two girls and officers of the various branches attended the dinner. Mrs. Alexander J. Bates, of St. Paul's, Albany, diocesan president, presided. Mrs. Bates and Mrs. Fannie Ransley, secretary, and Mrs. H. C. Plum, treasurer, together with several other delegates to the jubilee meeting in Boston, made addresses.

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PRESTON BARR, PRIEST

CLINTON, N. C.—The Rev. Preston Barr, non-parochial priest of the diocese of Western Massachusetts, died of heart failure November 7th, at Clinton. The suddenness of Mr. Barr's death was occasioned by excitement resulting from a fire which slightly damaged the home in which he was a guest.

Mr. Barr was born in Indiana County, Pa., June 16, 1854. He studied at the Elderton Academy, Elderton, Pa., and at Princeton. He was ordained deacon by Bishop Paddock in 1887 and priest in 1888 by Bishop Doane.

Mr. Barr held cures at St. George's Church, Lee, Mass.; St. Mary's-by-the-Sea, Northeast Harbor, Me.; St. Luke's Church, Tacoma, Wash.; St. Matthew's Church, Enosburg Falls, Vt.; St. Martin's Church, New Bedford, Mass.; and at St. John's Church, Wilkinsonville, Mass., from 1909 to 1925. He was superintendent of schools in Lee, Mass., from 1905 to 1909.

Because of his ability as a preacher and his pronounced Christian character and courtesy, he greatly endeared himself to the people wherever he ministered. He had been in poor health for some time.

ALFRED J. DERBYSHIRE, PRIEST

BURLINGTON, VT.—The Rev. Alfred J. Derbyshire, rector of Trinity Church, Shelburne, Vt., formerly of St. Timothy's Church, Columbia, S. C., died on November 8th at Burlington.

Mr. Derbyshire had just recently come to Vermont and was doing a remarkable piece of work and was much loved by all his people. He will be greatly missed.

He is survived by a wife and two young daughters.

ANDREW HUSTON HAUGHEY, PRIEST

ARDMORE, PA.—The Rev. Andrew Huston Haughey, rector of St. Mary's Church, Ardmore, since 1919, who died on November 2d, was the organizer of the recreation center at the Philadelphia Navy Yard, where he served as chaplain during the war. He was an ardent golfer and enjoyed all kinds of legitimate sports, and did much to make them popular in the navy while he remained in the service. He was stricken suddenly just before retiring and expired before the arrival of the physician who had been called.

Mr. Haughey was born at Port Rush, County Antrim, Ireland, in 1881 and served with the British army during the Boer war. He came to this country at the age of twenty-seven and for a time was engaged in business. As a young man he studied at Trinity College, Dublin, and after coming to the United States was also a student at Dickinson College and Drew Theological Seminary. He was ordained to the ministry of the Church in 1916. He was a member of the executive council of the diocese and chairman of the budget committee.

The funeral services were held in St. Mary's Church on November 4th, being conducted by Bishop Garland, assisted by the Rev. Robert Johnston of St. John's Church, Washington, D. C., the Rev.

Curtis H. Dickins, senior chaplain of the U. S. Navy, and the Rev. William J. Cox, of St. Andrew's Church, Philadelphia. Burial was private in the cemetery of the Church of the Redeemer, Bryn Mawr.

A MUNIFICENT GIFT TO BROOKLYN CHURCH

BROOKLYN HEIGHTS, N. Y.—At the Sunday morning service on November 6th, at Grace Church, Brooklyn Heights, the rector, the Rev. Dr. George P. Atwater, made announcement that two members of the parish had offered to the vestry \$100,000 for the erection of a parish house.

The parish already has a very beautiful church building but very inadequate parish house facilities.

This gift will make possible a suitable structure to complete the equipment of the church for its work in this section of the city.

BISHOP MURRAY UNDERGOES OPERATION

BALTIMORE—An operation for a carbuncle was performed here on the Most Rev. John Gardner Murray, D.D., Presiding Bishop, November 9th. Bishop Murray expects to remain in this city at the Church Home and Infirmary for two weeks. His progress is satisfactory.

NEWS IN BRIEF

ALBANY—On Sunday morning, November 13th, the rector of St. Peter's Church, Albany, the Rev. Charles C. Harriman, set aside two endowed pews, one in memory of Philip Ten Eyck and Caroline Eliza Ten Eyck by their daughter, Miss Caroline Ten Eyck, and the other in memory of John Treadwell Perry, endowed by his wife, Mrs. Gertrude Ten Eyck Perry.

ALBANY—The every member canvass of Trinity parish, Potsdam, has been held in advance of the canvass date adopted by the diocese generally. This canvass was organized and executed by the Men's Club in the absence of the rector, and the result was an over-subscription of the budget. The canvass was made on Sunday, October 30th.

CENTRAL NEW YORK—Friends of the late William M. Gibson, M.D., of Utica, have raised a memorial endowment fund of \$12,000, and presented it to St. George's Church, Utica, where Dr. Gibson was for many years a warden. Dr. Gibson was the son of the late Rev. Dr. William T. Gibson, D.D., the founder and first rector of St. George's. When Dr. Gibson died in 1925, he left \$5,000 toward the endowment of St. George's Church.

ERIE—At a meeting held in Chestertown on Friday, November 4th, it was decided to hold the next session of the Peninsular conference at Ocean City, Md., June 24th to 29th inclusive. All communications should be addressed to the secretary, the Rev. H. V. Saunders, St. Michaels', Md.

ERIE—Christ Church, Oil City, has received as a memorial to William W. Splane, the gift of his wife, a Tiffany window installed above the altar. The entire church has been completely renovated and is one of the most handsome in the diocese.

LOS ANGELES—The fall meeting of the convocation of Los Angeles, lavishly entertained at the Church of Our Saviour, San Gabriel, on October 25th, gathered together some 300 delegates for addresses on the general Church program.—The County and City Mission Society has added a social worker to the staff of St. Barnabas' House, Los Angeles, to increase the effectiveness of its ministrations.—The Los Angeles clericus held its November meeting on the 7th as guests of the Hospital of the Good Samaritan, Los Angeles. The Rev. Thomas C. Marshall, chaplain of the hospital, and the Rev. Frederick B. Bartlett, general secretary of the field department, were the speakers.—Dr. and Mrs. Grafton Burke, of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska, were the principal speakers at the diocesan meeting of the Woman's Auxiliary on November 8th.

MASSACHUSETTS—All Saints' parish, Chelmsford, recently celebrated the thirty-fifth anni-

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versary of the rectorship of the Rev. Dr. Wilson Waters, who has contributed much toward the building up of the spiritual as well as the material fabric of the church. At an evening service on All Saints' Day, addresses were made by Dr. Waters and the Rev. W. W. Love of Cambridge.

MILWAUKEE—A farewell dinner was given the Rev. and Mrs. W. H. Stone by the people of St. Luke's Church, Milwaukee, on the night of November 10th, in the parish guild hall and he was presented with a purse of \$175 in gold. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Co-adjutor of Milwaukee, was the principal speaker.

NEWARK—Calvary Church, Bayonne, is to have a visitation from the Most Rev. John Gardner Murray, D.D., Presiding Bishop, on Sunday morning, November 27th. At the 11 A.M. service it is planned to present the Presiding Bishop with a statement from the vestry pledging the full quota of the parish for 1928.

NORTHERN INDIANA—The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, visited the diocese of Northern Indiana from Saturday, November 12th, through Wednesday, November 16th. Bishop and Mrs. Murray with Bishop and Mrs. Gray made a pilgrimage throughout the diocese, visiting many of the churches.

OLYMPIA—The northern deanery met at Mount Vernon on November 3d. Bishop Huston gave the address. Nearly 150 persons attended the meeting. The Woman's Auxiliary held its deanery meeting at the same time.—The chancellor of the diocese for many years, the Hon. Charles E. Shepard, has felt compelled to resign. His place is taken by Ivan L. Hyland, son of a pioneer priest of the diocese.—A parish hall has been built and opened at St. John's, South Tacoma. It has been named Grimes Hall in honor of the late Rev. C. Y. Grimes, a former rector of Trinity Church, Tacoma.

SPRINGFIELD—The Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, Conn., has been in the diocese recently, holding a quiet day in St. Paul's, Springfield.—The Rev. Andrew O. Dodge, one of the Church's missionaries within the archdeaconry of Cairo, has arranged with Bishop White for the conducting of parochial missions this month in St. John's Church, Mt. Carmel, and St. John's Church, Albion.—The Advent Offering of the boys and girls of the diocese is to be given this year toward the wiping out of the debt on the new building at Herrin. The Church is pointing with considerable pride to its work in Williamson county, in which Herrin and Marion, two Church centers, are located.—St. John's Church, Springfield, which is under the care of the Rev. Jerry Wallace, rector of Christ Church, is rejoicing in the completion of the installation of its new heating plant and the opening of a splendid basement under the church building for parish house purposes.—Ten or twelve parishes and missions in the diocese, following the plan suggested by the Brotherhood of St. Andrew, are making preparations for the annual corporate Communion of the confirmed men and boys of the Church on the first Sunday in Advent, and it is expected that there will be a large attendance on this day throughout the diocese.

AMONG THE MAGAZINES

WITH the September number *The Bookman* centers on a new lease of life under the editorship of Burton Rascoe. It is now to be twofold in nature: a literary review and a general magazine "limited in scope only by the interests of discriminating readers." The first issue contains an extremely varied collection of topics, ranging from the reminiscences of a piano salesman (Joseph McElliott) to a clever sketch of Martial—"The most modern of the ancients and essentially a journalist"—contributed by Keith Preston, a young writer who we are told died a few days after he had finished this the first of a series of articles on Greek and Latin classics. It is a clever bit of writing and calculated, as the *Bookman* says, "to stimulate an interest in humanistic studies even in people who had Latin and Greek ruined for them forever by exacting and unimaginative teachers in schools and college."

Better known contributors include Theodore Dreiser, Upton Sinclair, Witter Bynner, Hugh Walpole, Gilbert Seldes, John Macy, and James Branch Cabell. The works of many of these writers, the last-named especially, are unlikely to be found on the tables of readers of THE LIVING CHURCH, which is all the more reason why they should take an interest in such a publication as *The Bookman* which affords a real introduction to the thought and writing of the present day. There is also in the magazine much of the personal chit-chat that is so popular nowadays, and a quantity of book reviews, some of them showing much acumen, such as Foster Rhea Dulles' criticism of recent books on international affairs, and Keith Hutchinson's little article on Carlyle—"The Victorian Isaiah"—inspired mainly by Mrs. Mary Agnes Hamilton's brilliant little study of the man; and there are amusing caricatures of Sherwood Anderson and Hardy, and some interesting poems, notably those by Audrey Wurdemann and Elizabeth Coates.

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