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The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 15, 1931

No. 16

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EDITORIAL

The Case for Registration of Schools in China

REV. WALWORTH TYNG

The Cradle of the Western Church

REV. DESMOND MORSE-BOYCOTT



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What the Church Army is Doing

Rev. Frederick W. Jones

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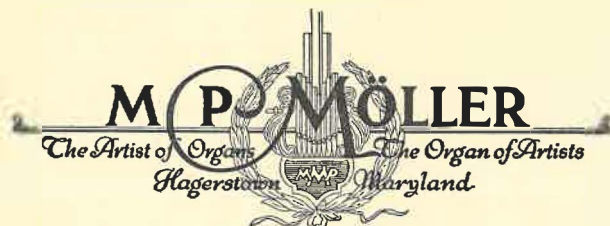
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—*Findings in Religious Education.*

MOREHOUSE PUBLISHING CO.

1801-1817 West Fond du Lac Avenue, Milwaukee, Wis.

The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 15, 1931

No. 16

EDITORIALS & COMMENTS

Our Schools in China

WE ARE publishing in this issue a very full and careful statement of The Case for Registration of Schools in China, written by one of our missionaries in that country, the Rev. Walworth Tyng. In sending us this article, the Rev. Mr. Tyng writes:

"When I send you this article, I am sending something of which the substance has been checked over to eliminate error or bias, by Bishop Roots and by Dr. Wei. On the other hand my own work is not educational, but evangelistic. . . . It is written from the standpoint of missionary life and work in general."

In view of these facts, we believe that his article may be taken as adequately representing the carefully considered case of those Churchmen, both Chinese and American, who believe that our mission schools in China should be registered under the regulations of the Nanking government. As such, we are happy to comply with the author's request that we publish it in our columns in time to give interested Churchmen an opportunity to consider the situation carefully before General Convention.

Mr. Tyng's article appears to be written primarily as a reply to our editorial of February 28th, in which we reiterated our view that "we do not desire to plant or to maintain purely secular schools in China" (with money contributed for missionary purposes) "for purely secular purposes," and that if Chinese regulations make it impossible to maintain Christian schools without evasion or subterfuge, "the National Council may well close all our secondary schools in China, withholding appropriations for them as a general policy." Since that editorial, we have published in THE LIVING CHURCH:

(1) An article by Bishop Gilman taking exception to it, and stating the basis on which Church schools are registered in the district of Hankow (L. C. April 18th).

(2) A letter from Bishop Graves of Shanghai enclosing an order issued by the Chinese Minister of Education confiscating certain Christian text books. (L. C. June 27th).

(3) A letter from the Rev. Hollis S. Smith, missionary at Changshu, taking issue with Bishop Gilman on his letter referred to above, and stating that "no Christian school in China today of a grade lower than senior middle, by far the most numerous of our Church schools, can honestly and lawfully propagate the Christian religion in any form or manner as a registered school" (L. C. July 4th).

MR. TYNG'S present article brings up the subject once more, and the question has been made acute by the ruling of the Chinese government that unregistered schools will not be permitted to function after September 1st.

On the basis of Mr. Tyng's article, we have carefully reviewed all of the material on this subject that we could obtain, and we have had access to a mass of it, including careful translations of the principal government promulgations on the subject of private schools. We have also reviewed the action taken by our National Council on this subject at its various meetings during the past six years, and the views of our four bishops and other missionaries in China. Naturally it is difficult to obtain an entirely accurate perspective on a complex subject of this nature without the advantage of first-hand information, but there is also a certain advantage of being in a position to survey the forest without being hampered by the trees. On the basis of this careful and, we believe, thorough study, certain facts stand out as of primary importance and certain conclusions seem to be justified by them.

First, it is obvious that there is an honest difference of opinion among the workers in the field, and it is equally obvious that missionaries holding opposing views as to methods are agreed on the cardinal fact that the primary object of all our missionary work in China is, and must continue to be, the spread of the Christian religion among the Chinese people. Any questions of motives and personalities are therefore clearly out of order, and nothing that we write is intended to reflect upon the sincerity of those who have reached opposite conclusions from the same facts.

Of the four American bishops in China, three favor registration and one (Bishop Graves) opposes it. Up-to-date statistics on the views of other missionaries are not available, but a questionnaire sent to members of the China mission a year or two ago revealed that of sixty-four who replied, sixteen approved of registration and forty-eight disapproved. Since that time the regulations have been made more stringent, and it seems difficult to believe that "the trend of foreign opinion is increasingly in favor of registration," though that may be the case. In any event, as Mr. Tyng points out, truth does not always rest with the minority—nor, we might add, with the majority.

Second, it seems clear that the regulations governing registered schools limit the teaching of the Christian religion in the following ways:

(1) No such schools are permitted "to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled or induced (italics ours) to participate."

(2) "No religious exercise shall be allowed in primary schools."

(3) The president, principal, or dean of such schools is appointed by the board of directors, but "in case he is considered by the responsible educational authority" (of the government) "as not qualified for his position . . . the responsible educational authority may, for the time being, appoint a person to be the president, principal, or dean." In other words, the government may, if it chooses, remove the head of the school and put in its own head—"for the time being." If there is a middle school, its head is appointed by the head of the higher school to which it may be attached. There is no guarantee that these persons, if the government chooses to appoint them, will be Christians, nor is there any limitation as to the length of "the time being."

(4) "If the school property is without an owner, after the dissolution of the school, it may be disposed of by the responsible educational authority"—which authority, presumably, will be the one to decide whether or not the property has an owner.

THE above limitations are summarized from the translation in the October, 1929, *Educational Review* of the Regulations for Private Schools promulgated by the Ministry of Education on August 29, 1929. It is our understanding that these regulations are still in force, and that the prohibition of religious exercises in primary schools has since been extended to junior middle schools. The general inclination seems to be to prevent pupils up to the age of thirteen from coming under any religious influence in the schools.

In addition to the above limitations, it is to be noted that the government requires:

(1) That schools must teach the revolutionary book known as the *San Min Chu I* (the teachings of Dr. Sun Yat Sen).

(2) This book must be taught by a teacher appointed by the government but paid by the school, and without power of removal by the school.

(3) While attendance upon Christian worship is forbidden in lower schools and must be voluntary in upper schools, the observance of the Sun Yat Sen ceremony is compulsory.

(4) Under some provincial regulations, the school is required to have a proctor in charge of discipline selected and appointed by the government but paid by the school, without power of removal by the school.*

Finally, there is the question of the purpose of the school, which must be stated in registering. Mr. Tyng contends that schools established before 1928 do not have to make the statement of purpose that is required in registering new schools. If this is correct, it certainly modifies one objection to registration, but as a matter of fact, it appears that the schools registered under these laws have been compelled to state their purpose, and have had to word that statement in such

wise as to omit all reference to Christianity or missionary purpose. Thus Boone Middle School, in registering, declared its purpose to be "to develop character and produce talent that can be used." Other Church schools in the district of Hankow have registered, and in each case the aim was stated without reference to Christianity. We understand that one school even declared its purpose to be "to give a good character and a complete San Min Chu I education."

CAN Church schools register under such restrictions and still maintain their integrity and character as Christian institutions? Should money contributed for missionary purposes be appropriated for carrying on schools in which, admittedly, Christianity cannot be publicly and freely taught, as in the case of the lower schools, which reach children at the most impressionable age?

Mr. Tyng, representing a considerable group of missionaries, is able to answer these questions in the affirmative. Others, on the basis of the same facts, feel compelled to answer them in the negative. And despite Mr. Tyng's very able defense of registration, we still find ourselves unconvinced of his thesis and in agreement with the latter group.

We cannot agree that the carrying of the Gospel to all nations is in the same category with the more or less worthy aims of the hypothetical bachelor and philanthropist whom he cites, nor can we follow him in his astonishing speculation that perhaps the Chinese government is "more truly and more finally Christian than the missionary societies." The main aim of missionary schools should be to teach the gospel of Christianity—the Good News. All other aims, even the aim of general education, should be secondary. To accept a command to teach the doctrines of Sun Yat Sen as a required part of its curriculum and at the same time accept a prohibition to teach the doctrines of Jesus Christ, or to agree to relegate them to a voluntary status at the command of a non-Christian government, is, at best, a disgraceful and ignominious position for a school calling itself a Christian school and accepting Church support. The Church at home, which in large part supports these schools, has the right and the duty to demand that they be openly and avowedly conducted as *Christian* schools, developing *Christian* character. If that cannot be done under the law, then let the schools be closed.

SOME will say: Why not evade the law, register the schools, and continue to teach Christianity in the lower schools even though it is forbidden?

There is sometimes a Christian duty to defy law. If the Chinese nation or any nation were to forbid the practice of Christianity, the Christians in that nation would be in conscience bound to stand by their faith, even if it required martyrdom. But here is no such issue. Christianity can be spread without Christian schools, and if Christian schools in China become impossible, then let us devote our time and our money to evangelizing China through other agencies, rather than using missionary talent and missionary funds to maintain non-Christian schools, however efficient or educationally up-to-date.

But Christian schools are not yet impossible. Until they are, we ought to continue them—registered, if they can be registered and maintained as Christian schools, with religious instruction and worship; unregistered, if registration involves an agreement to abandon religious instruction and worship. "The world is waiting for deeds"—true, but *Christian* deeds are the only ones with which we are here concerned.

* See the letter of the Rev. Hollis S. Smith in THE LIVING CHURCH of July 4, 1931, relating the experience of a Baptist registered school which was compelled to accept a "military instructor" at four times the salary of any of the missionary teachers—paid by the mission.

ARTHUR BRISBANE writes, in his column in the Hearst papers of August 8th: "News from Spain takes you back to Henry the Eighth of England and his many wives. Rome refused him a divorce that he particularly wanted and Henry seized the great wealth of the Church and the religious orders in England, starting a new Church, the Episcopalian, and persuading Charles the Fifth to protect Luther, to spite the Pope."

Henry VIII and
Mr. Brisbane

To Mr. Brisbane, with the compliments of THE LIVING CHURCH, will go a marked copy of this editorial note and a copy of Olivier's *What Happened at the Reformation?* We hope that this booklet will take Mr. Brisbane "back to Henry the Eighth," and straighten him out on the facts of the religious changes effected in the reign of that energetic and picturesque monarch.

RESPONSES to our editorial appeal of last week for contributions to the Church Literature Foundation, for the endowment of THE LIVING CHURCH, are beginning to come in, though as this is written only two days have elapsed since the date of that appeal. Our editorial leader of August 8th was no vain cry of "Wolf, wolf!"—we cannot emphasize too strongly the fact that the days of THE LIVING CHURCH are numbered unless an adequate endowment can be raised within the next few months.

Progress of
Endowment

We list below the progress of the campaign to date, and we shall continue this listing each week, so that our FAMILY may see what progress is being made toward our goal of \$250,000.

CHURCH LITERATURE FOUNDATION, INC.

Endowment sought	\$250,000.00
On hand in cash and pledges August 1, 1931	\$ 4,719.00
By contributions and pledges	\$ 80.00
<hr/>	
Total receipts	\$ 4,799.00
Disbursements: Price, Waterhouse & Co., for audit..	\$ 50.00
<hr/>	
On hand in cash and pledges, August 10, 1931	\$ 4,749.00
Amount still to be raised	\$245,251.00

(Checks and pledges should be made payable to the Church Literature Foundation, Inc., and sent to L. H. Morehouse, Treasurer, 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis., or to Rev. Harrison Rockwell, field representative, 292 Henry St., New York City. Information about the Foundation can also be obtained from these sources.)

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

ARCHDEACON WEBBER MEMORIAL FUND

Mrs. J. H. Bevan, J. Harold Bevan, Lionel W. Bevan, Maggie Overstreet, E. C. Price, W. F. Salt, Mrs. W. F. Salt, Mrs. Chenault, Macon Ellis, Edith Ellis, S. B. Brand, Mrs. Sam Salt, Mrs. Dickerson, Fort Worth, Tex....\$ 20.00

A PRAYER FOR RUSSIA

THE FOLLOWING PRAYER for the Church in Russia is used in England and in India:

We beseech Thee, Almighty God, to look in mercy upon Thy Church in Russia, and to shorten the days of its affliction; deliver us and all men from hardness of heart, and contempt of Thy word and commandment; bestow upon the Christians of Russia constancy of faith and courage in the face of adversity; and hasten the time when Thy Church in that land may freely proclaim Thy Gospel and set forward Thy kingdom; through Jesus Christ our Lord. Amen.

PLAN SECOND WORLD CONFERENCE IN 1937

Lausanne Continuation Committee to Meet in England at High Leigh, August 18th to 21st

THE most important meeting of the Continuation Committee of the World Conference on Faith and Order since the Lausanne Conference of 1927 will be held at the estate called High Leigh, near London, August 18th to 21st. The Archbishop of York, Dr. William Temple, will preside as chairman. An attendance of sixty-five or seventy is expected, representative of all the Churches of Europe, Asia, and America which are members of the Faith and Order Movement.

The important matter to come before the meeting will be the proposal, voted last summer, to hold a second World Conference not later than 1937. This year the place and date must be chosen in order that preparations may begin; and the program must be further developed so that study of the subjects to be considered may be taken up by the Churches. It has been decided that the general subject shall be, The Church in the Purpose of God. It is felt, as a result of the responses from the Churches to the Lausanne Reports, that this approach will open the way to a better understanding of those points of disagreement, such as ordination and intercommunion, which still divide the Churches as the Lausanne studies revealed.

The representatives of the Episcopal Church at High Leigh will be the Rt. Rev. Philip M. Rhineland, D.D.; the Rt. Rev. Warren L. Rogers, D.D.; the Very Rev. H. E. W. Fosbroke, D.D.; the Rev. Dr. Frank Gavin; the Rev. B. Talbot Rogers, D.D.; the Rev. William C. Emhardt; the Rev. Floyd W. Tomkins, Jr.; and Ralph W. Brown.

TENTATIVE PROGRAM FOR HIGH LEIGH

Tuesday, August 18th

6:45 P.M. Service conducted by the Archbishop of York.
7:30 P.M. Supper.
9:00 P.M. Chairman's address. Presentation of this program and matters of business.

Wednesday, August 19th

9:30 to 1, with an interval of 11:15 to 11:30.
Devotions.
Treasurer's report and question of a co-treasurer. Reports of the Business Committee, Committee of Reference, and Committee of Theologians.
1:15 P.M. Lunch.
5:00 to 7:00 P.M. Devotions.
Date, place, and personnel, representative and official, of the second World Conference.
Methods and aims of the work of preparation.
7:30 P.M. Supper.
9:00 P.M. Evening meeting to be announced.

Thursday, August 20th

9:30 to 1, with an interval 11:15 to 11:30.
Devotions.
Program of the second World Conference. The Meaning of Grace.
1:15 P.M. Lunch.
5:00 to 7:00 P.M. Devotions.
Grace in the theology and experience of the Churches.
7:30 P.M. Supper.
9:00 P.M. Evening meeting to be announced.

Friday, August 21st

9:30 to 1, with an interval 11:15 to 11:30.
Devotions.
Business meeting.
Date, place, and program for the meeting of the Continuation Committee in 1932.
Further work by theologians.
1:15 P.M. Lunch.
2:30 to 5:00 P.M. Devotions.
Final session.
Revision of program and arrangements for the second World Conference.
Other business.

HEAVEN OUR HOME

IN THAT memorable Civil War the Federals and the Confederates were encamped on opposite sides of the Rappahannock, and one morning the brass band of the Northern troops played the national air, and all the Northern troops cheered and cheered. Then, on the opposite side of the Rappahannock, the brass band of the Confederates played "My Maryland" and "Dixie," and then all the Southern troops cheered and cheered. But after a while one of the bands struck up "Home, Sweet Home," and the band on the opposite side of the river took up the strain, and when the tune was done the Confederates and the Federals all together united, as the tears rolled down their cheeks, in one great "Huzza! huzza!" Well, my friends, heaven comes very near today. It is only a stream that divides us—the narrow stream of death; and the voices there and the voices here seem to commingle, and we join trumpets and hosannahs and hallelujahs, and the chorus of the united song of earth and heaven is, "Home, Sweet Home." —*Talmage.*

DAILY BIBLE STUDIES

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

THE POWER OF GOD

Sunday, August 16: Eleventh Sunday after Trinity

READ I Peter 1:3-9.

WE HUMANS have many and varied ideas concerning power. Sometimes it is physical, suggested by athletic strength. Sometimes it is mental, and we bow before masterly intellect. Passing from man to nature, we think of great forces, the ocean waves, the fierce lightning, the whirlwind, and the cyclone. And then we picture a mother's love, the sympathetic touch by which a breaking heart is healed, and we come to the Cross and hear the blessed words which reveal mercy and pity: "God so loved the world!" There is divine power from which all else draws strength. The Almighty God who is Love speaks to the soul burdened with sin and pressed by a thousand cares and hungering for comfort and pardon and peace. To be kept by that blessed and holy power daily, all through life and through eternity—that is to know God, and the lips fired by the heart cry, "Abba, Father." Power "declared chiefly in showing mercy and pity." The power of God.

Hymn 221

Monday, August 17

READ St. John 10:24-30.

I GIVE eternal life!" "No man shall pluck My sheep out of My hand or out of My Father's hand!" There is the revelation of God's power, and all human power seems as nothing in comparison. We are kept, held, blest; the Good Shepherd is our Guardian, our Redeemer, our Saviour. Love conquers. There is no fear.

"I am His and He is mine
Forever and forever."

We need this assurance in our Christian lives. Our power is limited. We have no power to help ourselves, but God cares and loves. His love never fails, and in that love we can rest. Why are we fearful and of little faith when the storms of life threaten? Why question about the Church which is Christ's Body? She is founded upon a rock though planted in the sea, and the gates of hell shall not prevail against her. To trust and labor and wait is the Christian's part; God's blessed part is to manifest His power.

Hymn 35

Tuesday, August 18

READ Romans 1:16-21.

THE Gospel, the Good News, the message of God and its fulfilment, these are the power of God unto salvation. How silently the wondrous gift was given, how silently it works! "Not by might, nor by power (that is, earthly power), but by My Spirit, saith the Lord of hosts" (Zechariah 4:6). We humans look for sudden and fierce victory. We cry, "How long?" and are impatient with ourselves and with the growth of Christianity; but the holy leaven is working (St. Luke 13:21), and in God's good time the whole Kingdom will be leavened. Meanwhile the power of the Gospel is working. Belief grows stronger, mercy and pity fall as the dew upon the planted seed, the divine Gardener watches and cares and heals, and the vine bears fruit and the flowers bloom. God's power in nature is a parable of His power in grace. The invisible things are understood by the things that are made. We rest in His eternal power and Godhead.

Hymn 251

Wednesday, August 19

READ St. Luke 5:17-26.

OUR Lord's miracles of healing were manifestations of His spiritual power: "The Son of Man hath power upon earth to forgive sins." And how completely that forgiveness is fulfilled! "Though your sins be as scarlet, they shall be as white as snow." "Their sins and their iniquities will I remember no more." "Now ye are clean through the Word which I have

spoken unto you." "God is faithful and just to forgive us our sins." It is this merciful power which is greater than we realize. God's work is complete. But how wonderful is His power! How helpless we are to cleanse ourselves! The burden grows intolerable and is grievous. Thought, word, and deed lead us captive, and tears even of repentance cannot give relief. We despise ourselves and despair claims us. And then as we cry, "Forgive!" instantly mercy and pity fairly flood over us, and we have pardon and peace.

Hymn 139

Thursday, August 20

READ St. Luke 24:49-53.

THE "power from on high" was the gift of the Holy Spirit, the Pentecostal gift. It is interesting to note that this power was given quietly and without publicity, save as the effects were manifest. John Keble expresses it beautifully:

"He came in power and love;
Softer than gale at morning prime
Hovered His Holy Dove."

And always He is the still Voice unheard by all save he to whom the message comes, but the message has wonderful power. Multitudes have been led to believe by the power of the Holy Spirit. All good things, thoughts, and deeds have been brought forth through His secret inspiration, and comfort and strength and wisdom have been breathed into troubled souls. So God declares His power in the tenderness of love and in the secret experience of His children.

Hymn 380

Friday, August 21

READ II Timothy 1:7-10.

IT IS the blessed mystery of the ages that man's redemption was accomplished on the Cross by Jesus Christ, the Son of God, in a small and despised land, with the world ignorant of the fact and its significance. What an illustration of God's power, manifested in mercy! And are not all His blessings thus given? Love for God and man, the faith by which we live, intercessions and words tenderly spoken, a glance from eyes which speak assurance—these are all inspired by that Calvary tragedy and glory. It is a finer thing to see God by trust than with the human eye. It is the holy knowledge of pardon that silently holds the penitent. The Crucifixion was wrought through the centuries what all the armies of earth and heaven could never have accomplished, and the holy mystery of life through death is the fountain of hope.

Hymn 150

Saturday, August 22

READ Hebrews 4:12-16.

THE wonderful power of God's Word can never be measured. The Scriptures were quoted by Christ, and by the Bible message unnumbered blessings have come. Jesus Christ Himself was the Word (St. John 1:1), and in the vision of Patmos we see the conqueror, "with a vesture dipped in blood," going forth as the Word of God (Revelation 19:11-13). Words silently convey thought. Truth can never be fully written—it is engraved on the heart. We thank God for the Bible. We worship the Christ whom it reveals. But always we recognize the quiet working of God's power to convert, to comfort, to instruct. So He speaks to us and we can listen. "Thus saith the Lord" is the Christian's banner-token. But it is the knowledge of His power shown in mercy and pity that draws us together—the Christ to His children and His children to Christ.

Hymn 59

Dear Lord, I thank Thee that I can hear Thy voice and that I can talk to Thee. The very silence of this blessed communion is a proof of Thy love. Help me to find in quietness the secret of Thy holy power. Amen.

The Case for Registration of Schools in China

By the Rev. Walworth Tyng

Rector of Trinity Church, Changsha, Hunan, China

ROOM for differences of opinion, of course, there is, on the issue of registering our mission schools in China, as is shown by the fact that the China bishops stand three in favor and one opposed. But although there are two opposing views, it does not follow that both are equally final. Nor is the truth always with the minority. Underlying the actual differences of opinion, there are indeed practical, but accidental, matters of fact affecting the situation. It happens that the only bishop who opposes registration is the Bishop of Shanghai. Now Shanghai is one of the few "islands" in all China exempted from the inflooding waters of Chinese Nationalism. In 1927-28, Shanghai was made impregnable by a cordon of foreign military defences and a garrison of 35,000 foreign troops. The municipality is still the "international settlement," a little independent republic.

To oppose Chinese Nationalism in its own territory has ceased to be possible. But more than that, much as we deplore some of the incidental mistakes of the movement, opposition to it is required neither by Christianity nor common sense. Rather, as the victory of Nationalism is more and more consolidated, it behoves us to become adjusted to reality. In that spirit, the Hankow and Anking districts have been trying, for the past three or four years, to get the necessary elements of permission from the Department of Missions. It is natural to suppose, on the facts, that Shanghai itself will some day not far off come under the effective control of Chinese sovereignty.

Meanwhile the trend of foreign opinion is increasingly in favor of registration. I think I am safe in quoting Dr. Pott, president of our own St. John's University, in Shanghai, as having reversed his previous stand and admitted that, rather than close down altogether, he would favor registering St. John's.

Speaking of St. John's, I protest as a Christian missionary against the remarks of Bishop Graves in the *May Spirit of Missions*, pp. 339-340. He says in effect that the reason why the majority of the St. John's alumni press for registration is because, "not being in most cases Christians (they) cannot understand our refusal to compromise Christian principles." However unconscious some of the implications, this statement is both unfortunate and misleading. There are many non-Christians of conscience who would resent the imputation that they could not understand the issue of surrender of principle. But, again, suppose we took a vote of only the Christian alumni of St. John's by themselves, it is morally certain that they would press for registration as much as anybody and particularly that they would deny that there was any surrender of Christian principles.

It is in the spirit of trying to help clear up just this issue, as to what bearing Christian principles have on the question of registering our mission schools, that I write this article.

THE first issue to take up with the editorial of *THE LIVING CHURCH* of February 28, 1931, is as to whether we really must have one uniform policy for all three missionary districts of our China mission. It is for that reason that we begin by pointing out that there are practical differences as between the circumstances of the three districts. In two of these districts, opposition to Chinese Nationalism has ceased to be practical politics. In Shanghai it is still possible to oppose Chinese Nationalism but it is not necessarily wise to do so, unless there really is a compromise of Christian principles.

In the meantime, the Department of Missions has yielded the issue so far as to allow a measure of discretion to the bishop in each district, to make such adjustments as seem right and necessary.

For *THE LIVING CHURCH* to insist, at this date, on a uniform policy means actually cancelling the liberty already granted by the Department of Missions; it means a policy

counter to the whole trend and present development in China. Is it wise to fasten the views of a waning conservatism on the whole China mission, just before the final victory of the liberal view?

There are those who may be wondering why Chinese Nationalism, in these days, is making such a point of educational uniformity. But history reveals that the Chinese have had a uniform system of education for 2,000 years. Although the old Examination System was modified in 1905 and finally dropped even in its modified form in 1909, there is underneath everything the persistence of psychological "habit patterns." Once the New Nationalism had founded the State on modern foundations, it was certain that there must be a resurgence of educational uniformity, also on modern foundations. Indeed, the New Education is the necessary method for consolidating and extending the New Nationalism. Without means to educate the people, the whole program dies still-born.

Consequently the new China aims not only to control its own public school system, but also to compel all private schools within its borders to fall in line with those principles which it considers vital to its own existence. The more successful the mission schools are in training the future leadership of China, the more vital to ensure that this future leadership shall not be exempted from Chinese control and influence, and become a separative and disruptive group. Such ideals are absolutely colorless, as to religion, in their essence. Nor is there any reason why religion should alarm such an idealism into opposition by a tactless intransigence.

Lest through egotism we magnify the self unduly, let us not forget that there are many private schools in China other than mission schools; that they need regulations is suggested by the following case. It is reported that purely Chinese parties promoted a private school in Shanghai. They hired a house, put up signs, and collected \$20,000 in school fees. Shortly afterwards these promoters absconded with the money. The present law, therefore, which requires a government audit before the closing of a school is only plain justice.

Be it also borne in mind, that when it comes to details of regulation, all the mistakes are not on the side of the government. Take, for instance, two cases in which foreign teachers appealed to Dr. F. C. M. Wei, acting president of Central China College, complaining that the government had thrown out their respective petitions "because they were from Christian schools." After investigation, he was able to assure them that they were in the wrong and the government was in the right. In one case the school had been so organized as to make the headmaster a mere figure-head, expressly contrary to the statutes. In the other case application was made to add a new department, but made unfortunately by error under the wrong statute. Naturally both applications had been thrown out, as they would be under any government. Christianity had nothing to do with the case.

It is particularly important to get these things in mind, because we read in *THE LIVING CHURCH* (editorial cited above) that, in connection with the Chinese government regulation, which requires that a school state its "purpose," the comment that, "Of course the requirement is directed against Christian missions and is meant to be." Is it not conceivable that the government might also desire to prevent foreign communists from propagating their doctrines by setting up schools? As to Christianity, whatever hostility there has been against Christian schools, the situation has already greatly changed in our favor since 1927. It is a great mistake to read the over-ruled opinions of 1927 into the statute law of 1929.

The outlook was very dark in 1926-27, owing to the baffling mixture of evil as well as good in Chinese Nationalism. But some of the most dangerous elements revealed their character

very early. By the end of 1928 the Russian Alliance, the Russian advisory staffs, and native communism were respectively cancelled, expelled, and put down by force. Since 1928 much water has been passing through the mill. One of the latest events of the moment has been, of course, the baptism of Gen. Chiang Kai-shek within a year. Altogether there is nowhere in the world a land where the situation is more complex and the danger of misconception greater than here in China. Foreigners in China and people in America have heard so much of hostility to Christian schools, shown in slogans, party pronouncements, educational association resolutions, and local and national regulations, that we now need a fresh start. Of this great mass of hostile material, much was never of legal force; much of it, if it ever had legal force, is now over-ruled. Once a central authority arose out of the welter, and once Nanking has made its position plain in definitive law, then it is essential to get away from mere rumor and opinion to law and fact.

To this end I have undertaken this article, at the request of Dr. Wei and in part with his collaboration. Dr. Wei is not only M.A., Ph.D., and D.C.L., as respects foreign universities, but is also a first-rate Chinese scholar. With him I have read through the actual regulations now relevant and in force, and would like to present them for your consideration. Fortunately Chinese law is much more simple to read, more straightforward, and more practical than some Anglo-Saxon codifications. We take this law from the latest published codification of the *Education Regulations*, issued in April, 1930, in a single volume.

PUBLIC AND PRIVATE SCHOOL REGULATIONS

THERE are entirely different sets of regulations for public and for private schools. We turn to the Regulations for Private Schools. The present law for them is dated August 29, 1929.

The first article translates as follows:

"All schools established by aliens and religious bodies are classified as private schools."

Lest some one might suppose, therefore, that we have here something particularly aimed at mission schools, it is only necessary to suggest that probably no one would doubt that native private schools were private. It is only the doubtful point of mission school status that needs to be defined. Meanwhile let us not fail to observe that here, as elsewhere, the law explicitly acknowledges the existence of schools founded by "religious bodies," and in so doing, is to that degree cognizant of the "purpose" and nature of such schools. These schools are not forbidden, but are only regulated. Consequently, it is a sound legal assumption that everything in the established practice of such schools, unless expressly prohibited, is legal.

The preliminary rules continue:

"(2) In opening or closing a school there must be permission from the educational authority in charge."

The educational authority in charge for colleges is the Minister of Education in Nanking; for primary and middle schools it is the Provincial Commissioner of Education.

"(3) All schools must register and obey the authorities."

So much for the preliminaries. We now turn to the requirements for opening a private school. If this is a *new* undertaking, then five steps are required. We summarize the essentials here:

THE FIVE STEPS.

(1) The Founders must petition the educational authority in charge for permission to establish a board of directors (article 9).

(Once set up, the board of directors becomes responsible for the school. Now the board of directors must be at least two-thirds Chinese. Consequently, even if the Founders are aliens, the government has locally a "legal person" with whom it conducts all dealings, in the board of directors.)

(2) The board of directors must then petition for its own incorporation (article 10).

(3) The board of directors must then petition for permission to establish the school (article 20, section 1).

(4) The board of directors must report the opening of the school, together with a plan of the school building (s) (article 20, section 2).

(5) The board of directors must apply for the registration of the school (article 20, section 3).

There are required under all five steps detailed headings of information. Under all steps after the first, there are set down time limits, to avoid undue delays.

Now all petitions and papers for the government must be according to the prescribed forms set down in the statutes. All headings and spaces must correspond. There is no space or heading for anything not required by the regulations.

As to the crucial issue of "purpose," which the law requires to be stated, we note that the only place where this statement is called for is in the required information under the first step above. There it appears as item 2. We must give, as item 1, our name; then, as item 2, our purpose. The law here consists of the one word "purpose" (Chinese *moh-di*), without another word of qualification or explanation.

As a matter of history, we should not forget that the old Peking government, in 1925, not long before its demise, was insisting that no school was allowed to have a religious purpose. The Nanking government, when it succeeded the Peking government, did not take that position. Nanking only requires that the purpose be stated. But before we ask what this involves another regulation must be noted, namely "Order No. 3" of the Ministry of Education, dated December 18, 1929. Possibly this regulation has escaped the attention it deserves from our Department of Missions. The order reads:

"In the case of all schools which have been in existence before the seventeenth year of the Republic (1928), with an organized board of directors, it is not necessary to take the preliminary steps, but application can be made in the name of the board of directors for the incorporation of the board of directors and for the registration of the school, both steps at the same time."

The force of this order is to exempt all fully organized schools which were in operation before 1928 from taking the first, third, and fourth steps (see above). Only the second and fifth steps are necessary, and these are consolidated into one. That is very sensible. Since the school and its board of directors have already been set up and are in operation, it is rather pointless to petition for their establishment, or, again, to make a separate step of announcing the opening of the school. Finally, since the history of the school explains its purpose in deeds louder than words, the purpose hardly needs stating.

EXPLANATION OF ORDER NO. 3

NOW let us be perfectly clear that the only place where the law requires any statement of purpose is under the first step. Consequently, no school in operation before 1928 is required to make any statement of purpose whatever.

Such is the case as we now apply for the registration of Central China College. The only blanks that should be sent in to the government are those under steps 2 and 5. In no place on any of these prescribed blanks is there any place for a statement of purpose. Yet our Department of Missions sends out a statement of purpose and insists that it must be put in. Is this sort of a fiasco an argument for doing, as THE LIVING CHURCH suggests, namely taking all decisions into the authority of our Department of Missions in New York, or does it show just the reverse?

An outsider cannot guarantee the explanation behind "Order No. 3." But, if the following facts do not account for it, they should still be borne in mind. In 1927, the Yale Mission Middle School for Boys (Yali), in Changsha, was one of the first to register. Its statement of purpose, then required under the first step, was made to include specific words of Christian purpose. This statement of purpose was accepted and the school was registered. Here and elsewhere it is worth attention that the early comers got the best treatment. This looks like a good suggestion to our mission not to be the very last to arrive.

Not long after the registration of Yali, the Fuh-Hsiang Girls' School (a union mission school) of Changsha applied for registration, and it stated its purpose, intentionally in the very same words as those used by Yali. But the Fuh-Hsiang application was refused, exception being taken to its statement of purpose. Then it was pointed out from the side of Fuh-Hsiang that to accept one school and to refuse another on an identical statement of purpose was unjust. After this, both Yali and Fuh-Hsiang were directed to withdraw their applications and to apply again under "Order No. 3," which was now promulgated. That is, these two schools were to omit the preliminary steps, and to make no statement of purpose whatever. On that basis both schools have since been registered and are operating.

We are here not giving opinions, but stating law and fact. To bear us out we have (1) the statute law, (2) the admission of responsible officials as to what the law is, including those right here now in Wuchang, (3) the actual facts of mission schools registered and operating as stated. Therefore we conclude that the editorial of THE LIVING CHURCH of February 28, 1931, is erroneous in both law and fact.

Whether the little history outlined above is a complete explanation of "Order No. 3" we cannot say. That order is, on the face of it, quite reasonable. Suffice it to note that it is the present law, and that it works out in our favor.

IN OUR present mission policy, the problem of opening new schools is not the live issue. To open them, it is true we must take all five steps, including the statement of purpose under the first step. But the living issue for us is, at present, the registration of our existing schools, all of which were in operation before 1928. Boone and St. John's actually date back over fifty years. Once get those schools registered and find what is involved, then it will be time enough to discuss opening new schools. Such being the case, it looks as if the discussions in America over the issue of stating our "purpose," or of making "an open statement of Christian purpose" a condition for continuing our schools, must have turned on irrelevant issues.

But let us go on and suppose, just for the sake of clearing these matters up for good and all, that we face the problem of opening new schools. It is true then that we must take all "five steps," and, under Step 1, state our purpose. But as to what is really involved here, THE LIVING CHURCH is surely under a misapprehension. The editorial in question says, "The law requires the whole story." We must ask both what "law" and what "story"?

As to law, there is no law in force on this point except what I have stated. The whole law as to this issue is contained in a single Chinese word, *moh-di*, or "purpose," given without a single other word of either qualification or explanation.

Now it is a clear principle of law in general that the law requires no more than it states. For instance, if the income tax law requires the payment of one per cent tax on incomes, it does not require the payment of a cent more than one per cent. If that is a moral position in America it is equally moral in China.

In particular we are dealing here with the laws of incorporation. The purpose of founding a corporation must necessarily distinguish whether it is to be a shipping company, a nitrate factory, a bank, or a school. Even when we restrict the area to the domain of private schools, there still remains to be specified what one of the many kinds of schools is contemplated—from kindergarten to university. The purpose must be specific.

Again, in dealing with law, it must be pointed out that one may possibly have one motive in one's own mind and yet be legally bound to state quite another motive in a formal application. I suppose two cases:

(1) A wealthy bachelor, without heir, for the purpose of securing one, arranges a marriage. His own purpose is one thing, but when he goes to get a marriage license, the law knows only one inclusive purpose, namely intention to marry, as the basis for the license.

(2) A philanthropist, with a passion for hygiene, incorporates a free boarding school for slum children. One of the chief purposes in his own mind is to insist upon two baths a week and teeth brushed twice a day. But his lawyer would probably not advise his putting these purposes into the charter of incorporation. His advice would probably be to frame the charter with powers as broad as possible, and as free from hampering restrictions as the law would permit.

In the matter of the regulations for private schools in China, we are dealing, moreover, with a new set of laws, under a new government, in rapidly changing conditions. In such circumstances it is not a surprise to find that even Chinese officials make absurd mistakes as to the law. Starting with these regulations undoubtedly there will be a process of "making law" as time goes on, by settled precedents and decided cases. The law may be actually transformed in the process.

In view of the actual situation, there seems only one sensible position to take. That is that the Chinese people have a right to their own law. That this law is quite reasonable as it stands. That it is not "aimed" at anybody in particular, in any hostile sense. There is nothing in the law against stating

openly a Christian purpose. But there is also nothing in the law that requires it. As to the personal factor behind the application of the law there is more uncertainty. Our own attitude, whether of generous, but intelligent, compliance or of tactless and unnecessary obduracy, may affect the application of the law. Again, in the development of the law, the large mission interests in China by intelligent coöperation may turn out to exert a real constructive influence on the law in its creative period.

Apparently the Chinese government is not cordial toward the idea of registering as "schools" what are pure propaganda agencies for various "isms." There may be an uncertainty, and a just uncertainty among thoughtful Chinese, whether mission schools are genuine educational agencies or only agencies for pure propaganda. If such is the case, it is wise to state our purpose, if an honest formula can be found that meets the law (and Chinese ideals that seem to be overruling the law), to state our purpose in a form to satisfy the law, and yet leave the door wide open to include, in what we actually contribute to China, what additional elements of value the law also allows us to add in our Christianity, to what is a genuine educational agency. The Chinese ideal of a "school" seems to be just the modern educational ideal of all nations. When we register a school, our stated "purpose" should not mislead honest people to think that we are trying to smuggle in something else under the name of a school.

MINUTE OF DEPARTMENT OF MISSIONS

MEANWHILE, our Department of Missions has passed a minute, dated October 7-8, 1930, to decide how far we can go in accommodating ourselves to the Chinese law. This minute, as finally worded, represents a concession, having been broadened in response to urgent pleas from the mission field. In aiming to formulate "essential conditions" for the registration of "schools supported in the whole or in part by the aid of the Church in the U. S. A.," it says:

"(4) That nothing in the regulations or other requirements under which regulation is to be effected shall

(a) Forbid an open declaration of the Christian character and purpose of the school" (with other conditions b, c, and d).

Remembering that the existing mission schools in China are exempted by "Order No. 3" from making any statement of purpose whatever, we must feel that this minute is irrelevant, to that degree, to the practical issues of the moment. But where it is relevant, it is not out of place here to suggest a question which Bishop Roots has raised as to its meaning, namely to whom is the open declaration of Christian purpose to be made? In order to show that this question is not a quibble, let us suppose cases:

Does making an open declaration of Christian purpose mean that every time we pass a shipment of school supplies through Chinese customs, we must paste Scripture texts over the boxes? Does it mean that every time a government inspector comes to inspect the classes, we must first take him into the school chapel and sit him down and then preach him a Gospel homily? Specifically, Bishop Roots asks, does it mean that we must send a written declaration of Christian purpose to the Minister of Education, at Nanking, 500 miles away, and whether he wants it or not; or is it enough, if we satisfy the law in our formal papers, that we make our Christian statement openly to our own community, in which we have always been making it, and the making of which is our duty as Christian witness?

Chinese law is published. There is nothing anti-Christian in it. On a deeper analysis, indeed, the law reads in our favor. The law recognizes schools "founded by religious bodies." It allows, on a voluntary basis, religious teaching and exercises in colleges and senior middle schools. It is not a little ridiculous to allow "religious bodies" to register schools and to carry on in them "religious teaching" and "exercises," and yet not to allow them to state their purpose in the legal documents as Christian. That is to allow the substance but not the theory.

When, therefore, it is a matter of private construction on the part of officials that religion and education should be separated (an idea which we understand they owe particularly to Columbia University) it is still open to the Christian forces in China to point out that such private constructions should not be allowed to override the plain wording of the law. But for words let us not sacrifice realities.

Meanwhile, so long as the only thing Chinese procedure stops us from doing in Christian witness is to write unnecessary extra words in legal documents—while it does allow us to maintain Christian schools, in which we not only openly state our purpose as Christian, but carry our purpose into effect by Christian teaching and by Christian worship—so long as this is the case, what serious objection is there to going right ahead with our schools?

In order to show that we are not talking pure theory, I cite the facts of a case just reported to me. It is the case of a Christian college registered for years. In 1930 over thirty students were baptized, being eight per cent of the whole student body in a single year. An unregistered school could hardly show a better record.

There seems to be only one position on which we could decline to accept such legal privilege for Christian work, and that is that we would "strike" on all Christian education until we compel the Chinese government to acknowledge publicly, as a government, that, as a part of religious liberty, it allows official sanction to Christian schools to register under it, not as schools, but as Christian agencies. But, as Dr. Wei points out, it is not the business of the foreigner to fight the fight of the Chinese citizen for religious liberty from his own government. If we have local freedom to propagate Christianity, it would be wise not to lose that priceless advantage by attempting to force a technical conversion of the Chinese government, as a government.

BISHOP GRAVES' ARTICLE COMMENTED UPON

LET us turn again to the remarks of Bishop Graves in the *Spirit of Missions* (May, 1931, p. 340). We have already shown how misleading is the first statement. But there is another misleading sentence following, namely in saying that, "The National Council has vigorously reaffirmed the principles upon which it has been acting for the past three years." Since we understand that Bishop Graves was himself generous enough to help change previous rulings by suggesting wordings that allowed the measure of liberty we now enjoy, he was himself instrumental in getting changed rather than reaffirmed one of the principles on which we are acting. Liberty is as much a Christian principle as loyalty. Each has its place. To suggest that there has been no change is misleading.

But a more important exception must be taken to Bishop Graves' last sentence:

"Why any one should conceive it worth while to spend the Church's money and the time of missionaries in carrying on institutions which, as registered, become practically parts of the government system and in which Christianity cannot be publicly and freely taught is hard to understand."

Of course, the only reason we can ask to spend the Church's money on our Christian school work is that we give our own lives to the work first. Lives count more than money. Nor would our educational results be what they are had not our missionaries themselves given generously in money too, especially for those auxiliary scholarship funds that have largely supplied the trained Chinese staff for our work.

But it is not true to say of our schools, "as registered," that in them "Christianity cannot be publicly and freely taught." The law expressly legalizes the teaching of religion and religious exercises in colleges and senior middle schools. The requirement that this must be on a voluntary basis is not a final restriction, for students who come to a Christian school and cannot be reached on a voluntary basis cannot be reached anyway. Christian schools actually working on that basis are getting better results than before, and many a person who has tried both systems would not go back to compulsion, even if he were allowed by law.

Even in lower schools the prohibition of religious teaching in the schools does not seem to prevent having the *Church* (not the school) provide religious teaching and religious exercises, provided there is no compulsion, *outside of school hours*. In localities where there was especially strict construction, it might indeed mean *outside the school room*, in the church building perhaps.

Since the opinions of Bishop Graves deservedly carry great weight, it is exceedingly important to show that we differ with him here on the basis of experience.

It is true that our registered schools must include, every Monday morning, the brief Sun Yat Sen memorial service, and they must teach the "Three Peoples' Principles." But the

one is no more religious than the American "I pledge allegiance to my flag" and the other is, at its worst, not much more of a pill to swallow than the nationalistic propaganda taught in American schools under the name of United States History. The Three Peoples' Principles is not anti-Christian, but actually contains so many Christian elements that both it and its author open the door to Christian teaching. Finally these matters are the private business of the Chinese. The foreigner need never go to the Monday morning ceremony (I might mention by the way that the Christian schools do it admittedly better than the government schools). Nor need the foreigner ever teach the "Three Peoples' Principles." The Chinese do not want him to. That is their business.

ADVANTAGES OF REGISTRATION

ON THE other hand, to outweigh the small difficulty the foreign missionary may feel in these elements of a nationalism different from his own, there is a great strategic advantage in government recognition. Once registered, our schools have a standing in China they never had before. They are as much a part of the national life, *including their Christian religion*, as is, in a sense, the established Church of England in its own land. If establishment has its drawbacks, it also has its advantages. It is a subject on which Christian men can honestly differ.

The point that counts most is that, in becoming "parts of the government system," we are accepted, as respects colleges and senior middle schools, as Christian schools, founded by religious bodies, maintaining religious exercises and teachings. When our religion goes along with us, what complaint is there to make? There could hardly be imagined a case where the rule, "Render unto Caesar the things that are Caesar's," would more emphatically justify accepting the government regulations and making the best of them. If we continue the Hooker School in Mexico under even stricter laws, why take a narrow view in the land of greatest opportunity?

As to investment and as to annual appropriations, we are much more deeply involved in colleges and senior middle schools in China than we are in lower schools. The lower school is not a field for the foreign missionary. It costs us little in investment or in annual expenses. So that, if we agree to continue our upper schools, it is a small matter financially to carry on the lower schools too.

Now THE LIVING CHURCH objects to carrying on purely "secular" schools in China. But if that policy meant closing our lower schools, where the conditions are most strict, and going on with the upper schools, where we are freer, it would only mean cutting off our noses to spite our faces. If we are going to carry on education at all, it is practically essential to have a complete system. There is great difference between "secular" schools carried on by Christians and those carried on by non-Christians. So much so that the only way to get at all satisfactory material for our upper schools is to train that material ourselves from the start.

To turn our Christian population over to the alternative of government school training is not to leave them to a neutral atmosphere. It is to subject them to moral and religious conditions that would reverse a hundred years of Christian missions.

But we must not only render unto Caesar the things that are Caesar's but also render unto God the things that are God's. It is said that all men are "naturally Christian." There are great forces of conscience and idealism outside the Church. If not we would have no hope of conversions. There is not only the governing power of Caesar in Chinese Nationalism, there is also an idealism which Christians must respect. We can even put it in the form of saying that there is a case against the mission schools which we as Christians are bound to heed.

We want people to become Christian solely on the merits of the case. It is monstrous either to buy or to coerce people into God's kingdom. Yet the Christian missionary enterprise was in danger, particularly on its educational side, of becoming a great materialistic steam-roller. Behind the mission schools was an almost irresistible might of materialism. There are nine factors which had a share in securing our results, yet not one of them was a Christian or spiritual factor. These factors were, thank God, not all. But they were included in the picture.

- (1) Capital to buy land from the poor Chinese, ensuring large mission compounds in every city.
- (2) Capital to build (at one-fifth to one-tenth American costs) what were often the finest buildings in the poorly built Chinese cities.
- (3) Extra-territorial protection, such that while government schools were often occupied by troops we could go on with our work.
- (4) Reliable income, from abroad and from protected school fees, while the native schools were often without income and their teachers many months in arrears for pay.
- (5) At the outset, a lead in teaching the immensely superior Western learning and science.
- (6) A lead in teaching the English language, whose immense popularity depended much on its large cash value.
- (7) The superior energy and organizing power of the Anglo-Saxon and his efficiency in management.
- (8) The disciplinary firmness of grip of the mission schools, commending us to discriminating parents. One reason we could impose better discipline is because we were above and free from the intolerable pressure that Chinese individuals and institutions must face.
- (9) "To him that hath shall be given." The popularity of our schools enabled us to charge higher fees. Hence mission schools became partly schools for the rich, in such cases only diluted by other elements as far as the surplus income from the rich made possible extra scholarships to the poor.

Now it was not immoral or unchristian to make the utmost use of every one of these items. But to the outsider, the total effect of all these purely material advantages put together was to confuse Mammon and Christ, Caesar and God. Hence success meant temptation and prosperity weakness.

For instance, it is one thing to insist on compulsory religious exercises in a small and predominantly Christian school. But it is another thing to open a great system of schools all over a nation, to enroll great numbers of students, mostly non-Christians (in some schools less than five per cent Christian) and, with the backing of an immense materialistic prestige, to compel such students, by the hundred thousand, whether Christian or not, to repeat daily the Creed and prayers. The high-minded outsider might have said that this was to make China Christian by non-Christian methods, to "Christianize" by material pressure.

OPPPOSITION to this state of things on the part of the Chinese government can be interpreted not so much as anti-Christian as it is a spark of *real* Christianity. In this sense we can read the present regulations, in their most stringent aspects, as opposed to a great number of missionary lower schools getting control of a large number of the children of the nation at the most formative age, and by the weight of capitalism, materialism, and Western imperialism, *compelling* those children to take on the outward habits of Christianity, and along with it of fifty foreign sectarian divisions, all by *compulsory* exercises and instructions. If such is the case, the policy of the Chinese government can be defended not only on anti-Christian grounds but also on Christian grounds as well.

If the Chinese government is insisting upon an idealism in *fact* how do we look if we put our emphasis on *words*, on insisting on an "open statement of Christianity," while the great doubt is as to the realities?

If we surrendered every one of the nine points of advantage I have named (extra-territoriality being only one of them) we would still be giving up less than did He who had a right to equality with God, but counted it not a thing to be grasped at, but emptied Himself and took upon Him the form of a servant.

It may be a humbling thing for a Board of Missions with a \$10,000,000 endowment to ask for the first time from the Chinese government permission to carry on its school work. But if we cannot share our Lord's humility we are none of His. Then the \$10,000,000 endowment is not worth a burnt match.

Let us hope that among the many astounding revelations

of the Day of Judgment there may not be included this, that on some aspects of this controversy over registration, *the Chinese government was more truly and more finally Christian than the missionary societies.*

In view of the supreme call to live lives of real Christian service, let us not waste the day of opportunity splitting hairs over the wording of formal statements of Christian purpose. The world is waiting for deeds.

"VANAMEE," TRAMP, SOLDIER, AND PRIEST

BY THE REV. ALAN WHITEMORE, O.H.C.

HOLY CROSS LIBERIAN MISSION, MASAMBOLAHUN, LIBERIA

THE fact that we take things slowly in Africa may lead you to forgive me for sending a belated appreciation of the best biography I have ever read; it is still obtainable.* I refer to the story written by his wife, of Parker Vanamee, tramp, adventurer, sailor, soldier, newspaper reporter, and priest. With regard to its "style" it hasn't any; and perhaps no higher tribute could be paid to its art. It is doubly entitled to be called a biography in that it is not only the story of a life but a living story, through whose pages those of us who never knew this "bright, brave spirit" (as Bishop Chauncey Brewster characterized him in the preface) may meet with him and imbibe his spontaneity and courage. We spend much time nowadays in reading about the grim monsters called neuroses, inferiority complexes, and inhibitions. Perhaps we should deal with them more effectively by a positive method—by a deepening acquaintance with such personalities as Father Dolling, for example, or St. Francis of Assisi, or Parker Vanamee. The following quotation gives us a flashing glimpse of the sort of man he was:

"Standing on top of a snow covered hill, he put on a pair of skis; he was 27, not the age to learn new stunts, and he had never ski'd before. There were several ways down; most of the party tried the gentle slope. On one face the hill dropped at forty-five degrees, two hundred feet, and down this he started while onlookers breathlessly exclaimed, 'He'll never make it.' He went, flying, leaped the fence and ditch at the bottom, and landed on his feet for the last descent.—Similarly he would plunge into a tangled human situation and land on his feet.

"I remember mother's astonishment when I told her that he was going into the ministry and her comment: 'I hope the roof doesn't come off the church.' Vanamee was not a Catholic. His theological convictions, or rather the lack of them, were such that one might be tempted to include a warning with regard to the book. But it would be superfluous. In handing a stick of dynamite to a person it is enough to state that it *is* dynamite. Parker Vanamee was a high explosive, an explosive of everything with which he came in contact that was hide-bound, pharisaical, or merely conventional. But, 'though with a few fixed beliefs, he had more faith than any man I have ever known—faith in the worthwhileness of every moment—faith that, whatever may be the explanation of life, life is right. People wanted him with them when they were dying.

And he had a profound respect for convictions which were really convictions. One thinks wistfully of what he would have been had he, like Fr. Dolling and St. Francis, known the directive power of the Catholic faith. Then the explosive would not only have been disruptive of unreality. With the force of a rifle bullet it would have hit the mark.

* *Vanamee*, by Mary Conger Vanamee, Harcourt, Brace, and Co. \$3.00 (1930).

BELIEF IN GOD

THE LATE Professor Agassiz once said to a friend, "I will frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say, that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."

—*Selected.*

GLIMPSSES OF EARLY CHRISTIAN MISSIONS

BY ESTHER ABBETMEYER SELKE

Part III—St. Martin's Successors

ST. ULFILAS

ULFILAS was the first Gothic bishop north of the Danube. He sprang from those Christian captives carried away from Sadagolthina, but his parents were apparently born among the Goths. Certainly Ulfilas was born and raised a Goth, his name being typically Gothic. Becoming bishop in 341, he labored for seven years to successfully evangelize his people. Still the mass of people remained heathen and persecuted the growing Christian congregations so that not only was Ulfilas exposed to perils but there were many martyrs. At last, however, Ulfilas was compelled to retire before the heathen onslaught and led the Christian Goths across the Danube (A. D. 348 and 349). The Roman empire received them favorably and permitted them to settle in lower Moesia, where they were given homesteads and lived a peaceful pastoral life under Ulfilas, their bishop and ruler.

Ulfilas was a master of the Greek and Latin cultures. But he was an Arian Christian and through him the East Germans became Arians. At first he won only people of the lower ranks but when more prominent men and women joined, Athanaric had scented danger and had begun to persecute them. Fritigern had favored Christianity and when these Goths were received into the Roman empire this circumstance may have conduced to spread Christianity; for when the West Goths under Alaric entered Italy they were a Christian people.

But the real struggle between the Roman empire and the Goths began when the Goths crossed the Danube in the year 367. In the meanwhile the Germans had, however, become fit for culture. They had progressed in agriculture and in trade. The Germans were being more and more Romanized and Rome Germanized. Multitudes of Germans lived in the empire as colonists, legionaries, and officials.

About 370, though, there arose a serious difference between the leading Gothic chiefs, Athanaric and Fritigern. The latter, forced to flee, found refuge south of the Danube, and out of gratitude took the emperor's faith. Athanaric continued to persecute, but soon both the pagan Goths and the Christians felt the power of the Huns, who in 376 drove the Goths south and west. Athanaric retreated into the Carpathians, but the bulk of the people followed Fritigern and got from Valens land grants south of the Danube. Ulfilas died during the council at Constantinople in the summer of 383 and was buried with great solemnity.

The Christianizing process of the Goths was much aided by Ulfilas' translation of the Bible into Gothic, which language before had had no literature, not even letters. The Goths only knew how to carve runes into staves, but not to write. Ulfilas had first to create an alphabet, and then translate. Thus the first German book ever written is the Bible. It is a faithful yet popular rendering. Ulfilas brings out the full euphony and beauty of the Gothic language, while laying into the old words of German antiquity the new conceptions of Christianity—the fundamental ideas—sin, faith, and repentance.

Upon the Goths and kindred tribes, this translation must have wielded a profound influence. The Arian East Germans possessed greater knowledge of Scripture and were Arian rather than orthodox in their leanings. Even in the ninth century Ulfilas' translation was known in Germany and the names for many Christian conceptions coined by Ulfilas were embodied into old High German and have been transmitted to us. So great was the success of Ulfilas' preaching and literary effort that even his enemies praised his zeal, and the emperor Constantine was wont to call him the Moses of his time. For Ulfilas preached in Latin, Greek, and Gothic in order to reach all and teach all the gentle teaching of his Saviour. The historian Philostorgius adds that Ulfilas did not translate the books of Kings, which contains so many descriptions of battles, because he did not want to inflame the already far too warlike ardor of his people. A number of fifth and sixth century manuscripts of Ulfilas' translation have been preserved. The most beautiful of these is the sumptuous volume known as the *Codex Argentinus*, written on purple parchment and embracing parts of the four gospels, reposing in the University of Upsala in Sweden.

THE disciples of Ulfilas were evidently learned, zealous men who studied Scriptures. These West Goths probably carried Christianity to other tribes such as the East Germans. But just when and how it came to the East German tribes we do not know. It was, however, very likely soon after the conversion of the West Goths. For when the East Goths and Vandals began their travels they were already largely Christian. And since the Eastern branch of the Goths were also Arians, they were most likely missionized by the Visigoths. Arian Christians took the provinces bordering on the Mediterranean Sea. They became Arians partly to spite the Athanasian Romans, for Rome had been their enemy before they had become Christian Germans. But now that the Goths occupied new territory their Arianism prevented their getting the goodwill of their Catholic subjects. The Germans lived in the country districts, consequently, as a military caste under their own military laws, while the Romans thronged into the cities to live under Roman laws and hoped that the German scourge was only transitory.

Even though Arianism had been condemned in the Roman empire, some features of the German Arianism were praiseworthy. They clung faithfully to the belief of their fathers. Their services were in the vernacular. In Constantinople the Goths who served in the imperial guard had their own church with services in the Gothic tongue. Morally, too, these Germans were superior to the Romans. Salvian points to them as patterns of chastity. When the Vandals conquered Carthage, they immediately stopped the shamelessness there by enforcing strict laws. The Goths were also strict Bible Christians and refused to deal in witchcraft like the Roman Catholics did. The Arians were tolerant and despised no man's faith. Whereas the Roman bishops conspired against the Arians, the Arians allowed full freedom of worship and only punished treason. The Vandals, however, at first seem an exception to Germanic principles of justice, but in reality they only seem so. We are told that they lived together in and about Carthage contrary to German practice and that they demanded one-half of the Catholic churches for their own use. This seems a very reasonable demand to make of the conquered, and persecution followed only when this boon was denied. But the severity of the Vandal persecutions has been much overdrawn by the Catholics. The main weaknesses of the Arians were that the Goths lacked unity and were too isolated. The culture of the times was with the Roman Catholics.

At first the teachings of Ulfilas were well remembered and followed. But later were were the preachers to be trained to carry on his beliefs? To get knowledge it was now necessary to turn to the Roman Church fathers, and this very often estranged the learner from Arianism. Hence the Arian clergy who remained loyal were unlettered and often inferior to the rival clergy. The old simplicity and purity of German morals also degenerated amid the effeminate influences of southern climes and Roman example. The Goths, at the most, formed only about one-tenth of the population and at last the Germans were either destroyed or had adopted, by the close of the sixth century, the Catholic religion and had become fused with the other Roman nationalities.

WORK OF MISSIONS

I REMEMBER, when in Wales, seeing the men working in the quarries there. A man is suspended by a rope half-way down the stone quarry, and I have seen him there for a length of time boring a hole in the rock; and after spending much care and toil and time in boring the hole to a sufficient depth, I have seen him fill it with some black dust, and if I did not know what power lodged in that black dust I should say, "What a fool that man was to spend so much time in boring a hole in the rock, and then fill it up again!" But I know that that black dust is powder. There is a wonderful explosive power in it. And then when he has filled the hole with powder he has applied his fuse and lighted his match, and while the fuse was burning in the direction of the powder he has taken the opportunity of fleeing to a distance by climbing up the rope to the mountain-top. Well, that is just what many of our missionaries are doing abroad. At present they are preparing the way. They are *cutting a hole into the very rock of heathendom*, and they are filling it up with the powder of divine truth. What we want is fire from heaven to touch it. And God is doing it.

—Roberts.

The Cradle of the Western Church

The Marvel of the Catacombs

By the Rev. Desmond Morse-Boycott

THE Roman catacombs (the name "catacomb" seems to have no mystic meaning) are a vast labyrinth of passages dug out by the early Christians in the hills surrounding Rome. They did not run under Rome, but were beneath the hills beyond its walls. Their extent is amazing. Rarely do they go beyond three miles from Rome. They are composed of hardly numerable galleries on various levels, one above the other, and they cross and recross at short intervals. There are not less than 350 miles of them. If they were stretched in one continuous line they would be the length of Italy. They are not very wide, are villainously draughty, and have many recesses, or niches, like the berths on a ship. Every niche was once a tomb for one or more dead bodies. Doorways opened into smaller chambers. An inspection of even a few of these galleries leaves one amazed at the industry of the early Christians.

The catacombs were the Christian cemeteries, and were begun in the times of the Apostles. They were used as burial places for Christians until Rome was captured by Alaric in 410.

These questions immediately arise: How were they dug? Why were they not destroyed by the persecuting authorities? What efforts were made to conceal so immense a burrowing of the hills?

The answer is simple. At first Christianity was considered to be a sect of the Jews. When the Jews protested, it was necessary to write the Christians off as something else. Either the new religion must be sanctioned or it must be proscribed. We know the course that Nero took. Thereafter, for centuries, there were waves of persecution, with intervals during which the Christian Church recuperated and flourished. But one thing was permitted even to a Christian. He might belong to a burying club. The catacombs, then, were protected by law, because they were cemeteries. There the Christians laid their dead to rest, and there they worshipped. Sometimes they began to dig a catacomb in the gardens of their villas for private use. At first the work was done openly and the entrances were public—on the high road or on the hillside. Sacred paintings adorned the walls. No doubt many casual visitors dropped in. Cemeteries have a great fascination for some folk.

It became necessary, however, in course of time to withdraw from public gaze the Christian paintings and memorials. There was grave danger for the Christians when they met together for worship. So secret entrances and exits were fashioned.

Emperor Constantine was the first to grant peace to the Church, in the early part of the fourth century. The catacombs then became centers of devotion. They were enlarged and improved, on account of the immense concourse of the faithful who came, on anniversaries, to worship at the tombs of the martyrs. Pope Damasus was forward in this task, and caused the triumphs of the martyrs to be recorded in many inscriptions. These festivals were continued until the bodies of the early saints were translated into the Roman churches in 750, on account of the desecration of the catacombs by the Lombards and other invaders of Rome. The catacombs were

neglected, and in course of centuries almost completely forgotten. An Augustinian friar named Onuphrius Panvinius published, in 1578, a work called *Ceremonies of Christian Burial and the Ancient Christian Cemeteries*. He referred to the names of the catacombs, which he found recorded in the early acts of the martyrs and other documents. He said that only three of the catacombs were accessible, one of which lay under property belonging to his order. By coincidence, that very year another catacomb was discovered, and so public interest was aroused. During the centuries that followed attempts were made to garner more and more knowledge, but it was not until the nineteenth century that the catacombs became famous. Commendatore de Rossi devoted his life to research work, and to him we owe our present access to the cradle of Western Christianity.



ST. CECILIA'S TOMB
From pencil drawing by Kathryn Nicholson Wiest.

There are innumerable inscriptions upon the walls of the catacombs, and many symbols. It is a mistake to suppose that the Cross (certainly the Crucifix) was an early Christian symbol. The fish was the first one. It was derived from the initial letters of the Redeemer's names and titles in Greek. The Greek word for "fish" is "*ichthys*." "Jesus Christ, Saviour, Son of God" was formed, acrostically, from these letters.

The dove appears as the symbol of the Soul. The lamb the symbol of the Faithful. The peacock, the eternity of Paradise. The horse, the race of Life. The cock, the herald of Light. Incidentally, this

may account for the prevalence of cocks on church steeples, though an obscure, but exceedingly beautiful medieval hymn makes the cock a symbol of the parish priest—ideally, one and the same thing. The stag, the desire for God. The palm, Victory and Immortality. The serpent, Evil.

There are symbolical representations of scenes from Scripture, such as Lazarus rising from the tomb. One of the most frequent inscriptions is "*in pace*"—in peace—a farewell of Christians to their loved ones buried in the tombs.

IT IS interesting to notice that the first Christian altar was most certainly the tomb of a martyr. This is recalled every time a priest advances to celebrate the Eucharist when, in conformance with the ritual, he stoops to kiss the altar. This kissing is a survival of an old custom when, in the catacombs, each altar was the slab of a tomb. Mass vestments, such as those that were to have been authorized in the English Prayer Book, are a survival as well, for they descend, in the sartorial line, from the everyday dress of the Christians who used them at worship in the catacombs. So, too, the altar candles which, in the catacombs, took the form of "lamps of Aladdin"—small, oval, and of terra-cotta.

The most thrilling of all the catacombs is that called after St. Calixtus. The *Via Appia* leads to it, hallowed by the blood of the saints. Along that road, according to the most beautiful of all Christian stories outside the Scriptures, appeared Christ to St. Peter, shortly before his martyrdom. There can be few who have not read, or seen upon the films, the story called *Quo Vadis*.

De Rossi, whom I have mentioned, was led to the discovery of this catacomb by the finding of a piece of marble in a vineyard above it. It had the name of "Cornelius" upon it. In the third century it had become the burying-place of the Popes, and was originally known as the catacomb of St. Cecilia.

The illustration shows the crypt in which the body of St. Cecilia lay during seven centuries. Under Marcus Aurelius in 177, she was condemned to be smothered in her bath, but was preserved from death. Then, condemned to be beheaded, the executioner did his task clumsily, and failed to sever her head from the body. She died three days later. In 821 her body was found and interred within a church. The sarcophagus was opened in 1693 and the body found uncorrupt. A sculptor present on the occasion made a statue representing her posture in the disclosed coffin, a replica of which is now the most famous of the sights of the catacombs. Lest this story should savor of the fabulous it is well to notice that in recent years the old coffin was again opened, and all was found as was described in the seventeenth century.

Close observation of this illustration will reveal a fresco of the sixth century representing St. Cecilia above the small altar. She wears a rich Byzantine dress and is in the attitude of prayer. Beneath are later frescoes, the one most discernible being the face of Christ.

The catacombs are open to visitors, and usually are in charge of Trappist monks, who, for a small fee, will cheerfully light a taper and take you around, sell you their own chocolate afterwards, chat most pleasantly, and leave a fragrant remembrance in your mind when the chill of the Christians' meeting-places has been dispelled by the Italian sun.

SOME HAPPENINGS IN YANGCHOW

BY THE REV. E. H. FORSTER

CONDITIONS in Yangchow are still quiet. General Chang Chih-Chiang is functioning and that accounts for our peaceful conditions. He asked the local Christians to hold a week of special prayer for China from June 21st to June 28th. There will be a meeting in each church or chapel. The political situation certainly requires prayer. My own feeling is that we are on the brink of worse trouble than that of 1927. Certainly the discontent and disillusionment of the people are very widespread, and the power and influence of the communists have certainly not abated one whit. On the contrary, they are stronger than ever before.

In spite of it all we seem to have made progress in our evangelistic work. Our services continue to be well attended, and interest in our preaching for non-Christians has not lessened. The people are extremely friendly toward us. We have a wonderful opportunity to work among children. Our small and very primitive playground has made them friendly and approachable but we need to discover some way of securing their regular attendance at teaching so that our influence upon their characters and habits may be more effective.

Bishop Graves was here for confirmation on June 7th. There were four candidates from Paoying, about fifty miles north on the Grand Canal, one from Emmanuel Church, and five from Holy Trinity Chapel. Among the latter was the Postmaster of Yangchow, a member of the London Mission who has been worshipping with us very faithfully since he came to Yangchow.

My work in the government school has just ended. It was an interesting experience in many ways. I learned much from it. The students became more and more friendly as we got to know each other better so that I had no difficulty in enforcing such discipline as was necessary.

The principal has tried to book me up for teaching when I return from furlough, but I am not making any engagements so far ahead. You may be interested to know that the mission has been paid by the school for my services and that the payments have been made to date. When the final one is made I shall be able to turn over to the Bishop about \$1,200.

THE RECENT Catholic Congress of the Episcopal Church neither went into mourning over the loss of a prominent priest to the Church of Rome nor put on garments of exultation over the coming of a Roman bishop into our communion. Such things are likely to happen again.—*Bishop Jenkins.*

A REVISED TRANSLATION OF THE "VENI, CREATOR"

BY THE REV. EDWARD UNDERWOOD, HIGHTSTOWN, N. J.

FOR some years certain inadequacies in the English version of the *Veni, creator*, as it appears in the new Hymnal have been apparent to the present writer. Not only are there unnecessary expansions and deliberate importations of new ideas in the supposed interest of producing smoothly-flowing verse, but there are several mistranslations as well.

Moreover, the hymn has been needlessly curtailed from seven stanzas to five. The sevenfold form of the original is no doubt symbolical of the sevenfold gift of Grace of the Creator Spirit; but the beautiful prayer for growth in knowledge of the blessed Trinity, expressed in the sixth stanza, and the doxology and prayer for the Holy Spirit's gifts of love in the seventh stanza are well worth inclusion in an English translation on their own account. The final stanza has a different and decidedly commonplace form in some Roman sources. The version here translated is in the *Sarum Missal*.

It is the hope of the revisor that there will be some constructive criticisms and amendments of his suggested revision. In this way the translation of this hymn can be perfected by what amounts to coöperative effort. That is all that is claimed for the present revision with the exception of the last two stanzas, which have been translated *de novo*.

The italics in the Hymnal version indicate the more important departures from the text thereof.

VENI, CREATOR SPIRITUS

NEW HYMNAL

COME, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with Thy grace and heavenly aid,
And fill the hearts which Thou hast made.

To Thee, the Comforter, we cry;
To Thee, the gift of God most High;
The Fount of life, the fire of love,
The soul's anointing from above.

The sacred, sevenfold grace is Thine,
Bread Finger of the Hand divine;
The promise of the Father Thou!
Who dost the tongue with power endow.

Thy light to every sense impart,
And shed Thy love in every heart;
Thine own unfailing might supply
To strengthen our infirmity.

Drive far away our ghostly foe,
And Thine abiding peace bestow;
If Thou be our preventing guide,
No evil can our steps betide.

(Stanzas 6 and 7 are lacking)

REVISED VERSION

COME, Thou Creator Spirit blest,
Visit these souls, thine own professed;
Come with Thy Grace and heavenly aid,
And fill the hearts which Thou hast made.

O Comforter, that Name is Thine,
Of God most High the Gift divine;
Thou Fount of life, and Fire of love,
The soul's anointing from Above.

The Sevenfold Gift of Grace is Thine,
Thou Finger of the Hand divine;
Due promise of the Father Thou,
Who dost the tongue with speech endow.

Thy light to every sense impart,
Pour forth Thy love in every heart;
The weakness of our flesh restore
With strength and courage evermore.

Drive far away our mortal foe,
And peace on us henceforth bestow;
If Thou dost go before as guide,
No evil can our steps betide.

Through Thee may we in knowledge grow
Of Father and of Son also;
And that Thou dost from Both proceed,
Be this in every age our Creed.

Praise to the Father with the Son
And Holy Spirit with them One;
And may the Son send from Above
To us the Spirit's Gifts of Love. Amen.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

REGISTRATION OF BOONE

To the Editor of *The Living Church*:

DURING THE PAST YEAR, it was reported through the press and the National Council that the Commissioner of Education of Hupeh had commanded Boone (and St. Hilda's) to reduce tuition fees and stop religious instruction. When this order was received by Boone (St. Hilda's has never had any difficulty) it looked as though the anti-foreign, anti-Christian Commissioner was determined to destroy Boone. Fortunately, we have as the president of the board of directors of Boone Middle School the Rev. T. F. Tseng, who, upon reading the stern order, said at once: "The school has failed in proper respect at some point. We must find out what is the real difficulty and remove it." He was appointed to investigate and negotiate. For a long while nothing seemed to develop, but I have now received word that the whole matter has been cleared up; that the school is allowed to charge the fees as before; that we are permitted to require the students to attend either the Christian chapel service or an ethical meeting and that the Junior Middle School students can be handled in the same way. And this has all been approved by the National Department of Education in the final national registration of Boone Middle School. This will answer all questions that may be raised concerning the straightforwardness of our action and gives us all the freedom and opportunity that we could desire.

Once again the Christian way of believing the best even of your enemies has won the day.

(Rt. Rev.) ALFRED A. GILMAN,
Suffragan Bishop of Hankow.

Westhampton Beach, L. I., N. Y.

"THE AMERICAN MISSAL" AND "TREASURY OF DEVOTION"

To the Editor of *The Living Church*:

WHILE WHAT the Rev. James F. Plummer [L.C., July 25th] says is most interesting and may call forth some upholders, it seems to me unreasonable, to say the least. Because "The Book of Common Prayer shall be in use," etc., does not, or should not, prevent or preclude excerpts therefrom or even additions thereto from usage, for instance, by the celebrant, while, perhaps, waiting for the choir's operatic rendition of some elaborate offertorium! Is the priest during all that time to remain before God's holy altar and not even meditate or offer a prayer that, for instance, the bread and wine being, or about to be, offered, may, in every respect, be acceptable, etc.?

"God works in a mysterious way, His wonders to perform."

The fate of that ritual canon was enacted at a General Convention, about 1871 or 1874, and exploded either at San Francisco in 1901 or Boston in 1904; and naturally, because no one ever worshipped bread and wine. No, they couldn't down the doctrine of the Real Presence, no, not even though they could and did deny the late Rev. Dr. James deKoven a bishopric mainly because he dared to proclaim openly that very doctrine, say, about fifty years ago.

Also [see L. C., July 4th] though an episcopal anathema was pronounced on Carter's *Treasury of Devotion*, forty-five years ago the anathematizer is dead and what was anathematized still lives and is a "good seller."

WILLIAM STANTON MACOMB.

Germantown, Philadelphia.

"CAVE CANEM"

To the Editor of *The Living Church*:

YOUR EDITORIAL, Cave Canem, reminds me of a story told of the poet Thomas Hood.

He is said to have been out walking with a friend, and saw this sign, on a fence, behind which was an apple orchard: "Beware the Dog." Looking around, and seeing no dog, he wrote beneath the sign, "Ware be the dog?"

Good editorial; and "barking up the right tree," too.

Tallahassee, Ala.

(Rev.) JOSEPH H. HARVEY.

MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

WHEN, IF EVER, during at least the past thirty years, has any pre-convention action by a General Convention Commission aroused such consternation as has been occasioned by the present Commission on Marriage and Divorce? A leading layman (incidentally his name is known all over the United States) recently wrote to the undersigned that this commission's action in giving to the public press its suggestions previous to their discussion by the General Convention was nothing less than "insolence, and ought to be rebuked by the convention."

The *Literary Digest* quotes Dr. Bell's threat of an unprecedented schism should the views of the commission, which ignore the plain commands of our Lord on this subject, prevail at Denver. The same journal quotes the chairman of the commission when he declares that our Lord, in speaking of marriage and divorce, is laying down "principles" instead of "rules." This kind of "interpretation" would of course undermine most, if not all, of our Lord's clear commands and revelations, and is even more definitely nullifying than Guizot's well known theory that "Christianity came into the world as an idea to be developed." Large sections of Protestantism are now tottering into Christlessness and Socinianism as a result of Guizot's kind of "interpretation."

The commission's tentative report, three years ago, was subjected to searching criticism by the Rev. Dr. Walker Gwynne, who is an authority on this subject.

While there are some good features about this report, yet its head-on collision with our Lord's clear and definite commands about marriage and divorce is so outspoken that it amounts to denial and defiance. Whenever before has it been suggested that our priests should officiate freely at the marriages of divorced persons, whether by back-door, side-door, or front-door services? Ought we not to hope that the General Convention will reject this report, and will appoint another commission which will pay some heed to the commands of Jesus Christ, and also will be plainly instructed to report not to the Associated Press, but only to the General Convention?

Grand Isle, Vt.

(Rev.) JOHN HENRY HOPKINS.

THE MARRIAGE CANON

To the Editor of *The Living Church*:

JESUS DID PRONOUNCE marriage indissoluble, and He did explicitly condemn as adultery any remarriage after divorce.

I have seen no contention to the contrary, but I have seen the contention that these pronouncements were merely idealistic or figurative like others of His sayings. In my own mind there is not the slightest doubt that Jesus meant His words on marriage and divorce to be taken literally. But whether taken literally or idealistically, they amount to the same thing and clearly state the indissolubility of marriage and the sin of remarriage after divorce. . . .

A lifetime in our army, with many changes of domicile, has given me an abnormally wide acquaintance and has brought under my observation more than fourscore cases of marital trouble. Where the literal meaning of Christ's Word has been accepted, all has worked out well in each and every case. But where divorce and remarriage have obtained, the result has been an unedifying mess, invariably demoralizing, and generally nasty and revolting. The not uncommon spectacle of the same "innocent party" appearing in several successive "marriages" ought to be illuminating.

Even apart from religious conviction, common sense and common decency demand the eradication of this blight on the social life of our country.

If Jesus Christ issued a command, is General Convention to question our duty to obey? If He merely laid down a principle, is General Convention to legislate in contravention thereof?

Cambridge, N. Y.

(Col.) R. R. RAYMOND,
United States Army, retired.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

INTERESTING BOOKS

BY THE REV. FRANCIS J. HALL, D.D.

I HAVE received five of them, three of which, although quite independent in source and purpose, may be easily linked together to serve as one valuable and coherent series, dealing with the nature, reasonableness, and practical application to present-day life of Christianity. The other two are monographs on single doctrines.

Taking them in the logical order thus indicated, the first is a remarkably lucid and clarifying treatment in 125 pages of *What Is Christianity*, by L. B. Ashby (London: Skeffington & Son, 1931, 2s. 6d.). It is written for "the great generality of people." The writer truly says, "It is almost certain that a large number of people are lost to the Christian faith simply because they believe it to be something which it is not; because they think that in order to believe it, they are required to believe a great many other things which they feel they cannot honestly accept, and because their conception of what the Christian faith is and teaches is just simply nothing less than a sad travesty of reality." So a main purpose of the book is to "disinter this faith from the accumulated masses of lumber which have been piled upon it in the course of centuries"—the outcome largely of efforts to link it up with extraneous and now outworn opinions concerning the universe in which we live, and of crude developments of the doctrine of biblical inspiration, surviving in "Fundamentalism."

Priceless as the Bible is for making believers in Christ "wise unto salvation," it is neither the source nor the basis of the Church's faith, which is "built on its living Lord and Master, of whose Incarnate life and the consequences which flowed from it these Scriptures are the written record . . . the record, and not the foundation itself," which "is a Person." Christianity starts with glad tidings of historic events, emphasized because they "have had far-reaching consequences, which sharply distinguish the Christian faith from any merely speculative system of ethics." Upon these events, and upon nothing else, he shows, "that the whole Christian structure is built." Christ *did* something for us, and upon what He did rests our religion—our belief in His divine Person, redemption, the Church, the Sacraments, and our future destiny. All this is simply and convincingly shown; and the thoughtful reader can hardly fail to realize that the outcome is relief from the confusing effect of many quite unnecessary problems of our time.

THE SECOND BOOK is also for the laity, although from the nature of its task more elaborate and more exacting of careful thought on the part of its readers. It is written by C. L. Drawbridge, M.A., famous for his successful combatting of hostile attacks on Christianity in open-air addresses to the crowds of Hyde Park, London. The title is *Common Objections to Christianity*, and in this American edition it is introduced by "a survey of the leaders and literature in the conflict between Christianity and its opponents," by Edwin Lewis of Drew University (New York: Samuel R. Leland, n. d., pp. xxix and 278, 8vo. \$2.50).

Although very clear throughout, no language is wasted, and a wide range of argument is included. There is a good Index, and the volume constitutes a dependable work of reference on most all apologetical subjects—readable by all reasonably intelligent people, and a work also that ought to be at every priest's elbow. Mr. Drawbridge realizes, as many of our apologists do not, that the difficulties felt by the great mass of people grow out of positions in science, philosophy, and criticism of thirty or more years ago, and that in scholarly circles, whether scientific or philosophical, a different and encouraging situation is developing. Accordingly, while he makes suitable references to the most recent science and

philosophy, his attention is devoted to meeting the difficulties still most keenly felt by the crowd.

Among the subjects handled are Rationalism or Intellectualism, Pain, Evil, Ethicism, Natural Science and Religion, Evolution and Creation, Materialism, Determinism and Freedom, Secularism or This-Worldism, Atheism, Agnosticism, Anthropomorphism, and Immortality.

THE THIRD BOOK, concerned with practical everyday application of Christian truth, is by the Rev. G. D. Rosenthal, a well known priest of Birmingham, England, recently forced into unwelcome controversy by the tyrannical rule of the notorious Bishop Barnes, but always showing himself to be possessed of calm poise and well-balanced judgment. His book is entitled *The Measure of Our Faith* (Milwaukee: Morehouse Publishing Co., 1931, pp. viii and 249. \$2.50). It has four parts, each divided into brief and attractive chapters on the Christian: I. at Work and Play; II. by the Fireside; III. in Society; IV. in the Garden [of one's own soul].

As a guide for ordinary folk, the book easily takes the very first rank in sympathetic discernment of present-day difficulties and temptations, in sweet reasonableness of their handling, and in lofty truthfulness, spiritual power, and persuasiveness. In brief, it is supremely practical and helpful—one of the best books for "Everyman" that I have ever read, both for its intrinsic value and for its attractiveness.

I COME now to two books on special doctrinal subjects—the death of Christ, and His descent into Hades.

The first is by Dr. Henry Sloan Coffin, president of the faculty of the Union Theological Seminary, New York City, a very clear and interesting writer, but a bit too rhetorical for coherent definiteness of argument. Such at least is the impression I gain from reading his *The Meaning of the Cross* (New York: Charles Scribner's Sons, 1931. \$1.50). The author is plainly more impressed with the moral appeal of the Cross than with the objective effect of Christ's death in itself altering the situation between us and God. The fact that the Sufferer was God Incarnate receives no attention, and the notion that Christ was a penitent is supported—a notion plausible only in the field of rhetorical symbolism. To call a sinless one "penitent" is to use the term in a very unreal sense. In a hopelessly misleading antithesis, he maintains that our Lord's interest "was not in getting men to *obey Him* but to *follow Him*." Can a disobedient follower be justified? And does not Christ say, "If ye love Me, keep My commandments"? The requirement of obedience is repeatedly enforced in the New Testament, and is integral to the following of Christ, plainly so.

The other book is a solid and scholarly fruit of competent research into early Christian doctrine concerning our Lord's descent into Hades, written by Dr. J. A. MacCulloch, the well known Scotch specialist in comparative theology, *The Harrowing of Hell: A Comparative Study of an Early Christian Doctrine* (New York: Charles Scribner's Sons, 1931, pp. xiii and 352, octavo. \$3.50). After a comparative study of ancient pagan myths and Jewish ideas on the whole subject, he considers The Descent to Hades in apostolic writings, incidentally saying that the sub-apostolic belief *in re*, "as expressed then and later . . . owes little or nothing to pagan myths, though the form in which it is expressed is mythical, *i.e.*, in accordance with current conceptions of the Other World."

He proceeds to an exhaustive account, impossible to examine here, of patristic ideas in general, and on such particular branches of the subject as The Breaking of the Gates of Hades, The Victory Over Death and Hades, The Preaching in Hades, The Release of Souls, and other related matters. His standpoint is soundly Christian; and his book affords a much needed and dependable treasury of knowledge.

The Living Church

Established 1878

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

Assistant News Editor, **Mrs. IRENE NELSON.**
Literary Editor, **Rev. Prof. WILLIAM H. DUNPHY.**

Social Service, **CLINTON ROGERS WOODRUFF.**
Advertising and Circulation Manager, **D. A. IVINS.**

Published and printed by **MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.**

Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



AUGUST

- 16. Eleventh Sunday after Trinity.
- 23. Twelfth Sunday after Trinity.
- 24. Monday. St. Bartholomew.
- 30. Thirteenth Sunday after Trinity.
- 31. Monday.

SEPTEMBER

- 1. Tuesday.
- 6. Fourteenth Sunday after Trinity.
- 13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
- 20. Sixteenth Sunday after Trinity.
- 21. Monday. St. Matthew.
- 27. Seventeenth Sunday after Trinity.
- 29. Tuesday. St. Michael and All Angels.
- 30. Wednesday.

KALENDAR OF COMING EVENTS

AUGUST

- 22. Retreat for Laymen at Rock Point, Vt., at diocesan headquarters.
- 27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

SEPTEMBER

- 4. Y. P. F. Conference at Evergreen, Colo., on Church Conference Grounds.
- 7. Rural Church and Social Work Conference at Manlius School.
- 9. Election of Bishop Coadjutor for diocese of Connecticut at Christ Church Cathedral, Hartford.
- 14. Meeting of National Council, Denver, Colo.
- 15. Opening of General Convention.
- 25. Conference of Church Hospitals at Denver.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 24. St. Agnes', Washington, D. C.
- 25. Emmanuel, Somerville, Mass.
Sisters of the Tabernacle, Chattanooga, Tenn.
- 26. St. John the Evangelist, Boston, Mass.
- 27. St. George's, Utica, N. Y.
- 28. All Saints', Richmond Hill, L. I., N. Y.
- 29. Society of St. John the Divine, Toronto, Ont., Can.

APPOINTMENTS ACCEPTED

JACKSON, Rev. OTIS G., assistant at St. Paul's Church, Chicago; to be priest-in-charge of St. Mark's Mission, Oakley, Cincinnati, Ohio (S.O.) October 1st.

PRATT, Rev. SCHUYLER, formerly missionary at St. Mark's Mission, Hood River, Ore. (E. Ore.); to be registrar of Church Divinity School of the Pacific. Address, 2451 Ridge Road, Berkeley, Calif.

WELD, Rev. EDRIC AMORY, rector of St. Stephen's Church, Middlebury, Vt.; to be rector of Holderness School for Boys, Plymouth, N. H.

WHITTLE, Rev. ARTHUR E., rector of Emmanuel Church, San Angelo, Tex. (N.T.); to be rector of Trinity Church, Clarksville, Tenn. Address, 317 Franklin St., Clarksville. September 1st.

WRIGHT, Rev. JOHN A., formerly locum tenens at St. Paul's Church, Augusta, Ga.; has become rector of that church.

NEW ADDRESSES

CARPENTER, Rev. C. C. J., rector of St. John's Church, Savannah, Ga.; 509 Whitaker St., Savannah.

DENSLow, Rev. HERBERT M., D.D., recently retired as sub-dean of General Theological Seminary; Glastonbury, Conn.

STENT, Rev. CLAUDE FRANCIS, non-parochial priest of the diocese of Ohio; 422 West 20th St., New York City.

SUMMER ACTIVITIES

REESE, Rt. Rev. FREDERICK F., D.D., Bishop of Georgia, is spending a month or six weeks with his son-in-law and daughter, the Rev. Dr. and Mrs. Henry D. Phillips, at Blowing Rock, N. C.

DAY, Very Rev. JOHN WARREN, dean of Grace Cathedral, Topeka, Kans., will be in charge of the services at St. Paul's Church, Dedham, and Church of the Good Shepherd, East Dedham, Mass., until August 23d.

HOWES, Rev. LYMAN, rector of St. Luke's Church, Marietta, Ohio, is supplying at Christ Church, Warren, Ohio, during August.

JAMES, Rev. WILLIS L., rector of St. Thomas' Church, St. Catharines, Ontario; to be in charge of the services at Grace Church, Everett, Mass., until August 23d.

MACWHORTER, Rev. GARDNER A., assistant at St. Luke's Church, Evanston, Ill., is in charge of St. Augustine's Church, Wilmette, Ill., during August.

MORRIS, Rev. LEWIS G., D.D., rector of Calvary Church, Germantown, Philadelphia, is preaching in Calvary Church, Pittsburgh, during August.

WILSON, Rev. FRANCIS J., vicar of Christ Church, Cordele, Ga., and Mrs. Wilson have sailed on the *Laconia* for Belfast, Ireland. They will also visit in England and Wales before returning home the latter part of September.

RESIGNATION

PARCE, Rev. DWIGHT A., as curate of St. John the Evangelist, Boston, having reached the retiring age under the Clergy Pension plan. He will continue as a guest at the Mission House and still assist at St. John's Church and St. Augustine's Mission, Boston.

ORDINATION

DEACON

PANAMA CANAL ZONE—On July 25th, at St. Paul's Church, Panama City, DAVID ALEXANDER OSBOURNE was ordained to the diaconate by the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana and also in charge of the Panama Canal Zone. The candidate was presented by the Rev. J. T. Mulcare and the sermon was preached by the Rev. A. F. Nightengale.

Mr. Osbourne is to be curate of St. Alban's Church, Paraiso, C. Z.

MARRIED

BACKHURST-HOAG—Miss SUSAN LOUISE HOAG, superintendent of St. Luke's Hospital, Highland Park, Mich., recently was united in marriage to the Rev. GEORGE BACKHURST, superintendent of Detroit City Mission. They will be at home at 958 Burlingham avenue after September 1st.

CAUTION

NORTON—I desire to caution the clergy against a man who calls himself HAROLD CURTIS NORTON. He is 37 years of age, 5 feet nine inches, slender, lantern jawed, bald, wears glasses; excitable, loquacious, an easy mixer. Thought to be at present in New York, Connecticut, Massachusetts, or Rhode Island. Should this man come to you say nothing concerning this warning but obtain his address and communicate immediately with the Rev. WILLIAM H. SMITH, Christ Church, Schenectady, N. Y.

DIED

FISK—At Bay Shore, Long Island, SISTER HARRIET VINCENT, of the Sisterhood of the Holy Nativity (daughter of Everett O. Fisk of Boston) entered into rest on Sunday, August 2, 1931. Burial was from the convent chapel at Fond du Lac, Wis., on August 5th.

PILCHER—At Dallas, Tex., July 28th, JAMES ARNOLD PILCHER, father of Deaconess Eleanor P. Smith, St. Matthew's Cathedral, Dallas. "He giveth His beloved sleep."

QUILLIARD—MARGARET, on Monday, August 3d, at the residence of her daughter, Mrs. Edmund L. Ellis, 2525 Morris Ave., New York City, widow of Gulian Verplanck QUILLIARD, and daughter of the late Edward Henry Jacot and Christina Isabella Forbes.

WOODWARD—In Watertown, Conn., July 16th, DAVID WOODWARD of Watertown and Atlanta, Ga., aged 75 years. Funeral services July 18th.

In Watertown, August 4th, HELEN E. (BALDWIN) WOODWARD, widow of David Woodward, aged 75 years. Funeral services August 5th. Burials in Evergreen Cemetery, Watertown. "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

MEMORIAL

Allen Leverett Smith

In tenderest memory of my beloved son, ALLEN LEVERETT SMITH, who entered into life eternal August 19th, 1929.

"The eternal God is thy refuge, and underneath are the Everlasting Arms. Eternal rest grant unto him, O Lord, and let light perpetual shine upon him."

RESOLUTION

Stephen Edward Nash

STEPHEN EDWARD NASH, senior warden of St. Luke's Church, died in East Hampton, L. I., Wednesday, July 22, 1931.

In his death, St. Luke's Church has lost one of its most devoted souls, and the churchwardens and vestrymen desire to record the sense of loss which the parish feels, as well as to offer their gratitude for his faithfulness.

He was a business man of rare judicial judgment, and of the highest integrity. These qualities made him the valued and trusted servant of several of the Church's institutions. Indeed his avocation was the Church. Her faith and order were matters of keen interest to him.

When he came to East Hampton in 1897 he very naturally became interested in St. Luke's Chapel; this interest made him one of the founders and incorporators of St. Luke's Church, which was incorporated in 1907. At the first meeting of the new parish he was elected warden and treasurer, which offices he retained until his death.

It was largely through his influence that the present property was acquired, and the new church and rectory built, by his brother, Thomas Nash, who was the architect. At first it seemed a hazardous venture, but time has justified the wisdom of it, and the beauty of it no man can question.

We mourn his loss, and pray that Almighty God will give him rest and peace in Paradise.

NEWS IN BRIEF

RHODE ISLAND—St. Mary's Church, East Providence, has ordered a new two-manual organ from the Hall Organ Company, West Haven, Conn. The Rev. Walter Williams, rector of St. Dunstan's College of Sacred Music, who is also choirmaster of St. Mary's, has drawn the plans and specifications. It is hoped the organ will be ready for dedication the first Sunday in Advent.

VERMONT—A successful conference for young people was held at Bishop Hopkins Hall, Rock Point, Burlington, from July 21st to 29th. The Rt. Rev. Samuel B. Booth, D.D., Bishop of the diocese, gave daily addresses on Personal Religion; the Rev. Dr. Edward Knowles of Enosburg Falls lectured on the Prayer Book, and the Rev. Dr. John Henry Hopkins lectured on Church History.

MAKE YOUR WANTS KNOWN
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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. **NO DISCOUNTS FOR TIMES OR SPACE**. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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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.

POSITION OFFERED

MISCELLANEOUS

WANTED: EXPERIENCED ORGANIST and choirmaster for boys' and men's choir. Must furnish references and experience. State age. Splendid opportunity for right man. C-632, care of **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

A CATHOLIC PRIEST WANTS TO GET into touch with vestries seeking a rector. Free after August. 48 years old, unmarried, whose desire is a parish where there is a field for real work. Excellent references. Correspondence invited, but interviews greatly preferred. Reply, B-621, care **LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, 39, SEEKS CHANGE. Parish and business experience. Box G-623, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR temporary duty. D-607, care **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHURCHWOMAN, EXPERIENCED, UNENCUMBERED widow, middle-aged, educated, wishes a position of trust, where diligence and faithful services are required. Have been successful, desire change. References. M-630, care of **LIVING CHURCH**, Milwaukee, Wis.

CLERGYMAN'S WIDOW AND GRADUATE registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address, W-614, care **LIVING CHURCH**, Milwaukee, Wis.

ENGLISH TRAINED ORGANIST, CHOIRMASTER of international reputation and long experience, invites correspondence from Churches seeking an all-around, thorough musician. Conservatory graduate. Trainer and director of outstanding ability. Recitalist. Highest credentials. CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

EXPERIENCED WOMAN WANTS POSITION, matron or housemother, boys' or girls' school, where she can have ten year old girl. References. B-625, **LIVING CHURCH**, Milwaukee, Wis.

NURSE, HOUSEKEEPER OR HOUSE mother in school, institution, or private home. Long experience, best references. Address, A. M. P., 515 A Ave. E, Cedar Rapids, Iowa.

ORGANIST-CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply S-617, care of **LIVING CHURCH**, Milwaukee, Wis.

SUPERINTENDENT, CHURCHWOMAN, DESIRES position Church institution. Experienced, successful, kindly. Best references. Address, K. L-620, care **LIVING CHURCH**, Milwaukee, Wis.

SUPERVISION OF HOME AND MOTHERLESS children desired by motherly woman who understands young people. Wide experience, references. Address, L-619, **LIVING CHURCH**, Milwaukee, Wis.

WILL GIVE SERVICES FOR REASONABLE time to some mission as nurse or social service worker. Woman of mature years, in Deaconess orders. Address, P-626, **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

VESTMENTS

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.

CHURCH LINEN

IRISH LINEN FOR YOUR CHURCH. Mary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

MISCELLANEOUS

ROOM FREE IN NEW YORK CITY FOR suitable male student in return for teaching Sunday school class and choir work. **H. KLUNK**, 295 St. Ann's Ave., New York City.

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THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH**, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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RETREATS

LABOR DAY, LAYMEN'S RETREAT AT Holy Cross, West Park, N. Y., opens Saturday evening, September 5th, and closes the following Monday morning. No charge. Address, GUESTMASTER.

RETREAT FOR PRIESTS AT HOLY CROSS, West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, Fr. Frank Vernon, D.D. Address, GUESTMASTER.

LENDING LIBRARY

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

BOARDING

Boston

A CHURCH FAMILY IN LARGE AND comfortable suburban house desires to open their home to a few girls whose parents would like them to attend the same private school in Boston as their daughter. For particulars and exchange of references address, Mrs. FRANK V. BURTON, 222 Marlborough St., Boston, Mass.

Los Angeles

GUESTS. **THE EPISCOPAL DEACONESS** LAURA, 542 S. Boyle Ave, Los Angeles, Calif.

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

New York City

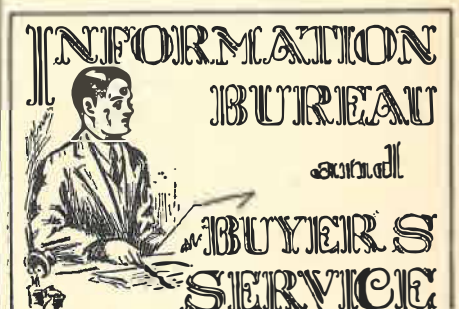
HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Two BLIND Churchmen are mentioned in a recent letter from Mrs. W. J. Loaring-Clark, secretary of the Department of Missions' special committee on literature for the blind. One is a blind boy who reads the lessons in the Church school services. He reads them from *The Church Herald*, the Braille magazine. The other is a young man who is deaf, dumb, and blind. He has been taught the sign language, talks with his fingers, and receives communication by holding his hands over the other person's fingers. He weaves baskets, makes footstools, typewrites, reads Braille, and is now studying French by himself. He was confirmed by Bishop Reese of Southern Ohio. A rector has had the Holy Communion service for him, the boy following it in Braille as it was read.

Church Services

California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224
Sunday Masses for August.
Low Masses 7:30 and 11 A.M. Sung Mass
9 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon,
10:30 A.M.; Evensong and Sermon, 7 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Saturdays, 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M.
Week-days: Masses, 7 A.M. Thursdays and
Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. AUSTIN PARDUE, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New Jersey

St. Mary's-by-the-Sea, Point Pleasant

Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.
Week-days: 7:30 A.M.; except Monday 9:30.
Confessions: Saturday 5:30 and 8:00 P.M.
The Holy Hour: First Friday at 8:00 P.M.

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30 and 10:30 A.M.
Evensong, 5:30 P.M.
Week-day Mass, 7:30 A.M.
Confessions: Fridays, 7:30 P.M.; Saturdays,
5:30 P.M., and 7:30 P.M.

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
SUMMER SCHEDULE
Sundays: Low Mass, 7:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

. Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

CHURCH SERVICES—Continued

New York

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8 and 11 A.M.

Church of St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Low Masses, 7:30 and 9:00.
High Mass and Sermon, 10:45.
Week-day Masses, 7:00 and 8:00.

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.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at
10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7, 8 and 9:15.
High Mass and Sermon at 11.
Sermon and Benediction at 8.
Daily: Mass at 7 and 9:30. Tuesday and
Friday at 8.
Friday, Address and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday, 3-5;
7-9.
Priests' telephone: RITtenhouse 1876.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
SUMMER SCHEDULE
Sunday Masses: 7:30, 10:00.
Week-day Masses: 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. Morning service first and third Sun-
day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral. the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by the Rev. Philip Davidson, rector of St.
James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

REST HOUSES

HOUSE OF THE NAZARENE, MOUNTAIN
Lakes, N. J. A house of rest and spiritual
refreshment. Chapel services daily. Large re-
ligious library. Excellent food. \$18-\$25.

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mountain stream. Sun baths, drives, New
York bus service. Board reasonable. Address,
DEACONESS-IN-CHARGE, Lakeside, P. O., Conn.

If you don't find just what
you want listed in this depart-
ment write our Information
Bureau, or insert a Want Ad
of your own.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from *Morhouse Publishing Co., Mil-
waukee, Wis.*)

The Alcohol Information Committee, 150 Fifth
Ave., New York City.

Prohibition and Commonsense. By Earl L.
Douglass. \$2.00.

American Civic Association, Inc., Union Trust
Building, Washington, D. C.

American Civic Annual. Edited by Harlean
James. A Record of Recent Civic Advance
with a List of Who's Who in Civic Achieve-
ment. Vol. III. \$2.00.

D. Appleton Co., 44 Hewes St., Brooklyn, N. Y.

The Little Green Shutter. By Brand Whit-
lock. A Study of the Days of Prohibition
that Have Followed the Saloon with its
Swinging, Shutter Door. \$1.50.

Ginn & Co., 15 Ashburton Place, Boston, Mass.
American Standards and Planes of Living.
By Thomas D. Eliot. \$5.00.

Luzac & Co., 46 Great Russell St., W. C. 1, Eng-
land.

*The Ethiopic Text of the Book of Ec-
clesiastes.* Edited by Samuel A. B. Mercer,
M.A., Ph.D., D.D. The Oriental Research
Series. \$3.40.

Morehouse Publishing Co., 1801-1817 W. Fond du
Lac Ave., Milwaukee, Wis.

Art of Mental Prayer, The. By the Rev.
Bede Frost of Nashdom Abbey, Burnham,
Bucks. With a Preface by the Rt. Rev.
The Abbott of Pershore. \$3.40.

Difficulties in the Way of Discipleship. By
the Rev. H. F. B. Mackay, Prebendary of
St. Paul's and Vicar of All Saints', Mar-
garet St., London. \$1.50.

Greatest Saint of France, The. By Louis
Foley, Professor of English, Western State
Teacher's College. With Illustrations by
A. L. Warner. \$3.50.

Vision of Victory, The. An Interpretation of
the Book of Revelation. By the late Rt.
Rev. Richard H. Nelson, D.D., S.T.D.,
Second Bishop of Albany. \$2.50.

G. P. Putnam's Sons, 2 W. 45th St., New York
City.

The Road to Recovery. By Sir George Paish.
\$2.00.

The Stratford Co., 289 Congress St., Boston, Mass.
Battling the Crime Wave. Applying sense
and science to the repression of crime.
By Harry Elmer Barnes. \$2.00.

University of Chicago Press, 5802 Ellis Ave., Chi-
cago, Ill.

Social Conflict. Papers Presented at the
Twenty-fifth Annual Meeting of the Amer-
ican Sociological Society, Held at Cleve-
land, Ohio, December 29-31, 1930. \$2.00.

Commemoration Week of Friends of Canterbury Cathedral; Exhibit Relics

Psalter in Three Latin Texts on Display—Bishop of London in Canada—King's Chaplain Dies

The Living Church News Bureau
London, July 31, 1931

COMMEMORATION WEEK OF THE FRIENDS of Canterbury Cathedral began on Wednesday, July 22d, with sung Matins in the Cathedral, and the exhibition of medieval books and other treasures in the Cathedral Library. One of the most interesting of the exhibits was the Canterbury Psalter, now returned temporarily to Canterbury, after 250 years absence, on loan from Trinity College, Cambridge. Its three Latin texts, Gallic, Roman, and Hebrew—the last two the translation of St. Jerome interlined with English and French versions—are explained in marginal notes and illustrated with twelfth century illuminated drawings.

The Archbishop of Canterbury loaned from Lambeth Palace Library the Chichele Breviary given by Archbishop Chichele to Henry V or Henry VI. Charters of kings and archbishops, and papal bulls drawn up by Prior Henry of Eastry, are comprised in the valued register from 1285 to 1340. The Canterbury Domesday Book contains important information regarding Church lands; while another exhibit of interest is a receipt signed by Sir Thomas More.

On Thursday evening, Sir Frederic Kenyon gave a lecture on life in medieval England, illustrated by slides of pictures in contemporary manuscripts, chiefly of the fourteenth century. Many of the illustrations were from the Luttrell Psalter, which the British Museum acquired last year.

On Saturday afternoon, the quaint little chapel of Edward the Confessor, near Trinity Chapel, in the extreme northeast of the building, was opened after being in disuse for centuries. The dean of Canterbury, in a short address, mentioned that the chapel, built and munificently endowed by Henry IV, and dedicated by him to Edward the Confessor, was now replenished and reopened for regular use after neglect of nearly three centuries. The altar cross and candlesticks and all the other things that fitted it for the worship of God were gifts from a Friend of Canterbury.

BISHOP OF LONDON IN CANADA

The Bishop of London, accompanied by Ormond Blyth, sailed for Canada on Friday last on the *Duchess of York*, and expects to arrive at Quebec on August 7th. From there they will proceed to the Pacific coast, stopping at Toronto, Edmonton, Jasper, Vancouver, and reaching Victoria on August 20th. On their return, they will break the journey at Vernon, Calgary, Regina, and Winnipeg. From September 6th to 25th, the Bishop will be in or near Toronto. During the Bishop's absence, Bishop Perrin will be in charge of the diocese. Dr. Ingram expects to be back in time for the Michaelmas ordinations. The Bishop's visit to Canada is mainly for a holiday, and to assure himself of the well-being of some thirty nephews and nieces; to return the visits of the Canadian bishops who stayed with him at Fulham during the Lambeth Conference; and to see the Cathedral at Van-

couver Island, the foundation stone of which he laid in 1926.

DEATH OF KING'S CHAPLAIN

Canon J. N. Dalton, domestic chaplain to the King, and his former tutor, died on Tuesday at his house in the cloisters, Windsor Castle, at the age of 91. He was canon and steward of St. George's Chapel, and had been tutor to King George when a boy, and accompanied him and his brother (later the Duke of Clarence) on their world tour in the *Bacchante*.

Canon Dalton again accompanied King George (at that time Prince of Wales) on his voyage in the *Ophir*.

It is said that he was the only one among intimate friends to whom the King delivered his invitations personally.

Canon Dalton passed with honors the Kipling test of "walking with kings and keeping the common touch."

He knew a great deal about Windsor Castle, where he had lived for so long, and it was typical of his lack of court stuffiness that he had Patrick MacGill, the "navy poet," appointed assistant librarian there.

BISHOP SHEDDEN NOMINATED TO VICARAGE AT WANTAGE

Bishop Roscow Shedden, who recently resigned the see of Nassau, has not been long waiting for offers of work in England since his return from the Bahamas. The dean and canons of Windsor have just nominated him to the important vicarage of Wantage, Berks. Wantage, almost from the first days of the Oxford Movement, has always been closely linked with its

leaders—Butler, Mackonochie, Newbolt, to name but three—so that Bishop Shedden will be following a fine tradition, and should receive a hearty welcome.

NEWS IN BRIEF

The Rt. Rev. B. O. F. Heywood, lately Bishop of Southwell, has been appointed to the suffragan bishopric of Hull in succession to the late Dr. F. Gurdon.

Bishop Heywood was formerly vicar of St. Paul's, Bury, and of St. Peter's, Swinton. He had been vicar of Leeds for about nine years when he was appointed Bishop of Southwell in 1926. For the past two years he has been serving as Assistant Bishop in the diocese of York.

The Rt. Rev. G. F. C. de Carteret, the retiring Bishop of Jamaica, has accepted an invitation from the Bishop of Leicester to help him as assistant bishop. Bishop de Carteret will begin his new work on January 1st. Before going to Jamaica, Bishop de Carteret had been vicar of St. Paul's, Southwark, and of Christ Church, East Greenwich.

Speculation is rife concerning the future of what is known as the Catholic Apostolic (or Irvingite) Church. Founded in 1822 by Edward Irving, a young Scotch Presbyterian, it took its rise out of the study of prophecy as it was pursued at that period. The communion, never very extensive, has been declining for many years. Since the death of Edward Heath, the last surviving Apostolic Coadjutor, it has been no longer under the rule of authorities at Albury, near Guildford, but exists on a purely congregational basis. Many of its adherents regard it as a species of Guild in friendly association with the Church of England, at least in this country, but having its own forms of service, which are much akin to the English Liturgy.

GEORGE PARSONS.

Separation of Church and State is Plank Of Moderate Republican Party in Spain

Doubtful If Its Influence Will Carry Polls, However, With Others Opposing Religion

L. C. European Correspondence
Wells, Somerset, England, July 26, 1931

SPANISH AFFAIRS REQUIRE TREATMENT with an expert knowledge of the country that this writer does not possess. It is quite certain that the Republicans fear the Church as the royalist institution that—in view of the last five centuries of history—it can hardly help being. They will therefore disarm it as far as may be, but may hardly venture on an open attack. Republicans as such are not necessarily hostile to religion, either in Spain or America, but in Madrid the party contains Communist and Socialist elements that make no secret of being so. There is, therefore, a strong anti-clerical movement in Spain, not directed against religion, but against the great political power formerly wielded by the hierarchy. Complete separation of Church and State is a plank in the platform of the most moderate of the Republican parties, but it is doubtful if the most moderate parties will exercise the greatest influence when Republicans and Socialists go to the polls as allies. As against this, what are Church politics likely to be?

Some parts of the country, like Navarre, are militantly royalist in politics, and "Church" in sympathy, and Basques and Catalans may take up any cry or cause that may serve to show how separate they are from the rest of Spain. These, however, are small provinces, no more. In Spain generally, there is a solid phalanx of clerical opinion that declares that "the Church will oppose to the limit of its capacity any interference with its political powers," but it is doubtful whether this "die-hard" attitude can command much support among lay-folk. Educated Catholics in the towns say openly that the separation of Church and State may be in the best interests of each, and that the Church must sacrifice the political powers that are its inheritance from another age, if it is still to exist to preach the Catholic faith.

The question is whether this enlightened political attitude will extend into those country districts where the priest is often the only educated man in the village. That there is some estrangement from the Church there, too, may be taken as certain. Nobody can say beforehand how far it has gone.

W. A. WIGRAM.

AN OFFICER of a Catholic society who fails to read a Catholic paper regularly is as little fitted for his place as a lawyer who has no law books.—*Catholic Citizen*.

King's Collegiate School, Windsor, N. S., to Be Housed in New Building on College Site

Grounds Once Property of Old King's Now at Halifax—Prayer for Unemployed

The Living Church News Bureau
Toronto, August 6, 1931

KING'S COLLEGIATE SCHOOL AT WINDSOR, Nova Scotia, the oldest Anglican boarding school for boys in Canada, has commenced the erection of a new building on the grounds of historic King's College, burnt ten years ago. After the removing of King's College to Halifax, where it is now federated with Dalhousie University, the spacious property at Windsor was made over to the school which was situated near the college.

The new structure, of three stories, will be of brick and tile, with stone trimmings. The building was designed by Andrew R. Cobb, Halifax architect, and the construction contract has been awarded to the Standard Construction Company of Halifax.

The new residence will be separated by only a short distance from Hensley Memorial Chapel.

Construction is to be completed by December 15th.

HISTORIC RURAL CHURCH TO CELEBRATE CENTENARY

In the village of Burritt's Rapids, Ontario, a cairn has been erected to mark the centenary of the building of Christ Church. A celebration to mark the event is to be held on Sunday, August 30th, the Rt. Rev. Dr. C. A. Seager presiding, assisted by Archbishop A. U. DePencier of New Westminster, B. C., the Rt. Rev. J. C. Roper, Bishop of Ottawa, Canon C. A. DePencier, Oshawa, and Canon H. B. Paton, son of the first rector.

A delegation has been invited from Arlington, Vt., the birthplace of the founder of the village, the late Stephen Burritt, whose father is said to have been the original of the Village Blacksmith.

The Governor-General of Canada and Lieutenant-Governor of Ontario and members of the federal and legislative assemblies will attend or be represented.

A bronze tablet with the following inscription will be unveiled Sunday afternoon:

"This cairn was erected in August, 1931, in honor of the illustrious pioneers who built this house of worship in 1831."

A PRAYER FOR THE UNEMPLOYED

The Archbishop of Nova Scotia as senior Metropolitan has authorized the use of the following prayer for the unemployed:

O Merciful God and Heavenly Father, who has taught us in Thy Holy Word that Thou dost not willingly afflict nor grieve the children of men, look with pity on those who are without employment and unable to provide for themselves and their families. Grant Thy grace to all in authority, that they may have a right judgment in the present critical condition of the world, and in earnestness of purpose and wisdom of action may find work for the workless and comfort for the sufferers; guide them in their efforts to search out the causes of the present distress, and grant they may both perceive and know what things they ought to do and also may have power faithfully to fulfil the same. Remember all Thy children in mercy; endue their souls with patience; lift up Thy countenance upon them and

give them peace. We ask this through our Mediator and Advocate Jesus Christ. Amen.

MISCELLANEOUS NEWS

The committee of the Tract Society has appointed as general secretary, in succession to the Rev. Dr. Irwin, the Rev. R. Mercer Wilson, M.A., who commences his duties at the end of September. Mr. Wilson, who is at present professor of Church History in Wycliffe College, Toronto, took a distinguished course in Trinity College, Dublin. He was clerical secretary of the Society for Irish Church Missions, 1922-1927, and in connection with that society traveled across Canada and through the United States in 1925.

When the *Ungava* sailed from Montreal on July 14th she carried with her two hardy missionaries of the Church of Eng-

land, the Rev. Harold N. Duncan and the Rev. F. H. Gibbs, who are returning to the far north, where they have already ministered to the Eskimo. Mr. Duncan goes to Pond's Inlet, at the northern end of Baffin Land, and Mr. Gibbs to Fort Chimo, on Ungava Bay.

The Department of the Interior has just issued an admirable book entitled *South Baffin Island*, an account of exploration, investigation, and settlement during the past fifty years. It is a most interesting document and has been prepared with great care. It no doubt will be for the future the historical document of this very important development of our country. It is well illustrated with maps and reproductions of photographs. To members of the Church there is an added interest because of the place given to our missionaries. While our men went into far places primarily to seek for the scattered peoples to bring them into the family of God, they have also performed valiant service to their country which the government graciously acknowledges.

Dr. Robbins Accepts Temporary Work as Preacher in Presbyterian Church, New York

Appointment Covers Autumn and Winter Sunday Morning Services—News Items

The Living Church News Bureau
New York, August 8, 1931

THE REV. DR. HOWARD C. ROBBINS, formerly dean of New York Cathedral and now a professor on the faculty of the General Theological Seminary, has accepted an invitation to be the preacher on Sunday mornings during the coming autumn and winter at Brick Presbyterian Church, Fifth avenue and 37th street, this city.

By reason of many previous preaching engagements there, Dr. Robbins is far from being a stranger to the Brick Church congregation. This arrangement is different, however, in that it includes a series of sermons on succeeding Sundays during a period of several months. It is different not only as it concerns this preacher and the church where he will speak but is without precedent among us, so far as the writer recalls, where a priest of the Anglican communion has entered upon so extended an engagement with a congregation voluntarily separated from us.

If we contend that interchange of preachers has long been a frequent practice among our Protestant brethren and has seemingly availed little in effecting visible unity, it is also difficult to point to any harm that custom has brought about. And today we are witnessing many efforts among them, quite apart from any trend toward accepting the episcopate, to lessen their number by mergers. Spiritual fellowship without sacrifice of fundamental principles is the greatest need of mankind always, and particularly, it seems, at the present time. Many of us have rejoiced that Bishop Manning has accepted invitations to participate with Jews in their religious services in their synagogues. No doubt it would be widely welcomed could a Roman Catholic priest see his way clear to preach a series of non-controversial sermons in one of our pulpits. Dr. Robbins' engagement is a decidedly interesting one, and to those who know him it seems certain to be productive of good.

REPORTING OF DIOCESAN NEWS INVITED

When, in the course of each summer because of lack of news, this correspondent is obliged to omit his weekly letter, there come written and vocal queries, "Why?"

Although New York may rank among the recreation centers of the country as a popular summer resort, and even though our congregations are made large by the presence of our visitors, this vicinity does not provide many such occasions as possess news interest for readers of a Church paper.

This item is not written so much by way of explanation, however, as of invitation to those who may chance to know of some interesting event occurring this summer in this diocese which is not likely to come to public attention and yet which would be of interest and concern to our readers. The invitation is to submit such accounts to the correspondent and keep the diocesan news up to date.

PERSONAL MENTION

The Rt. Rev. Charles K. Gilbert, D.D., Junior Suffragan of this diocese, was one of seven clergymen who recently signed a protest against the eviction of West Virginia miners from their homes by the recent decree of a local coal mining company.

The announcement of the appointment of Canon Frederick William Dwelly of Liverpool to be first dean of that Cathedral will be of interest to local Churchmen. Canon Dwelly visited America in 1925 and spoke at the Cathedral, the Church of the Transfiguration, and in other local churches where he revealed marked ability as a preacher.

The Rev. Dr. Sunderland of the Episcopal City Mission Society, 38 Bleecker street, has issued an August announcement, stating that he needs funds to send 1,077 children and mothers to summer camps and homes. \$17.50 provides for the vacation of two weeks for one person. Already he has received \$23,600 and 925 tenement district children and mothers have had a country outing.

HARRISON ROCKWELL.

Two Priests Become Monks of Society of St. John the Evangelist at Boston

Others Clothed as Novices—Dedicate Organ Screen at Hamilton and Wenham Church—News Items

The Living Church News Bureau
Boston, August 8, 1931

TWO PRIESTS, HAVING FINISHED THEIR three years' novitiate, took the vows of poverty, chastity, and obedience as monks of the Society of St. John the Evangelist in the Church of St. John the Evangelist last Sunday morning: the Rev. Stephen H. Kimura of Japan and the Rev. Charles Macdonald Sersom of Canada. The sermon was preached by the Rev. Spence Burton, superior of the society. Everett Titcomb, organist and choir-master of the Church of St. John the Evangelist, had prepared a special musical program for the occasion.

Fr. Kimura is a graduate of St. Paul's University, Tokyo, and of that university's theological seminary. He served his term as novice at St. Francis' House, Cambridge, and at the society's house connected with the Church of St. Mary the Virgin, New York. During the year spent in New York, he was a graduate student at the General Theological Seminary. Fr. Kimura is the second Japanese priest to make his profession as a member of the society for a few years ago was received the Rev. Fr. Sakuri, who is now working from the San Francisco house and is in charge of the Japanese work of the Cowley Fathers on the west coast.

Fr. Sersom is a graduate of Trinity College, Canada, and of the General Theological Seminary, New York. The three years of his novitiate were divided between the society's house in Bracebridge, Ontario, the mother house in Oxford, England, and St. Francis' House, Cambridge, Mass. Fr. Sersom has a distinguished war record.

On August 1st, the Feast of St. Peter's Chains, the Rev. Charles Sylvester Sedgewick and George Edward Johannes Mueller were received as novices of the society in the Chapel of St. Francis' House, Cambridge. The second of the two novices will be known in religion as Brother Edward George.

ORGAN SCREEN DEDICATED AT CHRIST CHURCH, HAMILTON AND WENHAM

The new organ screen presented to Christ Church of Hamilton and Wenham by Mr. and Mrs. Bayard Tuckerman, Jr., was dedicated on July 12th, this being the anniversary of the laying of the cornerstone and of the consecration of the church. The Rev. Roland Cotton Smith, D.D., was the preacher.

The organ screen was designed by the architects, Messrs. Smith and Walker, and executed by the William F. Ross Company. Harmonizing with the chancel of the church, it consists of five frames or bays, the upper portions of which are carved into motifs appropriate to the church and the gothic significance of its design. The display pipes are of burnished zinc and match the fixtures hung in the chancel and in the nave some time ago.

NEWS IN BRIEF

The Rev. William Henry Pettus, rector of Grace Church, Everett, is preaching on all of the Sunday mornings in August in the Church of St. Michael and All An-

gels', Stoke Newington, a parish in the suburbs of London, England. On the first Sunday in September, Mr. Pettus will preach in Norwich Cathedral where he has officiated many times.

The dedication of the offerings at a recent service in St. Paul's Cathedral to the use of the Industrial Aid Society brings to attention this quiet agency com-

posed of a group whose members, mostly volunteers, come to the Cathedral rooms every Friday morning throughout the year in order to supervise and cut out garments for forty-two sewers, nearly all of whom are elderly women. The materials for the garments are supplied by the Massachusetts General and other hospitals; the funds to pay the sewers are supplied by St. Paul's Cathedral.

The annual retreat of the Society of St. John the Evangelist was held from July 20th until August 1st with Fr. Williams, S.S.J.E., as conductor.

ETHEL M. ROBERTS.

Opinions of Chicago Delegation Vary as to Chief Topics to Come Before Convention

Marriage and Divorce Listed By All—Diocese Probable Host to Next Brotherhood Triennial

The Living Church News Bureau
Chicago, August 8, 1931

MARRIAGE AND DIVORCE, UNEMPLOYMENT, the Church's work in India and China, the Church's attitude toward war and peace, birth control, and the future financial program of the Church—these will be the major problems before the forthcoming General Convention in Denver, according to clerical and lay deputies from the diocese of Chicago.

The Rt. Rev. G. C. Stewart, D.D., listed these as the principal matters to come up at Denver: Marriage and Divorce, Placement of Clergy, Powers of Provinces, Unemployment, India and China, and the Advance Work Program.

Dean Frederick C. Grant of the Western Theological Seminary places marriage and divorce and placement of clergy at the top of his list. He is a member of the commissions on both subjects and will present to the House of Deputies the proposed new canon on Placement of Clergy. This will propose that a committee shall act with the bishop in nominating clergy for vacant cures. The American Church would broaden her horizons if she undertook a bishopric in India, in Dean Grant's opinion.

The Rev. Dr. Edwin J. Randall, diocesan secretary and a clerical deputy to Denver, opposes any lowering of the standards on marriage and divorce in a consideration of this whole problem. He also advocates a tightening of regulations with relation to the personality and character of those men who seek holy orders. He is also interested in the establishment of a pension system for deaconesses.

Back of all the problems which will come up at Denver is "the corporate duty of maintaining and pressing forward a supernatural and revealed religion," declares the Rev. William B. Stoskopf, rector of the Church of the Ascension, who as an alternate deputy will take the place of Bishop Stephen E. Keeler in the Chicago deputation.

"If we do not know what our religion is, we can't give it to the heathen and they wouldn't want it if we could," says Fr. Stoskopf. "To the Ark of the Covenant we must turn, the Will of Christ. This principle is exemplified in the pressing necessity of teaching the sanctity of marriage and the Christian home. Christian marriage is an indissoluble sacrament. We are under obedience to the law of Christ. There are no exceptions."

Divorce, birth control, and *The American Missal* will not be the major questions before the Denver Convention, comments William F. Pelham, but rather "matters concerning development of the Church's job in the spread of Christ's Kingdom at home and abroad."

Henry E. Mason, another lay deputy, hopes the "so-called exception in favor of the innocent party to a decree of divorce for adultery may be done away with." Edward J. Rogerson hopes a systematic program of increasing the budget of the General Church each year will be evolved at Denver.

ST. ALBAN'S PLANS NEW PROGRAM

A new departure in the educational field will be launched at St. Alban's School, Sycamore, this fall, according to announcement by the Rev. Charles L. Street, Ph.D., headmaster. The central idea of the program will be the linking of boy scout work up with the school so that such will have a central place in the work of boys up through the first year in high school.

WEEK-DAY EDUCATION GROWS

Steady growth of the week-day religious educational program followed by Oak Park public schools is shown in the annual report of the Oak Park Board of Religious Education, of which Frank J. C. Borwell, vestryman of Grace Church, is president.

A total of 3,266 pupils from thirty-eight churches and miscellaneous organizations were included in the week-day religious classes during the past year, according to the report. Of these, 235 were members of the Church.

CHICAGOANS TO SEWANEE

A delegation of between thirty-five and fifty Chicagoans will go to the triennial convention and summer school of the Brotherhood of St. Andrew, to be held at Sewanee, Tenn., August 27th to September 3d. Courtenay Barber, national vice-president of the Brotherhood, will head the group.

William F. Pelham, national councilman from Chicago, will give a course at the convention on Personal Evangelism. Mr. Barber will have a leading part in the business sessions of the meeting. Two Chicago junior Brotherhood leaders, John F. Stuart, diocesan president, and Mark White, III, have just concluded a tour of sixteen cities in the United States and Canada in the interests of the junior section of the convention.

It is expected that Chicago will ask for the next triennial convention of the Brotherhood. It will be the fiftieth anniversary of the organization and leaders

BISHOP CHESHIRE UNABLE TO ATTEND CONVENTION

RALEIGH, N. C.—The Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, will not be in attendance at the Denver Convention, owing to the present condition of his health and the heavy strain incident to the work of the Convention.

here believe it would be fitting to hold the semi-centennial at the birthplace of the Brotherhood. The organization was founded at St. James' Church, Chicago, by the late James L. Houghteling.

NEWS NOTES

A Mothers' Club, designed to help mothers of young children with problems in training, both spiritually and physically, is functioning successfully at the Church of the Advent, the Rev. G. G. Moore, rector.

The Hale Committee of the Western Theological Seminary has asked the Rev. Dr. John Rathbone Oliver to deliver the next Hale lectures at the seminary.

The Rev. Alfred Newbery is giving a series of lectures on psychology for men of the Church of the Atonement, Chicago. Another series on Eucharistic Meditations is being given to women of the parish.

Trinity Church, Aurora, the Rev. Benjamin E. Chapman, rector, has the only boy scout troop in the country registered at national scout headquarters as possessing a license for short-wave broadcasting.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, August 7, 1931

THE RT. REV. ERNEST M. STIRES, D.D., Bishop of Long Island, though making his headquarters at his summer home at Bolton Landing on Lake George, and taking occasional duty nearby, is nevertheless keeping frequent appointments in his diocese. Recently he confirmed a class of twenty-five persons in St. James' Church at St. James, a large class for this rural parish. On July 19th he preached in the little Church of St. Sacrament at Bolton Landing. On July 26th he preached in St. Andrew's Dune Church at Southampton.

Trinity Church, Arlington avenue, Brooklyn, has been enriched by the gift of a new bell, recently installed by Meneely Bell Co. of Troy, N. Y. The bell is a gift from Laura M. Smith in memory of her husband, Ezra Smith, and their son, Ezra Smith, Jr. The gift included the enlargement of the belfry and also provided for waterproofing. The rector, the Rev. George A. Gruman, blessed the bell in the presence of the donor, when the workmen were ready to hoist it to position. The new bell replaces an old one that was broken several months ago; the old one served from the organization of the parish, having hung in the first building on Wyona street from 1854 until it was removed to the present building upon its erection in 1886.

Renovations are being made to St. Lydia's Church, Brooklyn, largely by the handiwork of young men of the congregation. The fence along the two street fron-

tages of the property, about 175 feet long, has been painted by six young men.

St. John's Hospital recently received \$60,000 additional from the estate of Mrs. Florence N. Fithian, of St. Bartholomew's parish, Brooklyn, making \$157,000 received from this estate, with more to come. This and other legacies from Mrs. Fithian resulted from well-timed advice from her rector, the Rev. Dr. Townley.

CHAS. HENRY WEBB.

RHODE ISLAND EXPANDS ITS PUBLICITY DEPARTMENT

PROVIDENCE, R. I.—The Church in Rhode Island is developing its publicity department to meet the needs of the diocese.

The department is headed by Dr. Arthur M. Aucock, vice-president of the diocesan council, and includes among its members several men trained in advertising and editorial work, among them Albert C. Rider, of Grace Church, Providence; Charles M. Hall, of St. James' Church, North Providence; and the Rev. John B. Lyte, rector of St. George's Church, Newport.

Two prominent newspaper editors have been elected to the public press committee; Edward A. Sherman, Newport, publisher of the *Newport News* and a member of St. George's Church; and Charles W. Palmer, Woonsocket, editor of *The Call* and a member of St. James' Church. The Rev. Seelye Bryant, rector of the Church of the Advent, Pawtucket, for several years on the city staff of the *Pawtucket Times*, is also a member.

The religious weeklies are reached through a committee composed of the Rev. Joseph M. Hobbs, rector emeritus of St. Andrew's Church, Providence, and

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WESTFIELD, N. J.

correspondent of *The Churchman*; the Rev. Frederick W. Jones, rector of St. Thomas' Church, correspondent of THE LIVING CHURCH; and the Rev. Robert O. Meader, rector of St. Andrew's Church, Providence.

One of the aims of the department at present is to improve the official organ of the Bishop and Council, *The Diocesan Record*, and to increase its circulation.

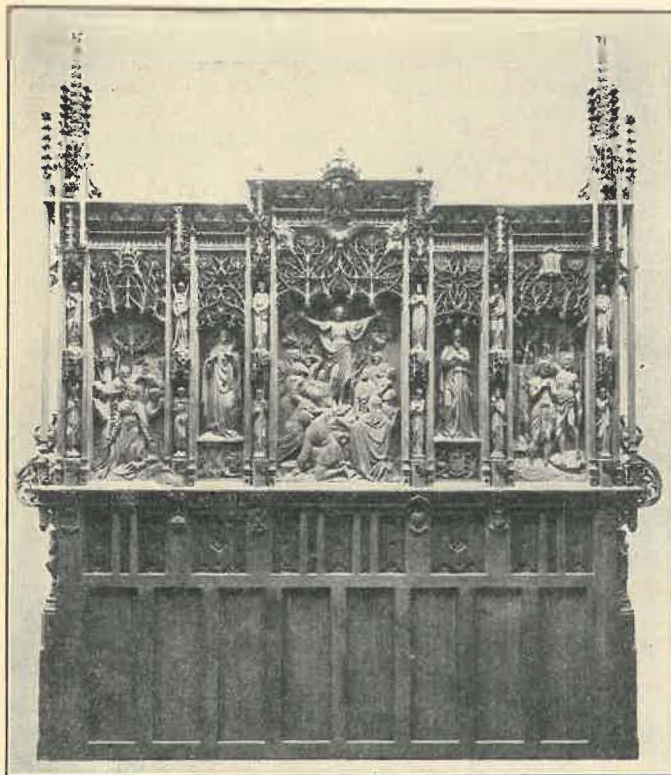
A new editorial board has been elected consisting, with one exception, of clergymen and representing the three convocations of the diocese: the Rev. John B. Lyte, Newport convocation; the Rev. Gustav A. Schweitzer, rector of St. Barnabas' Church of Apponaug, Narragansett convocation; the Rev. Anthony R. Parshley, rector of St. Michael's Church, Bristol; and the Rev. Dr. Appleton Lawrence, of Grace Church, Providence, Providence convocation. Albert C. Rider of

BISHOP KEMERER TEMPORARILY IN CHARGE IN NORTH DAKOTA

NEW YORK—The Rt. Rev. Benjamin T. Kemerer, D.D., Bishop Coadjutor of the diocese of Duluth, has been appointed by the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., to be Bishop in charge of the missionary district of North Dakota, pending the election of a new bishop at General Convention, to fill the vacancy left by the late Bishop Tyler.

INSTALL NEW REREDOS IN GROSSE POINTE, MICH., CHURCH

GROSSE POINTE, MICH.—A carved oak reredos was made recently by A. R. Mowbray & Co., Ltd., of 28 Margaret street, London, England, in their workshops at Oxford, for Christ Church, Grosse Pointe.



REREDOS IN CHRIST CHURCH, GROSSE POINTE, MICH.

Providence, for many years an active member of the board, is the only layman elected. Lewis D. Larned, diocesan executive secretary, and the editor, the Rev. Frederick W. Jones, are members *ex-officio*.

EFFORTS TOWARD SELF-SUPPORT IN IDAHO

EFFORTS TOWARD self-support among the parishes and missions in Idaho have progressed so that the askings of the district for 1932 will be about \$19,000 less than they were when Bishop Barnwell took charge in 1925. It all indicates a growing sense of local responsibility, which, Bishop Barnwell says, "I believe to be the greatest need of the western mission field."

Idaho needs also to produce its own native priesthood rather than to rely on men from the east. The chief difficulty is lack of funds for training. Through contact with university students and in the summer conferences, many young men are reached who might study for the ministry, but nearly all of them have worked their way through college and are under the necessity of earning money. The Bishop uses \$500 a year which he receives for such a purpose to assist boys through college and seminary.

In the center is a representation of the Ascension. The larger panels reading from left to right are the Nativity, St. Mark, St. Paul, and the Baptism of Christ. The small figures from left to right are—upper row, St. Peter, St. Andrew, St. James the Less, St. Bartholomew, St. Matthew, and St. Simon Zelotes; lower row, St. James, St. John, St. Philip, St. Thomas, St. Thaddeus, and St. Matthias.

The reredos is about thirteen feet high and twelve feet wide.

Messrs. Mayer, Murray, and Phillips, 2 West 47th street, New York City, are the architects.

GOOD YEAR FOR VIRGINIA CHURCH BOARDING SCHOOLS

RICHMOND, VA.—The report of the auditors of the Church schools in the diocese of Virginia shows that the five schools in the system, St. Christopher's and St. Catherine's in Richmond, St. Margaret's in Tappahannock, St. Anne's in Charlottesville, and Christchurch at Christchurch, Middlesex County, have passed through the difficult year 1930-1931 in a most satisfactory way. The combined enrolment of the five schools increased from 782 in 1929-30 to 785 in 1930-31. Each school in the system has been able to live within its income during the year and to show a

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Rev. John N. Kane of Winchester, Ky., needed a Lettergraph for his church. He ordered one and then got out a letter to the Young People's Class asking them to pay \$1 each as their contribution. His church now owns the Lettergraph, and Rev. Kane says, "It is just the handiest machine any church could buy, as it produces at small cost every conceivable form of advertising."

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balance on the right side of income over disbursements in the year's operations.

The diocesan system of Church schools was established in 1920 as one of the most important results of the Nation-wide Campaign. The system started with no assets except a promise of \$66,000 a year from the diocese for three years and in ten years' time has accumulated through the annual diocesan appropriation of \$50,000 and from gifts and other sources, property in the five schools conservatively estimated as amounting to nearly \$1,100,000 with an indebtedness of \$390,000, which is funded and is being reduced at the rate of \$30,000 a year. Each school in the system is now paying its annual expense of operation out of its annual income from tuitions.

In view of the exceedingly difficult year through which schools all over the country have passed in 1930-31, this report of the Virginia schools is encouraging.

CHURCH HOSPITAL HEADS TO CONFER AT DENVER

DENVER, COLO.—A conference of Church Hospitals will be held during the General Convention at Denver on Friday evening, September 25th. It is arranged especially for the presidents and trustees of Church hospitals, although all who are interested are invited to attend.

The Rt. Rev. Wilson R. Stearly, D.D., of Newark will preside. Addresses will be made by the Rt. Rev. W. Bertrand Stevens, D.D., of Los Angeles, and the Rt. Rev. James Wise, D.D., of Kansas. The interchange of experiences and opinions should be of much good to the hospitals in their relation to the Church.

LEXINGTON AUXILIARY SPONSORS MOUNTAIN CLINIC

LEXINGTON, KY.—Under the auspices of the Woman's Auxiliary of the diocese of Lexington a clinic for the mountain people was held at the Patterson Friendly Farm, near Beattyville, on Thursday, July 30th. Physicians and eye specialists from Lexington, Frankfort, and Beattyville diagnosed the ailments of men, women, and children from 8 o'clock in the morning until 3 o'clock in the afternoon. At the conclusion of the clinic, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese, held an open-air service when four persons were baptized and three persons confirmed. Later, the Bishop, together with the Rev. Frederick Drew, motored to Beattyville, where three more persons were baptized and another person confirmed.

This is the third annual clinic to be held in the diocese by the mountain committee of the Woman's Auxiliary.

RHODE ISLAND CONFERENCE ON CHRISTIAN EDUCATION HELD

KINGSTON, R. I.—Churchmen made up one of the major groups of the Rhode Island Conference of Christian Education which recently gathered here with 140 young people in attendance.

The Rev. William M. Bradner, son of the late Dr. Lester Bradner, secretary of both the national and Rhode Island Departments of Religious Education, was chaplain. It has been several years since he attended one of the conferences and he reports a marked increase in size and an improvement in standards. Dr. William T. Townsend, Ph.D., rector St. Martin's Church, Pawtucket, gave a course in Church History.

BOOKS FOR CHILDREN

How MUCH American children enjoy meeting boys and girls of all nations in the pages of story books is shown by the 12 foreign stories among the 25 books of fiction in the list of juvenile favorites which appear in "Booklist Books 1930," just published by the American Library Association. The books which go into this list are selected by about twenty children's librarians for their actual popularity with young readers.

Those books which carry children around the globe on the magic carpet of imagination include two stories from the Swedish, *The Tale of a Little Wee Woman*, and *Wanda and Greta at Broby Farm*. *The Boy with the Parrot* transports readers to Guatamala, *The Singing Sword* introduces them to Denmark, and *The Blacksmith of Vilno* provides a glimpse of Poland. The Portugal of olden times is revealed in *Spice and the Devil's Cave*. In *Ood-lo-uk, the Wanderer*, the readers meet an Eskimo boy of Alaska, and in *Lieng and Lo* become acquainted with two Chinese youths. They also make friends with *The Cat Who Went to Heaven*, in Japan, *Hansel the Gander*, in Bavaria, *Bappo the Donkey*, in Sicily, and *The Painted Pig*, in Mexico.

Other times as well as other lands appear to fascinate boys and girls as is shown by the choice of five tales of early America, including one of adventure among the Indians.

Not a single fairy story appears among the 1930 selections! Nor is there any comment to indicate whether the omission is caused by an increasing taste for realism among little children or merely by a lack of convincing elves, brownies, and genii in the books written for them.



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By SHAILER MATHEWS

The reawakening of interest in the grounds for belief in God, as the central problem for religion in a generation confronted by pronounced tendencies toward "secularism" and "humanism," gives a timely significance to this new book by Dean Mathews. His approach to the question is historical and he presents in a vital way the conceptions of God at various periods of human history, with emphasis on the modern approach. The whole work is highly illuminating. \$2.50

THE ATONEMENT AND THE SOCIAL PROCESS, by Dean Mathews, was also a first choice of the Religious Book Club when it was published. "A book which deals with the basic doctrine of our Lord's death and its meaning is never to be ignored." —*Missionary Review*. \$2.00

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WATERBURY, CONN., CHURCH IS RECIPIENT OF MANY GIFTS

WATERBURY, CONN.—A choral Evensong service was held in Trinity Church, this city, July 23d, when the rector, the Rev. Henry Baldwin Todd, II, consecrated and set apart the altar and memorials in the chapel of the Holy Spirit, which has been placed in the south transept of the church.

The chapel has been placed in the church in memory of Aclv Williams Castle, who was a life long, devoted member and communicant of the church. Serving for many years as a vestryman and treasurer, he died after a brief illness in January, 1929.

The altar is of Caen stone and Alps

TO CONDUCT CORRESPONDENCE COURSES IN BIBLE STUDY

WASHINGTON, D. C.—Correspondence courses in Bible study, dealing with the Acts of the Apostles and with the Gospel of St. Luke, will be inaugurated this autumn under the auspices of the Society for the Home Study of the Holy Scripture and Church History, which has its headquarters at Washington Cathedral Library, this city.

Announcement of these courses has been made by the Rev. Dr. William S. Bishop, director of the society, who will conduct the course in the Acts. The Rev. C. S. Abbott of Washington will direct the course in St. Luke's Gospel. All wishing to join these courses are asked to apply



IN MEMORIAM

This chapel in Trinity Church, Waterbury, Conn., was given in memory of Aclv Williams Castle, and together with other memorials was recently dedicated.

Manning-Hurd Studios.

Verde Poncevera marble. The altar pace and steps are of Botticelli marble, while the reredos is of fumed oak, carved with pomegranates and Tudor roses.

The riddels, on either side of the altar, are of red and gold damask. They were made in England, and are a replica of those in the Jerusalem chapel of Canterbury Cathedral.

On the south wall, at the gospel side of the altar, is the ambry.

The altar is separated from the nave by a hand made wrought iron screen. At the tops of the uprights are shields, two bearing stars, and two the "tongues of flame." The altar rail is of hand wrought iron. The sanctuary lamp and chain are also of hand wrought iron.

There are numerous special memorials all of which have particular significance.

The work on the chapel, like that on the high altar and the sanctuary, was done by the firm of Calvert, Herrick and Riedinger of New York.

The Rev. Mr. Todd received, on the anniversary of his ordination, July 26th, among other gifts, an embroidered red rose damask chasuble.

Another gift was a finely wrought thurible, used at the consecration service, the thurifer being Carl Johnson.

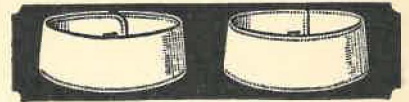
to the Rev. Dr. Bishop, director of studies, 1912 Belmont Road, N. W., Washington. The only charge is a nominal fee for registration.

The trustees of the society are anxious to promote Bible study in the homes of the people. A number of persons received certificates for the completion of the course in the first part of the Acts of the Apostles conducted by Dr. Bishop last autumn and winter through this correspondence method.

The large collection of books assembled by the society for the Home Study of Holy Scripture and Church History is now permanently housed in the Library of Washington Cathedral. Not only are readers welcome at the library at all times, but under certain conditions these books of the Smiley collection named for Miss Sarah F. Smiley, who founded the society, may be taken out for use at home.

The board of trustees of the society includes: the Rt. Rev. Philip M. Rhineland, D.D., president; Canon Joseph Fletcher, secretary and treasurer; the Rev. Dr. Bishop; the Rev. A. A. McCallum; Miss Emily Matthews; Miss Clara W. Herbert, and Mrs. Augustus N. Hand of New York City. Associate members are: the Rev. Dr. Edwin B. Niver, D.D.; the Rev. F. J. Bohanan, D.D.; the Rev. Mr.

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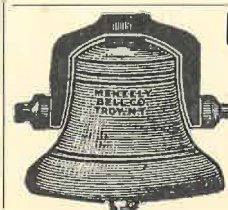
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The society was founded under Bishop William Croswell Doane in 1886. Miss Sarah F. Smiley was the foremost leader in its organization and for many years its director.

NEWS OF THE PROVINCE OF THE PACIFIC

SAN FRANCISCO—All the deputies to General Convention from the province of the Pacific will be guests of W. H. Crocker of California on Thursday, September 24th, at the Brown Palace Hotel in Denver. Mr. Crocker's dinners have always been a social feature at past General Conventions, for while the delegates from the province are seventy or eighty, the guests have numbered one hundred and fifty to two hundred and included the Presiding Bishop and many distinguished prelates, clergy, and laymen from other provinces.

At Denver the other seven provinces will also have dinners and an unique feature will be an address by the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., speaking from some central point to the entire eight dinners simultaneously by radio transmission.

The report of the Joint Committee on Provinces, outlined last month, will undoubtedly provide matter for discussion at all the dinners. The question of naming the presiding officer of each province "archbishop" may also come up.

VICE PRESIDENT OF DU BOIS ACTING AT ANCON, C. Z.

ANCON, C. Z.—The Rev. W. S. Claiborne, D.D., vice-president of the Dubois School, Sewanee, Tenn., who arrived on the isthmus on July 16th, has taken an acting appointment at the Cathedral of St. Luke, Ancon.

Dr. Claiborne expects to pay a visit to Colombia during the coming month when he will take in a view of the field in connection with the work of the Church in this most difficult part of the missionary district of the Panama Canal Zone and parts adjacent.

LOUISIANA BISHOP EXECUTES BUSY PROGRAM IN CANAL ZONE

ANCON, C. Z.—During a brief visit of four weeks the Rt. Rev. James Craik Morris, D.D., Bishop of Louisiana and Bishop in charge of the missionary district of the Panama Canal Zone, confirmed 215 persons and received two from another communion, in eight congregations, presided over a meeting of the convocation, and held an ordination service, in addition to filling several preaching appointments and conducting services at the Palo Seco Leper Colony, the Coroazal Hospital, and the Children's Hospital.

The Bishop, who arrived here about the end of June, left July 31st on the S.S. *Calamares* for New York.

C. P. C. TO THE RESCUE

CHURCH PERIODICAL CLUB tells a story of a girl fifteen years old whose home was burned not long ago. She lived in the country with her parents. They lost practically everything, including their books. The little girl was less worried by the loss of her clothes, though she had had to work hard to get them, than by losing her library. She wanted a Bible, and such books as *Little Women* and

Little Men, and many more. The appeal was of special importance because this was one of the few homes in the whole community where any attempt was made to own or to read any books. The Periodical Club was able to send some help at once, and other friends have since sent more. The story is told here to emphasize the fact that through the Church Periodical Club good books can always be put to good use.

PAY UP NOW

AN OLD HARDENED criminal in the Minnesota state prison was asked recently what was the first step that led to his ruin, and he answered: "The first step that led to my downfall was cheating an editor out of two years' subscription. When I had done that the devil had such a grip on me that I could not shake him off." We are not printing this because we need money, but for your own sake. We don't want to see any of our subscribers in the same plight as that fellow. If you should owe some paper it might be well to pay up before such a thing does happen to you.—*Tioga Gazette*.

A LARGE ORDER

ANOTHER of those large one-man fields, the size of the whole state of Connecticut, is in western Texas, where the missionary, the Rev. J. T. McCaa, with headquarters at Brady, serves five missions which radiate Church influence out to the ranch homes in the country round about. Two of the missions are off the railroad. Another place, adopted temporarily until some better arrangement can be made, is sixty miles from the railroad. This is not the only missionary enterprise in west Texas; this is one which is aided by the National Council to the extent of \$320 a year.

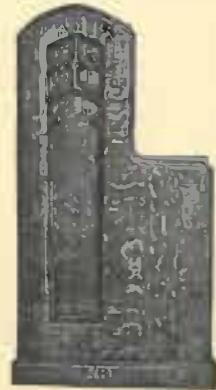
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- (2) "Memorial Brasses."
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INFORMATION FOR TOURISTS TO ENGLAND

NEW YORK—The Rev. W. S. Houston, secretary of the Colonial and Continental Church Society, 9 Serjeants' Inn, Fleet street, London, E. C. 4, has submitted to the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, a list of the continental chaplaincies licensed by the Lord Bishop of London and the Lord Bishop of Gibraltar. Most of these chaplaincies are in places in which there is no American church. The Colonial and Continental Church Society has a record of one hundred and eight years of service in providing for the spiritual needs of members of the Anglican Church upon the Continent. It is service rendered in behalf of the whole Anglican communion. The S. P. G. also maintains chaplaincies in a number of European cities.

It doubtless happens in many cases that American visitors to Europe do not know the opportunity afforded by the Anglican communion for their spiritual care. A list of the continental chaplaincies is on file in the office of the Commission on Ecclesiastical Relations. Those making a longer or shorter sojourn in Continental Europe and desiring advice concerning the nearest church or chaplaincy, and the name of the incumbent, may procure such information by applying to the secretary of Ecclesiastical Relations, Church Missions House, 281 Fourth Avenue, New York City.

LONDON CHURCH ARMY HOUSES THE NEEDY

NEW YORK—The English Church Army believes in better housing conditions for the sake of the health, morality, religion, and the preservation of family life. Church Army Housing, Ltd., within the past six years has completed or planned 286 houses; 258 are occupied; 158 are in London; and others are in six or eight industrial towns. The company has found it possible to house the kind of people who most need help and to pay interest on borrowed capital.

"We are handicapped inevitably," says a report, "by the difficulty of obtaining suitable land in a position which will enable us to house people within reach of their work. This is an ever present problem, not only in London, but also in the crowded industrial towns in the provinces, and for this reason we have failed in endeavors to build at Stoke-on-Trent and Dudley, though assured of local support there. . . . Up till now we have consistently maintained our original ideal—to build new houses with such accommodation as will provide a decent self-contained family home. In spite of temptation to build many-storied flats on those centrally situated sites in London which we have been able to secure, we have determined that we will do nothing which could be said to overcrowd the land or which might lead to slum conditions in the future. . . . Another year's working has brought us renewed satisfaction and encouragement as we survey the improved standard among the families who have been transplanted. We still have our disappointments, of course, but to a very minor degree; the gradual upward trend is there, and we hope will become more and more marked as the older children forget the distressing conditions of their early life, and the younger take their present position for granted."

It is a tradition of the Church Army that the first family to move into one of their houses was named Angel, and lived up to the name.

"THE MISSIONARY WHO NEVER GETS TIRED"

AT ONE OF the Church of England missions in Cairo, on the edge of the worst slum, a quarter with the reputation of having the largest criminal population and the highest infant mortality in the city, the missionaries have a bulletin board on the street, at the mission entrance, showing a large Bible picture, changed each week. They call it "the missionary who never gets tired." There is a little printed explanation of the picture, in Arabic. The picture has never been torn or stolen, and all day long little groups gather and gaze at it while one of their number reads the explanation.

A book is usually mentioned, and people are invited to come into the mission and buy the books. The diocese observes a cycle of prayer, including a day when the work of providing literature is especially remembered. The first day when the work was so remembered was the first day that anyone came in to buy books. Two Moslems were the first customers.

The supply of really good religious pictures, especially in the large sizes, never equals the demand in the mission field. Missionaries who have recently reported the use of such pictures are a clergyman in Haiti, a teacher in South Dakota, and a worker at the Church General Hospital, Wuchang, China. This last missionary says the pictures are the greatest use in dealing with patients who cannot read, and also for Bible women who take them about for teaching in people's homes.

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ASA APPLETON ABBOTT, PRIEST

ASHEVILLE, N. C.—On Sunday evening, August 9th, the Rev. Asa Appleton Abbott, D.D., former canon of Trinity Cathedral, Cleveland, Ohio, died in the Asheville Hospital. He was buried Tuesday from St. John's Church at Flat Rock, the Rev. Reuben R. Harris of Arden and the Very Rev. Francis S. White, D.D., of Cleveland officiating.

Canon Appleton was born in Macon County, Missouri, on July 12, 1850, the son of William D. Abbott and Mahuldah Kirby Abbott. He received a B.D. at Seabury in 1884 and a D.D. in 1926. In 1879 he was ordained to the diaconate by Bishop Robertson and made a priest by Bishop Knickerbocker in 1884. He was married twice, the first Mrs. Abbott being Ada Downman Butler, whom he married in 1889, and the second Isabel Ann Kedney, who became Mrs. Abbott in 1921.

The deceased had served many pastorates: the Cathedral at Faribault, Minn., from 1884 to 1887; St. James' Church at Vincennes, Ind., 1887 to 1889; Church of the Holy Innocents, Evansville, Ind., 1889 to 1894; Christ Church at Warren, Ohio, 1895 to 1899; and being archdeacon of Ohio from 1899 to 1920. From 1920 to 1929 he had been senior canon at the Cathedral in Cleveland.

Canon Abbott was the author of *A Pioneer Family of the West*, published in 1926.

WILLIAM JOHN WILLIAMS, PRIEST

OIL CITY, PA.—At the age of 74, the Rev. William John Williams, retired, died August 5th at the home of his daughter, Miss Blodwen M. Williams, this city, after an illness of two weeks.

The Rev. Mr. Williams was born on October 14, 1857, at Neath Abbey, Swan-

sea, Wales, and was educated in England at St. Bees and St. Boniface Colleges at Durham. He was ordained a deacon in 1884 by Bishop A. B. Webb. After completing his college work he spent three years in the interior of South Africa, returning in 1887 to marry Miss Kate George. In 1888 he was advanced to the priesthood by Bishop C. P. Scott, and served as fort chaplain at North Chefoo, China, until 1890. He then went to Banff, Canada, until 1896, when he was called to the rectorship of St. Paul's Church, Martin's Ferry, Ohio. After that he served at Western Port, Md.; Washington, D. C.; Shelter Island, N. Y.; and for fifteen years at Foxburg, which was his last charge. He retired in 1927.

One son, Louis G. Williams, of Pasadena, Calif., and his daughter at Oil City survive him.

Funeral services were held Friday, August 7th, in Oil City, the Rt. Rev. J. C. Ward, D.D., Bishop of Erie, in charge, followed by services at Foxburg, the Rev. Harwick A. Lollis, present rector of the Memorial Church of Our Father, in charge. Interment was in the Foxburg Cemetery.

WILLIAM L. PATEE

ANSONIA, CONN.—The Rev. Lyman E. Patee, who was recently ordained to the diaconate in Christ Church, this city, and who was on his way to Arizona to begin his work among the Indians of Fort Defiance, was recalled to Ansonia by the death of his father, William L. Patee, on Sunday, July 19th. The Rev. Mr. Patee had gone as far as Monteagle, Tenn., but arrived home in time for the funeral service on the following Thursday, which was conducted by the Rev. George H. Barrow, Ph.D.

The late Mr. Patee had been in New Haven Hospital for nearly three months. He is survived by his widow and the Rev. Lyman Patee. He was a vestryman of Christ Church and a Mason.

IT IS MINE to put forth every effort in sowing seed but commit the success or failure to God.

—Japanese proverb.

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NEWS IN BRIEF

LEXINGTON—The Rev. Gerald Catlin, diocesan missionary, in charge of the work of the Church along the Big Sandy Valley, a distance of two hundred miles, has recently secured a private dwelling in Shelby, and is furnishing it as a church for the holding of regular weekly services. This is the second similar venture on the part of Mr. Catlin, as two years ago he converted a store in Pikeville into a commodious chapel. These two buildings, together with a portable church at Jenkins are the only edifices of the Church in a population along the highway of more than thirty-seven thousand souls.—Sisters of the Order of St. Anne are now resident in the diocese, having taken over the diocesan School for Girls at Versailles. The school will reopen in September.

RHODE ISLAND—Grace Church, Providence, is devoting the dull period of diocesan affairs to work upon its Centennial Farm at Gloucester. Members of the Order of Sir Galahad closed on Saturday, August 1st, its two weeks' camp. Ellwyn Nichols, director of Young People's work, was in charge. Counselors for the boys were: James Knowles, Nels Larson, Washburn Moss, Byron Saunders, George Norberg, Stanley Tallman, and Robert Wunsch. Silver cups were awards for best all-around camping and for best work within the crafts, Richard Farrell receiving the honor for the former and Clarence Cleasby the latter. The following received red Gs: Clarence Cleasby, Edward Leland, Stanley Jones, Edward White, Robert White, George Oxx, William Galleshaw, George Christides, and Raymond Hassell. Chevrons were awarded to Clarence Cleasby and Warren McKenna for work accomplished in the Church Craft; and to Clarence Cleasby and Rolf Olsen for work in Citizenship Craft, and to Edward Leland for work in Hiking and Cookery.

HARD TIMES?

JEAN HURLBUT, missionary among rural people in Missouri, flings out a triumphant "challenge" (overworked word but nothing else fits here)—to the dominant hard times—poverty, misery, sickness, failure, on all sides: "Do they whine or grow? All my life I have heard the expression, 'I'm from Missouri, you'll have to show me,' and it has meant a man unapproachable and unbelieving. But now I know what is behind it—the finest courage man ever had, faith and grit to carry on to the end. You may tell a Missourian he's going to starve to death, but he won't believe it until after the funeral!"

GIFTS TO THE CHURCH

THE NAME of the late Mrs. Frank Stevens of Swansea, Mass., is remembered for her many gifts to the Church. One of the earliest was the rest house at Swansea, known to many Church people who have found refreshment there. During her life she gave \$75,000 to the Cathedral in Washington, and erected a pillar there in memory of Henry Vaughan, the architect, an old friend. Among her bequests were \$40,000 to Christ Church, Swansea, \$25,000 to the American Church Institute for Negroes, and \$50,000 each to the diocese of Massachusetts and the National Council. Some one who had known her many years said that "the beauty of her gifts was not the bigness of them but the fact that she put herself, her intelligence, sympathy, and imagination, into them."

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