

The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 15, 1928

No. 20

From the Editor

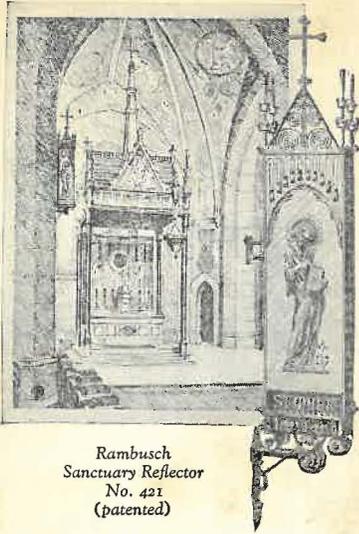
EDITORIAL

Take Your Child to Church

HON. THOMAS C. T. CRAIN

The Authority of Bishops

GEORGE ZABRISKIE, D.C.L.



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

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VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 15, 1928

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EDITORIALS & COMMENTS

From the Editor

FOR the first time in three months the editor-in-chief is able to extend a message of greeting to his associates in THE LIVING CHURCH FAMILY. Almost without notice and with little opportunity to make provision for substitutes during his absence, the editor was obliged to enter a hospital early in June, and it was early September before his release. Some little time must still elapse before he will be able to resume the full round of his editorial duties or even to read the many messages of sympathy that great numbers of friends in our large FAMILY were good enough to send.

As to these many messages, and many accumulated personal letters, the editor will ask to be excused from the physical task of making individual replies, but rather ask that this general expression of thanks and appreciation may be thoroughly individualized by each. Only the necessity imposed by physical weakness impels this request.

The unexpected absence of the editor during this period threw great responsibility upon the managing editor, who was suddenly confronted with the necessity of providing for the editorial columns during the vacation period when, as it proved, it was impossible to secure continuous or consecutive editorials. To those who cordially helped out in the emergency, and particularly to the managing editor himself, the editor would tender sincere thanks.

In those critical days when life on earth and life beyond are hung in the balance and any moment may conclude one's work in this life, which seems so painfully unfinished, it is not the controversies or the misunderstandings in the Church that abide in one's memory. It is the nearness and the all-sufficiency of the Presence; the sense that for the feeble life that is flickering, as for the mighty movements of constellations and all physical forces, underneath are the Everlasting Arms. One feels then the sense of repose in the protecting shelter of those Arms, and rests almost uncaring whether the light of the sun or the greater light from that Throne that needs neither sun nor moon to give light, will bring the greetings of another day.

Almighty God determined that further time should be given this soul to bring nearer to completion his un-

finished work here below. May grace and guidance and strength be given him sufficient to enable him to fulfil his task.

ONE MATTER that has awaited the return of the editor-in-chief is the report on the measure of success attained by the plan of inviting sustaining subscriptions to THE LIVING CHURCH at \$10.00 and \$20.00 apiece, by those who were willing to assume some share of the publishing deficit which annually accrues and which seems inevitable under present conditions.

It will be remembered that the need for such assistance was presented last spring, in the event that the continuance of THE LIVING CHURCH was deemed important by those best qualified to judge—its subscribers. With expenses pared to an extent that could not be permanent, with an economy that was almost parsimonious, there was accruing an annual deficit of about \$6,000 that was beyond the power of the publishers to absorb. Hence the frank presentation of the condition and the request that such subscribers as were able to do so would declare their willingness to accept one or other of the higher rates of subscription.

The result was beyond our expectation. Several hundred subscribers promptly accepted the added obligation and paid the difference between the two rates. The result is that the last fiscal year, ending May 31, 1928, showed the deficit on THE LIVING CHURCH cut to the amount of \$1,625.51. In the reasonably prosperous business of the publishers (though profits in Church publishing are necessarily small), that amount can be absorbed without serious difficulty, and the publishers' balance sheet for the year was one that showed no cause for foreboding.

To all those who helped in this manner we desire to return sincere thanks. But of course the real problem yet remains unsolved—whether these will continue their generosity for each successive year. Only so can the system be a success.

Immediately after General Convention we propose to take up seriously the matter of raising an endowment for the newly organized Church Literature Foundation, the trustees of which will perpetually be charged with the duty of determining whether THE

LIVING CHURCH is worthy of having any deficits paid from the income from that endowment. Plans for solicitation will be stated later and it is hoped that, not only to assure the permanence of THE LIVING CHURCH, but also to afford means to secure the publication of other needed Catholic literature, there may be a generous response to that appeal.

It will be remembered that, of those trustees, six represent the Church at large, three THE LIVING CHURCH. The former are Bishop Webb, Bishop Ivins, Bishop Griswold, Bishop Manning, Bishop Rhineland, and Mr. Haley Fiske. The latter are Frederic C., Linden H., and Clifford P. Morehouse.

FREDERIC C. MOREHOUSE.

MANY who read the Bishop of Nyasaland's account of the work of the Church in his diocese in THE LIVING CHURCH two years ago, or as later reprinted in *The Anglican Communion Throughout the World* (Morehouse Publishing Co.), will recall

African
Christians

the name of Augustine Ambali, native canon of Likoma Cathedral.

They will be touched to read the following simple, tragic account of the death of his wife, Mabel, reprinted below from the *Nyasaland Diocesan Chronicle*, just as it was written by the bereaved African priest—quietly recorded in the course of his report of work which to him, no doubt, seems mere routine:

"I have little news, but it is of two kinds at least: illness and death all over the country. Lions have been seen at Mbweka in May.

"Our great news is the death of Mabel Ambali, who died on March 8th; being taken by a crocodile about five o'clock in the morning. She has left me alone here at Ngoo. I cannot write of her life since we were married now; perhaps in six months' time I can do so. It has been a great calamity here, but she rests in another world, and her new home.

"Another news: on Easter Day we all had a happy day, as is usual at Ngoo Bay. The hymns were sung with vigor for joy. I celebrated the Holy Eucharist and 175 made their communion, and afterward at the out-stations there were 125 communicants, in all 300 for my district.

"On April 10th, I baptized twenty-four candidates, including six adult men, and again on May 22d, there was a baptism at Manda Mbuzi, of thirteen candidates. I visited Limbwe on May 6th, Manda Lisengesi on the 13th, and Manda on Ascension Day and Mbweka on Whitsunday. I have now visited nearly all my district.

"An event of the quarter has been the departure of the Rev. Fr. Winspear on furlough. We hope he will return safe and sound. This is my conclusion."

How much we in sophisticated America can learn from the simple loyalty and trust in God of this unlettered Central African convert, the child of half-savage tribesmen, but a devoted Christian and priest, if we only will!

Across the gulfs of time, space, and color, American Churchmen extend their sincere sympathy to Canon Ambali, with an assurance of their prayers for the repose of the soul of his wife. May she rest in peace!

ACKNOWLEDGMENTS

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

CHINA FAMINE RELIEF

Trinity Church, Troy, Ohio	\$ 25.00
A friend	5.00
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IF JESUS CAME TO A MODERN CITY

BY THE REV. ARNOLD N. HOATH

II.

THERE are people who are quick to see the evil in their neighbors, but Jesus could always perceive as well the good which no one else could see. There were many standing around when the poor widow apologetically dropped her two mites into the Temple treasury, but Jesus was the only one to notice her. Jesus was always able to discover magnificent motives and heroic conduct where other eyes beheld only the uninviting drabness of a commonplace action. Therefore, were He to come to one of our modern cities or towns or country villages He would detect with unerring insight the warm sympathy for suffering which, unheralded and unannounced, prompts unobtrusive acts of generous kindness on the part of both rich and poor. Jesus would love to talk about these little known revelations of the goodness in man which so often lie completely out of sight.

If Jesus came to one of our modern cities, not only would He discover and commend goodness where we should never think to look for it, in unlikely places and in unlikely people, but He would also expose the hypocrisy of all who occupy positions of religious leadership without being possessed by a living urge for spiritual truth, and all who are content with repeating formulas and ceremonies without being stirred by the enthusiasm and interest of intensity and reality.

To be imprisoned within a narrow system is to be shut out from the air and sunshine of enlarging truths, and it may be that the Pharisees and Sadducees were the natural products of ideas and practices which had become so minutely systematized as to have been robbed of life. Maybe the fault was chiefly the fault of the system. At any rate, Jesus, who was patient and gentle with everyone else, flared into outspoken indignation at those who were directing the religious development of His brothers of Israel because of their unspiritual character and their unwillingness to learn. For while much may be forgiven and much may even be overlooked in the character of those who are guiding the spiritual aspirations of their fellows, to attempt to represent God when one has not caught the vision or heard the thunders of reality within himself or bowed his head with the learned, is an attitude of hypocrisy which only burning words can describe.

There are many forms of sham and pretence, and in our Lord's day, as in our own, they must have honeycombed life in all of its activities. Some shams, of course, are merely harmless, some are pathetic, and some are humorous. In our day, there is what J. B. Priestly calls the New Hypocrisy, the pose that one is a thoroughly bad fellow when all the time one's secret inclinations are toward good. But, after all, this hypocrisy is not so new, for there have always been many who have tried to hide their goodness from their own consciousness, who bluff themselves into thinking that they are a self-absorbed lot, while on the sly they visit their sick relatives and put themselves to considerable inconvenience in helping some unfortunate blunderer. But the extraordinary thing about the record in the New Testament is that it is only when Peter speaks without deep feeling and thought that our Lord says, "Get thee behind Me, Satan," and it is only the Pharisees who found so much to do with the surface of religion that they did not penetrate into the depths that our Lord accuses of "acting." The damage that is done to innumerable trusting followers when men speak in the name of religion without intellectual or spiritual passion is so great that our Lord was unable to maintain silence in the face of the situation which confronted Him. And if He were to come to our modern cities today His demand of our Churches would be for a living reality, and where He found it not He would speak as He spoke of old.

But it is foolish to say "If Jesus were to come," for He has come and is here among us. He has come in many a beautiful life of unselfishness and friendliness, has come and has noticed many an unsuspected Christian deed that has sought no publicity, has come and is bit by bit tearing away shams and unreality and firing the hearts of men with a passion for pursuing goodness with a tenacity that yields to no momentary failure. "Thy Kingdom come" we pray, and slowly, slowly, it is coming.

THE END

DAILY BIBLE STUDIES

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

"YOUR HEAVENLY FATHER KNOWETH"

Wednesday, September 19

Sunday, September 16: Fifteenth Sunday after Trinity

READ St. Matthew 6:24-34.

TO FIND comfort in the fact that "God knows" is to be assured that we trust Him. If we were afraid to think that He knows all about us, our sins and wayward thoughts, it would prove that we do not realize His love. It does indeed call us to repentance if we are ashamed to have God know all about us; and yet even so we may have comfort, for His love is so infinite that it is a relief to think that He knows and understands. One of the dearest prayers in our Prayer Book is that one which opens the service of the Holy Communion: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid." John Keble in his hymn on the "Loneliness of the soul," rightly declares that God's love is even greater, if that were possible, than His knowledge. "Your Father knoweth" is the Master's assurance of pardon, peace, and strength.

Hymn 402

Monday, September 17

READ Psalm 139:1-6.

WE CANNOT understand or grasp God's infinite knowledge, and therein is cause not for fear but for comfort. We are so small and so ignorant that to rest in the Lord's greatness is supremely blessed. The wisest man's knowledge ends in the realization of his own ignorance. So we hide our ignorance in God's infinite wisdom, our sinfulness in His purity, our weakness in His strength, our few earthly years in His eternal years. Our dear old hymn well expresses it:

Rock of ages, cleft for me,
Let me hide myself in Thee.

This does not mean that we are to cease learning. God bids us seek the truth. And the sincere scientist knows that he is fulfilling God's will when he tries to learn all he can. But humility calls for a realization that, while God's greatness bids us seek, it also bids us believe and trust and worship. No man is so foolish as he who boasts of his knowledge. No man is so happy as he who worships God while he studies His works.

Hymn 221

Tuesday, September 18

READ Deuteronomy 8:1-4.

HOW wonderfully God taught the Israelites His knowledge of their need and His loving providing! He was a Father indeed to His children. And the words of Christ reveal a continuance of His providence. If He gives the color and fragrance which we enjoy to the flowers, must He not care for us whom He has created in His own likeness and whom His own eternal Son has redeemed? All nature declares His loving power which never fails, and the truths of science are the strongest proofs of the divine truths of the revelation of God in Christ Jesus. No intelligent student of human history can fail to mark the working of a spiritual Power in the affairs of men. And no one who studies his own life, with its experiences and emotions and aspirations, can fail to see how some infinite Love beyond his comprehension has led him on, in spite of a will unconsecrated often and blind. The greatest wonder and joy of life lies in the assurance of God's care for His own.

I only know I cannot drift
Beyond His love and care.

Hymn 422

READ I John 3:18-24.

GOD is greater than our hearts." There is a mystery of truth in those words. Long ago Solomon, in his prayer at the dedication of the Temple, declared: "Thou, even Thou only, knowest the hearts of all the children of men" (I Kings 8:39). The heart may plan evil; it may lead us away from truth and right. Or it may love God, and with a love derived from His holy nature it may love human brothers. But God is greater than our hearts and can bring back the lost purity and honor, and can increase the loyalty and faith so easily sinking into weakness. The unflinching love of God surrounds like an atmosphere the human desires and treasures, and gives to them the golden richness of the Infinite. So St. Paul wrote concerning that love which makes all human wisdom and knowledge and wealth as nothing if they are withdrawn from this holy sunshine. Greater than my heart! Dear God, I thank Thee. For my heart is easily led astray, but Thy great mercy, which never fails, can bring it back and make it fit to be Thy temple.

Hymn 224

Thursday, September 20

READ Isaiah 43:1-7.

THAT splendid old hymn, written over 150 years ago, "How Firm a Foundation," and based on the declaration of God through Isaiah, has given comfort and courage to thousands of Christians. It is the message of God's care for His children, for with God knowledge means help. The fact that God knows our human need implies His interest in us and then His care. He knows, He cares, He supplies, because He loves and because we are His children by creation and recreation. I sometimes wonder whether God does not wish us to claim His help since He is our Father and Christ is our Redeemer. We cannot claim it because of any merit, for we are wandering children. We cannot claim it because of anything we have done or even because of prayers or sacrifices. But we can claim it because He is our Friend, and because the Cross is a pledge of our salvation. The Holy Communion in a special sense is an expression of a claim when we reverently do what He has asked us to do in memory of Christ's death and resurrection. Hence the Holy Communion is a memorial, a presentation to God of the redeeming gift of the Cross.

Hymn 212

Friday, September 21

READ Romans 5:1-11.

GOD proves His love through the Cross. "God so loved the world"—and that little word "so" has a tremendous significance. "God commendeth His love toward us in that, while we were yet sinners, Christ died for us." It was no easy fulfilment of the divine desire and plan for the Son of God to come to earth and die. The whole eternal, mysterious, and glorious light of Heaven was to be shadowed by the Cross, but therein we find the great fact that God was never separated, never has been separated, from His children on earth who are hungering and thirsting for life. If there is a cloud ever between us and Heaven it is caused by our sin, not by God's turning from us or by His forgetfulness. And the joy in God's presence when a sinner repents and looks to the Cross in faith is a proof of the holy interest. God's care has been accepted by our turning, and the sunshine of His

(Continued on page 653)

GENERAL CONVENTION PROGRAM

THE OPENING DAY

Wednesday, October 10th

- 7:30 A.M. Corporate Communion for House of Bishops and House of Deputies only, at the Church of the Epiphany, 1317 G street, N.W. (Breakfast served after this service at City Club.)
- 7:30 A.M. Holy Communion, Woman's Auxiliary and all other women, St. John's Church, 16th and H streets, N.W.
- 10:30 A.M. Opening service of the General Convention in the open air amphitheater in the Cathedral Close of St. Peter and St. Paul, Mount St. Alban, 10:30 A.M. Sermon by the Rt. Rev. Charles Palmerton Anderson, D.D. Bishop of Chicago.
- 2:30 P.M. Woman's Auxiliary, opening business session, Mayflower Hotel.
- 3:00 P.M. House of Bishops, first session, tenth floor, Willard Hotel.
- 3:00 P.M. House of Deputies, first session, D. A. R. Hall, 17th and C streets, N.W.
- 8:30 to 11:00 P.M. Reception to the House of Bishops, by the Bishop of Washington and Mrs. Freeman at the Bishop's Residence, Mount St. Alban.

PRE-CONVENTION MEETINGS

Not Part of General Convention

Friday, October 5th

DAUGHTERS OF THE KING

- 9:00 A.M. Registration, Epiphany parish hall, 1317 G street, N.W.
- 3:00 P.M. Quiet Hour.
- 4:00 P.M. Fellowship Meeting.
- 8:00 P.M. Opening Session. Convention called to order by Mrs. A. A. Birney, president. Address of welcome by president of diocese of Washington, Miss Lillian J. Soper. Response and greetings to the convention, Mrs. Birney. Memorial Service. Our Convention Program, Mrs. W. J. Loaring-Clark. Address, the Most Rev. John Gardner Murray, D.D., Presiding Bishop. Service of Worship.

Saturday, October 6th

DAUGHTERS OF THE KING

- 7:30 A.M. Celebration of Holy Communion, Church of the Epiphany, 1317 G street, N.W.
- 9:30 A.M. Morning Meditation. Prayer, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska.
- 10:00 A.M. Address by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington. Evangel of Printers Ink, practical talk, the Rev. G. W. Hobbs. Our Evangelistic Responsibility, the Rev. Loaring-Clark. Discussion.
- 11:00 A.M. Business Session.
- 12:30 P.M. Junior Program. Luncheon. St. John's, Georgetown.
- 4:30 P.M. Reception to delegates by the Bishop of Washington and Mrs. Freeman. Bishop's Garden, Mount St. Alban.
- 8:00 P.M. Preparation Service for Holy Communion. The Rt. Rev. Philip M. Rhinelander, D.D., Canon of Washington Cathedral.

Sunday, October 7th

DAUGHTERS OF THE KING

- 8:00 A.M. Corporate Communion and Renewal of Vows; Church of the Epiphany.
- 11:00 A.M. Service in all churches.
- 8:00 P.M. { DAUGHTERS OF THE KING
BROTHERHOOD OF ST. ANDREW. Mass Meeting in the interest of Young People's Work. The Leadership of Youth through the Young People's Society; the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida. Church of the Ascension, 12th and Massachusetts avenue, N.W.

Monday, October 8th

DAUGHTERS OF THE KING

- 7:30 A.M. Celebration of Holy Communion and Renewal of Vows.

9:30 A.M. Morning Meditation. How to Pray; the Rt. Rev. Ernest V. Shayler, D.D.

10:00 A.M. Business Session.

11:00 A.M. Group Conferences. (a) Evangelism through the Church's Program and Stewardship; Mrs. James M. Maxon. (b) Evangelism through Discussion Groups and Study; Miss Laura Boyer.

2:00 P.M. Address, Evangelism in Rural Fields; Rev. H. W. Forman.

2:20 P.M. Address, Bible Reading; the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York.

2:40 P.M. Address, Bible Study; the Rev. T. R. Ludlow, D.D.

3:00 P.M. Group Conferences. (a) Evangelism through Social Service and Rural Work; Mrs. John Glenn. (b) Evangelism through Individual Work; Mrs. John R. Wheeler.

8:00 P.M. { DAUGHTERS OF THE KING
BROTHERHOOD OF ST. ANDREW. Mass Meeting; Christianizing the American Home. The Place and Power of Family Prayer. Church of the Epiphany.

Tuesday, October 9th

DAUGHTERS OF THE KING

7:30 A.M. Celebration of Holy Communion, Church of the Epiphany, 1317 G street, N.W.

9:30 A.M. Morning Meditation. Prayer, Power; the Rt. Rev. Ernest V. Shayler, D.D.

10:00 A.M. Business Session. Final Business. Resolutions, Elections.

1:00 P.M. Luncheon, Washington Hotel. Cards.

4:00 P.M. Quiet Hour for all Women, St. John's Church, 16th and H streets.

8:00 P.M. { DAUGHTERS OF THE KING
BROTHERHOOD OF ST. ANDREW. Mass Meeting. Evangelism through Prayer and Personality; the Rev. Joseph Fort Newton, D.D. The World Call for Evangelism; the Rt. Rev. Thos. C. Darst, D.D., Bishop of East Carolina.

8:00 P.M. JUNIOR BROTHERHOOD OF ST. ANDREW. Meeting St. John's Church, 16th and H streets, N.W.

IMPORTANT INFORMATION

Monday and Tuesday—October 8th and 9th. 8:00 A.M. to 8:00 P.M. Registration, House of Bishops and House of Deputies, Willard Hotel, north end of corridor, foot of steps leading down from F street side.

Tuesday—October 9th. 10:00 A.M. to 5:00 P.M. Registration, Woman's Auxiliary, Mayflower Hotel, Northeast Room and Chinese Room.

Tuesday—October 9th. Registration, Study Classes, all day and until noon of October 10th, Chinese Room, Mayflower Hotel.

Tuesday—October 9th. 4:00 P.M. Woman's Auxiliary Preparatory Quiet Hour, conducted by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles. St. John's Church, 16th and H streets, N.W.

The President of the United States has expressed his willingness to address a joint session of the Convention if his engagements will permit. Further announcement will be made in the House of Bishops and the House of Deputies.

ORGANIZATIONS

Woman's Auxiliary—First Business Session, October 10th, 2:30 P.M.

Daughters of the King—First Business Session, October 5th, 8:00 P.M.

Deaconesses—First Business Session, October 13th, 8:00 A.M.
St. Barnabas' Guild for Nurses—First Business Session, October 19th, 2:30 P.M.

Church Periodical Club—First Business Session, October 16th, 11:00 A.M.

Girls' Friendly Society—Headquarters, Room 14, D. A. R. Building, 17th and C streets, N.W. Tea will be served daily except Sunday at National Headquarters, 1533 New Hampshire avenue, N.W., from 4:00 to 6:00 P.M.

Complete program will be issued at the opening of the Convention.

Take Your Child to Church

By the Hon. Thomas C. T. Crain

Justice, Supreme Court, the State of New York

TEMPTATIONS are varied and strong. Some are to shirk duties, some to neglect obligations, some to practise deceits, some to get something without right, and some to hurt and to harm. Often they are partially yielded to after but feeble resistance. When yielded to they recur with greater force. They are found in domestic, social, business, and public life. Those not grounded in right principles are likely to fall. Temptations prey upon the worldly-minded. Sometimes when yielded to they cause loss of substance and of station. Sometimes they slay all that is best in a man and cause him to lose the esteem of others and his self-respect. Sometimes when yielded to they kill hope.

How many men do you know who have cast overboard at least one right principle of life? It may be purity; it may be honor or honesty or truthfulness. How many do you know who have made shipwreck after casting overboard truth, honor, purity, and faith? Many you would not willingly deal with and are sorry to meet: dissatisfied men at war with themselves; some with power without respect, or wealth without joy, or learning without wisdom, and on the lower plane the profligate, the tramp, and the convict. When you and they were boys they were all right, though perhaps, as you now recall, some mean trait showed itself. At college the weakness or evil in them was plainer. You drifted apart and then in later years you heard of them or saw them or possibly came in touch with them only to wonder how it had come about that the good in them had died. Perhaps they never had a fair chance—here a home of undue indulgence, there one of undue severity; there one of neglect followed by estrangement between parents and children. Such are the homes which produce and send out unstable men. There are many such homes, and it is out into a world where the battle between good and evil is raging that your boy will go. As the danger is great, so must the safeguards be ample.

Many a man has recollected at the moment of temptation thoughts born during public worship which caused him to resolve to do right—and, recalling, has been saved from sin and shame. Such men would not hazard the experiences of the week unguarded by strength obtained at the hour of prayer. Your child is meeting and will continue to meet temptations. Shall it be given this source of strength?

Your child is pure-minded and warm-hearted, observing, impressionable, emotional, with admiration for virtue; imitative, wishing to do what grownups do; his mind is alert, his curiosity keen, his spirit of inquiry active. To him truth has not become commonplace. His nature is to grow mentally. He grows in mentality by the process of endeavoring to understand that which he cannot fully grasp. Your child is, therefore, teachable, particularly by one he has cause to love and admire, by one like whom he wishes to be, who knows what is true and can make the truth as taught engaging, contagious, and energizing.

Will your child's innate abhorrence of evil and love of right die? Your child will inevitably learn, but what will he learn? Is your child growing in wisdom, in grace, and in favor with God and man? Are faults and weaknesses lessening; are moral qualities maturing; are the virtues showing themselves in conduct? Is your child reaching out for the true light, taking hold of the abundant life and looking up to the Bestower of inestimable love? No doubt your child confides in your love and prayers. No doubt you are concerned, alert, and at hand to help. Your home, I feel assured, is one of purity and love, one in which the law of kindness and consideration and of courtesy and respect prevails. Doubtless you and yours kneel together near the fireside in family prayer before the activities of each day begin and again each evening before going to your rooms to sleep. I have no doubt that in your house the family Bible is worn from use.

Love transforms in your case the inescapable duty you owe

your child into a sacred privilege. You recognize that to feed, clothe, house, and educate your child so that he may reach manhood, and perchance win wealth or fame or social prestige, falls short of cancelling your parental obligation, and that you must be mindful to have him grow in righteousness. You long to have him become a man impelled by love for God and man, a doer of good with a wish to do right stronger than any other wish, eager in the quest of truth, firm in faith, pure in heart, and strong in the hope of Heaven through the redeeming love of Christ.

ON these assumptions am I putting a strange question in asking: When Sunday comes around and you and your wife start for church is your boy—is your girl—with you? Your child sees you at your best when you worship. It is good for him to be with you when you are doing right. Your influence, always great, is then helpful. Habits, as a rule, are formed in youth. The habit of church attendance is a good one for your child to form. Character is built gradually by steady and rightly directed effort. It grows, first, by the suggestion of worthwhile thoughts, then by the encouragement of worthwhile deeds. It is largely what your boy sees and hears and the circumstances under which he sees and hears it that will determine what kind of a man he will be. Put him where the surroundings prompt him to think new thoughts, and he grows mentally. Put him where the surroundings lead him to think, not merely new thoughts but good thoughts, as he grows morally as well as mentally. The church service is preëminently a time when your child will be without preoccupations and a time when he will have brought to his attention not merely thoughts which will be new to him and which will, therefore, engage his attention and arouse his interest, but thoughts of the highest moral and spiritual value.

The command, "Remember the Sabbath Day to keep it holy," is un repealed. The enforcement of its observance by your son and your daughter is entrusted to you. The Lord is in His holy temple. The Church is the pillar and ground of truth. Worship is the feeling of admiration and homage toward God which expresses itself in religious reverence, praise, prayer, thanksgiving, and the offering of what we have and what we are. On Sundays we meet together in God's house to hear His holy word, to ask those things necessary for soul and body and to lift our hearts to Him in praise and to seek a blessing at His hands. We should not forsake such assembling, and such an assemblage ought in large part to be composed of family units. Children at the hour of prayer should not be kept from the house of God. Fathers should say with Joshua of old, "As for me and my house, we will serve the Lord."

A child old enough for day school should be able to say of its parents, "I was glad when they said unto me, 'We will go unto the house of the Lord.'" Christianity depends upon consciousness and experience. Let your child's Christianity be associated not merely with your weekday life but with the family pew and public worship. There God's word is read, and how fully the Bible meets our needs. It comforts the broken-hearted; it guides the bewildered and perplexed; it warns the tempted; it encourages the struggling; it points the way through repentance and confession to forgiveness and salvation; it grows with the idea of righteousness; it gives glimpses of immortality and glory. For it there is no substitute.

The mason has his plumb line, the carpenter his square, and the mariner his compass. Plumb line, square, and compass are needed, yet the plumb line can be swerved from the perpendicular by the involuntary tremor of a wrist; the square warped by heat, the needle made to reel from point to point by the electrical disturbance of the moment; but the word of God inerrantly and undeviatingly reveals what is upright, what is true, and what is steadfast. God has thought it good to reveal His truth to babes, and sometimes it seems that the

dramas unfolded in the Bible, its poetry, philosophy, and parables, were recorded primarily to make appeal to those entering God's kingdom as little children. Give your child a chance to hear with you and his mother what God says, as at the Sunday morning service the Bible is read in your church.

IS there anything more inspiring than a praying congregation—old men, young men, youths and boys, girls, maidens, and matrons—all in prayer? Prayer has been defined as the offering up of our desires to God for things agreeable to His will in the name of Christ after confession of our sins and faithful acknowledgment of His mercies. It is the pulse of the renewed soul and a necessary element in the Christian life. It is the voice of faith speaking truth to the God of truth in a self-preached sermon which, taking hold of God's willingness, prevails against temptations, drives away perplexity and trouble, and opens Heaven. "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you." Were it necessary, God would hush angelic choirs to listen to the prayer of your little child. Give your child the chance to join with you in prayer in God's temple.

Perhaps you remember your heart being aglow as a child when in pew after pew standing men and women sang of the God they loved. Heaven and earth are full of the majesty of His glory. He is the Creator, Preserver, and Saviour, the Giver of every good and perfect gift, the One in whom we live and move and have our being. Heart and judgment unite in certifying that there is compelling ground for giving God the praise due unto His Name and fitting it is that those assembled in His sanctuary for worship should magnify Him with music, which is the child of prayer.

Music fires and melts hearts, soothes sorrow, imbues courage, and washes from the soul the dust of everyday life. With it we speak to ourselves and teach and admonish one another by the use of psalms and hymns and spiritual songs when sung from the heart with the spirit and the understanding. So bountiful, indeed, are God's blessings that it would seem as if the very stones would break out in song were men dumb.

Give your child a chance to praise God with you in His temple, for out of the mouth of babes and sucklings God has perfected praise. On Sunday morning sit at the aisle end of a family pew with your children seated between you and their mother, there to hear and listen and there and thereafter to ponder and act upon sermons having for their purpose the betterment of lives and the salvation of souls through knowledge of God's glory, power, wisdom, justice, love, and mercy, as evidenced by God's word and acts in dealing with the natural world, including the human race. Sermons which rightly divide the word of truth, not couched in language suggested by the learning of the schools, but delivered with the demonstrating power of the Holy Ghost comparing spiritual things with spiritual, sermons the outcome of observation, study, reflection, and prayer, instructive, admonitive, exhortive, encouraging sermons sanctioned by a manifest purpose on the part of the preacher to impart instruction based on inspiration and revelation, producing supplication, aspiration, and benediction. The open Bible, the bent knee, the uplifted heart, the prayer-answering God—this is religion and religion is life-power. In your labors with your child the Church with her ministrations is your natural ally. She is God's arsenal where men obtain and put on armor. Let your child there put on the shield of faith and there take the sword of the spirit and march into life prepared for the battle.

There are six concurring reasons why you should see to it that your child shall worship with you at the Sunday service: 1, for the sake of your own soul; 2, for the sake of the child; 3, for the sake of the Church; 4, for the sake of the State; 5, for the sake of civilization; and 6, to speed God's Kingdom.

Do not send your child to church—*take* him.

LIVING FOR GOD

NO LIFE is a failure which is lived for God, and all lives are failures which are lived for any other end.

If, on looking back, your whole life should seem rugged as a palm-tree stem, still, never mind, so long as it has been growing, and has its grand green shade of leaves, and weight of honeyed fruit at the top.

Sanctity is not the work of a day, but of a life.

—F. W. Faber.

A SAILOR TURNED EAST AFRICAN MISSIONARY

(FROM A CORRESPONDENT)

ARCHDEACON Christopher Benson Eyre, who died at McTonya, Central Africa, on June 28th, was an East African missionary veteran who had had a life time—for many men—of adventure before he took orders and went out to the hill country in the Portuguese territory of the diocese of Nyasa.

Born in November, 1849, at Dalton Magna, near Rotherham, where his father, the Rev. George Hardolf Eyre, was the incumbent, he wanted to go to sea from his earliest boyhood days. The sea was in his blood, for his father had been in the Royal Navy with the rank of lieutenant before he went to Cambridge at the age of 18. He was among the wranglers of 1826. Archdeacon Eyre's grandfather was Admiral Sir George Eyre who won distinction in the navy during the Napoleonic wars and commanded the fleet which seized the Ionian Islands.

After a short period at school at York, C. B. Eyre was sent to Armstrongs at Newcastle, but he begged to be taken away, and was then sent to receive a nautical education on the *Conway*, training ship at Birkenhead. He served for many years in the mercantile marine, attaining the rank of master mariner, by examination.

He sailed the Seven Seas, and had many adventures, both sought for and unsought for. Once when at San Francisco he was shanghaied, and many scars told of rough and tumble encounters. When in Australian waters in the early '80s he underwent a deep religious experience, and for some time he commanded a small vessel called *The Dayspring* which used to take stores to the missionaries in various South Sea islands.

He had a great facility in making friends and as a result he was frequently able to do good as a pacificator. On one occasion he was sent to see a recalcitrant chief at the request of the commander of a man o' war, who had been sent on a punitive expedition. Eyre got his confidence, brought the chief down to the ship, showed him round, and then made him apologize. They never had any more trouble with this particular ruler.

On one occasion, he and his crew were wrecked on one of the islands, and had to exist on a scanty diet of wild pig for some weeks till rescued.

Eyre also spent some time on the Rand during the early gold rush. He parted with his digging in what is now one of the richest parts of the field for £500, and gave most of it to the Salvation Army and other philanthropies.

He returned to England in the '90s to work for a time as a lay Church worker in the Tonypany area in Wales. It was here that he came under the personal influence of the late Canon Ring, Canon of Lincoln, and became a convinced Anglo-Catholic. He was ordained by the Bishop of Llandaff in 1895, and for two years before going to Africa for the Universities Mission to Central Africa, he was a curate at Lwynypia, Wales.

His faculty for learning languages and for making friends, as well as his buoyancy of spirit and simple religious fervor, endeared him to the Africans as it had to the miners of Wales or the primitive people of the South Seas. Quietly, effectively, he worked in Africa till he passed away a few days ago. He was made Archdeacon of Yaoland in 1906.

What was probably his last letter home showed little signs that the end was so near. It was like him to begin with the exclamation "Cheeri-oooooooo!" and to say "I am writing this in a native hut, rain outside but dry inside—mud floor and walls, grass roof—fit for a king. . . ."

"I can hardly realize I am 78," he wrote again, "but I begin to tumble to my limitations, though I can get away with some of the young 'uns yet. . . . I tried my pulse after getting to the top of a steep hill yesterday and it was going 160 beats to the minute—too fast—but it does not seem to hurt me. . . . I wonder if I shall come home again. I am so used to this life now, I really don't know how I shall manage when I get back to civilization. . . ."

Always cheerful, able to turn his hand to anything, a sincere, simple Christian believer, Fr. Eyre has passed away full of years but still in the midst of his work for bringing the Kingdom of God into the dark places of the earth.

The Canadian Church at Work

10. In the Diocese of Algoma

By the Rt. Rev. Rocksborough R. Smith, M.A., D.D.

Bishop of Algoma

IT IS related of one of our clergy that after having been accepted by the Society for the Propagation of the Gospel in London for Church work over-seas, he met a friend who said to him, "Where are you going to work?" "I am going to Africa," he replied. "To Africa? What part of Africa?" "I am being sent to Algoma," was the answer.

I was amused when in England last summer to find how many people there are who connect Algoma with the Dark Continent. The name must have an African flavor about it. In reality, the diocese is named after a district of the province of Ontario lying on the north shore of Lakes Superior and Huron. It is long and narrow, stretching from Fort William at the west end of Lake Superior, along the north shores of that lake and Lake Huron to the south of Muskoka. In area it is larger than the other five dioceses of the ecclesiastical province of Ontario taken together and it is regarded, at least theoretically, as the missionary diocese of that province. That, at any rate, is what is said on platforms, though when Boards are giving grants it is very commonly forgotten.

The whole diocese is more or less populated, by which I mean that there are no great stretches of land entirely empty of habitation, and it consists mainly of struggling villages and little towns, some of which have a great future, no doubt, though others have only a past. This sounds strange in the case of so young a country as Canada, but it is a fact that in many places the pulpwood and lumber in the neighborhood have been mostly used up, while in other parts the soil has become too much exhausted for profitable farming. Unless some new industry is discovered, many of these places are dying, and the support of the Church becomes the burden of a congregation which year by year is growing smaller, as the younger people drift away to other parts.

It is pathetic to see the efforts made by the faithful few in many places to keep up some of the beautiful little churches erected during the long episcopate of my revered predecessor, George Thorneloe, for thirty years Bishop of Algoma and for eleven years of them Archbishop of the province of Ontario, to whom the diocese owes a debt of gratitude which can never be adequately estimated. I think, for example, of our beautiful church at Byng Inlet, which we owe to the generosity of a notable American Churchman, the late William Bigwood, the head of the lumber industry in the neighborhood, and his wife. The place has almost come to an end now, and will soon disappear from the map entirely. It will cost too much to move the church elsewhere and I expect that it will be pulled down. But it is a pretty little place and beautifully furnished inside, with full sets of eucharistic vestments and other adornments of divine worship.

There are other parts of the diocese, however, which are full of hope for the future. Sault Ste. Marie, the see city where we have a Pro-Cathedral, two other churches, and the Bishop's residence, has the distinction of being the only city on the American border where the Canadian city is the larger. It has some 24,000 inhabitants and its future looks very bright. The "Twin Cities" of Fort William and Port Arthur, at the west end of the lake, are bubbling over with optimism and the Church there is strong and vigorous. Everybody knows that Sudbury is going to be one of the great mining centers of the continent and I

believe that there too our Church has a great future. Other growing places of considerable size are the great railway center, North Bay, Parry Sound, Bracebridge, Huntsville, and Gravenhurst, the last three being in Muskoka. At all of these we have good churches with increasing congregations; and the same is true of the district on the railway



THE BISHOP OF ALGOMA



ST. LUKE'S PRO-CATHEDRAL
Sault Ste. Marie, Ont.

The see city has a population of 24,000, being the only city on the American border larger than the opposite American city.



BISHOP'S RESIDENCE
Sault Ste. Marie, Ont.

which runs north from North Bay and which is proud to call itself emphatically "The North Country," where we have the growing towns of Haileybury, Cobalt, and New Liskeard. Here also we have the Clay Belt, which is very horrible to walk about in, but is wonderfully fertile in producing crops, and which no doubt has a great future as an agricultural district.

They say that the rocks of Algoma are full of minerals of all sorts, including both gold and silver. New mines are constantly being opened as great finds of precious metals are made. The silver mines at Cobalt, it is true, are not so productive as they once were, but the gold mines at Kirkland Lake are some of the richest in the world, and Sudbury produces, I am told, ninety per cent of the world's supply of nickel. Mining centers are not easy places for Church work. Towns grow up in a few months and the place overflows with money, but not much of it goes into the coffers of the Church. A great deal, it must be confessed, reaches the pockets of American prospectors. As for the rest, mining men take, as a rule, but little interest in religion in the early days of a rush, and our experience is that the diocese has to equip the new place with a church and to pay most of the stipend of the priest, until the town has settled down and consolidated itself, when things improve. The earlier stages, however, call for earnest and continuous teaching of the elements of Christianity on the part of the missionary, and it is often both difficult and heart-breaking work, in view of the materialistic outlook of mining camps.

There are parts of the diocese which are very familiar to many of your American readers, at least during the pleasant times of summer vacations, though they are quite unknown during the hard months of winter and the difficult muggy days of spring, as it is humorously called. Muskoka has been described as the grandest play-ground in the world. In this beautiful district with its lovely many-armed lakes, its shady forests, its rushing rivers, and its wonderful facilities for fishing, boating, and swimming, the summer is a time of great activity and glorious refreshment for both body and mind. Here we have lots of little summer churches, many of which owe much to the generosity of visitors from other parts of Canada and from the States. Near Gravenhurst are the famous sanitarium for consumptive patients, with a resident chaplain who finds abundant opportunity of ministering to the sick and dying, a work in which we are assisted by other dioceses.

On St. Joseph's Island we have a summer colony of four American bishops, several clergy, and other Church people who have a beautiful little chapel of their own in charge of Bishop Griswold of Chicago. It is called Llewellyn Beach, after Bishop Arthur Llewellyn Williams, formerly Bishop of Nebraska.

None of those who are familiar with the work of the Canadian Church will need me to lay stress upon the great assistance which we receive from the Woman's Auxiliary, which is so important a part of the organization of every diocese. In many of our parishes we have strong and vigorous branches, presided over by a very capable diocesan branch. It is indeed difficult to say how the work of the Church in a missionary diocese such as ours could be properly carried out without the assistance given by our loyal Church women.

AN EVENT fraught with great possibilities for the future of the Church, not only in this diocese but in the whole Dominion, is the establishment of a Canadian house by the Cowley Fathers. A priest of the diocese, recently called to his rest, the Rev. Ralph Sadler, presented to the order a retreat house which he had built in a lovely spot in Bracebridge, high up above the pretty little Muskoka River. The establishment of the Fathers here is an answer to ten years' earnest prayer and endeavor. Up to the present time, Canadian young men who have felt the call of God to devote their lives entirely to His service in the religious life have had to realize their vocation either in the United States or in England. As most of them wished to work in their own country, they have, in many cases, not felt able to respond to the inward call. Now, however, it is possible for them to do so wholeheartedly. The mother house in Boston has treated her daughter with the greatest generosity and is prepared to grant her as large a measure of autonomy as possible.

As would be expected in a diocese with a very definite Church tone, there is no lack of fine young men offering themselves for the sacred ministry and we have a goodly number of students in training in various Canadian colleges. Most of

them are themselves Canadians, which is a fact for which we may be very thankful, for, after all, an indigenous ministry is the great thing to aim at. Our main difficulty arises from the lack of funds, and we need an additional \$3,500 a year to maintain our missionary stipends, meager as they are.

The future, however, is bright and we continue our work full of faith and hope, realizing the importance of this diocese as the natural link between Eastern and Western Canada and feeling that it can and must be won for the Catholic Church of our Master.

THE TOMB OF ST. AUGUSTINE OF CANTERBURY

BY THE REV. THOMAS HORTON
RECTOR OF ST. JOHN'S CHURCH, CLINTON, IA.

THERE is much doubt as to the actual burial place of Augustine, the first Archbishop of Canterbury.

Some years ago I was present at the reopening of Long Compton parish church, Warwickshire, after restoration, and the question was brought up as to the burial place of the Archbishop. The Ven. Archdeacon Walters of Worcester, who represented Bishop Gore at the ceremony, assured the Earl of Camperdown and the Marquis of Northampton that according to Dugdale's *Warwickshire* Long Compton was the resting place of the great Archbishop, and conducted us to the south porch, which was formerly used as a chantry, where he pointed to an ancient stone tomb with the recumbent figure of a bishop in full episcopal robes and mitre. There was no inscription of any sort. . . . "It was possible," the Archdeacon said, "that the body was afterwards removed to Canterbury," but the tomb is still preserved there, and there is no proof of it ever being removed from its first resting place.

Mary, Queen of Scots, was interred in Peterborough Cathedral, but the body was transferred to Westminster Abbey, and a massive tomb erected beside that of Queen Elizabeth, by order of her son, King James I, but the tomb still is shown at Peterborough. Oliver Cromwell's tomb is still shown in Westminster Abbey, although his body was removed after the Restoration.

Augustine was much interested in this neighborhood, for Tredington, Brailes, and Barcheston are known as Augustine's churches. St. Martin's Church, Barcheston, was demolished and the present handsome church built on the same site, and consecrated St. Martin's Day, 1280.

Long Compton was the birthplace of Sir Richard Whittington, Bart., who was thrice Lord Mayor of London. Also during the civil wars King Charles I, in escaping from Cromwell's army, exclaimed:

If Long Compton I could see,
King of England I should be.

Eventually he reached the village, climbed a giant oak, saw the rebel army pass by, and thus escaped to safety.

The Lords of the Manor of Long Compton are the Marquis of Northampton and Sir George Phillips, Bart. The latter was succeeded by his grandson, Lord Duncan, the Earl of Camperdown, son of the first Earl, who was influential in removing the window tax from dwelling houses.

The quaint rhyme is still sung by the villagers of Long Compton:

Old Sir George at Weston House
Mr. Dunn at the Park.
Holy Rogers the Vicar
And Charley Tennant the Clerk.

The Sanctus cote and bell, one of the few remaining in England, is still to be seen over the chancel, and the bell is rung every Sunday after the bells have chimed, for five minutes before each service.

SELFISHNESS

SELFISHNESS is at the root of every sin. It is the revolt of the individual against his responsibility to the group. The antidote of selfishness is sacrifice; not on the part of the other fellow, but on the part of one's self. It was selfishness that nailed our Lord to the tree, and in so far as we indulge in it, we are guilty of the crucifixion.

On the other hand, by sacrificing self we share in Christ's glory, for we do our little part in bearing His cross. We must lose our life in order to gain it. We must sacrifice our lower self so that our true self may grow.

—Rev. C. A. Beesley.

The Authority of Bishops

By George Zabriskie, D.C.L.

Chancellor of the Diocese of New York

BISHOP HUNTINGTON'S Open Letter about China, lately published in the Church press, invites consideration of an important subject. It concerns more than China, and more than missions; for if the administration of the China mission is to be managed in New York no good reason is apparent why all the missions of the Church should not be managed there. If missions in charge of bishops may be managed there, so may dioceses that are not missions.

The Bishop cites three points in the report of Bishop Sanford and Mr. Wood, and the action of the Department of Missions in accordance with the report. One relates to a recommendation for the gradual reduction of appropriations, which he believes to be inopportune because the political disturbances in China have impaired the power of the Chinese Christians to increase their contributions at present. At the same time the report does not recommend that the people in China for whom medical work is done in our hospitals should assume any financial responsibility for it. A second point is the prohibition against registration with a view to obtaining license of schools from the civil authority: which may be well enough in some places but is not appropriate in others, and may be inadvisable in some places now but may become desirable at any time. The third point relates to the ceremonial in honor of Sun Yat-sen, which is required by the government in all registered schools. The Department have forbidden it in all institutions. The Bishop thinks the significance of the ceremony is purely civil, designed to foster patriotism and not injurious to our missionary work.

The result is that instead of leaving each bishop to decide what shall be done in his own jurisdiction the Department of Missions—in other words, the National Council—have laid down rules for all of them alike. The Bishop asks, If our missions "are to be conducted from 281 Fourth avenue, why appoint bishops"?

The answer depends upon the function of bishops. Are they anything more than what is now called executive secretaries? Are they invested with any authority of government in the Church, or can they only carry out what boards of management decide for them? To be sure, it is not disputed at present that bishops only ordain and confirm; but shall the Department of Missions or the National Council decide when and where and the persons upon whom this power shall be exercised? This is not the theory of a Church governed by bishops.

THERE has always been an essential distinction between spiritual power and secular power, between spiritual persons who exercise the one and lay persons who exercise the other; with the result that the exercise of spiritual offices by spiritual persons is not subject to supervision or control by lay persons. This distinction is observed in the Protestant Episcopal Church, which ordains, following ancient practice, that "the control of the worship and spiritual jurisdiction of the parish are vested in the rector, subject to the rubrics of the Book of Common Prayer, the canons of the Church, and the godly counsel of the Bishop" (Canon 21, §I [i]) and that "for the purposes of his office, and for the full and free discharge of all functions and duties pertaining thereto, the rector shall at all times be entitled to the use and control of the church and parish buildings with the appurtenances and furniture thereof" (*Ibid.* [ii]); and further that "in a missionary cure the control and responsibility belong to the priest who has been duly appointed to the charge thereof, subject to the authority of the Bishop" (*Ibid.* [iii]);—not of any board or council, lay or spiritual, but of the bishop. What becomes of the authority of the bishop if the Board of Missions or the National Council shall prescribe what he may authorize and what he must forbid, in the church or the school or other parish buildings?

The Domestic and Foreign Missionary Society is a corporation established by the legislature of the state of New York: they comprehend "all persons who are members of the

Church"; they are not a spiritual body, for the legislature cannot create one; they are a secular body, even though many of them are clergymen or spiritual persons. The National Council have been invested by the General Convention with all the powers of the Missionary Society, and are their board of directors; but this does not make them a spiritual body. They have none of the spiritual authority which inheres in the office of bishop, because that authority cannot be exercised by secular bodies, whatever the name by which they are designated or disguised. One of the things which belongs to that office is to rule the diocese of which the bishop has jurisdiction.

Bishop Huntington has addressed our attention especially to this point: The Council confirming the report of a special committee to investigate the situation in China have in effect forbidden the bishops in that country to permit their schools to be licensed by the government, or to observe the Sun Yat-sen ceremonial. The Bishop says that the Council are mistaken in supposing it to be a religious ceremony, and that it is purely political or civil. Such a mistake comes from meddling in matters with which one is not conversant. Be this as it may, to the bishop belongs power *ex officio* to allow it or disallow it in his own diocese.

It is no doubt true that when the Council grant money for the work in a diocese they may impose conditions on their grant: as for instance, they may say to one, we will grant you \$1,000 provided you are not to permit any of it to be spent on people unless they wash themselves clean every day. If the General Convention is making in the budget their appropriation for this diocese, and the \$1,000 is covered by it, it is not clear how the Council can impose a condition which the Convention did not impose. Apart from this point, money in general may be given upon condition: if you take the money you are bound to observe the condition. Such a condition has not been prescribed by General Convention.

Hitherto in this Church the episcopal office has not been subjected to secular control. In the nineteenth century such an infringement of the authority of the bishops is believed to have been unheard of. One can hardly fancy Bishop McIlvaine in Ohio, Bishop Meade in Virginia, Bishop Hobart in New York, Bishop Brownell in Connecticut, tolerating such an usurpation. Is the Church going to tolerate it now?

The other two points may rest upon different grounds. The bishop who is on the spot, who knows conditions in his diocese much better than a body of foreigners who have little, if any, acquaintance with it, is better qualified to determine what is good for it than they are. They should not assume to know better than he does what policy is better suited to develop the Kingdom of God there. Yet this is what the Council have done with regard to China. Although they sent a committee of two persons to investigate and report the facts about the Church and its work in that land their committee spent, so the Bishop informs us, two days and part of another in his diocese; and yet the Council, confirming their report, have overruled the judgment of some of the bishops on some points and of all of them on others.

This is the important matter—whether the Council or the bishops concerned are to manage the missions of the Church.

IN HOME LIFE sorrow is sure to come from the pangs of parting. Many an aching heart is left behind, plunged in the sorrow which comes from parting. But even here, when the heart has learned to "trust God and take courage," sorrow only deepens tenderness and strengthens the spirit of self-sacrifice, and "absence makes the heart grow fonder." Partings, where love is still strong, are surely meant to remind us that blessings are *lent* to us here—that this world, even at its best and brightest, is not everything that the Christian has to look to—that therefore he must rest not too closely on the things of time, and yet that true sorrow only deepens true love, and that love is eternal.

—W. J. Know Little.

ORIENTALS STUDY CHRISTIAN RELIGION AT RACINE

BY THE REV. D. A. MCGREGOR

ALL the foreign missionary work of the Church is not being done in foreign lands. Almost unexpectedly there has come about a most unusual foreign work in the National Center for Devotion and Conference at Taylor Hall, Racine, Wis., which has culminated this year in a School of Religion for Oriental Students. During the last two weeks of August, twelve students from foreign lands, nearly all of whom were non-Christians, have been engaged in an intensive study of Christian teaching in order to learn what Christianity is.

This has come about as a result of requests from several Oriental students; it was not planned or even thought of by our Church people a year ago. The history of this development is of great interest. In 1925 a few of our people became interested in the Oriental students in our universities and arranged a house party for them at Taylor Hall during the Christmas vacation. This was not looked upon as a missionary activity, but merely as hospitality to the strangers among us.

The students present enjoyed the spirit of the gathering so much and appreciated the interest of the Episcopal Church so heartily that they organized the Oriental Students' Conference which meets at Taylor Hall every September. This organization is controlled by the students themselves and exists for the purpose of developing friendly relations between East and West, and of providing the students with an opportunity of conferring together regarding the common problems which they face here and which they expect to face when they return to their home lands. A number of American friends of the students are present at each meeting of the conference and represent the views of the West, but the students direct their own affairs. They are highly appreciative of the interest which the Episcopal Church has shown in their problems, and particularly of the support of Mrs. George Biller, hostess at Taylor Hall. They have made Mrs. Biller the general director of their conference, giving her veto power over all their activities. Thus the work which began with a house party developed into a conference.

This year it has advanced another step, quite unexpectedly, and entirely from the initiative of the Orientals. Last year a Chinese student, a Confucianist, came to Mrs. Biller and laid before her this problem: "I have been in America five years studying. I have taken an advanced degree at my university. I think that I have learned something of Western science and industry, of your politics and social life. But I have never had a chance to learn what Christianity, your Western religion, is. If I go to church I don't learn much from sermons for they presuppose a Christian background, and I have not had that. Where can I go to obtain an understanding of this great religion before I return to my home in the interior of China? I have not the slightest intention of being converted, but I'd like to know what Christianity is. And there are many other students in the same position as myself."

Here was a challenge to the Christian Church. When men ask for an opportunity to study the Gospel of Jesus Christ, we must provide it. Other students who had been in touch with Taylor Hall through the conferences expressed their interest and their desire to participate in such a study. The result was that the Oriental School of Religion was announced for August 15th to 29th of this year. It was a novel experiment to meet a new situation, and methods hitherto untried had to be adopted. The school was not projected as an evangelistic agency, but as an answer to a definite request from men who wanted to know what Christianity is. It had to be of a high standard intellectually, for all those who inquired about it were advanced graduate students from our universities. The work had to be condensed into two weeks, which was all the time the students could spare from their college work. What was needed was a two-weeks' intensive study of Christian theology.

FORTUNATELY, we were able to secure high-grade instructors, for three members of the faculty of Western Theological Seminary were greatly interested in the attempt and volunteered their services. Dean Frederick C. Grant presented a course in Christian Doctrine; Prof. A. Haire Forster lectured on the Christian Bible, and Prof. Percy V. Norwood

discussed the History of Christianity. The present writer, who acted as director of the school, taught a course on the Philosophy of Religion. The school lasted two weeks with four hours of lectures each day, all lectures being attended by all the students. In addition to the lectures, three hours daily were given to discussion of the lectures, and these discussions were intensely interesting. Also, readings were assigned, particularly in the Bible, and reports presented by the students.

The student body was altogether exceptional. No attempt had been made to secure numbers; the school came into existence in response to a demand and we wished only those who were genuinely interested. No American students were invited; the desire was to concentrate on the problem of the Orientals. The class was made up of twelve students, eight of whom were non-Christian. The religions represented were Hinduism, Confucianism, Buddhism, Shintoism, and Christianity, with a strong seasoning of Agnosticism in all. Of the twelve students only one was an undergraduate, this one being in the senior college year. The other eleven were all graduates engaged in advanced studies. Two of these had already received the Ph.D. degree, and nine were candidates for that degree. Altogether the intellectual standards of the student body were quite exceptional. Their attitude was most earnest.

The lecture courses were all frankly and thoroughly Christian, but were scholarly rather than dogmatic in approach. The instructors were Christian clergymen who had no apology to make for their religious position, who had no faith in any hazy fusion of all faiths. They presented that faith by which the Church has lived, they were broad-minded, modern men, but men with a faith in Christ as the Incarnate Son of God. And this faith they presented courteously and clearly. The students responded with the same spirit of courtesy, both in listening to the lectures and in taking part in the discussions, for every lecture was publicly and formally discussed. The school was an object lesson in religious discussion. Sixteen students and faculty lived together for two weeks, spending at least seven hours each day in earnest religious discussion. These men represented five different religions and most of them were very earnest in their beliefs. But never once in that two weeks did the slightest sign of religious heat or bitterness mar the spirit of fellowship. And this was achieved, not by avoiding topics where the group differed, but by frankly and honestly wrestling with the very problems of difference; not by watering down Christianity, but by presenting the teachings of Christ and the Church in their fulness.

Every morning the Holy Communion was celebrated, and every evening Evening Prayer was said. Attendance was of course not required, but most of the non-Christians attended. It was a striking sight to see a Confucian repeating the Creed toward the close of the school, as he began to realize its rich meaning, or to see a Buddhist remain in the chapel in prayer after the others had gone out. Or one might see a representative of any religion slipping into the chapel during the day for a quiet time of prayer or meditation. A Hindu, a professor in an Ohio college, who one year ago was bitterly anti-Christian, presented a vigorous defense of St. Paul's teaching to the class and said that this introduction to the Bible had opened his eyes to such an extent that he was going to read the whole Bible through at once. At the end of the school, the students gave a banquet to the faculty and spoke most appreciatively of the teaching.

WHAT are the results of this effort? Superficial questioners will ask at once if there were any converts. Such a question betrays a lack of understanding of the immediate purpose of the school, and also an ignorance of the magnitude of the difficulties involved in the approach to the educated Oriental. The end of all missionary work is, of course, bringing men and women into the divine life of Christ in His Body, the Church. There is a place, and a tremendous place for evangelistic effort, but this school was for another purpose. It was asked for by non-Christians in order that they might learn what Christianity is. We tried, in good faith, to answer their question. They were earnest men, mature students; we recognized this, and instead of preaching or exhorting, we taught the faith of the Church.

They have gone away with an intellectual and spiritual respect for Christianity, and, we believe, with a deeper understanding of the meaning of Christ. We trust the power of God

the Holy Spirit to carry on His work in their souls. All the students urged us to repeat the effort next year. Most of these students will be in their home lands next year, for all are near the end of their college work, but they desired that others of their countrymen might have the opportunity which they had.

The usual Taylor Hall activities for Oriental students will continue; the conference will be held in September, and if funds are available there will be another Christmas party. If other Oriental students express the desire for a School of Religion next year, and if some practical difficulties can be solved, we shall try to meet the need again. We who had a share in this school are filled with gratitude that we had the privilege of taking part in one of the most interesting and valuable missionary activities that we can imagine.

DAILY BIBLE STUDIES

(Continued from page 645)

love has quickly found the child and his need. And therein we see the foolishness of sin, of doubt, of fear. God is waiting for us to give Him the joy of caring and helping. It is our fault if we are anxious and troubled about life. The dear Lord is more ready to hear than we are to pray, and gives more than we either desire or deserve. O the depth of the riches both of the wisdom and knowledge of God!

Hymn 241

Saturday, September 22

READ I Corinthians 13:8-13.

THEN shall I know even as also I am known." Our knowledge here is so imperfect, so limited! We can only live by faith. The thought that at last when we stand in the light of that divine Love which cannot fail we shall know how God has known us all through our life on earth is almost overpowering! How little we realize, even in our hours of deepest devotion, the breadth and length and depth and height of God's love! It is beyond our knowledge. But the day is coming when it will come to us with an overwhelming might, and eternity will be too short for our appreciation and our grateful adoration. Meanwhile, we may rest in peace as we "know in part." And we can tell the story to others, that the dear Father may know our sincerity, and the blessed Christ "see of the travail of His soul and be satisfied" (Isaiah 53:11). We can look up and lift up our heads. We can seek the Kingdom of God and His righteousness, and leave God to give us all that we need for body, mind, and soul. Only let us cast aside worry and anxiety. Our Father knoweth. We shall know some day the fulness of His loving care. So be it, Lord!

Hymn 507

Dear Lord, I thank Thee for Thy precious message. It is so wonderful that I can hardly hold it. My Father knows! O let me live in the light of that unfailing love, and help me to bring to others the message, that they may find the peace of God and walk in His ways. Amen.

CHRISTIAN SELF-DISCIPLINE

THE CROSS gives the law of our life; it is the symbol of Christian Self-Discipline, and that in three ways:

1. Self-Discipline must be *universal*. As the Cross affects the whole frame, every limb being stretched thereon, so we are pledged to mortify "all our evil and corrupt affections." It is all of self that is opposed to the Will and Love of God that is to be mortified; all that is contrary to charity, the love of God above all, and of one's neighbor as oneself—of which we read St. Paul's magnificent description—all that "seeks its own."

2. A second feature in which the death of the Cross symbolizes our death to sin in self-discipline is that *it destroys nothing of our nature; it trains every part*. No part of our nature is to be destroyed or lost. Not the block or the stake, but the Cross, is the symbol of Christian self-denial. The whole being is brought under discipline and restraint—not to end in death, but that, rescued from perverted use, all may live unto God in newness of life.

3. And once more: this is a *slow death*. And the old man in us dies hard. It is a life-long work to bring all our faculties into subjection to the obedience of Christ.

—A. C. A. Hall, Bishop of Vermont.

AROUND THE CLOCK

By Evelyn A. Cummins

THE new building being erected by the Park Avenue Baptist Church at Riverside drive and 122d street in New York is to be known as the Riverside Church and expects to "welcome into its membership all disciples of Jesus on equal terms without regard to creedal subscription, ritual requirement, or denominational affiliation." In regard to the aims of this church, Dr. Harry Emerson Fosdick, the pastor, says:

"Our policy must be not so much to do something for the community as to let the community do things for itself with the benefit of our facilities and the help of our support. . . . What we shall need the most is clairvoyance; we must see the places where we can be a focus of expression for the community's coöperative spirit. What we shall need next is genuine unselfishness; we must be interested primarily not in our own prestige and proselytism but in the community's good. What we shall need next is breadth; regardless of creed, Church, race, or religion we must welcome from the community coöperators to do what needs to be done.

"Any church should be much larger in its interests than its local parish, but few churches in New York have ever had so challenging an opportunity as is presented to us in the community to which we go."

Dr. Fosdick's preaching has filled his church heretofore. It will be interesting to see what difference, if any, community interests will make in the size and strength of his congregation hereafter.

A NEW sort of religious conference was held at Cologne, from August 19th to 21st, the first International Christian Press Conference.

The chief subjects of discussion were God's Call to the Press and How Can the Religious Press Promote the Christian Union Movement? The speakers included Prof. D. Hinderer, of Berlin, chairman of the press commission of the recent Stockholm conference; the Rev. A. S. Duncan Jones, of the *Guardian*, London; Mr. Hubert W. Peet, editor of the Far and Near Press Bureau, London; Dr. Frederick Lynch, of New York; the Rev. E. Gounelle, editor of one of the French religious papers; Dr. Alivisatos, of Athens; Dr. C. E. Hooijkass, of Rotterdam; and the Rev. A. Muller, of Zurich. At a meeting in the Grosse Halle of the Press Exhibition, Archbishop Söderblom of Upsala, Prof. Deissmann, of Berlin, and Dr. Slotemaker de Bruine, Dutch Minister of Labor, spoke on The Apostolate of the Press.

A SPORTSMAN brought a twenty-four-year-old racing horse, along with his other horses, all the way from California to Saratoga for the racing season this year, lest the former, whose name is Uhlan, should be lonely while his friends were gone. Uhlan holds a number of records for both saddle and harness, and is owned by Mr. C. K. G. Billings.

M. H. A. L. FISHER in a recent lecture said that Great Britain cedes to Germany supremacy in beer, music, and disciplined knowledge; to France supremacy in taste; and to the United States supremacy in mechanical inventiveness.

His own country, he said, was one that had spread throughout the world Parliaments, railways, and factories, coöperative societies and safety bicycles, the use of tobacco and afternoon tea, the practice of athletic sports and aseptic surgery, child welfare work, Boy Scouts and Girl Guides, the jury system, the Salvation Army, high-class tailoring, and the Gilbert and Sullivan operas.

Britain, he maintained, is also a country favorably considered abroad for the plays of Shakespeare and Bernard Shaw, the poems of Milton and Byron, the philosophy of Herbert Spencer, and the fiction of Scott, Dickens, Kipling, Conan Doyle, Galsworthy, and Wells.

MEN drawing unemployment relief have voluntarily renovated St. Mark's Church, Jarrow, in England, and have also beautified the surrounding grounds.

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.

A REPLY TO "SOME ALABAMA CRITICISMS"

To the Editor of *The Living Church*:

IN THE September 8th issue of *THE LIVING CHURCH* I notice a letter signed by the Rev. Mr. Stoney, of Anniston, Ala., in which he states that I was a Presbyterian, and includes me as one of the "men trying to change the Church to suit their fancy."

Controversy fails to interest me at all, but simply as a matter of fact may I state that at the time of my appearance in this naughty and wicked world my father was a Presbyterian minister. When I had reached the age between three and four—but not because of me—he made his submission to the Church, and was ordained by Bishop Huntington of Central New York. He entered the Church, as he often stated, just because of her Catholic doctrine and heritage.

In this way I was brought up in the Church, and from my earliest years to this present have been imbued with an increasing respect and love for my spiritual home. And, not being one of those minded to run away from home because of a few domestic troubles, my prayer for all my brothers and sisters in the household of faith is that perfect love may cast out our fear.

St. Peter's Rectory,
Westfield, N. Y.

✠ ROBERT E. CAMPBELL.
(Bishop of Liberia)

"A PARSON ANSWERS A BISHOP"

To the Editor of *The Living Church*:

YOU ARE to be congratulated on admitting that splendid article on A Parson Answers a Bishop [L. C., September 1st]. I feel more than ever encouraged when we can have such outspoken words that lay bare the real cause of failure in the Church, and that point to a real remedy so practically and effectively as Mr. Shoemaker has done. What a wonderful result would come if our churches as a body would so consecrate themselves to the task of winning men one by one as the Lord has commanded.

I feel that the paper should be printed in pamphlet form. Why not have from Mr. Shoemaker another article or articles explaining more fully the methods of work that have brought such fruitful result in his own parish?

New York City. (Rev.) FRANK COX.

To the Editor of *The Living Church*:

THE able, honest, irenic, and deeply true communication in your issue of September 1st from the Rev. Mr. Shoemaker is altogether too valuable to the Christian world at large to be confined to one publication in one issue of even so widely read a weekly paper. I write to urge the issuing of it in cheap pamphlet form, to be advertised widely. If you can accomplish this I order at once twenty-five copies and compliment you on a decisive forward step.

Washington, D. C. JULIA L. MCGREW.

To the Editor of *The Living Church*:

AFTER READING A Parson Answers a Bishop in your issue of September 1st, I am moved by my thankfulness and gratitude to our Lord to express my great thankfulness to Mr. Shoemaker for his suggestive and constructive answer to the deepest need of the Church today. It is the most optimistic and helpful article I have seen. One can only pray that the seed sown by Mr. Shoemaker may bring forth fruit to the glory of God and the greater effectiveness of His Church.

Westmount, Que. (Rev.) LENOX I. SMITH.

To the Editor of *The Living Church*:

SO MUCH was I impressed with the Rev. Mr. Shoemaker's article in *THE LIVING CHURCH*, September 1st issue, that I would like to secure five additional copies. Will you please mail them to me and charge same to my account?

Wilkesburg, Pa. (Rev.) WILLIAM PORKESS.

[In response to these and other demands, *A Parson Answers a Bishop* is being published in leaflet form, as Church Booklet No. 301, to be sold at \$7.00 per hundred. See advertisement elsewhere in this issue.—EDITOR L. C.]

"THE QUALITIES OF A GOOD SERVER"

To the Editor of *The Living Church*:

IN YOUR issue dated August 18th I want to tell you how much I appreciated the article, *The Qualities of a Good Server*. . . . I feel sure if you could arrange to print this article in pamphlet form, and advertise it in your columns, very many parish priests would buy it for distribution.

Please let me know if you would consider doing this and in the meantime send me a copy of the issue referred to.

Toronto, Ont. (Rev.) FRANK V. DAVIES.
Provincial Superior, Confraternity
of the Blessed Sacrament.

[Dr. Stewart's article, *The Qualities of a Good Server*, is being published as Church Booklet No. 304, for sale at \$2.00 per hundred. See advertisement elsewhere in this issue.—EDITOR L. C.]

"SEMPER EADEM"

To the Editor of *The Living Church*:

YOUR EDITORIAL, *Semper Eadem*, in the issue of September 8th is very timely.

The expression in *Magna Carta: Ecclesia Anglicana libera sit*, is still of some value. Indeed, it supports much of what you say in your editorial. Of course, as everyone knows, it was from the Crown and not from the Papal See that the Charter was wrung, but that the body for which freedom was claimed should be described as *Ecclesia Anglicana* is significant of the change in outlook that has come over Churches in the Roman (Latin) communion since that time. It is inconceivable that the Roman Church in this country would describe itself in a legal document, without qualification, as *Ecclesia Americana*—or in France as *Ecclesia Gallicana*!

There is some difference between times which allowed the bishops of *Ecclesia Anglicana* (together with the barons of the realm) to claim freedom for the Church to follow its own laws (even though these laws were identical with the Roman *Corpus*), and the more modern atmosphere in which concordats are negotiated with secular governments by the representatives of the Pope. Such a concordat could form no part of a document establishing liberties, ecclesiastical and secular, peculiar to the realm of England. It is useful to remember that the English bishops and the English barons were supporting each other in this joint assertion of English liberties.

Peekskill, N. Y. (Rev.) JOHN COLE MCKIM.

"PROHIBITION AND THE CLERGY"

To the Editor of *The Living Church*:

MR. STULTZ, in his letter taking to task priests of the Church for replying to the inquiry of the Church Temperance Society about their views on the Eighteenth Amendment and the Volstead Act [L. C., September 1st], makes the common mistake of the zealous friends of prohibition, of confusing observance of a law with respect for it. It is entirely possible to obey a law while at the same time honestly believing its provisions unwise and harmful, and advocating its repeal. Our dry friends indulge in a great deal of foolish talk about respect for the Constitution, forgetting that it is quite possible to cherish the greatest veneration for that noble instrument while deploring its disfigurement by amendments that are not in harmony with it; just as it is possible to admire a great painting or cathedral, while condemning additions or restorations by some inferior modern artist.

It is hardly necessary to consult the dictionary to know that temperance and prohibition are entirely different things—conflicting, in fact; and the Scriptures certainly show clearly that the Founder of the Church was not in favor of prohibition. From which it would appear that the Church Temperance Society was consistent with its name—which the Women's Christian Temperance Union certainly is not—and the Church clergy were following their right and even duty in the expression of their opinions.

Philadelphia, Pa. STAUNTON B. PECK.

THE ARTICLES OF RELIGION

[CONDENSED]

To the Editor of The Living Church:

A CIRCULAR letter going about our parish begins as follows: "It may not be known to all of you that at the last Triennial Convention of the Church it was voted to abolish the 39 Articles of Religion as contained in our Prayer Book." Of course, nothing of the sort was voted. But the letter proceeds to solicit signatures for a petition that the Articles be not abolished.

It seems almost certain that many petitions and letters of the kind are being circulated, based on misinformation and misunderstanding. Many people, I believe, are not particularly concerned about retaining the Articles in the Prayer Book, but they sign such a petition in the belief that the Articles are a bulwark against error and that dropping them from the Prayer Book means selling ourselves entirely to the enemy. . . .

Deductions based on the recent canvass of opinion should be made with the greatest caution, taking due account of the fact that, whatever the sincerity of those who started the investigation, the appeal has been certainly made to prejudice and emotion and misinformation. It is a pity, but it is so. Probably those who began the enterprise regret the fact as much as the rest of us. With this in mind, I would urge as one Churchman the following points for consideration:

(1) Since the new Prayer Book has vital importance for us all, it is a matter of justice and true religion that the present controversy be settled, not on a basis of keeping one party or another quiet, or of conceding "what doesn't really matter," but on its own merits, exactly as if there were no controversy at all. Before the heat of present feeling was aroused, all parties agreed on the matter.

(2) Our Prayer Book has too often been made the victim of old controversies. Any student of history can see in the wording here and there the attempt to deny this doctrine and that. Instead of being wholly the instrument of peace, it shows too often the reflection of bad feeling, at least in the scars of ancient warfare. For the sake of peace I shall not list instances now. But is it well any longer to include these powerful symbols of warfare and hostility which are the Articles, especially in a period when there is some rumor of unity and peace?

(3) In our day *the aim of the Articles is controversial and nothing else*. For with the changes in the Roman Church and especially those in the wording of doctrine, the Articles are almost certainly misunderstood by everyone but the specialist. It is safe to say that practically no one in our Church believes in them all; yet they are to be included as a stick to beat Jack with—a fine thing to have in the Prayer Book! One recent analysis shows how they are susceptible of being misunderstood, coming to the conclusion that in our day they do not "condemn one single doctrine of the Church of Rome, and only fault four practices, while on the other hand [they] condemn no less than thirty-one doctrines, more or less prevalent among Protestants" (*American Church Monthly*, xxiii. p. 479). If they can thus be claimed by all sides, their power is doubtful except to weaken the Church by loss of good blood in battle and by the spreading of bad blood.

(4) Their power to correct false doctrine must be doubtful when their legality is no longer regarded as binding by anybody. If they are to be reasserted, they take on more power thereby; but first they must be brought up to date, for no two Churchmen agree on what they really mean. Furthermore the fact that they are a failure for such a purpose is evident from the present controversy. They have not restrained many Churchmen in the past. Is it likely they will in the future? . . .

One other point should be added. The Anglo-Catholic extremist can never be bound by Articles which he regards as in any way opposed to the doctrine of the united Catholic Church. The present Thirty-nine were so worded undoubtedly to effect a compromise, and they do not bother him. But if they did, he would simply disregard them, as local and temporary. He cannot be bound by what he would regard as a local heresy. Fortunately he believes that the Holy Spirit would keep the Episcopal Church free from that kind of thing. It is to be noted equally that the Broad Churchmen are held no more closely by such an instrument. The Low Churchman can be in peace as he reads them, only if he doesn't know the history of such doctrines as that of transubstantiation, and if he ignores certain details in the wording.

Can't we have a Prayer Book from which the marks of bitter controversy and hatred are excluded, one in which there are all the signs of charity and what is sometimes called "tolerance" in the best sense, one indeed which the Prince of Peace might approve as offering positive means of devotion, not words of rancor, and as pointing the way to the time when there will be one fold and one Shepherd?

Northampton, Mass.

HOWARD R. PATCH.

To the Editor of The Living Church:

THE following resolution was adopted by the last General Convention:

"Resolved, the House of Bishops concurring, that the Thirty-nine articles together with their title page be omitted from the Book of Common Prayer, and that reference to the Thirty-nine Articles in the table of contents be omitted, and that the proposed changes be made known to the several dioceses in order that they may be adopted by the next General Convention in accordance with the provisions of Article X of the Constitution."

The effect of the passage again by the General Convention of this resolution (which is not now susceptible of amendment), without any provision for the preservation of the Articles of Religion, will not only discard them from the Prayer Book but will repudiate the formularies of the Church which they contain.

This resolution, moreover, cannot be legally passed, for Canon 46 declares the Articles are an integral part of the Prayer Book and, as they contain matters of doctrine and as the Convention has denied to the Commission on Revision permission to change any doctrine in the Prayer Book, the omission of the Articles would constitute a change of doctrine, and such action would be *ultra vires*.

These Articles need to stand and be observed if the Church is to retain its Protestant character, and if they had been heretofore *adhered to and used* as the Constitution directs we would not now have a party of the Church contending for their repeal. The bishops almost unanimously voted for removal and a majority of the whole clergy seemed to have originally favored it, although they have solemnly engaged to conform to the Doctrine, Discipline, and Worship of the Church, including all of these set forth in the Articles of Religion. If the Articles have not been subscribed to, then nullification has been practiced.

The discussion about the Articles is not to be deplored, if rightly conducted, but is proper and wholesome and in accordance with the Constitution, which provides that every proposal to change the Prayer Book shall be made known to every diocese that all Church members may be informed and elect delegates with this legislation in view. If the Constitution had been diligently followed it would not have been necessary for the laity to have prepared a petition to the General Convention on the subject. This petition is the expression of the body of the laity and should be signed by all members of the Church who wish to protest the removal of the Articles and maintain the integrity of the Church.

If the discussion is to be deplored, as some would have it, then surely it is because some of the clergy have resorted to the commonest sort of ridicule of the Articles, even amounting to sacrilege. It will be the activity and devotion of the laity, with their constitutional power which requires their consent, that will prevent this radical change in our time-honored Prayer Book.

The laity for themselves have the duty and responsibility, without the direction or the influence of the clergy, of deciding and voting their convictions upon this vital matter, effecting the very existence of the American Church as originally founded.

WILLARD WARNER.

Chattanooga, Tenn.

"OUTLAWING WAR"

To the Editor of The Living Church:

AS YOU have given your readers [L. C., August 11th], the full text of the Kellogg Peace Pact, with comments and explanations, you may also desire to note the various manifestations of the attitude of the Anglican Church in reference to the pact. In this city of Paramé, France, where there is a good sized English colony, the local chaplain of the Church of England, the Rev. Mr. Turpin, has appointed a service of thanksgiving for the signing of the treaty, to be held on Sunday, September 2d, at the Paramé Chapel. It is in the power of the Christian Churches to make this pact valid and effective as a decided first step, by accepting it as such, and insisting upon step number two.

Paramé, August 27th. (Rev.) ALFRED B. CRUIKSHANK.

WAYS OF PRAYING

SOME PERSONS can actually pray better when engaged in active work than when they are perfectly still on their knees in church. They are more recollected when busy than when at leisure. Activity is a help to prayer, not a hindrance—just as some persons, when they are thinking intently, get up and walk about. The rule for one is not the rule for another. Each one in these matters must follow his own call, and do that which experience shows him is best for his own good.—*H. Collins.*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

CHURCH SYMBOLISM: AN EXPLANATION OF THE MORE IMPORTANT SYMBOLS OF THE OLD AND NEW TESTAMENTS, THE PRIMITIVE, THE MEDIEVAL, AND THE MODERN CHURCH. By F. R. Webber, with an Introduction by Ralph Adams Cram. Cleveland: Jansen, 1927. \$7.50.

THIS large and copiously illustrated volume is an important and timely contribution to the scholarship and religious literature of the year. Other comparable works upon the subject have long been out of print, and the sweeping revival of the use of symbolism in building and decoration, for purposes of worship and education, has awakened widespread interest in its history and usage. As Ralph Adams Cram points out in his spirited and erudite introduction, "Man lives by symbols, and if those that are just and veracious are taken from him, he will invent others, but these are always thin, poor, ugly, and without significance, in that they are made to order by ingenious mechanicians, and do not lay hold on ultimate things." And it is because of the fashion in which the symbols treated here are shown as the "just and veracious" expression of ultimate things, that the book is of such exceptional value. For the discussion of their origin, history, and use is of itself a valuable treatise upon the development of the early Church, the personality of the apostles, the lives of the Greek and Latin Fathers and saints of our Church; and shows, further, the gradual framing of a theology in the introduction and adoption of such signs and symbols as the trefoil, the dove, the chalice, or the winged man. The many pages of line drawings demonstrate the multiplicity and variety of the symbols, and should be of value to the designer as well as to the student, and the photographic plates, of old and new world churches, showing their use in glass and stone and wood, are cause for congratulation and inspiration to those who hope for the increase of this art among us.

Of course one may expect sound and inspired opinion, for in his case the two are entirely compatible, upon matters catholic and architectural in an introduction by the great Mr. Cram, but it is gratifying to find the text of such an important scholarly work likewise *crammed* with the Catholic teaching which is really inherent in the subject, and eloquent with a plea for a return to the great beauty and incomparable educational value of the symbols of our historic faith. "The medieval artist and craftsman," writes Mr. Webber, "turned every church into a richly colored text book on Bible history. The theory was that the ear is not the only avenue to the soul nor the printed page the only method of expressing truth. It was believed that men might be trained to interpret symbols, and that an emblem of the fall of man might remind the sinner of his own lost condition, and a symbol of the crucifixion might recall to his mind the only way of salvation." One phase at least of medievalism beyond which the modern psychologist or advertiser, with his feverish hunt for a successful trademark, has not yet advanced! Mr. Webber scores bitterly the substitution of the sentimental and false in symbolism, as he decries the fad of pink and blue cupids upon chancel ceilings. He lays down the essential rules for the appropriate use of each separate symbol of the Holy Trinity, the Word, the Sacraments, etc., and explains why the traditional usage is fitting, theologically and architecturally. He devotes his first chapter to the Language of Symbolism, so that the reader is never in doubt as to the correct use and exact meaning of terms; and the book abounds, in spite of its dictionary-like aspect (for it must be borne in mind that it is primarily an exhaustive study of a highly technical subject), in illuminating anecdotes and pithy compilation of facts, often as entertaining as they are informative.

The book presents incidentally a terrible and revolting picture of the havoc and wanton destruction wrought by forces of the Reformation upon the inestimably precious decoration of the cathedrals. "In days of religious frenzy," Mr. Webber says,

"and in political uprisings, the crazed populace hacked and tore away carvings, paintings, stained glass, tapestries, and beaten gold and silver. . . . They leave us triumphant records such as these: 'Item, Pulled down great organs in church. Exceeding idolatrous. Destroyed to the glory of God images of Twelve Apostles, and removed dove from font cover,' etc., etc." It becomes increasingly clear that the bleakness and paucity of beauty which was an essential part of Protestantism was, in their renunciation of all the traditional richness of symbolism, evidence of "an internal and essential lack."

In conclusion there is this advice, timely enough for a generation whose rectors and vestrymen are all too prone to accept the Y. M. C. A. dictum, that religion must never be allowed to interfere with the social or athletic activities of the people: "We have no objections to a \$45,000 gymnasium, but we would like to see an adequate sum set apart for good stained glass, or a beautiful altar, or an elaborately carved reredos, or an excellent organ. We firmly believe that good glass, good paintings, and good music will attract quite as many people as a good parish hall. . . . Coffee urns and skittle alleys doubtless have their legitimate place in modern Church life, so long as they are not obtained at the expense of proper fittings for the church proper." And one feels that this beautiful volume will have a certain share in the renaissance of Churchly beauty and learning which is now upon us. It will be handled with respect and admiration, and thumbed over many times by its owners for its value as a reference book.

OLIVE REMINGTON GOLDMAN.

The Harmony of the Life of St. Paul, by Dr. Frank J. Goodwin (New York: American Tract Society, \$1.50), is based on Acts, supplemented by the allusions in historical and autobiographical passages of the Epistles. The critical student will be likely to regard it as "old-fashioned," but it is evidently planned for the use of the ordinary Sunday school or Bible class teacher, and we should think it well fitted for this purpose. Maps help to make intelligible the story of the journeys; comments, drawn largely from Meyer, Hackett, Farrar, and Conybeare and Howson, accompany the narrative; and appendices deal at length with some of the more important problems.

By *The Plastic Age of the Gospel* (New York: Macmillan, \$2.75), Dr. Zenos, dean of the McCormick Seminary, means the period of the composition of the books of the New Testament—the time when the Gospel message was assuming its shape in the minds and speech of its apostolic exponents. His treatment, which is along the lines of "Biblical Theology" is from the orthodox Protestant standpoint, respectable as to scholarship, and rather unusually conservative. It breaks no new ground, and makes no special contribution to criticism or to theological thought. It will, we fancy, be chiefly valued by his old pupils, who will find in it a summing up of much that they learned from a venerated instructor.

It is often said that mysticism is a lost art in the West. Happily there is some evidence to the contrary. In *Intimacy with Jesus* (New York: Macmillan, \$1.75), the author, Charles M. Woodman, sets forth a mystical approach to the Saviour which is exceedingly apprehensive. Admittedly non-ecclesiastical, perhaps its most glaring fault is an occasional emergence of the thought into the anti-ecclesiastical, when naturally the mystical charm is considerably destroyed. But this can be forgiven easily in view of the generally strong and unique comparisons of the spiritual experience of Jesus with the spiritual experience of mankind. We are shown our great contacts with the Christ in terms of the finest that is in use.

Church Kalendar



SEPTEMBER

- 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.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 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 10—St. Mary's Sisters, Peekskill, N. Y.
- 11—St. George's, Utica, N. Y.
- 12—St. Mary the Virgin, New York City.
- 13—All Saints' Cathedral, Milwaukee, Wis.
- 14—St. John's, Bayonne, N. J.
- 15—St. Stephen's, Providence, R. I.
- 17—St. Paul's, Norwalk, Conn.
- 18—St. James', Washington, D. C.
- 19—St. Andrew's, Stamford, Conn.
- 20—St. Bartholomew's, Hohokus, N. J.
- 21—Christ, Schenectady, N. Y. Scranton, Pa.
- 22—Annunciation, Philadelphia, Pa.

APPOINTMENTS ACCEPTED

ALLEESON, Rev. THOMAS R., formerly rector of St. Andrew's Church, Tacoma, Wash. (Ol.); to be rector of St. James' Church, Lindsay, Calif. (San J.)

BEACH, Rev. CHARLES E., rector of Church of the Redeemer, Superior, Wis. (Mil.); to be curate at Trinity Church, Torrington, Conn. Address, 24 Spear St., Torrington, Conn. October 1st.

BLACKSHEAR, Rev. W. S., formerly priest-in-charge of St. Mary's Church, Hampton Bays, L. I., N. Y.; to be assistant at St. Matthew's Church, Brooklyn, L. I., N. Y.

BODEL, Rev. J. KNOX, chaplain U. S. A., formerly Corps Area Chaplain, 2d Corps Area, Governors Island, N. Y.; to be executive officer in the office of Chief of Chaplains, Washington, D. C. Residence address, 21 West Madison Ave., Riverdale, Md.

BOON, Rev. HAROLD O., formerly rector of St. Paul's Church, Mt. Vernon, N. Y.; to be rector of St. Peter's Church, Paris, and Church of the Nativity, Maysville, Ky. (Lex.) Address, Paris, Ky. October 1st.

BURKE, Rev. J. PRESTON, priest-in-charge of Church of the Holy Cross, Valle Crucis, N. C., and rector of Valle Crucis School for Girls (W.N.C.); to be rector of St. James' Church, Hendersonville, N. C. (W.N.C.) October 15th.

CADY, Rev. HOWARD, formerly rector of Church of the Holy Apostles, Barnwell, S. C.; to be rector of the churches at Hamilton, Purcellville, and Round Hill, Shelburne parish, Loudoun Co., Va.

DOUGHTY, Rev. ADDISON T., formerly priest-in-charge of St. Alban's Church, Newark, N. J.; has become priest-in-charge of St. Clement's Church, Hawthorne, N. J. (N'k.) Address, 49 Diamond Bridge Ave., Hawthorne.

GIBSON, Rev. CHURCHILL J., D.D., formerly rector of St. Mary's Church, Ardmore, Pa.; to be rector of St. James' Church, Richmond, Va. October 1st.

GWYN, Rev. HERBERT B., formerly priest-in-charge of St. Lawrence's Church, Libertyville, Ill. (C.); to be priest-in-charge of Holy Trinity, Tiverton, R. I. October 1st.

HAGGER, Rev. LEONARD P., formerly priest-in-charge of St. Jude's Church, Fenton, Mich.; to be archdeacon of the diocese of Michigan. Address, 63 E. Hancock Ave., Detroit. October 1st.

HALL, Rev. FRANCIS J., D.D., formerly professor at General Theological Seminary; has become a member of the staff of Nashotah House as lecturer of Dogmatic and Moral Theology.

HENDRY, Rev. W. J., formerly priest-in-charge of Grace Church, North Girard, Pa. (Er.); to be rector of St. Peter's Church, Pittsburg, Kans. Address, 308 E. Euclid Ave., Pittsburg, Kans.

LEVER, Rev. C. M., general missionary in diocese of Lexington; to assume charge of St. Thomas' Church, Beattyville, Ky. (Lex.) New address, Beattyville, Ky.

MORRIS, Rev. LEWIS G., D.D., formerly rector of Christ Church, Rochester, N. Y. (W.N.Y.); to be rector of Calvary Church, Germantown, Philadelphia.

PATERSON, Rev. A., formerly priest-in-charge of St. Thomas' Church, Beattyville, Ky. (Lex.); to become pastor emeritus of that church. He will also devote his time to the missionary center at Patterson Friendly Farm, where he will reside, and to the outlying missions in Lee Co., Ky.

PAYNTER, Rev. HENRY S., rector of St. James' Church, Bristol, Pa.; to be rector of St. Barnabas' Church, 64th and Haverford Ave., West Philadelphia, Pa.

PECKHAM, Rev. JOHN L., formerly rector of Christ Church, Lockport, N. Y. (W.N.Y.), and lecturer on Religious Education and Missions in the De Lancey Divinity School, Buffalo; to do graduate work in Religious Education at Yale University. Address, Taylor Hall, Yale Divinity School, New Haven, Conn. October 1st.

PLATT, Rev. GEORGE E., formerly priest-in-charge of St. Paul's Church, Dixon, Wyo.; to be priest-in-charge of St. George's Church, Lusk, Wyo.

SCAMBLER, Rev. JOHN H., formerly curate at St. Peter's Church, Peekskill, N. Y.; to be priest-in-charge of Trinity Church, Belvidere, Ill. (C.) Address, 221 Van Buren St., Belvidere.

SMITH, Rev. FRANKLIN C., formerly executive officer of Wyoming; to be acting archdeacon of Wyoming. Address, Laramie, Wyo.

SMITH, Rev. PERRY H.; to become priest-in-charge of Church of the Holy Trinity, Gillette, and of Christ Church, Newcastle, Wyo., in addition to his work at Sundance, Wyo. Address, Gillette, Wyo.

STEWART, Rev. W. W., formerly of Cambridge, Ohio; to be instructor at St. Alban's School, Sycamore, Ill. (C.) Address, 601 Somonauk St., Sycamore, Ill.

WHITEHEAD, Rev. HENRY S., Ph.D., formerly headmaster at St. Christopher's School, Frederickstad, Virgin Islands; to be chaplain and master at St. Luke's School, New Canaan, Conn. October 1st.

NEW ADDRESS

PINKHAM, Rev. VICTOR E., formerly of Minneapolis, Minn.; Seabury Campus, Faribault, Minn.

TEMPORARY ADDRESS

WHITTAKER, Rev. ALBERT L., D.D., rector of St. Mary's and St. Jude's Church, Northeast Harbor, Maine; together with Mrs. Whittaker and their son will sail from New York, September 14th, on the steamer *Carmania*, for France, Italy, and Spain, returning December 1st. Address, American Express Co., Paris.

ORDINATION

DEACON

SPOKANE—HARRY POST, who has had charge of St. David's Church, Spokane, for a number of months and who for nearly a year has been studying for the ministry, was ordained to the diaconate recently at All Saints' Cathedral, Spokane, by the Rt. Rev. E. M. Cross, D.D., Bishop of Spokane. The Rev. E. Leslie Rolls presented the candidate, the Rev. Frederic W. Pratt said the litany, and the Rev. Clarence A. Kopp, Ellensburg, preached.

The Rev. Mr. Post came to Spokane in 1926 and was a newspaper man for some time after graduating from the Washington State University. He will continue to serve St. David's Church.

DIED

GOWEN—Died of cancer on August 7, 1928, at St. Luke's Hospital, Manila, MARY ANGELINE, the beloved wife of the Rev. V. H. GOWEN, formerly chaplain of St. Lioba's Church and School, Wuhu, China, and recently priest-in-charge of St. James' mission, Besao, Mountain Province, Philippine Islands.

RESOLUTION

Cuthbert Frank Hinton

RESOLVED, that the members of the Standing Committee of the Diocese of Iowa, assembled at Davenport on this 6th day of September, 1928, desire to place on the records their deep sorrow at the passing of one of their members, the Rev. CUTHBERT FRANK HINTON, D.C.L. They would also express the great loss which the Church—and especially the diocese of Iowa—has sustained by his departure, and their high sense of his fine character and faithful ministry. It is resolved also that a copy of this memorial be furnished the Church papers for publication.

MARMADUKE HARE,
Secretary.

MEMORIAL

Thomas Goodman Perkins

In loving memory of THOMAS G. PERKINS, who entered life eternal September 18, 1927.
"May light perpetual shine upon him."

CAUTION

LAWRENCE—Caution is suggested in dealing with a man using this name, who is said to have posed as a clergyman for the purpose of securing money under false pretenses, in and near Brooklyn, N. Y. He is described as attractive, with an unusually good speaking voice. Further information from the Rev. Charles Henry Webb, 1521 Atlantic Ave., Brooklyn, N. Y.

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POSITIONS WANTED

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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, SINGLE, DESIRES PARISH OR curacy. Eastern Pennsylvania or New Jersey. Will supply during October and November. Address: K. H., 213 S. 46th St., Philadelphia, Pa.

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MISCELLANEOUS

CHOIRMASTER—CATHOLIC, CONCERT baritone and teacher. Eight years in present position, desires change. Salary \$2,400. Apply D. H.-243, care LIVING CHURCH, Milwaukee, Wis.

EXECUTIVE TRAINED IN SECULAR AND Christian Service would like field work or the management of dormitories in college. Good health, wide experience, highest references. W-240, LIVING CHURCH, Milwaukee, Wis.

MATRON OR HOUSEMOTHER, EXPERIENCED social service and parish worker wishes position in school, church, or institution. Excellent Boston and New York references. Address Mrs. CLARK, 97 Green St., Jamaica Plain, Mass.

ORGANIST AND CHOIRMASTER, RECITALIST. Boy choir or mixed. English trained communicant. Disengaged now. Write T. WILLIAM STREET, 694 Willey St., Morgantown, W. Va.

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

REFINED CHURCHWOMAN DESIRES POSITION as companion housekeeper, house-mother, or care of motherless children. Address M-241, LIVING CHURCH, Milwaukee, Wis.

WANTED—BY SOUTH CAROLINA gentlewoman, about forty, position as companion or some other employment requiring no specialized training. Address, PINELANDS-242, care of THE LIVING CHURCH, Milwaukee, Wis.

NOTICE

CLERGY IN AND AROUND NEW YORK City who want the services of theological students in parish or mission work during the coming season are asked to communicate with the REV. FREDERIC C. LAUDERBURN, General Theological Seminary, Chelsea Square, New York City.

UNLEAVENED BREAD

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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.

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

MISCELLANEOUS

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

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

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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 STOKOPFF, 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), 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).

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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

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REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily, 7:30).
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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.
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RADIO BROADCASTS

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

KFJZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

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

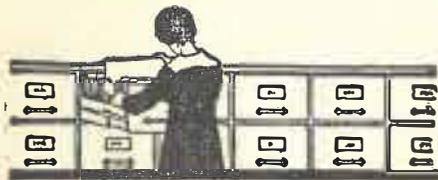
WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

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.

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BOOKS RECEIVED

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

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

The Story of Napoleon. By Mabel S. C. Smith, A.B., A.M., author of *Twenty Centuries of Paris*, *The Spirit of French Letters*, *The Maid of Orleans*, etc. With Foreword by Ida M. Tarbell.

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 Gospel of Divine Personality. The Self-Revelation of Christ in the Gospel of St. John. By William Samuel Bishop, D.D., author of *The Development of Trinitarian Doctrine, Spirit and Personality*, and *The Theology of Personality*. Price \$1.00.

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

The Breach With Rome. A Defense of the Continuity of the Church of England during the Reformation. By the Very Rev. William H. Nes, B.D., Dean of Christ Church Cathedral, New Orleans. With Introduction by the Rt. Rev. J. H. Darlington, D.D., LL.D., Bishop of Harrisburg. New Edition, Revised and Corrected. Price 75 cts.

Civilization Remade by Christ: Or Social Applications of the Moral Teaching of Our Lord. By Frederick A. M. Spencer, B.D. Price \$3.00.

Oxford University Press. American Branch. 114 Fifth Ave., New York City.

Israel After the Exile. Sixth and Fifth Centuries, B. C. Old Testament Vol. IV. By W. F. Lofthouse, D.D. The Clarendon Bible under the general editorship of the Bishop of Oxford, Bishop Wild, and Canon G. H. Box. Price \$1.50.

Princeton University Press. Princeton, N. J.

Our Relations to the Nations of the Western Hemisphere. By Charles Evans Hughes. Price \$1.75.

William Morrow & Co. 303 Fifth Ave., New York City.

Political Behaviour. By Frank R. Kent. Price \$2.50.

PAPER-COVERED BOOK

W. C. Greet. Columbia University, New York City.

The Reule of Crysten Religioun. By Reginald Pecock, D.D., Bishop of St. Asaph and Chichester. Now first edited from Pierpont Morgan Ms. 519 by William Cabell Greet, Columbia University.

PAMPHLETS

Meyer & Brothers. 56 W. Washington St., Chicago, Ill.

The Paramount Christmas Book No. 4. Recitations, Exercises, Pantomimes, Dialogs, Playlets, Songs, Acrostics. Contributors: Pearl Holloway, Carolyn Freeman, Alice L. Whitson, Alice C. Hoffman, Lizzie DeArmand, Emily Donaghy, LaVerne Tuers. Price 25 cts.

Rev. L. Nanassy. P. O. Box 303, Perth Amboy, N. J.

Souvenir Book of the Magyar Reformed Church of Perth Amboy. Twenty-fifth Anniversary Celebration. 1903-1928.

NEW RECTORY AT GUADALAJARA

THE MEXICAN clerical delegate to General Convention is the Rev. L. J. Saucedo of Guadalajara. Bishop Creighton recently inspected the rectory which is being built here by friends in the States, including the Woman's Auxiliary of St. Ann's Church, Brooklyn, and the American Church building fund. "This modest little rectory," the Bishop says, "will enable the Saucedo family to live in a degree of comfort and space which they have never enjoyed before."

Several of the Anglo-American colony at Guadalajara have been borrowing our church for a Sunday school. They are not Episcopalians but they told Bishop Creighton they would welcome the Church services and would present the required petition to government to obtain such services if he approved, which he did.

HELP NEEDED AT POPOTLA, MEXICO

SAN MARCOS, Popotla, is unique among our Mexican missions in that it is making an appeal to a more intellectual class. They also are able to assume a larger share of the district financial responsibilities. They have contributed \$66 (Mex.) toward expenses of the delegate to General Convention, and one member of the congregation, a state superintendent of education, has pledged an additional \$50. This congregation, now worshipping in two rooms which were packed when the Bishop was there, will soon be wanting to build a new church. They will assume a large part of the cost, but some help must come from the States. San Marcos is in a suburb of Mexico City where building costs and labor charges are high. The Bishop feels sure that, when the time comes, every St. Mark's Church in the United States will want to help.

BISHOP MOSHER CONFIRMS FIRST TIRURAI CLASS

MANILA—Although his staff is but two-thirds the size he wishes it and is therefore unable to meet many of the opportunities offered by a field indeed "white already to harvest," Bishop Mosher of the Philippines has the satisfaction of observing advance and progress throughout his diocese. The outstanding events of his recent visit to our Mindanao stations were the first confirmations ever held among the Tirurai tribe.

Upi, a hill-station in the province of Cotabato, in the midst of a semi-roving tribe of primitive pagans, is being opened by the Rev. Leo Gay McAfee, who, with his wife and three-year-old son, has been in residence for a year and a half.

During the first two weeks of June Bishop Mosher confirmed thirty-two boys and girls—the first of the Tirurai to accept Christianity. Though the Tirurai like all pagans are animists—worshippers of spirits—there are certain features of their religion that make them especially receptive to the Christian message. Over the spirits—good and bad—Tulos reigns, the Great Spirit Over All. About the minor spirits many stories are told, but concerning Tulos little is known except that he is the all-powerful one and that some day he will send his messenger, some *bilan* or priest, into the world to reveal his character and his will for men. When this great prophet comes he will lead his people with him to heaven where Tulos lives.

Even during recent years men have arisen claiming to be the Tirurai Messiah and have led the people on futile and disastrous pilgrimages in a vain attempt to find heaven. Many, if not all, of the Tirurai are ready to believe that Jesus is the revealer of Tulos, to whose coming they have been looking forward so long.

The step from animism to Christianity is a tremendous one and Mr. and Mrs. McAfee have earned great credit by assisting their boys and girls to such an advance.

In this first Tirurai confirmation we have the beginnings of the return on an investment of the lives of two people and perhaps three thousand dollars. In view of the fact that this work continues and will produce ever greater and greater results, who dare say that the accomplishment of at least this part of the Philippine mission is disappointing? Should we not rather resolve that the many similar opportunities awaiting the Church in the Islands should be neglected no longer?

BENSON HEALE HARVEY.

RECTOR OF INCARNATION, CHICAGO, RECEIVES DEGREE

CHICAGO—An ambition of thirty-five years' standing was achieved on August 31st when the Rev. Milton B. Williams, rector of the Church of the Incarnation, Chicago, received the degree of Doctor of Philosophy from the University of Chicago.

It was nearly thirty-five years ago that Dr. Williams entered the university with the intention of taking a doctor's degree. Circumstances prevented, however, and it was not until three years ago that he found time to start the work. His subject was *The Quotations of Barhebraeus in His Scholia or Treasury of Secrets*, a work written in Syriac in the thirteenth century, of the nature of a commentary on the Holy Scriptures.

Ecclesiastics of All Creeds Attend World Conference of Peace at Prague

Old Catholic Conference Held at Utrecht, Holland—An Echo of Malines

The L. C. European News Bureau
London, August 24, 1928

AUGUST IS THE SEASON OF CONFERENCES. Many eminent ecclesiastics of all creeds and nationalities are spending days that we hope may be profitable in discussing other people's views and enjoying European scenery. Good luck to them! But we are apt sometimes to wonder if these conferences are not apt to be overdone.

At Prague there begins today a conference concerning peace under the auspices of the World Alliance for Promoting International Friendship through the Churches. It will take the form of a series of discussions in which progress may be made toward world friendship by the application of the spirit of Christianity to such urgent problems as are represented by education, disarmament, and the press, and the operation of social and economic forces. Among the speakers will be Dr. Benes, M. Albert Thomas, Dr. Luther, and the Bishop of Ripon.

AN OLD CATHOLIC CONFERENCE

About 300 lay folk and some fifty clergy recently attended an Old Catholic Conference at Utrecht in Holland, and there were also representatives of other communions. Dr. Frank Gavin represented the American Church, Canon J. A. Douglas and the Rev. C. B. Moss the Church of England, while the Bishop of Fulham was present as a guest and brought a message from the Archbishop of Canterbury. It is remarkable that he said during the course of his speech that whereas the tendency in the past had been to over-emphasize sectarianism, now the tendency was to go into the opposite extreme and allow undue laxity. The Orthodox were represented by Professor Zankow of Sophia and the Archimandrite Paraskeviades of Constantinople.

German was the predominant tongue at the conference, the Old Catholic Churches being of Germanic culture. The Dutch Church is the most conservative of them, and the papers read were not subversive of Orthodox beliefs. Professor Rinkel criticized the reports of the Lausanne Conference as not providing an adequate basis upon which Catholics could unite. The Gospel included the Catholic Church as the instrument of salvation, the Seven Sacraments were necessary, and the Apostolic Succession by the laying on of hands was an essential mark of the Church: and in general the professor was very outspoken as to the impossibility of open communion without dogmatic agreement. Archbishop Kennick of the Dutch Old Catholic Church said that he was prepared to discuss intercommunion with Anglicans when Anglicans had settled their own domestic controversies. However, reunion has made great progress between Old Catholics and Orthodox, and Old Catholics hope in the near future to affirm their full union with the Orthodox.

Mass was sung daily in one of the Old Catholic churches in Utrecht, when there was a large congregation. The rite was Latin, but the language the vernacular. They practise Reservation.

THEOLOGIANS IN THE WARTBURG

Last year a group of German theologians were the guests of the Dean of Canterbury at a conference with six English theologians, and this year the Germans returned the compliment by inviting their English hosts to a conference at the medieval town of Wartburg, where Luther suffered imprisonment. A series of papers had been prepared beforehand by individual members, both on the English and the German sides, and the two series will be printed in the October number of *Theology*.

The discussions based on these papers occupied the whole working time of the conference. There was no attempt to slur over differences between Anglicans and Lutherans. The Lutherans seemed interested to learn about the English Church, and especially about Anglo-Catholicism. With regard to central matters such as the actual exegesis of the New Testament, the Divinity of Christ, and the Atonement, there was a remarkable measure of agreement. In Germany there is now a new interest in dogmatic questions, a stronger realization among the younger theologians that they are the servants both of the Church and of Christendom, despite the fact that there is a certain academical freedom which as thinkers and scholars they must preserve if their work is to be effectively done. The chair-

man of the German theologians was Professor Deissmann. Among the English were the Dean of Canterbury, Dr. Rawlinson, and Professor Micklem of Queen's College, Kingston, Ont. The Archbishop of Upsala was a visitor.

AN ECHO OF MALINES

It is indeed astonishing how, with conferences galore and any amount of endless talk, we are still miles away from reunion and from that spirit which should make reunion possible. The *Sunday Times*, an otherwise well-informed and reputable journal, has started to bang the Protestant drum concerning the Malines Conversations. Last Sunday it announced, with no authority whatsoever, that the official minutes are shortly to be published, and it warned its readers that these minutes will contain admissions from the English Church representatives calculated still further to disturb the Protestant heart of England, together with other Protestant remarks. There is the usual English prejudiced antipathy to anything that might have to do with the Scarlet Woman. But why all this pother! The Malines Conversations are at an end and further discussion in that direction is closed for the present; there does not seem to be much likelihood of any immediate resumption. Their chief importance lies in the fact that they took place at all and that it was possible for Roman and Anglican ecclesiastics to take part in a friendly discussion, not in anything that they may or may not have accomplished. And it is this Christian spirit to which, alas, the *Sunday Times* seems to take such violent objections. C. H. PALMER.

Many Thanksgiving Services Held in London After Signing of Kellogg Pact

First Franciscan Summer School Held in England—Two Bishops Die

The Living Church News Bureau
London, August 31, 1928

AMONG MANY THANKSGIVING SERVICES held in London and elsewhere last Monday, after the signing of the Kellogg Pact, that at St. Martin-in-the-Fields was most fully representative in character. It assumed national proportions by being broadcast from most wireless stations in the country, and foreign colonies in London were also represented in the act of thanksgiving by the attendance of not only officials from several Embassies, but of pastors and clergy from their churches. A French and a German pastor took part in the service by reading the lesson in their respective languages. The church was filled with people to the number of about 1,600, and in the crypt and the churchyard, where amplifiers had been fixed, about 1,000 more were assembled.

The service, which was short and simple, expressed thanksgiving for the achievement of a high end and faith in the power of the Almighty to help the nations to keep their vows of peace. The hymns were all expressive of thanksgiving and rejoicing, and the psalm was the *Jubilate Deo*. The lesson, which was read in English by the rector, in French by Pastor Th. Lelièvre, and in German by Pastor Wehrhan, was that part of the prophet Micah which declares that the

nations "shall beat their swords into plowshares, and their spears into pruning-hooks," and that "nation shall not lift up a sword against nation, neither shall they learn war any more." The second lesson—in English only—consisted of that part of the First Epistle of St. John which discourses on the text, "God is love," and offers the assurance that "perfect love casteth out fear."

The idea of a Christian brotherhood was embodied, too, in the address of the Rev. P. McCormick, the rector. He said that for ten years we had been making effort, sometimes brave, sometimes rather futile, to win the peace that we talked about at the Armistice. At last we began to see the dawning of a new day, to some extent worthy of the sacrifice of those millions of lives laid down in the war. The signing of the Peace Pact was only a beginning, yet that was a new day, differing from any that had gone before it. Hitherto the nations had a legal right to go to war if their disputes could not be settled; now it was an international crime to resort to war to settle a dispute. There had been nothing quite like this in the history of the world, and he hoped there might be seen in it the dawning of a new international sense, the glimmer of the federation of mankind; of the spiritual community of nations; of the universal brotherhood such as many of them believed God had been working for down the ages.

The congregation knelt at the close, and was bidden to remember those who gave their lives for their countries in the war, and to pray for the peoples and rulers of

the countries that subscribed to the pact. The people were bidden to pray, too, that the countries might be as ready to make sacrifices for peace as they were to make sacrifices for war. Into the general Thanksgiving, which was recited by them afterwards, was introduced thanks "particularly for the new hope of peace for the world that this day has brought."

REUNION WITH REFORMED OR UNREFORMED CHURCHES

A correspondent of the *Church of Ireland Gazette*, in a letter concerning the Lambeth Conference of 1930, says:

"The problem of the restoration of discipline, which must be slow and the fruit of a continuous policy, will soon become lost in the great struggle that looms on the horizon. We shall be faced with reunion, and the choice will be between the policy of union with the Reformed or the Unreformed Churches. We cannot have it both ways. It is impossible to envisage reunion with Rome and the non-episcopal Churches at the same time. The Jerusalem Conference proved the necessity for reunion in the mission field where there are no Eastern missions, for it has to be confessed that the Eastern Churches have not, for centuries, been missionary Churches. Rome has, by its encyclical, definitely closed the door to reunion except on the basis of absorption; and it is true that in a number of mission fields reunion will become effective during the coming years—with or without the sanction of the home Church.

"Lambeth will consider this question in 1930, and already both sides are preparing for the struggle, which will involve differences that will divide the Church both horizontally and vertically. I have the best reason for believing that very soon there will be heard rumblings of the coming storm, and on this subject it will be interesting to see what advance has been made since the excitement caused by the Kikuyu discussion. As far as I can see, the whole question will center in the acceptance, without ordination, by the episcopate of the existing ministers of non-Episcopal Churches, with provision made for joint ordination of future ministers in the United Church. Thus stated, it will be seen that opinion is very much divided, and no one can foretell how a great number of leading men will act."

FIRST FRANCISCAN SUMMER SCHOOL

A Franciscan summer school (the first to be held in England) has lately been held at Oxford, in St. Hilda's College. One week is very short for the study of the message of St. Francis, but it was intended for those who, in the septentcentenary celebrations of 1926, had become familiar with the outline of the Franciscan legend and had a partial familiarity with some of its literature.

To begin a more intensive study of the mind of St. Francis was the intention of the promoters of the school, and, with this object, students belonging to the Roman, Anglican, and Free Churches joined in a fellowship of study. The main theme was Franciscan poverty, to which Fr. Cuthbert devoted his special contribution. Lectures on the Third Order by Fr. Oswald, O.S.F.C., and the Franciscan Mystics, by Miss Segar, have been prominent in the program. Fr. Cuthbert impressed upon the students the necessity for making an all-round study of the mind of the Poverello. Much harm has been done, he said, by an almost exclusive emphasis upon his teaching on poverty, his mysticism, or his love of the lower creation, thus distorting a personality which owed so much of its power to its balance and harmony, a nature which moulded itself upon the example of perfectly harmonized



CENTRAL AFRICAN MISSIONARIES

The Rev. Augustine Ambali, native canon of the Nyasaland Cathedral, and his wife, Mabel. The tragic death of the latter is noted in the editorial columns.

humanity—upon the Christ. To understand the doctrine of poverty, as delivered by St. Francis, demanded a very deep study. No negative condition of life satisfied the saint, as Fr. Cuthbert explained; and among the most interesting points brought out by his lectures was the paradox that by his teaching St. Francis, who would not willingly allow his order to own even a roof, consecrated material possessions by his insistence that to those who used them as trustees these possessions took on a sacramental nature. Further, in his teaching on learning he insisted that, if used in the service of God and man, all intellectual effort was consecrated. That St. Francis was interested not in Man but in men—as G. K. Chesterton has pointed out—was one of the chief reasons of his attractiveness.

CANTERBURY FUND GROWING

Among recent contributors to the fund for a public tribute to the Archbishop of Canterbury have been the late Lord Haldane (who sent a substantial check only a few days before his death) and many other members of the House of Lords; a large number of Old Harrovians; and a still larger number of those who may be regarded generally as representing every other interest and activity of the Primate's long life. The number of all these subscribers has already reached several thousands, and there are indications of a considerable addition to the total. Public notice of the closing of the fund will be given in due course, but it will probably remain open during September and October. Meanwhile contributions should be sent to the secretary of the Tribute Fund (Arthur Sheppard) at the Church House, Westminster, London, S. W. It will be remembered that the objects of the fund are (1) the offering to the Archbishop of a sum of money for the personal use of himself and Mrs. Davidson; and (2) the placing in the courtyard of Lambeth Palace of some memorial of their unique association with that historic house.

DEATH OF THE BISHOP OF BANGOR

On Thursday, August 23d, there passed to his rest, after an illness of several months, the Rt. Rev. Daniel Davies, Bishop of Bangor since 1925. The late

Bishop was a sound Churchman and an excellent administrator; during his short episcopate he had left his mark on a diocese which mourns a beloved chief. His early death, at the age of sixty-four, is a great loss to the Welsh Church.

BISHOP TROWER DIES

Another prelate whose death is announced is the Rt. Rev. Gerard Trower, at the age of sixty-seven. Dr. Trower had lived out of England for the greater part of his ministerial life, but his connection with the Universities' Mission to Central Africa as Bishop of Likoma (since renamed Nyasaland) brought him into close touch with Church life at home.

Dr. Trower was appointed Bishop of Likoma in 1901, and his episcopate there will always be associated with the building of the cathedral on Likoma Island. In 1909, on the foundation of the new missionary diocese of Northwest Australia, Dr. Trower accepted the invitation to become its first Bishop, though he had to face an even greater problem than that which confronts a bishop in the heart of Central Africa. He succeeded in founding a mission to the aborigines on the Forest River, and his gallant conduct in one of the adventures with which the expedition met was widely commended. But the hard life in a tropical climate, understaffed as the Bishop was, began to affect his health, and last year he resigned his charge and returned to England. He was appointed to the quiet rectory of Chale, Isle of Wight, where he passed away on Saturday last.

GEORGE PARSONS.

STANDING COMMITTEE OF IOWA LOSES MEMBER

DAVENPORT, IA.—At a special meeting of the standing committee of Iowa, held at Davenport, September 6th, a resolution was adopted, expressing sorrow at the death of one of its members, the Rev. Cuthbert F. Hinton, D.C.L. The resolution also expressed the great loss which the Church, and especially the diocese, has sustained by his departure.

The Rev. W. Ernest Stockley, Fort Dodge, was unanimously elected to fill the vacancy on the standing committee caused by Fr. Hinton's death.

Archdeacon George A. Rix Consecrated Bishop of Caledonia at Prince Rupert

Principal of Montreal Theological College Installed—Bishop White Returns to China

The Living Church News Bureau
Toronto, September 6, 1928

ON SUNDAY THE VEN. GEORGE ALEXANDER RIX was consecrated as Bishop of Caledonia in the Pro-Cathedral, Prince Rupert, by the Archbishop of New Westminster and the other bishops of the ecclesiastical province of British Columbia.

THE CHURCH AND THE CANADIAN NATIONAL EXHIBITION

It is interesting to note the recognition of religion given by the Canadian National Exhibition now celebrating its jubilee at Toronto. At the opening prayers for the blessing of God upon the exhibition were as usual offered by the Bishop of Toronto. Last Sunday the directors and some of their distinguished guests attended morning service at St. Alban's Cathedral when the celebrant was the Bishop of Toronto, assisted by the Rev. F. C. Ward-Whate, the priest vicar, and Canon Vernon. The sermon, a strikingly appropriate one, was preached by the Bishop.

ANNUAL MEETINGS AT HAMILTON

The annual meetings of the House of Bishops and General Synod boards will be held at Christ's Church Cathedral hall, Hamilton, as follows:

Saturday, September 15th, House of Bishops,
Monday, September 17th, Executive Committee, M. S. C. C., 10 A.M. Anglican National Commission 8 P.M.

Tuesday, September 18th, Anglican National Commission, 10 A.M. Board of Management M. S. C. C., 2:30 P.M.

Wednesday, September 19th, Board of Management M. S. C. C., 10 A.M. G.B.R.E., 2:30 P.M.

Thursday, September 20th, G. B. R. E., 10 A.M. C. S. S., 2:30 P.M.

Friday, September 21st, Executive Council General Synod, 10 A.M.

Saturday, September 22d, House of Bishops.

INSTALL NEW PRINCIPAL OF MONTREAL DIOCESAN THEOLOGICAL COLLEGE

On Wednesday evening, October 3d, the Rev. G. Abbott-Smith, D.D., will be installed as principal of the Diocesan Theological College, Montreal.

A two-day retreat for the clergy of the diocese and also for members of the Diocesan College Alumni Association has been arranged for Tuesday and Wednesday, October 2d and 3d. The Bishop of Fredericton, the Rt. Rev. J. A. Richardson, D.D., is to be the conductor.

All services in connection with this retreat will be held in the cathedral. Meals are to be served in the Herbert Symonds parish house.

On October 4th the fortieth annual conference of the Montreal Diocesan Theological College will be held with the following program:

7:30 A.M.—Holy Communion (College Chapel).
9:00 A.M.—Annual Business Meeting.

10:30 A.M.—Conference. Subject: Our Relationship to the G. B. R. E. Lesson Schemes and the Possibility of Improving Them.

Paper by the Rev. D. B. Rogers, editorial secretary of the G. B. R. E., Toronto.

Discussion led by the Rev. Messrs. W. Bradbury, H. Laws, and G. Lightbourn.

2:30 P.M.—Conference. Subject: Our Relationship to the Moral and Re-

ligious Development of Children in the Day Schools.

Paper by the Rev. Principal A. H. McGreer, D.D., principal of Bishops' College, Lennoxville.

Discussion by the Rev. Messrs. K. Naylor and Elton Scott.

BISHOP WHITE RETURNS TO CHINA

Bishop White has just left to resume his work in the diocese of Honan. He is accompanied by Miss K. Robbins and Miss E. M. Clarke, who resume their educational work, and Miss M. E. Peters to resume her work as nurse, and Miss Grace Hibbard of London, Ont., a new missionary.

A DEAN GOES ON CRICKETING TOUR

The Dean of Columbia, the Very Rev. C. S. Quinton, collected a team of eleven cricketers, including himself and two sons, Eden and Eric, and the Rev. F. Comley, rector of Alert Bay, to make a tour of parishes on the east coast of Vancouver Island. Games were played at Duncan,

Nanaimo, Cumberland, and Courtenay, where the local teams were captained by the rector or vicar of the parish. Five games out of six were won by the dean's eleven, Courtenay winning a return match by the narrow margin of two runs. The cathedral players were entertained royally wherever they went and everyone enjoyed what proved to be a delightful experience.

On the Sunday during the tour, the dean preached at Sandwick Church in the morning, and in Royston schoolhouse at night, each time to a crowded congregation. The Rev. F. Comley preached in St. John's Church, Courtenay, on Sunday evening. Invitations were given to the dean and his team to repeat the tour next year.

NEW PRINCIPAL FOR ST. GEORGE'S COLLEGE, PRINCE ALBERT

The diocese of Saskatchewan is fortunate in securing the Rev. F. J. Stevens as the new principal of St. George's Boys' College at Prince Albert. Mr. Stevens is particularly well adapted for his new work, as he has always been passionately fond of boys and boys' work. His new position will give him ample scope for the exercise of his unique gift.

Expressions of Modernist Preachers in New York Draw Throngs to Church

Labor Day Sermons—Return of Clergy—Church Club Issues Book

The Living Church News Bureau
New York, September 8, 1928

IF IT BE ASKED, "WHO IS THE GREATEST Anglican preacher in New York today?" the answer could not be forthcoming at once, for first of all greatness must be defined, and on that point time would be required to reach agreement. But so far as preaching ability in drawing great throngs of auditors is concerned most would award the first place to the present rector of St. Bartholomew's. More than a magnificent church on the most fashionable of thoroughfares is required to fill its pews on Sunday mornings; it is the Rev. Dr. Robert Norwood who draws the throngs to the church at Park avenue and Fiftieth street. What he says and his manner of saying it are the causes. A preacher not only, but a poet and a dramatist, he applies his talents to interesting questions of the day and deals with them from the viewpoint of the modernist school. The result is that the pews of his great church are filled, chairs are placed in the aisles and many stand to hear this popular preacher. It is an interesting light on the trend of today's religious opinions, and, of course, beliefs vary as to the merit of this rector's sermons.

Here in New York where all schools of Churchmanship are strongly represented a wide toleration, courteous and considerate, prevails. Such is evidently not the situation in Nova Scotia, or, at least, it was not in the final week of August. Perhaps, some of Manhattan's humidity followed its citizens. At any rate, the preaching of Dr. Norwood in his native land brought forth more vigorous protests than it does here, and a number of the clergy of the city of Halifax made such pronounced objections that the rector of St.

Bartholomew's was led to declare that he would "not again enter the pulpit of an Anglican Church in Nova Scotia." What the disturbing statements were has not been learned here, only that Modernism has a more comfortable berth on Park avenue than in Halifax.

Another expression from another popular preacher is one that Dr. Harry Emerson Fosdick has issued. Writing from abroad to his congregation here he announces that "by unanimous consent we have dropped any sectarian connotation in our name. We shall be simply 'the Riverside Church.'" This is a victory for Modernism in the conservative communion of the Baptists. The Park avenue Baptist congregation is to become the Riverside (Community) Church. "All disciples of Jesus are welcome on equal terms into our membership," says Dr. Fosdick, and that "without regard to creedal subscription, ritual requirement, or denominational affiliation." Such is the carefully-planned platform expressed by one of the most influential of American preachers and religious writers, a policy which has been unanimously adopted for what will likely be a very popular temple for spiritual expression.

The responses to the preaching of Dr. Norwood and of Dr. Fosdick are interesting barometers of present-day religion in New York.

LABOR DAY SERMONS

In his sermon last Sunday morning at the Church of St. Mary the Virgin, the associate rector, the Rev. Dr. Selden P. Delany, spoke against limiting the labor movement in our thinking to a special class of workers. He said that "every self-respecting human being should belong to the working classes. Those who work with their minds should be identified with the interests of labor as much as those who work with their hands. Christians ought to sympathize with every movement that aims at the enfranchisement and im-

provement of the individual. The Labor movement in America is undeniably working for these ends. It is opposed alike to Capitalistic despotism and Communistic tyranny. All Christians should wish well to such a movement and cooperate with it whenever possible."

At the Cathedral of St. John the Divine the speaker was Spencer Miller, Jr., consultant on industrial relations of the Church. He utilized the occasion to pay tribute to the late Bishop Henry Codman Potter. This year marks the twentieth anniversary of the Bishop's death. Mr. Miller recalled Bishop Potter's courageous stand in every movement for social betterment and told of his influence as an arbitrator in industrial disputes, of which he settled four in the year 1895, of his advocacy of the abolition of child labor, and of sweatshops, and of his work for better housing conditions for the poor and for the establishment of trade-unions.

NEWS ITEMS

Bishop Manning and his family are scheduled to sail from France today for New York.

Among the city clergy who have returned from their vacations and are to be on duty in their parishes tomorrow are Dean Robbins of the cathedral, the Rev. Dr. Delany of St. Mary's, and the Rev. Dr. McComas of St. Paul's Chapel.

The Rev. Lansing G. Putnam, rector of St. Andrew's Church at Arlington, Poughkeepsie, is assisting at the Church of the Transfiguration during September.

The Rev. John Knox Bodel, chaplain at Governors Island and priest in charge there of St. Cornelius' Chapel, Trinity parish, terminates his work there today by reason of his transfer to Washington where he becomes executive officer of the chief of army chaplains. He will be succeeded here by the Rev. Wallace H. Watts, now of Fort Humphries, Va.

A real estate development of unusual nature is the erection of a high-class apartment house at Broadway and Tenth street, directly opposite Grace Church. This is likely the only building of its type on Broadway between Battery Park and Forty-second street; it marks the widening of the Washington square residence district and is, perhaps, prophetic of the day when venerable Grace Church will once more be surrounded by homes.

The Church Club of New York has issued its 1927-1928 book, a well-bound affair, done in green and gold, and containing within its eighty pages its constitution and rules, a report of recent activities, and an interesting list of its membership with the parochial affiliation of each one. HARRISON ROCKWELL.

FIELD DEPARTMENT OF MICHIGAN ISSUES BOOKLETS

DETROIT—In two attractive booklets *The Diocesan Program* and *The Church in Action*, the field department of the diocese of Michigan has set forth the history and present organization of the diocese, the program it presents for the coming year, and the help of various kinds that the diocesan forces are prepared to offer to its parishes and people. The booklets, which compare favorably with similar productions of the national Field Department, will be used this autumn by study classes and discussion groups, in preparation for the annual forward movement. They were edited by C. O. Ford, executive secretary of the diocese.

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New titles are as follows:

- 301—*A Parson Answers a Bishop.* By the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Reprinted from THE LIVING CHURCH of September 1, 1928. 32 pages. \$7.00 per hundred.
- 302—*Producing Spiritual Vitality.* By the Rev. Samuel M. Shoemaker, Jr. Reprinted from THE LIVING CHURCH of June 16, 1928. 16 pages. \$4.00 per hundred.
- 303—*Semper Eadem.* Some Points in the Anglican Case Against Rome. Reprinted from THE LIVING CHURCH of September 8, 1928. 8 pages. \$2.00 per hundred.
- 304—*The Qualities of a Good Server.* By the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill. Reprinted from THE LIVING CHURCH of August 18, 1928. 8 pages. \$2.00 per hundred.

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Chicago Youth Asked to Face Seriously Social Problems at Annual Conference

To Lay Cornerstone of W. T. Seminary—More Property For New Cathedral

The Living Church News Bureau
Chicago, September 8, 1928

A THOUGHTFUL ADDRESS WAS GIVEN BY the Rev. Le Roy S. Burroughs at the fifth annual conference of the Young People's Society of Chicago, held at Taylor Hall, Racine College, on August 31st. The conference continued over Labor Day. Mr. Burroughs is student pastor at Iowa State College, and in his address made a strong appeal to the youth of today to have done with the cloak of frivolity which characterizes it, and to face bravely and seriously the great social problems of the present, such as companionate marriage, divorce, and the economic independence of women.

"Youth in general is entirely preoccupied with the things of the present," said the speaker. "The past is dead and gone and out of date for him. The future is of little concern. Let's enjoy life here and now. . . . Young people must realize that they are the creators of tomorrow. If the world is to be one whit wiser, more humane, more spiritual, or in any way a better place in which to live, it is the youth of today who must make it so. The present holds the problems, coming in part from the past and reaching out into the future, which thoughtful persons must face."

Among these problems the speaker listed: The changing position of woman's economic independence; the postponement of marriage, due to the ever increasing amount of time demanded for an education, the consequent moral and social problems involved, such as: How soon to marry, companionate marriage, shall both be wage earners; what of children, divorce?

"A very small percentage of the population does creative thinking, and it should be the duty of education to spread the results of this increased wisdom. We are training children to suit the preconceived ideas of the state, rather than to meet the real problems of life with open eyes and an unprejudiced desire to find the truth.

"The superior sneer of youth is nothing but an inheritance from our animal ancestors. It is the snarl which wrinkles

back the nose, bares the teeth, and permits one to bite. To view life with such a sneer is locating yourself in your proper biological sphere.

"Our grandparents could marry at 18 years of age; our parents more likely waited until 22 or 25, but the young person who wishes to prepare himself for life with a technical education frequently has to postpone marriage until 30. No wonder we have some sexual irregularities."

TO LAY CORNERSTONE FOR W. T. S.
ON SEPTEMBER 23D

The cornerstone of the first unit of the Western Theological Seminary on Sheridan road, Evanston, will be laid on the afternoon of Sunday, September 23d. The Bishop of the diocese will probably officiate. Marked progress has already been made in building. The parts now being erected are the administration, the class rooms, and the library. They will cost approximately \$100,000. The exterior of the buildings will be of Wisconsin limestone, harmonizing with the new buildings of the Northwestern University.

Dean F. C. Grant announces that both the graduate and undergraduate schools will reopen on October 2d. The classes will be held in the parish house of St. Mark's Church, Evanston, and at the Garrett Biblical Institute.

ACQUIRE MORE PROPERTY FOR CATHEDRAL

It will be recalled that the parish of St. James' voted early in June to turn over all their properties to the cathedral chapter on certain conditions, to be used for cathedral purposes. Just behind the church is a large house facing on Rush street.

"This," says the current number of the *Diocese of Chicago*, "has just been purchased by the cathedral chapter, and is the second purchase made by them since the cathedral plan was adopted.

"The chapter now has control of all the property north of the Community House and back of the church, with the exception of No. 670 and No. 678. With the property of the parish on Cass street, as well as the rectory and Community House at 664 and 666 Rush street, the parish and the chapter now control virtually the entire north half of the block bordered by Rush, Huron, and Cass streets. Before the administration of the cathedral parish may pass entirely into the hands of the chapter, the latter must



CHICAGO CHURCH CONSECRATED

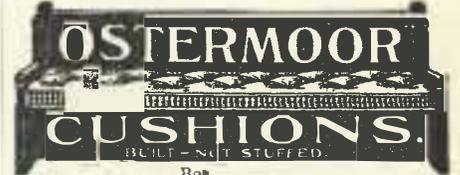
Calvary Church, Chicago, consecrated by Bishop Griswold on Holy Cross Day, September 14th. [See Chicago letter, L. C., September 8th.]

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raise \$2,000,000, in addition to all funds now held by the chapter, and in addition to endowments and funds held by St. James' parish."

ENDOWMENT FUND CREATED IN MEMORY OF MISS HOUGHTELING

Announcement has been made of the establishment of a \$50,000 endowment fund, to provide three scholarships or fellowships at the University of Chicago, for students doing social service work. It is to be known as the Leila Houghteling Memorial Scholarship Fund, and has been given in her memory by her brothers, James L. and William Houghteling, and by her sisters, Mrs. Arthur Tuttle and Miss Harriot Houghteling.

Miss Houghteling died early in 1927. She had been very active in social service work, particularly for the poor and destitute. She was an instructor in the school of social administration at the University of Chicago at the time of her death. Her thesis on "The Income and Standard of Living of Unskilled Laborers in Chicago" is now a standard text book for social service workers.

Under the terms of the endowment fund recently created for her, recipients of scholarships or fellowships must be actively engaged at least one-third of their time in social service work. The first three are to be named by the heads of the school of Social Administration, Sophinisba B. Breckinridge and Edith Abbott.

BISHOP MURRAY TO VISIT CHICAGO

The Presiding Bishop of the Church, the Most Rev. John Gardner Murray, D.D., will be the guest of honor of the Church Club of Chicago at their post-convention mass meeting on November 15th. Efforts are being made also to have General Pershing speak at the same meeting.

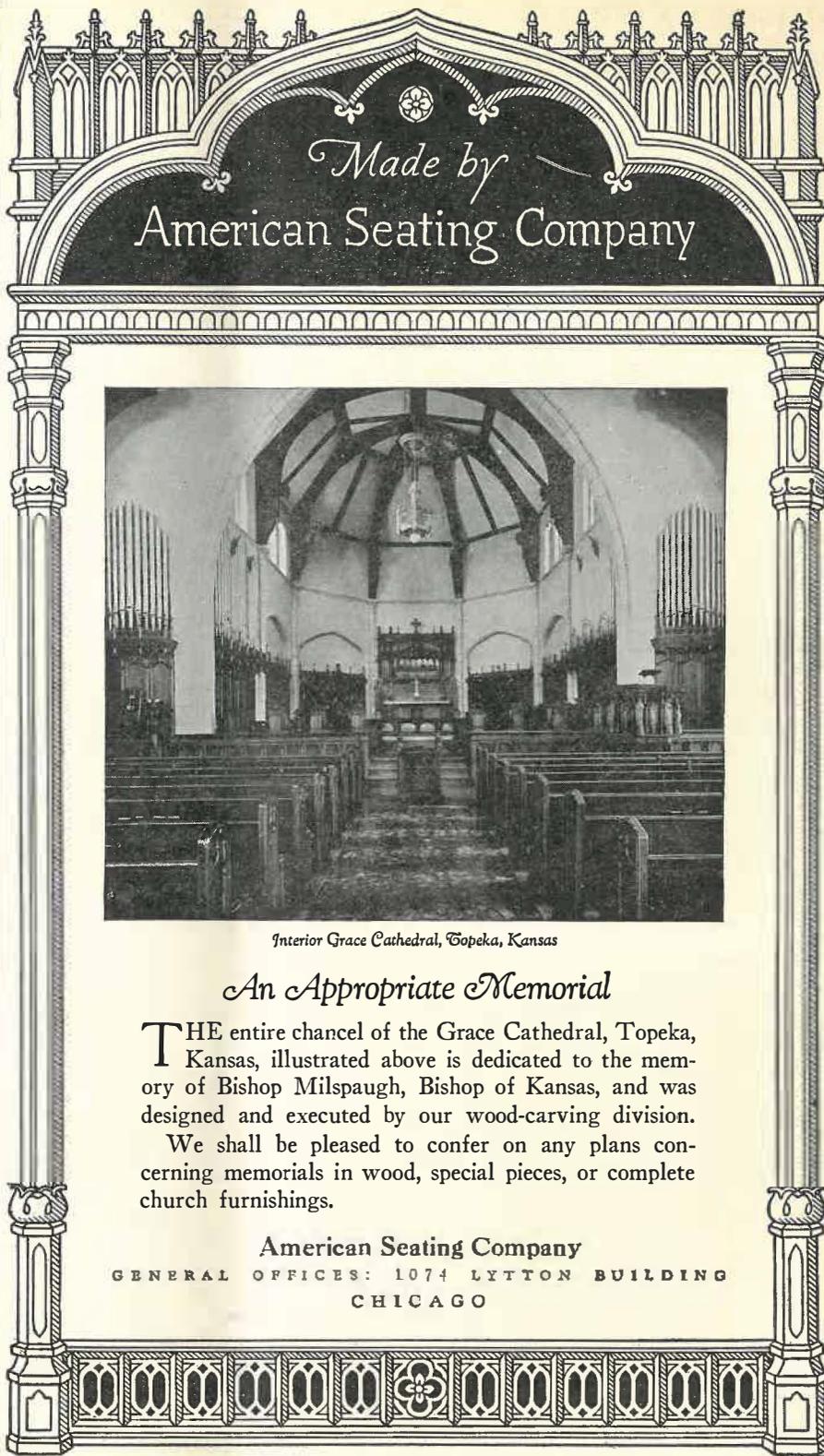
ST. BARTHOLOMEW'S PAYS MORTGAGE

For about forty years the parish of St. Bartholomew's, Englewood, has struggled with a heavy mortgage. The original debt was \$45,000, a large sum for those days. Rectors came and went, congregations toiled patiently to rid the parish of its burden, and now the good news has come that the final payment of more than \$11,000 on the mortgage was discharged on August 15th. A week of festivities will be held later in the fall to celebrate the happy accomplishment. It is expected that the church will be consecrated at this time. The Rev. H. R. Brinker has been rector for the past five years, and during that time approximately \$20,000 has been raised for the mortgage fund.

HERE AND THERE

The Hon. George W. Wickersham, president of the League of Nations Non-Partisan Association, and formerly attorney-general, and a prominent Churchman, will be the speaker at the annual peace meeting held under the auspices of the diocesan social service department, at St. James' Church, Chicago, on Armistice Day, November 11th.

The annual Ember-tide retreat for the clergy of the diocese will be held at Doddridge Farm, the summer home of the Sisters of St. Mary, north of Libertyville, September 17th to 20th. This excellent and well-equipped institution will be available for the retreat through the courtesy of the Sisters and of B. I. Budd, who gave the farm in memory of his wife, Katherine Budd. The retreat will begin on Monday evening, September 17th, and will close with the Holy Eucharist on Thursday morning. Bishop Griswold will be the conductor. H. B. GWYN.



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Meeting of Church School League to Begin Autumn Season in Massachusetts

Dean Athearn to Study Religious Education in Europe—Success of Summer Services

The Living Church News Bureau
Boston, September 8, 1928

THE AUTUMN SEASON OF ACTIVITY IN the diocese will begin with the meeting of the Church Service League on September 19th. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, the speaker at this meeting, will receive a warm welcome from his friends, for his entire ministry as curate and rector was spent in the parish of Grace Church, Lawrence.

This September meeting of the Church Service League will have a special significance: it will begin at 2 P.M., in the crypt of St. Paul's Cathedral, with Miss Eva D. Corey presiding. At 3:30 P.M., an adjournment will be made to the body of the cathedral for a special presentation service of the corporate gift.

TO STUDY RELIGIOUS EDUCATION IN EUROPE

The name of Walter S. Athearn, dean of Boston University's School of Religious Education, is a familiar one to educational workers in the Church; his books have aided many and his ideas have inspired teachers of Church school management in our summer conferences. Dean Athearn is about to sail on a year's leave of absence and, in connection with his duties as chairman of the division of characters, moral and religious education, of the World Federation of Educational Associations, he will study in detail the conditions in every country on his itinerary.

The dean, we are told, has a vision of a world united through a common education, a common language, and a common understanding. His report to the next conference of the World Federation of Educational Associations to be held in Geneva, August, 1929, will be a recommendation of a method of procedure based on the observations and investigations he is now beginning.

The undertaking seems a formidable one but the plans have been carefully laid. Egypt and the Near East will be visited first in order that possibilities for missionary schools may be investigated. Visits to Rome and Geneva will precede visits to every European country. Helpers will be chosen and headquarters established in Geneva until September, 1929.

It is hoped that a national department of education may be established eventually in every European and Asiatic country and through these national centers problems will be referred to an international department of education. This international college for the solving of problems of state and of religion will have two aims: one tending to eliminate general illiteracy and the other tending to eliminate general immorality.

In view of Dean Athearn's work and the forthcoming international educational conference to be held next summer, it is helpful to recall that the first international conference on education was held in San Francisco in 1923. Representatives from sixty-six nations attended. At the world educational conference in Edinburgh in 1925, the president emeritus of Leland Stanford University, David Starr Jordan, won a prize of \$25,000 for the best educa-

tional plan for world peace to be realized through unity of thought. Mr. Jordan's plan called for several commissions, three of which were literacy, inter-communication, and character. The third requisite, character, moral and religious education, is deemed the keystone of a scientifically moral and religious phase of world-wide education. Dean Athearn's journey of personal investigations, deductions, and recommendations will tend to set this keystone in place.

SUMMER SERVICES DEEMED A SUCCESS

The success of the summer services in St. Paul's Cathedral, held at the time of great heat and of summer vacations, have caused questions to arise as to what is the secret. The Boston *Transcript* in answering the question has called attention not only to the sermons, full of Christian vitality, but also to the planning of the services as a whole by the Rev. Dr. Edward T. Sullivan. One helpful paragraph reads:

"One feature which has caused especial acknowledgment of appreciation this summer has been the worshipful nature of the music, not only in the hymns and anthems, but in the responses sung by the choir after the prayers. These have

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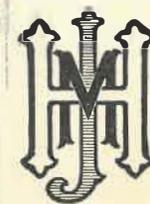
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reënforced and punctuated the sincere expressions in the prayers. The responses are usually verses or parts of verses from familiar hymns. They have proved that a choir and organist can play a large part in the spirit and nature of real worship and not merely render music as separate from worship."

MISCELLANEOUS

The annual memorial service of the British Naval and Military Veterans' Association of Massachusetts will be held at 4 P.M. tomorrow in St. Paul's Cathedral. The Rev. Edward T. Sullivan, D.D., chaplain of the association, will be the preacher.

The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, preached in Christ Church, Harwich Port, last Sunday morning. Bishop and Mrs. Mann with their family are spending several weeks at Harwich on Cape Cod.

ETHEL M. ROBERTS.

VIRGINIA CHURCH HAS HOMECOMING DAY

EARLYSVILLE, VA.—On Tuesday, September 4th, a homecoming day was held at Old Buck Mountain Church, Earlysville, which was largely attended. The clergy present were the Ven. Archdeacon F. W. Neve, D.D., the associate archdeacon, the Rev. W. R. Mason, the Rev. George P. Mayo, D.D., of Dyke, the Rev. Dr. Churchill Chamberlayne, LL.D., of St. Christopher's School, Richmond, and the Rev. W. H. Watts of Clifton, N. J.

Sidney Coats, the lay missionary in charge, gave an address of welcome which was followed by an historical address by Archdeacon Neve, in which he specially commemorated the Rev. James Maury and the Rev. Matthew Maury, father and son, who successively were rectors of the church from 1754 to 1808. He mentioned an interesting fact: that these two clergymen conducted a school for young men and that among their pupils were three boys who afterwards became Presidents of the United States, Jefferson, Madison, and Monroe. Archdeacon Neve expressed a hope that a suitable memorial would before long be erected to commemorate these two former rectors, as the influence of their teaching and example may have had much to do with their pupils' achievements.

Dr. Chamberlayne gave some additional historical information of great interest and closed with affectionate words of greeting to the congregation whom he had served in the early days of his ministry. In the afternoon the Rev. Dr. Mayo, founder of the Blue Ridge Industrial School, took the lead in forming an association for the preservation of the old church and a regular organization was effected.

A former rector, the Rev. Mr. Watts, now of Clifton, N. J., also greeted the congregation and recalled some interesting incidents connected with his ministry among them.

CLERGY OF LONG ISLAND TO MEET

EASTHAMPTON, L. I.—September 24th, 25th, and 26th are the dates decided on for the coming conference of the clergy of Long Island, to be held at Easthampton.

The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, is returning from Europe about the middle of the month, and will preside at this get-together.

NEW ARCHDEACON OF MICHIGAN

DETROIT—The Rev. Leonard P. Hagger has accepted Bishop Page's appointment as Archdeacon of Michigan to succeed the Ven. Charles L. Ramsay.

Mr. Hagger came from Ontario to Michigan in 1923 to take charge of St. Jude's Church, Fenton. Under his leadership the parish has grown and a fine Church school has been established. A week-day school of religious education, one of the early ventures in this field of activity in the diocese, has been maintained for several years. Mr. Hagger will assume his new duties October 1st. His office will be in the Diocesan House, 63 E. Hancock avenue, Detroit.

PRESENT RHODE ISLAND FLAG TO ABERDEEN CATHEDRAL

ABERDEEN, SCOTLAND—In St. Andrew's Cathedral, Kings street, Aberdeen, August 19th, there was a presentation of a state flag from Rhode Island, U. S. A., reflecting the success that has attained the American tour of the Bishop of Aberdeen some months ago, when he appealed for funds to erect an "all-American shrine" in Aberdeen in memory of the late Samuel Seabury, first Bishop of the American Church, who was consecrated in Aberdeen on November 14, 1784.

The presentation of the flag was made at Evensong by representation from the diocese of Rhode Island. With the flag came an expression of the determination of Rhode Island and the people of America to fulfil their sacred pledge to erect an "all-American shrine" in memory of Bishop Seabury.

Rhode Island was the first American state in which Bishop Seabury officiated after being consecrated in Aberdeen.

CONFERENCES FOR CLERGY AND LAITY IN ALBANY

ALBANY, N. Y.—The second annual conference of the clergy of Albany will be held at St. Agnes' School, Albany, September 12th to 14th. The initial conference last year, planned and developed by Bishop Oldham, proved a great success, and the clergy voted to make the conference an annual feature in the diocese.

The program consists of conferences under the leadership of Dr. Larkin W. Glazebrook, field worker of the National Commission on Evangelism, the Rev. C. E. Snowden, executive secretary of the Field Department, National Council, and the Rt. Rev. William M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil. The subjects will be principally evangelism and missions. Bishop Oldham will conduct a quiet hour for the clergy on The Priest's Task and Equipment.

The clergy are the guests of Bishop Oldham during the conference and are lodged in the dormitories of St. Agnes' School. Holy Communion is celebrated daily in the cathedral. The conference gives the clergy opportunity to meet with the bishops as a family for study and devotion, as well as for informal counsel and exchange of experiences.

Preceding the clergy conference, which opens on Wednesday evening, there will be a three-session conference on Rural Work, to which the clergy are invited. This is under the direction of Archdeacon Purdy and the speakers are rural clergy from the dioceses of Albany and Western New York.

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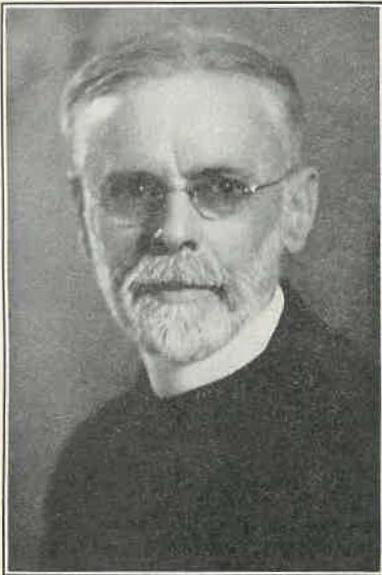
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ence, specially requested that they might have a similar meeting for laymen. Accordingly there will be a laymen's conference on September 11th. Bishop Oldham will preside, and the speakers are Dr. Glazebrook and the Rev. William H. Milton, D.D., also a member of the National Commission on Evangelism. The conference is in charge of Sydney T. Jones, National Council member of the Brotherhood of St. Andrew, for the diocese, and a layman, who has been active in promoting the evangelistic work of the diocese.

DR. HALL TO JOIN NASHOTAH FACULTY

NASHOTAH, Wis.—The Rev. Francis J. Hall, D.D., until recently professor of Dogmatic Theology at the General Theological Seminary, New York City, has joined the staff of Nashotah House as lecturer in Dogmatic and Moral Theology.



JOINS NASHOTAH STAFF

Rev. Dr. F. J. Hall, who becomes lecturer in Dogmatic Theology at Nashotah House.

Dr. Hall has occupied the chair of Dogmatic Theology at the General since 1913. Prior to that he was professor of a like chair at the Western Theological Seminary, and has spent forty-two years in the teaching of that subject. Dr. Hall is author of a considerable number of theological works.

The Rev. M. Bowyer Stewart, D.D., who was until recently professor of Dogmatic and Moral Theology at Nashotah, succeeds Dr. Hall at the General.

CHURCH AT WARWICK NECK, R. I., REDEDICATED

WARWICK NECK, R. I.—St. Mary's Church, Warwick Neck, the Rev. Alfred P. Grint, Ph.D., vicar, was rededicated, three new memorials were blessed, and a large class was confirmed on Sunday, September 2d, by the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island.

The church was recently moved to a new site and completely renovated. The memorials included an altar presented by Mrs. Charles H. Marrison, in memory of her mother, Mrs. Richmond; the alms basin, the gift of Mrs. John K. H. Nightingale, in memory of her husband; and the processional cross, the gift of Mrs. Randall A. Harrington, in memory of her mother, Mrs. Amelia C. Whiteside. The land on which St. Mary's Church now

stands was deeded to the church by Mr. and Mrs. James LeRoy Foster, in memory of Mr. and Mrs. James A. Foster.

The church was formerly used by members of the summer colony only. Bishop Clarke, who had a summer home at Warwick Neck, was instrumental in founding the parish. There was no resident minister and clergymen from elsewhere were invited to conduct the services.

On Christmas Day, 1921, the church was opened for all-the-year-round worship and the parish was placed under the direction of the diocesan missionary, the Rev. Charles A. Meader. The need of a resident minister soon became apparent, and in 1922 Dr. Grint took charge of the church. Since that time much progress has been made under his leadership.

ASSOCIATE MISSION BEGUN IN BEATTYVILLE, KY.

BEATTYVILLE, KY.—An associate mission has been established at Beattyville.

The Rev. C. M. Lever, a general missionary of the diocese, will assume charge of St. Thomas', Beattyville, and will also retain charge of the missions at Irvine-Ravenna, Hazard, Jenkins, Pikeville, and Shelby, with residence in Beattyville. The rectory in Beattyville is being put in thorough repair at a cost of \$1,500, which amount has been about subscribed. It is expected to have the work completed by October 1st.

The Rev. Alexander Patterson is now pastor-emeritus of St. Thomas' Mission, with residence at Patterson Friendly Farm, and will devote himself to the missions centering at Patterson Farm and to his outlying missions in Lee county. One Sunday a month he will have service in Beattyville.

NEW HAMPSHIRE CHURCHES SHARE IN WILL

PORTSMOUTH, N. H.—Christ Church and St. John's Church, Portsmouth, will benefit under the will of the late Mrs. Marianna Hackett Peirce of that city, each church receiving \$5,000 for the higher education of boys in the parish, and \$5,000 for parish endowment.

BISHOP DU MOULIN RETURNS TO PHILADELPHIA

PHILADELPHIA—The Rt. Rev. Frank Du Moulin, D.D., is to return October 1st to the rectorship of the Church of the Saviour, 38th and Chestnut streets, West Philadelphia, which he resigned six months ago to go to Biltmore, N. C., a residential suburb of Asheville. A term of lighter duty in a drier climate, and the happy results of medical treatment and a minor surgical operation, have given the Bishop confidence, on the advice of his physicians, that he can undertake the work which had been too much for his physical strength last winter.

REOPEN CHURCH IN PHILADELPHIA

PHILADELPHIA—The Church of St. Jude and the Nativity, 11th and Mt. Vernon streets, Philadelphia, reopened September 9th after being closed during extensive improvements. The Rev. John L. Saunders, rector of the parish, has been making a study of the other churches of the downtown section as a guide to the parish program.

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GOWAN GILLMOR, PRIEST

SAULT ST. MARIE, ONT.—One of the best known and best loved clerics of northern Ontario, in the person of the Ven. Archdeacon Gowan Gillmor, died on September 1st, aged 79, who, during four decades, has been a familiar figure throughout the diocese of Algoma.

A great deal of the archdeacon's work lay in the outlying sections of the diocese, and he was known and welcomed in hamlets and in the frontier settlers' homes as well as in the larger communities.

The archdeacon had been living in retirement from active duty at the Shingwauk Home for the last few years. He was a native of Antrim, Ireland, and came to this country when twenty-five and was ordained deacon and priest by the late Bishop Sullivan.

All Archdeacon Gillmor's ministry has been spent in the diocese of Algoma, where his name became a household word and where he endeared himself by countless self-sacrificing acts to hosts of people. He is survived by three sons and two daughters in the West. A memorial service was held last Sunday at the pro-cathedral, Sault Ste. Marie.

MRS. MARGARET HADLEY BURCH

NEW YORK—Mrs. Margaret Hadley Burch, widow of the Rt. Rev. Charles Sumner Burch, who was the ninth Bishop of New York, died early Sunday morning, September 2d, at her residence in Bronxville. She had been ill a long time.

Her husband succeeded the late Rt. Rev. David H. Greer as head of the diocese shortly after the death of Bishop Greer, which was on May 19, 1919. Bishop Burch died December 20, 1920, and was succeeded by the Rt. Rev. Dr. William T. Manning, the present Bishop.

Mrs. Burch was born December 1, 1854. She and Bishop Burch were married in Detroit, November 29, 1876. It was not until some years later that he studied for the ministry.

Mrs. Burch leaves a son, Albert C. Burch, of Sandusky, Ohio; a daughter, Mrs. Grace Burch Marson, who made her home with her mother, and also a grandson, Lyndon Burch. Mrs. Burch was buried at Ann Arbor, Mich. Bishop Burch is buried in the crypt of the Cathedral of St. John the Divine.

BERTRAM LORD

MILWAUKEE, WIS.—Bertram Lord, 25, son of the Rev. and Mrs. Arthur H. Lord, died Saturday noon, September 1st, at Emergency hospital of injuries suffered in an automobile collision on Friday evening. He was associated with the Hamilton Metalplane Co. for the past five years. When he was injured he was riding from the county airport to the factory, where he was to get some engineering data preparatory to leaving for New York. On Thursday, September 6th, he was to fly with John Wood, Wausau pilot, in the air derby from New York to Los Angeles.

Five airplanes, equipped with propellers designed by Mr. Lord, flew overhead as his funeral services were held on

Tuesday afternoon, September 4th, in St. James' Church, of which his father is rector. In military formation, the planes circled over the church while the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, assisted by the Ven. William Dawson, conducted the services. Then they followed the procession from the church to Valhalla cemetery, dropping flowers. At the cemetery the planes, now flying low, dropped more flowers on the grave.

Mr. Lord, born in Sault Ste. Marie, Mich., came to Milwaukee a number of years ago. He attended schools here and later the University of Wisconsin. Surviving him are his widow, Mrs. Hazel Lord, whom he married a year ago; his parents, the Rev. and Mrs. A. H. Lord; a sister, Helen Lord; and two brothers, Robert and Chase Lord.

MRS. ROBERT N. BERRY

BIRMINGHAM, MICH.—Mrs. Robert N. Berry, sister of the former diocesan treasurer, R. McClelland Brady, and the daughter of the late George N. Brady, died suddenly at her home in Birmingham on July 16th.

Among the many bequests for religious and charitable purposes in Mrs. Berry's will was one of \$5,000 for Camp Frisbie. The property used by the camp was given to the diocese by Mrs. Berry's father shortly before his death.

NEWS IN BRIEF

LONG ISLAND—On Sunday morning, September 2d, the Rt. Rev. Lucien Lee Kinsolving, retired Bishop of Southern Brazil, and the Rt. Rev. William M. M. Thomas, D.D., Bishop-in-charge of Southern Brazil, were both in the chancel of St. Luke's Church, Forest Hills. Bishop Thomas preached.

LEXINGTON—The entire indebtedness of St. Stephen's mission, Latonia, was met on July 1st, and steps are being taken looking forward to its consecration.—John Bryant of Atlanta City, N. Y., and a student in the Virginia Theological Seminary, during July and August, assisted the rector of Trinity Church, Covington. Mr. Bryant was one of sixteen men from the various seminaries of the Church who, under the auspices of the social service department of Southern Ohio, were, during the months of July and August, taking a practical course in social service.

MICHIGAN—H. J. Maxwell Grylls, first alternate deputy to General Convention from the

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diocese, has been appointed by Bishop Page to fill the vacancy in the delegation caused by the illness of C. R. Wells of Bay City.—The Episcopal Book Shop of the diocese has developed so rapidly during the past twelve months that it has been necessary to employ a full-time librarian to handle the business. Mrs. E. O. Hatfield is the librarian with office at the diocesan headquarters, 63 E. Hancock avenue.—Bishop Page returned to his office on September 13th, after a summer at Vineyard Haven, Martha's Vineyard, Mass. Mrs. Page will remain in the east until October, when she will meet the bishop at Fall River, Mass., and motor with him to Washington. Bishop Page will preach in his old parish, St. John's, Fall River, on October 7th.

NEWARK—New pews, furnished by the Hercules Seating Co. of Newark, have been placed in Christ mission, Totowa, the Rev. Charles J. Child, priest-in-charge. J. Thurston Travis, a senior at the General Theological Seminary, is in charge of the services.

PENNSYLVANIA—The annual Church School Institute of the diocese will be held at Holy Apostles' Church, 20th and Christian streets, Thursday afternoon and evening, October 4th, being advanced a few days to secure the presence of Bishop Garland and others, who must be in Washington somewhat before the opening of General Convention.—The diocesan garden party of the Girls' Friendly Society held at Calvary Church, Germantown, cleared over \$600 for diocesan and provincial objects.

PITTSBURGH—In the recent tract competition, conducted by the American Tract Society, open to all ministers of America, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilkinsburg, has been awarded honorable mention, together with a money prize. The title of his tract is, Man In The Re-Making. It is to be published as a booklet by the society and given national circulation. The judges, in their report, state that a large number of manuscripts were submitted and were of exceptionally high quality.

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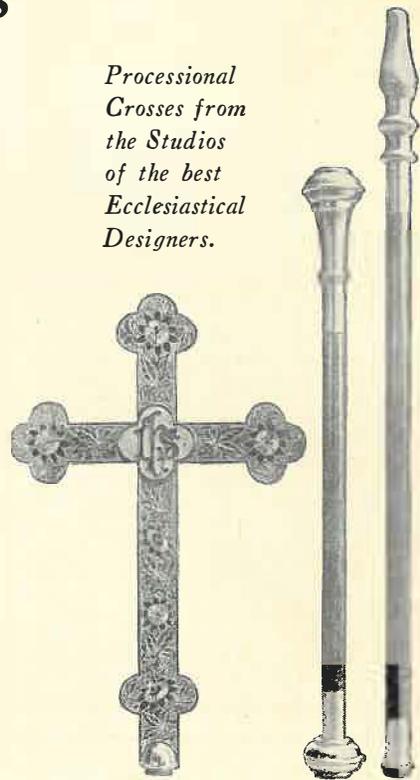
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