

The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 1, 1928

No. 18

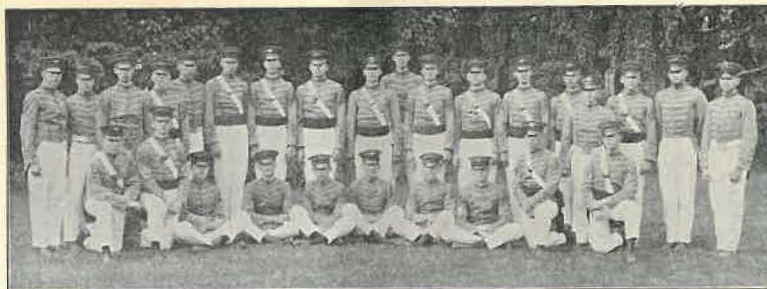
Labor Sunday Message, 1928

A Parson Answers a Bishop

REV. SAMUEL M. SHOEMAKER, Jr.

Opening of St. Barnabas' Hospital, Osaka

RUDOLPH B. TEUSLER, M.D.



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EDITORIALS & COMMENTS

Labor Sunday Message, 1928*

(Prepared by the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 2, 1928.)

DREAMS of a better social order can no longer be dismissed as the impracticable objectives of sentimentalists. Science appears upon the scene as the handmaid of religion. For science has already accomplished the impossible. By its knowledge of law it has subdued the natural order to the will of man. Man flies, he speaks through space, he draws electric power from the sky. By the aid of science we now do those things which previous generations put down as the foolish dreams of impractical men. There is every reason to believe that science can now adopt social ideals as specifications of a great task to be accomplished for humanity and proceed by the scientific method to assist in evolving a new industrial order which shall be increasingly characterized by righteousness and peace.

A scores of years ago the Churches of this country expressed the ideals of religion in their bearing on social and industrial relations. The abolition of child labor; protective regulations for women in industry; the abatement and prevention of poverty; the protection of the worker from dangerous machinery and occupational diseases and the hardship of enforced unemployment; suitable provision for old age; the right of employes and employers alike to organize; adequate means of arbitration and conciliation in industrial disputes; the gradual and reasonable reduction of hours of labor to the lowest practicable point; a living wage as a minimum in every industry and the highest wage that each industry can afford; a new emphasis upon the application of Christian principles to the acquisition and use of property; and the most equitable division of the product of industry that can ultimately be devised—these are the industrial ideals for which the Churches stand.

CERTAIN phases of the industrial problem press for immediate attention. The past year has seen a serious condition of unemployment. The situation has been not less but more challenging because of a condi-

tion of prosperity for many while a very large number of men were out of work. The Department of Labor has estimated that there were nearly two million fewer persons employed in January of this year than in January, 1925. Since the so-called normal unemployment is not less than one million, this government estimate means that at least three million workers must have been unemployed during the past winter. Such a condition is economically unsound and intolerable from the point of view of Christian brotherhood. Let the forces of religion vigorously renew their efforts so to inspire our technicians, and so to impress upon industrial leaders and when necessary upon government the demand for solutions for unemployment, that wise and effective measures may be worked out to remove this evil from our economic life.

The coincidence of unemployment and the rapidly advancing productive power of the nation due to the increased use of machinery, new power resources, scientific management, and the growing efficiency of labor suggest the possibility of a further shortening of hours and of a five-day-week in certain industries. Churches and social agencies must be prepared to do their part in providing for the increasing leisure time for all as hours of work are shortened. We have learned to view with confidence the ability of the workers, if opportunities are provided, to make as good use of their leisure time as any other social group.

It is of basic importance in the approach, not only to these problems of hours and unemployment, but to all matters which touch intimately the lives of the workers, that the right of collective bargaining shall be recognized as fundamental. Representation of all the people concerned in a common undertaking, which is the American principle of government, is the only sound and scientific method of adjusting labor relations and of working out permanent solutions of industrial problems. We view with satisfaction the forward-looking offers of the American Federation of Labor and other unions to cooperate with management in an effort to eliminate waste from industry, to increase production, and to promote efficiency in the service of the public. An engineering approach to industrial problems by the labor unions in practical cooperation with management holds a significant promise of orderly and constructive progress.

* As in previous years, THE LIVING CHURCH devotes its editorial space in this issue preceding Labor Day to the Labor Sunday Message of the Federal Council, in the preparation of which our own Department of Christian Social Service has had a part.

IT must not be forgotten that the Churches are also employers of labor and that as such they are under the same moral obligations as other employers to operate on Christian principles in their relations with those whom they employ. Indeed, they are under greater obligations because of the position they assume as teachers of ethics and religion. The Churches must ask themselves not only whether the salaries of ministers, missionaries, and church workers are fixed on a brotherly basis, but also whether, in the business enterprises of their boards and publication agencies, conditions of employment, wages, hours, and control are in accord with an enlightened Christian conscience. Some labor leaders have not been interested in the liberal pronouncements of the Churches because of evasions by the Churches themselves of the practical issues involved. A prominent Church official has said: "I am about ready to ask my communion either to practise some of its liberal pronouncements or to repeal them."

We, therefore, urge both the religious and secular forces of the nation to renew their faith in the social ideals of the Churches as practicable objectives for American life. We suggest to all concerned in industry that they approach the solution of labor problems in a more scientific and coöperative spirit, assured of the possibility of hitherto unattainable social progress. We call upon capital, labor, and the public to move forward with good will, courage, and intelligence into a new and better day.

AN excellent suggestion has been made by the Publicity Department of the National Council in a letter sent to all delegates and deputies to General Convention. So heartily do we endorse the suggestion that we venture to repeat it here, hoping that it may appeal to others than official delegates who may be in Washington during the Convention. It should appeal especially, we believe, to members of the Brotherhood of St. Andrew, who could extend its scope to include their own convention.

The suggestion of the Publicity Department is as follows:

"Secular press reports of proceedings in connection with General Convention will be particularly inadequate this year. The Convention will be held in the close of the national campaign and special effort will be necessary if we are to meet this and other serious competition. We therefore venture this suggestion:

"That all delegates who may have intimate contact with the local press offer their services to editors for brief telegraphic daily summaries of the proceedings plus such local references as may prove of special interest.

"That in particular cases delegates offer longer weekly summaries by mail or comprehensive reviews of the action taken by General Convention for publication at its close.

"We urge too that all delegates accept invitations from the local press to render these or kindred services.

"The Department of Publicity with offices in the Willard Hotel at Washington will issue a daily summary to prevent such coöperation from being burdensome."

AN interesting insight into some of the minor persecutions met by clergymen today, even in enlightened America, is given by Bishop Casady of Oklahoma in an interview recently published in a Des Moines, Ia., paper. Bishop Casady blames the Ku Klux Klan for "venomous attacks" made upon him and other priests of the Church in Oklahoma, where "people, especially in the smaller towns, call Episcopalians 'white-washed Catholics.'"

"It is true," Bishop Casady is quoted as saying,

"that I have been spit upon while walking along the streets of various Oklahoma towns. In my coat and clerical collar I suppose they thought I was a Catholic priest."

We have always been at a loss to understand the ethics and manners of allegedly Christian men and women who believe that Americanism is synonymous with intolerance. Yet Bishop Casady is fortunate in that at least these ruffians had the discernment to recognize him for what he is—"a Catholic priest"—and treat him accordingly. Not infrequently our own people make the opposite mistake, that of regarding their pastors as priests only in the general sense of "the priesthood of all believers," not discerning the special sacrificial priesthood to which our Lord has called them, and which makes them more than a "minister" to their people.

We sympathize with Bishop Casady in the indignities to which he has been subjected; but we know him well enough to rest assured that such boorish treatment will in no wise diminish his enthusiasm for the work in Oklahoma which he has performed so faithfully since his election and consecration for that difficult field a year ago.

ACKNOWLEDGMENTS

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SONNET

LED wonderingly in dreams to Lindisfarne,
To Holy Lindisfarne in northern seas,
Seeking each wraith-clad cliff and fog-hung tarn
For very thirst of sacred mysteries,
Hearing the mighty organ-swell of waves,
Moved with the cosmic rhythms of the deep,
Answered by awesome music from dark caves,
Wrought weirdly where great wind-gusts rush and sweep,
Unutterably my Being longs for peace,
Like to a weary sea-bird, tired wings spent,
I strive to hear the still, small Voice, to cease,
In striving, from all self-intent:
Out of the hallowed past Thy martyrs bless'd
Confirm in me their Faith, fulfil my quest.

ANONYMOUS.

SPELLS OF RELIGION

IF WE look beneath the surface we find that most people are religious at four or five periods or occasions in life—in childhood, at Christmas, at Easter, in times of great need, and when they turn their faces west for the last time. If the home atmosphere is at all favorable, little children easily learn to love Jesus and to follow Him.

Christmas, in spite of the commercialism connected with it, brings memories of other days and tends to renew the religious life. At Easter we consciously or unconsciously pay a tribute to our belief in immortality. When life becomes a blind alley and we are walled in by disaster, we instinctively turn to God. When we face the inevitable event that awaits every one of us, we turn to Jesus. No other one has such a reputation for walking with folks through the valley of the shadow as has He. Yes, we are all religious at certain times. The miracle of the religious world is the enrichment that Jesus has brought to human life, especially in these periods noted.

—The Congregationalist.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

I HAVE had a great privilege this summer. And the best of it is that it is really nothing new, but only newly presented. One of my old friends, ever since university days dear to me for a thousand reasons, has lately been my host. His house stands on Long Island Sound, the grounds sloping down to the water through gardens delightful, and looking over to Oyster Bay. The best part of the furnishings is made up of three daughters, ranging from an M.A. of a great university to a 10-year-old; and over the way is another daughter with her own three children. In the midst of such a setting, the head is not at all patriarchal, as you might fancy, but exuberantly young; indeed, he is only a trifle older than myself! It seems only yesterday that I married him—though indeed it must be longer, since it was his daughter that I married not very long ago.

I have seen and known various men out of every class, condition, and race to be found; and all are worth the knowing, surely. What they mean by finding human beings "uninteresting" I cannot conceive; indeed, it is a sort of pleading guilty to that accusation oneself, I fancy. But there are degrees of interest, admittedly; and I do not know any man in my whole acquaintance who is more to my intellectual liking than Francis. Having acquired sufficient of this world's goods to meet all his needs, he had sense enough to retire from his profession a dozen years or more ago; he built a superb seat somewhat after the fashion of Touraine, which, with a cottage on the Pocono Mountains and a winter house on Miami, shelters him and his family; but he has traveled more widely than most, and has observed more keenly, so that when he begins to talk of foreign parts he puts himself in a position to know of what he speaks. Asia, Africa are familiar as Europe; and it is not the familiar paths, but the out-of-the-way regions which he knows best. Nor is it merely the kodak traveler that he is; religion and politics find sympathetic study, while he does not overlook the picturesque. *E.g.*, I learned more about Spain in its innermost aspect from listening to his memories than from a score of intimate travel-books.

More than ever, I wondered at the decay of conversation as a social amusement. Why sane and reasonably well-educated persons should give up talking with one another and resort desperately to bits of colored pasteboard to occupy their time does not appear: it cannot be to occupy their minds, since that does not do anything so rash, I am sure. Talking seems to have dropped out of fashion altogether nowadays; and its give-and-take has perished altogether, worse luck! But there are a few rare birds who have not forgotten; and altogether fortunate are they that find them at home.

OF COURSE, we talked of other things too. With an alumni list at hand, we discussed almost all our contemporaries, nor found many missing when we called their names. It was extraordinarily interesting to see in what diverse fashions each was "making good." One man, for instance, is a great entomological expert, and the farmers of the country owe him a larger debt than can be reckoned. Another is the world's chiefest authority on plainsong; a third has wrapped the ermine round himself. A fourth studies the effects of sound on flame, and, if he speaks the truth, can draw all wild birds to himself, as the saint of Assisi could, because he has never tasted blood and lives wholly on vegetable foods—I wonder! There is a painter of skill who has wearied of his painting and has sought the priesthood, finding therein a field for his yearning spirit, though only in a kind of semi-monasticism. Every profession, almost every variety of business, is represented; indeed, one worthy M.A. used to be a bartender, before these Volstead days, and, when that method of gaining a living ceased to be possible, he entered the regular army for a change!

In the discussion which such changes provoked, we let the

hours pass till midnight struck. How many changes and chances appear, when one takes any group concerning which he has reasonably full information, and tabulates his findings!

But I want to say once more, that it was sheer delight to renew old times so vividly and so happily. Why can't we find such opportunity more frequently, I wonder.

IT IS PAINFUL in the extreme to have the essential anachronism of "Establishment" brought home to the Church of England as it is today, by reason of the House of Commons' rejection of the Deposited Book, even in its amended form; but I believe it will be wholesome medicine. Twenty-five years ago, if an American priest ventured to breathe a hope of seeing the English Church some day altogether freed from the fetters of "Establishment," as he traveled round England and saw how it worked, even his English brethren (all but a very few) gasped as if he were uttering blasphemy. I recall one such, bright and venerable name, who retorted to the rash pilgrim from overseas that the utter impossibility of defining what constituted membership in the Church of England would make that altogether hopeless.

Well, things have changed of late. To be sure, it was counted altogether right and proper, in the middle ages, for Church and State to be joined intimately; and it must not be forgotten that Roman and Orthodox had to endure that relationship, not only Anglican. But the Church of Ireland has seen herself set free, even with the spoiling of her goods; the Scots Kirk has claimed and received the largest measure of liberty; the Church of Wales has tasted of that same spring and thought it well gained even at the sacrifice of much of her rightful property. To take another illustration at the opposite pole, even Turkey has no longer a religious establishment, it appears.

And now, to have a secular Parliament, consisting of unbelievers as well as Churchmen and other Christians, presuming to define how the Church shall say her prayers, is plainly intolerable! I heard a British bishop prophesy the other day that we should see the Deposited Book in general use upon the sole warrant of ecclesiastical authority, within a year's time. What that might involve, by way of spoliation or even of schism, might well be endured as a small price for the assertion of the Church's freedom from secular tyranny. Of course, this is a problem wherein British Churchmen are primarily concerned; and it is not fitting for us, however closely we may be interested in it, to presume to dictate. But it is unavoidable that we should have our opinion; and time will show whether the solution is on such lines.

How good this is:

ENGLAND

BY HALLY CARRINGTON BRENT

Months of Europe 'cross the sea
Touring France and Italy,
Months of magic 'round us spun
Bring—when all is said and done—
Bring at last a sad unrest,
Put hearth-loving hearts to test.

Ah, but if there dawns a day
When our paths lead England-way,
England with her hedge and stream,
Moors and downs and Devon cream;
Old cathedral towns and towers,
Grey stone walls a-drip with flowers,
Thatch and heather, cloudy skies—
Or is it mist before our eyes?
And like music sweetly sung
Ours—the same old English tongue;
Here a Darby meets his Joan,
Anglo-Saxon to the bone.
We admit the hearts' turmoil
As our feet press England's soil;
Ah, forgive us, Paris, Rome;
This is England; this is Home!

DAILY BIBLE STUDIES

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

MY NEIGHBOR

Sunday, September 2: Thirteenth Sunday after Trinity

READ St. Luke 10:25-37.

ONE of the great truths declared by the Incarnation of Jesus Christ was the oneness of humanity. Jesus Christ was made Man. He was not a Man only, but *The Man*. In Him all humanity was centered. Therefore, every man has a holy relationship to Him, and consequently all men have a relationship one to the other. St. Paul declared at Mars Hill: God "hath made of one blood all nations of men for to dwell on all the face of the earth." My neighbor is my brother, and neighborliness is not confined to nationality nor yet to near association. The man of Africa or China is my neighbor just as much as the man who lives near me or the man who works by my side. Christianity reveals just that truth concerning brotherhood.

Hymn 499

Monday, September 3

READ St. James 2:14-20.

NEIGHBORLINESS demands service. Christianity is not only essentially unselfish, it is active. It is a life as well as a belief. Its first quality, derived from God Himself, is love, and love cannot be confined. It may vary in intensity and in method of expression, but it cannot be regulated by personal preferences, so often faulty. Frederick W. Robertson defines love as "the desire to give and the desire to bless." Sincere desire looks for a way to express itself and never fails to find some need. Not only is indifference contrary to the Christian spirit—it is an impossibility. Hence the blessedness of the example of Christ who went about doing good. As we cannot separate, in thought and worship, Christ from the Cross, so we cannot separate Him from works of mercy. We are limited in time and space, but we are unlimited in desire, in intercession, in opportunity. And the joy of it is that any help given to anyone at any time, in Christ's name, touches the whole of humanity.

Hymn 494

Tuesday, September 4

READ I John 4:11-21.

ST. JOHN is startling in his declarations, but experience as well as inspiration gives assurance of their truth. Love being the nature of God divinely manifested by Christ, the inheritance is actual in spite of human wilfulness. It is clear folly for any man to claim God's love for him and his love for God, and yet disregard the need of his brothers. As well might he try to breathe and yet scorn his lungs, as well might he try to see and yet doubt the existence of his eyes. We deny our inheritance when we disregard our brothers and doubt the necessity of fellowship; we stand in hostility to the law of nature and science when we harden our hearts to the cries of millions—cries none the less real because unvoiced in definite language. But O the joy of knowing that God's love in us leads to service! That the cup of cold water is from God's own hand moving through our hands! The consciousness of His presence comes through giving and serving as well as through worship.

Hymn 497

Wednesday, September 5

READ St. Matt. 5:43-48.

THE struggle in neighborliness comes when the sense of brotherhood is not reciprocal, when bitterness and wilful misunderstanding seek to paralyze inborn affection. It is easy to help those who are grateful. It is playing with happiness when heart touches heart and love is mutual. But to help an enemy, to help when help is scorned, to let the heart and hand go out in the darkness—then we hear the call for actual hero-

ism. And yet is not such service most in accord with Christ's service, and therefore rendered with finest loyalty to Him and to His children? Christ died for our sins—but no one of all the people about Him—not even His disciples—wanted Him to die. A sincere referendum would have voted "No." The glory of the Cross was slow in coming on earth, though heavenly choirs were singing of human salvation. To give an enemy drink with honest desire to help is to partake of the holy fulness of divine love.

Hymn 398

Thursday, September 6

READ Romans 12:4-14.

THE persistence of the mercy of the good Samaritan is a large part of the lesson from the parable. He not only helped but he continued to help, practically, indefinitely. We are apt to fail here. Spasmodic help, sympathy which is chilled by lack of appreciation, service which touches so many needs and masters none—these errors result from the fickleness of human nature. Persistency is a rare yet a necessary element in our neighborliness. A single touch is often worse than nothing. One kind word, and then neglect, is fatal to sincerity. The patience of God is so marked, in that He *keeps on* helping us while we forget Him and fail to thank Him! Christianity which holds on Monday as well as on Sunday; faith which is as real in the home as in church; love which will not give up even in the face of indifference or opposition—what noble marks of loyalty are there! We are not told of one word as spoken by the wounded man! Whether he spoke to his helper or was silent or complaining made no difference in the message of the parable. God's love did all the speaking.

Hymn 394

Friday, September 7

READ II Samuel 24:18-24.

AS HE journeyed"—that is all we are told of the Good Samaritan, but we can read between the lines and recognize the personal sacrifice. The law of service is found in sacrifice. "I will not offer unto the Lord that which doth cost me nothing," cried David. Indeed, the joy of service is manifold, but its dearest value, often unthought of, is in the denial of self, or rather in the giving of self. "Virtue has gone out of Me" was the holy declaration of Jesus Christ. What has our Christianity cost us? Scorn, perhaps, and misunderstanding; but yet more is demanded, even voluntary sacrifice. Forgetfulness of our own ease; weariness because we have sought to carry the burdens of another! love so intense that it hurt; sympathy that called for tears; a high spirit which from the need leaped to demand a general remedy for the need—these give beauty to the service because some of self has made the gift sacred. What is the real value of our faith? Where does Christ find the goodness and strength of our belief in Him? Lord, what have I given up for Thee that others might be comforted?

Hymn 238

Saturday, September 8

READ St. Matt. 25:35-40.

LORD, when?" It is the unconsciousness of neighborliness that gives it value. The little gift united with a prayer for China or Africa, and no thought of a reward; the denial which was instinctive like the mother's sacrifice for her child; the kind word, the little gift, the lifting of a burden from a brother's back; the holding to a moral ideal with no fear of ridicule and no yielding to sophistry—how splendid life becomes when we thus find its real value! Yet we are astonished, for we keep no daily journal of good deeds, no account of what we hardly dare to think of as worthy services. Some friend

(Continued on page 591)

A Parson Answers a Bishop

By the Rev. Samuel M. Shoemaker, Jr.

Rector of Calvary Church, New York City

WHEN Bishop Fiske "looks at the Church," as he did recently in an article originally published in a popular magazine and now included in his *Confessions of a Puzzled Parson* (Scribner's), he sees some very grave defects, and reports them with admirable candor. He asks some very searching questions about remedies, and in conclusion he pleads: "Will someone from the ranks of youth . . . give us a clear criticism, not a smashing and destructive bombardment, but constructive ideas as to what he wants and how he thinks he can get it?"

Perhaps I may still consider myself as belonging to youth, even after eight years in the ministry; and perhaps the thought and experiments of those years may free my suggestions of the doctrinaire and perforce untested character which often attaches to the remarks made by young laymen.

My immediate reaction to the Bishop's strictures about the Church was one of unqualified agreement with his diagnosis of the case, but a feeling that when it came to the cure he was all the while dealing rather with symptoms than with causes. We are all desperately familiar with the kind of church which he deplures—the careless organization, the unenthusiastic service and listless preaching, the vague feeling of unreality about it all, how little it does for those who come, and how little attraction it holds for those who do not. But mere frankness between laymen and clergy, or clergy and higher clergy, alone will not solve this. Neither will admitting that the clergy have "slumped down into a lazy, inactive life," true as it often is. Neither will blaming the laymen for want of imagination in providing the parson with a decent livelihood. The restlessness of the ministers, coming out in desire to change parishes, or communions, or even callings; the mediocrity of average congregations and their want of appeal to outsiders; the "priestly complex" in the clergy, or *episcopitis* in the bishops—these things are not causes, they are symptoms. It is much pleasanter to swim about on the surface of the problem this way, but we have got to face facts and get to the bottom.

1. THE first cause, to my mind, for the present state of the Church is a defective experience of Jesus Christ in the clergy. When the Bishop says, "a clergyman comes to his work in love with the radiant personality of Jesus Christ, anxious to make others see the beauty and splendor of service offered to such a Leader," he is, I think, describing the exception, and picturing an ideal. What carries most men through the portals of a theological seminary, and keeps them there for three years, is usually a general desire to serve humanity, and a feeling that some way Jesus was the best the world ever saw and so has something to do with helping them to realize that aspiration. If the seminaries fully did their job, they would lay hold of this idealism and convert it into genuine religious experience which should issue in a living and personal relationship between the students and the Lord. It is not an experience of Jesus Christ simply to think accurate theology about Him. It is not an experience of Him merely to believe in His way of life. No man has much to preach about who does not "know Him in the power of His Resurrection."

The ordinary man suffers a shattering blow to his idealism while yet in seminary. He finds unconverted students, men not even in the early stages of conversion, but simply packing their brains to prepare for a professional career as a lawyer might, looking for position and good salary and forgetting the genuine implications of their vocation. He finds professors, most of whom were too theoretical to stay in practical parish life, learned in some particular, kindly for the most part, quarreling sometimes among themselves, seldom in touch with real and present life, seldom missionaries aflame or evangelists who know the thrill and force of the Gospel at work in men's lives, seldom dealing with the students upon any but intellectual grounds, sublimely unaware of their present needs and

the sometimes terrific divisions in their characters. Occasionally a man has a genuine experience of Christ while he is in seminary, but generally through some practical work which he has tackled outside, and on which his professors are likely to look somewhat askance, because it may "interfere with his work." The great thing in their eyes, of course, is study, study of books, not empirical study of Jesus, not study of human beings to whom this Gospel must be made a living force—but just book-study. Men react in various ways to this, not universal but very common treatment. Sometimes they are bewildered and leave. Sometimes they come to believe that their old idealism about helping people was Utopian and impossible, and succumb to the prevailing tone and temper. Sometimes they cover up their inner lack with a cheerful professional air, and go out to do the best they can.

The Bishop is concerned, as we all are, about men who preach maundering sermons, run slipshod organizations, and do shoddy intellectual work. There is a reason. It is generally to be found in a defective spiritual experience. Now if the man was not gifted with ordinary intelligence, the Bishop or the seminary ought to have caught him early in the process and weeded him out: but few men seek the ministry thus handicapped. If there was trouble with intellectual concentration (and many of us were never taught it either in school or college), there should have been personal oversight from some of the professors, which extended to personal and psychological and perhaps moral problems, and so it could have been removed. Careless organizing comes out of a fuzzy mind, and can certainly be helped by the toning up of the whole personality which derives from a genuine spiritual grasp. If men are dull and lack-lustre in the pulpit, there is another reason than poor endowment of personality: there is want of spiritual grip, and knowledge of people. I am not talking about eloquence, which may be a gift: I am talking about preaching effectively, which any converted man can learn to do, however simple his medium may have to be. The grace of God can make almost anybody interesting, and I have never found a genuinely and deeply religious life that was stupid.

When the Bishop asks, "Why are the clergy not only restless, but discontented, sometimes miserably unhappy, often hopelessly fallen from their early enthusiasm?" I should answer that the enthusiasms were probably a little vague and youthful in the first place, instead of grounded in an abiding and increasing experience of Jesus Christ. Not every man in the ministry has surrendered himself wholeheartedly and finally to Jesus Christ, and to God's will for his life; and all manner of sin, large and small, grows in the crevices of a divided life. I believe profoundly that this unhappiness is not caused by present circumstances, and could not be removed by changing them. A few months ago I talked with a clergyman who insisted that he had never been happy because he had made a mistake in leaving his last parish; but when we got to the bottom of it, that man was unsundered to God's will for his life. And when he surrendered himself, he surrendered his job, and the geography of it. God might have willed a change in circumstances for him, but I am sure that God willed first a change in him.

2. A SECOND reason for the present state of the Church is an unsustained devotional life. It applies equally to clergy and laity, for both need it equally. The absence is unfortunately more marked in the clergy. I have no reference now to public worship, but to private devotion. It is the misfortune of many never to have collided with a life that wholly depended upon prayer: but once you have met a spiritual force who makes the first hour with God the central act of the day, you do not forget it; and you are dissatisfied with yourself till it takes the same place for you. My hat is off to my Anglo-Catholic brethren who get up daily and go to Holy Communion;

the regularity of it braces them, the grace in the Sacrament itself strengthens them. But I think it no substitute for private prayer and Bible study. Yet how fitful is this with most of us, while all great spiritual experimentors combine to tell us of its effectiveness! Many have at various times begun it, but they never have found a workable technique, and so have repeatedly dropped it. Family worship has gone by the board; partly, I suspect, because it filled the only time there was for religious exercise, without giving adequate returns. For spiritual effort, we all want spiritual results, and unquestionably the most fruitful time is time spent alone with God.

But does anything really *happen* in prayer? There is no doubt that prayer has ceased to be real for a great many devout people; and this not alone because we are in a hurry, or are bothered by the psychological or metaphysical difficulties, but because we realize the force of Jesus' words, "Your heavenly Father knoweth that ye have need of all these things," and so, why beg? He will give if it is good for us, or withhold if it is not. Many of us today are thankful, but few *ask*. Now there is a way by which I have found that things can happen in prayer, so that the experience may literally bring with it an enormous adventure and transform life itself. And that is by *listening*. God is a Father. He has a will. Prayer is a reality. Is there anything impossible in the idea that He will tell us His will, if we listen obediently and openly and willingly? The prophets and the apostles undoubtedly thought so, whatever the modern psychologists think. The deepest spiritual experimentors have thought so, and their lives proved they were not in touch with a chimera. Sit down with an open mind, clear away sinful or distracting thoughts, keep a pencil and paper handy so that you may not forget directions which come and so be distracted from undivided attention to the next "leading" by trying to remember the last.

It is easy to poke fun at such suggestions as this: but I have tried the Quiet Time as a ground-work in my own devotional life for the past ten years, and it goes on yielding greater comfort and illumination and power all the time. I cannot begin to outline it all in this article, but I know that there is an immense difference in the lives of Christians, laymen and parsons, who make this the first act of their day, and then keep open for running guidance throughout the rest of the day. They have joy and power and courage and influence such as I crave for the whole Church. Surrender must come first: but it must be sustained in steady and obedient prayer. I cannot imagine a parson who makes this his steady practice dropping into the tame and indeed disgraceful ways which the Bishop's article so accurately describes. The trouble with the kind of devotion which we have recommended, and used, is its unfruitful and uneventful stupidity. Give people the kind of prayer in which things "take place"—uncomfortable as sometimes those events are, to our pride and our self-conscious fears—and the best of them will begin to pray again.

3. **A** NOTHER cause of clerical failure, I think, is the want of genuine fellowship. The clericus, and the innumerable clerical organizations which a man is asked to join, attempt to provide this. But what a pitiful substitute they are for deep, intimate, personal, spiritual fellowship—how much more like a rather mild ecclesiastical edition of a Rotary or a Kiwanis! The "paper," and the lunch, and the chatter about who will be Bishop of what, and the resolution to thank the ladies, and the speaker after lunch, and the air blue with smoke, and then home—very rarely do men grow real among themselves in these meetings, search their hearts, confess their failures, or get on their knees. Even among close friends in the ministry, I am appalled at the thickness of the walls between them. Skirting the question, evading the real problem, talking all *round* it but never *on* it, never daring to blurt out our own fault in the unhealed antagonism with the warden, or the unhappiness at home, or the overwhelming temptation that cuts all moral and spiritual power, or the thirst for a genuine conversion and a ringing message—but instead, just the joy of sympathy and a congenial mind, the pleasant glow in a place of the cleansing fire!

Fellowship costs. It doesn't come through being elected to something, but it comes between two men who make common sense of their experiences, speaking honestly and deeply and unwithholdingly. A man ought to have this with his bishop—but the bishop is busy, and seldom sees him, and shows his

interest by complimenting him on the confirmation class, or the progress of the parish. Too often a bishop is an administrator, first and foremost an institution-man, with budgets to raise, and business men to convince, and committees to work with; and when he sees the parson, there is only time for friendly greeting and a "word of encouragement," and that is all. Moreover, it may be the case that, being such a slave to business administration, the bishop has let slip his own devotional life, so that he lacks spiritual sensitiveness, and can hardly speak to his clergy about their weaknesses when his own are the same. Suppose he knows that back of the restless unhappiness of one of his clergy is the sin of selfish ambition. What message has he for an ambitious rector if he himself is conscious that he thirsted for his office and did all he could to get it, from consulting his friends to placating men of whom he disapproved?

These are the great troubles with the Church: the hidden sins of ministers and people alike, and all genuine reform must begin here. Bishop Fiske is surely quite right when he says that it "may not be unkind to look for the faults in the clergy themselves," and that "it may not be amiss to begin with bishops." Does he carry this far enough? He regrets that the parson has "few friends who are courageous enough to talk to us plainly as man to man," but later he says, "very few bishops, archdeacons, presiding elders, or rural deans . . . are so cruel as to tell all that they do think." Cruel—is that the word for what might prevent heart-break and failure, set free a man's spirit, and revive a parish? Precisely unhesitating and absolute honesty between us is the only cure. But that means troubling to form a real relationship first, to establish fellowship, to create a bond so real that all thought of personal criticism, all superior dictation, all self-flattering censoriousness is out of the question. And it means sharing one's own inner life, just as fully as will do any good. Every working life gets out of order at times, and the repair shop is another soul who is doing one's own kind of work better than one is doing it oneself. The kind of fellowship which cuts and heals and cures is bought at great cost, and cannot be counted on to spring from any official relation whatever. For a friend to whom he may say anything and be understood, who will share his own problems without shrinking, who will hold him to the absolute best, and hurt if necessary, the average parson is hungering to death.

4. **T**HERE is another great cause of the failure of many a minister, and that is vagueness in dealing with individuals. Perhaps the greatest cause of ineffectiveness in the ministry today, next to unconverted ministers, is want of knowledge of the course of "grace," of how God works in individual lives, what Drummond called "the rationale of conversion." Many a man never gets past the point of dealing with the question first asked by a seeker, which is so often in the intellectual and objective realm, and therefore well away from the personal needs and attitudes which alone matter. I know men and women who have gone to the ablest ministers in the land with real personal needs, and been absolutely missed while the great preacher dealt agreeably with some impersonal theme suggested first by themselves. It is so tempting to give advice, to be just friendly without "talking religion," to show our familiarity with modern psychology or something else. And "as thy servant is busy here and there, behold! he is gone." Now if Jesus Christ is what we claim He is, the sole aim of that interview is to help this person to find Him, or find more of Him. It is not our learning, or even our humanness, which matters most: it is giving them an experience of Him which they can understand.

How can the parson be expected to understand this question of what to do with people, having never learned? I talked to twenty-five ministers in an archdeaconry not far from New York a little while ago, and I asked them how many of them had ever had any real exposure to work with individuals, man-to-man. One of the twenty-five said that he remembered one hour in his three-year seminary course when somebody talked about it! That was the crop. Where was the pastoral theology? I suppose it was somewhere up in the rafters of the lecture-room. Doubtless the lecturer meant the men to learn something about dealing with the needs of people, but I wonder whether he was much in touch with them himself.

Now how does one propose to disseminate this kind of in-

formation? Not by lectures, but by work. Jesus taught, but He also led spiritual attacks on cities, and on individuals like Nathanael and Zacchaeus; and the disciples saw them, and took part in them. The supreme method is still the Gospel method. Probably the best place to learn the essence of this kind of work is to go to a rescue mission, remembering all the while that precisely what your prosperous and even pious church-members need is a dynamic spiritual upheaval as mighty as what happens to down-and-outs in the lower sections of the city. We are all sinners in God's sight, and we need to see respectable sin flaming red and loathsome and frightening as gutter-sin: that has simply got to happen if we are to change the Church. I know some men who went to work this summer with a Christian psychiatrist in a state hospital: and as one learns of the ups from the downs, so one learns of the moral from the abnormal.

If the seminary professors could be persuaded to give up the summer school or the mountains or the sea-shore, and travel for a summer with the Church Army into unprivileged villages and countrysides, dealing with people one by one, preaching under the fire of knowing that they might be the only bridge Christ would ever have to walk across into the lives of the listeners, preaching now not to *instruct* but to *save*; and if they might take along some of their students, and not talk about books to read, or technicalities of theology, but about how that man was just won, or why they failed him, it might go a long way toward changing the atmospheres of seminaries, and the lives of their graduates, and the parishes into which they are loosed. Personally I believe very strongly in a clinical year of work with individuals, preferably before seminary, in which men can find their own feet spiritually, begin to live a vigorous Christian life in a vital fellowship, and learn definitely to win individuals for our Lord upon the basis of what He has done for them, as He once commanded a very new and inexperienced convert, "Go home to thy house and to thy friends and tell them what great things the Lord hath done for thee."

We are doing this, on a very small scale as yet, at Calvary Church in New York; and I believe it gives men a grounding experience which matures them for the seminary and also a sense of what is vital and practicable in the things they will hear there. Persuading men to give themselves to Christ is both an art and a science; and it is both caught and taught. But it never comes through merely theoretical training. It comes when one has had a deep experience oneself, and when one sets out to win definite men with the help and guidance of men who make this a steady practice.

AND there is another great hindrance to the present-day Church, and that is the footlessness of so much of its so-called religious activity. A man I know went to a small parish, and found thirty organizations in full swing! Now the parson is expected to attend at least some of the meetings of all these societies, and they usually want "a few words from the rector." It means seeing a great many people in company, and very few privately. It means primary energy poured into running machinery, while study and prayer and fruitful dealing with lives goes by the board. It means a man kept so eternally busy that nobody wants to stop him for anything personal. When anyone is in sorrow, he slows down for a moment; but he does not spend much time praying one by one for his people, or considering their deepest personal needs, or getting them personally farther along in the Christian life. Now very much of this is just sheer folly. Our means have become ends. What began as a bridge to help has become a barricade to hinder instead. Santayana once defined fanaticism as "redoubling your efforts when you have forgotten your aim." Now that is a precise description of about nine-tenths of church machinery.

And how all this comes out in our money-consciousness and our money-fears! The budget first, then souls—if there is time. We do not admit this, even to ourselves: but this is the way we act, because money is "practical." The vestry's usual attitude toward a new or expensive venture is, "It can't be done: there is already the budget to be raised." This infects the parson, and he creeps about with money always in the back of his mind, making many of his contacts with reference to that rather than to the conversion of souls. In God's name, let us have done with this tyranny of fear about money! How much

time did Jesus give to thinking about it? It cost something to feed a dozen men, and take care of them: yet His usual references to money are not in praise of it, but in warning. Now it has always been true, and it is true still, that where people hear the Gospel preached they are always willing to pay for it, and for the spread of it. Let us get back to central things, and these peripheral things will take care of themselves. What shall we do about money? Preach a converting Gospel, live it ourselves, expect spiritual miracles in the lives of our people, make them love the Lord Jesus Christ by making His life irresistible—and the money needs very little thought.

Pardon me for being personal, but I want to show that this is not visionary. I am the minister of an old church in a depleted neighborhood. We have very few rich people left. We desperately needed a parish house. We prayed for it through the vestry. Then I sent letters to all who could give. I made no personal solicitations, spent in all not twelve hours on it, begged nobody, dunned none who failed to contribute. We raised a hundred thousand dollars in six months. We need several thousand more. And we are still using the only effective means of Christian money-raising in the world—prayer. Money is holy, and money is power, for money means the toil of men. I have got my opinion of high-pressure canvassing for Christian work, and calling in firms of collectors to make up for our spiritual failure. I used to think I could turn the money-raising over to the vestry—it and they were more "secular." Money is not secular, and vestries are not secular. It is as much my business to look after money as it is theirs—and I like to think it is a good deal more God's business than ours.

How many good men have we taken out of first-hand work and put behind desks, who send out floods of printed material and plans for organization which it would take an engineer to understand? This plague of committees and budgets and elaborate schemes and ponderous commissions for investigation—how much time did our Lord give to that kind of thing? Have we not lost the essential in so much of the unessential? Are not human souls shrivelling and starving while we are busy perfecting this ecclesiastical machinery? Oh, yes, the bishops and the chairmen all say what we need is spirituality *and* organization; and if you agree, they go back to the machine with only the edge of their consciences seared, to do just what they have been doing all along.

What we need now in religious work is to repent of our organizations as we repent of our sins! The Bishop asks, "What is the minister to do if he finds few of his people willing to inconvenience themselves in order to give regular and faithful service in church organizations?" My suggestion would be that he take a long look at the organizations, and ask himself whether they are worn out, whether they are really doing anything vital for the Kingdom of God on earth. One cause of spiritual death amongst the laity is setting them at the performance of tasks not worth doing. The test of any organization is spiritual yield. What is not producing that had better be transformed; and if it permanently resists transformation, scrap it.

All of us know how many ministers, failing of authentic spiritual experience and commission, have simply taken refuge in secondary and merely human expedients. There is the man who trades on personality to carry him through; and he may get a long way, for personality is sometimes very powerful, and deceives even the elect—but he can hardly dare ever to face himself, and it must be a staggering experience to try really to face God. Or there is the man who picks up a piece of the Gospel, one of its implications, and preaches the "social gospel," calling upon men to apply in corporate life what they have not accepted, and often do not understand, in personal life.

Nobody believes more than I in a Christian infusion of the whole social order: but I do not believe a man can put into effect in business, or industry, or racial attitudes, or international beliefs, what he fails to apply in his personal life and at home. The social consciousness is often combined with great scientific sympathy, and a desire to be known as an "intellectual." One can only say that it is a fearsome thing to visit a parish where this kind of thing has held undisputed sway for a number of years. Or there is the man who tries to make up for everything by human kindness, busying himself with a thousand forms of helpfulness at every turn. Such a young minister described himself to me recently as "the glori-

fied office-boy of the congregation." I confess I was not a little astonished to have the Bishop say that he knew of a young man who made a "tremendous success" in his parish "in a simple way"—which was to turn up every morning at the early train which most of his male parishioners took, thus giving the appearance of "being on the job." Its a good thing for a preacher to be up early in the morning, but surely such a device cannot account for a "tremendous success."

Is mere alertness success? I suspect that St. Paul gave every appearance of being "on the job," but I doubt if any such expedient was to him primary. This seems to me to belong rather to the superficial acquaintance between pastor and people which is often the contributor to superficial parochial success: but only a much more costly and profound thing than this brings spiritual fruitage. There is many a parish which is a huge "success" in the eyes of the diocese and the world, which is a tremendous failure in the eyes of God. What are we here to do—raise up a great institution, with immense activities and large offerings and long lists of people—or to transform human lives till they love God's will better than their own, in short, to convert them? I dare to say that a man must choose between those two aims: he is not likely to be able to combine them.

PRACTICALLY everything I have said about the parson applies to the laity. I have been struck lately with the unresponsiveness of the laity to two-by-four spiritual jobs, and their response to a really great challenge. For instance, I often find it hard to get young people to link up with parish organizations and attend meetings; but I have had five full-time volunteers on my staff this past year, who work on precisely the same basis and in the same spirit as the paid staff. The necessary expenses of four others are met by individuals, and cost the organized parish nothing. Seven men have gone into the ministry from the parish in three years. Now these are converted people, and spiritual energy has gone into them—they are not random "finds," but they have been raised up out of ordinary lay people, and trained where they are. Besides this, there are probably as many as fifty people who have been genuinely won for Christ, and trained practically in dealing with individuals, to whom we can send a person in need, assured that they will be sympathetically received, intelligently dealt with, and started on the road of spiritual discovery.

This is happening all the time. And it means a steady spiritual activity for laymen whose home and business duties are often arduous and constant; you can fit personal work into any schedule, if you have the grace of God in your heart and want to. These people congregate on Thursday nights, a hundred and fifty to seventy strong, and there exchange experiences, pray, listen to stories of spiritual adventure, and are helped to go forward. There is no sentimental cant or mawkishness, much laughter and good spirit, everybody is welcome, social distinctions are forgotten literally, and one knows the presence of our Lord "where two or three are gathered in His Name." I could recount stories of release and deliverance and guidance which sound like miracles. Most of this work is being done by laymen, and I must say that I consider it far more vital than much of the unimportant routine in which we ask their help; for it is actually accomplishing the ideal but indirect aim of so many of these organizations—it is drawing people to our Lord in ways they can understand.

I hope that these are "constructive ideas," and I hope that I have suggested at least how they can be made actual. I have a very great vision of the local church, as a spiritual powerhouse where things happen to people, where they may come in any condition of body or soul, and find the help they need. I believe that most churches are providing this in extremely attenuated form. I know heart-broken ministers who realize that they are not doing what they were called and ordained to do, and lay-people who know that what they are receiving is not the abundant life which Christ came to bring.

The great need has always been for genuine conversion. Let it begin with the seminary professors, extend to the students, and they will bring it into the parishes where they go. The root of the whole problem is unconverted and therefore powerless ministers, going through the motions without real spiritual vitality. I had to learn that for myself as a missionary some years ago, to my shame and then to my infinite thankfulness, for now I know where to look when my work is

slack—the trouble is always within. I believe that if the House of Bishops, and the seminaries, and the parsons, and the vestries would honestly face themselves before God, confess their sins and failures, and surrender themselves wholeheartedly to Him, make public avowal of having been on the wrong track, scrap useless organizations, pray much, and set about to win lives for Christ one by one, we might see a falling-off in the membership of those whose allegiance is superficial and who would stumble at the real Gospel, but we might also see such a rejuvenation of the Church and such a spiritual conquest of the world as would make us think of Pentecost.

TWO NEW CHURCH INTERIORS

1. Simple but artistic, in a small church on Manhattan's Lower East Side.



ALL SAINTS' CHURCH, NEW YORK
Newly decorated choir and sanctuary

2. Much more elaborate, but with a dignity which is the essence of simplicity, in the largest church on Chicago's North Shore.



ST. LUKE'S CHURCH, EVANSTON, ILL.
Showing new reredos, east window, and pulpit

The Canadian Church at Work

9. In the Diocese of Calgary

By the Rt. Rev. Louis Ralph Sherman, D.D.

Bishop of Calgary

IN THE shadow of the Rockies, among the foothills, lies the city of Calgary, which has passed through various phases from cow-town to metropolis in the course of its history. As long ago as 1888 it gave its name to the western half of the huge diocese of Saskatchewan, when it was divided into the twin dioceses of Calgary and Saskatchewan. In those days, the late Rt. Rev. Cyprian Pinkham, D.D., was bishop of the whole vast area and chose the western half as his new jurisdiction. Revered by all with whom he came in contact, the Bishop laid well the foundations of the Church in the new West. Upon his retirement in 1926 he was succeeded by the Rt. Rev. L. Ralph Sherman, D.D., who was Dean of Quebec at the time of his election in November, 1926.

The work in the diocese naturally divides itself into city, town, and country. The see city is Calgary, with a population of 65,000, in which there are eight parishes and one or two small mission churches. The outstanding churches are the Pro-Cathedral Church of the Redeemer, standing in the center of the downtown section; St. Stephen's in the residential section of the West End; St. John's in the artisan East End; Christ Church in the newer residential section at Elbow Park; and St. Michael's on the outskirts of northwest Calgary. Besides Calgary there are two other cities in the diocese, Red Deer, with a population of about 22,000, and Lethbridge with 12,000 inhabitants. Outside the cities the Church is confronted with very strong competition from the United Church and, in certain areas, the Mormons.

Perhaps the hardest work of all, certainly the most typical, is that done in the prairie parishes, scattered over large areas, with each priest holding services in three or four centers, although in some respects the missions on the outskirts of towns surpass in difficulty. For example, the Rev. William Attwood, whose parish is in Ogden, on the outskirts of Calgary, also ministers at Acme, some sixty miles away, while the Rev. Canon W. J. Merrick is also responsible for the supervision of work at Rocky Mountain House, ninety miles distant. Archdeacon Swanson has nominal charge of work at Coutts, on the Montana border, and Foremost, each being over seventy-five miles from Lethbridge. Naturally these conditions are recognized as abnormal and due to the temporary shortage of men. Probably the prize for extended jurisdiction is held by Rural Dean Scallon, who, with the help of a deacon, the Rev. W. Archer, ministers to an area of not less than a thousand square miles. The isolation of such workers is terrible, especially from the point of view of spiritual things, and it is

the policy of the new bishop to provide opportunities of fellowship by conferences in convenient centers.

Alberta contains enormous coal deposits, centering largely around the Drumheller and Lethbridge districts. An active work is carried on in the former place by the Rev. H. L. Nobbs, who ministers, not only to the town itself, but as far as possible to the various coal camps up and down the Drumheller Valley, while in the latter, besides the work in Lethbridge mentioned

above, the Rev. A. S. Partington at Taber covers an extensive territory, including not only the coal camps but also the wheat farming areas.

It will be seen from the above sketch that the work in the diocese is of a varied character, intensive in the towns and extensive in the country. One of the great problems is that of reaching the scattered Anglican families on isolated farms, and for this reason the work must always be more of a pastoral nature than purely congregational. It requires a larger number of men in proportion than work in more populous areas. And this brings forward the kindred problem—that of self-support, for the work is one that can hardly be self-supporting for many years yet. The Missionary Society of the Church in Canada gives liberal grants to missionary dioceses. Calgary receives six thousand dollars, but could easily use twice as much. In addition to this, the Society for the Propagation of the Gospel helps very liberally and the Society for the Propagation of Christian knowledge also assists. The West has been hard hit by successive dry years and only now is beginning to turn the corner

to prosperity. Wet summers have brought heavy crops, but, alas, with the wet summers have come wet falls, and the spectacle is all too common of fields of wheat stacked, but buried under snow with threshers unable to get to work. All these things make Church support very difficult.

THE Indian work of the diocese is extensive, there being four Indian Reserves within its borders, the Sarcee, Blackfoot, Piegan, and Blood. In all these reserves residential schools were founded long ago; indeed, the first was started almost immediately after the signing of the Treaty in 1878. The Rev. W. R. Haynes is the godfather of all such work. He came to the country at the invitation of the Ven. Archdeacon Tims and proceeded to house half a dozen Indian children in his own small quarters. From that inauspicious beginning a great work has developed. Today there are large new schools on the Piegan,

(Continued on page 588)



RT. REV. LOUIS RALPH SHERMAN, D.D.
Bishop of Calgary

MINISTERING TO THE DEAF

BY THE REV. THOMAS F. OPIE, D.D.

THOUSANDS of deaf people in the United States go without adequate religious and spiritual guidance and ministrations. "Deaf and dumb," they used to be called; then deaf "mutes." Now they are the deaf. Incidentally, they are differentiated from the partially deaf by reason of the term "hard-of-hearing" being applied to the latter, while the term "deaf" is rightly applied only to those who have no hearing. The word "dumb" as applying to the "deaf" has been repudiated, and rightfully because of its derogatory connotation. The deaf are not either literally or figuratively "dumb." There is nothing wrong with their vocal cords—only they have no sense of sound and how to formulate it, until taught, through a more or less subtle and intricate system.

Many of the deaf are now abandoning the sign language—the system of "talking-on-the-hands"—and are depending entirely upon articulation and lip-reading for purposes of conversation and communication, both as between themselves and with persons of normal hearing. This is considered much more scientific and satisfactory than the "finger-and-hand alphabet" and does not make the deaf nearly so conspicuous nor so self-conscious. It tends also to make them more like other folk and thus to remove or lessen diffidence and embarrassment.

While much has been done for the general training and education of the deaf and for fitting them in trades and professions for making a livelihood, comparatively little has been done for their religious life. It is probable that no Church in the United States, however, has done finer or more far-reaching work for the deaf than has the Episcopal Church. The ritual and symbolism and the colorful nature of this Church's way of doing things have a decided dramatic appeal for the deaf and they are attracted numerous both to lay membership and to the ministry of this Church.

THE Church of the Holy Comforter, Burlington, N. C., has developed a notable work among the deaf. The Rev. Roma C. Fortune, a deaf clergyman of Durham, ministers to the colony of deaf here and in many other places in the state. There is a weekly Bible class for men and women, led by one of the group, and regular services in the sign language are conducted by Mr. Fortune. It is probable that this parish is the only one in the South which has a Woman's Auxiliary circle made up entirely of the deaf as one of the units of the parish branch of the Auxiliary. This circle is on a parity with the other women's circles and shares its pro rata part of the annual budget, meeting its obligations with cheerfulness and promptness. This circle boasts of one member who can articulate. At a recent district meeting of the Auxiliary in another city, the "deaf circle" was introduced in a body and quite a deal of laughter was occasioned when, immediately after the announcement that "all of these visitors are deaf and dumb," one of them arose and began to disprove the allegation by word of mouth!

As a means of replenishing the treasury, the deaf held an "age party" in the parish hall. They invited their friends from half a dozen cities in the state and together they had a pleasant social and recreational program, which totally eclipsed any similar event promoted by the normal members of the parish—especially as regards one of America's most characteristic banalities, "making a noise." It was a "quiet" affair, but chock-full of merriment and not a little originality.

BEFORE the mission for the deaf was organized in this parish, the deaf were merely a number of isolated individuals or families, having no social and no religious solidarity. They found employment in the various mills and factories of the community, but had practically no outlet for the emotions or for their instincts for pleasure, society, or spiritual-religious expression. Not only have they their own organizations within the parish, but a number of them have been baptized and confirmed, and it seems likely that before long the whole group may come into the Episcopal fold. Among the most impressive scenes in the life of the parish are those occasions when the deaf are received for baptism. There is never a spoken word and the reverence and impressiveness of the sacrament grip one with intense force. The minister, of course, interprets the service in the sign language and the responses

are duly made in similar fashion—the absolute quiet adding notably to the sacredness of the act.

On several occasions there have been funeral services, attended by both the deaf and their hearing friends. The ritual is read aloud by the rector for the benefit of those who can hear, the rector indicating to the deaf minister the place in the service, line by line, and reading slowly and with deliberation while the service is interpreted in the sign language for the benefit of those who cannot hear and follow the oral reading. There may be a "solo," as on one occasion when a member of the deaf colony rendered the words of the familiar hymn, Nearer, My God, to Thee, verse by verse, in the language of the deaf, without music or musical accompaniment. It was unique, arresting, impressive.

One feature of the parish services which the deaf share in common with the hearing members is the Sunday night motion picture service in the parish house. The sermon is "seen" instead of being heard—and it is a well-known fact that the deaf are more acutely observant than are those who have normal faculties for sound, so that they appreciate the moving picture even more than does the average congregation of hearing persons—getting impressions not soon forgotten, as they follow the characters through religious experience.

"Go and tell John . . . that the blind see . . . the deaf hear . . . and to the poor the gospel is preached."

THE CANADIAN CHURCH AT WORK

(Continued from page 587)

Blood, and Blackfoot Reserves under the Anglican Church. St. Paul's on the Blood Reserve has a capacity of 135 students with 115 in residence. Canon Middleton is in charge and also has the supervision of the reserve, some 1,200 square miles. The new school, built and equipped by the Indian Department, is a model institution of its kind. On the Piegan Reserve, St. Cyprian's School was opened only last year, taking the place of the old Victoria Home. It has a capacity of fifty, with thirty-five in residence. The Rev. V. S. Lord is in charge, while the old veteran, the Rev. W. R. Haynes, looks after the reserve. The school is named for Bishop Pinkham, to whose courageous handling of affairs the maintenance of the schools for the Church is due. On the Blackfoot Reserve is Old Sun School, with the Rev. F. Ross Gibney in charge. Here there are eighty-five pupils in residence, and an active work is being done, both in the school and on the reserve. One result of the schools has been the very evident rise in the standard of living on all the reserves. Probably the Bloods stand out most exceptionally. Here the traveler will find well built houses, tenanted by Indian farmers, in the midst of prosperous looking grain fields, while the herds of cattle and horses tell their own tale. A great work has been done by these pioneers of real home missionary work.

In a new province like Alberta public institutions are not very common, and the parson is frequently called upon to live up to his name. He must be "the person" in the district. So in one place he is found as the chairman of the school board, in another as the goalkeeper of the district soccer team. In still another he is found heading a campaign for the erection of a municipal hospital, because, as he tells you privately, it will save him so much trouble, for at present he is called upon at all hours of the day and night to take people from anywhere up to fifty miles to the hospital in the nearest town. But the twinkle in his eye makes it clear that he knows that the coming of the hospital will add to his ambulance duties and that he welcomes the addition, for is he not the guardian of his people, body, soul, and spirit?

One further word in closing. The diocese covers 67,000 square miles, has forty-two clergy, with thirteen self-supporting parishes and twenty-nine missions. Services are held in one hundred and thirty-two stations, and the number is being added to all the time. It is a manageable area, well furnished with railway lines, and, as a result, the Bishop is able to visit the principal places with fair regularity. Diocesan life is good and very harmonious. The new spirit which is flowing all through the West with the coming of increased stability is showing itself in the Church, and the diocese of Calgary, throbbing with renewed life and hope, will have no small share in the upbuilding of the Kingdom of God on these western prairies.

Opening of St. Barnabas' Hospital, Osaka

By Rudolph B. Teusler, M.D.

THE formal opening of St. Barnabas' Hospital in Osaka was held on June 26th. This is good news and brings with it assurances of very promising Christian work not only in the city itself but all through the surrounding districts of the thickly settled diocese of Osaka.

I remember one day last autumn passing with Dr. Wood through the crowded rushing streets of Osaka, and his comment as we mingled with the throngs, "What an amazing and terrific city this is!" Amazing, without doubt, and terrific in the sense that here has met, as nowhere else on earth, the clash and turmoil of Western material progress in conflict with Eastern traditions and habits, reflecting a civilization which was at its height when this country was the home of the Red Indian and our own progenitors still seeking a short passage via the Atlantic to Cathay.

Nowhere in Japan is this conflict between the old and the new so evident. Narrow streets, hardly more than fifty years ago sacred to regal processions of Daimyo, at whose approach merchants knelt in the dust and cast their faces to the ground when the great lords passed, are today alley-ways for rushing taxicabs, clanking electric cars, motor trucks, and buses, in street conflict with lazily moving bullocks, brass rings in nose, led by men clad mostly in a gee string, apparently quite oblivious to all the commotion about them. Rickshaws slip in and out between the pedestrians and the vehicles, but each year these are fast disappearing, and traffic cops try to introduce order with meagre results, where only a few years ago order was the only thing all Japanese bowed to and accepted.

IN THIS, probably the greatest market of the Far East, where Occidental and Oriental civilizations are in such close contact, the Church has opened a modest but well worthwhile hospital center. Coöperation with the Japanese authorities has already been assured in far reaching plans for the betterment of the health, housing, and surroundings of vast numbers of the industrial workers of Osaka. At the request of the governor of Osaka, St. Barnabas' Hospital will take an active part in an educational program for all its citizens in public health measures and the practical introduction of means for the eradication of disease.

I am one of those who believe firmly in the value of Christian institutional leadership in the work of Christian missions in the Far East, and especially is this true in Japan. But to make such work effective, it must be done in close coöperation with the Japanese themselves, and it must meet adequately some one or more of their active problems and successfully take a leading part in their solution.

Our St. Barnabas' Hospital is a modern concrete and steel structure, with room for about seventy-five patients when fully equipped. On the main floor is a carefully planned Out-patient Department, where from 200 to 300 patients per day can be well attended. The building is heated with steam, a very rare provision in any hospital in Japan, and it is being equipped with only the best in modern medical and surgical apparatus and appointments.

That the hospital may meet a real need and one well known and frankly acknowledged by the Japanese, it will devote practically its entire service to the care of maternity cases,

infants, and young children. Pre-natal and post-natal clinics for mothers; clinics for sick children in the Out-patient Department; well-baby clinics for babies born within its own wards and babies of mothers in the neighborhood who seek advice in the care of their families within its doors; and finally, visiting nurses for the district set aside by the mayor of Osaka as the special field for the activities of the hospital. Also it is planned to have graduate courses for the training of nurses in its own special work of maternity and pediatrics.

Early last autumn the governor of Osaka Prefecture, Mr. Tanabe, and the mayor of Osaka, Mr. Seki, together with a group of some of the most representative physicians and business men in the city, met in conference to issue an appeal for 50,000 yen during this coming three years, to be applied in the support of the work of St. Barnabas' Hospital and also to pledge their encouragement and assistance in making the

whole program of the hospital a success. The city opened its first public health station for children something over a year ago, and the second, authorized by the governor and mayor and conducted in coöperation with the Public Health Department of the city, is the station under the direction of St. Barnabas' Hospital. This gives us a unique and attractive opportunity to make the work of St. Barnabas' a demonstration service, as it will be constantly open to inspection of city officials and an integral part of the whole public program for the improvement of women and children in Osaka.



ST. BARNABAS' HOSPITAL
Osaka, Japan

WE ARE fortunate in having secured the confidence and active assistance of the city officials in starting this work, and we are especially fortunate in having in the hospital a staff of workers who are thoroughly familiar with the local conditions in the city. Dr. John D. Southworth is in charge of the medical work in the hospital. He has as his assistant Dr. Fugisawa, who has been assistant professor of Pediatrics in the Medical University of Osaka for a number of years. Miss Anna Van Kirk is superintendent of nurses, and a number of graduates of St. Luke's Hospital, Tokyo, will assist her. We need, as soon as we can get them, a well trained American pediatrician, and a well qualified American public health nurse.

Osaka has the largest population of any city in Japan, having exceeded Tokyo in growth since the great earthquake of five years ago. The city is only one hour by train or electric tram from one of the greatest ports in the Orient, Kobe, and this section of Japan has already taken its place as the industrial heart of the Empire. The total population of these two cities, together with the suburban districts, exceeds five millions.

The infant mortality rate in the slum districts of Osaka is one of the highest recorded in the world, ranging from 30 to 33 per cent. This means that one child in three dies within the first year after its birth. The mortality rate in New York City is less than 6 per cent. The opportunities for pre-natal and post-natal care are in the same ratio.

The fact that the officials of Osaka, together with a prominent group of Japanese physicians and business men, are keenly interested in the welfare of St. Barnabas' has placed this hospital in a splendid position for practical service. If adequate advantage can be taken of this strategic position during the next five years, St. Barnabas' Hospital will be one of the most influential medical institutions in Japan.

CORRESPONDENCE

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

"OUTLAWING WAR"

To the Editor of The Living Church:

YOUR clarifying editorial in THE LIVING CHURCH of August 11th on Outlawing War is most timely. In the minds of some enthusiasts, merely to outlaw war is to abolish war. To outlaw evil is not to abolish evil, as the prisons of this land can testify. As you have so ably demonstrated, this *beau geste* does not bear practical analysis and its harmful tendency will be to strengthen the demands of those who will vociferously clamor for the signatures of the senators of the United States.

President Coolidge has warned the public that this so-called peace pact does not mean the reduction of national defense or preclude possibilities of war, and Mr. Hoover has already proclaimed his platform will not permit of leaving our country unable to defend itself. We are also told that "if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready." Thus preparedness and resistance are advocated.

Words are potent and we may well pause to wonder when both the idealists of the nation as well as those who frankly admit their determination to overthrow this government are echoing the same phrase, "Outlaw war." The world has witnessed worse things than war. For God and country man always has laid down his life and always will. Everything that has been most worth while in life has been purchased at the cost of blood. All through the ages history abounds in illustrations, and the climax found expression in the redemption of the world with the willing sacrifice of the life of the Son of God.

When good and evil are striving for the mastery, war is inevitable. Why should one expect to abolish war from the earth, when war was the price of the peace of heaven. This new "scrap of paper" is not harmless if it lulls into false security a confiding people.

Alexandria, Va.

(Miss) HELEN NORRIS CUMMINGS.

"HORRIBLY ANGLICAN"

To the Editor of The Living Church:

IN YOUR issue of July 28th you quote from an essay of mine that appeared in *Things That Have Puzzled Me* [See editorial leader, *Midsummer Madness*].

"Mr. Lunn," you write, "reports a sermon which he claims to have heard in a 'very advanced' Anglo-Catholic parish in London. . . . It is true that we cannot remember ever having heard any sermon very closely resembling that in any Episcopal church in this country, but Mr. Lunn is an honest man and does not write in malice, so we may suppose that the sermon really was preached."

I keep a journal, and on the evening after hearing the sermon described in my book I summarized it as accurately as possible in my journal. You will be interested to learn that the Anglo-Catholic who preached this remarkable sermon joined the Church of Rome two or three years ago. The following story about him during his Anglican period was told me by a well-known Jesuit:

A Roman Catholic friend of Father John's, as I have called him in my book, was going round his church. He was much interested and pleased by the atmosphere. The prayers of the faithful were solicited, not for the Anglican Bishop of London, but for the Roman Catholic Cardinal Archbishop of Westminster.

"What do you think of my church?" asked Father John. "It's all right," said the Roman Catholic, "but there is only one small detail wrong. The offertory box in the corner is labelled 'Free-will Offering.' What a horribly Anglican phrase!"

"You are absolutely right," replied Father John in a contrite tone.

The next day the offertory box bore the following inscription: "Peter's Pence."

Grindelwald, Switzerland.

ARNOLD LUNN.

POSTURE AT THE EPISTLE

To the Editor of The Living Church:

IN YOUR ANSWERS to Correspondents in the issue of August 4th, you say that "there is abundance of evidence that the weight of ancient precedent is in favor of the congregation sitting during the Epistle, whether at a high or low celebration." May I ask for reference to some of the evidence?

My impression is that seats in churches are a fairly modern innovation so far as the general congregation is concerned and the only attitude that I can see possible for the congregation where there were no seats is either standing or kneeling. And as we are to stand for the Gospel the natural attitude for the Epistle would be kneeling—not as an act of ritual but because that is the attitude just before the Epistle.

I have always asked my congregations to remain kneeling during the Epistle and they have always willingly done so when I explained the confusion which is caused by rising to sit down (which is seldom done until the priest begins to announce the Epistle, and his words are drowned in the noise), and that the Prayer Book does not provide for the act of rising to sit. I find that this adds much to the reverence of the service.

The plea that kneeling shows greater reverence for the Epistle than we show for the Gospel is vitiated of all force where there are no seats and moreover standing is a recognized attitude for all prayer and praise. (Rev.) A. Q. BAILEY.

Collingswood, N. J.

[The evidence for and against kneeling at the Epistle, as opposed to sitting, is summarized and carefully weighed in Chapter IV of the Rev. Vernon Staley's *Studies in Ceremonial* (Mowbray, 1901). Unfortunately this little volume is now out of print, but many theological libraries contain copies.—EDITOR L. C.]

"APPARENT APPROVAL"

[CONDENSED]

To the Editor of The Living Church:

YOUR EDITORIAL COLUMNS of the 25th carried a rebuke for the reverend editor of the *Christian Register* for his political utterances in the open forum of the University of Virginia's institute of public affairs. In the same issue of your paper was a New York dispatch calling attention, with apparent approval, to the action of the Church Temperance Society in issuing the results of a questionnaire on the question of prohibition among the clergy of the Church. . . . To the world outside the distinct impression is conveyed that the Episcopal Church has given an official statement of the opposition of a large number of its clergy to the prohibition laws. While Methodist, Baptist, and other ministers are proclaiming their individual views, this alleged Church Temperance society is manifestly seeking to throw the weight of the Church into the present electoral campaign. Some editorial comment upon this imposture might not be out of place.

Greenville, Miss.

(Rev.) PHILIP G. DAVIDSON.

[Reporting of the news of the Church in the news columns of this periodical does not imply "apparent approval." Expressions of opinion in the news columns of THE LIVING CHURCH are strictly forbidden, except in the case of signed dispatches, when the views expressed are those of the signer. Editorial opinions are expressed in the editorial department only.—EDITOR L. C.]

RELIGIOUS ORDERS

To the Editor of The Living Church:

IT WAS VERY pleasing to read in the issue of July 21st an account of the Religious Orders in our Catholic Church and it would seem well worth while further to enlighten our people with what is going on in their midst and make good, useful reading—that these orders are far removed from the unrest, irreligious and inconsequential things so much discussed now, but pertain to the souls of the people and "the Peace of God which passeth all understanding" for which we pray and without which none can hope to live.

West Hampton Beach, N. Y.

MABEL S. HOTCHKISS.

PROHIBITION AND THE CLERGY

[CONDENSED]

To the Editor of *The Living Church*:

IT IS RATHER astounding to note from a recent issue of the *Chicago Tribune* that a vote was taken by that paper on the question of the Eighteenth Amendment among the ministry of the Protestant Episcopal Church and that seventy-five per cent of the votes cast was in the negative, or indicated lukewarmness.

Since this Amendment to the Constitution of the United States of America was ratified by approximately forty-five of the forty-eight states it fairly represents the majority opinion, and I am anxious to know when, where, and by what right these reverend gentlemen of the cloth take it upon themselves to determine the position of the Church, in such a manner. . . .

The priesthood of the Church was called to "preach the Gospel to every creature" and not to aid and abet lawlessness, and any minister who indulges in any attack on the constitutional laws of our country not only compromises himself as an American citizen, but places the whole Church in a false position.

It would seem to me that if our priesthood in general would spend more time in teaching our communicants Church history, and less time criticizing civil laws, the number of loyal and faithful members on their church rolls would reflect a greater credit on their stewardship, and their works would be judged by their deeds rather than words expressing their individual sentiments. . . .

C. A. STULTS.

Glen Ellyn, Ill.

DU BOSE SCHOOL

To the Editor of *The Living Church*:

IN AN EDITORIAL of a recent issue [July 14th] of your valuable paper, in reference to *The Standards of the Ministry*, you made a kindly and appreciative allusion to the DuBose School in which allusion you accorded too much to me, that is, the establishing and supporting of the school. I was asked by the committee on organization after the prospectus had been printed to take charge and organize the school, which, with the assistance of able instructors, I trust has been successful.

I feel it due to the Rev. W. S. Claiborne, D.D., to state that but for his wonderful interest and untiring energy the DuBose School would not be in existence. "Honor to whom honor is due."

Monteagle, Tenn.

(Rev.) MERCER P. LOGAN.

REPORT OF CHINA COMMISSION

To the Editor of *The Living Church*:

POSSIBLY few of our people know that the report made by Bishop Sanford and myself to the Department of Missions and to the National Council concerning our visit to China has been published in pamphlet form, together with the action taken thereon. A copy of this report can be obtained by sending a post card to me.

281 Fourth Ave.,
New York, N. Y.

JOHN W. WOOD.

NO PROFIT IN BOOK PUBLISHING

ALTHOUGH the publishing house of D. Appleton & Co. is more than one hundred years old, it failed in recent years to earn a profit until after its reorganization in 1917, according to an affidavit filed in an appraisal of the estate of Charles Hathaway, who died January 15, 1925. He left a gross estate of \$662,471 and a net estate of \$479,289. The bulk of his estate was in securities, which included 1,810 shares of D. Appleton & Co., preferred, appraised at \$100 a share, and 4,236 shares of common, valued at \$70 a share, or \$296,520.

Lawrence W. Sanders, treasurer of the company, in telling of the value of the stock, said that the company had been operated at a loss for a period of years prior to the reorganization, but in that year John W. Hiltman became president, and with the advice of Mr. Hathaway the company began to earn dividends. He said that one per cent was paid on the common stock in 1918, two per cent in 1923, and four per cent in 1924.

Mr. Sanders, explaining the precarious nature of the book publishing business, submitted a list of eighteen books issued from 1918 to 1928 on which Appleton's loss was \$62,041. The loss on *Surgical Monographs*, in ten volumes, was \$11,021, while the company had a deficit of \$12,180 on Haubold's *Principles of Practical Surgery*, and lost \$4,484 on *The Memoirs of Empress Eugenie*.—*Catholic Citizen*.

AROUND THE CLOCK

By Evelyn A. Cummins

AT A sale at Christies' £60 was paid for four manuscript lines by Tennyson, the poet's epitaph on Caxton for the window in St. Margaret's, Westminster.

Thy prayer was "Light—more light—
while Time shall last!
Thou sawest a glory growing on the night,
But not the shadows which that light would cast,
Till shadows vanish in the Light of Light."

A ROUGH circle, including England, Scotland, France, north Italy, the south of Norway and Sweden, Holland, Denmark, Belgium, and Germany, would comprise all the most civilized part of the Old World," writes Dean Inge, in the *Evening Standard*.

"The healthiest countries are the Scandinavian lands, England, and Holland, together with those new countries where these people have settled. This is an interesting fact, however we may explain it. The low death-rate extends even to Iceland, which few would choose as a health resort. Australia and New Zealand seem to be actually the healthiest countries in the world.

"A good case might be made out for England as the most favored country to live in. But, on the whole, I should give the palm to France, with her larger area, her broad wheat fields, her more varied climate, and her open side facing the Mediterranean. I know no other country to which Nature has been quite so bountiful.

"And perhaps even an Englishman may admit that if civilization is the art of making the most of life, the French have cultivated that art more successfully than any other nation. The whole French nation is civilized to a degree which, until lately, we could not have claimed."

A FRENCHMAN has remarked that Byron unjustly said, "England with all thy faults, I love thee still." He should have said, "England, with all *my* faults, I love thee still."

IT ALL amounts to this—that "the Universe is friendly" to brave men who are willing to endure hardness; it is not friendly to cowards nor to those who merely want to enjoy themselves. We might have preferred another kind of world, some isle of the Lotus-eaters; but our lot has been cast in "a vale of soul-making" in which we must be ready to lose all in order to gain all.—DEAN INGE.

THE tale of civilization itself has been told in highways. In the new land two pioneers make their clearings. One goes across the intervening land to the shack of the other. The visit is returned. There are footprints. And after a while the footprints become a trail. The trail becomes a road, and with the increase of population and the development of the forces of settled life the road becomes a highway.

—DR. LYNN HAROLD HOUGH.

DAILY BIBLE STUDIES

(Continued from page 582)

asks, "Do you not remember?" But we have forgotten. The Lord never forgets. His love keeps the journal of the good deeds of His children, and when He reads it we will cry "Lord, when?" O the sweet unconsciousness of Christian service! O the strength which finds itself in revealing human brotherhood! Peace, temperance, brotherhood of nations, no one to whom we cannot speak, because love is supreme—all a second nature because a divine gift; and Christ knows He has a book of remembrance.

Hymn 500

Dear Master, help me to live and to serve, for truly to live is to serve. Let me know all men everywhere as my neighbors and so to serve where Thou hast placed me that my service may be a part of that great world-wide and age-long service in which Thou art the Leader. Amen.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE LIFE ABUNDANT (A MANUAL OF LIVING), by the Rev. Robert B. H. Bell (Morehouse. \$1.75), is indeed a valuable manual for right living, physical, mental, and spiritual, prepared by a priest who has experienced many blessed results in his practice of healing by prayer and laying-on-of-hands. Until recent years, Medicine, Psychology, and Theology have stressed their several branches of teaching and practice in neglect of the fact that man is a trinity of Body, Mind, and Soul intimately related for better or for worse. Ills of the body may be cured by spiritual means, but not while one continues to live in violation of physical laws. Mr. Bell is a spiritual healer who does not hesitate to invoke the aid of the physician or the psychologist as may be needed and he quotes largely from scientific authorities. While there are many valuable instructions and rules for well being of the body, at least half of the book is devoted to the mental and spiritual side of life. In his preface the author says: "This little book was written in an effort to direct men to the Way, the Truth, and the Life. First how to obey the physical law by eating and drinking foods for health; second to cultivate the proper attitude of mind toward God and man, and last, how to pray that after obeying the law we may also fulfil the prophets." Of all the books published on the relation of physical health to religious faith and life this is one of the very best, and it deserves a large circulation.

ALONG WITH Mr. Bell's book there comes to the reviewer's desk a paper bound booklet entitled *The Way of Jesus*. It consists of reports of a Conference on "The Therapeutics of the Kingdom of God" held under the auspices of the Society of the Nazarene at the annual conference of 1927. It should have wide circulation, for, as Dean Nes says on page 66, "The rise and progress of what is called the spiritual healing movement is a phenomenon of remarkable complexity, and, without doubt, of greater significance than many people suppose."

T. T. W.

WE ARE REMINDED of the days now past when the parish church was the only community church existing solely for the spiritual and moral welfare of every individual member of the community, and besides being a source of inspiration was also a means for the self expression of the manifold social life, when we read *Community Churches* by David R. Piper (Willet, Clark and Colby. \$1.50). Those days except in rare instances antedated the disintegration caused by the birth of warring sects as a legacy of the Reformation. Having disrupted the close alliance between the ecclesiastical and the secular spheres in the days gone by, and realizing that life is poorer as a result, the community church movement aims to fashion a new integration on Protestant lines.

The present work represents a combination of factual and interpretative material which are the author's conclusions after seven years' research. From 1922 to 1926 the community church movement has increased from 831 to 1296 congregations. These are distributed as follows: 1,066 in villages of 2,500 or less; 114 in towns up to 25,000; and 116 in cities of over 25,000 population.

As a movement it is a protest against over-churching small communities, against overtaxing financial ability, and against denominational budget fixing which tends to perpetuate the system which has become repugnant to many. "The tendency to bring complete self-determination into local religious organizations has been greatly hastened by the feeling that denominationalism tends naturally toward exploitation," and, continues the author, the community church represents an attempt "to apply the principles of democracy and the spirit of unity to religious organization." In order to do this it has been "found necessary to break down or reach across old sectarian lines of cleavage, which in the past have divided Christian people in

the same community." To make this aim effective "a uniting principle has been sought outside of creed, ritual, or ceremonial."

The book is really a text book on the technique of the movement. Forms which have proved practical for organization are given.

A few quotations from the author indicate large vision: "But the community church does not exist to serve its community; it exists to express the community life; to give the community the means of serving itself." (The Church must lose its life to save it.) "The aim of the community church is to give the community a consciousness of its vital needs, rather than to build up an institution as such." "The community church movement has no dogma. Matters of belief in every instance depend upon the theological complexion of the local community and are not uniform within it." "The Church is the community functioning religiously. Wherever and whenever any group in the community comes to religious expression, there is the Church at work."

The present book is valuable to those who desire to understand the nature of this experiment in Christian effectiveness. Unlike the parish of old with its Catholic heritage, the community church does not claim to be a means of sacramental Grace. Its success is measured by its interest in a round of community activities and enterprises. Important as these may be, they are scarcely adequate substitutes for the loss of communion and fellowship in the historic Church. There is, however, in this small volume much suggestive material which stresses the importance of the relationship of the local church or parish with the corporate life of the community.

J. E. B.

Twentieth Century Discipleship, by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago (Morehouse. Paper 50c; cloth \$1.00), contains Bishop Anderson's 1928 Holy Week addresses, delivered at Chicago. The general theme is presented in the following question, "What is it to be a Christian in the twentieth century?" It is addressed to the large company of vaguely religious and luke-warm Christians. The first essential, the book insists, is "Personal Discipleship to Jesus Christ." Out of this central personal relationship there must develop greater active loyalty. This loyalty is articulated in four other addresses: Discipleship, the Church and the Bible; The Teacher and His Disciples; The Guide and His Followers; and Christ, the Personal Saviour and World Redeemer.

The Bishop's clear, forceful, succinct style is excellently adapted to challenge the spiritual inertia of the innumerable men and women outside the Church. By those on the inside whose loyalty requires the stimulus of a strong conviction the book may be read with great profit.

J. E. B.

THE CONTRIBUTIONS to the joint field of psychology and religion continue to appear, and well they may, for there is a great deal yet to be done in the connection of those two subjects. One of the more recent books on the alliance is Professor C. K. Mahoney's *The Religious Mind* (Macmillan. \$2.00). Its outline form and profuse quotations from the field of psychology rather suggest the college text (which may well be the purpose for which it was intended) and it is to such a use that it seems best suited. The author's consistent use of elaborate terminology makes it of little value for the ordinary reader; and it is too elementary for those who have a deep knowledge of the subject. Another serious defect is its almost complete disregard of the sacraments or the sacramental principle, without which a study of the religious mind can scarcely be held complete. As an introductory study for students and religious educators it may prove helpful, for the author has a wide knowledge of psychology; but it is harder reading than its value warrants.

W. F. L.

Church Kalendar



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

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.
- Annual clergy conference, diocese of Springfield.
19. First annual lay conference, diocese of Springfield.

CATHOLIC CONGRESS CYCLE OF PRAYER

- September 3—Grace, Carthage, N. Y.
 " 4—Grace, Ridgway, Pa.
 " Grace, Stamford, N. Y.
 " 5—St. Andrew's, La Junta, Colo.
 " All Angels', Spearfish, S. D.
 " 6—St. Peter's, Freehold, N. J.
 " 7—St. Paul's Cathedral, Fond du Lac, Wis.
 " 8—St. Mark's, Groveton, N. H.
 " Living Rosary.

APPOINTMENTS ACCEPTED

BROWN, Rev. WILLIAM McM., formerly dean of Western Colorado; to be rector of All Saints' Church, Denver, Colo. September 16th.

GARRARD, Rev. WAYNE, recently ordained; has become priest-in-charge of St. Aidan's Church, Blue Island, and St. Clement's Church, Harvey, Ill. (C.) Address, 601 Greenwood Ave., Blue Island, Ill.

GRAHAM, Rev. LOYAL Y., rector of St. Mark's Church, Fall River, Mass.; to be rector of Christ Church, Stratford, Conn. October 1st.

POWELL, Rev. WILLIAM, recently ordained; has become priest-in-charge of St. Joseph's mission, Gladwyne, and Trinity mission, Gulph, Pa., with address at Gladwyne, Pa.

RAMSAY, Rev. CHARLES L., archdeacon of the diocese of Michigan; to be rector of St. Paul's Church, Jackson, Mich.

WATTS, Rev. WALLACE H., chaplain U. S. A., formerly at Fort Humphreys, Va.; to be chaplain of the 2nd Corps Area, U. S. A., with address at Governors Island, N. Y. Chaplain and Mrs. Watts are taking a month's motor trip before arriving at Governors Island for station.

WELLFORD, Rev. JOHN S., formerly rector of All Saints' Church, Norton, Va. (Sw.V.); to be rector of St. Thomas' Church, Abingdon, Va. (Sw.V.)

NEW ADDRESSES

HYDE, Rev. ARTHUR P. S., rector of Holyrood Church, New York City; 719 West 179th St., September 21st.

JACKSON, Rev. JOHN L., rector of St. Martin's, Charlotte, N. C., formerly 5 Beaumont Ave.; 1566 East Seventh St., Charlotte.

DEGREE CONFERRED

RUTGERS UNIVERSITY, NEW BRUNSWICK, N. J.—Honorary degree, Doctor of Letters, upon the Rev. HAMILTON SCHUYLER, rector of Trinity Church, Trenton, N. J.

ORDINATION

PRIEST

WESTERN MICHIGAN—On Sunday, August 19th, the Rev. SEWARD HENRY BEAN was ordained priest in St. Mark's Pro-Cathedral, Grand Rapids, his home parish, by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan.

The candidate was presented by Archdeacon Vercoe and the sermon was preached by the Very Rev. C. E. Jackson, dean of the cathedral. The Rev. Messrs. J. G. Madeley, Harold Holt, and E. G. White also took part in the service.

Mr. Bean is a graduate of the University of Michigan and the Berkeley Divinity School, and has just completed a year of post-graduate work at the University of Cambridge. He has been appointed priest-in-charge of St. Paul's Church, Dowagiac. Mr. Bean is the seventh young man to be ordained in recent years from St. Mark's parish.

DIED

BERRY—Died July 24th, at Rugby, Tenn., GEORGE W. BERRY, in his 92d year.
 "Grant him eternal rest."

BROOKE—Mrs. FRANCIS KEY BROOKE, on August 23d, at Grant Hospital, Chicago, at the age of 69, the widow of the late Francis Key Brooke, first Missionary Bishop of Oklahoma. Burial in Gambier, Ohio.

Ogilby—At White Hall, Ossining, N. Y., on August 21st, ANNE WARREN OGILBY, wife of the late Arthur G. Ogilby, and daughter of the late Francis Jones Spooner and Ann Kearny Warren Spooner, died in her eighty-fourth year.

Requiem at Trinity Church, Ossining; at 7:30 A.M. Burial office and interment at Christ Church, New Brunswick, N. J., on Thursday, August 23d, at 2 P.M.

MEMORIAL

Ethel Heath Neide

In loving memory of ETHEL HEATH NEIDE, who entered life eternal September 1, 1919.
 "Blessed are the pure in heart."

MAKE YOUR WANTS KNOWN

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OF

THE LIVING CHURCH

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POSITIONS OFFERED

MISCELLANEOUS

WANTED—A YOUNG WOMAN TO TEACH Grammar grades. Apply to THE SISTER IN CHARGE, St. Marguerite's Home, Ralston, Morris County, N. J.

POSITIONS WANTED

CLERICAL

CLERGYMAN OF INTERNATIONAL REPUTATION wants parish. References: Senators of United States, and Bishops, ten or more. Write Box K-239, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, BROAD, SOUND CHURCHMAN, desires parish in the east; persistent pastor, capable administrator, fair preacher, educated at Columbia University and in southwestern missionary district, forty years old, married. B-237, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, UNIVERSITY and seminary graduate, at liberty soon for rectorship or chaplaincy. Highly recommended. Address E-236, care LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION AS A curate. Does not desire to transfer canonical residence at present. Address: Rev. HAROLD B. WHITEHEAD, 44 Evers St., Worcester, Mass.

MISCELLANEOUS

LAYREADER (ANGLO-CATHOLIC) M. C., cantor, choir-master, and voice trainer, verger. Advertiser fully capable of undertaking singly or collectively any of the above openings. Single, fifty (looks younger), very energetic, good organizer, finished elocutionist, fine baritone, English college education (five years). Inquiries invited from Second and Fifth Provinces. Write Mr. WILLIAMS, Grace Church Rectory, 268 Second St., Jersey City, N. J.

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.

UNLEAVENED BREAD

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

VESTMENTS

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

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH purposes sold by the yard to rectors and guilds. Samples on request. MARY FAWCETT CO., 350 Broadway, New York City.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

LENDING LIBRARY

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

MISCELLANEOUS

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

JAPANESE GIFT NOVELTIES CONsigned. Large commission. Attractive FISHPOND specialties. Try Novel Bookmark. Sample, 25 cts. JAPANESE ART & NOVELTY CO., 70 Seaman Ave., New York.

PATENT INSIDES FOR WEEKLY PARISH paper. Judiciously edited. Publication resumed September 15th. Write for samples. CATHEDRAL NEWS, Fond du Lac, Wis.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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HEALTH RESORT

ST ANDREW'S REST, WOODCLIFF LAKE, Bergen County, New Jersey. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

BOARDING

Los Angeles

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

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

New Jersey

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

FOR SALE

SUMMER RESORT LOTS AT CANTERBURY Park, Mich., on beautiful Big Star Lake, convenient to several state highways, on Pere Marquette Railroad to Baldwin, Mich., or boat lines to Ludington, Mich. Lots 50 x 75 feet. As low as \$100 each, or will exchange for small farm in Southern Wisconsin or northern Illinois. Address, OWNER-227, care of LIVING CHURCH, Milwaukee, Wis.

80 ACRES AT ROSCOMMON, MICH., NEAR Higgins Lake, about 80 miles north of Bay City, Mich. (known as Old Cox Farm.) Has cranberry marsh on one corner of property. One mile from Michigan Central depot, on highway. \$85 per acre, or would exchange for farm within 100 miles of Chicago. G. A. C-280, care LIVING CHURCH, Milwaukee, Wis.

SISTERS OF THE HOLY NATIVITY

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

RETREATS

LOS ANGELES, CALIF.—CLERGY Retreat, Harvard School, September 10th, 11th and 12th, Rev. Spence Burton, S.S.J.E., conductor. Inclusive charge, \$8.00. VERY REV. HARRY BEAL, 615 S. Figueroa St., Los Angeles, chairman.

WEST PARK, N. Y.—THERE WILL BE A retreat for priests at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O. H. C. Apply to GUESTMASTER. No charges.

Church Services

District of Columbia

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

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Curate
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:30-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays, 8:00, 10:00, and 11:00 A.M.
Noonday Services daily 12:20, starting Oct. 1.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30, 9:00.
Missa Cantata, 10:45. Preacher for September, REV. SELDEN P. DELANY, D.D.
Full choir and orchestra every Sunday.
Week-day Masses, 7, 8 (Thurs., 7, 9:30).

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

Pennsylvania

St. Clement's Church, Philadelphia

Twentieth and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: Low Mass at 7:00, 8:00 and 9:15. High Mass followed by sermon, at 11:00. Sermon, followed by Benediction at 8:00 P.M. Daily: Low Mass at 7:00, 8:00, and 9:30. Matins at 9:00, Vespers at 6:00.
Fridays: Sermon and Benediction at 8:00 P.M.
Confessions: Fridays, 3:00 to 5:00; 7:00 to 8:00 P.M. Saturdays, 11:30 to 12 M.; 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's House, 2013 Appletree Street.
Telephone Rittenhouse, 1876.

RADIO BROADCASTS

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

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

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

WMAZ, MACON, GA., 261 METERS. Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M. E. S. Time.

WRC, WASHINGTON, D. C., 469 METERS. 640 kilocycles, Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M. E. S. Time.

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

BOOKS RECEIVED

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

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

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

The Catholic Church in France: Some Aspects. By C. H. Palmer, M.A. Price \$1.20.

Christian Guidance of the Social Instincts. A Survey of the Church's Work for Social Purity. By J. M. Cole, M.A., and F. C. Bacon. With Foreword by Mrs. Randall Davidson. Price, cloth, \$1.60.

From the Author.

Pre-Ordained. By Annah Robinson Watson.

Grace Cathedral Mission of Healing. 1217 Sacramento St., San Francisco, Calif.

Wings of Healing. A Thought for Each Week from the Healing Messenger. Second Edition. Price 60 cts.

Harvard University Press. 5 Randall Hall, Cambridge, Mass.

The Meaning of Selfhood and Faith in Immortality. By Eugene William Lyman, professor of the Philosophy of Religion, Union Theological Seminary. The Ingersoll Lecture, 1928. Price \$1.00 net.

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

The Eastern Church in the Western World. By Wm. Chauncey Emhardt, Ph.D., Thomas Burgess, D.D., Robert Frederick Lau, D.D., officers of the Foreign-born Americans Division, Department of Missions, National Council, Episcopal Church. Price \$1.75.

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

The Prayer Book Crisis. By the Rt. Hon. Sir William Joynson-Hicks, Bart., D.L., M.P. Third Edition.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

The Jolly Book of New Games. Thirty-eight More Games for Real Boys and Girls. By Wallace Dunbar Vincent, author of *The Rainy-day Book of Games; Say, Dad*, etc. With Illustrations by the Author. Price \$1.50.

Awakening Sermons. By J. Wilbur Chapman, D.D. Compiled and Edited by Edgar Whitaker Work, D.D. Price \$1.75.

The Wife of Pontius Pilate. A Story of the Heart of Procla. By Agnes Sligh Turnbull, author of *Far Above Rubies*, etc.

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

The Confessions of a Puzzled Parson: And Other Pleas for Realities. By Charles Fiske, Bishop of Central New York. Price \$2.00.

PAPER-COVERED BOOK

St. Paul's Church School. Louisville, Ky.

The Program for Busy Church School Superintendents. By M. Jane Wanless. Price \$1.50.

Archbishops Ask Clergy to Offer Special Prayers Regarding Kellogg Peace Pact

Superior of S. S. J. E. Pleads for Catholic Liberty—Commemorate Birth of John Bunyan

The Living Church News Bureau
London, August 17, 1928

THE ARCHBISHOPS OF CANTERBURY AND York have just issued to the clergy of England an instruction with regard to the Kellogg Pact. This is as follows:

"It appears now to have been definitely settled that the pact in furtherance of peace, will, if all be well, receive the signatures of the several Powers on Monday, August 27th.

"We think therefore that on that day there should be reference made to the matter in the parish churches of England. The arrangements must needs vary widely in accordance with the circumstances and possibilities of different parishes, and in many places diocesan directions will probably be given. It may be found necessary in some churches to make Sunday, August 26th, the day of special thanksgivings and prayers, but we think that whenever possible prayer should be offered in the parish church on Monday, August 27th. The occasion is a great one in the contemporary history of the world."

PLEAS FOR CATHOLIC LIBERTY

The Superior-General of the Society of St. John the Evangelist (Fr. Bull), in the current number of the *Cowley Evangelist*, makes an earnest plea for Catholic liberty:

Fr. Bull says that the fate of the revised Prayer Book "has left the life of the Church actually undisturbed, but it has revealed how narrow and intolerant sheer Protestantism is, and how great a hold it still has even upon educated British people. The Catholic Movement has still to win its way. It has proved strong enough to be feared, but not yet persuasive enough to prevail. . . . Cannot a new beginning be made whereby Catholics in the Church of England may have really free play for their faith? It is not licence, but liberty, that is desired. . . . There is a limit of intellectual and moral honesty which any corporate body must rightly invoke, but within this limit why should not the comprehensiveness of the Church of England be at last fully acknowledged, and Catholics be not merely tolerated, but encouraged to do their best and to set out their faith in the fullest and most effective ways that they can? The bishops of the Church are to announce new decisions in September. Will they not in the interval that remains seek to confer afresh with the leaders of religious life in the Church, and frankly seek by a policy of administrative fairness a way of order that shall avoid the pitfalls of the past, and give a real promise of peace because it takes into full account the convictions in matters of faith of those over whom they are set in authority, and of whose steadfast loyalty lives spent in the service of the Church are the sure witness?"

VISCOUNT WOLMER ON DISESTABLISHMENT

Viscount Wolmer, M. P., writing to the *Times* on the subject of Disestablishment, which at the moment is being somewhat freely discussed, says:

"While some of us cannot continue to defend the establishment in its present condition, it is necessary to recognize that

the Church can and will retain its spiritual independence without asking for disestablishment. It is true that since the House of Commons' rejection of the Prayer Book measure we have had fervid counsels to the effect that whatever the Church does it must not defy Parliament. . . . But there is not the slightest danger of the Church not defying Parliament in so far as its services are concerned. All this talk about not defying Parliament is the greatest nonsense in the world, because there is not a single parish church where Parliament is not defied daily. In order to avoid defying Parliament it would be necessary for an incumbent to obey the law, and the law is that the services and rubrics of the Prayer Book of 1662 should be accurately followed. That is done nowhere, and nobody proposes or supposes that it will be done. Therefore the whole Church today is acting illegally, and has been doing so for the last fifty years and more.

"Since Parliament has refused to make the law of the land conform to the practice of the Church, the only question now before the Church is whether its illegalities shall be chaotic or defined; in other words, whether the Church's defiance of Parliament shall be parochial, diocesan, or provincial. Most of us hope that it will be provincial, because the existing chaos is highly injurious to the Church's witness and the Church's self-respect. If the bishops next September give permission for the use of the Prayer Book of 1927, they will be no more defying Parliament than the parson who omits the Exhortation in Matins, but they will secure a restoration of the Church's corporate action which is vital to its continued existence.

"The spiritual independence of the Church rests with the Church alone, and is unassailable so long as its sons are true to the teachings of Christ. Whether that spiritual independence is asserted parochially or provincially rests with the bishops. In any case there is no need to ask for disestablishment. The Church cannot be coerced."

BEDESMAN APPOINTED IN NORWICH CATHEDRAL

An interesting ceremony, recalling olden times, took place at Norwich Cathedral last Friday, when a new bedesman was appointed by a mandate from the King. The appointment of bedesmen is mentioned in the Statutes of Edward VI, and since that time the appointment has always been made by the Sovereign. A mandate arrived during the week signed by the King himself, and endorsed by Sir William Joynson-Hicks, as home secretary, appointing John Baker. The ceremony took place after the first lesson at Evensong. The new bedesman was presented to the dean, who, placing his hand on his head, admitted him to his office. Mr. Baker was for thirty-nine years in the postal service, and at the close of this service he was awarded the Imperial Service medal.

The definition of a "bedesman," according to the dictionary, is "a poor man, supported in a bedehouse, and required to pray for the soul of its founder." Does this pious practice still obtain officially in the diocese of Norwich?

BIRTH OF JOHN BUNYAN COMMEMORATED

The tercentenary of John Bunyan's birth is being commemorated in Southwark Cathedral, and his religious activities in this borough will form the subject

of a series of addresses to be given by one of the canons.

The author of *The Pilgrim's Progress* was a preacher of reputation in Southwark. He was a pastor of a meeting-house in Zoar street, which is within the cathedral parish. Local records describe it as a spacious building, with accommodation for 2,000 people. The opinion has been expressed that the meeting-house occupied the site of the old Globe Theater on Bankside, but the author of the *History of Southwark Cathedral* discredits that statement.

Sir John Shorter, the Lord Mayor of London of the period when Bunyan was pastor of the Southwark meeting-house, is buried in the cathedral Lady chapel, and is stated to have so valued the efforts of Bunyan and bestowed so much friendship upon him that he was looked upon as his lordship's chaplain.

There is a memorial in Southwark Cathedral to John Bunyan in the form of a stained glass window. It bears the inscription: "The Children of the Church, delighting in the great allegory, *The Pilgrim's Progress*, dedicate this window in memory of its pious author, John Bunyan."

THE WELSH NATIONAL EISTEDDFOD

One of the early sessions of the Welsh National Eisteddfod held at Treorchy this week was presided over by J. E. Jones, a prominent industrialist, of Scranton, N. J. Mr. Jones said that they, as returned exiles, were delighted to attend their beloved Welsh festival. He hoped that that great national institution would not only maintain but develop the high standards established during a really wonderful week. There was a strong and powerful bond between the mother country and British people in America, who felt as one in all things with those at home.

A reception to the oversea visitors was given by the Welsh League of Nations Union, and the large audience of 20,000 joined in loud cheers of welcome to the visitors from all parts of the world who were assembled, to the number of nearly 200 on the platform, Canada, India, Australia, New Zealand, the U. S. A., Palestine, and China being represented.

WINDOW IN MEMORY OF JOHN DREW

I was privileged during the week to obtain a view, at the premises of Messrs. James Powell in Wigmore street, of the interesting stained glass window which has been designed by J. H. Hogan in memory of the late John Drew, the actor. This window is, as you are doubtless aware, to be erected in the actors' church of New York (the Transfiguration), which popularly goes by the name of "The Little Church Around the Corner."

The window is of considerable technical interest. It represents St. John the Evangelist as the principal figure, with symbolical figures of Love, Faith, and Hope at the top and bottom, and also the serpent and chalice which are connected in legend with St. John. The window is not conceived as a picture, but reflects the craftsman's knowledge of the limitations of his material. Only in the head of St. John, which stands out and is not crossed by the lead divisions, is there to be seen the modern treatment of glass as a picture. The vivid coloring of the window will suit the light of New York better than that of London, which is not too bright as a rule.

GEORGE PARSONS.

About Three Thousand Clergy Reply to Temperance Society Questionnaire

President Faunce Denounces Companionate Marriages—Restoration of St. Paul's Chapel

The Living Church News Bureau
New York, August 25, 1928

A STATEMENT WAS ISSUED LAST SUNDAY from the offices of the Church Temperance Society, 885 St. Nicholas avenue, making public the results of the questionnaire sent to 5,301 of our clergy; 2,980 of the clergy sent a reply. The announcement was well planned. It was given prominent space in the papers of Monday and so appeared in the same issues that reported the notable letter of President Nicholas Murray Butler of Columbia University. Dr. Butler advocated the repeal of the Eighteenth Amendment; on Wednesday the Democratic candidate for the Presidency formally set forth his well-known ideas on the same subject, so that the Temperance Society's report appeared when prohibition and its problems were the chief topics of the week. The report has been issued in book form, procurable for one dollar; a volume of 160 pages.

A recapitulation of the questionnaire gives among other details the following figures, the first given indicating the number voting "yes" and the other number against the questions: as to the success of prohibition locally, 501—1,304; has it been given a fair trial? 1,329—758; is prohibition the best solution of intemperance? 641—1,601; modifying the Volstead Act, 1,389—673; repealing the Eighteenth Amendment, 953—984; willingness to co-operate with the Temperance Society in a campaign to effect more practicable legislation, 1,521—502. It is stated that over 1,000 who did not reply to these questions had in former answers declared themselves opposed to prohibition.

Many quotations are given of personal opinions from well-known bishops and priests of our communion, of which number it is possible to mention here only a few:

Bishop Murray's letter was cited as typical of most of those received from his rank. The Presiding Bishop declared that he felt it would not be at all profitable to add to the expression of his own personal opinion. Bishop Brent wrote that as a matter of principle he does not believe in prohibition.

President Bell of St. Stephen's College is opposed to prohibition as contrary to Christian ethics; the Rev. Dr. Reiland of St. George's opposes such a restriction for three reasons: a higher type of character is evolved through self-control than by restraint; it is not a religious question for religion teaches liberty, and the Bible is a "wine" book from cover to cover; to be for the Amendment and the Volstead Act is to aid the bootlegger and the drug addict.

From beyond New York may be noted Dean Blodgett of Erie who considers the open disregard of the law a greater evil than the saloon, and Fr. Powell, S.S.J.E., of Boston, who writes that the Volstead Act has resulted in increased drinking and especially among juniors.

These are interesting figures pertaining to "a great social experiment." They have been obtained following accusations

that the Temperance Society does not speak for the Church; in the place of the opinions of some of its officers it devotes its report to the declarations of a large proportion of our clergy. 5,301 were questioned; 2,980 replied to all or some of the six questions here mentioned, and the opinions of over a thousand others are known from previous inquiries.

COMPANIONATE MARRIAGE DENOUNCED BY PRESIDENT FAUNCE

Dr. William H. P. Faunce, president of Brown University, is being commended by Churchmen here for the censure which he has expressed this week against companionate marriage. He said, in part, that the world has tried that under many names for at least 6,000 years.

"It is as if a soldier should cry, 'I pledge allegiance to the Stars and Stripes unless I happen to like a red flag and anarchy better, and I must keep my freedom,' said Dr. Faunce.

"That kind of marriage means woman reduced to slavery, children left to public asylums, and man bidden to fling off all permanent dedication in favor of momentary passion.

"But suppose these two say we are both weak and fallible human beings, each incomplete and one-sided, each needing the frank and wholesome criticism of the other, each hoping by daily self-surrender to grow into the other's life that we may be heirs together of the grace of God; then, in millions of cases, there has been a sharing of joy and pain, a community of adventure and satisfaction which have meant such personal development for both as neither could attain alone."

"THE INSTINCTS OF THE SOUL"

The best of the reported sermons of last Sunday is one by the rector of Calvary Church, the Rev. Samuel Shoemaker. Speaking on the Instincts of the Soul he stated that there are three realms in which the soul of man is on a still-hunt for satisfaction:

"First, we want an explanation. We are wondering animals, beset with a desire to know whether life means anything. We would like to find some plan, some sense, some purpose in it, some destiny before it. Is personality or matter supreme in the universe? Is there a personal God? Do our lives go out like a candle at death?

"Second, we want a refuge. Most of us at some time suffer. Sometimes we are beaten and driven like driftwood on the water. One looks for a haven of refuge where one can find quiet and peace and sympathy. Human love cannot wholly provide it. Our hearts demand the satisfaction of utter and complete sympathy.

"Third, we want a dynamo. Whatever our philosophy, whatever retreat we find for bruised spirits, we must meet practical life. We need an urge, a faith in a great plan of which we are a part. We would like to be connected with a great powerhouse, and be impelled by the urge of a splendid and unselfish passion."

RESTORATION OF ST. PAUL'S CHAPEL CONTINUING

The most interesting bit of restoration work in New York is that which has been in progress for the past several years at St. Paul's Chapel, Broadway and Fulton street. For completion at least two years more will be required. The sanctuary and choir have been done over in colonial colors and the original Waterford crystal chandeliers put back in place.

Of the original twenty-two, fourteen have been located, their appearance adding greatly to the appearance of the chapel, and their recovery forming a unique and valuable collection. The next item that is to engage the attention of the architects has to do with pews. The present ones of oak are to be removed in the near future and in their places will be constructed white painted pine pews with mahogany mouldings, reproductions of the original box pews.

It is a work of immense value that Trinity parish is doing at St. Paul's, the oldest religious edifice in the city, a place distinguished by reason of George Washington's membership and other notable historical associations. Always a church of more than ordinary interest it will, when fully restored, be a place of pilgrimage for those interested in early American art. It is, however, more than an exhibit. Under the direction of the Rev. Dr. McComas, the vicar, St. Paul's Chapel has forged steadily ahead with Catholic aids to worship to minister to the spiritual needs of the downtown life of the city.

NEWS ITEMS

The Rev. Dr. Stetson, rector of Trinity Church, has cabled from Sweden, where he is spending a portion of his vacation, directing that special services be held on Monday in his church to commemorate the signing of the multilateral peace treaty.

David McKay Williams, Mus.D., organist at St. Bartholomew's Church, has been awarded the prize for the best musical setting to the Hymn for Airmen. In the contest sponsored by the national hymn society more than 800 participated. The words of the hymn were written by an English woman.

The Rev. Winthrop Peabody, assistant priest at the Church of St. Mary the Virgin, will sail on the *Olympic*, Friday, August 31st, to spend his vacation in France.

A window, honoring the memory of the great actor, John Drew, who died a year ago, is to be installed this fall at the Church of the Transfiguration. [See description in this week's London letter.]

HARRISON ROCKWELL.

SYRIAN ARCHBISHOP VISITS COATICOOK, QUE.

COATICOOK, QUE.—Coaticook and St. Stephen's Church were honored recently with a visit by the Syrian Archbishop of the Holy Orthodox Church, His Grace, the Mar Severius Aphram Barsaam.

Through the courtesy of the rector of St. Stephen's Church, the Rev. A. E. E. Legge, and by the permission of the Bishop of Quebec, he celebrated the Feast of the Transfiguration by the service of Holy Communion for the local Syrian and Armenian residents in St. Stephen's Church. The service was attended by a large congregation of Syrians and Armenians from Coaticook and towns in the surrounding district.

At the evening service the Archbishop gave a short address in English, in which he traced the origin of the corporate body of the Christian Church to the Church at Antioch. He also referred to the cordial relationship which has always existed between the Church of England and the Holy Orthodox Church, and to the Lausanne conference held last year.

The preacher at the regular morning service in St. Stephen's was the Rev. D. R. Bailey, who is rector of St. Stephen's Church at Fall River, Mass.

Survey of Churches Shows Metropolitan Chicago Ninety Per Cent Religious

Diocesan Young People to Meet at Racine—All Saints' to Have New Church

The Living Church News Bureau
Chicago, August 24, 1928

SOME OF THE RESULTS OF A RECENT religious survey of this city, made by the Chicago Church Federation, are of such general interest and value as to deserve attention and study by Christian people of whatever faith. According to the report of the survey sent out by Walter R. Mee, executive secretary of the Federation, metropolitan Chicago is ninety per cent religious, a percentage not surpassed by any city of half a million or more in the United States. It may seem hard to reconcile this statement with the criminal records and conditions which exist here, and which have given the city an evil name everywhere. But Chicago has always been a place of paradoxes.

"The Roman Catholic and combined Protestant groups" (and Mr. Mee lists the Episcopalians among the latter) "about equal each other in numbers, with the individual Catholic churches exceeding in size and membership, while the Protestant churches are the largest group numerically. Jews are also strong religiously. Approximately one thousand churches are to be found in the Chicago area.

"With a population of approximately 3,500,000 in its metropolitan area, Chicago churches have over 3,000,000 members and adherents. About 2,500,000 of these are divided equally between the Roman Catholic Church and the various Protestant denominations and miscellaneous sects. There are about 400,000 Jews in this area.

"The Roman Catholic Church is the largest single unit, with about 380 churches, many of them with constituencies running up into thousands. The unity of the Roman Church has enabled it to distribute its churches for effective service.

"Protestant bodies possess about 1,300 church buildings, although there are scores of additional congregations—some of them notable, such as Central Church—worshipping in other buildings, such as halls, theaters, and missions. In addition there are such buildings as those occupied by the Christian Scientists, eighteen in all, and the quarters and missions of the Salvation Army, Volunteers of America, and miscellaneous groups.

"The Baptists, including the colored Baptist churches, lead with 339 churches. The Lutherans are second with 221 churches; the Methodists have 220; the Presbyterians 116; the Congregationalists 108; the Episcopalians 81; and the Evangelical Synod of North America 85. The total number of priests, ministers, and rabbis, including those engaged in educational and social service work, as well as in parish activity, is probably close to 5,000.

"The total number of Protestant adherents is obtained by multiplying the membership on the roll by 2.8, which was the standard accepted by the government during the war in establishing the ratios for denominational representation among the army and navy chaplains. This membership basis is 429,265.

"In addition to the church buildings, hundreds of other buildings are maintained by the Chicago churches for services. Protestant churches maintain a magnificent system of hospitals, orphanages, old people's homes, colleges, and universities.

"Property values of all these are doubtless in excess of a quarter of a billion dollars. It is probable that at least sixty or seventy per cent of the people are reached each week with some sort of religious ministry or other. I know of no other city in America where the influence is more thorough-going.

"Religious unity is increasing, and federated activities that would not have been dreamed of twenty years ago are now a fact. Among the majority of Protestant denominations there is complete accord, with the elimination of competitive efforts in old neighborhoods as fast as possible, and with the establishment of community churches under denominational auspices in new suburbs to take care of the whole population."

CONFERENCE OF YOUNG PEOPLE'S ASSOCIATION

The Young People's Association of this diocese is to hold its fifth annual conference at Taylor Hall, Racine, August 30th to September 3d. An attractive program has been arranged consisting of services and addresses by members of the faculty. The chaplain of the conference is the Rev. James M. Johnson, vicar of St. John's Church, Wisconsin Rapids, Wis.

Other members of the faculty are the Rev. Walter C. Bihler, rector of Christ Church, River Forest, the Rev. Le Roy S. Burroughs, student chaplain of Iowa State University, and the Rev. Dr. George Craig

Stewart, rector of St. Luke's, Evanston. The addresses to be given are one hour in length, including fifteen minutes for discussion. There will be many opportunities for recreation, tennis, golf, etc. The president of the association is David E. Evans, of the Church of the Advent, Chicago.

ALL SAINTS', CHICAGO, TO HAVE NEW CHURCH

Not many weeks ago the Church of All Saints, Ravenswood, was seriously damaged by fire. The present church is a frame structure, built more than fifty years ago, at the corner of Wilson and Hermitage avenues, the center of what was known then as the Village of Ravenswood. Here it was that the devoted priest, Fr. Bowles, ministered for many years. The present rector is the Rev. F. E. Bernard. Announcement has just been made that a new church will be built on the present site, to cost approximately \$150,000. Preliminary drawings have been made by H. E. Ratcliffe, junior warden. The proposed church will have a seating capacity of 400.

HERE AND THERE

The Sisters of St. Anne are conducting a summer school for children at St. Ann's Church, Chicago, and the Church of the Advent has a daily vacation Bible School, with Miss Pauline Averill in charge.

The Rev. H. B. Browne, priest-in-charge of St. Thomas' (colored) Church, recently presented a class of twenty-seven to Bishop Griswold for Confirmation. This is the second class presented this year, the first numbering twenty-five. H. B. GWYN.

Faith and Order Commission Urges Continuation of Lausanne Conference

Report to General Convention Made Public—Educational Value is Stressed

The Living Church News Bureau
New York, August 26, 1928

RENEWED EFFORTS TO ACHIEVE Christian unity following the World Conference at Lausanne a year ago are urged in the report of the Joint Commission on Faith and Order to the General Convention which will assemble in Washington, October 10th.

The report, which was made public at 281 Fourth avenue today, recommends that the continuation committee, composed of representatives of 100 participating communions, "be informed that in the judgment of the General Convention of the Episcopal Church the World Conference should be continued, care being taken to preserve its educational nature by excluding schematic action; and that when the opportune time arrives this Church will gladly participate in another meeting of the conference."

The convention is also requested to continue the commission with instructions "to appoint in the near future a special committee of theologians and scholars—not confined to the members of the commission—for the purpose of assisting the commission to consider and report to the next General Convention on the Lausanne report, and to confer as opportunity occurs on questions of Faith and Order with other Christian communions."

Noting the fact that it was a resolution of the General Convention of 1910 which

launched the movement for Christian unity, the report details the successive steps which led to the Lausanne Conference, through the constructive work of the continuation committee. A business committee, of which the Hon. Charles E. Hughes was chairman, supplemented the efforts of this continuation committee, and the Lausanne Conference followed in August, 1927.

Discussing the results of this first general world conference on Christian unity, the report says:

"Considering the numerous differences, some very acute, which had to be faced, the success of the conference in finally receiving for transmission to the Churches six of its reports without a divided vote, was amazing. None the less, these reports are registers of discussions rather than committals of the individual members to the specific propositions affirmed in them. They are not transmitted to the Churches as formal agreements or resolutions to be ratified, but as material for consideration, discussion, and further conference. It is to be remembered that the expressed purpose of the World Conference which your commission was appointed in 1910 to bring about was educational. Its aim was to promote mutual understanding between Christian communions throughout the world, both of their agreements and of their differences; faithfulness to convictions was clearly premised, and in order that no communion might be deterred from sending delegates through fear of compromising committals, it was stipulated that the conference should be limited to 'study and discussion without power to legislate or to adopt resolutions.'

"In other words," the report declares, "the conference was educational rather

than determinative, and initiated rather than completed the study and discussion for which it was assembled. In thus initiating such study and discussion, it accomplished its true aim, and, by the grace of God, accomplished this in surprising degree."

Summarizing, the report concludes:

"Two conclusions are obvious. The first is that the reports transmitted to this Church and to other Churches do not

require, or recommend, the adoption by the General Convention of any of the statements contained in them; but they constitute a body of highly important material for the deliberate consideration of their respective subjects, to which the conference invites us. The second is that the conference should go on, and should carefully retain that freedom from schematic proposals and official commitments which made the Lausanne Conference so successful."

tributed an original study of the whole Bible entitled *The Drama of the Covenant*, there was a wealth of good things.

A course in Pageantry by the Rev. Irwin St. John Tucker of Chicago was an unexpected advantage. This class put on a Pageant of the Canticles in All Saints' Chapel, beautifully illustrating Mr. Tucker's teaching concerning the dramatic element in our liturgy, and making a most profound and reverent impression.

The Rt. Rev. Edwin A. Penick, D.D., Bishop Coadjutor of North Carolina, acting for the first time as director of the adult division, won all hearts, and to his ability and versatility much of the success of this year's work is due.

DIVISION WELL ATTENDED

In spite of the fact that it is a triennial year, when most other conventions are not so well attended, 229 were enrolled in this division, two more than were present last year, and many remained over for the young people's division, as teachers, counsellors, and students.

An interesting event during the adult division was the rite of first degree or adventure of the Quest of the Sangreal. The ceremony was held in the university chapel on the night of August 12th. For the first time since the formulation of the ceremonial of the Sangreal a bishop presided in the chancel during the rite. A "degree team" or committee of rites, composed of twelve other priests and laymen, administered the rite to a group of about fifty "pilgrims on the way of living."

Immediately after the close of the adult division on August 16th, the young people's division opened, with a registration of over 200. This closes on August 30th, to be followed by the first annual conference of the National Federation of Episcopal Young People, August 31st to September 4th.

BISHOP ASSISTS IN HAWAIIAN SESQUI-CENTENNIAL

HONOLULU—The Rt. Rev. Henry B. Restarick, D.D., formerly Bishop of Honolulu, was a member of the commission which handled the plans for the sesqui-centennial of the discovery of the Hawaiian Islands by Capt. James Cook, British navigator and explorer. The 150th anniversary was celebrated during the week of August 15th to 19th. Ten thousand Cook sesqui-centennial half dollars were coined in commemoration of the celebration. Special postage stamps were also issued to commemorate the event.

The governor of the territory requested the President of the United States to extend a formal invitation to the government of Great Britain, asking their participation by sending a man-of-war, with delegates representing the dominions most interested, and asked the federal government to send representatives for the occasion, with the presence of such units of the United States fleet as could be spared.

The commission who arranged the sesqui-centennial fete consisted of Bishop Restarick, president of the Hawaiian Historical Society; Capt. Curtis Piehy Iaukea, chairman of the commission; Bruce Cartwright, past president of the Hawaiian Historical Society; Dr. Herbert E. Gregory, director of the Bishop Museum; Albert Pierce Taylor, librarian of the Archives of Hawaii; and Edgar Henriques, executive secretary of the commission.

Busy Season at Sewanee Begins With Religious Education Group

Varied Conferences and Schools Held Throughout Summer at Tennessee Center

The Living Church News Bureau
Sewanee, August 25, 1928

A SUMMER TRAINING SCHOOL FOR WORKERS, July 27th to 31st, began a busy 1928 season for the Sewanee conference center, which will culminate in the first national conference of young people the first week in September.

The director was the Rev. Gardiner L. Tucker, D.D., of Houma, La., executive secretary of religious education for the province of Sewanee. The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, provincial chairman of religious education, and the Rev. Willis G. Clark of Tampa, Fla., alternated in presiding over the sessions.

The object of the conference was to survey the progress of religious education in the fourth province, to consider its problems, and to plan for its future activities. All provincial, diocesan, and parochial directors of religious education, leaders in educational activities, officers of Church educational institutions, and all persons interested in religious education in the province of Sewanee were eligible. The meetings were largely attended and were characterized by a spirit of earnestness and efficiency that was prophetic of increased usefulness and broader outlook for the future.

The reports submitted were full of interest and covered many phases of the Church's educational activities. The province is still in the lead in the number of accredited and diplomated teachers, and interesting charts were presented by each diocese in the province, indicating the number and standing of its trained workers. These charts formed a valuable exhibit throughout the sessions of the school.

Among the subjects especially stressed were: Worship in the Church School, Religion in the Home, Teacher Training, Curriculum, Y. P. S. L. activities and programs, the Clergy in Religious Education, Publicity, Production of Literature, Rural Schools, the Church's Educational Institutions, the Possibilities of Coöperation with the Woman's Auxiliary and the Brotherhood of St. Andrew, Weekday Religious Education, Work Among College Students.

This conference formerly was held during the session of the adult division of the summer training school, and was severely handicapped by conflicting events. The success of this year's conference, held in advance, with sufficient time for complete handling of the important subjects and questions involved, was a great satis-

faction; and as many of the participants were also members of the adult division, the enthusiasm and earnestness of the educational conference set a standard for the succeeding meetings that has never before been attained.

ADULT DIVISION OF SCHOOL

The faculty of the adult division was an outstanding one, each department furnishing valuable courses. The School of the Prophets for the second time in its history admitted women to its classes, and many availed themselves of its lectures. Christian Mysticism by the Very Rev. William H. Nes of New Orleans, The Ministry of Today by the Rev. William H. Milton, D.D., of Wilmington, N. C., and The Preacher's Use of the Bible by the Rev. C. B. Wilmer, D.D., of Sewanee, were the splendid courses offered in this department.

The Rev. H. W. Starr, Ph.D., of Charleston, S. C., was dean of the department of social service, in which the Rev. Don Frank Fenn of Minneapolis and Miss Jeanette Ziegler of St. Mary's College, Dallas, gave courses of notable value.

The department of missions was presided over by the Rev. W. J. Loaring-Clark, D.D., of New York, and here again the Rev. Mr. Fenn made a valuable contribution. Dr. John W. Wood of the National Council was a popular member of this faculty, not only conducting classes each morning on The Mission of the Church, but giving many delightful and helpful lectures and informal talks. Mrs. Marcelline Adams of Pittsburgh, Pa., was a new member of the faculty, and taught a course on Leadership in Women's Organizations. She also directed a pageant setting forth the work of the Church Periodical Club.

Mrs. John R. Wheeler, president of the Woman's Auxiliary of the diocese of Tennessee, gave a special course on The Daughters of the King, the keynote of which was personal religion. She also arranged and presided over the women's conferences held every afternoon on the campus.

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, with the cooperation of the Rev. Dr. Milton, Dr. L. W. Glazebrook, and Dr. W. J. Loaring-Clark of the national Commission on Evangelism, conducted a series of afternoon conferences on Evangelism in the Church.

Miss Jeanette Ziegler's course on Organization for Girls, and that of Morton Nace on the Work of Parish Secretaries, completed the special courses.

In the department of religious education, of which the Rev. Dr. Gardiner L. Tucker is dean, and to which he con-

CANADIAN NOTES

The Living Church News Bureau
Toronto, August 23, 1928

THE DIOCESE OF KEEWATIN IS THE FIRST Canadian diocese to have as one of its canons an Indian priest in the person of the Rev. Maurice Sanderson of Lac Seul. Of his appointment the Bishop of Keewatin writes:

"As a representative of the race which from time immemorial has occupied this land, as one who has done faithful work in the Church for a quarter of a century, as one whose gifts of personality and speech do credit to himself and to the Church, and make his ministry acceptable not only amongst his own people, but with all, and as one who has endured hardness in the Master's service, and is still ready to endure, I feel that the appointment of the Rev. Maurice Sanderson as canon will be warmly approved."

That work among the Indian aborigines of Canada has produced some fine results, the following facts, recently announced, bear witness:

Two girls of the Blood Indian Residential School, Bertha Bullshields and Olive Davis, have passed with honors the musical examinations set by the examination board of the Royal Academy of Music. This is the first time Indian girls have ever entered this music examination.

Arrangements are being made for Emily Donald, a graduate of the Chapleau School, who has been taking post-graduate work at the Chapleau High School, to enter the Normal School at North Bay this autumn.

The Alert Bay School Senior Cadet Rifle Team won the following honors in the Dominion of Canada rifle championship: (a) First of all competing Indian teams in Canada; (b) Third place of all teams from all schools in Canada; (c) First place in British Columbia for series entered. One boy, Henry Nelson, won a special gold medal for a wonderful average of 93.8 per cent, while six other members of the team were successful in obtaining medals as marksmen. In addition to this, the school wins a first class certificate for shooting. This is a record of which any school may well be proud. In addition to the above, it may be stated that two of the pupils at this school also won special medals from the Indian department for confederation essays.

CANON AND MRS. BURD RESCUE CHILDREN

Canon Walter Burd, rector of St. Alban's Cathedral, Prince Albert, Saskatchewan, and Mrs. Burd saved the lives of two children, aged 8 and 9, from drowning in the waters of Sandy Lake, a resort fifteen miles north of that city.

The children, who were visiting their grandmother, Mrs. Thomas Balfour, of Sandy Lake, were in a canoe, which was blown out into the lake, and, becoming frightened, they both jumped. Bernice hung on to the boat, but Willie had sunk for the third time when rescued.

Canon and Mrs. Burd had been holidaying at the lake, and were just leaving for the city when they noticed the accident and immediately swam out to the struggling children.

CONSIDER who it was that slew Him: it was thy sin. It was this that took Him, that bound Him, that scourged Him, nailed Him to the Cross: thy sin, I say, did these things, for the executioners would have had no power to do it, but for thy sin.
—Dom Luis de Granada.

MASSACHUSETTS NOTES

The Living Church News Bureau
Boston, August 25, 1928

THE SHORT OUTDOOR SERVICE ON THE porch of St. Paul's Cathedral these summer Sunday evenings is led by a vested choir of forty voices, and trumpet music. These services will soon cease until the beginning of another summer. What they may have accomplished is suggested by one illustration given by the Rev. Dr. Edward T. Sullivan in a few paragraphs bearing the title First Aid to the Morally Injured:

"A woman is walking up Tremont street on a summer Sunday evening. She joins the crowd in front of the cathedral where the outdoor service is going on. They are singing 'Just as I am Thou wilt receive; wilt welcome, pardon, cleanse, relieve.' Then a text is displayed: 'Thy sins and iniquities will I remember no more.' The crowd is asked to repeat it; she repeats it with them; she wonders if it is true. The people are invited to come in to the service which is immediately to follow in the cathedral. She goes in with the rest. She tells the minister afterwards that she is a dissipated woman—a fact which was plain to be seen. She wants to be different; but, she says, 'she is too far gone.'"

"Here is the casualty of human character, calling for First Aid to the Morally Injured! And what shall you say to her? Shall you tell her that the 'bird with the broken pinion never soared so high again?' Shall you quote to her the Raven's 'Nevermore'? Or shall you say: 'I went down to the house of the Potter. And the vessel he had made was marred and broken in his hand. So he made it again—another vessel—a new vessel!'"

"Ye who are spiritual, restore such a one." It is the moral obligation of the by-stander, in the casualties of the moral life, to bring the marred vessel to the Potter's hands. God purposely made us dependent upon each other. The wounded man by the roadside could not restore himself. The drowning man cannot resuscitate himself. So, in the miseries of the mind and morbidities of the soul, every casual of Tremont street or of the Jericho highway needs the help of a friend to bring a weary soul to the Lord of life who gives surcease of sorrow to the children of melancholy and to the victims of sin."

THE RETREAT HOUSE AT SOUTH BYFIELD

The Christian Law of Love in Human Relations will be discussed by a young women's conference to be held August 31st to September 4th in Adelynrood, the retreat house of the Companions of the Holy Cross, South Byfield, Mass. After this conference, the only other activity this season for women will be Holy Cross and Reunion Day on September 14th. The house will then be closed for women and a retreat for clergy will be held from September 15th to September 20th.

The summer season's program at Adelynrood has been a varied one, including a social service conference; a missionary conference; a retreat for friends outside the society; an institute under the social justice committee on Clear Thinking in the Environment of Conflict; observation of Adelyn's Day, the anniversary date of the one who was the

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inspiration for the founding of the society; consideration of Church Unity by an interdenominational group of women, and the annual conference of the companions on this year's subject, Simplicity of Life, with a four days' retreat for the members.

The Companions of the Holy Cross is an Anglican order for laywomen. Thanksgiving and intercession form the rule of this society which includes in its membership women of varying modes of thought in our Church. Its active, constructive, and influential life has been going on evenly and quietly for forty-four years. It was in 1884 that Miss Adelyn Howard of Hartford, Conn., was obliged by illness to live a quiet, country life. Her friend, Miss Emily M. Morgan, suggested that a literary society be formed to keep her in touch with the world of books. Miss Howard replied, "No, if you must do something for me, form a society of some sort to keep me in touch with my Church for that is more necessary for me now than anything else." Thus was the Society of the Companions of the Holy Cross started with a membership of a few women whose number is now more than 500 and scattered all over the world. Miss Morgan, the founder of the society, is its head.

The headquarters of the society takes its name from a conjunction of the first name of the one for whom it was founded and the word "rood," in reference to the large cross on rising ground behind the house. This house now has about sixty-five rooms, a chapel, and a cloister—all in a beautiful, spacious, and peaceful setting. About 300 women visit it during the season and the privilege of staying there is available under certain reasonable conditions to others than members of the society. The services at Adelynrood are named in accordance with the canonical hours: Prime or Morning Prayer is said daily at 7:45 A.M., preceding breakfast; a service of intercession is held at noon; Compline or Evening Prayer is said at 9:00 P.M. The Holy Communion is celebrated on Sundays at 8:00 A.M., and at 4:00 Evensong follows. The chaplain, the Rev. George F. Degen, and visiting clergy have a smaller house on the grounds.

MISCELLANEOUS

The Rev. Francis E. Webster, rector of Christ Church, Waltham, preached in Christ Church (the Old North), Boston, on August 19th, and will continue to preach for four Sundays in succession until September 16th when the Rev. Robert D. Parker of Marblehead, the former rector of the parish in that town, will be the preacher. It is expected that the Ven. Ernest J. Dennen, rector of the Old North Church, will be the preacher on September 23d after his return from Europe.

Thousands of persons from congested portions of the city sought relief from the heat on Boston Common on August 19th. The Rev. Arthur C. Peabody, rector of St. Paul's Church, Newburyport, represented our own Church among the clergy preaching on the Common under the auspices of the Greater Boston Federation of Churches.

ETHEL M. ROBERTS.

It is related of an eminent servant of God, that being asked what were the chief characteristics of the Christian religion, he said, they were three: The first was cheerfulness, the second cheerfulness, and the third cheerfulness.

—F. C. Woodhouse.

CAROLINAS SEEK PERMANENT CONFERENCE CENTER

HENDERSONVILLE, N. C.—For several years past there has been a movement on foot to purchase the property of Lake Kanuga, four miles from Hendersonville, and to make of it a summer conference center for the Church in the Carolinas and, should they so desire, for the contiguous dioceses of the province of Sewanee. There has been a strong feeling that such a conference center in the eastern section of the province would fill a need in the Church's life that the present conference center at Sewanee, Tenn., can never fill, because of the distance and expense of travel from the coastal dioceses.

The Rt. Rev. Kirkman G. Finlay, D.D., Bishop of Upper South Carolina, has been, since the beginning of the movement, its ardent and recognized leader. At the present time there is a board of directors of the Lake Kanuga conference proposition which consists of the Bishops, a clergyman and a layman from each of the participating dioceses, Upper South Carolina, South Carolina, East Carolina, and Western North Carolina, within whose borders the property is situated. North Carolina has not as yet signified her willingness to become a part of this movement and has therefore no representation on the board of directors. The participation of this diocese in the movement is of the utmost importance to the purchase of the property by the Church in the Carolinas and to the success of the plan in general, and it is confidently hoped that she will eventually join forces with her sister dioceses in North and South Carolina.

Many Churchmen in the south consider that the ownership of Kanuga Lake by the Church is one of the outstanding opportunities of our Church in this generation. The Bishop of Upper South Carolina, the late Bishop of South Carolina, and the Bishop of Western North Carolina had all expressed their approval of the plan.

LOCATION OF PROPERTY

The property in question is situated four miles southwest of Hendersonville, at the southern end of what is known as the Asheville Plateau, the gateway of the main highways from the south entering the southern Appalachian region. The city of Asheville is twenty-five miles distant.

The property has approximately 400 acres and in the heart of the tract is Kanuga Lake on the shores of which is Kanuga Village. This village has about fifty buildings, which are of the rambling, roomy type. The main building and four annexes, connected under one roof, contains 125 bedrooms, each room fully furnished and with ample connecting baths. Each room has a telephone. The dining room has a seating capacity of 500 and the kitchen is arranged and equipped for convenient and efficient service. There is a private dining room which seats twenty and another medium sized dining room that will seat 150, both of these being in addition to the main dining room. The main building and annexes are two stories in height and under the main building is a large, well lighted and well ventilated cement floored basement for storage supplies. There are thirty-nine cottages from three to seven rooms each, servants' houses, garages, and one cottage designated as children's buildings. Everything is electrically lighted. The ex-

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isting lake—which was swept away by the breakage of the dam on August 15th, but will doubtless be rebuilt before the 1929 season—contains about thirty acres, bordering the village grounds, and affords a view of unusual beauty and restfulness.

COMMITTEE IN CHARGE

The executive committee handling the Kanuga property consists of eight prominent laymen of Asheville and Hendersonville, Harry W. Love of Asheville being director, and Judge Michael Schenck of Hendersonville, chairman. This executive committee, with an advisory committee of prominent laymen of the Carolinas, has undertaken the task of carrying out the approved action of the Church by securing at least \$100,000 for the purpose of purchasing approximately 400 acres of a beautiful Kanuga estate, including Kanuga Lake, the Kanuga Lake Inn, and all buildings and equipment, the same to be presented free of debt to a board of trustees of the Church for the use of the Church as a religious, educational, and conference center.

THE SEASON OF 1928

Pursuant to the offer of the executive and advisory boards and the consent and approval of the board of trustees, the property has been used during the season of 1928 as a "demonstration" to the Church of the possibilities open to her through the acquiring of this property. The program has been sufficiently varied to attract a wide variety of patrons. Six conferences and camps have been held.

Should the property be acquired by the Church various adaptations and improvements will be made. Among these will be a camp for the junior girls, so that they may be housed in tents and the hotel and annexes may be used for adult work exclusively. Also an athletic ground will be constructed, suitable for baseball and track events and more tennis courts will be added. This season the religious services have been held in a grove of trees on the mountain side near the inn. Later, of course, some sort of chapel will be constructed, funds for this purpose being already in course of collection.

A considerable interest has been shown by the communities near by, especially in Hendersonville and Asheville, and those in charge feel more than satisfied with what has been accomplished this first season.

JOIN ADVISORY BOARD OF CHURCH ARMY

NEW YORK—At the request of the advisory board of the Church Army, the Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, New York, and the Rev. Frank Cox, rector of Ascension Memorial Church, New York, have joined that board. These gentlemen, with the Rev. F. W. Fitts, rector of St. John's, Roxbury Crossing, Mass., and the Rev. Charles K. Gilbert, D.D., secretary to the diocese of New York, have also become members of the Church Army candidates selection committee.

Captain Mountford reports all men fully booked up to the end of the year, and many missions are already arranged for Epiphany and Lent, 1929. Where Church Army evangelists cannot be supplied, priests will, in certain cases, be sent to preach missions, several priest-missioners having put themselves at the disposal of the Church Army for occasional missions.

CHURCHMAN BUYS "JOURNAL"

CHICAGO—John Stewart Bryan, a prominent Churchman of Richmond, Va., and deputy to General Convention for many years, recently became co-owner with S. E. Thomason of Chicago of the Chicago *Daily Journal*. Mr. Bryan is a member of the National Department of Publicity and has been interested for a number of years in the publicity program. He is a leading



BUYS CHICAGO PAPER

John Stewart Bryan, veteran journalist and deputy to General Convention from Virginia, who has bought a partnership in the Chicago *Journal*.

(Courtesy Diocese of Chicago)

newspaper publisher in the South and is well and favorably known throughout the newspaper world.

While it is not expected that Mr. Bryan will move to Chicago, his acquiring an interest in the *Journal* is considered a valuable addition to the Church here.

ORIENTAL STUDENTS TO MEET AT RACINE

RACINE, WIS.—Imperialism and the Rise of Nationalism in the Orient will be the central theme of the third annual Oriental Students' Conference at Taylor Hall, Racine, September 6th to 14th. Masatoshi Matsushita of Japan will be chairman.

Dr. Glenn Frank, president of the University of Wisconsin, is scheduled to speak. Dr. Gertrude C. Bussey, Goucher College, will discuss the philosophy of religion. The Rt. Rev. Paul Jones of Orange, N. J., will discuss a basis for world co-operation. The Rev. Prof. A. Haire Forster of the Western Theological Seminary will have charge of the international religious service which has been drawn up to meet the approval of the dozen religions represented.

Romigio B. Ronquillo, from the Philippines, will speak on Imperialism vs. Philippine Nationalism. H. K. Lee, a Korean student, will discuss the same topic from the Korean angle, and Lin Ho, Chinese student, will give the Chinese view. Other speakers will be T. C. Liu, China; Haridas T. Muzumdar, India; Ryoza Matsumoto, Japan; A. Padilla, Philippines; and Charles E. Fahs, United States.

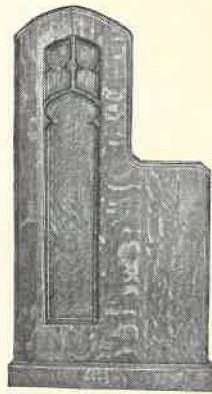
An international pageant, depicting customs of various countries represented, will be one of the entertainment features.

The object of the conference, according to the chairman, is to provide an opportunity for the interchange of views be-

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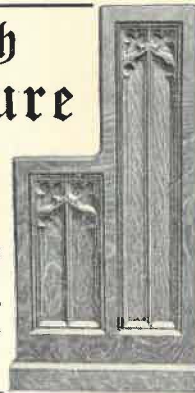
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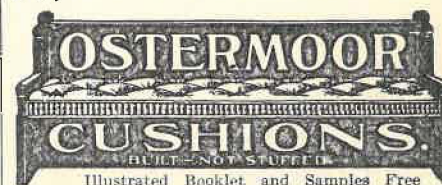
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tween Oriental and Occidental students, to the end that a fellowship based on intelligent understanding may be established. One of the original promoters of the conference was the Rev. D. A. McGregor of St. Mark's Church, Glen Ellyn, Ill.

Mrs. George Biller will act as general director.

AN IGOROT TRIBUTE TO DR. CLAPP

MANILA—All Church people who know anything of our mission in the Philippines are acquainted with Dr. Hilary P. Clapp, the little Igorot boy who came into the mission in Bontoc when Fr. Clapp was there twenty-five years ago, whom Bishop Brent took around the world with him, and who finally graduated from the Medical College of the University of the Philippines in Manila.

Since graduation Dr. Clapp has been back in his home in Bontoc, the assistant physician in the government hospital there. In 1925 the governor of the mountain province planned to move Hilary to the north and to reward him by promotion. Bishop Mosher was in residence in Bontoc at that time and was waited upon by twenty-three of the Igorot elders who urged him to write to Governor-General Wood to ask that Hilary be kept among his own people; "and," added one of the Igorots, "tell the Bishop to write on his envelope 'Personal' so that the letter will not come into the hands of an underling and be thrown into the waste-basket." The "personal" letter was written and in ten days telegrams came from General Wood, ordering Hilary to be kept in Bontoc.

This year, in regular course, Hilary is called upon to spend a year in Manila with other doctors of the health service, taking post-graduate training. Once more the people were afraid that there was a movement on foot to take him away. The people of Samoki, a village so near as to be practically a part of Bontoc, therefore sent the following letter, which we think may be taken as a very high tribute to Hilary, personally, and to the policy of the government which gives them one of their own race to minister to their physical ailments.

Samoki, Bontoc, Mountain Province,
June 23, 1928.

His Excellency,
The Governor-General,
Manila, P. I.
Thru the Hon. Prov. Governor,
Bontoc, Mountain Province.

Sir:-

The undersigned petitioners composing mostly of the concejales and principales of the barrio of Samoki, Bontoc District, thru proper channel have the honor to forward this petition to His Excellency, the Governor General for consideration:

1. That on or about June 1, 1928, Dr. Hilary P. Clapp, resident physician of the Bontoc Hospital, left for Manila, the cause of which we simple people of Samoki are unaware. Through not being informed of the purpose of his leaving his post in the Bontoc hospital we are suspicious and inclined to believe that Dr. Clapp shall not perhaps return to his people. We need his help and services everyday, and flocks of sick Igorotes go to his aid because we understand him.

2. That now a new physician has succeeded Dr. Clapp in the hospital who is a stranger to the people. This new doctor speaks no other tongue except Tagalog, Spanish and English which is a handicap because a doctor is much in contact with his patients, a majority are Igorotes.

3. That on account of the absence of Dr. H. P. Clapp who has the full confidence of the Igorotes, our sick people from the other side of the town of Bontoc seldom visit the Bontoc Hospital for treatment. We trust you will not blame us for this little indifference

originating from not understanding our new doctor.

Many children and adults get sick once in a while in Samoki but the sick ones are afraid and some are shy to go to the hospital because Dr. Clapp is not there who they can confidently tell just what their cases are in the simple Igorote tongue without the assistance of an interpreter who is not always accessible. Interpreters sometimes misunderstand or sometimes do not tell exactly how our sick people describe their ailments. WHEREAS, with the presence of Dr. Clapp here, any child from any barrio can go to the hospital alone and like a father to him, the child tells him fully his sickness.

THEREFORE, in behalf of the people of the village of Samoki, we beg to extend the request of our people to His Excellency, the Governor General to send back Dr. Hilary P. Clapp to Bontoc as soon as possible.

Very respectfully,

AKOKING (mark)	Fanged (mark)
Councilor	Vice-Councilor
Closan (mark)	Chupap-ing (mark)
Lt. Councilor	Cabecilla
Fuchadcha (mark)	Saiyaan (mark)
Ex-Councilor	Ex-Cabecilla
Kinao (mark)	(CHIEFS)
Cabecilla	Damollog (mark)
Faniswa (mark)	V. Besmay (mark)
Cabecilla	Chagsen (mark)
Faliao (mark)	Ex-Councilor
Vice-Councilor	Tafaleng
Fanig (mark)	Kulal-lad
Lt. Councilor	Tukakao (mark)

Copy furnished:

The Director of Health, Manila.
The Director of Non-Christian Tribes,
Manila.

The following reply from Governor-General Stimson reassures them and at the same time is a splendid tribute to Hilary's faithfulness and usefulness. The Church has reason to be proud of her first Igorot doctor.

Manila, July 3, 1928.

Dear Governor Early:

Will you please transmit to the people of the village of Samoki my appreciation of their letter concerning Dr. Hilary Clapp.

Your own high praise of Dr. Clapp's services and the recommendations of my advisors caused me to make it possible for Dr. Clapp to come to Manila to attend the School of Hygiene in the University of the Philippines.

Dr. Clapp is removed from among his people only temporarily and purely as a reward to him for his fine service to his people in order that he may receive further and more advanced training in the School and in order that he may be even more valuable to his people upon his return.

I wish you to assure the people of the village of Samoki that it is my intention to send Dr. Clapp back to Bontoc as soon as he has completed his advanced training here.

Very sincerely yours,
HENRY L. STIMSON,
Governor-General.

Governor J. C. Early,
Bontoc,
Mt. Province.

SISTER OF ST. MARY PROFESSED AT KENOSHA

KENOSHA, WIS.—On Wednesday, August 15th, the Feast of the Assumption of the Blessed Virgin Mary, in St. Mary's Chapel, Kemper Hall, a Sister of St. Mary, made her profession and was consecrated to the religious life. The Sister's vows were received by the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D. The Rev. Marshall M. Day of Nashotah House acted as chaplain to the Bishop. Bishop Francis of Indianapolis was in the chancel, attended by the Rev. J. Boyd Cox of St. Louis, Mo. The Rev. C. Dexter Weedon, chaplain of St. Katharine's School, Davenport, was the celebrant of the Sung Mass. The sermon was preached by the Very Rev. Rowland F. Philbrook, Dean of Trinity Cathedral, Davenport. The Rev. Dr. Charles L. Street, provincial chaplain of the Community of St. Mary, was master of ceremonies.

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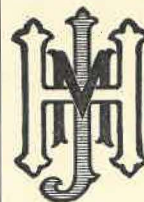
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FURTHER DETAILS OF CAMP KIRK EXPLOSION

LOS ANGELES—Further investigation of the powder explosion at the close of the junior encampment of Camp Kirk at Del Mar on July 21st reveals certain facts not mentioned or inaccurately reported in THE LIVING CHURCH of August 4th.

It seems that on the previous evening small quantities of the explosive were thrown on the camp-fire with no result beyond a tiny flash of colored flame. The Rev. Franklin L. Gibson, referred to in the previous news item, was in the camp on the 21st merely to drive home some of the boys from his own parish in this city. Although he had been chaplain of the senior camp, he was not an official of the junior camp. As stated in THE LIVING CHURCH of July 28th, the staff of the latter included: director, Walter Macpherson; director of personnel, Warner Gardett; chaplain, the Rev. C. Rankin Barnes; and athletic director, John Lewis.

The Rev. Mr. Gibson has pointed out that his former position in the U. S. Marine Corps was that of a corporal, not that of a commissioned officer, as implied. He also states: "I did not ask the boys to turn the powder over to me 'for destruction.' The small quantities of powder burned by me were extremely small. It was fully five to ten minutes after this that the flash occurred. I am positive the box was not smoldering and I know the boys had matches."

George Peachman, 9, one of the most seriously burned boys, was not returned from the hospital at La Jolla to his home in South Pasadena until August 19th. He will probably show no permanent injury whatsoever. Herbert Kahre, 13, because of a slow-healing body burn, could not be taken home to West Hollywood until a week later.

Meanwhile the Los Angeles assembly of the Brotherhood of St. Andrew, under the leadership of Mr. Macpherson, is raising a fund of \$2,000 to cover the hospital, doctors', and nurses' bills of all the injured boys.

OJIBWAY INDIANS TO MEET IN CONVOCATION

CASS LAKE, MINN.—The annual Ojibway convocation, diocese of Duluth, will be held September 2d to 4th at The Mission, Cass Lake. The opening service on Sunday morning will be Holy Communion, confirmation, and sermon by the Rt. Rev. Granville G. Bennett, D.D., Bishop of the diocese. The Rev. E. C. Kah-o-Sed will preach in Ojibway at the evening service.

Conferences will be held with the Bishop and the Rev. W. K. Boyle, general missionary in the Indian field. The Rev. Mr. Boyle has the distinction of being the only native superintendent of Indian work in the Church.

The Ojibway Brotherhood and the Indian Branch of the Woman's Auxiliary will meet in conjunction with the convocation.

FLOOD DAMAGES CHURCH IN ASHEVILLE, N. C.

ASHEVILLE, N. C.—In the recent flood at Asheville the crypt of St. Mary's Church in the Grove Park section was completely destroyed, including the entire equipment and furniture. The parish therefore faces the fact that it is reduced to a small sacristy as its complete working plant. Local conditions make the rehabilitation of the crypt impossible at any time in the immediate future.

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BISHOP TELLS OF INSULTS

DES MOINES, IA.—Members of the Ku Klux Klan were responsible for “venomous attacks” upon Bishop Casady and other clergymen in the belief of the Rt. Rev. Thomas Casady, Bishop of Oklahoma, expressed in an interview reported in a local paper. At a meeting in Omaha recently the Bishop, reporting upon the progress of the Church’s work in his missionary district, said that he had been “spit upon and called obscene names” in several Oklahoma towns on different occasions.

In the Des Moines interview, Bishop Casady confirmed these statements, but said that his troubles had been intended only for the ears of his personal friends.

“However, it is true that I have been spit upon while walking along the streets of various Oklahoma towns,” he said. “In my coat and clerical collar I suppose they thought I was a Catholic priest. The Klan is very strong in Oklahoma and these insulting remarks, I assume, have been made by Klan members.”

Protestants in Oklahoma have much more sectarian prejudice than do Protestants in Iowa and Nebraska, according to the Bishop. He blamed this religious intolerance on ignorance, emotion, and hate. It does not represent the true love of God, he said.

“I have been very friendly with all religious groups,” he said. “I am friendly with the Catholics. Oklahoma people, especially in the smaller towns, call Episcopalians ‘white washed Catholics.’”

“As I walked along the street recently in a town of 10,000 people, a crowd of ruffians made venomous remarks about me and all within my hearing,” he said. “I did not care and will continue my work. The national Church is enthusiastic over my work in Oklahoma and has increased my budget for this year by 50 per cent.”

MISSION IN ALASKA CLOSED

NEW YORK—Writing on July 20th, the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, informs the Department of Missions of the National Council that after consulting with Deaconess Bedell during his recent visit in Alaska, they decided that it was advisable to close St. Andrew’s mission, Stephens Village, and to transfer the deaconess, the children, the native helper, and the buildings to Tanana. The reasons for this decision are given by the Bishop as follows:

“The Indians at Stephens Village were moving away. In any case the work there was emphasized for the children. The hospital building at Tanana will be so remodeled as to be a training school for such children as Deaconess Bedell can care for with the funds from annual pledges made to her.

“The log buildings at Stephens Village will be torn down and rafted to Tanana.”

NEW DEAN VISITS MISSIONS IN MEXICO

THE VERY REV. F. W. GOLDEN-HOWES, who recently became dean of Christ Church Cathedral, Mexico City, has been accompanying Bishop Creighton on visits to some of the outlying missions, where he is introduced to the congregations. The Ladies’ Guild of the cathedral has given \$250 (mex.) for the social service and dispensary work carried on by Mrs. Salinas at Nopala, and is to continue a monthly contribution of \$15 to help defray the cost of hospital supplies.

† Necrology †

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

MRS. FRANCIS KEY BROOKE

GAMBIER, OHIO—Mrs. Francis Key Brooke, widow of the late Francis Key Brooke, first Missionary Bishop of Oklahoma, died on August 23d at the Grant Hospital in Chicago.

On July 3d Mrs. Brooke, who was then living in Gambier, Ohio, suffered a paralytic stroke. She recovered partially from this stroke and was able to be moved to Chicago. Shortly afterward she had a second stroke, other complications setting in, which resulted in her death.

Mrs. Brooke, who was formerly Mildred Baldwin, was born February 26, 1859. In 1865 she went with her mother and her aunt and uncle, the Rev. and Mrs. John N. Lee, to Topeka, Kans., where the latter were taking charge of the new school for girls, the Episcopal Female Seminary of Topeka, later known as the College of the Sisters of Bethany. Mrs. Brooke was graduated from this school in 1877, and went at once to Fort Keogh, Mont., where with her mother she conducted a school for children.

In January of 1881 she was married to the Rev. Francis K. Brooke, then rector of Christ Church, Portsmouth, Ohio. In October, 1892, the Rev. Mr. Brooke was elected first Missionary Bishop of Oklahoma and the Indian Territory, and in 1893 he brought his family to Guthrie. In 1908 Bishop and Mrs. Brooke moved to Oklahoma City, which continued to be their home until the Bishop’s death in 1918. After that Mrs. Brooke made her home in Gambier, in the house in which her husband was born. She was buried in Gambier, by the side of her husband and his only son, John Thomson Brooke, who died in 1907.

Mrs. Brooke is survived by her four daughters, Mrs. Edward H. Lee of Chicago, Mrs. T. Catesby Jones of New York, Mrs. Ernest T. Gregory of Framingham, Mass., and Miss Elizabeth Brooke of New York.

MRS. HOWARD W. DILLER

POTTSVILLE, PA.—Mrs. Howard W. Diller, wife of the Rev. Howard W. Diller, rector of Trinity Church, Pottsville, died suddenly at the Santa Monica Hospital in California.

Mrs. Diller, together with her husband and daughter, began a tour of the west in July. Arriving in California she developed appendicitis and was taken to a hospital

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in Santa Monica. The doctors found it impossible to operate safely on account of Mrs. Diller's health. Other treatment seemed to be effective when peritonitis set in and caused her death.

Mrs. Diller was Miss Susan Kline, daughter of Mr. and Mrs. Joseph Kline of Manheim, Pa. She was beloved by everybody in the large congregation of Trinity Church in Pottsville, of which congregation the Rev. Mr. Diller, who is also a rural dean of the diocese, has been rector for more than twenty years.

The body was brought to Pottsville for burial; the services were in charge of the Rt. Rev. Frank W. Sterrett, D.D., Bishop. Interment was in Pottsville cemetery on Tuesday, August 28th.

MRS. JUSTINE SWIFT

MILWAUKEE, WIS.—Mrs. Justine Swift, a member of the family of St. John's Home, Milwaukee, died on Sunday, August 19th, at Summit Hospital, Oconomowoc, having succumbed to injuries received in an automobile accident the previous Wednesday.

Mrs. Swift, who was in her 80th year, was for a long time associated with the work of the Community of St. Mary, at Kemper Hall, Kenosha, and was a personal friend of the Mother Foundress. She was buried from the Sisters' Chapel, Kemper Hall, with the full ceremonies of the Catholic Church. The Rev. Archie I. Drake, curate of All Saints' Cathedral, Milwaukee, sang the Mass and officiated at the Absolution. The Burial Office was read by the Rev. Russell E. Harding of St. Matthew's Church, Kenosha. Interment was in the Kenosha cemetery.

MRS. SARA CLAYTON WALTHOUR

CLAYTON, ALA.—Mrs. Sara Clayton Walthour, 77 years old, was found dead in her bed early Sunday morning, August 5th, at her home in Clayton, where she had been living since her late husband's health became impaired six or eight years ago. She had been up the day before her death suffering no illness and her sudden death came as a shock to her friends and relatives.

Born in Clayton, she was the eldest daughter among the thirteen children of the late Gen. Henry D. Clayton, of the Confederate Army, and Mrs. Victoria Clayton. Mrs. Walthour's principal activity was her work for the Church, as a devoted member of Christ Church, Savannah, and Grace Church, Clayton. Recently she erected a belfry at Grace Church in memory of her husband, who died three years ago.

Funeral services were held at Grace Church and at St. James' Church, Eufaula. Interment was in Fairview cemetery, Eufaula.

NEWS IN BRIEF

DULUTH—The third week in September, beginning the 19th, the clergy of the diocese will be in conference with Bishop Bennett at The Mission, Cass Lake. Immediately following will be a laymen's conference. Plans for the Every Member Canvass will be a feature of both conferences.

IOWA—The clergy and laymen's conferences of Iowa will be held again this year in the Y. M. C. A. building at Iowa State College, Ames. The date for the laymen's conference is September 15th and 16th, and that for the clergy, September 17th to 19th.—Grace Church, Clinton (Lyons), is making elaborate plans for celebrating the fortieth anniversary of their vested choir. A souvenir booklet giving

the history of the organization is being prepared for the event.

MISSISSIPPI—The Very Rev. Israel H. Noe, dean of St. Mary's Cathedral, Memphis, Tenn., completed, Sunday night, August 19th, a two weeks' community revival in Carrollton, sponsored by Grace parish of that city. The church's seating capacity of 2,000 could not shelter, except with extreme crowding, the Sunday evening attendance, culminating at the final service with a capacity attendance, in defiance of a down-pour of rain for hours, with roads almost impassable in places.

MONTANA—The Rev. Peter Edwards, rector of St. Mary's Church, Malta, has written several plays, the proceeds from the presentation of which have been given to the church. The proceeds of the last play given sufficed to pay for concrete walks in front of the church and the parish room.

NEW YORK—The Rev. Dr. Milo H. Gates, vicar of Intercession Chapel, Trinity parish, New York City, who is vacationing abroad, preached on a recent Sunday morning at Christ Church, Lancaster Gate, London, and the same evening at Westminster Abbey.

NEWARK—Forty-five churches have signified their intention of entering upon the visitation evangelism campaign which the Paterson Council of Churches will undertake here beginning September 23d.

WESTERN NORTH CAROLINA—Recently there has been held at Calvary Church, Fletcher, the Rev. Clarence S. McClellan, Jr., rector, a very largely attended and successful mission conducted by the Rev. Edward Bryan Andrews, vice-president of the American Guild of Health, Cleveland, Ohio. Services were held every night for one week. This is the second mission conducted by the Rev. Mr. Andrews at Calvary Church within the past two years.

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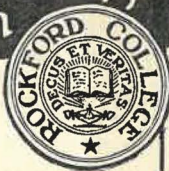
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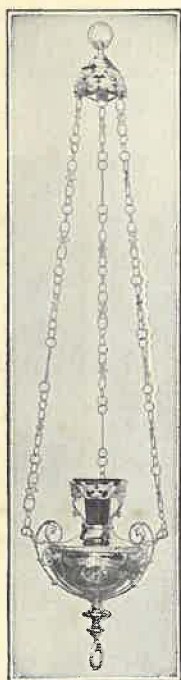
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