Price 10 Cents

The Living Church

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

VOL. LXXIX MILWAUKEE, WISCONSIN, AUGUST 25, 1928 No. 17

More Anent Religious Orders

EDITORIAL

Under the American Flag

REV. VINCENT H. GOWEN

Government and Justice

CLINTON ROGERS WOODRUFF

PRINTED IN THE UNITED STATES OF AMERICA BY MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

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281 Fourth Avenue **New York**

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.
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Circulation Manager, HAROLD C. BARLOW.
Advertising Manager, CHARLES A. GOODWIN.
Published by the MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

SUBSCRIPTIONS

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

ADVERTISING

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DISPLAY RATE: Per agate line, 15 cents, or $2.10 per inch per insertion. Quarter pages 3½ x 5½ inches, $18.00; Half pages, 5½ x 7⅛ inches, $36.00; whole pages, 7⅛ x 11¼ inches, $72.00 each insertion. *No discounts on time or space contracts.* Not responsible for key numbers unless complete electro containing number is supplied. All copy subject to the approval of the publishers. Copy must reach publication office not later than Monday for the issue of any week.

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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THE BOOKSHELF. About four times a year. Sent free on request.

Agents also for (London) *Church Times,* weekly, $3.50; *The Guardian,* weekly, $3.25; and the *Green Quarterly,* the Anglo-Catholic Magazine, $1.15.

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Intercessions for General Convention

Suggested by the National Council in its Prayer Leaflet

LET US PRAY:

FOR guidance for all bishops and clerical and lay delegates; that by prayer and study they may make themselves ready to give their very best to the forwarding of the Church's Mission.

That special guidance may be granted to their deliberations in regard to the financing of missionary work at home and abroad.

That more concerted efforts may be made to grapple with the problem of work among the colored people and especially in regard to the election of a successor to Bishop Delany.

That clearer light may be vouchsafed to all those responsible for the work of the Church in China.

[In considering all these questions, everything depends upon the conception which our delegates have formed of the Church they are elected to represent: and behind that, the conception which *we* have who send them.]

LET US PRAY THEN:

That we and they may hold fast the thought, not of a venerable institution which we would maintain, but of a Church which is really the Body of Christ, in genuine fact able to manifest to the world the fullness of Christ.

Of a united Church, all members bound together in love.

Of a prophetic Church, carrying with power the message of Christ to the world.

Of a Church that will speak as Christ would speak, in the face of materialism, of profit-worshipping, of social systems based upon jungle ethics, of open efforts to renew the horrors of war.

And that all legislation may be made in the light of this ideal.

ABIDE in us, O Christ, that we may abide in Thee; let Thy word dwell in us richly in all wisdom, that we may be full of the thought of Thee, that we may keep our ideals bright in the midst of this workaday world. Keep us ever in Thy presence, that we may bring forth fruit of good works to Thy honor and glory. Amen.

EDITORIALS & COMMENTS

More Anent Religious Orders

WE rubbed our eyes in astonishment when we read, in the *Churchman* of August 11th, the opening paragraph of a letter from Judge C. L. Marsilliot, of Memphis. The judge, whose letter is headed A Protest Against Religious Orders, prefaces his remarks as follows:

> "As the columns of THE LIVING CHURCH are closed to me, for obvious reasons, I beg to ask space to direct attention to an editorial appearing in the issue of that paper of July 21st, entitled Religious Orders in the Church."

The categorical assertion that "the columns of THE LIVING CHURCH are closed" to Judge Marsilliot, or any other individual, leaves us breathless with amazement. What have we done to merit such a charge? Did the respected judge send his letter to us, only to have it returned or ignored? Have we somehow acquired a reputation for partiality in our Correspondence department?

Let us without delay make one point crystal-clear: the Correspondence columns of THE LIVING CHURCH are never closed, whether for "obvious" or obscure reasons, to any individual who writes in good faith, provided space is available and his letter deals with a matter of current interest and is courteously expressed. The editor is especially careful to permit readers to take issue with any expression of editorial views, and indeed welcomes such letters as a wholesome expression of public interest in the affairs of the Church. He does not expect everyone to agree with his views, nor, dealing as he must with many diverse issues in the course of a year, does he claim any infallibility for himself or for those who (as in the present case) act in his name during his absence.

Letters intended for publication are, indeed, often returned to the writer unpublished; sometimes because space is lacking, sometimes because they are abusive, sometimes for other good and sufficient reasons—but never because of the identity of the sender. We did indeed once return a letter from Judge Marsilliot, and it is perhaps this circumstance that gave rise to his present misunderstanding. But if the judge will refer to his files and refresh his memory of the incident he will find the facts to be substantially as follows: A correspondent wrote a letter to THE LIVING CHURCH taking exception to certain statements attributed to Judge Marsilliot. At the same time he sent a copy of his letter to the judge, who in turn wrote THE LIVING CHURCH, asking that "if you publish his letter . . . in simple fairness, you also publish my reply." For reasons of which we informed both parties to that controversy, we did not publish the letter in question, and "simple fairness" accordingly did not require us to print Mr. Marsilliot's reply—which, indeed, would have been unintelligible without the letter to which it was replying.

SO much for the general matter of our policy regarding correspondence, which we trust we have now made clear to anyone who might share our present critic's misapprehension. Now to turn to the balance of Mr. Marsilliot's letter which, as we have indicated, takes issue with our editorial leader of July 21st. After quoting the opening paragraph of our editorial, and briefly summarizing the rest, the judge observes, in scandalized italics: "But there is not one single word in that editorial concerning the doctrines those orders of monks and sisterhoods are teaching."

Correct! Nor is there anything about the food they eat, the habit they wear, or the way they cut their hair. Why not? Obviously, because that particular editorial happened to be dealing with a different subject and didn't digress into a discussion of extraneous matters.

But since our critic has opened the subject, suppose we consider seriatim the points he raises:

1. Judge Marsilliot quotes the substance of Canon 25, "Of Religious Communities," summarizing it as follows: "In other words, no religious community shall be organized or conducted unless 'there shall be a distinct recognition of the Doctrine, Discipline, and Worship of this Church as of supreme authority.' " He then charges that "under cover of their charities, educational, and social service work"—the value of which he admits—the Religious orders "have proceeded . . . to teach doctrines and introduce ceremonies wholly alien to the Constitution, Doctrine, Discipline, and Worship of the Church."

Important, if true. What are the counts? A letter of Fr. Staunton (not himself a Religious) is quoted to the effect that the Order of the Holy Cross "for over half a century has taught the whole Catholic Faith," and has sought to restore certain Catholic practices, notably the Invocation of Saints, the doctrine of Purgatory, and the Mass. Against these Mr. Marsilliot quotes from the 22d and 31st Articles of Religion, totally ignoring the plain fact, so often pointed out in these columns and elsewhere, that these Articles condemn, not these things *per se,* but *"the Romish doctrine concerning"* them, *i.e.,* the medieval superstitions and abuses which, as both Roman and Anglican Catholics freely admit, had grown up about doctrines and practices not to be condemned in themselves.

PASSING over the judge's references to "sacred whiskers" and "living rosaries," which we ourselves regard somewhat askance but which are no more essential to the Catholic Faith than gargoyles to a cathedral, we come to the only other specific indictment, namely:

2. Judge Marsilliot relates the story of a girl in an Anglican convent school who was threatened with punishment if she did not go to confession. This again is cited as a violation of Canon 25, and again is "interesting, if true." And perhaps it is true, though no names, dates, or places are given, for isolated acts of injustice are common to Catholics as well as to Protestants, Jews, or infidels. But what of it? Surely the Tennessee jurist does not consider this vague incident as sufficient cause for the wholesale indictment of Religious orders which, by his own admission, "are carrying on a great deal of much-needed charitable, edu-

cational, and social service work," for which "they are entitled to full credit," does he? Is such faulty argument from premise to conclusion worthy of a distinguished judge who, we are confident, has the best interests of his Church at heart? Would he condemn the scores of Religious orders in the Anglican communion because of a few isolated examples of individual idiosyncrasies?

ON the other side of the question, perhaps we may be permitted a personal observation or two. The present writer (who is not the editor-in-chief) lived for four years during his college career in fairly close contact with the members of one of the largest American Religious orders for men, serving at their altars, eating at their board, helping them and—to a far greater extent—being helped by them in a multitude of ways. He has had other opportunities to observe at close range the work of Religious orders of both men and women. He has found the priests, lay Brothers, and nuns of these orders as diverse in their personalities as men and women in more worldly pursuits; he has observed the same idiosynerasies among them as among other people—Churchmen, Dissenters, and atheists. He has "viewed with alarm" the ritual peculiarities of some, but has been able to "point with pride" to the loyalty, self-sacrifice, good humor, and true consecration to God of all of them with whom he has come in contact. *And he has never observed a regular member in good standing of any of these orders who, in essential matters, was disloyal to the Doctrine, Discipline, or Worship of this Protestant Episcopal Church in the U. S. A.*—which is the American branch of the Holy Catholic Church Militant.

We are confident that most of the opposition to Religious orders in the Church is due to a misunderstanding or lack of knowledge as to their nature, organization, and activities. To those who, whether sympathetic with the monastic revival in the Anglican communion or sceptical of it, would understand it better, we commend the excellent handbook by Fr. A. T. Cameron, *Religious Communities of the Church of England* (Morehouse, $3.00), or, more briefly, the little pamphlet on *Monasticism* in the series of Anglo-Catholic Congress booklets (No. 46, S.S.P.P.), by Fr. Northcott, of the Community of the Resurrection. In *Community Life for Women* (Morehouse, paper 50 cts., cloth $1.00), the late Mother Eva Mary of the Community of the Transfiguration gives an interesting insight into the life and work of an Anglican sisterhood.

In any event, let us not be too quick to read out of the fellowship of the Church those whose worship of God takes a different form from our own, whether the offending vehicle of such its expression be an exaggerated reverence for a hirsute relic or the magnifying of a simple monastic office into a glorified Solemn High Morning Prayer.

NEITHER religion in politics nor politics in religion "sits well" with the American public. It is not to be wondered at, therefore, that when the editor of the *Christian Register*, speaking in the open forum of the University of Virginia's Institute of Public Affairs, declared (if correctly reported) "that a Roman Catholic should not be elected President of the United States and that the voters should face the issue squarely instead of hiding behind a prohibition controversy," he was greeted with "boos, catcalls, and shouts" by his audience, which included a distinguished array of political scientists, editors, and public officials. Dr. Dieffenbach was fittingly rebuked by our own John Stewart Bryan, publisher of the Richmond *News-Leader* and veteran General Convention deputy, who declared that he was going to vote for a Roman Catholic next November "to show that this country is big enough not to be dictated to by bigotry."

Religion and Politics

Political issues are outside the scope of THE LIVING CHURCH. It is not for us to urge support of this candidate or opposition to that one, nor have we any desire to see the Church dragged into the presidential campaign on one side or the other. But we earnestly submit that the best way to preserve the American principle of separation of Church and State is to refrain carefully from voting either for or against a given candidate because he is a Churchman or a Roman Catholic or a Quaker or a Jew. That would seem to be an elementary principle of good citizenship.

NEWS of the floods in various parts of Virginia and the Carolinas causes the sympathy of us all to be extended to the unfortunate sufferers. Churchmen will be encouraged, however, to know that telegraphic inquiries to our correspondents in the various dioceses affected indicate that no appreciable damage has been done to Church property.

Water and Wind

The tornado damage in Haiti seems, from newspaper reports, to be greater and more widespread. Whether or not there has been any direct loss to the Church in that republic cannot yet be determined, but we may be sure that the Haitian Church, under Bishop Carson's wise leadership, will do all in its power to relieve the distress of the sufferers. If any members of THE LIVING CHURCH FAMILY, not wishing to wait for a detailed list of losses, care to have us act as their agent in transmitting funds to Bishop Carson for use in his discretion to administer immediate relief to sufferers from this disaster, we shall be happy to tender the good offices of THE LIVING CHURCH RELIEF FUND for the purpose. Please mark any such contributions "For Haitian Tornado Relief Through Bishop Carson."

FOR the past two weeks we have given our readers no bulletin on the convalescence of the editor, Mr. Frederic C. Morehouse. In our last bulletin, in the issue of August 4th, we reported steady progress and expressed the hope that another week or two would see him out of the hospital and well on the way to recovery.

Personal

Unfortunately our hopes have not been justified. An unexpected relapse, due largely to a continued period of hot weather, set him back considerably, and only now is he regaining the lost ground. He is still in the hospital, and there is no immediate prospect for his discharge. Nevertheless his progress now seems steady, though slow, and he expects to resume editorial direction of THE LIVING CHURCH before the General Convention in October.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

THE MASTER'S SIGH

Sunday, August 26: Twelfth Sunday after Trinity

READ St. Mark 7:31-37.

IT IS good for us sometimes to look away from ourselves, our joys and sorrows, our needs and burdens, and like the disciples on the Mount of Transfiguration see "Jesus only." Holy as the Son of God is, and holy as He was when on earth in human form, we are graciously permitted to know, through His deeds and words, something of His emotions. As He faced the deaf and partly dumb man whom his friends had brought hoping for his healing, Christ looked up to Heaven and sighed. What was the meaning of that sigh? Why did He, who could cure all troubles and suffering by His divine power, give thus an expression to His heart's emotion? May it not have been a holy and sincere revelation of the divine care for human need?

Hymn 402

Monday, August 27

READ St. John 11:32-44.

THE dearest verse in all the New Testament is a verse of only two words, but it opens the Kingdom of Heaven: "Jesus wept." With Mary and Martha in their weeping He shared. The bystanders, with limited understanding, said, "Behold how He loved him." But the Master's tears had a deeper significance. Of course He loved Lazarus and his sisters. But His divine emotion touched the whole sad history since Eden's day. He saw the multitudes of weeping women and men through the centuries as death came and took from them their dear ones. He had come to conquer death, to make it possible for believers to know the joy of eternal life. He was to undo the fall of Eden. But the holy love which led to His coming from Heaven to die that men might live was a pitying, grieving love. God sorrowed for the fall of man, but He sorrowed also for the universal pain resulting even as He planned for the Redemption.

Hymn 388

Tuesday, August 28

READ St. Luke 19:41-44.

CHRIST'S weeping over Jerusalem reveals Him as caring deeply for nations as well as for individuals. "He came unto His own, and His own received Him not," cried St. John, and he seems to sorrow with the Master because of His rejection by the Jewish people, the "chosen people of God." Men may think that God has little or nothing to do with national life; that He, the Christ, lived and died to save individual souls; and they err as greatly as those who think Him unmindful of the individual life.

So careful of the type she seems,
So careless of the single life.

But the carefulness of the type is a part of that universal care which sees a nation as a group of persons bound together to stand for high morality and faith. He who loves God will not only love his country, but will seek to forward in and through her the noblest of ideals. A nation which disregards the divine law causes still, as of old, the tears of sorrow to flow from the eyes and heart of Him who ascended into heaven but is still with His people on earth. A country that turns from God and His commandments causes the Master to sigh again: "They receive Me not!"

Hymn 433

Wednesday, August 29

READ Ezekiel 9:1-4.

THE sigh of Christ should awaken in us a sorrow for sin, our own sin and the sin of others. The man who, like Gallio, cares not, can hardly hope to enter into life. Godly sorrow for transgressions unites the sigh of confession with the peace of absolution. God calls for a mark which shall prove alike our crying and our striving, for pity which has no heart to help cannot be sincere. Christ sighed, and then He healed. To care for human burdens, to "weep with them that weep," must lead with Christ-given energy to helpful service. It is sad indeed when we become hardened to badness; but it is sadder when emotion ends with cries and nothing is done to bring light and purity to conquer darkness and sin. The world calls for something more than sympathy. "The eyes that cannot weep are the saddest eyes of all," and the hands that will not help have "lost their cunning." The world must be aroused to sensitiveness and then the healing balm of gospel truth must follow. "To care" is to approach Christ. "To help," even with a cup of cold water, is to follow Christ.

Hymn 494

Thursday, August 30

READ St. Matt. 9:36-38.

THE sigh of the Master was more than a declaration of sympathy; it was the divine throbbing of love for the shepherdless sheep and the holy planning for their safe folding. And still there is that blessed love which seeks and saves. Still the Church has her holy task of bringing home the wandering sheep. But the Church, like the Good Shepherd, must have compassion for the multitudes. To her is given the privilege of going out into the highways and telling of the Master's love and feeding the hungry with Celestial Food and giving the Water of Life to thirsty souls. The Church must not be constantly guarding herself; as Christ's Bride we may be sure He will care for her. But she must be found everywhere with her lights trimmed and burning, and her voice, like the Master's, must speak clearly that Gospel word, "Come."

Hymn 473

Friday, August 31

READ St. John 21:15-17.

MAY it not be that the Master's sigh was for an expression of that love and loyalty which we humans know with an imperfect understanding often, and yet which proves to us the longing and patient waiting of Christ for a response to His own holy devotion? It is certainly significant that almost His last recorded words were the threefold appeal, "Lovest thou Me?" So ready was He always to heal the sick—yet may He not have sighed because He wished for a loving faith which, like that of the woman who touched the hem of His garment, asked for nothing, but simply adored? Are not our prayers often faulty as we ask for blessings but neglect in silence to worship? I believe Jesus Christ calls us to believe and to serve; but I believe He still yearns with a divine and perfect desire for a devotion which shall never grow cold.

Hymn 234

Saturday, September 1

READ St. John 17:24-26.

ONE day is with the Lord as a thousand years. Yet when I recall how often the Master spoke of the end and of His second coming, I wonder whether He did not long for the day when His holy work of redemption should be accomplished. His great sacrificial prayer certainly breathes a desire which permits us to mark in reverence His dear and holy emotions. I always feel as if St. John 17 should be read on our knees and with bowed head—it is such a sacred revelation of His divine and human nature. "How long, O Lord," His people cry, and perchance, with a sigh, the Christ echoes the cry: "How long, O My people, how long!"

Hymn 167

Yea, Lord, I, in my poor human way, sigh for goodness in myself and in the world. But my deepest sigh is for Thee and for a closer union with Thee; for Oh, My Master, I love Thee. Amen.

BLUE MONDAY MUSINGS

By Presbyter Ignotus

TO JUDGE by what one sees in hand, here on the porches, the favorite book for summer reading is *The Bridge of San Luis Rey*. By a curious perversity, I haven't read it yet—"best sellers" do not make much appeal to me, I fear. One of the notable books I have read, however, is that interesting study in psychopathy, the life of *William Hohenzollern*, by Ludwig. Far excelling his *Napoleon* or his *Bismarck* in value, it is suggestive to a quite extraordinary degree of the actual conditions among rulers in the German Empire of the past generation. One may not be able to check every statement as to its truth, but the general effect is utterly convincing; and if ever there should be a restoration of the imperial regime, with William at its head, I fancy that Ludwig would find the atmosphere of Berlin far from healthful.

We are curiously forgetful, we Americans: our memory reaches back only day before yesterday. And because it is so short, we flatter ourselves that we have a forgiving disposition! Here is an account, by a German, of the sordid plots round the German court, and of the attempts made by the better class of statesmen to guide events more wisely—all to no avail. Yet certain Americans deny now that in the antebellum years Germany was at all to blame; and one professor in a women's college has made himself notorious by going further and alleging that the actual fault lies with Belgium!

But there is another reason why such a book is wholesomely instructive. It shows what the cult of hereditary monarchy gives men to revere; and what are the consequences of such reverence, long-continued. If they bow down before the essentially mean, what hinders them from becoming mean themselves? It is possible that, once in a century, a real king may be born in the royal caste: and when that comes about, the world hastens to recognize his kingship. Witness Albert of Belgium, for one example. But the chances are altogether against such a happening; and the Almanach de Gotha lists many commonplace, colorless names, and not a few that are illustrious only in egotism, vanity, and shame. We have had one or two chapters in our history which cause us to blush for our Presidents; but the blackest of them seems only gray in comparison with what can be found spread abroad for all to see in the records of modern monarchies.

Take Spain as an instance, in the past century. I have been reading much this summer, endeavoring to get a clear outline of the causes leading to the various wars and faction-fights that have torn that unhappy land. Can it be believed that most of the bloodshed came from struggles over which of two unworthy persons should be acknowledged king—or queen? It is a tremendous relief to read the one chapter headed by the name Castelar. I grant that legitimism is in some sense a principle, and that to act on principle is better than to be altogether an opportunist; but where are the legitimate kings today? And how muddied is the stream through which they attempt to trace their hereditary right! If you talk of "constitutional kings," you are brought face to face with the absurdity of a choice, on the part of a party, of one to be set above his electors, to be honored with various rather servile expressions, yet, if necessary, to set aside for another equally "constitutional" ruler who reigns but does not govern. It doesn't seem sensible, somehow.

On the whole, a republic, though it has the defects inherent in every human institution, has no need to apologize for its existence on any ground of lack of dignity or worth; and one always remembers that saying out of the Old Testament, "He gave them a king in His wrath."

IT IS EXTRAORDINARY to note how old misconceptions are flung against people powerless to contradict them. I doubt whether that appears anywhere more clearly than in the reiterated slanders against ministers—I use the term in its widest sense—which certain journalists have instituted, safe in the assurance that they are secure against any reply. For example, a well-known weekly, once a respectable religious organ of Protestantism, though changing its complexion with the times, affirms that "the minister is in a peculiar position in the community. He is, whether he wishes it or not, a man privileged and apart. Laymen temper their speech in his presence. Women are inclined to flutter. He is the sacrificial goat, except that he is loaded, not with the tribal sins, but with their uncomfortable virtues. An exaggerated importance is attached to his opinions. When he mounts the pulpit, tradition makes him sacrosanct. The mantle of the oracle falls on him. Any criticism of him sounds like blasphemy. The ghost of theocracy has not yet been laid in this country." With much more of the same sort.

Now perhaps part of this was true seventy-five years ago; but ask yourself the question how much truth there is today in such vaporings, and you will perceive that it is a tissue of misrepresentations, woven into a fabric intended to malign a class, not indeed above criticism, but almost altogether subject to quite other criticisms than these above quoted. It might be better if we had more theocracy, under existing conditions, rather than less: but present tendencies are altogether against it, nowhere more so than in the ministerial class itself. And to fight against a revival of that special peril seems as futile as to contend, like Senator Heflin, against a tendency specifically disavowed by Governor Smith, the installation of the Inquisition!

ONE OF THE new books which I have read this summer is a most extraordinary work of fiction, written by a school boy in high school, published by a reputable house, encased in a florid paper cover, and professing to give an ultra-realistic account of the morals of the very much younger generation. It gives the impression of a kind of stenography, so far as conversations go; as for the rest, the descriptions are quite amazingly vivid, and the whole thing hangs together. But it is desperately *immoral* (I don't say amoral, or unmoral): Not in intention, or effect, of course, but in its portrayal of adolescence yielding to every impulse, whether natural or artificial, with no direction, no standard, except "*Fais ce que tu voudras.*"

It is a dreadful picture, though of course it does not profess to show more than one section, and that a comparatively small one, of the group described. But the really alarming thing is that certain adults take it upon themselves to laud that condition as meaning "the emancipation of our boys and girls from the thraldom of inhibitions."

The root-error with all this is the ignoring of consequences, coupled with the denial of standards of conduct. If there were indefinite time, and if acts could be performed without affecting subsequent acts, or moulding character in the future, it might be at least thinkable that a boy of seventeen might well be allowed to experiment with every variety of follies and sins, until at last he chose to settle down upon the wisest course. But unhappily that is contrary to fact. To throw away all experience, and to endeavor to start fresh, with a *tabula rasa* upon which one is to inscribe his own successive experimentations, is simply ruinous. Even conventions, however harsh, have something in them gathered by past generations out of the experience of centuries, which it is unwise to reject until one has something assured to put in their place.

No; the fear of the Lord continues to be the beginning of wisdom. And that expresses itself partly in obedience to prohibitions, like those of the Decalogue. We are not yet beyond the need of those and of the positive precepts of the Church Catechism; and the old warning of the Bible is still needed: "A child left to himself will bring his mother to shame."

RELIGIOUS CONDITIONS IN EUROPE

BY HELENA P. JONES

AN article with the above title has appeared in a recent issue of THE LIVING CHURCH. As an American, more or less resident abroad, I want to amplify some of the statements made therein and to make some on my own account, based on my experiences and observations of the past six years.

Of the religious condition of the native populations of France and Italy, there is much to be said. The Italian is emotionally religious; the Frenchman, excepting, of course, the large region where the population is basically Italian, is rationally so. Therefore the expression of their religion is most varied, though it takes the common form of Catholicism.

The writer of the article in THE LIVING CHURCH did not find large congregations at High Mass in the French cathedrals that he visited. This may have been because he visited them at the season when the French take their holidays, or because the greater number of people went to earlier Masses. My experience of French churches in all parts of the country has always been to find them full. This may be in a middle class parish in Paris, where I was acutely conscious of my bright colored hat, in a crowded church of black clad women—or in Brittany where in every village the entire population goes to Mass at 5 or 6 A.M.—not only on Sundays, but every week day as well. If you doubt this, try to sleep in any Breton village after that hour, when the sabot-shod people pass your window on their way to the parish church.

And in the vacation centers, filled with people from Paris and all parts of the country, it is at once evident that they do not leave their religion at home. Take a place like Nice or Monte Carlo, where everyday life is not exactly conducive to intense religion, and watch the crowds coming out of the churches after every Mass. I shall never forget the crowded church—a very large church too—in a prominent cure town in the Pyrenees, where the chairs were overflowing with well people and the aisles were crowded with the sick on stretchers and wheel chairs. Count the people in the churches when there is no service going on—and you will know that France is religious.

The same is true of Italy, and an especially encouraging sign is the number of men and soldiers that one sees at every Mass. On Maundy Thursday this year in Rome, I went into nine parish churches, and the crowds praying around the Altars of Repose were enormous—so great that it was very difficult to get out of the buildings. All day long there is a throng of Italians, not sight-seers, around the shrine of St. Francis at Assisi, and other holy places throughout the country are crowded with devotees.

And now for the English Church on the continent. One who has experienced the hospitality of our Mother Church can never say enough in gratitude for the churches that she provides for our use in any place where a few of her children gather together, from the simple hotel rooms in many places in Switzerland, to the handsome churches with complete Catholic ceremonial, to be found from one end of Europe to the other.

First and foremost of these latter is All Saints', Rome, with its saintly chaplain, who is a help and inspiration to many. Then, no less beloved, come St. Mark's, Florence; St. George's, Venice, the official memorial to the English troops who died in Italy and lie buried in Italian soil; the beautiful little church of the Ascension, Catenabbia; and the churches at Baveno, Sorrento, and Taominia. Along the Riviera, both French and Italian, there is an English church in practically every town, two or three in some places. At Cannes there are four Anglican churches, one of which is one of the chief centers of Anglo-Catholicism, the chaplain of which is a former curate at St. George's in Paris, known to so many of our people. And so it is everywhere—one is rarely left without the ministrations of our Church, and in most cases there is everything a Catholic could desire.

No record of the work of the English Church on the continent would be complete without a tribute to the new Bishop of Gibraltar, the Rt. Rev. Nugent Hicks. Although his diocese is of enormous size, extending from Portugal to South Russia and Smyrna, including all of Spain, Italy, and the Balkans, and the French Riviera, he is a wise executive and a true father to his people, both permanent and transient. He is constantly traveling to keep in touch with the needs and the interests of the diocese, and he has the love and respect of all his clergy. He is a man of intense spirituality, as a perusal of his writings in the diocesan magazine will show. The diocese of Gibraltar is very fortunate in having him.

Religion in Europe is far from feeble. It is a very vital force in the lives of the permanent population and of the vast throngs of pleasure seekers. The Englishman traveling, and his American cousin, is going to church, whether it be amidst the snowy mountains of Switzerland or in the shadow of the casino of Monte Carlo, and the native population whose existence is so largely devoted to the traveler's comfort is also going to church, though generally while the traveler is still asleep.

WEDDED LOVE

I

THE AMRITA CUP

I MIND me, Dear, that ancient legends tell
Of an immortal bowl, whereof who drinks
Invokes eternity to weld its links
About his willing spirit. Well, thrice well
For him who braves the irrevocable spell
With steadfast heart and mind; who deeply thinks
On some fast-rooted joy: he nowise shrinks
Before the doubts his faith has power to quell.

Heart that art beating with mine own tonight,
Would the wild myth were true! that I with thee
Might quaff Amrita Cup—how willingly—
While love is lord, and life a lovely rite
Of blithe allegiance. Heaven should seal the bliss
By most dread sanctions, of an hour like this.

II

FIFTY YEARS LATER

WILT thou believe me, Dear? My heart but now
Failed by one quickened pulse-beat to betray
Its knowledge of thy lips upon my brow
Owning our mutual love. And yesterday—
Or was it really fifty years ago that thou
And I plighted our troth?—thine every way,
Thy morning summons bringing in the May,
The thought of this, were happiness enow!

"Less dear now, since less strange, perhaps?" Nay, Sweet,
Thine eyes refute the taunt! As sinks the sedge
Beneath the flowing tide, till all the lee
Is covered by still waters, so complete,
So drowned in consummation, every pledge
Of love is lost in love's entirety.

HOWARD CHANDLER ROBBINS.

THE WAY WHICH LEADETH UNTO LIFE

A THOROUGHFARE reveals the character of a city. Originating in the midst of shops, stores, banks, and office buildings it is first seen as a business street. It soon loses this appearance and as a tree-lined avenue continues on among fine residences. This latter aspect may in turn disappear and, as an unpaved road, it will run out aimlessly into vacant lots which are a common depository for rubbish and refuse. But it may be saved this fate if along its course there is an occasional school, a public building or, best of all, a church edifice. From beginning to end it will then proclaim the dignity of the community.

So the paths of interest and occupation reflect the character of those who follow them. The thoroughfare which has its start in the faithful and intelligent performance of the daily task passes inevitably though often imperceptibly to more attractive and comfortable surroundings. With no real destination it may flatten out into the broad way which leads only to destruction. Along its course there must be suggestions of larger usefulness and higher aspirations. Lent, with its definite and inspiring reminders of the presence of God in the heart of man, plainly marks the way which leadeth unto life.

—Rev. Edmund J. Cleveland.

Under the American Flag

By the Rev. Vincent H. Gowen

IT IS characteristic of this age of ours that we stray with gifts of the twentieth century into the homes of the past. The ships in our ports, the bales and boxes they unload, the bales and boxes they carry away, all tell their story, taking oil lamps to the mouldering courtyards of China, Ford cars to the plains of India, tinned herring and salmon to the mountain peoples of the East Indies who, living circled by the sea, have not yet learned the taste of fish. (Fish do not thrive in a tropical mountain-stream: they cannot resist the floods of the wet season nor bleach in the sun like the stony water courses of the dry season.)

The pages of our Church papers suggest a similar contact with many past stages of history all living beneath the same sun which shines upon our houses, yet living unknown to us till steamships and railways brought them near. So we read of missionaries from our own New York and Chicago coming eye to eye with the first twilight of civilization beyond the hot coasts of Africa, or facing a life that has been frozen at its beginnings among the Esquimaux of Alaska, or dealing today with an exciting chapter from the Middle Ages in the battling provinces of China. The Church will seem a more splendid part of our life if we remember this, not a dull sort of club always trying to pay its coal-bills and its choir-soloists, always huddling into pews for a stiff hour or two on Sundays, greeting the same people as it goes out the doors with little wish to be any better, any nearer God, week by week, complaining perhaps about the exactions of guilds and bazaars and church dinners; the Church will return to our minds as that vision of the apostles coming to all times and all places with a gift older and newer than anything our twentieth century has invented, the gift of Christ's Gospel.

AT LUBON

An Igorot girl, carrying her baby brother.

IGOROT HUT

Mango trees and an Igorot hut at Sumadel, an outstation of Besao.

RICE TERRACES

Igorot rice terraces at Balogan, near Sagada.

AT SUMADEL

An outstation church.

We let history repeat itself. Here at Besao, in the mountains of northern Luzon, Philippine Islands, on a ridge five thousand feet above the sea, which dimly shows to the west, stands the patpatayan, the sacred grove of gnarled pines centuries old, which distinguishes every Igorot village. In its shade gather the old men to hold council, to sacrifice a pig or a chicken, to tell by the position and shape of its entrails whether Lumawig, the vague spirit they worship, is pleased or angry. So did the Roman soothsayers predict the death of Caesar. Perhaps Caesar might not have died if, when the first sacrifice was seen to be unlucky, they had sent for another, just as I met last month an old Igorot leaving the grove to fetch another chicken because the first one killed was unpropitious. And the trees of the grove itself, not a twig, dare any man break lest he die suddenly or come to some swift evil. How it takes us back to St. Boniface and the sacred oak he hewed down to convert a multitude in the wilderness of Friesland when one can hear, as I did, a catechist tell that he had challenged the old men of Besao to let him cut down their sacred trees and prove no harm would come from the act. The challenge was refused.

ROAD IN LUBON

BEYOND the sacred grove waves the American flag. It waves in front of a windowless school house of pine wood and thatch much as it waves in front of the new red brick schools at home, except that beside it flies the Filipino banner as provided by a law of which the Igorots did not have the making. This new flag, the symbol of an independence in which they will be allowed small share, is more alien, much less congenial, to them than the Stars and Stripes. On another hill by itself stands a cross. Beneath the cross lie the graves of Campo Santo—neglected graves, it must be admitted, for the Igorots waste little time or space in preserving the memory of their dead. They do not cumber the land with burial mounds like the Chinese but pack their hewn coffins in convenient caves where the lids get knocked off and the bones jostled into the oozing slime of the floor. But the flag and the cross show that America has not forgotten her duty to these loyal wards of hers on the remote mountain tops of Luzon.

It is a duty we owe. The flag teaches the twentieth century; the cross must teach certain compensating truths of the first century. The vital point to remember is that among the Igorots we have the chance of teaching twentieth century and first century side by side. We can provide, as it is almost too late for us to provide among other Oriental peoples, that the material part of our civilization does not overgrow the spiritual part in its effect upon the Igorot.

Some years ago the Igorots came into undeserved notoriety in America as a side-show feature at fairs and expositions. They were the dog eaters whom curious people paid money to see. They were head hunters, untamed savages. Such advertising did them an injustice. They did take heads, it is true, in the feuds which seem an inseparable part of mountain life; they did—and in some places still do—eat dog. But they are not a side-show unless men are willing to pay money to gape at sturdiness, courage, frankness, and industry. They are not savages.

Their sturdiness, their courage, were proved by the centuries during which they kept their mountains inviolate against Spaniard and Filipino, yielding in the end not to force but to the tact and friendliness of the first American officials, of which splendid company, alas, only one is left in the whole of the mountain province. This is Governor Early, a man who

followed General Wood's example in sacrificing more brilliant prospects at home to resume onerous duties in the Philippines. He is a Churchman, a fine friend of the mission, and a father to the people he rules.

Igorot frankness stands out in refreshing contrast to the usual circumlocutions of the Orient; the Igorot is not, like the Chinese, ingeniously trying to say what he thinks you want to hear. ("It will take me many years to ride horse as well as you, Camilo." "Yes-s, Father.") His industry is attested by the amazing system of rice terraces he has built up barren mountainsides; the fact that he is not a savage, by his skill in irrigating them. To drive rice-birds away he will attach many scarecrows to a rope line hundreds of yards long and keep them swinging by the vibrations of a paddle suspended into the nearest mountain torrent. This is not the achievement of a savage mind. Nor can savages, in a single school generation, span the gulf between their primitive day and ours. The Igorots do span it.

IGOROTS

Igorot group at Lubon, an outstation of Besao.

SOME may think this too pretty an Eden to disturb. Perhaps I understress the darker side of the picture. The darker side, the side of superstition, fear, disease, and sin, is there. But the point I wish to make is that, whether we wish it or not, this Eden is being disturbed. A Church paper recently, in commenting on some "Before" and "After" pictures from Baguito, criticized the substitution of Western dress for gee-string and tapis. This is not the fault of the Church. Many of us deplore the change. But Western dress, curiously enough, is cheaper—and the rising generation of Igorots is demanding the change. They are sensitive to the ridicule of their lowland neighbors, to the new Filipino law which will not allow them to visit the plains in their native lack of costume. Eden is being disturbed. The Igorots cannot be left as we found them. They are coming into our inheritance of mechanical powers, of material achievement. Are we going to give them the spiritual powers to cope with this inheritance.

NURSE VISITS SUMADEL

Igorots getting medicine from the visiting nurse at Sumadel.

The answer must come partly from our schools: very wisely planned schools they appear to a newcomer, arrived from another Oriental country where soft hands were a badge of merit, where soft hands among many of the student class seemed to have led to soft heads. Our Igorot boys work half the day in the classroom, half the day in the garden. They learn to earn and to save money from the vegetables they sell. They cook their own food, wash their own dishes, chop their own wood. They care for church and school. When they want a playground they make it. But above all these things they begin and end their day before the altar; they are instructed each afternoon in the faith they profess. We do not apologize for religion nor do we have to evade political restrictions upon worship and prayer. One does not expect miracles of devotion from boys in their 'teens, yet one may see an augury of the future in the picture of a youngster plying a hoe twice his own length while he hummed over and over again, "All generations shall call Me blessed."

MOUNTAIN GORGE

A mountain gorge at Besao, showing rice terraces.

THE rest of the answer to what spiritual equipment we shall furnish the Igorot for his encounter with modern life must come from the frequency with which the priest can turn his horse's nose in the direction of the outstations. Besao has four of them, Sagada and Bontoc have more, while many others still wait for the beginnings of Christian preaching. But let us keep to our own field, to the four dependent upon Besao for their ministrations, four villages with rubble walks and thatched roofs, deep set amid banana palms, thickets of coffee, plumy sugar cane, shadowed by the glossy black leaves of the mango, with rice terraces climbing to them like green stairs from the boulders of a pouring stream. Their names are as picturesque as their situation: Bantoi, Sumadel, Masla, Lubon. And they still are not so modern that we cannot approach them on horseback. Indeed, during the rainy season, when a typhoon with the mild assistance of an earthquake has disposed of vital parts of the trail and buried others beneath mud and sand, we are satisfied to approach them on foot.

SCHOOL GIRLS

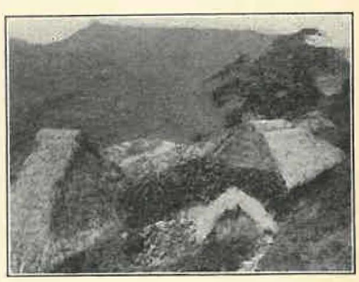
A group of Igorot school girls at Lubon.

VISITING CATECHIST

Igorot group in front of the catechist's house at Bankoi.

A CAVE IN SAGADA

Igorot coffins and bones in a cave in Sagada.



SACRED GROVE IN BESAO

Trees of the patpatayan, the sacred grove.

In a church of matting and grass literally tied together with pieces of string, the priest makes his home for a day and a night before moving on to another, a little more or, alas, a little less substantial. He practises his budding Igorot on the younger children who come first, gives out service books and instruction to the English ("bamboo-English") speaking children who arrive after school, complies with some of the numerous requests to "picture me." At dark he rolls into his

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Government and Justice

By Clinton Rogers Woodruff

GOVERNMENT is one of the big factors in our daily lives, and yet how few of us realize it or give it the attention that it deserves. It is to be said, however, that there is to be observed a growing appreciation that government cannot be ignored without danger to democratic institutions, and if ignored or neglected the community and the individual are to suffer. One of the encouraging developments of the situation is the lengthening list of careful and thoughtful studies of governmental institutions.

Take, for instance, the monumental work of Prof. Felix Frankfurter, of the Harvard Law School, and his associate, Prof. James M. Landis, on *The Business of the Supreme Court.*[1]

Our nine Supreme Court justices, headed by Chief Justice William Howard Taft, are often, and with appropriateness, called "the real rulers of the United States." They decide whether Euclid Village can have a zoning ordinance; and whether the zoning ordinance of Cambridge is reasonable. They determine what our treaties with foreign countries mean and whether the rates allowed or imposed by a public service commission are reasonable. The Senate seeks to investigate the propriety of contributions in senatorial campaigns, but it is the Supreme Court which determines the extent of the power. As our authors say in their opening:

"To an extraordinary degree legal thinking dominates the United States. Other nations, too, have a written constitution. But no other country in the world leaves to the judiciary the powers which it exercises over us.

"Everyone conversant with American legal procedure is alive to the need of more competent, more expeditious, and more economic means for settlement of controversies. Commercial arbitrations and declaratory judgments have long proved themselves effective procedural devices in England. In the United States not only must their utility be related to distinctively American problems of political science, but their adoption must pass barriers in the Constitution not revealed to the unsophisticated eye of the layman. . . .

"Most of the problems of modern society, whether of industry, agriculture, or finance, of racial interactions, or the eternal conflict between liberty and authority, are sooner or later legal problems for solution by our courts, and, ultimately, by the Supreme Court of the United States."

In this scholarly volume we have the first really adequate study of the origin and history of the truly great American federal judicial system. Beginning with a consideration of the problems which faced the first Congress and concluding with a discussion of the present and future business of the Supreme Court, successive chapters trace the history of federal judiciary legislation from the first Judiciary Act to the Civil War, from the Civil War to the revolutionary change effected by the creation of intermediate courts of appeals in 1891, followed by the abolition of the circuit courts in 1912. Separate chapters are devoted to the Court of Customs Appeals, the ill-fated Commerce Court, and the effort to secure a specialized tribunal for patent cases. Then follow the reflex of the Roosevelt era upon the courts and the attempts made in 1915-1916 to accommodate the jurisdiction of the Supreme Court to the growing business of the court. A complete account is given of the movement to mobilize the federal judiciary by making judges freely assignable and of the history of the Conference of Senior Circuit Judges. Another chapter examines the far-reaching curtailment of litigation that comes to the Supreme Court as a result of the legislation of 1925, and discusses the problems that this legislation has created. In conclusion, the authors analyze the character of the cases which come before the Supreme Court and the qualities required to deal successfully with the great responsibilities imposed upon the court.

It is a wonderful story, simply told, and gives an insight into the working of the most elaborate and comprehensive judicial machine in the world. It is pointed out that for a seat on the Supreme Bench great qualities are demanded. Throughout its history the Supreme Court has called for statesmanship, "the gifts of mind and character fit to rule nations. The capacity to transcend one's own limitations, the imagination to see society as a whole, come, except in the rarest instance, from wide experience. Only the poetic insight of the philosopher can replace seasoned contact with affairs. . . . Jay and Marshall and Taney, Chase and White and Taft were summoned to preside over the court not merely because they were lawyers. The accents of statesmen are the recurring motive of Supreme Court opinions. . . . No graver responsibilities ever confronted a judicial tribunal; no more searching equipment was ever exacted from judges."

IN SPEAKING of William A. Robson's learned and admirable book, *Justice and Administrative Law*,[2] Prof. Harold J. Laski of the University of London, himself a student of political science of the first rank, spoke of it as dealing clearly and comprehensively with one of the biggest subjects of the present time. The growth of administrative discretion in England as well as in this country "has reached a point where it is no longer possible to be satisfied with the elegant simplicity of Prof. A. V. Dicey's rule of law. It is clear that if we have not a *droit administratif* in the French sense, we have many of its dangers, without any of the advantages which have been constructed by the liberal jurisprudence of the Council of State in the past thirty years. The whole problem is greatly in need both of refining analysis and positive suggestions; and it is the great advantage of Mr. Robson's book that he brings to its discussion an inventive mind full of insight into its niceties."

In his introduction, Mr. Robson, who is a doctor of philosophy as well as a barrister-at-law and a member of Lincoln's Inn, points out that one of the most striking developments in the British constitution during the past half-century has been the acquisition of judicial power by the great departments of state and by various other bodies and persons outside the courts of law. These tribunals are not only unconnected with the courts of law, but are also for the most part outside their control. In many instances the judicature is specifically prohibted by statute from reviewing their decisions or from supervising their activities in any way.

This remarkable development betokens, as Mr. Robson points out, "the existence in the constitution of Great Britain of a definite body of administrative law, or 'executive justice,' as it is sometimes called, and discloses a breakaway from that Rule of Law which the late Professor Dicey regarded as an essential feature of the English constitutional system." "It has received little attention, either from Dicey or his followers," he says, "and for the most part has been passed by unnoticed save for a word here and there in works devoted to other subjects or a protest directed against some particular example. Yet it is obviously a matter of very considerable importance in the government of this country (England). There is still, it is true, nothing comparable to the system of *droit administratif* which obtains in France and elsewhere; but that need not bind us to the fact that there exists in England a definite and extensive body of administrative law or executive justice which in its own sphere is no less significant."

In America, as Prof. Frankfurter points out, we have a vast congeries of administrative agencies raising new juristic problems. This new form of legal control through law-administering agencies—new because of the impact of its incidence—must be adjusted to our traditional system of judicial justice.

There can be no doubt that the rise of administrative law is mainly due, says Mr. Robson, to the vast extension in the work of government which has taken place in England during the past few decades, and to the rapid increase in power of the executive which has accompanied that extension. The same is true in America. The traditional court system, in which isolated individuals contest disputed rights of property or person, has

[1] *The Business of the Supreme Court.* By Felix Frankfurter and James M. Landis. New York: The Macmillan Co. $5.00.

[2] *Justice and Administrative Law.* By William A. Robson. New York: The Macmillan Co. $5.00.

been superseded by an entirely new type of judicial process so far as concerns controversies arising in connection with the great new social services undertaken by the states. Executive justice, far from being a temporary and accidental intrusion into the mellowed sanctity of the British constitution, is inherently connected with modern social evolution and is a feature of the governmental order likely to grow extensively during the present century.

IT IS because our courts and commissions and administrative tribunals have so much to do and determine in connection with the lengthening list of social services that readers of THE LIVING CHURCH are likely to be interested in books like these, which at first blush seem to belong to the realm of the law. The law, however, is no longer an individual matter. It is a social and community matter in which all the people are or should be deeply interested.

Some idea of the growth of federal supervision or interest in state matters is to be gathered from the fact that in the decade since the war federal subsidies have increased from $22,000,000 annually to $136,000,000 principally for highways, agricultural extension work, forestry, maternity, child welfare, vocational education and rehabilitation, and the national guard.

In Federal Aid,[3] Prof. Austin F. Macdonald, of the University of Pennsylvania, gives us a competent study of the American subsidy system and reaches the conclusion that the standards have generally improved and never suffered under federal leadership and that the system has been tainted neither with politics nor bureaucracy.

[3] *Federal Aid.* By Austin F. Macdonald, Ph.D. New York: Thomas Y. Crowell Co. $2.75.

UNDER THE AMERICAN FLAG

(Continued from page 554)

cot—sometimes puzzled, in the rainy months, how to dodge the leaky parts of the roof—for he will be wakened at the grey hint of daybreak by the catechist's bell, rung from hut to hut, summoning the congregation. He must be up promptly to get hat and coat off what soon will be an altar, to pack his *tampipi*, have his bed folded up, all in order that the worshippers may have kneeling room—they do not always get it. The next hours are busy. Penance, Communion, Baptism, perhaps graves or new houses to be blessed, sometimes a wedding: all these are crowded into the beginnings of the day, these and more, for a nurse, borrowed from the understaffed dispensary at Sagada, is treating the sick, plastering ointment on itchy skins, dropping argyrol into sore eyes, handing out quantities of the much needed *kinina.*

We try to give them the sacraments, try to help them by desultory medical attendance; we have neither time nor men to give these people the teaching they require. The teaching must come from ministers of their own race. Who is to train them? One likes to dream of Igorot priests in each of these villages improving beyond calculation on our stumbling foreign efforts at a start, bringing them God's wisdom of the first century as well as the twentieth. In time there may be such priests.

And yet—if we miss the harvest spread down these sunny mountain slopes—there is also the harrowing dread lest there be none.

A REMEMBERED SIN

WHILE in New York one Sunday recently, we heard, over the radio, a sermon by the Rev. Harry Fosdick on the Forgiveness of Sin. The preacher likened it unto a miracle—very difficult to perform. The next day we read in the papers that a woman had fainted as she heard this sermon. The ushers carried her out and accompanied her to her hotel in a taxi. Had she remembered a sin of her past life and become scrupulous, lest, though repented, it was ever forgiven?

A sin may be forgiven, but a life-time may be required to expiate it. A severe illness may be recovered from, but there is some trace of it left in the system. The soul, however, should be unburdened. In the forgiveness of sin, there must be some ordeal or ceremony to satisfy the mind. Confession is an urge among millions of Christians who have no confessionals. The words, "Go and sin no more," are as a balm to the penitent when uttered by the man of God. —*Catholic Citizen.*

THE NEW REREDOS IN ST. LUKE'S, EVANSTON, ILL.

THE new reredos in St. Luke's Church, Evanston, Ill., pictured on the opposite page, given in memory of William Percy Gunthorp and his wife, Priscilla Mould, by their children, was recently dedicated. (See THE LIVING CHURCH of July 7th.)

Designed by Thomas E. Tallmadge and executed by the Colfax Stone Co., it bears within its canopied niches the figures of twenty-one saints. These figures, done in the early Gothic manner, were carved in Colfax stone from cartoons done by John Norton of Chicago. Next to the reredos of St. Thomas' Church in New York City, it is likely that St. Luke's possesses the largest, most elaborate and beautiful one in America.

The reredos is thirty-six feet in height and thirty-six feet, the entire width of the chancel, in breadth. In composition it consists of two terminal towers with an elaborately carved screen between. The towers flank and carry down the lines of the great traceried window above of stained and leaded glass with coruscating vision of the Apocalypse. In the center of the design is our Lord in glory, with His Mother on His right and St. John on His left. Above and below, in four tiers of varying height, extends a band of saints, all members of the Anglican hierarchy, symbolizing the continuity of the Church throughout the ages.

The figures were designed by John W. Norton, artist, of Chicago, and most sympathetically and skillfully carved by Ulrich Langenegger, a Swiss sculptor, recently arrived from Europe and now living in Milwaukee. In style they are very early medieval—pre-Gothic in fact. The Celtic art of the time had many Byzantine characteristics, and this faint tinge of the Byzantine is discernible in many of the figures, particularly in the especially noble and mystic figure of the Christ. The following is a list of the figures with their attributes:

On the lowest tier are the four national saints—Saint George of England, with his dragon; Saint Andrew of Scotland, with his cross; Saint David of Wales, with his dove; and Saint Patrick of Ireland, with his inevitable serpent.

On the tier above are Saint Eanswith, with two fishes; Saint Edmund, king and martyr, crowned; Saint Edward the Confessor, with a purse; Saint Margaret, Queen of Scotland, bearing a cross.

Above these range Saint Anselm, Archbishop of Canterbury, clad in bishop's robes; Saint Bridget, or Bride of Kildare, abbess, and with the devil which she has cast out crouching beside her; Saint Etheldreda, carrying a blossoming staff; Saint Hugh of Avalon, also a bishop, with a swan at his feet.

On the top range are Saint Hilda, with a crosier; Saint Aidan, with crouching stag; Saint Martin, with figure of beggar; Saint Friedeswide of Oxford, with her faithful ox at her feet; Saint Alphege, carrying a battle-axe; and Saint Ita of Killeedy with a crosier.

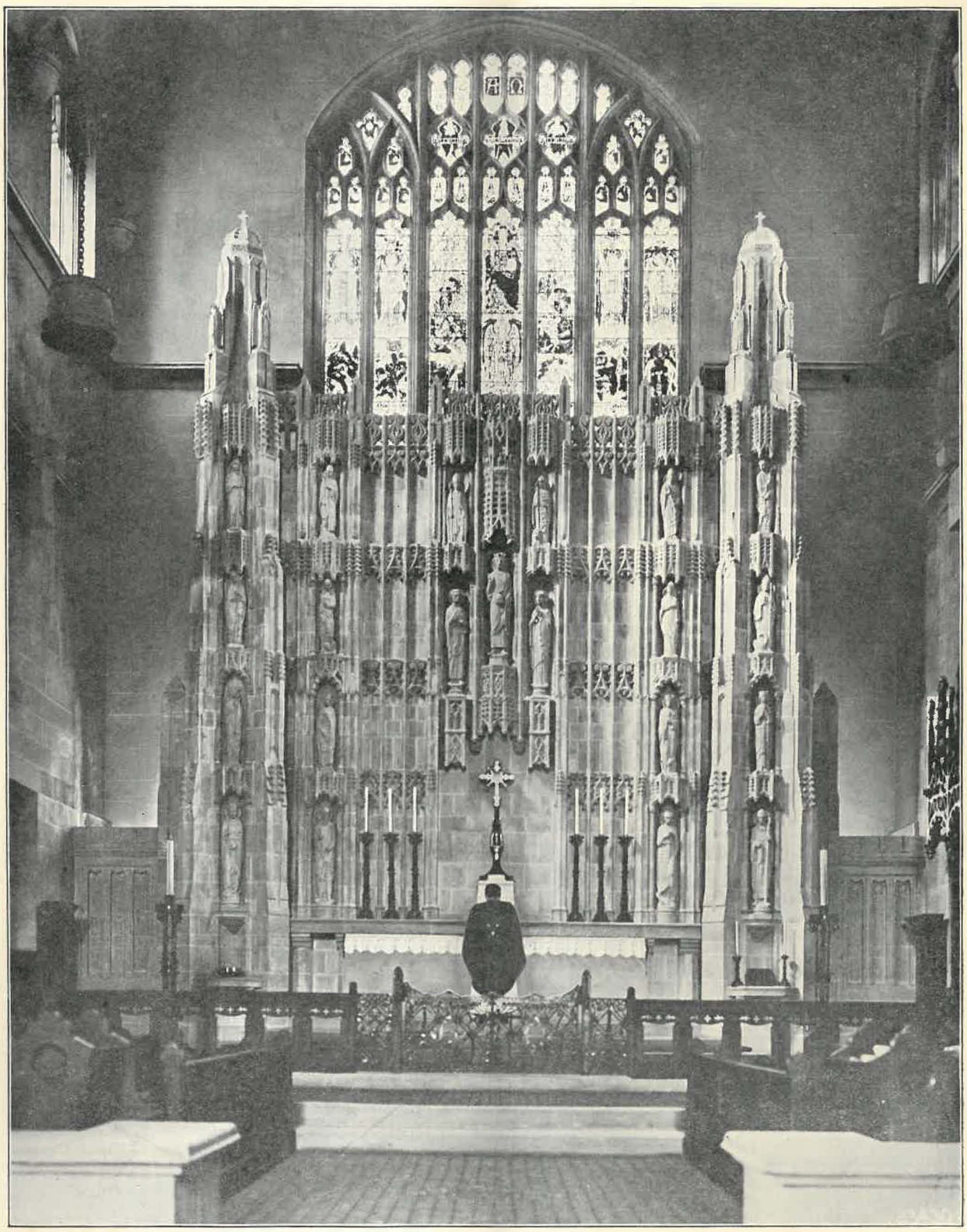
Below the figures is a broad shelf carved with the intertwined rose, thistle, and shamrock. This is broken in the center by the tabernacle, and flanked beyond the ends of the altar on the right with the credence table, and on the left with the receptacle for the alms.

PERSONALITY

THE IMPORTANCE of personality is both recognized and emphasized in the world of business today. Men and women with more than average intelligence and ordinary ability, but lacking in this indefinable quality, may fail to reach the goal of their ambitions. Others, whose mental and practical endowments may be more limited, but who possess the quality in abundance, may reap a large measure of success. To help the former, various means and methods are now available. and the number is being constantly increased. It is even proposed that the colleges and universities establish courses in personality.

Suggestion and direction may aid in acquiring the grace of good manners, the employment of tact, the use of patience, and the will to be cheerful and agreeable but add little to the fibre, personality. Not to be applied from without, it must grow from within. It is imbedded in character and nourished by ideals. It is not so much the product of training as the fruit of the spirit. And the fruit of the spirit is love, joy, peace, good temper, kindliness, generosity, fidelity, gentleness, and self-control.

—*Rev. Edmund J. Cleveland.*



NEW REREDOS, ST. LUKE'S CHURCH, EVANSTON, ILL.

See description on opposite page

The Canadian Church at Work

8. In the Diocese of Cariboo, British Columbia

By the Rt. Rev. Walter R. Adams, D.D.

Bishop of Cariboo

THE diocese of Cariboo is the "baby" diocese of Canada. In 1859 when Bishop Hills reached British Columbia he found three clergymen on Vancouver Island and four on the mainland. Twenty years later two new dioceses were cut off, New Westminster and Caledonia, in the north. New Westminster has since been twice subdivided, first in 1899 the eastern part (Kootenay) was separated, and then in 1914 the interior (Cariboo) was formed. It was not until 1925, however, that sufficient episcopal endowment had been raised to warrant election and consecration of its own bishop.

The name Cariboo recalls the glamor of the gold rush of the fifties, when thousands pushed up the banks of the Great Fraser River as far as the Cariboo Mountains, and very quickly Richfield, Van Winkle, Stanley, Barkersville, and other places were built on the craggy side of Lightning and Williams Creeks. Ten thousand people at one time lived within the radius of a few miles. Now there are barely one hundred on the same area. The gold "lead" was lost and it is still the hope of a handful of aged prospectors that some day, somewhere, someone may again find it. But many of the gold seekers turned their hands to farming and ranching and gradually others joined them. Railway construction along the Thompson and Fraser valleys brought more people, but even now the population is small and distributed over a huge area. The largest town, Kamloops, has a population of only 6,000 people, there are two other places with 2,000, and but eight others with a population between 100 and 400. The diocese is essentially and markedly rural. In 1914 the well known South London church, St. John's, Kennington, sent and supported a band of its clergy, who ministered over three-quarters of the diocese, but latterly missions on more parochial lines have been attempted. A priest may have from ten to twenty regular outstations at which he gives services every six weeks or two months. But even now many families on isolated homesteads cannot be reached.

AN INDIAN WAYSIDE CHURCH

Indians assembling for First Communion on St. Peter's Day, 1927, at Inkitsaph, B. C. The priest is the Rev. William Watson, formerly missionary to the Oneida Indians in northern Wisconsin.

Cariboo is a land of wonderful grandeur and beauty. Towering mountains, rugged canyons, distant expanse of purple forests, emerald or sapphire lakes, mighty rivers, crashing, tumbling waterfalls, all meet the views in a single day's drive. The roads are thrilling, but their sudden rises up the sheer face of a precipice or hairpin bends round beetling bluffs, often too narrow to admit of two cars passing, make them perilous. Yet in this land of beauty there are few of God's sanctuaries—only fourteen churches for white congregations and twenty for Indians on their reservations. Services are held chiefly in the schoolhouses or private houses, and congregations number a mere handful. It is a day of small things.

In race the people are not so mixed as in other parts of Canada. British stock predominates, Canadians are found in the towns, Europeans, chiefly from the north, work on the railway sections and in the lumber camps, while the solitary prospector in his mountain hut has been too much of a wanderer to claim any one country as his own. The settled occupations are fruit farming, cattle and sheep ranching, lumbering, railway work, and to a smaller degree the breeding of fur bearing animals, while all over mineral prospecting is in vogue. Everywhere is met the weather-beaten wanderer, whose sole possessions are a small pack on his back and an ever hopeful heart. The work of the Church may be touching and slightly influencing this heterogeneous and shifting population, but it is not gripping them. Religion is excluded from the schools, prayer is an unknown experience in most lives; services are "enjoyed," especially the hymns and sermons are listened to with patience and wistfulness. But the joy of God, the wonder of life, the ecstacy of communion is seldom met. And small wonder. What can a small band of a dozen men or so achieve in permanent influence? They can go round and they do go around, showing in a small way God's love and care, pleading for the more enduring things than work and struggle, joy and failure. The diocese has the scantiest of organization. A bishop and two rural deans are the diocesan staff; there is no cathedral, no endowment, nor any Church educational institution. There are, however, some twelve keen priests, who, on slender stipend, are spending and being spent in the high calling, ministering the Word and sacraments to native Indian or scattered settler, traveling almost incessantly all the year round.

The ground is as yet by no means all covered. Offers of service or financial help will be welcome. From one point of view the work is most important. In this comparative isolation folk are more responsive than in the crowded centers. Later on many, both young and old, will go to the towns. Now is the great opportunity of holding them or winning them for the Church, and if this can be done successfully they will afterwards, wherever they may be, prove valuable and steady members of society and devoted workers for the Church's ideals.

"RITUALISM" IN THE UNITED CHURCH OF CANADA

A SERIOUS DISCUSSION with its serio-comic aspects followed the proposal in the Toronto conference of the United Church of Canada that a Geneva gown should be purchased for the president of the conference, to be passed on as a mantle of authority from each president to his successor. The Rev. I. G. Bowles, a prominent former Methodist minister, declared that the United Church wanted to get away from such ritualism, and he fancied he saw ritualistic signs in the gown.

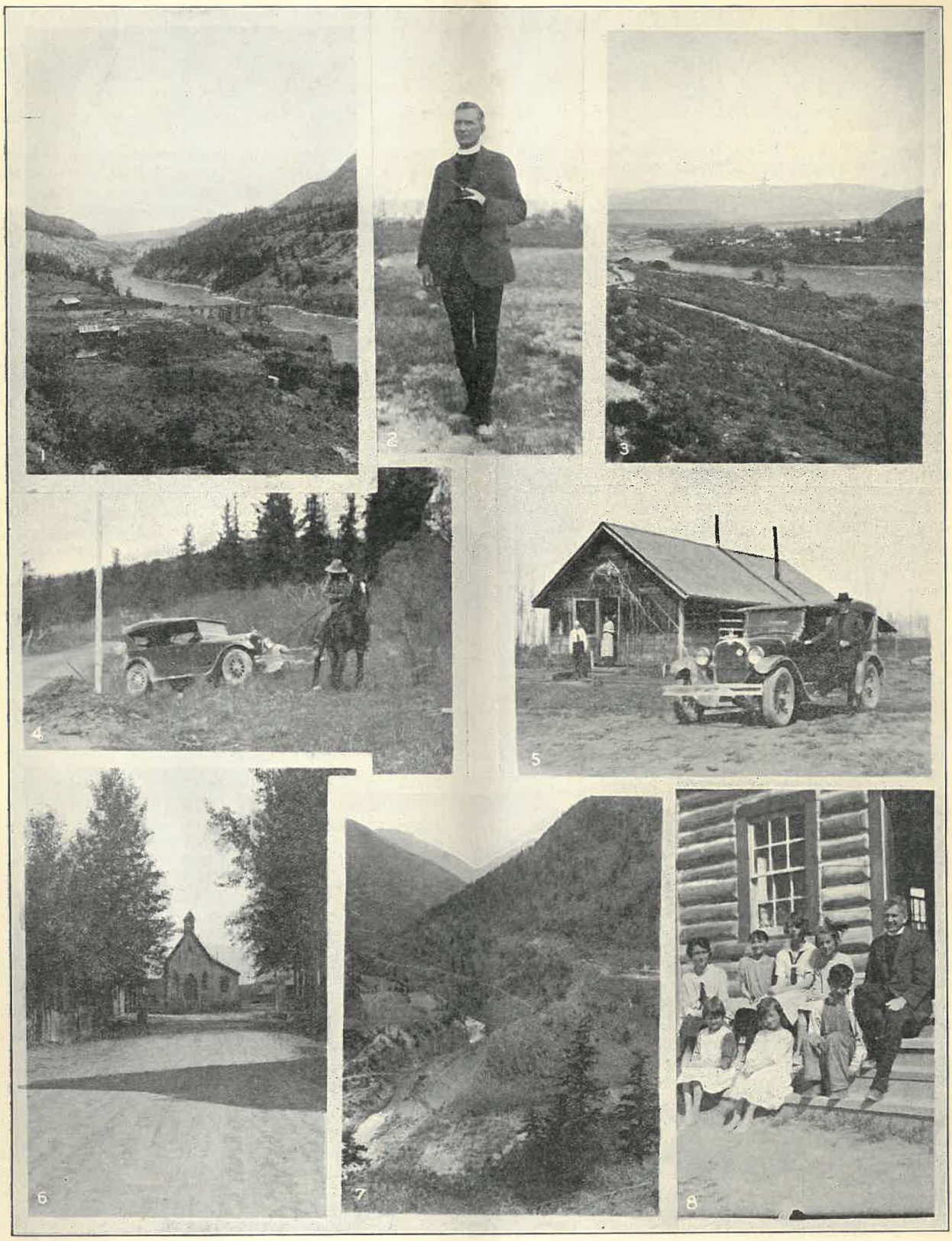
"It's a move in the wrong direction," said another minister, who added, "and in the minds of many brethren the man is better without the gown, for he is, after all, clothed with the dignity and authority of office, which is enough."

It was pointed out, however, that the gown would add dignity and beauty, and a layman remarked: "We are big enough now to get away from this foolishness about fearing ritual. If more of the churches had a little more ritualism together with the true spirit we would not suffer."

For the first time in an afternoon's session there was a divided vote when the question came up for decision, and the gown prevailed.

An amusing note came in reply to the objection that all presidents might not be the same size, a back-bencher remarking that if any man were too small for the gown election to office would soon puff him to the required size.

—*The Congregationalist.*



KEY TO CARIBOO PICTURES

1. Bridge over the Fraser River, with Sheep Creek Hill on the far side.
2. The Bishop of Cariboo.
3. Ashcroft, the old "jumping off place" for the Cariboo Road.
4. Road repairing—a needful haul.
5. The Bishop visiting an isolated Church family.
6. The church at Barkerville, sixty-two miles from the railway.
7. Typical Cariboo country.
8. A wayside school.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE BISHOP OF BIRMINGHAM has come in for a good deal of criticism. both for his deeds and words ever since, shortly after his consecration, he fell foul of certain clergy in his diocese who there in England stand for the Catholic principles which THE LIVING CHURCH champions here in America. He has now published thirty-one sermons and addresses, preceded by a lengthy preface, and he evidently intends the book to be regarded as an *apologia*, for he has entitled it *Should Such a Faith Offend?* (Doubleday Doran. $3.00.) The title is, however, somewhat misleading. It is not the Bishop's faith which offends; it is his offensive methods of referring to those whose faith differs in certain particulars from his own, and (it must be added) his unfortunately maladroit methods of administering his diocese.

On this latter point, of course, the book is silent; of the former offensiveness it contains many samples. It is well known that there are certain well-marked divergencies of sacramental theory which can be held legitimately within the confines of our communion. The Bishop's admirably clear exposition of the one of these which he holds should be welcomed by all, Catholics as well as Protestants, as a contribution to a clearer understanding of that way of thought; but when he proceeds over and over again, without any discrimination or any attempt at sympathetic understanding of *their* way of thought, to dismiss all Catholics as exponents of a pre-Christian and non-Christian magical substitute for true religion, is it surprising that he gives offense?

Apart from these matters there is much in the book which is excellent, and reveals the author, when temporarily free from the obsession of his bugbear, Catholicism, to be a prophet with a great message for the present day. Especially to be commended are the sermons on The Deity of Christ and on Blind Mechanism or Divine Design? It is to be hoped that this book will be widely read by the Catholic-minded among us. If we complain that Dr. Barnes will not listen sympathetically to what we have to say for ourselves, let us be careful not to mete out the same treatment to him, and let us be ready to welcome the truths which he proclaims. One closes the book with the regret that such a fine enthusiasm for many noble ends should be hampered by the defect of an "offensive" blind spot in the prophet's vision. L. H.

IT IS a commonplace to say that the point of view both of the writers and the readers of this column is taken from a vantage point where God and the human soul are assumed and dealt with as facts: facts necessarily known before much of human life can be explained. This makes consideration of much that is written at the moment, particularly along the line of the very popular "new psychology," rather difficult to talk about in brief.

To illustrate: if some sort of isolated tribe who were accustomed to observing birds in the air and who had studied the flight and powers of winged creatures, came to see aviators flying over their domains, their understanding of them would be much hindered and limited if they did not possess the key to the mystery—a power and intelligence in the construction of the flying thing, and a personal intelligence vastly above that of the birds, directing the machine. Should they persist in ignoring these factual superiorities, one would find difficulty in seriously discussing flying with them. So, in like fashion, psychology without a soul and a God comes to us in a very limited way. Then, too, the new psychology changes rapidly. It is a far and yet a quick cry from Professor James to, say, Dr. Watson; from Freud to Professor McDougall. Again, we suspect that a great deal that we read is largely academic: Wiggam sometimes writes in a more humane and even God-fearing way than in his last volume where he predicts a new earth and new race by means of super-birth control brought to pass by buying gland tablets at every news-stand; Dr. Watson probably does not "condition" his own baby into screaming with fear at the sight of a fuzzy rabbit, nor segregate it from its own parents; the writers who profess to see in the generation to generation life of the world only a blind effort of "Nature" to spawn its young in some senseless process, undoubtedly treasure the memories of love and courtship and marriage and family life as sacred and of spiritual integrity and value, and deep in their hearts feel that these realities survive death.

So we will do well in reading popular psychology, the interest and preoccupation of the moment, to back it up with what we know of our religion, and to wait for each next phase of its development, before we too greatly modify our opinions. *That Mind of Yours*, a psychological analysis by Daniel Bell Leary, Ph.D., University of Buffalo (J. P. Lippincott Company, $1.75), sets forth plainly and interestingly what one would expect from the title, with perhaps a good deal of emphasis on the abnormal. It shows well what is being said on this subject. Quite characteristic is the section on religion, with what we must consider its false implications. A few phrases will illustrate: "nothing can come out of the individual that is not there to be used" implying the impossibility of help from without. A fallacious inference is laid down by saying that an irrigator is a "better priest" than one who prays for rain. "The hypotheses which have been made as to the existence and the entrance into another world, are to be understood in terms of repressions, compensations, and the rest of the mechanisms which we have examined." "Religion is the product, psychologically speaking, of an empty life, a repressed life, a bitter life."

THIS IS the theory; as a matter of fact, the present writer, dealing over a number of years with practical psychologists. physicians, heads and officers of corrective and penal institutions, nurses and others in hospitals for the physically and mentally ill, finds that they welcome, almost without exception, the ministration of religion, and feel an added confidence in those who come to deal with their charges along the lines of sacramental grace rather than emotional exhortation. As for *A Short Psychology of Religion* by G. J. Jordan, D.D., Litt.D. (Harpers, $1.50), we wish that this book had proved to be an effective offset to the one noticed above. There is much good in it; but it is sometimes uncertain and diffusive. Dr. Jordan seems to be inclined to combine, at the last, both the entities of his subject, where they hardly mix. He valiantly states that "Psychology must keep its hands off theology"; yet he appears to have accepted, from psycho-analysis, the value of confession without seeing its danger under psycho-analysis nor its natural and religious place in the normal life of the Church. He has found "difficulty" in distinguishing an Anglo-Catholic mission from a Salvation Army mission! The chapters on belief and worship are particularly disappointing. It just misses being what is needed, a book for the clergy, which meets definitely the erroneous and encroaching assumptions of the psychological explanation of religion. P. R. F.

TO QUOTE from the book's own prefatory note, *The Conversations at Malines*, 1921-1925 (Oxford University Press, American Branch. $1.50), "contains a report presented to the Archbishop of Canterbury by the Anglican members of the informal conference which, under the presidency of the late Cardinal Mercier, met at intervals in the years 1921-1925." The report is printed in both English and French; and forms, of course, authentic source material for any discussions of the conference that may arise. Such discussions will doubtless be recorded in other pages of THE LIVING CHURCH than this; it is sufficient here to call attention to the handy form in which the report has been made public.

Studies in New Testament Christianity by G. A. Barton, D.D. (University of Pennsylvania Press, $2.00), is a volume made up from lectures and papers written on different occasions, which yet display a certain unity of topic and outlook. They possess a definiteness and clearness of expression which enable us to recognize Dr. Barton's admirable qualifications as a teacher. The paper on the Person of Christ is particularly good. Not many, however, will follow the author in the refusal to believe that St. Paul attached a sacrificial significance to the death of Christ, and the chapter on the Eucharist strikes us as really perverse. It is difficult to see how it can be fairly said that "Zwingli's conception of the Eucharist was much nearer St. Paul's than either that of Luther or of Radbertus." To say that St. John was at great pains to distinguish between the "bread which came down from heaven" and the "elements of the Eucharist" appears to combine a misunderstanding of Catholic doctrine and a mistaken exegesis of the Gospel. We are told, "We have evidence that between St. Paul and the Fourth Gospel the Eucharist had become a sacrifice which could only be offered by the officers of the Church," but it is added "Against this trend of thought and custom the author of the Fourth Gospel cast the whole weight of his influence." Dr. Barton illustrates the New Testament by means of the Old Testament and the writings of apocalyptists and rabbis. Why must he so constantly refuse to interpret the New Testament by the aid of the known belief and practice of the primitive Church? Is a tree *never* known by its fruits? C. C. E.

THE PREACHER is often on the look-out for sermon material, and the layman interested in the discussion of religious and moral topics seeks new answers to old problems in the light of modern research. In *The Permanent Value of the Ten Commandments* by H. J. Flowers, B.A., B.D. (Morehouse. $3.00), there is much to satisfy both types of need.

Although the book was compiled from lectures, the purely homiletical material has been extracted and the historical and critical matter expanded. The Decalogue is shown to have developed out of living conditions and has as its purpose the conservation of life at its highest progressive, spiritual, and moral levels.

Among the subjects treated are the Sabbath, the family, property, capital punishment, suicide, war, and marriage. Such institutions as the Decalogue defends are evaluated again for present day life by the author, who asserts that "to cut the commandments out of our life is *ipso facto* to cut God out of it."

To a large extent the corporate experience of the Christian Church is overlooked, and a mistrust of the use of such images as the cross in Christian art and worship breathes iconoclasm. There is also a tendency to suspect the terms "sacred" and "secular" as applied to persons, places, and things. "And I, for one," says the author, "regard with the utmost contempt and suspicion the constant attempts that are made to attach priestly functions to Nonconformist ministers."

Notwithstanding the above, the work will be welcomed by many for its recognition and application of available scholarship, its very readable style, and for its wholesome, vigorous, and practical character. J. E. B.

THERE COMES to us from Chicago, complete with fifty-two editorials, printed in full, together with pictures of the authors, the 1928 copy of *Religion Today* (Chicago *Tribune*. Paper 25c; by mail 35c). The authors represent a wide variety of religious affiliation. Several are laymen. The Episcopal Church is represented by the Rt. Rev. C. E. Woodcock, D.D., the Rev. G. C. Stewart, D.D., the Very Rev. W. C. DeWitt, D.D., the Rev. A. Newbery, and the Hon. Judge Jesse Holdom. The subject matter of these editorials is as diversified as their authorship, but are both thoughtful and restrained throughout. Although popular in aim there is no attempt either to pander to the sensational or to cheapen the call of God to man, or to represent Him as satisfied with less than man's best efforts, individually or socially.

For pioneering in a field so full of possible dangers by making possible this series of weekly editorials, and by embodying them in a single volume, the *Tribune* merits high praise. *Religion Today* ought to have a wide circle of readers both clerical and lay. J. E. B.

AROUND THE CLOCK

By Evelyn A. Cummins

ARTIFEX, in the Manchester *Guardian*, has an answer to Sir Arthur Keith's statement that "every fact known to them (medical men) compels the inference that mind, spirit, soul, are the manifestations of a living brain just as flame is the manifest spirit of a burning candle."

He says, "This sort of thing really will not do."

"It is utterly out of date. It smells of the nineteenth century at its worst. Sir Arthur Keith is, of course, perfectly entitled to deny personal immortality if he wishes to do so. Many distinguished men of science do deny it; just as many other equally distinguished men of science assert it.

"But what he must not do, if he desires to retain the respect of those who read him, is to support his denial by arguments which are, as a matter of fact, no arguments at all. . . . If there is any immortal soul it is certainly not the expert in the anatomy of the brain who will be able to give us any news of it.

"How comes so accomplished a man as Sir Arthur to fall into such a mistake? The answer is easy. He was born in 1866. That is to say, his student days fell in the worst period of nineteenth century materialism. It was a period when, to quote Professor A. N. Whitehead in his delightful book Science and Modern Mind, 'Clear-sighted men, of the sort who are so clearly wrong, proclaimed that the secrets of the physical universe were finally disclosed. If only you ignored everything which refused to come into line, your powers of explanation were unlimited.'

"And that is exactly what the agnostic materialism of Sir Arthur Keith's great master, Huxley, did do. But that whole mental attitude is utterly discredited and done with today. It is deader than Sir Arthur Keith's friend the Piltdown man.

"And the reason why that materialistic outlook is discredited can be very briefly stated. If the relationship of the mind to the brain is that of the flame to the candle, on what possible criterion does Sir Arthur depend for claiming one proposition as true and another as false? . . . The soul may be immortal or not. But nothing that Sir Arthur Keith has yet said has any bearing on the subject."

"WE HAVE often smiled," said Dean Inge in a recent sermon, "over Milton's famous sentence, that when God wants some very difficult thing to be done He gives it to an Englishman to do.

"One cause of perverted patriotism is the native pugnacity of the human being, and it has been thought by many that the European is the most pugnacious of all the races of the world.

"There is another evil against which we must be on our guard—I mean acquisitiveness. That tendency, without which even the simplest civilization would be impossible, very easily becomes unreasonable and immoral. As the natural acquisitiveness of the individual is transferred to the group, territorial aggrandisement becomes a main practice of the State and its rulers. It is surely strange how we still do honor to some of the great conquerors in history who were merely utterly immoral brigands—men like Frederick the Great and Napoleon, men no doubt of very great intellectual power but of barbarous ambition.

"These perversions of patriotism have often led nations into unnecessary war. . . . They begin with ringing their bells, and they generally end with wringing their hands."

LORD WILLIAM CECIL, Bishop of Exeter, at a diocesan conference at Exeter, said, "To people of my own age I would say, 'Do not always be shocked at what young people do. Their customs, their dress, their manners may be different, but that does not mean they are essentially wrong, and you will commit a great error if you condemn what is not wrong and antagonize youth.'

"The right line for older folk to take is that certain things, the Christian faith and Christian ethics, are essential, and must be maintained, but there are many things which are mere superficial customs of the day. They come and go."

THERE is now an automobile for every sixty-fourth person in the United States. A short time ago there was one for every sixty-sixth person.

"REMEMBER," said a Quaker to his son, "in making thy way in the world, a spoonful of oil will go further than a quart of vinegar."

Church Kalendar

AUGUST

26. Twelfth Sunday after Trinity.
31. Friday.

SEPTEMBER

1 Saturday.
2. Thirteenth Sunday after Trinity.
9. Fourteenth Sunday after Trinity.
16. Fifteenth Sunday after Trinity.
19, 21, 22. Ember Days.
21. Friday. Ember Day. St. Matthew, Evangelist.
23. Sixteenth Sunday after Trinity.
29. Saturday. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

KALENDAR OF COMING EVENTS

AUGUST

31. First National Young People's Conference, University of the South, Sewanee, Tenn.

SEPTEMBER

6. Meeting of Continuation Committee, World Conference on Faith and Order, Prague.
8. Annual Laymen's Conference, diocese of Newark, Delaware, N. J.
10. Annual Clergy Conference, diocese of Newark, Delaware, N. J.
18. Special Convention of diocese of South Carolina to elect Bishop and to consider the question of reunion of diocese with that of Upper South Carolina, Florence, S. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

August 27—St. Mary's Hospital, New York.
" 28—Calvary, Cairo, N. Y.
" 29—Cragsmoor, N. Y.
" St. Paul's, Brunswick, Me.
" 30—St. Martin's, Brooklyn, N. Y.
" 31—Christ Church, Portsmouth, N. H.
September 1—House of Prayer, Newark, N. J.

APPOINTMENTS ACCEPTED

BOTTING, Rev. ROBERT M., formerly priest-in-charge of St. Cornelius' Church, Dodge City, Kan. (Sa.); to be priest-in-charge of Trinity Church, Guthrie, Okla. Address, 310 E. Noble Ave., Guthrie. September 1st.

FITZPATRICK, Rev. ERNEST J., missionary in Musselshell Valley Field, diocese of Montana; to be rector of St. Paul's Church, Plymouth, Wis. (F.L.) September 1st.

MACDONNELL, Rev. ARONAH H., curate of St. Timothy's Church, Roxborough, Philadelphia; to be priest-in-charge of St. Andrew's Church, Camden, and Advent Church, Fairview, N. J. Address, 888 Beideman Ave., Camden, N. J. September 15th.

MARTYR, Rev. ALBERT E., formerly rector of Grace Church, Martinez, Calif.; to be rector of St. Matthew's Church, Grand Junction, Colo. September 1st.

WOLCOTT, Rev. L. C., formerly vicar at Epiphany Church, Denver, Colo.; has become assistant at Church of the Ascension, Denver, Colo. Residence, 1111 East 8th Ave.; office, 600 Gilpin, Denver, Colo.

TEMPORARY ADDRESS

MCKIM, Rt. Rev. JOHN, D.D., Bishop of North Tokyo; care of the Church Missions House, 281 Fourth Ave., New York City, until further notice.

RESIGNATION

CAMPBELL, Rev. W. R., as rector of St. Paul's Church, Jackson, Mich., because of ill-health. The Rev. Mr. Campbell will enjoy a rest before engaging in other work.

DEGREE CONFERRED

TRINITY COLLEGE, HARTFORD, CONN.—Doctor of Divinity upon the Rev. HERBERT PARRISH, rector of Christ Church, New Brunswick, N. J.

MARRIAGE

ALDEN-FRY—On Tuesday evening, July 31, 1928, at 8:30 at the Church of the Good Shepherd, Omaha, Nebraska, the Rev. HARRY COLLINS ALDEN, rector of the church, and Miss ALICE FRY, the daughter of the senior warden, Thomas A. Fry, were united in marriage by the Rt. Rev. Ernest Vincent Shayler, Bishop of the diocese of Nebraska.

BORN

SABIN—Born on her father's birthday, August 17th, JEAN FRANCES, daughter to the Rev. and Mrs. Edward Potter SABIN, of Marinette, Wis.

MEMORIAL

Mary Van Nest Goodwin

Entered into life eternal August 25, 1927, at Pleasantville, New York.

"May light perpetual shine upon her.
May her soul, through the mercy of God, rest in peace."

CAUTION

MYER—Caution is suggested in connection with a man giving this name, described as English, about 5 ft. 7 in. tall, 55 years old, brown eyes, long sagging face, weight 145 or 150 pounds. He is said to be musical, having a good solo voice, specializing in choir work and children's voices. Further information from Rev. GEORGE H. SWIFT, All Saints' Rectory, Minot, N. D.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choirmasters, 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.

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

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

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

POSITIONS OFFERED

CLERICAL

PRIEST WANTED FOR THE MONTH OF October. Remuneration $100. Address, REV. C. L. ATTRIDGE, Houghton, Mich.

SEVERAL MISSIONARY PRIESTS IN MIDwest diocese. Scattered fields, hard work, moderate stipend. Address, BISHOP-219, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—ORGANIST AND CHOIRmaster about September 1st. Address, Chairman Music Committee, ST. PAUL'S CATHEDRAL, Marquette, Mich., for full particulars.

POSITIONS WANTED

CLERICAL

CLERGYMAN DESIRES SMALL COUNTRY parish. Salary not important. Will supply August, September. Z-209, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN OF REFINEMENT DEsires position as housekeeper, housemother, or hostess. Used to young people. References. Address, B. B.-232, care LIVING CHURCH, Milwaukee, Wis.

MATRON AND HOUSEMOTHER, EXPERIenced in social service and parish work. Now engaged as matron in institution in New York City, wishes position in September. Excellent Boston and New York references. Address, MRS. CLARKE, Trinity Home, 1666 Bussing Ave., New York City.

ORGANIST AND CHOIRMASTER, RECitalist. Boy choir or mixed. English trained communicant. Free September 1st. Write T. WILLIAM STREET, 694 Willey St., Morgantown, W. Va.

ORGANIST-CHOIRMASTER DESIRES change. Thoroughly experienced. "MUSICIAN"-233, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, MUS.B.A.A.G.O. Recitalist, experienced with boys. Desires change. Minimum salary $2,400. Address, S-234, care of LIVING CHURCH, Milwaukee, Wis.

WIDOW OF CLERGYMAN DESIRES POSItion as companion (traveling or otherwise) to elderly person, or chaperon to young girls. References. Address, B-230, care LIVING CHURCH, Milwaukee, Wis.

YOUNG MAN, EXPERIENCED TEACHER, well qualified, wishes position in Church school. References furnished. H-235, LIVING CHURCH, Milwaukee, Wis.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

UNLEAVENED BREAD

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

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MISCELLANEOUS

CALENDARS AND CALENDAR PADS. Episcopal Feast and Fast Calendars and Calendar Pads for 1929—lithographed. Prices and samples to clergy on request. THE SIDENER PUBLISHING COMPANY, Southern Ohio Bank Bldg., Cincinnati.

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WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

BOOKS RECEIVED

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

Philip Allan & Co. 5 Quality St., Chancery Lane, London, W. C. 2, England.

Good and Bad Manners in Architecture. By A. Trystan Edwards.

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

The Christian Experience of the Holy Spirit. By H. Wheeler Robinson, M.A., D.D., principal of Regent's Park College (London and Oxford). Price $3.00.

The Case for Christianity. An Outline of Popular Apologetics. By Clement F. Rogers, M.A., professor of Pastoral Theology, King's College, University of London. Price $3.00.

Religion and the Commonweal. An Analysis of the Social Economy of Religion. By Herbert Maynard Diamond, Ph.D., professor of Economics, Lehigh University. Price $2.00.

Henry Holt & Co. 1 Park Ave., New York City.

Science in Search of God. By Kirtley F. Mather, professor of Geology in Harvard University. Price $2.00.

Charles Scribner's Sons, 597 Fifth Ave., New York City.

The Background of the Bible. A Handbook of Biblical Introduction. By Henry Kendall Booth, pastor First Congregational Church, Long Beach, California. Price $2.00.

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

The Beautiful Sunset of Life. By John Garland Waggoner, M.A., minister emeritus, Church of Christ. Price $1.50.

The Ten Commandments Today. By Frederick David Niedemeyer, D.D., author of *Palestine Pathways.* Price $1.50.

BULLETIN

Secretary of the Commonwealth. State House, Boston, Mass.

Annual Report of the Department of Public Welfare for the Year ending November 30, 1927.

PAPER-COVERED BOOK

Board of Directors of the Church Temperance Society. 885 St. Nicholas Ave., New York City.

Prohibition As We See It: Opinions Expressed by Clergymen in a Nation-wide Poll of the Episcopal Church in the United States. Price $1.00.

PAMPHLET

The Dai Nippon Yubenkwai Kodansha. 48 Komagone Sakashita-Machi, Hongo-Ku, Tokyo, Japan.

Seiji Noma. "Magazine King" of Japan. A sketch of his Life, Character, and Enterprises.

IF WE desire that our death, like that of Jesus Christ, be a sacrifice of love and obedience, we must take care to make our life so too. —*Bishop Wilson.*

Dr. Eden, Bishop of Wakefield for Nearly Thirty-one Years, Resigns Bishopric

New Bishops-elect for Wakefield and Chelmsford — Jubilee of St. Mary's, Addiscombe, Surrey

The Living Church News Bureau
London, August 10, 1928

TRANSLATIONS AND CHANGES AMONG the episcopate, necessitated by the retirement of the Archbishop of Canterbury, have been added to this week by the resignation of the Bishop of Wakefield, Dr. Eden, who has held the see for nearly thirty-one years. He was enthroned in November, 1897, and for seven years previously he was Suffragan Bishop of Dover. Dr. Eden is in his seventy-fifth year.

In a letter to the clergy of the diocese, Dr. Eden says:

"The matter was actually decided shortly after Easter. Some of you know that five years ago it was my wish to be released from a work which was even then growing too heavy for my strength, and which I was sadly conscious was being most inadequately performed. I was, however, overruled by higher authority. After a longer episcopate than has fallen to the lot of most, I am convinced that the diocese needs a fresh start under a new leader. I cannot conceive how any Bishop can have had a happier task than has been mine for very nearly thirty-one years among you. . . . I can hardly yet bear to think what it will mean to me to leave the North Country people, of whom I am one myself, and who will always have a very warm place in my heart. But I have no doubt that it is best for us all; and, whatever it costs, I am thankful that this step has been made so clear to me.

"I have not made any fixed plans for the future. The necessary arrangements for my formal resignation will probably be completed in time for me to leave before the middle of October."

NEW BISHOPS-ELECT

To fill the vacancy caused by Dr. Eden's resignation, the Rev. James Buchanan Seaton, principal of Cuddesdon Theological College, vicar of All Saints', Cullesdon, and honorary canon of Christ Church, Oxford, has been nominated to the bishopric of Wakefield.

Another new bishop is to be the Rev. Henry Albert Wilson, rector of St. Mary's, Cheltenham, honorary canon of Gloucester and rural dean of Cheltenham, who has been nominated to the bishopric of Chelmsford when it is vacated by Dr. Warman, the Bishop-elect of Manchester.

Both the new bishops, while belonging to different schools of theological thought (Canon Seaton is a Tractarian, and Canon Wilson an Evangelical), are known to be broad-minded Churchmen, who may be trusted, like their predecessors, to hold an even balance in their dioceses.

DR. TEMPLE DISAPPROVES ACTION

The Bishop of Manchester, Dr. Temple, writing in the *Manchester Churchman* before the announcement of his appointment to succeed Dr. Lang as Archbishop of York, refers to "those sections of the Church itself which, directly or by implication, appealed from the constitutional authorities of the Church to the House of Commons" on the Prayer Book measure. He says:

"We all recognize that their consciences approved, and even commanded, the action which they took. Therefore my regret and disapproval is entirely respectful. But to me it appears as no less than outrageous that a Churchman should appeal from the assemblies of the Church to Parliament, and especially that he should actually invoke the aid of non-Churchmen in resistance to what the constitutional assemblies of the Church have approved. This view is not universally held in the Church; and in my judgment our first need is not to settle this, that, or the other doctrinal or ceremonial question, but to recover our capacity for corporate action through our own proper agencies. The great necessity of the moment is that the Church should be able to make its own proper impact upon the world in face of secularism and the temptations or evils of an elaborate civilization. But in order to do this we must be a body; we cannot truly be the Body of Christ unless first of all we are really and truly a body. And for this we need above all things the power and the habit of corporate self-control and self-direction.

"It belongs to the Church, in the most elemental idea of it, to be a unity controlling its own members; it has received from Christ Himself authority to do this, and that authority cannot be affected by any terrestrial state. Our claim is not to be enabled to maintain our self-respect; that it is not one of the distinctive Christian virtues; our claim is to fulfil our duty to the Lord who alone is head of the Church (though Henry VIII did blasphemously take that title to himself—an arrogance not repeated by Elizabeth), and to act as His Body alike in control of its members and in serving His purpose. It would be quite wrong to treat the present emergency as having driven us to choose between loyalty to Christ in His Body and the national State; but we must recognize that behind the present confusion there is that sharp alternative; and we shall only handle the immediate issue firmly if we are quite sure what our choice will be if that alternative is ever presented in a practical form."

JUBILEE OF ST. MARY'S, ADDISCOMBE, SURREY

Last week was celebrated the jubilee of the consecration of St. Mary's Church, Addiscombe, Surrey, when the foundation stone of the new tower was laid by Miss Tait, daughter of Dr. Tait, formerly Archbishop of Canterbury. Before its consecration to Church of England usage in 1878 the church had a remarkable history. It was erected by an admirer of the Rev. Maxwell Ben-Oliel, a Hebrew Christian and former rabbi, who left the Church of England in 1856. Defying an inhibition by Dr. Tait, Mr. Ben-Oliel consecrated the building in his own way and ministered there for years to a large congregation. One Sunday in June, 1872, he announced that he had penitently made unreserved submission to the Archbishop, and had offered to make any act of reparation for the disunion which he had caused. The church, then known as St. Paul's, became derelict, but eventually was bought for the Church of England, and it was consecrated fifty years ago by Dr. Tait, becoming the parish church of Addiscombe.

COPYRIGHT OF DEPOSITED BOOK

With regard to the copyright in the deposited book, to which I referred a short time ago as being claimed by the central board of finance of the Church of England, a correspondent of the *Guardian* says that if the bishops can vest the copyright in the deposted book in any board, it could only be the copyright in certain strictly limited portions of it. They could vest no copyright which had not legally vested in them, and copyright is a very difficult thing to secure, especially in joint productions and of matter previously published.

Copyright, as the writer points out, belongs to the author, not to compilers or publishers, in the first instance, and must be legally conveyed. The controller of the Stationery Office at one time issued a statement implying that, in Government publications, the copyright belonged to the Crown. The *Law Journal* promptly pointed out that this was a fallacy except when the writers had expressly conveyed their rights.

As for the Book of Common Prayer itself, the question of copyright could only be determined, if at all, by litigation. Sister Churches in Scotland, Ireland, America, and Australia have for generations printed as much as they desired of it. Private individuals have issued annotated editions without let or hindrance. The question was recently considered by able counsel, whose opinion was that nothing could be gained by attempting to determine definitely in whom the copyright, if any, is now vested.

REDECORATION OF SOUTHWARK CATHEDRAL

Of the several changes in the interior of Southwark Cathedral which are contemplated in the near future, the most important will be the redecoration of the high altar. J. N. Comper has prepared a design in which there are four altar pillars of oak, decorated with gold and color. Gilded figures of angels will surmount the pillars, and there is to be a rich damask hanging round three sides of the altar. It is proposed to put in place of the present tapestry at the back a panel of mahogany, decorated with flat figures and gesso in gold and color. The designer has aimed at increasing the richness and color of the sanctuary, and giving also the effect of a rather longer altar than at present.

Both transepts and the whole of the floor under the tower have been cleared of chairs, and this alteration adds space and dignity to the cathedral. The Bishop of Southwark hopes to see other improvements carried out before long. One is the dedication, if possible, before the year is out, of another chapel in the retro-choir. The Bishop would also like to see a really beautiful children's corner in the cathedral. The redecoration of the high altar and its immediate surroundings will cost £1,200. But the Bishop is of the opinion that neither for this nor for the other improvements that are contemplated would it be desirable to draw on the Ellis bequest of about £37,000, the income from which is to be devoted to developing the work and usefulness of the cathedral. Special donations will, therefore, be needed before the contemplated improvements can be carried out.

PROGRESS OF FUND FOR TRIBUTE TO DR. DAVIDSON

The following statement has been issued by the secretary of the fund for a public tribute to the Archbishop of Canterbury:

"The interest displayed in the movement for marking, at the time of his retirement, the public sense of the great services which Archbishop Davidson has rendered to the Church and nation seems to be growing rather than diminishing. The average inflow of contributions has been at the rate of more than £1,000 a week since the fund was opened at the end of June. But even more remarkable

is the fact that nearly every contribution, small or great, is accompanied by a letter testifying to the extraordinary hold which the Primate has established, at every stage in his career, upon the affection and gratitude of numberless people.

"Some of his contemporaries at Harrow School and at Trinity College, Oxford (happily there are many still alive); friends of Dartford days; other friends whom he attached to himself when chaplain to Archbishop Tait; old choir boys at St. George's Chapel, Windsor, when he was dean there; clergy who have served under him in the Rochester, Winchester, and Canterbury dioceses; brother bishops at home and overseas; a large number of his colleagues in the House of Lords; members of the Church Assembly; leading Nonconformists; and a host of admirers who have never seen him, but have recognized his great services to Church and country during days of stress and strain no less than in times of peace and prosperity—all these are with one accord joining in the tribute. The press has given great publicity to the movement; but personal efforts on behalf of the fund are welcomed provided that they take the form of inviting, rather than appealing for, subscriptions.

GEORGE PARSONS.

Railroadmen in France Show Strength of Catholicism Among Working Classes

Polish Affairs — The Pope and China — A Liturgical Conference

The L. C. European News Bureau
London, August 10, 1928

I HAVE JUST BEEN READING HOW THE *Union catholique du personnel des Chemins de fer* has just celebrated in Paris its annual reunion. This coincided with the thirtieth anniversary of its foundation. Preceded by a night of adoration at which more than a thousand men took part, it began its proceedings by a lecture. At half past nine there was a High Mass at Sacré Coeur, at which Monseigneur Rémond, chief army chaplain of the French army, pontificated. Various other services and meetings concluded the proceedings.

I was very much interested in reading this because I saw something of the devotion of these men at a pilgrimage about seven hundred of them made to the shrine of St. Francis de Sales at Annecy, where I happened to be staying last May. Most of them had traveled all night and early in the morning they went straight up to the new Church of the Visitation on a hill outside the city where are venerated today the bones of St. Francis and Ste. Jeanne Chantal. Arrangements had been made for an open air Mass on the terrace outside the church, but on account of the bad weather the vast concourse crowded into the crypt, the main part of the church being yet unfinished. They had brought a band with them which played voluntaries until the service began. Each group had its banner. A rather amusing incident happened. A stout man placed a banner into my hands and before I had time to say anything disappeared with a "Do you mind holding this while I get a chair?" I was only too happy to comply, especially as I am a server at my home church, but I sincerely hope that he did not realize that he had left the banner in the hands of a schismatic. However, the folk of Annecy are very tolerant. Even my Catholic landlady was not greatly perturbed at the fact of my being an Anglican and commented upon the number of Anglicans who came to pay their reverence at the shrine of such a saint as St. Francis de Sales.

The celebrant at the Mass was the Bishop of Annecy, and afterwards when the weather had cleared a bit, the pilgrims descended the hill into the town in an orderly procession. I did not see a single policeman to direct the traffic nor was one necessary. The procession made a great impression on the people of Annecy. At midday there was a dinner in the town hall and in the afternoon the Bishop preached to the men in the cathedral and gave them Benediction of the Blessed Sacrament afterwards. It was practically impossible for late comers to force their way into the cathedral for this service, let alone get a seat. The same night the men returned home, some of them coming from far. The groups represented such widely diverse places as Annecy, Annemasse (near Geneva), Lyons, Mulhouse, Hirson, Paris, and Boulogne.

I was particularly struck by two things. One was the personal sacrifice that many of those who came from far went to, traveling two nights by train for long distances to take part in the pilgrimage. The other was the beautiful design of the banners. On one side would be the symbol of their labor, a locomotive or a signal embroidered, the other a symbol of religion, the cross of Christ, a figure of our Lady, etc. It represented to me the best type of Christian socialism, it showed that Christianity and industrialism have something to work for in common. It is indeed a remarkable thing that the French Church can organize these great "patronages" among working men in France and it shows how absurd those learned professors and others are who are always telling us that the Catholic Church has no future in Europe.

POLISH AFFAIRS

An interesting article has recently appeared in the *Times* concerning ecclesiastical affairs in Poland. It says, as I have written before in these notes, that the Polish government, since Poland first became an independent nation, tried to free the Polish Orthodox Church from Russian influence. In 1924 the autocephality of the Polish Church was formally recognized by the Ecumenical Patriarch, much to the annoyance of the authorities of the Russian Church. Mgr. Dionysus, the Metropolitan, has always to count on the hostility of the Soviet government, the Russian Church, and the pro-Russian Orthodox domiciled in Poland. He has also been threatened with revolt by the Ukrainians of the former Russian provinces who were reconverted in the nineteenth century to Orthodoxy. It is part of the Ukrainian Nationalist program to make the Polish Orthodox Church what the Uniat Church in Galicia has been for many years, an instrument of national revival. The Ukrainizing Orthodox ask for a democratic constitution, based on a general council or "Sobor" which they claim prevailed in the early Eastern Church, a Ukrainian liturgy and religious books, and Ukrainian clergy. The Metropolitan has been persuaded by the Polish government to grant recogni-

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tion to a Ukrainian liturgical commission, and the Ukrainians have been persuaded to give up their idea of creating a separate hierarchy.

Meanwhile Rome has not been inactive. Her proselytizing activities are conducted through the new Eastern Slav rite. Rome claims 20,000 converts after four years' work, while Orthodox missionary monks claim about the same number in Galicia inhabited by the westernmost Ukrainian settlements, which seem to be traditionally Muscovite.

The Ruthene Church in Galicia, under the Greek Catholic Archbishop of Lemberg, is the most important of the Uniat Churches. Its difficulty is that it has become identified with Ukrainian hostility to Poland, and most of its members, while proud to be an outpost of Western Christendom, imagine they have been unfairly treated by Rome. Their chief grievance for several years was the imposition of priestly celibacy, which is not enjoined by the Eastern rite. As the middle classes had largely sprung from the families of the priests, they are inclined to regard its abolition as a serious drawback. But they have been persuaded round to the view that it will be better to avoid a schism at any cost, and since they are now well supplied with educated fathers of families, the priests may be safely permitted to dispense with wives and children and give more time and energy to championing the national cause. But they are not reconciled to the Polish concordat of 1925 and the Bull which allowed the Uniat Church no more than three dioceses, and prevented its expansion beyond Galicia.

THE POPE AND CHINA

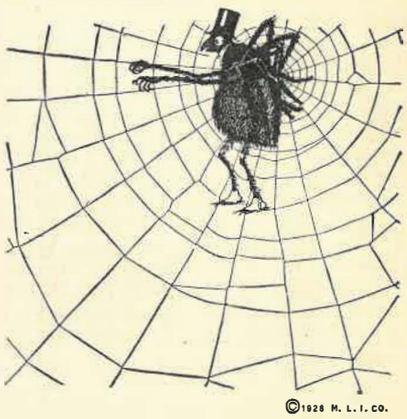
People in Rome are somewhat surprised at a telegram which has been sent to the Apostolic Delegate in China in which His Holiness thanks God for the termination of the civil war, and hopes that the Roman missions in China will contribute to the well being of that country, and repeats that the Church enjoins on her followers obedience to legitimately constituted authority. It is thought in Rome that the diplomatic consequences may be far-reaching. The Vatican is usually cautious in its diplomacy. If it has decided to renounce any special privileges and to request for its missionaries the liberty and security of the common law, it must have assured itself as to the permanence of the Chinese Nationalist government from trustworthy sources which are peculiar to itself and not at the disposal of the diplomatic corps as a whole. It also reopens the question of a Papal representative in China—a matter in which the opposition of France has been encountered in the past. It is conjectured that this step could hardly have been taken unless the Vatican had already sounded the great European powers. It is hoped that the relations between the Pope and Mussolini will not be strained and that the message will not damage the interests of Italy in China.

A LITURGICAL CONFERENCE

Since the war there has been organized in Belgium a series of *Semaines liturgiques*, one of the most notable having been held at Malines in 1924 to celebrate the sacerdotal jubilee of Cardinal Mercier. This year the conference was held at Tournai from July 25th to 29th under the presidency of the Bishop of the diocese, Mgr. Rasneur. The special subject was the Canon of the Mass, last year's conference at Louvain having been given up to the subject of the Ordinary. The new Abbot-coadjutor of Louvain, Dom Bernard Capelle, spoke about the Liturgy and the Priestly Life, and he pointed out that no amount of zeal in parochial or social activities can take the place of attention to the Mass and the Divine Office and this both for the sake of the priest and the people. And the Abbé Coppens, professor of Theology at Louvain, read a paper on the Mass and the Mystery Religions, making it clear that the attributing of "magic" to the Sacred Mysteries could only be regarded as absurd in the light of a scien-

Beware of Spiders

BACK of a partition where passers-by cannot see him, the loan shark spins his web—and waits. In his show-windows he displays generous-sounding proposals. He says, "We will trust you when nobody else will—*if* you have a job." He sends letters telling how he has been able to assist "your friends," and how he will do as much for you.



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Sometimes he boldly tells his story on posters and handbills—"Money for salaried men. No mortgages—no indorsement — no collateral — no questions asked. We let you have money at the time you apply for it." He pledges strict secrecy and low rates of interest. He describes himself as "the wage-earner's only friend in time of need"—spider-webs to catch the unwary.

The loan shark knows that the world is full of unfortunate men and women who will promise to pay almost any price in the future for a little cash in hand *now*.

Driven by extravagance or unexpected misfortune, the needy one, when caught, pays a truly terrible price.

The loan shark knows that many of his victims will be unable to pay on the appointed date. He, therefore, extends the time but increases the amount of the loan. Month by month it grows till it crushes. The loan shark's favorite lash on the unhappy victim is "Pay—pay more—or I will expose you. Pay or I will make you lose your job." Sadly enough, sometimes his threat is carried out and the job is lost.

Imagine a frightened employee paying $2.00 a week "interest" on a $10.00 loan for three years—156 weeks—and still "owing" the original $10.00 although he had paid $312.00. The man who paid this lived in the capital of a great State.

A man who made $60 a month borrowed $75 from a loan shark. For a period of three years, he paid each month $21.85 interest—more than one-third of his wages—without reducing the principal debt.

The man past middle age who has never saved a cent can hope perhaps for but little more than continuing health and steady employment, but younger men and women can and should plan complete financial independence for themselves in their later years of life.

If you must borrow, make sure the lender is licensed and supervised by the State.

A booklet prepared by the Metropolitan will be of assistance in showing how to avoid the loan shark's web. It will be sent free and without obligation on your part. Address Booklet Department, Metropolitan Life Insurance Company, Number One Madison Avenue, New York City and ask for Booklet No. 98K.

Haley Fiske, *President.*

Many millions of dollars are loaned annually by loan sharks. These millions in loans cost borrowers as much more in interest, together with untold mental distress.

Prosecution, though helpful, is not a permanent remedy for the loan shark evil. People still need money and will make any promise for the future in return for present relief. Legitimate remedial and business institutions are therefore necessary. Most States permit the chartering of limited-dividend, semi-philanthropic remedial loan societies.

The Uniform Small Loan Law drafted by the Russell Sage Foundation is in use in twenty-three States and has done much to better commercial money lending conditions in those States.

This Foundation has also assisted in the development of credit unions which are mutual loan and thrift associations. The credit union collects the savings of its membership and reloans these savings to finance the individual needs of the same group.

The Department of Remedial Loans offers its assistance in organizing credit unions and remedial loan associations or in advising loan shark victims. Address, Russell Sage Foundation, 130 East 22nd Street, New York, N. Y.

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tific study of Christian origins. Another paper was read by the Dutch liturgiologist, Dom de Puniet, dealing with the centrality of consecration in the canon, pointing out that the words *ut fiat nobis* in the *Quam Oblationem*, immediately preceding consecration, cannot possibly mean the sacrifice "may be to us"—the Body and Blood of Christ in any subjective sense, but that it "may be for us"—*i.e.*, given to us for our use, made ours, the true Body and Blood of Christ placed at our disposal that we may offer Him to the Father.

In all, eighteen papers were read at the ordinary sessions of the congress; and it is not without interest to note that the question of reciting the canon in audible voice came up for sympathetic discussion on several occasions. One evening a general assembly of the congress was held in the Jesuit College to hear a lecture by M. Francois Paris, well known for his reunion work. He dealt with the liturgy of the Eastern Church. The next day Mgr. Battifol lectured on Ordination to the Priesthood. He spoke most sympathetically of the late Cardinal Mercier's work for reunion.

The Saturday was devoted to Catholic youth and students and young people flocked into Tournai to listen to Mgr. Ruch talk on the Essence of the Sacrifice of the Mass according to the Liturgy. It was good of the Bishop of Europe's most difficult diocese to tear himself away from his flock, but he is the sort of man who is listened to.

Another interesting feature of the conference were the daily Masses which were both audible and congregational, an interesting new feature of Catholicism in Belgium. May it spread! Two English priests were privileged to be present at the conference and this was the subject of friendly comment in the Belgian press.

A JOURNALISTS' NEWSPAPER CONFERENCE

At the international press exhibition at Cologne there is to be an international religious press conference. It should, however, be noted that the Roman Catholic press will be absent, nor do I know of any Anglo-Catholic paper taking part. Among the speakers are announced the Archbishop of Upsala and Dr. Deissmann.

C. H. PALMER.

Calvary Church Presents Spectacle of Mid-Summer Activity in New York

Sunday Observance of Treaty Signing—Church Army News—Episcopal Sermons

The Living Church News Bureau
New York, August 18, 1928

CALVARY CHURCH AT FOURTH AVENUE and 21st street presents a refreshing spectacle of mid-summer parochial activity. Not only is the rector, the Rev. Samuel Shoemaker, remaining in town and preaching each Sunday, but there has just been concluded the annual School of Life conference for clergy and lay workers. On Sundays a feature of the work at Calvary is the out-of-doors service preceding Evensong and which is held in Madison square, some three blocks away from the church. This service tomorrow will be conducted by one of the laymen at Calvary Church and will include an address by the rector, followed by testimonial expressions from a man who has passed most of his life in prison, a Bryn Mawr graduate, a newsboy, a Dartmouth College graduate, a Princeton football player, and a business woman. Some clergymen maintain that it requires the introduction of novelties in public worship to fill their pews. Mr. Shoemaker accomplishes that but with a novelty of the most orthodox type.

SUNDAY OBSERVANCE OF TREATY SIGNING

In accord with the suggestions of the Archbishops of Canterbury and York, many of the clergy of New York will observe Sunday, August 26th, as a day of thanksgiving and prayer. The signing at Paris of the Multilateral Treaty, sponsored by the American Secretary of State, is the occasion for this special religious observance. The two Archbishops have described the event as "a great one in the contemporary history of the world"; the Rev. Dr. Cadman states that the signing "promises to prove so epoch-making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the religious forces of the world." Ambassador Houghton, who sailed last night to resume his duties in London, declared that "the Multilateral Treaty offers more hope of attaining permanent peace than any treaty ever drawn up"; and his is the opinion of a statesman and a distinguished Churchman.

CHURCH ARMY NEWS

The Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel, and the Rev. Frank Cox,

SUMMER CONFERENCE, DIOCESE OF DALLAS
See THE LIVING CHURCH of June 30th

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BOSTON, MASSACHUSETTS

EDUCATOR DIES

Miss Jessie C. McDonald, for fifteen years principal of the National Cathedral School for Girls, who died after a brief illness at Preston, Ontario, Canada, on August 12th. Funeral services were held in the Bethlehem Chapel of Washington Cathedral with the Bishop of Washington, assisted by the Dean of Washington, officiating. Burial was at Crown Hill Cemetery, Indianapolis. Her death is regarded as a distinct loss to American education. [See THE LIVING CHURCH of August 18th.]

rector of Ascension Memorial Church in West 43d street, have been added to the membership of the advisory board of the Church Army. The Rev. Fr. Fitts of Roxbury, Mass., the Rev. Dr. C. K. Gilbert, secretary of the diocese of New York, and the two priests above mentioned have become members of the Church Army Candidates Selection Committee. Captain Mountford reports that all his men are fully booked to the end of this year and that many preaching missions have been arranged for Epiphany and Lent of 1929. Where Church Army evangelists cannot be supplied, other priests who have placed themselves at the disposal of the army staff will be sent to conduct certain missions. It is evident from such a report that Church Army workers are beginning at once to fill a great need among American parishes, and it is also clear that the directors are wise and considerate in selecting such representative Churchmen to assist them in their work among us.

EPISCOPAL SERMONS

The Bishops of New Hampshire, Nebraska, North Dakota, and Northern Indiana were among our preachers last Sunday.

Bishop Dallas spoke at Union Seminary, where a group of students from Doshisha University, Kyoto, made up a portion of his audience. Speaking on the subject of sin, the Bishop explained the alienation of many a person today as a condition of embarrassment. "The thought of being in the presence of wholesomeness, purity, and peace makes him uncomfortable and he would rather be out in the world alone."

Bishop Shayler, who is preaching at St. Thomas' on the Sundays of August, spoke on the need of living in harmony with God as the secret of successful and happy lives. The injunction "Receive ye the Holy Ghost," he declared, "was not charged to privileged pastors alone but to every Christian, and the unpardonable sin is the sin against the Holy Ghost."

Bishop Tyler's sermon at the cathedral included a testimonial in behalf of prohibition. He said that the phase of the situation which most puzzled him is that "many of our finest citizens, people who have received all that education and culture have to offer, can defy our laws and join with those who seek nullification." By way of proof he cited the forty-four years of prohibition enforcement in his state of North Dakota and the splendid prevailing conditions as its effect.

Bishop Gray, at the Church of St. Mary the Virgin, preached on the value of persecution for the strengthening of religious faith, and asked: "How many of us would be here at this service if we might expect any minute to see armed soldiers appear in the church door to carry us away to be thrown to the wild beasts?"

MISCELLANEOUS

Not only is the Archbishop-designate of Canterbury known to many New York Churchmen by reason of his visit here in 1918, but the news of the appointment of the present Bishop of Manchester to succeed Dr. Lang at York reminds us further of Dr. Temple's acquaintance among us. Some fourteen or fifteen years ago he was a visiting preacher in New York, speaking at the General Seminary and elsewhere in the city.

Seven sanctuary lamps, the memorial gifts of parishioners, have been presented to All Saints' Church, Henry street, and will soon be hung before the high altar there. The lamps will be dedicated at an acolytes' festival service on October 2d, the 101st anniversary of the laying of the cornerstone of the present church.

The officers and personnel of the steamship *Aquitania* will attend the evening service tomorrow at Grace Church. The preacher will be the priest-in-charge during the summer, the Rev. Dr. William C. Hicks, who is the rector-elect of St. Andrew's, Yonkers.

HARRISON ROCKWELL.

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

September, 1928 Vol. XXIV. No. 1

Subs. $3.00. Single copies, 25 cts.

EDITORIAL COMMENT:
Not by Christ's Ordinance—The Eastern Orthodox in America—Prayer Book Revision in England and America—Mr. Hilaire Belloc on Papal Infallibility—A Message from the South—Dr. Harnack on St. Cyprian—Prayer Book Belonging to King Charles II.

THE UNITY OF THE CHURCH
William H. Dunphy

A PLEA FOR REAL RELIGION
Walter Lowrie

A MYSTICAL MOSAIC
George P. Christian

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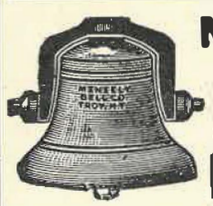

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Opening Service of Convention to Be Held in Amphitheater of National Cathedral Close

Preparations for Brotherhood Convention — Special Service of Prayer and Thanksgiving

The Living Church News Bureau
Washington, August 17, 1928

MIDSUMMER HAS SEEN NO DIMINUTION of activity in Washington in regard to plans for the entertainment of the General Convention in October. The faithful and efficient general secretary of the committee, Hugh T. Nelson, has remained in his office all summer to attend to the multitudinous duties involved in the entertainment of such a large gathering. A large number of visitors have made reservations in the leading hotels in the capital and an equally large number will be entertained in the homes of Church people.

It has now been definitely determined that the opening service of the convention will be held in the open-air amphitheater in the cathedral close. This great natural auditorium provides seats for 17,000 persons. This will make it possible for all who wish to be present at this service to find accommodations. By means of amplifiers, the service will be made audible to the entire assemblage, and the natural beauty of the amphitheater forms an unusual and most appropriate setting for this great service. Bishop Freeman was in Washington during the past week and made arrangements during his visit, for the Woman's Auxiliary service of presentation of the thank-offering to be held in the choir and crossing of the cathedral, which even in its unfinished state will give a setting of unusual beauty and dignity for this service.

PREPARATION FOR BROTHERHOOD CONVENTION

Lawrence H. Choate and his group of able workers have been carrying on an indefatigable campaign of preparation for the convention of the Brotherhood of St. Andrew in Washington immediately preceding the General Convention. Well attended meetings of men and boys with able speakers are being held in Washington throughout the summer. Nearly six hundred registrations have been made from the diocese of Washington for the convention and all signs point to a most successful gathering.

SPECIAL SERVICE OF PRAYER AND THANKSGIVING

To mark the signing of the General Pact for the renunciation of war, the Bishop of Washington has announced a service of prayer and thanksgiving at the peace cross in the cathedral close on Sunday afternoon, August 26th. The preacher at this service, which will be broadcast, will be the Rev. Dr. William F. Peirce, president of Kenyon College. The Secretary of State, the Hon. Frank B. Kellogg, before his departure for Europe, to sign the Pact, expressed his pleasure and appreciation at the holding of this service.

DEATH OF MISS JESSIE C. M'DONALD

The alumnae of the National Cathedral School and hundreds of Washingtonians were saddened by the death, on August 12th, at Preston, Ont., of Miss Jessie C. McDonald, principal of the National Cathedral School. Miss McDonald had occupied the post of principal since 1913, and during that time by her ability and successful work in the school, as well as by the charm of her personality, had won the respect and the affection of all with whom she came in contact. The Bishop and Dean Bratenahl returned from their vacations for the funeral, which was held in the Washington Cathedral on August 14th. Canon G. Freeland Peter accompanied the body to Indianapolis, where interment was made at Crown Hill Cemetery. Miss McDonald's death following so soon on that of Miss Helen L. Webster, academic head of the school, has cast a shadow of sadness on the reopening of the school in September.

RAYMOND WOLVEN.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, August 18, 1928

THE REV. EDWARD T. SULLIVAN, preaching last Sunday evening in St. Paul's Cathedral, Boston, showed by illustrations from history and from daily life that "the race is not to the swift nor the battle to the strong." The paradox of his text has been proved as truth by the hampered ones who have achieved great things: Demosthenes who was a stammerer; Beethoven who was deaf; Milton who was blind; Darwin, an invalid often able to work but an hour a day, who revolutionized the thinking of the world. In the course of his sermon, Dr. Sullivan said:

"In our inherited idea, the strong man is the man of blood and iron, and we hold to that idea despite the fact that history and experience are all against it. As a matter of fact, the kindly virtues make far heavier drafts on vitality than do self-assertion or aggression. When we speak of might and strength we forget that persuasion has in it as much might as compulsion and that it costs far more in vital force. To be patient calls for greater strength and vitality and vigor than it does to be impatient, peevish, and hasty. To be forgiving costs more of the vital units than does resentment.

"Who then inherits the earth? What type of person has the longest, largest, deepest influence over us? Is it Nero or Paul? It is the gentle, the kindly, the good who inherit the best that this earth has to offer. Our God uses insignificant persons and insignificant things to work His will. Think of how He uses the weak to confound and control the strong. . . . What ranks us in the scale of modern values is not our abilities, our capabilities, or our talents; it is the output of our affection, our genial, kindly, brotherly affection, going out toward every human being we meet. And our worth and rank in the moral universe will be the sum of that outflow."

The press report of such sermons as this prompted a Boston authoress to write to the columns of a newspaper:

"Of all the many attractive features of the *Herald*, no one, perhaps, can quite compare in value to that of presenting on Monday this fine resumé of a preceding Sunday discourse in St. Paul's, by the Rev. Edward T. Sullivan. To hear this great divine is one of the special privileges of the Boston summer. Evidently it is a privilege fully appreciated, for long before the hour of service Tremont street is thronged by people hastening toward the cathedral. By some spiritual necromancy of which Dr. Sullivan has the secret, he seems able to meet the personal need, the

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individual problem for each and all; and suggest to every hearer the divine message that truly 'restoreth the soul.'"

The writer, Miss Lilian Whiting, added:

"The summer ministry of Dr. Sullivan is phenomenal and has hardly its parallel save in that of the far-away days of Phillips Brooks. Like Dr. Sullivan, Phillips Brooks loved to give the message of the Divine Spirit. He wanted to preach twice on every Sunday in Trinity Church, all summer and every summer, just as Dr. Sullivan does in St. Paul's. This was, I think, the only thing in which his wardens felt they must discipline him. But they insisted that only on alternate summers, at most, would they consent! But it was really an enforced vacation, when he took one."

CARILLON CONCERTS AT ST. STEPHEN'S

During the month of July the choir boys of St. Stephen's Church, Cohasset, sold more than one thousand copies of the program of the carillon concerts. The rector, the Rev. Charles C. Wilson, writing in his parish leaflet, says: "This is a real privilege which the boys enjoy because they are in the choir. The material advantage is the outward and visible sign of the inner and spiritual advantage of membership in the church choir."

The program to which Mr. Wilson refers is in the form of an attractive, illustrated booklet entitled Program of Carillon Recitals by Kamiel Lefévére, 1928. In it are little contributions such as Singing Towers and Carillon Music by William Gorham Rice, author of many books on carillons; St. Stephen's, by the Rev. Milo H. Gates, D.D., who preached the sermon when Bishop Lawrence dedicated the carillon in 1924; The Carillonneur, a sketch of Mons. Lefévére; The Cohasset Carillon, by the rector, the Rev. C. C. Wilson; particulars of the bells, *i.e.*, number, note, and weight; two poems with the carillon of St. Stephen's as their inspiration; and the dates and hours and complete programs of the recitals from July 1st to September 30th.

Directions to motorists unable to remain quietly parked throughout the entire recital are also given, for these recitals draw hundreds of motorists every Sunday afternoon and Tuesday evening.

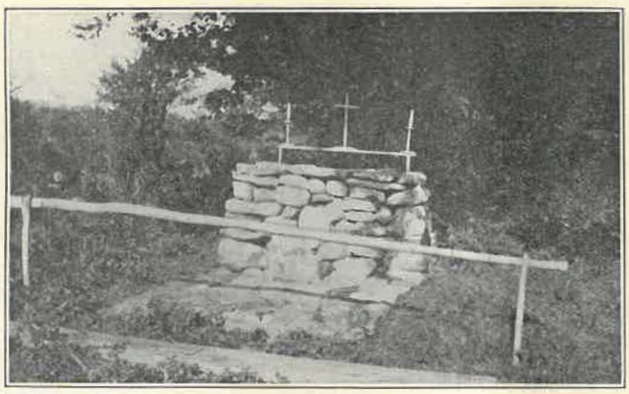
It is a happy thing that this glorious carillon of St. Stephen's, one of the greatest carillons in the world, is housed in the tower of a really beautiful church. On account of the noble situation on the rocks of Cohasset by the shore, Bishop Lawrence called it a pilgrimage church, as he felt how reminiscent it was of pilgrimage churches across the ocean. The title has since been more than justified, and Dr. Gates, when describing how the church is both architecturally and historically worthy of the great honor of the carillon, wrote:

"Its font is an object of great interest to all Americans and especially to all descendants of the first settlers of the South Shore region. The font is a restoration of the original font of St. Andrew's Church, Hingham, England. In this font, as records show, were baptized the ancestors of Abraham Lincoln, and also of nearly everyone of the original South Shore settlers."

JAPANESE SUNDAY SCHOOL TEACHERS VISIT BOSTON

Fifty Japanese Sunday school teachers visited Boston for two days during the past week and were the guests of the Japan Society of Boston, the Greater Boston Federation of Churches, and the Massachusetts Council of Religious Education. This second large party of Japanese people to visit us this summer included prominent educators, journalists, architects, and business men, all touring the country after attending the World Sunday School convention in Los Angeles in July. About a quarter of the tourists are unable to speak English. The program of their entertainment included a reception and a dinner in private homes and visits to points of historical interest.

ETHEL M. ROBERTS.



A WAYSIDE ALTAR

A NEW ENGLAND WAYSIDE SHRINE

STRATTON, VT.—A little wayside altar, constructed of 144 stones from the ruins of an old fence, has attracted considerable attention in this sparsely-settled New England community. The altar was constructed by the Rev. Edwin V. Griswold, rector of St. Elizabeth's Church, Chicago, for vacation use, and at it he celebrates the Eucharist every Sunday morning. Not a little interest has been aroused by these services among people of many sects.

STANLEY HIGH JOINS "CHRISTIAN HERALD" STAFF

NEW YORK—According to an announcement just made, Stanley High, for the past four years assistant secretary of the Board of Foreign Missions of the Methodist Episcopal Church and a well-known writer on questions of international politise, has been made associate editor of the *Christian Herald*.

J. C. Penney, chain store merchant and philanthropist, is president of the *Christian Herald* and its editor-in-chief is Dr. Daniel A. Poling, president of the World's Christian Endeavor Union. The addition of Mr. High to the staff of the *Christian Herald* is part of a program which is now being undertaken to enlarge the influence and service of that paper.

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CHURCH HOSPITAL LEADERS MEET IN CALIFORNIA

SAN FRANCISCO—Reverence for Almighty God as the only real Healer was one of the characteristic features of the annual convention of the American Hospital Association which met August 6th to 10th in San Francisco. Dr. Joseph C. Doane, president of the association, quoted the great Ambrose Pare, "I dressed him, but God healed him," in his keynote address.

Several representatives of the Church hospitals were in attendance and took part in the program. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, addressed the convention on The Relation of the Board of Trustees to the Community. Miss Emily Loveridge, superintendent of the Good Samaritan Hospital, Portland, Ore., was heard in several of the sessions. Her long experience, both as a hospital and school of nursing administrator and also as an officer of the association, caused her opinion to be continually sought. Miss Loveridge was elected president of the Western Hospital Association, which comprises the institutions on the entire Pacific coast.

The Church hospital group held a dinner meeting at the Whitmore Hotel, at which Bishop Stevens was the principal speaker. It was decided to make known to the Church the extent and nature of hospital work done in its name by means of an exhibit at General Convention in Washington. It is not generally known that our Church is providing hospitalization to all classes, races, and creeds of people far in excess of many other Christian bodies. The Rev. John G. Martin, superintendent, Hospital of St. Barnabas, Newark, N. J., was elected chairman of the group and was instructed to arrange for the exhibit at Washington. Associated with him will be the Rev. Chas. H. Webb, director of St. John's Foundation, Brooklyn, and the Rev. Thomas A. Hyde, superintendent of Christ Hospital, Jersey City, N. J. Mrs. Alice Taylor, superintendent of All Saints' Hospital, Fort Worth, Tex., was elected secretary.

The superintendent of St. Luke's Hospital, San Francisco, Dr. Howard H. Johnson, was chairman of the local committee of arrangements and provided tours of the nearby hospitals for the benefit of the members.

FEDERAL COUNCIL URGES PRAYER FOR TREATY

NEW YORK—Sunday, August 26th, the day preceding the signing of the Multilateral Treaty for the Renunciation of War, is urged as a special occasion for thanksgiving and prayer throughout the Churches in a call issued today by the officers of the Federal Council of the Churches of Christ in America.

"The signing of the Multilateral Treaty by fifteen nations," said Dr. S. Parkes Cadman, president of the Federal Council of the Churches, "promises to prove so epoch-making in the moral and spiritual life of mankind as to call for the widest and most grateful recognition by all the religious forces of the world. In our own country the Churches have an even deeper interest in the event than in other lands because of the far-seeing initiative and superb leadership taken by the American Secretary of State in negotiating this unique treaty."

Word has been received that the Churches of Great Britain have been planning extensive observance of this Sunday as a day of thanksgiving. The Archbishops of Canterbury and of York have sent a special letter to all Anglican clergymen saying that the occasion "is a great one in the contemporary history of the world." The Presbyterian, Methodist, and Anglican leaders in Ireland in a joint statement have summoned their people to unite in prayer for divine blessing.

The call issued to American religious bodies by the Federal Council of the Churches emphasizes both thanksgiving for the success of the treaty and prayer for its hearty acceptance by the people and government of the United States.

PROTEST TRANSLATION OF DR. LANG

LONDON—A copyright dispatch to the New York *Times* says that the League of Loyal Churchmen and the Protestant Alliance has sent a protest to the King against the appointment of the Archbishop of York to the archbishopric of Canterbury. This was made known recently when Sir William Joynson-Hicks, leader of the fight in Commons against the revised Prayer Book, acknowledged the reception of the petition.

"Dr. Lang is generally known as the real head of that party which has so recently attempted, without success, to subvert the Protestant reformed religion under the cloak of revision of the Prayer Book," the protest says. It also declares that it is impossible to believe that the Archbishop of York "will wield any authority to curb the movement in the Church toward Romanism."

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VOL. I Assumption B.V.M., 1928 NO. 3

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CONCERNING CHINA

NEW YORK—The useful little *News Bulletin* of the Foreign Policy Association (18 East 41st street, New York), in its issue of August 10th, has this to say about China:

"It is perhaps premature to surrender yet to very much optimism concerning Nationalist China, but the successful efforts of the past two months encourage a belief that a period of peace and orderly reconstruction is ahead.

"As an example of the new trend, one may turn to the programs outlined by the National Education Conference and the National Economic Conference recently concluded; to the activity of the rehabilitation committee which is converting the swollen armies into 'labor battalions' for building roads and repairing torn railways. Announcement has been made that the Chinese Government is intending to take on its own shoulders the $54,000,000 project for the construction of the Canton-Hankow railway, for years a bone of contention among those foreign powers which have claimed exclusive monopolistic privileges in this railway region. Furthermore, the Nationalists are taking over an increasing measure of the administrative control of the Salt Gabelle, the postal service, and the maritime customs service—formerly administered in all their most important posts by foreigners.

"One might cite other instances of the beginning of a more hopeful period, and certainly they would make more refreshing reading than the overworked theme of military intrigue still so strongly emphasized in the dispatches of our leading newspapers. It is unfortunate that one must wait for the mails to bring real information of a constructive sort from China."

TEMPERANCE SOCIETY PUBLISHES POLL

NEW YORK—The Church Temperance Society recently published details of its national poll on prohibition among the clergy of the Church. The report amplifies the statement of the society last year when it was stated that a majority of clergymen who expressed opinions believed prohibition was not a success and favored modification of the Volstead law.

The society sent out a questionnaire to 5,301 clergymen, of whom 2,980 replied. To the question, "Is prohibition a success in your locality," 501 answered "yes" and 1,304 answered "no," 1,389 said the Volstead act should be modified, and 673 were against modification.

Many letters from bishops and prominent clergymen of the Church are given in the report, and in the introduction Prof. John Erskine states:

"Prohibition is a Mohammedan doctrine. We might be willing to exchange for it the Greek and Christian theory of temperance if anywhere in the world prohibition had ever succeeded."

DELEGATES TO GENERAL CONVENTION FROM EUROPE

PARIS—At the annual convocation of the American Churches in Europe, held in the guild hall of the American Cathedral Church of the Holy Trinity, Paris, recently, the delegates and alternates to General Convention were announced. They were elected in July, 1927, and are as follows:

Clerical delegate: The Very Rev. Frederick W. Beekman, D.D., Paris. *Alternate:* The Rev. Everett P. Smith, Geneva.

Lay delegate: Francis E. Drake, Paris. *Alternate:* Monell Sayre.

† Necrology †

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

WILLIAM LADD TORRANCE, PRIEST

DETROIT—The Rev. William Ladd Torrance, rector of St. Andrew's Church, Detroit, died of pneumonia in Grace Hospital here on Wednesday, August 8th, after an illness of three weeks' duration. In spite of short notice, a vacation season in full swing, and intense heat, a large congregation of devoted friends filled St. Andrew's Church at the burial service held on Thursday, August 9th, previous to burial in Ravenna, Ohio. The service was conducted by the Rev. Dr. S. S. Marquis, rector of Christ Church, Cranbrook, assisted by the Rev. Dr. John Mockridge, rector of St. James' Church, Philadelphia, and former rector of St. Andrew's, and the Rt. Rev. Warren L. Rogers, Bishop Coadjutor of Ohio.

Mr. Torrance was born in Batavia, Java, Dutch East Indies, July 29, 1866. His youth was spent in England, where he was educated at the Charterhouse School, Owens College, and Victorian University. He obtained early training also at a school in Karlsruhe, Baden, Germany.

He entered the ministry after he had been engaged for several years in business in the East Indies and in this country. He was ordained deacon in 1905 and priest in 1906 by Bishop Owens. For sixteen years he had been rector of St. Andrew's Church. For the five years previous he had been rector to St. Philip's Church, Detroit. His principal interest being religious education, he had served as chairman of the department of religious education in the diocese of Michigan for eight years. He also was a member of the board of examining chaplains.

The present department of religious education of the diocese, perhaps of larger scope and more perfect organization than any similar unit the country over, is Mr. Torrance's abiding monument. Years ago, in the day of small Sunday school "teachers' institutes," Mr. Torrance had the vision of a scheme of religious education which should rival any plan of secular education in technical excellence. In the crowded tenement district where St. Andrew's has been for years a fortress of the spirit against the materialistic encroachments of a fast developing industrial city, Mr. Torrance has been the head of one of the best vacation schools and dear to hundreds of children and parents of the community who thus made their only contact with religion. Not primarily an organizer, Mr. Torrance was the means of inspiring many successful movements because he was a great Christian soul, original in his thought, yet loyal and loving in his cooperation with his fellows.

Surviving him are his widow, Mrs. Jane Beatty Torrance; a daughter, Beatrice; and a sister, Miss Mable Torrance, of New York City.

FANNIE M. MILLER

NORTH EAST, MD.—Mrs. Fannie M. Miller, widow of the Rev. Enoch Kempster Miller, died at her home in Port Deposit on Friday, August 10th.

Mrs. Miller, who was Miss Fannie M. Jefferys, was born in London, Eng., in 1842, and came to this country in early childhood, living in Wisconsin until her marriage. She was a graduate of Milwaukee-Downer College, one of the first colleges for women in this country. In 1867

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she married the Rev. E. K. Miller in Arkansas, where he was engaged in the work of the Freedmen's Bureau and was also assistant superintendent of education for the state of Arkansas. On their return to Wisconsin her husband was engaged in the general missionary work of the Church. He built St. Mark's Church, Oak Creek (now South Milwaukee), and also churches in Wilmot and Springfield, Wis.

Mrs. Miller is best remembered by a host of friends throughout Cecil county, Md., as the devoted wife of the Rev. Mr. Miller, and the untiring partner in his labors during his long rectorship of seventeen years at St. Mary's Church, North East.

In 1874 Mrs. Miller came to North East from Arkansas, where her husband had entered the ministry of the Church, under the influence of Bishop Lay, who was a fellow chaplain with Mr. Miller in the Federal Army.

In all parishes of their joint labors, Mrs. Miller was a notable help in her husband's work, which fact was attested by the presence at the funeral services of former parishioners and friends from every Maryland parish in which she lived.

Funeral services were held in St. Mary's Church, North East, on Monday, August 13th, by the Rev. David L. Quinn, deacon-in-charge of North Elk parish. Interment was in the adjoining churchyard.

Mrs. Miller is survived by two sons, William J. Miller of Baltimore, Henry Coudon Lay Miller of Germantown, Pa.; and three daughters, the Misses Alice E. and Mary of Port Deposit, and Miss Emma Miller of Philadelphia.

A nephew, Kempster Miller from California, was present for the services at St. Mary's.

SERVICE FOR NEAR EAST RELIEF AT FLETCHER, N. C.

FLETCHER, N. C.—A largely attended service marked by enthusiasm and the raising of a considerable sum of money for the Near East Relief was recently held at Calvary Church, Fletcher, the Rev. Clarence S. McClellan, Jr., rector. Lex Kluttz, director of the Near East Relief for North and South Carolina, gave an address treating of the work of the Near East Relief in general. The Rev. Mr. McClellan, who has just returned from a three months' trip in Europe, Asia, and Africa, gave his personal impressions of the work of the Near East Relief as he saw it in operation in Egypt, Palestine, Turkey, and Greece.

Mr. McClellan's address is to be released by the Near East office for wide publication this coming autumn. He was appointed by Governor McLean of North Carolina and the Hon. Josephus Daniels to represent North Carolina in the Near East Relief last winter and early spring in Egypt, Palestine, Turkey, and Greece.

NEW HEADMASTER FOR DONALDSON SCHOOL

ILCHESTER, MD.—Richard W. Bomberger, who has been head of the English department of Donaldson School of Mt. Calvary Church for Boys at Ilchester, has been appointed the new headmaster of that school. He will succeed the Rev. Theodore N. Denslow, who recently resigned.

The school is progressing steadily and during the past year has added a fireproof dormitory containing rooms for fifty boys and three masters.

NEWS IN BRIEF

BETHLEHEM—The Very Rev. D. Wilmot Gateson, dean of the Pro-Cathedral Church of the Nativity, and chaplain of Lehigh University, Bethlehem, sailed from Naples on August 14th after a summer in Italy, and will be in his pulpit in Bethlehem on the first Sunday in September.

MILWAUKEE—A gift of a new altar rail to the chapel of Racine College, Racine, Wis., was made by the members of the tenth annual Racine conference for Church workers which met at Taylor Hall recently. The gift was made as an expression of gratitude for this tenth anniversary session and for past conferences. A fund of $300 is now being raised by the Rev. Herbert L. Miller, executive secretary of the conference, for the redecorating of the chapel.

GROWTH OF NEGRO MISSION IN ARKANSAS

HOT SPRINGS, ARK., has a Negro mission, St. Mary's, growing slowly in spite of the northward migration of twenty or more of its communicants. Except for two or three lumber mills, the life of the city is in the fluctuating crowd of tourists, the population averaging something over 12,000, with several thousand Negroes. A kindergarten would be a great help to the mission, and would render a large community service. There is nothing of the sort for colored children. St. Mary's makes what contribution to the community it can, by means of a little playground, though it has no slides, no seesaws, no swings. There is no other such place for the Negro children, who cannot use the city parks.

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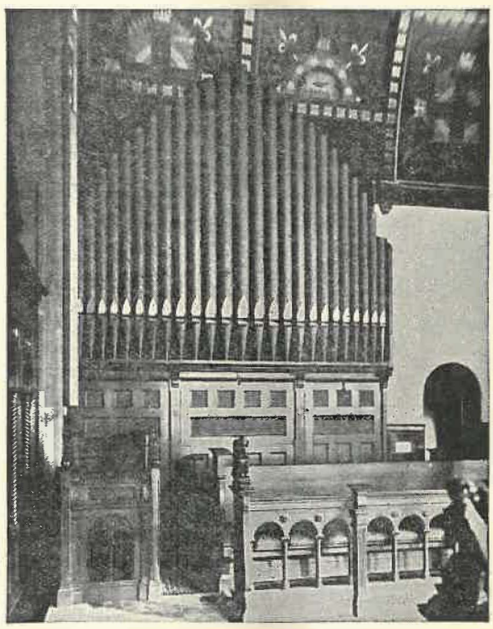

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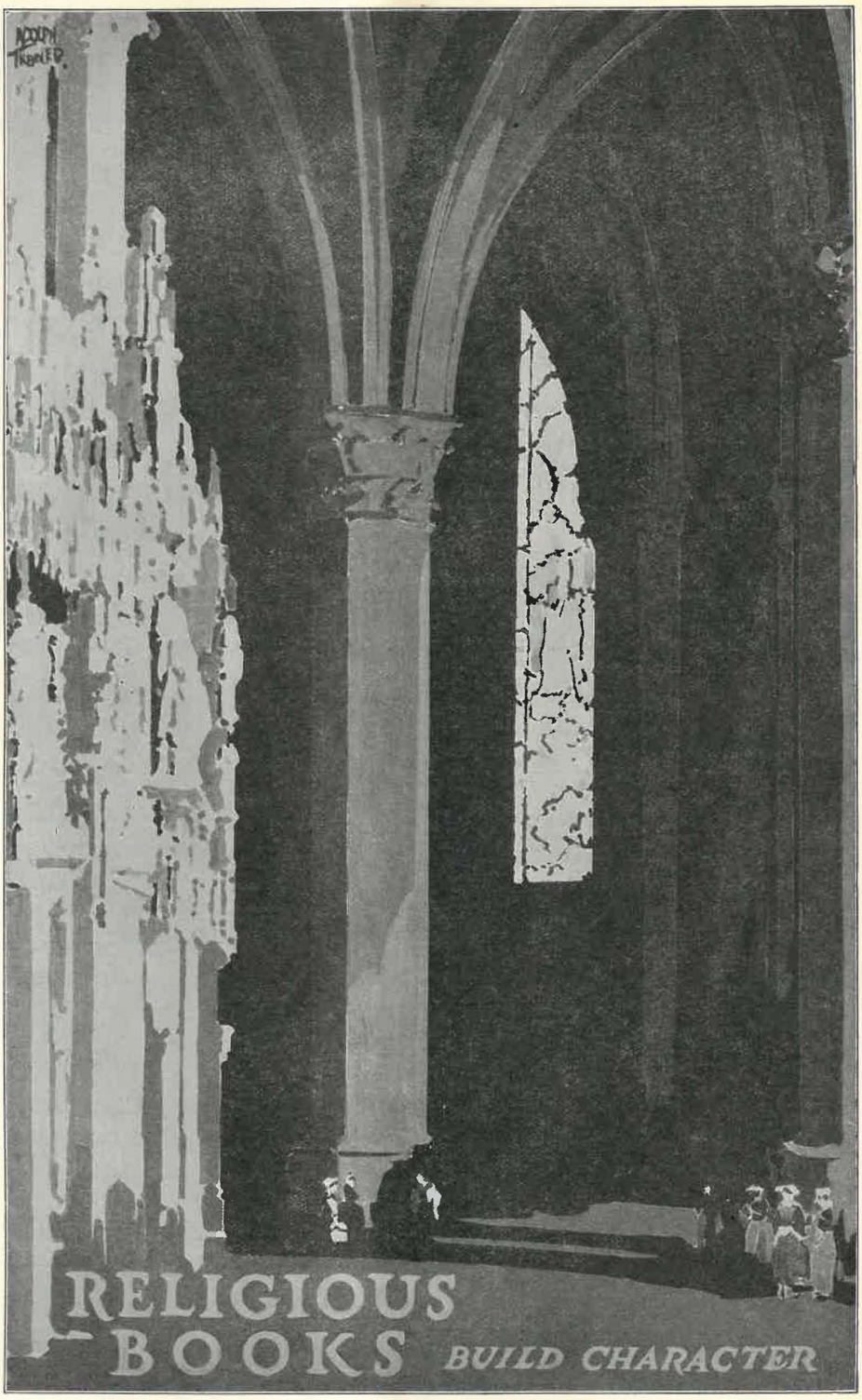

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