

The Living Church

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

VOL. LXXVII

MILWAUKEE, WISCONSIN, AUGUST 13, 1927

No. 15

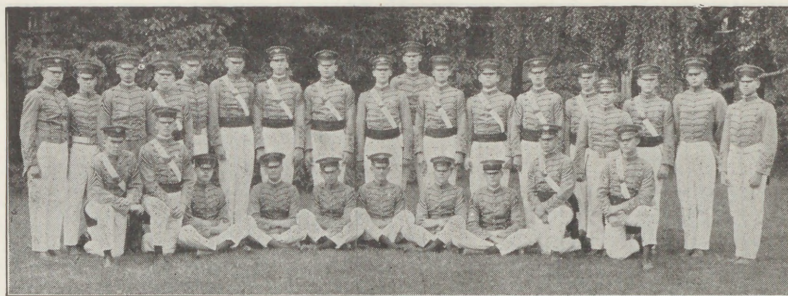
Church and State Again

EDITORIAL

The Hindoo's Point of View

ALICE BOWNE

Opening of the World Conference



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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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EDITORIALS & COMMENTS

William Cabell Brown

1861 ✠ 1927

Paris, July 27th.

IT was very much of a shock to learn of the death of Bishop Brown in London, because less than a month earlier we had crossed the ocean together. Our steamer chairs had been placed side by side, and I had enjoyed many a chat with him during our week together. He had spoken of being very tired and had said that his trip, first in Scotland, then in England, was to be entirely one of rest with as few engagements as possible. But he had not spoken of being ill, nor had he seemed to be. He was more solicitous of the health and comfort of his wife, who accompanied him, than of his own, and there was nothing to suggest the proximity of the end—as we foolishly term it.

I observed every morning that he read extensively from the New Testament in Portuguese, his own translation, made while he was giving such distinguished service to the Church in Brazil. He would look up from time to time and make some comment on a particular passage where an idiom had enabled him to bring out the meaning in an especial manner. He talked freely of men and movements in the Church, and I was struck anew—for I had similarly been struck in other days—with the breadth of his sympathies and the keenness of his judgment. Some will be interested to learn that he was deeply disappointed at the failure of the House of Bishops to ratify the more adequate commemoration of the departed in the Prayer for Christ's Church at the last General Convention. He had spoken in its favor—I have been told that it was one of the most affecting and beautiful speeches delivered in that House in our day—and it had only failed because of the large number of absentees from the House when the vote was taken. I had known of his speech, but I had not known that his disappointment was so keen. Returning to his beloved Virginia, he had carefully explained his attitude and feeling on the subject in sermons and in explanations, and it was with evident and

justifiable pride that he told me that Virginia stood by him, where, perhaps, he had not been sure that it would.

As he taught Virginia to pray for the departed—who are not dead—so now, I am confident, the prayers of Virginia Churchmen, joined with those of their brethren everywhere, will ascend to Almighty God for his rest and peace and continued blessing as the diocese has never prayed before for one departed; and so Bishop Brown's call to the higher life has continued in his death that drawing of the diocese into closer sympathy with the rest of the Church that has been so marked a characteristic of his episcopate. He was the complete antithesis of the partisan; and he performed a service for Virginia and for the Church that the whole Church has abundantly recognized. "Now he belongs to the ages"; but he belongs to all of us together, and not only to the diocese that he loved so well and adorned so conspicuously. May God grant him abundant rest!

That perhaps I was the last of those who had been associated with him in the work of the American Church to enjoy his companionship and receive his confidences is and ever will be a matter of peculiar joy to me, for I had learned long before these last days to have a special regard for and confidence in his judgment, and now I can feel that mine is the benediction of listening to perhaps his last words concerning so many matters in which we had a common interest. I feel the most intense sympathy for his bereaved wife, from whom he was parted so suddenly at the height of his solicitousness for her, and in a distant land, though, I know, among those who would be only friends as soon as they knew of their opportunity.

Virginia and the American Church are richer for the consecrated life and the deep sympathy that William Cabell Brown has given to both.

FREDERIC COOK MOREHOUSE.

Church and State Again

ANY modern American voice that speaks in favor of the union of Church and State is a voice crying in the wilderness. On all sides it is repudiated. Roman Catholics, when questioned as Governor Smith was questioned by Mr. Marshall, are apt to disclaim any belief that the State should "hear the Church" as an authority over against its own. We remember a meeting of clergymen in which a distinguished professor said he believed that there should be an established Church united to the State and supported by it. He had good practical reasons with which to defend his thesis, but his hearers simply sat amazed at this new doctrine, which probably none of them had ever considered as having anything to be said for it. In America we were rid of all that, and it was a good riddance.

But there is something to be said for it. The values of a union of Church and State are briefly suggested by the Rev. Justin Wroe Nixon in the July *Atlantic Monthly*. He says: "The most casual student of the doctrine discerns in it a protest—a protest against the absolute State, against the arrogance of a secular nationalism, which our generation needs to hear. We need to know that the State is not above moral law and that there are elementary human rights which, under God, the State is bound to respect. . . . The gravest danger to individual liberty in our time . . . does not come from any threatened invasion of the rights of the State by the Church. It comes from an impudent Caesarism which maintains that the State can do no wrong, that it is above criticism, that all its wars are righteous—claims which are blasphemous to religious men regardless of denominational affiliation. The State can be and is a grievous sinner and needs to repent."

Roman Catholicism and Puritanism both had a social philosophy according to which all of a man's life, including his civic life, is lived under the eye of God, and should be lived according to the purposes of God. Both these religions, as by law established, offered a check to the secular government of affairs. That check is now removed, because Roman Catholicism lost control of the situation when modern conditions began to prevail, and although it still holds the doctrine ("and it is to be hoped that it will keep on teaching it"), it can do little to make it effectual; while Protestantism has lost the power and abandoned the doctrine too, as it has abandoned Puritanism as a whole.

The writer, himself a Protestant, concludes with three questions which Protestants should answer before they insist on the Roman Catholics' yielding of their ancient doctrine: (1) Has contemporary Protestantism a vital conception of a supernatural moral order? (2) Has it a social philosophy? (3) Has it a clear view of the increasing secularization of life, and a claim to a remaining region of life over which it will insist that religion is to be sovereign?

One short answer might be given to all three questions: it would be easy to say simply "No." But there is much more to the questions than appears on the surface, and a categorical yes or no would be injudicious.

FOR the kind of thing that is meant by "the State" now, and the kind of thing meant by "the Church" now, are in many vital respects different from what they were when Church and State were united; therefore any union of Church and State that might obtain now would be very different from what it was. These matters are almost self-evident, but let us remind ourselves of some pertinent considerations.

The State is much more populous and diversified than it used to be. And it attends much more to doing business for the actual production, control, and distribution of wealth. The modern State has gone into business on a large scale, in such activities as the post-office, road-building, provision of water, and so on indefinitely. A large and diversified population is harder to unite in one Church than a small and homogeneous one. And the economic character of the State's work, the economic process being what it now is, makes it all the more averse from union with any Church or religion whatever. This is aside from any modern theories of the State as absolute sovereign.

Religion also is much more diversified than it was. The manifold schisms in or from the Church have practically removed any Church (as organization) to which the State could be united. The actual disintegration of the Church, furthermore, makes it extremely difficult to hold to any one morality or social philosophy by which the activities of the State could be checked or judged. To ask whether modern Christianity has any one morality, any one social philosophy, any one clear view of anything, is almost to put a mere rhetorical question—is Christianity one? And modern Protestantism is scarcely more of one mind than is Christianity as a whole. But let us consider the questions.

(1) Has contemporary Protestantism a supernatural morality? If we are not misreading our history, Protestantism has not generally flourished as a minority religion. It is likely to capture the government or decline into insignificance. Protestants are to be found mostly in Protestant states. If this is true, it will seem quite natural to find Protestants comparatively strong for nationalism. In the Protestant states, patriotism and Protestantism have gone together and have considerably blended. Catholic minorities have as a rule been more tenacious, and have made better Catholics than those in a Catholic state. So Protestants have not been conspicuously supernatural, in comparison with Roman Catholics, many of whom are brought up on the principle that you may be a down-trodden minority in your own country, but in the world at large—*securus judicat orbis terrarum*.

But in all concreteness, surely there is a strong supernatural trend in contemporary Protestantism. In the reaction after the war, the most outspoken pacifism (at least such is our impression) has come from Protestants. And Protestant organizations have been at least as forward as any others in supporting, for instance, the League of Nations and the World Court. Allowance must always be made for the limited ways in which this kind of thing can now be done: it is done chiefly by way of individual addresses, articles, resolutions of committees, etc., and this lacks the concentration of a papal encyclical, though it probably has as much influence in America. Protestantism now is very far from having a supernatural morality, or a morality of any kind, considered as a single system, generally maintained and standardized. There is nothing in Protestantism to correspond with Slater's *Moral Theology*. It would be fair to say rather that it has a supernatural moral *interest*, which is "vitality" at work developing a system. And in this respect our Church is not to be differentiated from contemporary Protestantism.

(2) Has contemporary Protestantism a social philosophy? Here again there is a mass of confusion, individual opinions, and bursts of eloquence in floods

of books, pamphlets, resolutions, and programs. But now more than ever these are widely circulated and compared, even copied. The same statements of principle appear over and over again and become familiar. The idea that production should be not simply of things, but for persons, that distribution should have reference to needs, not simply earnings, that a fair opportunity is the right of every man—these and others of their kind pass from one social service commission to another, and a common view is in the way of being adopted. As always in the freedom of Protestantism, fads have their full say, but in the long run they wear themselves out; and there is nothing so stale as a stale fad.

The view of life which we often call "sacramental" or "incarnational," because it conceives of life socially as a union through and through of an outward and an inward, a body of men and the Body of Christ, expression and meaning, stuff and spirit, is coming to the fore as a religious social philosophy. Probably the Roman Catholic moralists, though they have done some fine work in social philosophy, with ample consideration for modern conditions (notably Fr. Husslein), are no clearer than Protestants in this matter, except that they keep their fundamental antipathies more consistently. They hold firmly to spiritual and supernatural sanctions, and therefore are unyielding in opposition to the easy utilitarianism which the secular view of life rests in, and to which a great deal of Protestant morality in these days explicitly yields. It looks at present as if Protestant thought would have to go *through* utilitarianism, in hopes of coming out on the other side. Utilitarianism sublimated, at any rate, is not far from the Kingdom of Heaven.

(3) Has contemporary Protestantism anything to say on the general secularization of life? The clearest exposition of it that we have read is in Gardner's *Ethics of Jesus and Social Progress*, a representative Protestant book. There was a time when in theory all departments of life were religious, in that all were meant to be lived with reference to God. Then one department after another was secularized, until now there are some few departments, such as organized religion, some philanthropies, and some education, which are distinctly departments of the Kingdom of God, and others, such as organized vice, amusement, politics, and economics, almost wholly of "the World," *i.e.*, society organized without reference to God. The ordinary man may pass without noticing it from one sovereignty to the other, and back again: and yet the two sovereignties are irreconcilably hostile.

THE historical tendency is unmistakable: more and more institutions are being taken from the Church and made non-religious; the cross is being removed from more and more public buildings. Is it possible to claim that the spirit of the Cross, the spirit of the Kingdom of God, is being more widely diffused through all the segments of life, instead of being shut up rigidly in a few sacred segments of its own? Education and philanthropy notably have been largely secularized in forms and titles: are they, in compensation, being permeated with the Christian spirit, or any religious spirit? Is the great economic segment, now almost wholly secular, beginning to be so permeated? Not enough to make a clear case. Prophets may say that it will be so; and if their prophecy is true, that is the best thing that could happen, far better than preserving some departments as avowedly sacred, and letting the others go as utterly secular.

We feel sure that the world needs, and always will need, some institutions which are definitely sacred

throughout, as sacred as a monastery is meant to be, strong and vivid with the spiritual and supernatural, otherworldly and ascetic. They are needed in order that there may be enough concentrated religious spirit on hand to diffuse through all the other institutions of modern living which have any moral right to exist, and to outlaw and destroy those which have not—strong enough to be diffused without being diffused away. Modern Protestantism is strong on the work of diffusing the supernatural through the whole of nature; it is perhaps not so strong on concentrating the supernatural, in keeping up inexhaustible power-houses of the spirit.

There can be no union of Church and State in the old sense in which Rome and Puritanism both achieved it, so long as we have a divided Christendom. While there are so many Churches, the State can at best only recognize the right of citizens to practice their religions and join their Churches—or not. The only kind of union of Church and State which is practicable at all now is the union involved in the fact that any one given man may be a devoted citizen of his State and a devout member of his Church. The union of Church and State is in each individual who belongs to both. We have previously contended that a conflict between loyalties to Church and State comes back to the individual at last: he must on his conscience decide in each case of conflict whether the sphere in which the case lies is predominantly the Church's rightful sphere or that of the State.

The power to check and judge and if need be condemn the "impudent Caesarism" of the State cannot nowadays be lodged in any one ecclesiastical organization over against the civil organization, but in the citizens, who as citizens have the right to judge the actions of their government, and if enough of them agree in their judgment, to make the government do right.

In other words, Christian citizenship, while it may yield to the temptation to become merely acquiescent in all that the State may do, and turn its religion into an emotional slave of nationalism, has in it the potency of making the State Christian, and bringing it into the comity of the Kingdom of God.

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A CHRISTIAN of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible. When the natural powers of the mind have been lately refreshed by sleep, when as yet the world has not taken off the bloom of the soul's first self-dedication to God, when thought, and feeling, and purpose are still bright, and fresh, and unembarrassed; then is the time, for those who would reap the full harvest of grace, to approach the altar.—*Dr. Liddon.*

DAILY BIBLE STUDIES

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

SELF-MASTERY

Sunday, August 14th—Ninth Sunday after Trinity.

READ Psalm 37:1-8.

MASTERY of self is both difficult and necessary; difficult, because we are so self-centered, and necessary, because if we do not master ourselves we cannot master anything. We are naturally egotistic. We use the personal pronoun "I" constantly both in thought and word. Here are some healthy little verses which may serve as warnings:

"If you your ears would save from jeers
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

"If you your lips would hold from slips
Five things keep meekly hid:
Myself, and I, and mine, and my,
And what I said and did."

It is only through self-control that we can live as Christ lived and as He asks us to live. The Holy Spirit cannot help us if we are not willing to bring ourselves humbly under His guidance.

Hymn 227

Monday, August 15

READ James 3:1-13.

SPEECH is the strongest enemy to self-control, though it is closely driven by thoughts. Indeed, uncontrolled thoughts lead to uncontrolled words. "He that ruleth his spirit is better than he that taketh a city," wrote a wise man. And the spirit is the power, hidden but real, that governs both thoughts and words. If we can remember the spiritual meaning of the Third Commandment, which teaches the sacredness of speech (for man, made in God's image, is the only creature that can speak), it will help us. And if we can ask God, as did David, to know our thoughts and purify them, we will have taken the first steps toward mastery of self. For really no man can control himself. W. E. Henley is hardly correct in those much quoted lines:

"I am the master of my fate,
I am the captain of my soul."

For only the Master can lead us to mastery, and He will so lead us if we give our whole selves to His keeping.

Hymn 398

Tuesday, August 16

READ St. Matt. 5:3-12.

IN the largest way we cannot gain self-control in thought and word and action unless we live in the great atmosphere of loyalty to Christ. The beatitudes give us that atmosphere, and we can breathe more freely as we accept it as normal and right. We are apt to err when we try to make ourselves good by "piecemeal." When my head aches a wise physician finds the cause, not in my head, but in my general physical condition. So if I would be master through Christ, I must know the whole spirit of the Christian life and not simply try to think rightly and speak rightly. There is exhilaration in this truth.

Hymn 379

Wednesday, August 17

READ St. Luke 10:30-37.

MRS. BROWNING, in her poem *My Kate*, gives a happy suggestion:

"'Twas her thinking of others made you think of her."

Nothing helps the Christian so much, aside from Christ's special nourishment, as living for others. He not only forgets self, as did the Good Samaritan, but he brings the best of self into action so that it has no time for error. If I were asked which of all the blessings of Christ, aside from sacraments and worship and Bible, was the most helpful, I would answer, the call to service, and in addition to that, the truth that in minis-

tering to others we are ministering to Him. It is a supreme happiness to do something for somebody. The human needs, best understood, perhaps, by our own needs, call us constantly, and if we answer lovingly and promptly words and thoughts and all else will submit themselves to the guidance of the dear Lord.

Hymn 502

Thursday, August 18

READ St. Luke 10:38-42.

ONE thing is needful!" Blessed words of our Blessed Lord! To sit at His feet is the sure way to conquer worry, and worry is the inciting cause of much of our carelessness and lack of control. We in the United States are a nervous folk, and it keeps us back from healthy living. Poor Martha thought she was doing her duty in preparing food for her loved Master, but she interpreted the word "duty" in the wrong way. It was the free joy and privilege of serving that He called for. Even the fulness of duty was unprofitable in His sight (St. Luke 17:10). Calmness and trust can come only when it is a joy to serve. And Mary's sitting at His feet and listening to His words did not mean idleness, but rather a bigger interpretation of life. I can work and speak and think more calmly and happily after I have looked into my King's face and heard His life-giving message. Every day should begin at His feet in the quiet hour, and then other hours will be under control.

Hymn 403

Friday, August 19

READ 1 Thess. 5:16-24.

THE body as the temple of the Holy Spirit has a sacredness which sanctifies all our words and deeds. It was an awful error, into which some fell in the early centuries of Christianity, to think of the body as evil in itself. We are made in God's image, mysterious though the words may be. Jesus, the Son of God, took upon Himself a human Body, and that Body, glorified, He took into Heaven. Never must we treat our bodies lightly or carelessly. But more—the spirit and soul as well as the body must be preserved blameless. Self-control can come only when we know that we are Christ's, "bought with a price" (1 Cor. 6:20), and that through His cleansing, daily, hourly, we can make progress toward His perfection. The Blessed Lord wants the whole of us, His precious Blood makes us pure and He clothes us in His garment of righteousness.

Hymn 277

Saturday, August 20

READ St. Matt. 10:37-39.

WHEN my boy was little, I would sit down at the piano with him on my lap, and taking a finger of each of his hands, I would play. So long as he let his fingers relax all was well, but when he made them rigid, of course I could not play. I wonder if our trying to do things, or not to do them, by ourselves alone may not be the cause of much failure? Jesus Christ asks for complete surrender. He must be our All in All. Not even the sacredness of human love must come between Him and us. He cannot do much for us if we think we can get along without His help. He cannot help us if we keep anything back. He uses me. He does not throw me aside in the struggle for self control; but He wishes me to rest in Him wholly and trustfully, and then He will bring self control through my submission. I take the Cross, I follow Him, I love Him, I give myself to Him—and then He works the mastery.

Hymn 220

Dear Lord, Thou knowest me better than I know myself. I cannot control myself, and so I come to Thee. I have tried, and failed. Take me, Blessed Lord, body, soul, and spirit, and make me what Thou wouldst have me be and what I long to be. I place myself in Thy hands. Only let me help Thee to help myself, lest I fail in my loyalty and devotion. Amen.

The Hindoo's Point of View

By Alice Bowne

WITH Lausanne and its great possibilities a present reality, we find our hearts thrilling to the note to be stressed there, the note of harmony and conference, with no element of controversy or discord—a splendid blending of all half-tones and overtones, all adjusting themselves to the one infinite, dominant God.

And so one longs to feel the pulse of all peoples of the earth, see their reactions! touch their hearts! know their home lives and how they are thinking. With this aim in view I eagerly availed myself, sometime since, of an opportunity to learn something of these things from one who knew India very thoroughly. I met a friend who, learning of my great desire for contact with the minds of the universe, offered to help me, through the medium of a letter of introduction to a young woman who had lived in India for four years, not in the superficial, "outside" way so many Continentals live there, but right in the homes of the people, close to their hearts. Feeling that I should learn of the spirit of India through one who knew the hearts of her people, I very gladly accepted the offer, and in due time found myself in the apartment of one of the most charming young women it has ever been my good fortune to meet.

She was English by birth, but cosmopolitan by nature, and very Oriental in appearance. Her manner of speaking was delightful, and her unusual accent attractive beyond words. This was due to the fact that she translates Sanskrit easily, and speaks Hindustani and several other languages with great fluency. The beautiful, soft cadences of these tongues vibrate in her English speaking voice, and the effect is charming. After discovering my requirements she at once made me thoroughly at home and comfortable, and then, yielding to my entreaties, she talked while I listened:

THE WOMAN'S STORY

I shall tell you of a phase of Indian life which I love best, but upon which I rarely dwell with people, because I find that the majority like best to hear of the lighter side, such as customs, dress, mythology, literature, etc., but to you I shall talk of the hearts of the people. I love them, know them, and understand them, and I always feel the great injustice done them by the West in the misinterpretation and utter misrepresentation of their attitude toward many things, particularly Christianity.

Please realize they have no antagonism for Jesus Christ; they know His teaching and often interpret it more intelligently than many Christians do, they love Him as one of the great Initiates, and they honor His birthday, as I shall show you directly. When I say "they" I mean the intelligent, educated, representative Hindoo, not at all the class usually met by our missionaries. The type they come in contact with compares with our lowest classes, such as hod-carriers, street laborers, etc., and as a matter of fact it is only rarely that they are recognized at all by the gentleman Hindoo or Brahmin.

This has come about because of the absurd attitude of superiority assumed by many missionaries, so it is most unfair to take their experience as any guarantee of the point of view of the scholarly East toward Christianity. However, I have known many missionaries who were not like this, some broad, fine, loving men, followers of Christ in deed as well as in word, and the influence of these men has been very great in India. They have made warm, loving friends, not many converts perhaps, for the intelligent Hindoo is rarely converted for the good reason that he already loves Christ and knows His teaching, but is severely contemptuous of Christianity because he considers that the Christians he has met do not follow Christ's teaching, and are utterly ignorant of His esoteric meanings. Indeed the most beautiful interpretations of the Gospels I ever heard came from the lips of a Hindoo priest.

When I went to India I had the great and rather unusual privilege of being accepted into the hearts and home of the family of an influential Hindoo gentleman, a man of position,

as well as deep learning and understanding. He accepted me as his daughter and treated me as such, with the exception that he talked to me as he never could have talked to his daughter; and after the first strangeness of meeting a woman on equal ground had worn off, I think he greatly enjoyed instructing me in the deep and wonderful subjects which I learned sitting at his feet, for he told me one day that it interested him greatly to find that a woman's intuition could equal a man's intelligence.

My first Christmas day in India found me rather low spirited. I was sick with longing for my beautiful English Christmas, and my host, realizing my depression, offered to take me with him to a Hindoo monastery where he was going to celebrate the day. At first my soul rebelled at the thought, then, feeling the kindness which had prompted him to invite me, I accepted, reflecting that after all I had come to India to learn. On reaching the monastery I was astonished to find hundreds of the poor kneeling outside in prayer, and receiving food and clothing—in memory of the day, I was told. Much touched, I entered the temple. I had been there before, and now saw to my great amazement that an image of Krishna, which had occupied a large niche in the end of the building, had been removed, and in its place was a beautiful figure of the Christ on the cross. Just under this was placed a wonderful Madonna and Child. With tears streaming down my face I fell on my knees, moved beyond expression.

Presently the beautiful, simple service began. A priest read in English, from an English Bible, the birth, crucifixion, and resurrection of the Saviour. His English was excellent, and his rich, deep voice gave wonderful beauty and dignity to the words. That was all! But I never felt nearer to my Creator in my life, and when I met the Hindoo priest later on I told him so, and asked him if this was a usual Christmas ceremony. "Yes, my daughter," he replied. "We know and love your Jesus Christ, and always celebrate His birthday like this. We believe Him to be one of the great Initiates, not the only one, nor the greatest, but honored by us."

"Do our missionaries know of this service?" said I.

He smiled and shook his head sadly. "Only those of them who love and understand us can come here," said he.

"Well! I love you," said I, "and I am just beginning to understand many things which make me blush for my countrymen. I shall have some surprises for my American friends when I return home."

My host's eyes grew very bright, and his tenderness to me was beautiful. On our way home he talked to me very frankly. He said in his gentle, earnest way:

"Little daughter, tell me why it is that your people talk so much of religion in India but seem almost ashamed to mention it at home? I went to America a few years since, expecting to receive great spiritual enlightenment. I found your people delightfully cordial, lavishly hospitable, warm hearted, generous, and entertaining, but I found no visible religion among them. I never heard the name of God or Jesus Christ mentioned, unless it was done so blasphemously, accompanied by a curse. In the many homes I visited, religion was never mentioned. I found the topic of conversation always to be politics, social life, amusements, sports, current events, always material, and when on several occasions I tried to touch upon the philosophy of life, I could sense an awkward feeling of embarrassment.

"Then I visited your churches, thinking that for some strange reason you limited the great Spirit of the Almighty Father to them. But in them also I seemed to find the same terrible self-satisfied materialism. Your worshippers seemed absorbed in themselves, their responses to your beautiful prayers were cold and mechanical. I heard four sermons from four of your prominent preachers in churches of different denominations. One was upon foreign missions, full of absolutely erroneous statements. One was a moving and most eloquent plea for funds to enlarge the church. One was a doctrinal sermon, holding no hope for those of another faith, and another was an elaborate and violent attack upon some new cult which had sprung up among you. Where do you truly worship, little daughter, and where do you discuss life's great problems?"

"In the depths and silence of a few great souls who do

indeed worship in spirit and in truth," I said, "and their imprisoned splendor will leaven the whole lump of materialism some day. Do not judge us by appearances."

"I do not judge you at all, I only seek to understand you and to love you," said he.

Indeed it had already dawned upon me how difficult it must be for the Oriental mind to understand our great inconsistencies in religion. We profess so much, and worship in spirit and in truth so little. Why! in India it is a common sight to see the native stop suddenly right in the middle of the street and worship; and you cannot travel anywhere without having an utter stranger accost you somewhat like this: "How do you regard the probability of re-incarnation? Do you worship a concrete or an abstract God?" And he will always listen attentively and respectfully to your views, his one desire seeming to be enlightenment and understanding. Whether his ideas are right or wrong he certainly gives generously of his time to religion.

One thing more before I stop, regarding idol worship. It is so grievously misunderstood in America. Some writers credit India with over three thousand idols. They certainly do have a great number of them, but they mean no more to the thoughtful Hindoo than some of our symbols do to us. They do not worship the thing of wood and stone, they merely use it as a symbol, a means of concentration. They feel that all true worship goes to the one great God, no matter what form is used, and they use these symbols, or idols, because they happen to help them to concentrate upon the great power of God. So that in the abstract the God they worship is the same God we worship, the Great Creative Force and Power of the universe, the only essential of any form being absolutely a complete purity of purpose.

Oliver Wendell Holmes, in his *Poet at the Breakfast Table*, speaks very beautifully of idol worship. He says:

"An idol! Man was born to worship such.
An idol is an image of his thought,
For sense must have its God as well as soul.
We too, who mock at Israel's Golden Calf
And scoff at Egypt's sacred Scarabee,
Would have our amulets to clasp and kiss.
Does He not smile to see us with these toys
We call by sacred names, and fondly feign
To be what we have called them?
He is still the Father of His helpless nursery brood."

I have talked for nearly an hour, do forgive me, but I have loved a chance to say all this.

* * *

"Forgive you! I could listen to you talk forever, but just one more question before I go. Do you consider their form of religion conducive to moral living and good government?"

"Well put," said she. "What are the fruits? A most sensible question, and I will answer it by telling you it is the identical one they ask of our religion. They hear of our horrible political imbroglios, our financial dishonesties, our disgraceful divorce scandals, the dreadful problem of immorality in our great cities, and they ask, 'Are these the fruits of Christianity?' We hear of their failures and mistakes and cruelties, and we say: 'Well! no wonder! They are heathen.'

"I think that I can fairly say that there is much less immorality and more active religion with them than with us. Their mistakes are many, but oh! we can say of them as of every country, that with all their errors and failures, their Father is our Father, and when we truly worship in Spirit and in Truth, we all worship one God. He is no respecter of persons, but 'is still the Father of His helpless nursery brood.' His great love pours down on all alike, and it is for us to catch the rays and reflect them everywhere. So we will not criticize, but try to love and understand."

Then I left her! but the glimpse she gave me into the heart of India causes my hopes to run high that each man at Lausanne may glorify God in his heart, and enjoy Him at the great conference now being held in His name, losing all thought of their little selves in harmonious and splendid worship of the living God, which should be reflected in good will between them all, and which in turn must result in a constructive moulding of our wills to His will, which surrender would release to the world a splendor so radiant that its light would shine from pole to pole as every man glorified his Father who is in heaven, and loved his fellow men who are on earth.

May God grant to Lausanne this high privilege!

A SUCCESSFUL DEMONSTRATION SCHOOL

BY THE REV. H. A. L. SADTLER

FOR the fourth time St. Paul's parish school, Rahway, N. J., closed another successful year last June. This school is considered a "demonstration school," for it proves that parochial education can be successfully given in a majority of our parishes. It is the result of the conviction that:

(1) If this Church is to survive it must begin with her young life and not begin at high school and college age.

(2) The Sunday school, as a teacher of religion, is in most cases a flat failure; and in the very nature of things the public school cannot and should not attempt religious instruction; the home cannot be depended on to instruct the child in religion, in some cases not even to say his prayers; and then what of the future of a child of a "broken home"?

(3) The only practical solution of the problem is the combination of the spiritual and secular education in one curriculum.

Everywhere, throughout the land, the need of more intensive training for the children in religion and godliness is heard and seen. Materialism and atheism are broadcasting from the streets and homes. The average parent does not seem to realize his duty to his children in religious example and precept until it is too late. The Church cannot stand by and simply mark time when a problem which affects not only the child's future, but that of the Church and of the republic, remains unsolved.

Now, the average rector is bearing great burdens which the laity do not ease by their indifference toward the Church; he is expected to be an orator, a diplomat, a business man, a stage manager, a director of movies, and many other little things like that. When a problem like this is again brought to the fore he groans and wants to detour—well, he may go by on the other side, but there is the child in the midst! What are we going to do about it?

Our school started without a penny; no gifts or donations, and up to the present time it has paid its way, and has some money put away for the inevitable rainy day. We have a teaching staff of Churchwomen, who are paid good salaries; most of the teachers are veterans, and so skillful are they that we do not have an afternoon session; we begin at 8:40 A.M., the lower grades finish at noon, and all are out at 1 P.M., so the children have the whole afternoon for play in the sunshine. Our grades extend from the lower first through the eighth grade. We are being rated with the very best schools in the east, and we think we are educating thoroughly.

Now, what is back of all this, psychologically? Just this: the Sunday school or Church school and the week day religious instruction schools have all been forced to use untrained teachers and we ask them to teach eternal lessons in twenty-nine minutes a week, in a room where there is a bedlam of voices and much confusion. The term is about forty weeks long; that is, we give them twenty hours a year. The secular school has trained teachers, directed by trained supervisors, principals, and superintendents, and they give all of this efficiency 1,260 hours a year to get their teaching across. Manifestly our method is wrong; the child is not as green as he looks, he sees how we make a travesty of religious instruction and shove it into one little corner of life; he notes how serious the public school is about the matter of his education, and he comes to regard Sunday school as a joke or a playground, and he treats it with contempt. I suspect that the reason many a man does not affiliate with the Church is because of the lingering impressions of the Sunday school of his boyhood days, and the Church that wants him to come is simply the post-graduate of that system.

Now, this is it! We have combined the secular and religious instruction into one curriculum with the result that the child (and incidentally his parents) views the spiritual teaching as at least as important as any other study, and not a thing apart. Our teachers are on the alert to teach personal religion and the value of prayer at home. It is simply amazing how they show God's hand in history and geography lessons, and along all branches of instruction; the overlapping of the spiritual and secular is taught until the child comes to see that there is no wall of separation between the two; they are cross sections of the same thing. The parents cooperate as I never saw them do in the Sunday school. We give only twenty minutes a day to religious education, but the results are beyond belief.

"Church Stiffs"

By the Rev. Henry S. Whitehead, Ph.D.

A "CHURCH STIFF"—the name was given by an old-fashioned social worker years ago—is a "panhandler," who "works the churches." He is quite as much a specialist in minor crookdom as his professional brother of the major league, the yegg, or holdup-man. Indiscriminate charity is his stronghold, without which he would travel the road of the dinosaur.

All actively employed clergymen know that never a week and rarely a day passes without a visit from one or more of these church-to-church visitors who calmly assume that the world owes them a living, and that the churches are here for the particular purpose of paying it to them.

"How do you know all such applicants are crooked, as you say?"

"I send them to the Bowery branch of the Y. M. C. A.," replied a New York City clergyman. "If the fellow is flat broke I contribute the nickel to get him down there, and if he goes willingly, after my reason for sending him has been explained, he may be straight. If he argues, he is a crook—always."

"Why is he always a crook if he argues?"

"Because they all want money—for food, rent, the wife-in-the-hospital, or to get to a job waiting for them (often in Wilkes-Barre, Pa.). By sending him to the proper social agency any genuine need will be met. We clergy cannot be employment agencies, forwarders for railroads, or other things only remotely related to what we are really for, which is, primarily, to minister to our own congregations. That takes most of our time and efforts. When this is explained to the occasional honest applicant for financial help, he understands it, and goes where he is sent, in his own interest. A crook has no chance in a social agency. He has to get it from me."

"How many go where they are sent?"

"Possibly five per cent," said the clergyman being interviewed, rather regretfully. It was obvious that these constant dishonest applications had somewhat affected his faith in human nature.

"When you have convinced yourself of an applicant's honesty and have loaned him money, have you ever got it back?"

"Never!"

A neatly dressed colored man went to the office of a Boston clergyman and asked for two dollars. He had, he said, been confirmed in the clergyman's church. He was butler for a Beacon Street family. He had the day off to visit his aged mother in Worcester. As he was starting he received a telegram stating that his mother was dying in a hospital there. He must come at once if he wanted to see her alive. It was a truly pitiful tale!

"When were you confirmed?"

He told me, with the name of the bishop thrown in. I looked it up in the parish books. His name was not there.

"Why didn't you ask your employer for the two dollars?"

"I didn't kinda like to!"

"How were you expecting to get to Worcester in the first place, then?"

"It's mighty queer about my name bein' left out. A colored man never gets a square deal!"

"Have you the telegram with you?"

"No, suh. I left it home. I was all frustrated-like when I got that terrible news about poor mother!" and he began to cry.

I laughed at him, and he stopped crying abruptly—shut it off like a faucet—and joined in on the laugh. He said I must be "pretty slick." Of course that required no "slickness." But—that fellow "cleaned up" with that absurd story at several of the greater Boston churches. It's a pretty poor compliment to our professional intelligence!

A dignified, elderly man, heavily whiskered, called on a well-known clergyman and asked for three hundred dollars "to go to Palestine." The applicant sat erect on the edge of

a stiff chair against which he had propped a formidable umbrella, his heavy fur hat—on a hot day in June—beside him on the floor.

The clergyman, intrigued at the unusualness of the request, asked for credentials. The man produced a bulging wallet, filled with credentials. On them were the names, and seals, of many Oriental dignitaries; five American college presidents and one Canadian were represented, as well as many prominent clergymen including five bishops. The interviewer ran through twenty or more, recognizing many signatures, including that of his own bishop. The general purport was that the applicant was a distinguished Hebrew scholar. Such a galaxy of names invited, at least, courteous treatment.

"Have you taught Hebrew to or for any of these gentlemen?"

The personage shook his head, aloofly.

"The sum you have asked me for is a considerable one. May I inquire why you wish to go to Palestine?"

The applicant, much up-stage, replied in a thick, guttural voice:

"For a visit."

The clergyman waited, receptively.

The applicant sat, silent. At last he collected his umbrella and fur cap and departed in a halo of offended dignity, and the clergyman raised another window to let in more fresh air.

"AIN'T it funny," began a total stranger, "Dr. H——, how you can see a man two or three times a day for years and yet not recognize him when he's out of his uniform? Yessir! I've seen you go in and out that there door for years. Many's the hundreds of times you and me has said 'Good morning' to each other. And yet—you never took a good look at *me* before, Dr. H——! That's how come you don't recognize me. I see right away you didn't when I come in! I'm the street-sweeper on this block, have been for years."

Dr. H—— knew his psychology. He gave the man the benefit of the doubt.

"What can I do for you?" he inquired.

The alleged white wing's brother, it appeared, had got him a fine job "out in Jersey." The speaker had moved out there two weeks before, giving up his job at street-sweeping in New York City. One truck load of his furniture had arrived; the other had not. He had come to New York that morning to see about it. The truckman, it seemed, had undercharged him six dollars, and was holding the truck load accordingly.

"I gave him the six dollars, Dr. H——, without thinkin' that it was all I had on me, except fifteen cents (duly produced as evidence). I ain't even got my ticket back to Jersey."

This would cost \$1.30 (the correct sum), and the man asked for \$1.55, so as to have five cents carfare to the Pennsylvania Station and twenty cents over "for a bite."

"I'll mail it to you tonight, Dr. H——, I won't even wait until tomorrow morning!"

Dr. H—— had the curiosity to investigate a week later, the \$1.55 being, apparently, lost in the mail. The sweeper on the block had not been changed for more than a year. No one bearing the name given by the wicked white wing had ever been on the street cleaning department payroll.

An important dog show had been taking place in a nearby large New England city the week before. Bright and early Monday morning, a horsey-looking person, carrying a strong Cockney accent and a convincing aura of Glover's Mange Cure, called upon the clergyman of a suburban parish, and asked if the clergyman were not acquainted with Mr. Louis Robinson, of Malvern, Pa. Yes, the clergyman knew Mr. Robinson very well.

"I'm his dog-man, sir. 'Ad sev'ral of 'is entries at the show over 'ere. Money's run short, sir!"

If the clergyman would lend him five dollars, it would enable him, with what he had (he counted out a moderate roll of bills), to settle all expenses and get back to Malvern, Pa. He didn't wish to telegraph his employer if he could

avoid it. "One doesn't feel right about them things, you know, sir!"

That too-trustful clergyman is still waiting for his five dollars; and what makes the waiting harder to bear is that friend Robinson, written to after a long and hopeful wait, didn't own so much dogflesh as a black-and-tan!

THERE are not many women "church stiffs." The best way to deal with women panhandlers is to make them interview Sisters, deaconesses, or some trained woman parish worker. The female fakir's chief emotional appeal is out of the question when she is dealing with another woman.

The "stiff" always wants money. Personal investigation cannot often be made by the busy pastor, and many "spiels" are grounded on knowledge of this fact, being formulated to indicate cases where delay in giving will result in distress to some pitiful figure in the background—usually a wife, or a sick child, over whose purely imaginary troubles a good deal of excellent emotional acting is not infrequently resorted to. In cities, where "stiffs" chiefly abound, exact knowledge of the local social agencies is a necessary part of the pastor's equipment.

It is well for the minister to discover at once what the money demanded is supposed to be needed for. This eliminates much trouble. Alleged undeserved distress is the greatest "sticker" for the unsophisticated clergyman, whose professional character is, traditionally, that of a dispenser of relief. Many clergymen feed those who ask money "to get a bite." This easily tests the genuineness of a hunger story, and money so spent is not begrudged. "Feed the hungry." That clerical duty is crystal-clear.

Usually the "stiff" becomes indignant when he is questioned closely. That indicates that he is a crook, always. Another indication is refusal to go to a social agency because "that's charity!" Sometimes the "stiff" gets mixed up in his "spiel." He has already been to "Mr. Brinkerhoff of the Charitable Aid Society for Decrepit Journeymen Tailors," and been refused help. All such beats may be summarily dismissed without the clergyman outraging charitable obligations. Transportation money, the most frequent demand, can be investigated by telephone or telegraph, of course, thus either disproving the "spiel" or, if it turns out to be genuine, securing assurance of reimbursement. If the clergy should give, without question, what is demanded of them, they would be bankrupt, and their parishes with them, in a few months' time. "Church stiffs" pass on the good word when they discover an easy mark.

Sometimes a good principle defeats itself. A clergyman newly stationed in Latin America had been for long accustomed to take to the nearest restaurant, and feed, under his own eye, every applicant for money for food. One evening a hulking Negro asked, whiningly, the local equivalent for ten cents. He was, he said, starving! The clergyman led him to the nearest restaurant and ordered food, upon which the dusky peon fell like a ravening wolf. The bill came to seventy cents.

"I'd have been better off, and that fellow probably better satisfied, if I'd handed him the ten cents in the first place!" commented the clergyman, ruefully.

An alleged "discharged soldier" demanded two dollars, the usual sum asked by "stiffs" at the first demand. His wife was sick. He was, too, a very religious man, though his wife was, if possible, even more so than he. The clergyman suspected his visitor's good faith by the way he pyramided his pious wife's misfortunes, innumerable ailments, and invincible hard luck.

"What Church do you belong to?"

"We're 'High Episcopalians.'" Being one himself, the clergyman knew that this following do not so designate themselves. His suspicions were augmented.

"How long have you lived here in the city?"

"All my life, except when I was in them there trenches. Me wife, too."

"What is your parish?"

That stumped the annihilator of the Hun completely. At last he named a church of one of the denominations.

"When I asked him why he didn't go to his own pastor, then," said the clergyman, "he wanted to fight me right there in my study. He said I had no charity!"

"How did the matter end?"

"I had to throw him out," replied the clergyman, laconically.

AS THOSE who have studied the unemployment problem well know, there are three classes of unemployed: the Out-of-Works; the Can't-Works; and the Won't-Works. Here is an account of a typical Won't-Work who took to "church-stiffing."

An elderly man of good appearance and apparent respectability asked a city clergyman to get him a job. He said he would do "anything that's respectable." A parishioner had recently mentioned the difficulty of getting a respectable man to do housework in her rooming house. She agreed to try this applicant, give him his midday dinner, and pay him forty cents an hour, for three days, and secure more work for him to the point of steady employment. This would mean \$3.20 per day and one full meal. The man went, ate the dinner, worked well for five hours until 6 P.M., and—failed to turn up the next day.

The man came to the clergyman again a month later, saying that he had been "taken sick." He was sent to another parishioner, repeated his performance, and turned up again six weeks later, bright and smiling, with a complicated "spiel" of "family trouble." The last employer took him back, and he repeated. He stayed away five months that time, and then came blithely back, looking for a job! The clergyman had a talk with the rooming house keeper, who gave him another trial.

During the first morning a neighbor called, saw the man, liked his appearance and cheerfulness, and secured him a permanent position as caretaker of a boat-club house, where he had pleasant quarters, his meals, and wages of \$12 per week. He stayed one night in the new quarters, and disappeared. He came to the clergyman some six months later, still "looking for a job."

"But you ran away from that last place, just like all the others," protested the disgusted clergyman.

"I couldn't stand it!" exclaimed the applicant, almost in tears.

A clergyman whose specialty is the re-financing of run-down parishes was in charge of one of these, single-handed. He was summoned to see "a lady." The lady was awaiting him in the church, seated in the rearmost pew.

"Good morning, what can I do for you?"

"I came for my three dollars."

"Do you mind explaining? You see, I've only been here a few days."

"Mr. Collingwood (the pastor on vacation), always gives me three dollars every week."

"May I ask your name, please?"

"I don't see what difference that makes?"

"Why, you are a stranger to me, and you are asking me for three dollars. Naturally I want to know who you are, and what the money is for."

"Well, my name is Bryant. Mr. Collingwood never asked me any questions."

"Do you belong to this church, Mrs. Bryant?"

"Who, me? Good land—no! I belong to the — church."

"Have you children? Do your children, perhaps, belong here?"

"My land! You do like to ask people questions! Yes—if you want to know so much! I have two, both girls. They're four and five years old."

"Do they come here to Sunday school? Were they baptized here? I am trying to get the connection, you see, Mrs. Bryant."

"No. My husband and I don't believe in children being baptized. When they are old enough to decide for themselves . . ."

"Is your husband ill? I am trying to discover why you should have this church give you three dollars a week."

"Who, Joe? Him sick!! Good land! You do make me laugh. What in the world made you think of that?" The woman laughed heartily.

"Mrs. Bryant, if you can't tell me why you should have this money—it's one hundred and fifty-six dollars a year—you say you get it every week—you'll have to excuse me. Are you in need? Is your husband out of work, or what? Why does Mr. Collingwood give you this money?"

"Why, I just thought it would be nice if I could have a little extra money, so I asked Mr. Collingwood, and he gives

(Continued on page 492)

Our Foreign Policies*

By Clinton Rogers Woodruff

AMERICAN foreign policy is by no means popular abroad or in South America. Whether that is to be interpreted as a compliment or a criticism depends on one's point of view. Mere criticism, especially by those whose toes are trodden upon, does not necessarily involve error or unsoundness. It is really very difficult to analyze foreign policy because so much remains undisclosed to the general public and those who know are prevented by the situation from telling the details.

Those who want a frank statement of the American viewpoint will find it effectively set forth in Judge Bausman's book, *Facing Europe*, which is a study of our diplomatic and military isolation, as it has been brought about through the conscious efforts of our trade rivals. He exposes the organization of that propaganda by which certain European powers endeavor to subvert our national will for the benefit of foreign interests. He discloses the methods by which we were induced to throw in our military strength on the side of the Allies during the war on prophecies that certain countries, tremendously enriched in natural resources and fertile territories by the peace treaty, are endeavoring to prepare the way for a repudiation of their war debts to America.

In some instances his criticisms of our conferees is as much too drastic as is much of the foreign criticism of our policies. Nevertheless it makes stimulating reading.

Those who are desirous of a helpful discussion of our recent foreign policy will find Professor George H. Blakeslee's book highly helpful. As professor of History and International Relations in Clark University; a member of the commission of inquiry to prepare data for the American delegation to the Paris peace conference; a technical adviser to the American delegation to the conference on the Limitation of Armament and Pacific and Far Eastern Questions in 1921; as organizer and director of conferences on international relations held at Clark University; and as member of the editorial staff of *Foreign Affairs*, Professor Blakeslee is especially well qualified to discuss the period of Mr. Hughes' services as Secretary of State and the guiding principles and events of our foreign policy as moulded under his guiding hand.

For South and Central America the United States has three policies: the Monroe Doctrine, Pan-Americanism, and the Caribbean policy.

(1) The disagreement between the United States and Latin America over the Monroe Doctrine is thus stated by Professor Blakeslee: "What the United States really wants is a material right; the unrestricted liberty of interpreting and enforcing its century-old national policy. What Latin America wants, in this respect, is a sentimental right; a statement of this policy which will not imply the national inferiority of the Latin-American republics."

(2) The Caribbean policy consists of the Monroe Doctrine plus policies aimed to "control the Panama Canal as well as any other canal which may connect the Atlantic with the Pacific; to hold the military approaches to them; to give reasonable protection to legitimate American investments; and to encourage and, in certain cases, to maintain peace and political and financial stability throughout the region."

(3) The policy of Pan-Americanism, "which implies mutually beneficial coöperation by the twenty-two republics, rests upon the assumption that they comprise a state system distinct from that of Europe, and that they possess common ideals, principles, and interests." The chief dangers to Pan-Americanism are the opposing ideal of Latin-Americanism, which would group the Latin-American republics together and exclude the United States; the possible strengthening of Latin America's relation

to Europe through the League of Nations if the United States remains outside the League; and "fear of the alleged imperialism of the United States and of its intervention in the affairs of the Latin republics."

A South American view of our policies in that hemisphere was set forth by Professor Felipe Barreda, a professor in the University of San Marcos, Lima, Peru, in *Current History*. He charges that the Monroe Doctrine has been corrupted and distorted in such an extraordinary manner that its interpretation and its application have no connection at all with the policy originally stated by President Monroe, and he goes on to say: "The cause has been the friction and conflict growing out of commercial intercourse, and the result has been that, in order to find a line of solution, the United States government has made use of the Monroe Doctrine for its own purposes by drawing from it conclusions of the most variable and fantastic character. A study of various cases of the modern interpretation and application of the doctrine in the past twenty years makes it clear that it has been employed in the following ways typical of the new conception which has superseded Monroe's own formulation of his ideas:

"(1) In cases of internal political strife or revolution in Latin American countries, the government of the United States assumes the right to declare which is the constitutional party to be supported by the military and naval power of the United States (First intervention in Nicaragua, 1912).

"(2) When the conclusion is reached that a Latin American country is not able to maintain an independent and competent government to keep order and discharge its international obligations, the United States assumes the right to take political and economic control of such country (Intervention in Haiti, 1915).

"(3) The United States assumes the right to intervene in the political government and economic administration of a debtor nation in Latin America to enforce and secure the cancellation of public debts (Santo Domingo, 1916).

"(4) The United States government assumes the right to intervene in the internal affairs of Latin American countries when, in its opinion, political or economic ideas may endanger the private interests of American citizens (The controversy with Nicaragua and Mexico now in progress).

"(5) The fixed attitude of the United States that the definition, interpretation, and application of the Monroe Doctrine are its exclusive concern.

"These deformations of the Monroe Doctrine have nothing in common with President Monroe's declaration. They lack the essential character of Monroeism—defense against European intervention."

Still another book on the same subject is that of Professor James Quayle Dealey, of Brown. Believing that in the long run the success of a nation's policies depends on the intelligent interest of its citizens in public affairs, he seeks to help them so far as foreign affairs are concerned and he does it very well indeed. After considering what he calls the bases of the politics and the agencies through which they operate, he takes up policy after policy, devoting a chapter to each, and puts his reader in possession of the facts so an intelligent opinion may be formed.

Our new diplomacy does not require the divining of the intent of monarchs, nor the mere discovery and thwarting of intrigues, but the understanding of peoples. So Charles E. Hughes declares in his introduction to a careful and competent treatment of our foreign service by Tracy H. Lay. This service has, thanks to the work begun by John Hay and Elihu Root and brought to its present high efficiency by Mr. Hughes himself, been established on a merit basis, with appropriate promise of careers. Young men, and young women, too, are planning to enter upon the diplomatic career, as they do upon that of law or medicine, and with an assurance that promotion and permanency of tenure will follow faithful and effective work. This book is an evidence of this new phase upon which American diplomatic service has entered. It is a definite effort to set forth in detail the essentials necessary to become efficient in this line of public endeavor. Although in no sense an official book, it describes and discusses the main features of our diplomatic and

**Facing Europe*. By Frederick Bausman. New York: The Century Co. \$3.00.

The Recent Foreign Policy of the U. S. By George H. Blakeslee, New York: The Abingdon Press. \$2.00.

Foreign Policies of the United States. By James Quayle Dealey. Boston: Ginn & Co. \$2.80.

The Foreign Service of the United States. By Tracy H. Lay, Consul General of the United States. New York: Prentice-Hall, Inc.

consular service. It is highly encouraging because it shows the progress America is making in governmental affairs.

If Mr. Root was right when he said "a democracy which undertakes to control its own foreign relations ought to know something about the subject" (and who will contradict him?), then this volume will prove of high importance, because it enables those who make up the American democracy to understand their foreign affairs.

America is a member of the family of nations and she must take her share whether she likes it or not. We must sit in on international conferences like the Economic Conference just adjourned; we must, sooner or later, enter the World Court and the League of Nations; we must learn to arbitrate our differences, laying aside our prejudices and, if necessary, some of our traditions. Thinking men among us like Elihu Root, George W. Wickersham, Henry W. Taft, and not omitting Charles E. Hughes himself, see this and are preparing the way. The latter, in his address as president of the American Society of International Law, in April said:

"Mr. Fernandes (a Brazilian diplomat) gives it as his opinion that the 'solution of this difficulty (between the United States and the League powers over the adherence of this country to the World Court) is in the hands of the Council and the Assembly at Geneva,' and that 'the only possible solution is the formal admission that a request for an advisory opinion is one of those questions for which a unanimous vote is necessary.' It would be fortunate, indeed, if such a means could be found of deliverance from the present *impasse* and if the United States, without sacrificing the interests which are cherished by our people, might be able to give support to the practical application through a permanent tribunal of the principle of judicial settlement of international disputes, a principle to which this government has been, and continues to be, firmly attached."

There are many who feel that this *impasse* must be dissolved, and they are writing to President Coolidge and Secretary Kellogg urging the inauguration of diplomatic conversations to that end.

In a recent address M. Briand, who has a remarkable gift of expression, gave utterance to a thought that ought to be the uppermost idea in the minds of all of us in our consideration of foreign policy: "But it is not enough to breathe the word peace in order to have it. You have got to have the will for peace in your heart. She is a demanding mistress, peace, much more demanding than war. One can throw a whole people into war without giving them time or possibility for reflection. But peace demands continuous, prolonged, tenacious service. She does not admit of doubt. Doubt kills her."

CHURCH STIFFS

(Continued from page 490)

it to me. He's been doing so for two or three years. *He* never asked me any such questions!"

That woman had no shadow of claim on the Church, the parish, or on the pastor personally. She had received nearly five hundred dollars all told. It would appear incredible, but like the rest of these instances, it is true. This same woman called up the specialist clergyman a short time later and demanded that he come to her home at once—a kind of hurly-call. It was about three miles away from the church. After insisting upon being told why, over the telephone, she reluctantly gave her reason. She wanted the clergyman to get her brother-in-law a job!

"Mr. Collingwood would have come right away," said she, reproachfully. That was her parting shot before she slammed up the telephone receiver.

That, perhaps, is why "Mr. Collingwood's" parish needed the services of an expert to set it in order. One ends where one begins on any description of "church stiff." Indiscriminate charity is their stronghold. Investigation and common sense in aiding the afflicted or the near-afflicted is the deadly enemy of this perennial parasite, who "works the churches."

You who are well off, do what you can for the bodies of the poor. They too will rise. And keep your own from all that would bar its entrance to the presence of Christ. Keep it from those mischiefs which have their seat in it; since, as St. Peter says, they war, not merely against the physical constitution, but against the soul, with which the body is so closely linked.—*Dr. Liddon.*

AROUND THE CLOCK

By Evelyn A. Cummins

GERALD GOULD'S poem, *The Atonement*, is a beautiful thing:

"One died upon a lonely Cross
—Lonely enough with two beside.
Dear, that was your loss and my loss,
And it was there we died.
O past the scope of hand's compelling,
Past the cunning of the eyes,
Past the noose that thought, rebelling,
Flings to snare the skies,
His love reached out to every part,
And taught his fellows to atone,
And broke my heart and broke your heart,
And would not let him die alone."

THE small village in which I used to live had two chapels, the Primitive Methodist and the Independent," says a writer in the Manchester *Guardian*. "Between them there was keen rivalry. A little before my time (I was told), a large collier, belonging to a local ne'er-do-weel, attended the services at the Methodist chapel very regularly. Not content to be an ordinary worshipper, he always ascended the pulpit, curling himself on the floor just under the reading desk, and remaining there quietly throughout the service. One Sunday morning the preacher happened to be a rather fiery 'local,' who walked about the pulpit a good deal during the sermon, and occasionally leaned over the desk impressively. In one of his heated moments he accidentally kicked the dog. The unfortunate animal yelled, then descended the steps and retreated down the aisle. That evening it was noticed that he went to the 'Top Chapel'; and there he worshipped for the rest of his career."

And human beings, who are supposed to be more intelligent, sometimes change for less than that!

E STELLE BLYTHE, the daughter of a former Bishop of Jerusalem, has told the following story:

"One year a whole consignment of books sent out from England for a mission school in Palestine was confiscated, because the Custom House officials found in one box a little cookery book which gave 'Seven Ways of Cooking Turkey.' The word 'Turkey' was enough. They were positive that the 'seven ways' dealt with the disruption of the Turkish Empire."

She says, "The 23d Psalm is an exact commentary on the daily life of the shepherd of Palestine. Hireling shepherds are engaged during the lambing season, part of their wage being in kind and according to his care of the ewes and lambs which are successfully dealt with by him. The 'hireling' has to make good any losses which are proved to be due to his negligence.

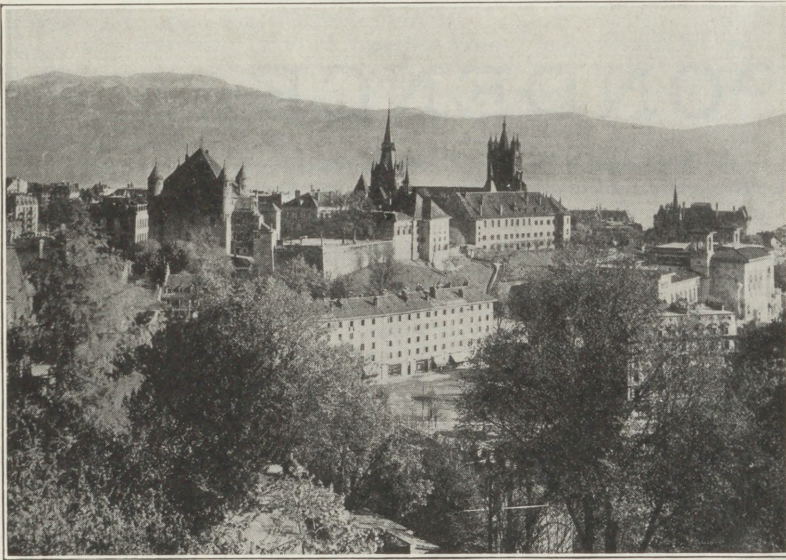
"The shepherd still carries a staff, both for support over rough ways and for protection, his reed pipe, a sling with stones, such as David used, and often a light stick with which he can tick off the numbers of the flock at morning and evening, by causing them to pass one by one under it, and so to be sure that none is missing."

STEPHEN GWYNN tells a story of the picturesque speech of the Irish. He met one day an Irishman who had been working in some Welsh ironworks. Mr. Gwynn asked him whether it was lack of work at home that made him leave South Cork. "'Twas not just that," the man answered. "'Twas the flight of fancy."

THE Rev. F. H. O. Bowman sends this interesting item from the Milwaukee *Sentinel*, taken from its files of fifty years ago:

"An unostentatious funeral took place at Convent Notre Dame. Sister Mary Holmer had died of consumption and, after appropriate services in the chapel, her remains were placed in the covered wagon of the institution and borne to Calvary cemetery, where they were interred in the presence of the few sisters who had managed to find room in the conveyance."

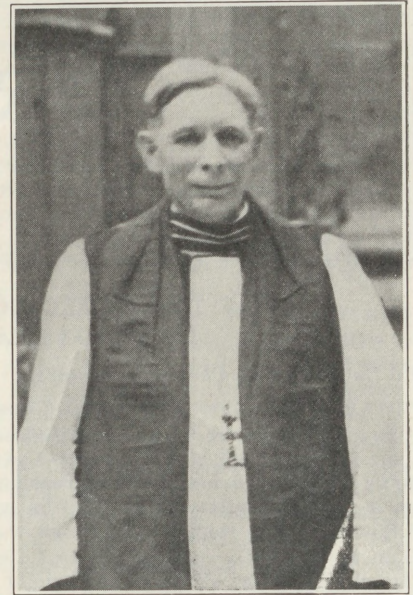
A CHOIR," says *London Opinion*, "recently sang Hail, Smiling Morn, at daybreak from the top of a church tower." "And," it adds, "if we know anything about this weather, it probably did before the morning was over."



Courtesy Milwaukee Sentinel.

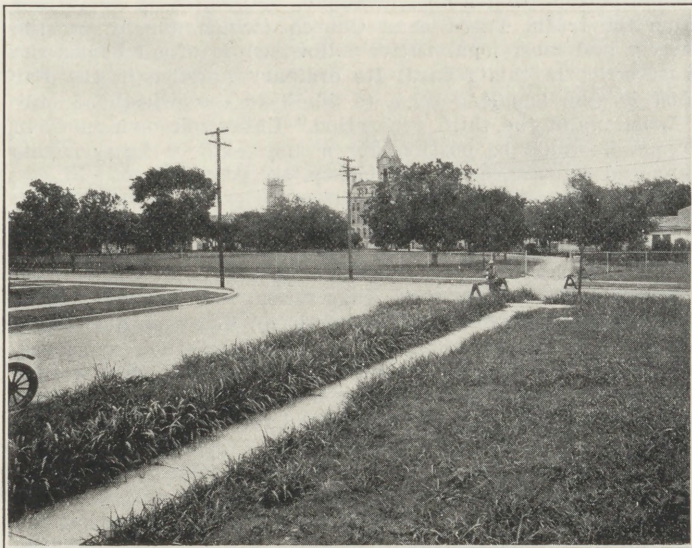
WHERE WORLD CONFERENCE IS IN SESSION

A general view of Lausanne, Switzerland, showing the ancient Cathedral in which services are being held in connection with the World Conference.

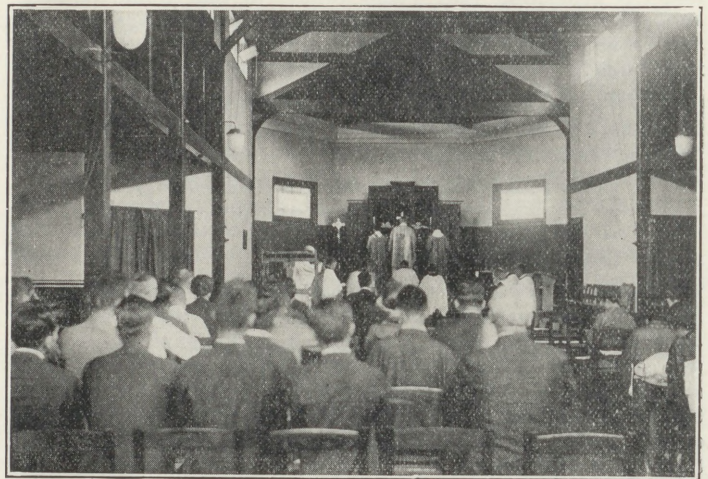


URGES REUNION

Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, who preached the opening sermon at Lausanne.



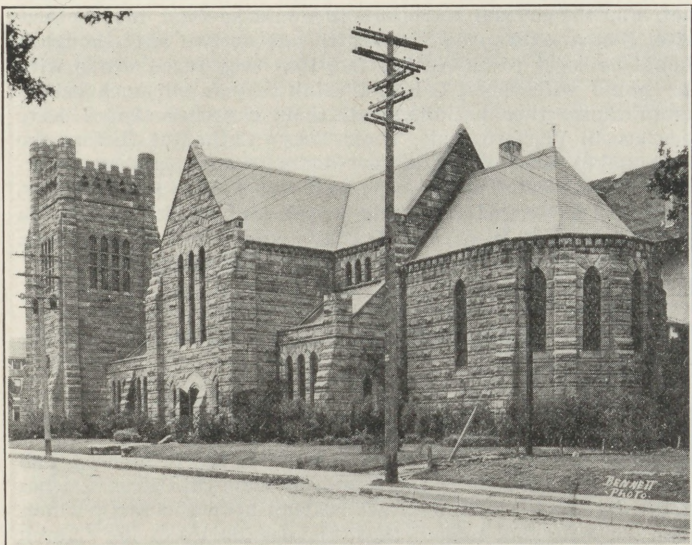
SITE FOR NEW DALLAS CATHEDRAL
(See THE LIVING CHURCH of July 2d)



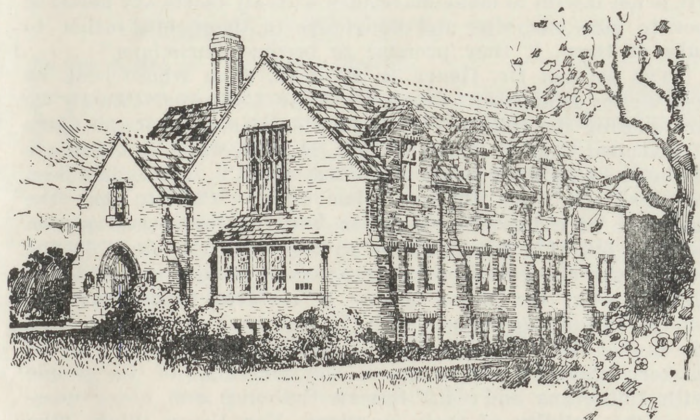
AT THE JAPANESE ANGLO-CATHOLIC CONGRESS

The celebrant is the Bishop of Kobe, with Fr. Nakamura as deacon and Fr. Murata as sub-deacon. The Congress Mass was in St. Andrew's Pro-Cathedral, Tokyo. (See THE LIVING CHURCH of August 6th).

News of the Church
in Pictures



ST. MATTHEW'S CATHEDRAL, DALLAS, TEX.
The present edifice



NEW DES MOINES PARISH HOUSE

The proposed new parish house for St. Luke's Church, Des Moines, Ia., for which \$26,000 has been raised. (See THE LIVING CHURCH of July 2d.)

CORRESPONDENCE

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

WHAT THE CHURCH CATECHISM DOES NOT TEACH

To the Editor of *The Living Church*:

THERE IS IN THE *American Church Monthly* for June a capital article by Father Hughson on the question, "Was the Reformation a Liberal Movement?" I found myself going along with him with increasing pleasure and gratitude until—could I believe my eyes?—on page 269 I came upon the following: "The Reformation spirit was never better expressed than in that false and undemocratic expression in the Church Catechism where children are taught that they must be content with the state of life to which it has pleased God to call them." This surely is an amazing slip. If the Catechism did say that, we might well agree with Father Hughson's strictures. What the Catechism actually does say is this: ". . . To do my duty in that state of life unto which it shall please God to call me"; has said it in these unchanged words since the First Book of Edward VI, and preserves them so in our present revision. For indeed they could not be improved upon. "To do my duty" wherever I may find myself—could anything be finer? A democracy that would quibble at that would be poor stuff. Moreover, there is some difference between "has pleased" and "shall please." In fact, a vast difference, if you will think it through!

(Rt. Rev.) WILLIAM F. FABER.

Helena, Mont.

"SACRAMENTAL MARRIAGE AND THE UNBAPTIZED"

To the Editor of *The Living Church*:

READING DIFFERENT opinions as expressed in THE LIVING CHURCH on Sacramental Marriage and the Unbaptized, it is easy to agree with the Rev. Vaughan B. Morris, who states the inconsistency of such marriage before the rules and regulations of the Anglican Church, in the issue of August 6th. This opinion has its value not only for the members of the Anglican Church, but should be instructive for Christians of all denominations as it represents the law of the undivided Church and is acceptable for all. The Apostle calls marriage a sacrament or mystery (I Cor. 7:32), and St. Chrysostom, commenting on these words, says: "Marriage is a sacrament and the image of a great thing; and even if thou reverence it not for itself, yet reverence that, of which it is the figure: that is, the union of Christ the Son of God with His Church" (*The Doctrine of the Russian Church*, p. 235).

With such an understanding of the meaning of Christian marriage, Fathers of the Primitive Church were very explicit on the question of intermarriage with non-Christians. The Synod of Laodicea, A. D. 343-381, in Canon 10 says: "The members of the Church shall not indiscriminately marry their children to heretics," and in Canon 31 the same synod rules: "It is not lawful to make marriages with all (sorts of) heretics, nor to give our sons and daughters to them, but rather to take of them, if they promise to become Christians."

The learned Dr. Henry R. Percival, from whose book on *The Seven Ecumenical Councils of the Undivided Church* we are quoting the canons, commenting on Canon 72 of the Sixth Ecumenical Council (Quin Sext., A. D. 692), which in substance is the same as the two above quoted, says: ". . . It has been for long centuries the tradition of the Church that the marriage of a baptized Christian with an unbaptized person is null, but this canon seems to say that the same is the case if the one party be a heretic, even though baptized." If this is what the canon means it elevates heresy into an *impedimentum dirimens*. Such is not and never has been the law of the West, and such is not today the practice of the Eastern Church, which allows the marriage of its people with Lutherans and with Roman Catholics and never questions the validity of their marriage. Van Espen thinks "the Greek commentators seem to think that the heretics referred to are unbaptized; I do not know exactly why he thinks so" (p. 397). Here we might point that the words "if they

promise to become Christians" of Canon 31, as quoted, justify the opinion of Dr. Van Espen.

Marriage with the unbaptized in the Eastern Orthodox Church is forbidden.

✠ THEOPHILUS N. PASHKOVSKY,
(Russian Bishop of Chicago)

ROMAN MISSIONS IN JAPAN

To the Editor of *The Living Church*:

THE MAY NUMBER of our best *American Church Monthly*, which has no correspondence column, contains (pp. 167-8) so many erroneous allusions to the situation in the mission field, and is, in particular, so seriously misinformed as to the exact nature of the Roman Catholic practices to which it appeals, that I hasten to put in a word by way of correction. This seems the more advisable since the misconceptions in question are widespread in America and are occasionally fostered by Roman Catholic journals.

It is suggested that we should do more than we are doing in erecting native ministries and that, in facilitating this, we should be following Roman example. Nothing could be further from the truth. The Roman Church (which has by far the largest and most loyal native following) is of all bodies the most strict in this regard. Its ordinary practice in the Far East is, and has long been, to admit to the priesthood only "Christians of the third generation." Under our own rules, in Japan, it would be possible for a man to be a heathen this year and a priest, or even a bishop, six years hence.

It is suggested that this native priesthood will greatly accelerate the conversion of the lands in question. This runs counter to all Roman as well as to much Anglican and Protestant experience. Indeed, it has been the experience of the Church from apostolic times that foreign missionaries are at first, and for a considerable length of time, more effective evangelists than converts are. Roman Catholic experience, reaching over centuries, is summarized in the following words: "The growth of the native clergy is encouraging, but it would be a mistake to regard them as useful for spreading the faith. They make relatively few conversions. . . . They . . . hold on to what has been won for them by others." (*The Jesuits, 1534-1921*, by Thomas J. Campbell, S.J., p. 801.)

Then we are told that the Roman missionary has no "transplanted" "houses and churches of the west"—that he lives in native houses and on native food. I find that this idea is widespread in America. I have seen it stressed in Roman periodicals. But, in Japan at any rate, it is not true. I am told that there are some Roman priests living in Japanese houses. There may be. I lived in one myself for several years. But this is certainly not the rule. Every Roman priest I know of lives in a foreign style house and on foreign or (like myself) mixed diet. For the normal European it would be folly to do otherwise. I have exchanged visits with one or two and, though I should be sorry to have them feel that they fared worse with me than I with them, I do not think they fared much better. As to their other buildings, all their churches that I have seen are in Western style. Their Tokyo Cathedral (before the earthquake) was within a few doors of ours, and was certainly no smaller. They have magnificent schools and convents. That of the Sacred Heart is a splendid brick building in spacious grounds in a part of Tokyo where land is not cheap.

Koriyama, Japan, June 5th. (Ven.) JOHN COLE MCKIM.

"ONE PRIEST A DECADE"

To the Editor of *The Living Church*:

IT SEEMS to me that the Rev. Dr. Drury has greatly underestimated [L.C., August 6th] the value of the Boy Conferences on the Ministry, of which he is the originator, and I for one am very sorry there is to be none this year. Do not these conferences have a direct bearing upon the fact (which I am devoutly glad to see) that "the seminaries of the Church are gradually filling up"?

The need for more clergy seems to be as great as ever, if one may judge by the vacant parishes and missions, of which

there are apparently about 250, after all the newly-ordained deacons have received their appointments.

In the interesting table of statistics given by Dr. Drury in your issue of August 6th, I notice no provision is made for the opening of new work at home and abroad, which to many people appears to be the great hope of the Church in future days.

It surely is a fact not to be gainsaid that these fruitful conferences should be regularly held year by year.

Orange, N. J., August 6th.

WILLIAM H. COX.

"MORAL INDIGNATION"

To the Editor of *The Living Church*:

MAY I RESPECTFULLY allude to the annotated reply given by you to your correspondent, Miss Katherine Eleanor Avery, in your issue of July 30th? Miss Avery referred with regretful surprise to the omission in your columns so far of any "expression of opinion concerning" the "suggestions" of the paper read by the Rev. Mr. Lewis before the recent Church Congress. Miss Avery proceeded to express the "hope" that this "delay in expression" might not preclude the possibility that the "adequate treatment" thus mentioned as needed to repair this particular default would be forthcoming in your columns in, at least, "the near future."

The readers of Miss Avery's letter could not miss the fact that this "expression," the default of which it was being thus hoped by her would be made good by you in the near future—that "expression" to-wit, which alone therefore could constitute the "adequate treatment" called for by Miss Avery—had been distinctly defined by her at the start to be one "of opinion." This signifies editorial opinion, and that only.

It disconcerts an admirer of your paper therefore to observe what does seem like an attempt by you to cite your printings of Dr. Gwynne's articles on Marriage and Divorce as constituting in any sense that "adequate treatment" of Mr. Lewis' paper, and of himself as its author while holding a sacred office in our Church, as Miss Avery thus explicitly made clear to you her desire for.

We owe it to you to accept with respect your statement that the Lewis paper was reproduced by you purely "as a matter of news," and as "in no way indicative of the editorial policy of your paper"; yet you will not ask us to blink the equal fact that, neither were the Gwynne articles themselves capable to be understood as expressive in any sense of your editorial policy, since these, in an identical sense with the Lewis paper, were printed by you only as possessing interest, in the current sense, as "news." Hence, if you will excuse me for saying it, it was inadmissible for you to offer as you did, to your correspondent, these Gwynne articles, they not being editorial, as constituting "adequate treatment" in any sense pertinent to her communication.

May I now be indulged for a word on the main question? I venture the prediction that it is far from your intention to forego an editorial expression upon the Lewis outgiving, this being from a consecrated priest of the Church of which you are an organ, and being of a nature which shatters the sanctity of marriage. What the secular press, as I am informed, refused to be silent about, although it belongs more to your province than theirs, you will not forbear to be outspoken about. But the matter goes further. It might continue to be your will (if I might strain probability so far as to suppose it) to withhold *expression* of editorial opinion, but no such course in that case can prevent its becoming *inferred*, upon bases of course of a good deal of defective knowledge. Only that proper check which you alone can give can reasonably be expected to forestall foolish or unjust guesswork, whether in haste, surprise, perplexity, or obtuseness, on the part of a percentage of readers.

All of your readers, respected Sir, have no less than a right to expect that you will not abrogate your constituted position as our spokesman before the world in this matter. Considerations of "fair play," to which, forgive me, I think you rather over-nicely refer, in this egregious case, have had their day. It is not quite exactly fair play that honest, righteous, religious men first think about, when sin and evil stand threateningly athwart the way of our sons and daughters.

Essex, N. Y., August 3d.

L. ALLYN WIGHT.

To the Editor of *The Living Church*:

THE LETTER written by Miss Katherine Eleanor Avery in the July 30th issue of *THE LIVING CHURCH* with the heading Moral Indignation finds an echo in the intense resentment felt by a vast number of Episcopalians "from bishops to laywomen." Mr. Lewis challenged comment when he took the occasion of a Church Congress to give vent to most disgraceful sentiments, substituting the morals of a monkey

for the sanctity of married life. From the wave of disgust and condemnation expressed, there seems to be no question as to the attitude of the preponderance of Church members, throughout the length and breadth of the land. But Miss Avery's point is well taken; it is one thing for individuals to protest and it is another thing for the Church to place her stamp of official condemnation upon adultery. *THE LIVING CHURCH*, in the series of articles on Marriage by Dr. Gwynne, concluded in the July 30th issue, is showing one way in which the situation can be met. In his summing up of the seventh presentation of "this strange and sad story," Dr. Gwynne speaks of the subject of Marriage being brought up in the Joint Commission of the Convention.

If Miss Avery will permit a suggestion, it would be more effective to remain in the Church and endeavor to cleanse it than to withdraw in disapprobation. It is easy to give a severe condemnation and let the subject end there. It takes steadfastness of purpose and unflinching courage to build up an overwhelming expression of condemnation that will make itself felt as a great power at our General Convention in 1928. Suppose we all work with Bishop Manning and Dr. Gwynne, asking them to be our leaders, and offering our wholehearted service in any methods they may advise.

The seriousness of the situation cannot be overestimated, the *Church herself* must act if the youth of the Church is to be safeguarded and the home preserved. A deep and grievous wound has been inflicted upon the Church as a whole, by a priest ministering at her altar, and the wound must be healed if the health of the Church is to be maintained, otherwise the wound will fester, and only by a fearless official declaration against such teachings can her standard for purity be re-established in the eyes of her children and of the world at large.

HELEN NORRIS CUMMINGS.

Alexandria, Va., August 2d.

TRIAL MARRIAGES

To the Editor of *The Living Church*:

JUDGE LINDSEY is a moral, reflective man, as well meaning as need be looked for. He commends trial marriages for betterment of existing social sex relations. His official and personal acquaintance with the seamy side of them is uncommon. A large public holds him in high regard. All this and a great deal besides puts him under obligation, would put anyone under it, to preserve swamp from deterioration as well as to hold swamp territory gained.

Trial marriage in very essence is a formal variant on concubinage, which has been abandoned by our civilization after long sustained, recognized use. This is a definite fact whether we know why it is so or not. Indeed, it exists in its simplest form among us today under cloud or clouds which do not conceal its miseries. The source of the lamented miseries, and of the cloud as well, is the evils of concubinage itself. Even making it into an institution failed institutionally, so it has reverted to simplicity. Penalty for its breach is inseparable from laws being law. Breaking it is our common way of telling law from accident, more established today than heretofore, and concubinage has shrunk—which is to fail—from Asia to Utah.

Trial marriage will inevitably quickly develop evils of its own in excess of those we have—passion, ambition, maintenance, reckless lack of discipline are prolific sources of current marriages and divorces, for instance, that trial marriage must further. We do not discharge duty by exercising feeling, adding discipline to feeling. They cry out for directive intelligence as it does for them.

EDWARD W. McCLURE.

Quincy, Ill.

MORE PRAYER, FEWER DIVORCES

To the Editor of *The Living Church*:

REFERRING TO THE correspondence in your columns *re* Family Prayers. We all recognize the complex difficulties involved as against an earlier period.

This is what I have inculcated, especially during the Crusade: All gathered at the table for the meal at which the larger number are usually present, stand and say in unison the "Our Father"—the father, preferably, leading; otherwise the mother, otherwise the eldest son; and so down the line. At the close of the meal, again together:

"We thank Thee, Lord, for this our food,
But more because of Jesus' blood;
Thy children bless, and grant that we
May feast in Paradise with Thee."

Or some other equally simple and direct thanksgiving.
More family prayer, fewer divorces, now and tomorrow.
Ensley, Ala., July 27th. (Rev.) EDMONDS BENNETT.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

A HALF-DOZEN little books of instruction and devotion come to us for comment. *Elementary Christianity*, by Cyril Alington, D.D., with a foreword by the Lord Bishop of London (Longmans. \$1.00), was the book recommended this year by the Bishop of London for his people's reading during Lent. At the outset the author says: "Most of the defense of Christianity is carried on at an intellectual attitude unapproachable by the average man." So the headmaster of Eton proposes to speak to the average man in a way that he may understand. The method of the treatment, in a general way, is to build up, by a succession of steps, understanding, respect, admiration, for the Person of Christ. The defense of our Lord's moral code, and the adequacy of His teachings in the light of today and of our present scientific and cultural knowledge, is well done. Some parish priests who have worked with the American "man in the street" will conclude that the Englishman is of a higher ability in his capacity and inclination for reading than his American cousin. The book is illuminating and valuable, even though the present writer cannot agree that "a great deal of harm has been done by inviting a belief in Christ's divinity from those who are very imperfectly acquainted with His character and have no clear conception what 'divinity' involves." Possibly the expression about our Lord, "the son of a carpenter," in speaking about Nazareth, was a slip; but in a book for elementary believers we should have left out a dissertation, conducive to doubt and confusion, about the inadequacy of our settled theological terms Person, Substance, Flesh, Body; and a paragraph which is difficult to make out other than as a denial of the Resurrection. It may be noted, too, that the author seems to be affected by a somewhat popular criticism of the moment: that which faults the Creeds for deceiving people by the expressions "descended" and "ascended," supposing that somehow up-to-date discoveries about the extent of the universe and the extending of the number of "light-years" has upset a theological geography. But while Heaven may not be "up," yet men may safely say the Creed, and continue to speak of their "heart" when they mean their affections, without harming medicine and surgery.

A PHRASE in Dr. Alington's book may serve as a text to lead us on to a small volume of sermons: "A Christian preacher is no longer justified in making any assumptions as to the presuppositions of the congregations which he is addressing." This volume is *What is the Christian Religion?* by Edward L. Parsons, D.D., Bishop of California (Morehouse. \$1.00), a series of sermons given in the San Francisco Cathedral, evidently to popular congregations. They touch "only the edge of a very great theme"; dealing with A Faith, A Way of Life, A Society, A Transforming Power. They are general, winning explanations of the Incarnation and the Church and our Christian life. The Bishop speaks appealingly and simply (in the best sense). The impression a popular congregation might readily get about the Reformation from the following would be rather unfortunate. It is said that men were released from the notion that by keeping Church precepts they reach God. "Faith, growing into love, is the way to reach God." True, but the great sacraments of which the Bishop speaks, and what he terms "all the intimate sacraments of personal and pastoral affection," do help men to reach God; and particularly helped men like the saints to whom the Bishop refers so lovingly: St. Francis, St. Bernard, St. Augustine, St. Philip Neri.

A CERTAIN lack one feels about these two books can be expressed by noting the difference in the way a writer goes about teaching the Christian religion, if he be intent or not on presenting the Catholic point of view. This is summed up rather strikingly by Frederick L. Collins, editor of the

Woman's Home Companion, who has been writing about the multiplicity of small churches and the necessity of drastic measures to curtail their number and inefficiency. He deals only with Protestant Churches, saying that the Catholic Church "performs so many services for its people which the Protestant Church does not attempt, that it cannot be judged by the same standards." Just that ministry of service for the people, all the intimate sacraments of personal and pastoral contact with the Body of Christ, is set forth well and clearly in *The Spirit of Glory*, by F. W. Drake, rector of Kirby Misperton and Canon of York (Longmans. \$1.60). The book is simple and readable, and full of wise instruction; an excellent manual for Lent or for any time of spiritual study; though it is in no way dry or difficult to grasp.

The Heart of Religion, by Father Vernon, S.D.C. (Mowbray, Morehouse. 60c), gives us three addresses made at the Glasgow Congress, and a sermon on Herod and one on Pilate. The three addresses relate the Blessed Sacrament to Bethlehem, to Calvary, to Heaven. The sermons are most enlightening and inspiring. Would that the people of London and the vesper congregations of San Francisco might add these to their reading and preaching! In *The Light of the Cross*, by Frank L. Vernon, D.D., Litt.D., rector of St. Mark's Church, Philadelphia (Morehouse. 75c), the Cross as the remedy and method by which we make repair for sin is the topic of the meditations. Those who know Fr. Vernon need no words of recommendation for that which pays eloquent and loving tribute to our Lord's love and passion. May we hope that many who do not want particularly a book for Good Friday may read this at other times of the year. *The Gift of Suffering*, Short Readings for the Sick, by R. L. Bellamy, B.D., LL.D., rector of Kirkby Overblow (S.P.C.K., Macmillan. \$1.00) ought to be very useful and helpful. The readings are varied, and illustrated from the Bible, particularly the Psalms. One would have been glad to see reference to the comforting of the 23d Psalm: the table spread, and the anointing, as being so plainly applicable to the sick.

WITH GOVERNMENT ever assuming a larger part in our daily lives, certainly a book dealing with the administration of government is of value and importance. In Leonard D. White's *Introduction to the Study of Public Administration* (Macmillan. \$3.25) we have a worthwhile contribution of value to the general reader. Dr. White wisely does not attempt to separate city, state, and federal management, asserting that they are essentially similar. There is no real difference between them, and he therefore loses no time in useless classification. Among the lines of study followed out are: the obligations of the administration to forces and agencies outside itself like the legislature, the courts, the political parties, and private organization; the type of administration machine and the tests of its proper working; centralization; integration—the working of the administrative machine as a unit; department organization; the varied problems of personal management, salaries, and retirement systems; the rule-making power of the administrator and trends of modern administration. This is in no sense a technical book, and no technical phrases such as highway engineering, income tax collection, public health, or education are developed beyond the point of necessary reference. As a pioneer book in its field it is a welcome addition to our general knowledge of how our government machinery is run.

OF ALL JOYFUL, smiling, everlaughing experiences, there are none like those which spring from true religion.

—Henry Ward Beecher.

Church Calendar



AUGUST

14. Ninth Sunday after Trinity.
21. Tenth Sunday after Trinity.
24. Wednesday. St. Bartholomew, Apostle.
28. Eleventh Sunday after Trinity.
31. Wednesday.

CATHOLIC CONGRESS CYCLE OF PRAYER

TENTH SUNDAY AFTER TRINITY

Christ Church, Woodlawn, Chicago.
St. James', Hackettstown, N. J.
St. Barnabas' Brotherhood, Gibsonsia, Pa.

APPOINTMENTS ACCEPTED

ALLIGOOD, Rev. HOWARD, formerly priest-in-charge of Trinity mission, Chocowinity, N. C. (E.C.); to be priest-in-charge of St. Phillip's, Campbellton, Good Shepherd, Tolar-Hart, and Christ Church, Hope Mills, N. C. (E.C.) Address, 10 Third St., Tolar-Hart, Fayetteville, N. C.

DERBYSHIRE, Rev. ALFRED JAMES, formerly rector of St. Timothy's Church, Columbia, S. C. (U.S.C.); to be rector of Trinity Church, Shelburne, Vt.

FENN, Rev. P. T., Jr., Ph.D., formerly professor at Washington University, St. Louis; to be professor of Political Science at Oberlin College. Address 140 Elm St., Oberlin, Ohio. September 15th.

FRYER, Rev. MALCOLM M., formerly rector of Christ Church, Jerome, Ariz.; to be rector of St. Mark's Church, Tonopah, Nevada. Address 205 So. Prospect St. September 1st.

HOUGHTON, Rev. HERBERT PIERREPOINT, Ph.D., LL.D., professor of Greek in Carleton College; will be visiting professor of New Testament Greek and Exegesis in Seabury Divinity School, beginning in September.

HURD, Rev. F. C. P., formerly director of the parochial school, Camaguey, Cuba; to be in charge of the Church of the Holy Trinity, La Gloria, and the missions at Sola and Garden City, Cuba.

MATTHEWS, Rev. SIDNEY E., formerly minister-in-charge of associated missions near Erwin, N. C. (E.C.); to be minister-in-charge of St. Phillip's Church, Southport, N. C. (E.C.) August 1st.

MCCOMB, Rev. SAMUEL, D.D., formerly assistant at St. John's Memorial Church, Cambridge, Mass.; to be rector of the Church of the Holy Spirit, Nice, France. October 1st.

MEAD, Rev. LYNNE B., formerly rector of Emmanuel Church, Madison Heights, Va. (Sw.V.); to be rector of St. Peter's Church, Huntington, W. Va. October 1st.

THORNTON, Rev. R. F., formerly priest-in-charge of the Church of the Holy Trinity, La Gloria, Cuba; to be priest-in-charge of the mission at Moron, Cuba.

VEST, Rev. GEORGE S., formerly rector of Grace Church, Berryville, Va.; to be rector of Emmanuel Church, Braddock, Alexandria, Va. October 1st.

WHITE, Rev. WILLIAM C., formerly priest-in-charge of Trinity Diocesan Church, Washington; to be rector of Emmanuel Church, Hastings, Mich. September 1st.

NEW ADDRESSES

BEDINGER, Rev. HENRY, formerly of Moylan, Pa.; La Jolla, Calif.

HUTT, Rev. R. B. W., assistant professor of Philosophy, Trinity College; 490 Hillside Ave., Hartford, Conn. August 15th.

STEEL, Rev. W. W., retired priest of Cuba, formerly of 1506 Pine St., Philadelphia; 929 Clinton St.

SUMMER ADDRESSES

BREWSTER, Rt. Rev. BENJAMIN, D.D., Bishop of Maine; Sebago Lake, Maine.

DARST, Rt. Rev. THOMAS CAMPBELL, D.D., Bishop of East Carolina; Hubbards, Nova Scotia, until about September 10th.

BENTLEY, Rev. WALTER E., missionary, of Port Washington, L. I., N. Y.; to be in charge of Holy Trinity Church, Selhurst, London, England, during September, and will return to the States in October to reopen his missions at Middletown, N. Y., and Kansas City, Mo.

BERKELEY, Rev. ALFRED R., rector of St. John's Church, Roanoke, Va.; Saluda, N. C., during August.

BINNS, Rev. CHARLES F., Sc.D., to be in charge of Christ Church, Hornell, N. Y., during August. Address Alfred University, Alfred, N. Y.

COOK, Rev. JAMES E. W., of Greenville, N. C.; sailed July 16th for England, and will return about August 31st.

MCCARTHY, Ven. JUAN, Archdeacon of Camaguey, Cuba; Calle 15 esquiana 8, Vedado, Havana, for two months.

MCMULLEN, Rev. G. WHARTON, Rockville Center, N. Y.; All Hallow's Church, Wyncote, Pa., during August.

PATTERSON, Ven. G. F., Archdeacon of Ohio; Jackson's Point, Canada.

SADTLER, Rev. H. A. L., rector of St. Paul's Church, Rahway, N. J.; Pliny Range House, Jefferson Highlands, N. H.

SPENCER, Rev. JOHN G., rector of Christ Church, Hornell, N. Y.; to be in charge of St. Peter's Church, Westfield, N. Y., during August.

VAIL, Rev. SIDNEY L., rector of Church of the Annunciation, New Orleans; in charge of St. John's Church, Roanoke, Va. August.

RESIGNATIONS

BURGESS, Rev. F. G., as rector of the Church of the Holy Spirit, Nice, France.

COUTER, Rev. H. J. WALTER, as assistant at Grace Church, New Bedford, Mass.; to be graduate student at University of Wisconsin. Address, 28 E. Gilman St., Madison, Wis. September 15th.

FENN, Rev. PERCY T., D.D., as rector of St. Mark's Church, Syracuse, N. Y. He will sail on the S.S. *Arabic* on September 3d for a year of rest in Europe. Address, 2 Rue du Congres, Nice, France.

JOBE, Rev. SAMUEL H., as rector of St. Peter's Church, Cambridge, Mass. Address, Blueberry Hill Farm, Marlboro, N. H.

CAUTION

PANNILL—Caution is suggested in dealing with a man giving the name of HARRY C. PANNILL, who, it is said, claims to be traveling in connection with a matter concerning the Order of Elks, and appeals to the clergy on the ground of lack of funds. While his request for assistance is small, it is alleged that he actually has a considerable amount of money, though claiming to be destitute. The grand secretary of the grand lodge of the B.P.O.E. is quoted as writing that that fraternity recognizes no financial, moral, or fraternal duties to this man. Further information from the Rev. J. Lewis Gibbs, Box 522, Staunton, Va.

DEGREE CONFERRED

ALLEN UNIVERSITY, COLUMBIA, S. C.—D.D., upon the Rev. J. B. ELLIOTT (colored), rector of St. Anna's mission, Columbia, S. C.

ORDINATIONS

DEACONS AND PRIESTS

HANKOW—On Whitsunday, June 5th, in St. Paul's Cathedral, Hankow, the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, ordained HU TEH-LING, TSANG MIEN-TZE, and NELSON T. H. OU to the diaconate, and advanced the Rev. Messrs. NELSON D. GIFFORD, JR., NEWTON Y. C. LIU, PAUL C. K. WANG, YANG YUIN-CH'IN, and YIN TSH-MIN to the priesthood.

The Rev. Mr. Teh-lin and the Rev. Mr. Mientze graduated in January from the Central Theological School, Nanking, and the Rev. Mr. Ou is a graduate of Boone Divinity School as well as of Boone College.

The Rev. Mr. Yuin-ch'in of St. Andrew's, Wuchang, and the Rev. Mr. Tsz-min of the Chapel of the Resurrection, Wuchang, are graduates of the Central Theological School, and the Rev. Mr. Liu, who has been appointed to Shayang, and the Rev. Mr. Wang of Siangtan are both graduates of the Boone Divinity School.

PRIESTS

MISSISSIPPI—On July 24th in Grace Memorial Church, Rosedale, the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, advanced the Rev. W. TATE YOUNG, JR., to the priesthood. The candidate was presented by the Rev. B. J. Moore of Oxford, and the sermon was preached by the Rev. W. E. Dakin of Clarksdale.

Mr. Young will be rector of the Rosedale field and of the mission at Cleveland, with address at Rosedale.

WESTERN NEW YORK—The Rev. EVERSLEY FERRIS, son of the Rt. Rev. David Lincoln Ferris, D.D., Bishop Coadjutor of Western New York, was ordained to the priesthood, in Lambeth Palace, London, Sunday, July 10th, by the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, assisted by the Archbishop of Canterbury and Bishop Ferris.

Mr. Ferris had just completed a year of study at Oxford while serving as deacon, where he was the only American to be oarsman on the crew. He will be vicar of All Saints' Chapel at Lockport, N. Y.

DIED

CLEELAND—ELEANOR H. CLEELAND, wife of the Rev. Earl Cleeland, Hastings-on-Hudson, N. Y., on August 1st. Funeral service at Grace Church, Hastings-on-Hudson, August 3d. Interment at Butler, Pa.

MEMORIAL

William Burling Abbey
Edwin Austin Abbey

In most loving memory of WILLIAM BURLING ABBEY, entered into the Rest of Paradise the evening of the 8th Sunday after Trinity, July 29, 1917—and of our son, Lieutenant EDWIN AUSTIN ABBEY, K. I. A., at Vimy Ridge, April 10, 1917.

"His servants serve Him."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

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

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

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

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

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

POSITIONS OFFERED

MISCELLANEOUS

CHOIRMASTER-ORGANIST FOR CATHOLIC parish in New Jersey, forty miles from New York. Boy choir. Moderate stipend, good teaching field. Box J. S.-905, LIVING CHURCH, Milwaukee, Wis.

IN LATE SEPTEMBER, OR EARLY OCTOBER, companion-helper needed in attractive private southern home. Share equally social and domestic duties with resident owner. Churchwoman preferred. Address X. Y. Z-914, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED ENGLISH PRIEST DESIRES curacy in America. Preferably in, or near a large town. Catholic. Single. Apply F. C. R., GROVEBURN, Grove Road, Ilkley, Yorkshire, England.

PRIEST, CATHOLIC, ABLE, THOROUGHLY experienced, married, desires rectorship in the East. Address, "HIRAM" W-913, LIVING CHURCH, Milwaukee, Wis.

PRIEST, FORTY-THREE, DESIRING A call, will supply during September. Minimum salary, \$2,500 and rectory. Address, F-916, care of LIVING CHURCH, Milwaukee, Wis.

WANTED TEMPORARY DUTY OR PERMANENT. (South, if for winter). Clergyman, traveled, linguist, writer, vigorous preacher. Believes the Creed. Write Pastor K-921, care LIVING CHURCH, Milwaukee, Wis.

WIDELY EXPERIENCED PRIEST, GOOD preacher and visitor. B. D., desires parish or mission. Address REVEREND W-912, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

AGRICULTURIST, CHURCHMAN, WITH small family, desires position as farm manager for institution or private estate. Experienced and competent in all branches, with mechanical ability. Highest references. Address FRANK D. EDMUNDS, 175 Ninth Ave., New York City.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, F. R-826, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Associate Royal College of Organists. Highest credentials verify unusual success with choir and as concert organist. Box H-920, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS COMPANION-secretary—Chicago or suburbs, by middle-aged sister of clergyman. Healthy, best of references. Address, H. P-922, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. MISS L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. MARY FAWCETT, 115 Franklin St., New York City.

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

PARISH AND CHURCH

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

BACK NUMBERS

WANTED: COPIES OF VOLUME I OF THE LIVING CHURCH, 1878-1879. If you have any of these early numbers, kindly write THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis., stating price.

MISCELLANEOUS

SYRACUSE UNIVERSITY OFFERS EVENING College Courses leading to Degrees in Business, Science, Art, and Literature, to those who must use their daytime hours for earning a living. A bulletin sent on request, to the Rev. KENNETH V. MACDONALD, P. O. Box 204, Fulton, N. Y.

HEALTH RESORTS

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

ST. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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

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

New York

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

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, near White House and convention auditorium. Unusual equipment in rooms and baths. Many private arrangements for groups or families. Very fine baths. All rooms with running water. Excellent dining rooms near. Telephone, Franklin 1142. Address: 1912 "G" St., Northwest.

SISTERS OF THE HOLY NATIVITY

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

RADIO BROADCASTS

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

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

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

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

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

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

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

CHURCH SERVICES

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
SUNDAY AND WEEKDAY SERVICES
Sundays
The Holy Communion 8:00 A.M.
Holy Baptism (except 1st Sunday) 10:15 A.M.
The Holy Communion (with Morning Prayer except 1st Sunday) 11:00 A.M.
Holy Baptism (1st Sunday) 3:00 P.M.
Evening Prayer 4:00 P.M.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00 and 11:00 A.M.

Church of St. Mary the Virgin, New York

139 West Forty-Sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 9:00.
Missa Cantata and Sermon, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7:00 and 8:00.
Thursdays, 7:00 and 9:30.

Holy Cross Church, New York

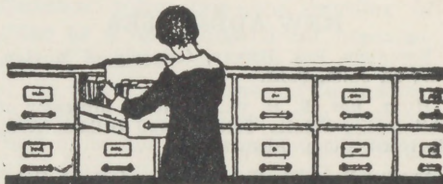
Avenue C between 3d and 4th Streets
Sunday Masses, 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

RETREATS

BURLINGTON, VERMONT: THERE WILL be a retreat for priests at Rock Point, Burlington, Vt., September 12th to 15th. All clergy are welcome.

WEST PARK, ULSTER CO., N. Y.—RE-treat for priests will be held (D. V.), at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 23d. Conductor: Father Harrison, O.H.C. No charge. Address THE GUESTMASTER, Holy Cross, West Park, N. Y.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood. Readers who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, or homes, may take advantage of our special information service, and send us their wants and we

will transmit their request to such manufacturers or dealers writing the letter for them, thus saving them time and money.

If you desire literature from anyone, who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

In writing this department kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis.*

BOOKS RECEIVED

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

George H. Doran Co. 244 Madison Ave., New York City.

The Sufficiency of Jesus. By James Austin Richards, minister in the Winnetka Congregational Church, Winnetka, Illinois. Price \$2.00 net.

The Liberty Press. Boston, Mass.

The Evil Religion Does. By Morrison I. Swift. Price \$2.00.

J. B. Lippincott Co. Philadelphia, Pa.

Social Progress. By Ulysses G. Weatherly. Price \$3.00.

Recent Developments in the Social Sciences. Edited by Edward Carey Hayes. Price \$3.50.

Social Problems of the Family. By Ernest R. Groves. Price \$2.50.

McGraw-Hill Book Co., Inc. New York City.

Industrial Safety Organization. By Lewis A. DeBlois. Price \$4.00.

The Society of SS. Peter and Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

Why I Believe. By Kenneth Ingram.

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

Pathways to Success. By Harvey A. Morrison. Price \$1.25.

Vanguard Press, Inc. 80 Fifth Ave., New York City.

Love's Coming of Age. A Series of Papers on the Relations of the Sexes. By Edward Carpenter. Price 50 cts.

Wells' Social Anticipations. H. G. Wells. Edited, with Introduction, by Harry W. Laidler. Price 50 cts.

Ruskin's Views of Social Justice. John Ruskin. Edited, and Introduction by James Fuchs. Price 50 cts.

The Socialism of Shaw. George Bernard Shaw. Edited, with Introduction, by James Fuchs. Price 50 cts.

London's Essays of Revolt. Jack London. Edited, and Introduction, by Leonard D. Abbott. Price 50 cts.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

Theodore: The Monk of Tarsus and Archbishop of Canterbury. By Rev. Melville K. Bailey. Price 15 cts. Soldier and Servant Series. Publication No. 147. May, 1927.

From the Author.

Confirmation Instructions. By Rev. George L. Barnes. Price \$1.25 per 100.

FIRST YOUNG PEOPLE'S CAMP OF EAST CAROLINA

FAYETTEVILLE, N. C.—Camp East Carolina, the first young people's camp ever undertaken by the diocese of East Carolina, was held in the Cumberland hills near Fayetteville, from July 7th to 17th. The site was temporary, but the diocese expects to select a permanent site before the camp meets next summer.

The Rev. Frank D. Dean, M.D., of Wilmington, directed the camp; the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, gave several lectures on Personal Religion; the Rev. J. N. Bynum, of Belhaven, was chaplain, and the Rev. G. F. Cameron, of Ayden, lectured on the Life of Christ.

World Conference on Faith and Order Begins Discussion of Historic Creeds

Bishop Brent Preaches at Opening Service—Dr. Palmer Presents Creed Report

The Living Church News Bureau
Lausanne, Switzerland, August 6, 1927

SELDOM, IF EVER, HAS THE MAGNIFICENT and historic Lausanne Cathedral witnessed a more dignified or a more representative gathering of ecclesiastics and lay people than on last Wednesday, August 3d, when the opening service of the World Conference on Faith and Order was held. The service, led by the Rt. Rev. Charles H. Brent, D.D., Bishop of Western New York, assisted by prominent clergymen of several Churches, was deeply devotional in character, and the sermon, also by Bishop Brent, struck a high keynote which has been maintained during the early sessions of the conference.

Bishop Brent's sermon was on *The Call to Unity*, and he took as his text the words of our Lord as recorded in St. John 17:20-23: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they may all be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one."

"The call for unity," said the Bishop in his sermon, "is from God to man. Through unity alone can the Kingdom of God be set up among men; through unity alone can the world know and believe that the Father sent Christ to reveal Himself to the human race. None doubts this who accepts Christ.

"Like all of God's calls, it is for co-operation. There is no compulsion. If unity slips from our grasp it is the common fault of the Christian world. Every section of the world shares in the shattering of unity. Each must share in the effort to restore it. The unceasing call for unity is heard like a shepherd calling his flock. We have responded. We are here. He appeals to us to hush our prejudices and sit lightly upon our opinions without slighting our convictions. It can and must be done.

FOR CONFERENCE, NOT CONTROVERSY

"It is for conference, not for controversy that we are called. Conference is a peace measure. Controversy is a war weapon. Conference is self-abasing. Controversy exalts self. Conference strives to understand the viewpoint of others. Controversy strives to impose views on all comers. Conference looks for unities. Controversy exaggerates differences.

"I do not say that there are not cases when controversy is necessary. But this is not one of them. This is a conference on faith and order. He sets the general need for unity in a proverb, saying: 'Every kingdom divided against itself is brought to desolation, every city and house divided against itself shall not stand.' This is as true today as when it was first uttered. It has been accepted as applying to every department of life—political, intellectual, scientific, social. In increasingly wide circles men strive for unity. Lying at the center of all and providing the only enduring cement is religious unity. In every biblical instance the symbol of unity is essential to its existence. As light and heat are to the sun, so inherent is unity. It can admit of no racial, sex, or social distinctions. All are as one man in Christ Jesus."

CITES CHALLENGE OF CHINA

Bishop Brent cited conditions in China as "a challenge to Christianity to set its house in order before it further infects the eastern world with sectarianism."

"A hundred missionary societies in China," he declared, "are as suicidal for Christianity as civil divisions are to China's national peace and prosperity.

"In other countries, as in America, churches of every sort obtain. The evil effect is most apparent in the rural districts, where the churchgoing population is divided into impoverished rural groups without moral or spiritual potency."

DISCUSSION OF CREEDS

An excellent spirit of coöperation and a real desire to understand one another marked the early sessions of the conference. One of the first questions to be discussed was that of the historic Creeds, and this is regarded by many of the delegates as the most important topic on the agenda, and one in which lie perhaps the brightest prospects for agreement.

In presenting this topic, a special committee, of which the Rt. Rev. Edwin James Palmer, D.D., Bishop of Bombay, is chairman, suggested three possible results:

(1) Acceptance by the United Churches of the Apostles' and Nicene Creeds.

(2) Agreement to leave the occasion for the use of these Creeds to the decision of the local churches.

(3) Recognition that the Church may find other forms to express its faith in accordance with future needs.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, declared that worldwide Christianity was impossible without the participation of the Roman Catholic Church.

"We deeply regret that the Roman Catholic Church is not represented here," he said. "Nevertheless, we want her to know that our feeling toward her is one of love and fellowship."

Bishop Charles Gore, prominent in the Anglo-Catholic movement in England, suggested that Anglicans might reunite with the Eastern Orthodox Churches, but that reunion between the Roman Catholic and Protestants in a large sense was inconceivable, except on the basis of common acceptance of the Creeds as authoritative statements of faith in Christ.

Bishop Gore said that the object of the Lausanne Conference was to find the path of reunion between Catholics and Protestants. The delegates of the various religious bodies, he thought, must be very patient with one another after these long centuries of alienation.

NEW BUILDING FOR CAMP O-AT-KA, MAINE

SEBAGO LAKE, ME.—The Ven. E. J. Denen, Archdeacon of Boston, is extremely active in his splendid camp for boys—Camp O-At-Ka, at Sebago Lake. The Archdeacon has opened a new assembly building to be called the Great Hall.

It was planned by John C. Clapp of Boston and the structure fits in admirably with the spirit of the camp and the location. The large fireplace is the gift of the counsellors of last year to the memory of Edward G. Goddard, a former counsellor, who died two years ago.

Fourth Anglo-Catholic Pilgrimage to Holy Land Leaves London August 2d

Meeting of World Alliance—Consecrate Bishop of New Diocese of Portsmouth

The Living Church News Bureau
London, July 29, 1927

THE FOURTH ANGLICAN-CATHOLIC PILGRIMAGE to the Holy Land will leave London on Tuesday morning next, August 2d. The dismissal service will be held at St. Matthew's, Westminster, on Monday evening, when the Bishop of Willesden will distribute the emblems, bless the pilgrims, and the Itinerary will be sung. The Bishop of Plymouth, president of the third, and the Bishop of Lewes, president of the fourth pilgrimage, will attend the service, and also, it is hoped, representatives of the Greek and Russian Orthodox and Armenian Churches.

On this occasion the committee has decided that pilgrims shall wear the Jerusalem Cross as their emblem, instead of the cockleshell. Some of the American pilgrims, including Dr. Ivins, Bishop Coadjutor of Milwaukee, are already in France, and will meet the main body of pilgrims at Marseilles.

The pilgrims will travel overland from Calais direct to Marseilles, and embark on the S.S. *Angkor* of the Messageries Maritimes. They arrive in Alexandria on August 8th, and will be met by representatives of St. Mark's Anglican Church. On that morning, His Beatitude Meletios, Pope and Patriarch of Alexandria, has promised to receive them, and ceremonial visits will also be paid to the heads of the Armenian and Coptic Churches. A service of thanksgiving will be held at St. Mark's in the late afternoon. Beyrout will be reached on Wednesday, August 10th, and a visit paid to the Patriarch of Antioch; and on Friday, August 12th, the pilgrims will be in the Holy City, Jerusalem.

His Holiness Basil III, Archbishop of Constantinople, and Ecumenical Patriarch, has sent his blessing to the pilgrims and the promise of a cordial welcome on their arrival in that ancient city. He has also promised to send Archimandrite Dorotheos, chief secretary of the holy synod, to represent him at the solemn Mass that will be held in the Crimean Memorial Church, and afterwards to receive a deputation at the Phanar.

The pilgrims return to London on Monday, August 29th.

BRITISH COUNCIL OF WORLD ALLIANCE HOLDS MEETING

In connection with the British Council of the World Alliance for Promoting International Friendship through the Churches, and on the invitation of L. G. Sloan, a notable gathering assembled at the Hotel Cecil, last week, to welcome Dr. S. Parkes Cadman, the president of the Federal Council of the American Churches. Dr. Söderblom, Archbishop of Upsala, Sweden, was present, besides many well-known leaders in the religious life of Great Britain, representatives of the United States of America, and of many European states.

The Archbishop of Canterbury, as president of the British Council, welcomed Dr. Cadman—a man who was, he said, not

only an orator famed throughout the world, who through the pulpit and the wireless reached 8,000,000 of his fellow-countrymen weekly, but a religious teacher of far-reaching and varied force. They welcomed him also as an American at a time when friendship with America was never more important. The Alliance for Promoting International Friendship, which was founded twenty-four hours before the outbreak of war in 1914, believed that peace could not be realized save on the religious basis on which it stood. Though America was not yet in the League of Nations, the underlying spirit of the League glowed as keenly in America as in this country. Such a spirit was represented by Dr. Cadman, as president of the American Federal Council of the Churches and as a delegate to the World Faith and Order Conference at Lausanne next month.

Dr. Cadman said that the Federal Council of the American Churches, representing twenty-eight communions with 30,000,000 members, was engaged in building up the spiritual bulwarks of civilization against materialism and war. They received immense help from such organizations as the Alliance, which, through the speakers sent to America, was helping the 40,000,000 away from the great cities of America, the pivotal point of the nation on which its real policy rested, to understand something of the difficulties of Great Britain and Europe.

"We are endeavoring," he said, "to rewrite our histories, which have been too much twisted by partisanship, prejudice, and unenlightenment. We are greatly impressed by the manner in which the British commonwealth of nations circles round the single nexus of the Crown, and the stand it makes for law and order. The American people are really idealistic. The chief contribution to our material prosperity today is the new spirit of harmony between capital and labor. This also extends to our relations with Canada, between which, I believe, never a shot will be fired while the North American continent stands. Why should not a like harmony prevail throughout Europe and the world?"

PILGRIMAGE TO EARLY NORMAN CHURCH

On Friday last, as a climax, so to speak, of the celebrations of the 1,300th anniversary of York Minster, a pilgrimage was made, under the auspices of the Dean and Chapter of York, to the early Norman Church of All Hallows, at Goodmanham, about twenty-six miles from York. Goodmanham Church stands near the spot where Edwin was converted to the Christian faith before his baptism at York in 627 A.D.

Dr. Lang dedicated a window in the south side of the church to the memory of Edwin, and received from the Bishop of Wakefield the patronage of the benefice, which, by subscriptions from all parts of the diocese, has now been purchased from private keeping, and is secured for all time to the Archbishop of York and his successors. Outside the church the service was continued by a large gathering of clergy and laity, the Dean of York officiating. A solemn confession of faith was followed by an act of penitence, led by the Dean, "for the sins which hindered the work of the Church," and the whole congregation gave thanks for the preaching of Paulinus and the conversion of Edwin.

The sermon was preached by the Dean of Westminster (Dr. Foxley Norris).

LORD HUGH CECIL ON PRAYER BOOK REVISION

Lord Hugh Cecil, writing to the *Times* on Prayer Book Revision, says:

"All supporters of the measure must profoundly regret the distress which, as it seems, the new variations [in the Deposited Book] cause in the minds of some Evangelicals. It is lamentable that they should be grieved. Yet I find their opinion hard to understand. For they, or most of them, do not regard Anglo-Catholicism as a detestable heresy to be driven out of the Church. They think it mistaken, but quite tolerable. And, as tolerable, they do not object to its being taught by Anglo-Catholic clergy from the pulpit or in training the young. Bishop Knox does not mind Bishop Gore preaching error, but he cannot bear the thought that Bishop Gore should have a form of worship more to his liking than the old Prayer Book.

"If Anglo-Catholicism is tolerable within the Church, why is it so grievously distressing that signs of it should appear in permitted variations from the Liturgy? It is surely wiser to recognize that the Church of England includes both Anglo-Catholics and Evangelicals within its comprehension. Both the unvaried Prayer Book and the variations are so far ambiguous that both schools may put their own meaning on them. But one school will like the old service best, the other will prefer the new variation. What is there grievous about this?"

"May I once more emphasize—what has been said a hundred times, but is not yet always understood—that the Deposited Book is not a new Prayer Book, but the old one with variations; and that these variations must not be thought of as an alternative Book, but as a collection of alternative paragraphs, any of which may be used or not used at will."

The Bishop of Southwark (Dr. Garbett) in a pastoral letter, refers to claims which have been made regarding large secessions to the Roman Catholic Church. He says it would be interesting if reliable figures could be given showing how many have joined the Church of England from other denominations. The sum total of those who had joined from the Roman Church must be very striking. He adds:

"I am not in the least afraid of the Roman Church 'converting' England. There will always be some who will find greater happiness within it than elsewhere, and at a time when party division within our own Church is evident, the temptation to find peace in the external unity and definiteness of the Roman Church is to many very great. But the mass of English people are unmoved by Roman propaganda. They recognize gladly, in a way which was impossible for their forefathers, all that is good and noble in that Church; above all they reverence it for the saints it numbers among its children; but they continue to find themselves unable to accept the Papal autocracy, and they are repelled doctrines and practices which they regard as both unscriptural and unreasonable."

CONSECRATE BISHOP OF NEW DIOCESE

On Monday last, in Westminster Abbey, the Ven. Ernest Neville Lovett, formerly Archdeacon of Portsmouth, was consecrated Bishop of the new diocese of Portsmouth. The Archbishop of Canterbury officiated at the consecration, and there were present the Bishops of London, Winchester, Salisbury, Guildford, Southwark, Sheffield, Southampton, St. Albans, Willesden, Mauritius, and Nassau, Bishop Talbot (formerly of Winchester) and Bishop Randolph (formerly of Guildford).

Canon B. K. Cunningham, principal of

Westcott House, Cambridge, preached the sermon, in the course of which he said that before the diocese of Winchester was divided, it contained 570 benefices and more than 1,000 clergy. In the new diocese of Portsmouth there were 130 parishes.

The 800th anniversary of the foundation of Furness Abbey was celebrated last week in the Abbey Park adjoining the ruins in the presence of a large concourse of people. There was a procession about two miles long, headed by the Bishop of Barrow, with bands playing well-known hymns. Among those in the procession were the Bishops of Durham, Carlisle, Sodor and Man, and Blackburn, and the Mayor of Barrow and his chaplain.

As the Abbey is under repair, the service could not be held in the old church attached to the monastery. The Abbey Park rises in a semicircle to a considerable height, with the original boundary wall of red freestone at the top. On the sloping ground were many rows of spectators, and thousands occupied the level ground. The service, conducted by the Bishop of Carlisle, was a simple one. The singing was led by the combined choirs of the churches of Dalton, Barrow, and Ulverston, accompanied by the band of Messrs. Vickers' employes, under the direction of Dr. F. W. Wadely, organist of Carlisle Cathedral. There were prayers of remembrance of the little band who came to the valley 800 years ago, and of thanks-

giving that the lamps of prayer and praise and service had been kept burning.

The sermon was preached by the Bishop of Durham, who said that 800 years ago Stephen, Count of Boulogne, and afterwards King of England, gave a grant of land, and for 400 years Furness Abbey was the center of the corporate life of the district. It remained so until that time which was known by the largely misleading term, the Reformation. The monks had brought civilization and learning with them, and their good work was great, but there came a time when there was internal dissension, and the spirit of commercialism had taken a hold.

Monasteries, like the saints who made them illustrious, had served the Church by their failures hardly less than by their achievements. Certainly, unless he was greatly mistaken, the Church of England at the present time, when, obsessed with financial anxieties, she was devoting so large a measure of her thought and effort to the raising of money, could not afford to neglect the warning against commercialism which the history of the Cistercian Order provided. Of Churches, as of individual Christians, it was true that their foes were of their own household. In spite of the alienating centuries, the Church of England claimed continuity of spiritual endeavor with the men who prayed and worshipped in Furness Abbey. They were our forerunners and our spiritual ancestors.

GEORGE PARSONS.

principal of Emmanuel College. His duties will commence on September 1st.

Canon Haslam comes to the post of principal of the college with wide and varied experience, which, it was stated, would be most valuable in his work for the students of the college. Born in Prince Edward Island, he received his early education there. In 1899 he graduated from the University of Toronto, and from Wycliffe the following year. He was ordained deacon in 1900 and went to Owen Sound as curate for one year, and was subsequently a missionary of the Canadian Church at Kangra, India.

NEWS OF THE SUMMER SCHOOLS

With 104 persons registered, representing twenty-two parishes in the diocese, and between two and three hundred attending the evening lectures, the diocesan summer school held at Victoria, B. C., proved a great success.

The principal lecturers were the Ven. G. F. Davidson, Archdeacon of Regina, who gave four most interesting addresses on Canadian Church History; the Rev. H. H. Gowen, D.D., of the University of Washington, Seattle, who delivered a course of lectures on Christianity as the Universal Religion; and the Rev. Cyril Bickersteth, of the Community of the Resurrection, Mirfield, who began each morning's program with an earnest exposition of The Sermon on the Mount.

At the summer school for the diocese of Calgary, held at Banff in the Canadian Rockies, there was an enrolment of 190. The Bishop himself was dean of the school.

The Very Rev. Dean Robinson gave a devotional address each morning on The Missionary Appeal of the Bible. Three other excellent addresses also were listened to each day from the Bishop of Cariboo, on Teacher Training, the Rev. J. A. Williams, of Honan, China, on Mission Work in China and the Present Outlook of Church Work in that Empire, and on Social Problems of Today, by the Rev. W. H. Adcock of Regina.

MISCELLANEOUS NEWS

While the rector of St. Barnabas' Church, Ottawa, the Rev. Herbert Brown, is enjoying a holiday and rest at a clerical retreat, the services of St. Barnabas' are in charge of the Rev. E. A. W. H. Wilson, formerly of Ottawa, but now rector of St. Paul's Church, Patchogue, Long Island, N. Y.

Plans have been completed for the remodeling and enlarging of St. Chad's Church, Toronto. As planned, the extensions include increasing the seating capacity of the church from 400 to 600 persons, the provision of additional Sunday school accommodation, vestry rooms, enlargement of the kitchen, and installation of a complete steam-heating plant to replace the present hot-air system.

Canon H. B. Patton, for the past thirty-two years rector of St. John's Church, Prescott, commemorated the completion of fifty years in the active work of the ministry in the diocese of Ontario. He was ordained in St. Alban's Church, Ottawa (before the separation of that diocese from the mother diocese of Ontario in 1896) and has successively worked in the following parishes—missionary in the township of Gloucester, Bell's Corners, Deseronto, and Prescott. At the annual guild festival, his congregation surprised their rector by presenting him with an address of congratulation and a purse of gold as a "slight remembrance of this happy and conspicuous event in his lifetime."

Prince of Wales and Prince George Worship in Cathedral of the Holy Trinity, Quebec

New Head of Emmanuel College, Saskatoon—News From Summer Schools

The Living Church News Bureau
Toronto, August 4, 1927

THE PRINCE OF WALES, PRINCE GEORGE, Premier and Mrs. Baldwin, after their arrival at Quebec on the *Empress of Australia*, worshipped last Sunday morning at the Cathedral of the Holy Trinity, Quebec, built by George III, and the first Anglican cathedral erected outside the British Isles.

More than sixty years ago Edward the Peacemaker sat in the same chair which his grandson, the Ambassador of Goodwill, occupied on this occasion, while the present King and Queen knelt here in prayer at the time of the Quebec Tercentenary in 1908.

Bells of the Roman Catholic basilica blended with the chimes of the Cathedral, and the brilliant sunshine flooded the picturesque countryside with warmth as the congregation moved toward the Cathedral from every corner of the old city. There was no unseemly haste as the worshippers entered the edifice and took their seats. Sharp on the stroke of 10 their Royal Highnesses, accompanied by only two members of their staff, strode smartly along the aisle to the royal stall, and the strains of the organ were heard in the processional hymn.

The choir, headed by a score of boys, marched up the center aisle to the chancel. Premier Baldwin and his wife joined heartily in the singing of the stirring hymn. The service, in which the Bishop of Quebec was assisted by the Ven. Archdeacon Scott, famous padre of the Great War, was impressive in its simplicity. Pre-

cisely the same prayers were said and the same hymns were sung that one might have heard in Canterbury or York, in Toronto or Vancouver, "where two or three are gathered together," but the historic associations of the Quebec Cathedral made the service a memorable one for Canadians. For in this very church Canadian crusaders, who now sleep in South Africa and France, spent their last hour on the soil of their homeland in prayer to Almighty God.

In the chancel one saw the faded colors—now mere bits of rag—which were carried in the Peninsular War by the famous Sixty-ninth Regiment, the last imperial infantrymen stationed at Quebec. The solid silver communion service was the personal gift of George III. The beautiful altar was almost hidden by summer blooms. Sunshine streamed through the stained glass windows and embellished the rich English oak from which the pews are fashioned.

The prayers for the King and all the royal family were read by Archdeacon Scott, and then followed the hymn.

After the offertory, the Bishop said: "In the name of the Church of England in Canada, and in this Cathedral church of Quebec, the oldest Cathedral church outside the British Isles, we welcome most heartily once again his Royal Highness, the Prince of Wales, and his brother, his Royal Highness, Prince George." The organist played, and Princes, Premier, and people sang the national anthem.

There was no sermon. The service concluded with a prayer for the British Empire, and the blessing.

NEW PRINCIPAL FOR COLLEGE AT SASKATOON

The Rev. Canon R. H. A. Haslam, rector of St. James' Church, Saskatoon, will succeed the Rev. Dr. W. T. Hallam as

New York Diocesan Journal Reveals Statistics on Marriages in Manhattan

The Rev. Dr. R. H. Brooks Convalescent—About Churches Which Close for Summer

The Living Church News Bureau
New York, August 6, 1927

THE JOURNAL OF CONVENTION, DIOCESE of New York, for 1927 has just been published and copies sent to the parishes and clergy. On account of the comments made by the Rev. Dr. C. R. Stetson in the recently issued Year Book of Trinity Parish, which were quoted in part in this letter of last week, statistics in the journal having to do with marriages in the past year are of interest. That is true, especially, concerning the church where the most marriages were performed, since the total there is large. At Trinity Church there were, in 1926, sixty-six marriages; at St. Paul's Chapel (which is near the marriage license bureau) there were ninety-two; at the Cathedral, eighty-two; at St. Bartholomew's, eighty-four; at St. Thomas', sixty-one; at St. Philip's (colored) Church, 140; at the Church of the Transfiguration (The Little Church Around the Corner) the greatest number, by far, of any, 1,966.

Since the figures in the journal are accessible to all, it may be well to repeat what has been stated here before, namely that at the Transfiguration the utmost care is taken to emphasize the spiritual side of Christian marriage, to manifest its sacramental nature, and to look out for the future happiness of the bridal couples and the families concerned. As the rector of Trinity parish states that in his church only the marriages of the baptized are solemnized, so is the same rule rigidly adhered to in the church where the most weddings take place.

The requirements at the Transfiguration are four in number and are stated here as a possible guide in other parishes, since there has been recently some correspondence on the subject in the columns of this paper. The requirements are: (1) that it must be a first marriage for each bride and groom, unless the first husband or wife is deceased; (2) each must have been baptized in a Christian communion, the baptismal rite of which we recognize as valid (*i.e.*, where one is baptized in the name of the Trinity and with water); (3) where the parties are young people they must give assurance that their wedding is known to their parents or guardians and has their approval; and (4) they must not be related to each other. Each couple married at the Church of the Transfiguration is obliged to sign a statement to the effect that they are complying with these requirements. In view of the strict nature of these, there is something to be said for the fact that, in a time of changed opinions concerning the sanctity of the marriage bond, so large a number of couples prefer to a civil ceremony a wedding in a church, before an altar, in an environment that is sacred, and where strict requirements often make the situation difficult.

One must have the experience of ministering at the Church of the Transfiguration, as the writer has had, to perceive the distinctly spiritual service that is rendered in presenting the Church's position on Christian marriage to the large num-

ber who come there for the ceremony. Such strict requirements as prevail there result, of course, in a great many refusals to perform the marriages. It would be interesting and, I think, worth while to be able to set beside so large a number as 1,966 marriages performed the total refused in a year's time.

And then there is the point that comes to mind in reading Dr. Stetson's statement, namely, how far may a priest go in declining to officiate at a marriage. He is licensed by the state to officiate and so to represent the state at the ceremony, for each wedding in the church has both its civil and sacramental aspects; without license he has no jurisdiction to officiate and the marriage is not legal. Since the priest is acting for the state, he is not free to act exactly as he pleases, and at the same time to retain his right to perform the civil ceremony. He can, by having such requirements as are noted above, officiate at the marriages of those who come to him and at the same time be a loyal minister of both the Church and the state.

ILLNESS OF THE REV. DR. BROOKS

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, underwent an operation at St. Luke's Hospital on Wednesday. It is stated there that his progress is satisfactory and that he will be able to leave the hospital within two weeks. Dr. Brooks took advantage of the

vacation season to overcome a condition of which he had been aware for some time. Mrs. Brooks came to New York from their summer home at Old Bennington, Vt., to be with her husband during his convalescence. The preacher at St. Thomas' Church during the summer is the Rev. N. R. H. Moor, rector of St. Luke's Church, Atlanta, Ga.

THE CHURCHES IN SUMMER

In the current issue of *Calvary Evangel*, the parish magazine of Calvary Church, the rector, the Rev. Samuel Shoemaker, has some pithy comments on parish schedules in summer time. He writes:

"I have long had a deep-seated prejudice against churches which close up for the summer, and ministers who go off for unnecessarily long vacations. So, I am sure, have most of our Church people, and with plenty of reason. When a woman at the Church door after service recently thanked me for 'staying in town with us,' I could only say that I thought I had no business to be anywhere else. It is a fiction in the minds of a few wealthy people that everybody is out of town from June to October; the town swarms with people, many of whom have not even the chance to go to the seaside for a whole Sunday. The forces of evil do not let down in warm weather; and the forces of Christ have no reason to do so."

CATHEDRAL PREACHERS

For the remainder of August the preachers at the Cathedral of St. John the Divine are: on Sunday the 14th, the Rev. Dr. Bernard I. Bell, president of St. Stephen's College; and on both the 21st and 28th, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado.

HARRISON ROCKWELL.

Give Report and Recommendations for Year to L. I. Brotherhood of St. Andrew

Vacation Bible School Closes—
Dr. Lacey On the Influx of
Foreigners

The Living Church News Bureau
Brooklyn, July 30, 1927

RECOMMENDATIONS FOR THE COMING year given to the members of the Long Island chapters of St. Andrew's Brotherhood are: regular chapter meetings; regular attendance at assembly meetings; proper observance of St. Andrew's Day, November 30th; taking part in the national corporate Communion on the first Sunday of Advent; reading and discussion of the Brotherhood magazine, *St. Andrew's Cross*; a Church attendance campaign in every parish where a chapter exists, and also in a neighboring parish, this campaign to be in Advent; careful study and use of Mr. Palmer's book, *The Ministry of Laymen*.

The annual report, in which we find these recommendations, lists the chapters in the three archdeaconries, Brooklyn, Queens and Nassau, and Suffolk County; there are eight active junior chapters, and twenty-four active senior chapters. The report exults in the fact that every chapter in the diocese was represented at the great Washington's Birthday meeting, when over 500 men and boys were present at the corporate Communion at St. Thomas' Church, Brooklyn, and the breakfast which followed, and at which Bishop Stires made an address, as did also Col. Theodore Roosevelt.

Under assembly meetings, the report suggests not a large number of meetings, but a few well-planned ones, making each individual to feel himself responsible to come and bring others with him.

The report summarizes the splendid meeting at All Saints', Bayside, at which 150 men and boys were present to listen to Duff Maynard who described the Seamen's Church Institute; another at the Church of the Holy Apostles', Brooklyn; and still another at St. Gabriel's, Hollis.

The assembly did splendid work at the various Crusade centers, as they acted as ushers at the great noon meetings held at the Albee Theater, when Bishop Stires made his daily address to a congregation numbering from 1,300 to 2,600 people. High commendation is given the work of Frank Du Moulin, field secretary of the diocese, for following up chances for chapters, visiting present chapters, and taking care of much of the Brotherhood correspondence. The report closes with a plea for coöperation when the Bishop's lay readers' school goes into operation this fall.

CLOSE OF VACATION BIBLE SCHOOL

Closing exercises of the daily vacation Bible school of the Holy Comforter mission in Brooklyn were held on Friday, July 29th. This work comes under that being done for the Jews by the archdeaconry of Brooklyn.

The exercises consisted of the reciting of the Ten Commandments, as well as many Bible verses, and every child had a very thorough knowledge of many Bible stories.

This school has been financed by the diocesan committee of the Long Island branch of the Woman's Auxiliary. The Rev. Harry Greenberg is in charge of the mission.

MORE BUILDING ACTIVITIES

Building activities on Long Island are still on the increase. At St. Peter's, Rosedale, under the Rev. J. W. Burras, a rectory and garage are to be built at once. At St. John's, Springfield, the Rev. W. G. Craig, rector, the congregation is expecting to occupy the new church and parish house the first Sunday in September. At Belle Harbor, St. Andrew's-by-the-Sea, a plot has been purchased adjacent to the Church, for a parish house and rectory.

THE INFLUX OF FOREIGNERS

The Rev. Dr. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, speaking of the influx of foreigners on Long Island, says:

"Foreign missions are at our doors. Every parish is challenged. Bohemiaville on Long Island is the only work of its kind in the American Church. St. Peter's (one of our oldest churches in Brooklyn) is now the Syrian Cathedral. St. Michael's on North Fifth Street fell into the hands of the Ukrainians. When Bishop Burgess was ill, the Syrian Archbishop Germanos came to his assistance and administered confirmation in four churches. Our Bishop made a masterly plea at the diocesan convention. There is a challenge to go in and possess the land."

About 1,000 people gathered at the Huss monument in Bohemiaville, L. I., on July 4th. Exercises were held under the auspices of the Jan Huss Men's Club, of which the Rev. Joseph H. Bond of Sayville is spiritual director. The Czechoslovak consul and Dr. Lacey were the speakers.

A delegation of Scottish Church leaders will be welcomed at a great service to be held at the Church of the Redeemer, Brooklyn, Sunday evening, October 16th. Provost Hill of Aberdeen will speak. The occasion commemorates the consecration of the first American bishop in Scotland.

MARY E. SMYTH.

GIVE RECEPTION TO NILES, OHIO, PRIEST

NILES, OHIO—The Rev. W. W. Ridgeway, who preached his farewell sermon in St. Luke's Church, Niles, Sunday, July 30th, was given a reception Saturday night in the church parlors by members of his parish.

The occasion was also a celebration of burning the note of the church's indebtedness. During the Rev. Mr. Ridgeway's rectorship, he strived to eliminate the church debt and accomplished his purpose.

CLERGY AND ACOLYTES MEET AT SEA GIRT, N. J.

SEA GIRT, N. J.—The Rev. Harold Lascelles, rector of St. Uriel's Church, Sea Girt, entertained the neighboring clergy and their junior acolytes at St. Uriel's Church on Tuesday, August 2d.

Some thirty boys and five priests gathered at the church in the morning, their day starting with a celebration of the Holy Communion with the rector as celebrant. The Rev. Henry B. Gorgas of St. Luke's Church, Philadelphia, preached the sermon.

After a delightful luncheon in the new parish house, a dip in the very rough Atlantic Ocean, and a visit to the State Encampment, the day closed with the service of Benediction.

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Troubadours of Paradise

By Sister M. Eleanore, Dean of English, Saint Mary's College, Notre Dame.

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By William H. Worrell, Associate Professor of Semitics in the University of Michigan.

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The God of the Liberal Christian

By Daniel S. Robinson, Professor of Philosophy, Miami University.

This volume informs the general public regarding the liberal Church leaders, what they are thinking, and what they are doing. \$2.00.

Jesus the Nazarene: Myth or History

By Maurice Goguel, Professor of Exegesis and New Testament Criticism in the Faculty of Free Protestant Theology (Paris).

A study, by a distinguished French biblical scholar, of the controversy, pro and con, over the historical facts of the life of Jesus. A lucid marshalling of all the evidence concerning the founding of the Christian Church. \$3.00.

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BOSTON NOTES

The Living Church News Bureau
Boston, August 6, 1927

MORE THAN 500 PEOPLE OF VARIED race and color gathered on the afternoon of Sunday, July 31st, on the estate of 120 Fisher Avenue, Roxbury. This estate was purchased about a year ago by Edgar P. Benjamin, a lawyer and bank president, and of the colored race. Without delay he set to work, under the architectural guidance of Clarence C. Coveney, to make the house convenient and comfortable for old people, but setting apart a section for convalescents. Last Sunday's gathering, therefore, witnessed the dedication of this building and the presentation of the property to a board of trustees under the presidency of Bishop Babcock.

The house is well furnished, many of the rooms having been provided for by colored churches of Boston, including the Ebenezer Baptist, the Twelfth Baptist, and St. Cyprian's (Episcopal). Other rooms have been furnished by Mr. and Mrs. Jesse Good, the Fortnightly Club, the Carriers of Sunshine Club, the Ministers' Interdenominational Club, and the Rest Haven Club. It had been intended to hold the dedication exercises on the lawn, but, the weather making this impossible, they took place under the roof of what is now known as the garage, which the trustees hope to alter into an addition to the home. The exercises were presided over by the Rev. Cassius A. Ward (colored), pastor of the Ebenezer Baptist Church, who, with his congregation, has been deeply interested in this project, and who is himself a member of the board of trustees. A chorus of 200 sang Negro spirituals, and the Delmore double quartette sang what is known as the Negro national anthem, *Lift Every Voice and Sing*.

Among the speakers were the Rev. David S. Klugh and Benjamin W. Swain and the Rev. Luther B. Moore, rector of St. Peter's Church, Jamaica Plains, of which parish Mr. Benjamin is a vestryman. The donor personally presented the property and handed over the key to Bishop Babcock with appropriate words, and the Bishop made a fitting reply expressive of the gratitude of the community at large and offering counsel suited for such an occasion. The offerings and pledges made during the service amounted to about \$800, and several thousands of dollars more have been contributed toward the running expenses. The estate, valued at more than \$45,000, is for aged people without regard to color, creed, or race, and will be known as Resthaven.

TWENTY-FIFTH ANNIVERSARY
OF SUMMER MISSION

Sunday, July 31st, marked the twenty-fifth anniversary of the establishment of the little mission church of Our Saviour in Allerton, and afforded the members of this congregation and their friends in the neighboring parishes an opportunity to do honor to Mrs. Anna Amory Weld in whose memory the chapel was erected. The service was conducted by the Rev. Burdette Lansdowne of Fall River, the sermon being preached by the Rev. Edric A. Weld. Letters were read from many former rectors and other friends of the chapel, including Bishop Babcock, the Rev. George F. Weld, the donor of the building who now lives in California, and the Rev. Thomas C. Campbell, the first missionary to have charge of this station.

NEWS NOTES

Memorial windows have recently been installed in Christ Church, Hamilton and

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The Eucharist and Revelation

- (a) The Incarnation and the Eucharist
- (b) The Eucharist in the New Testament

The Idea of Sacrifice Outside Christianity

- (a) Pre-Christian Sacrifice—Gentile
- (b) Pre-Christian Sacrifice—Jewish

The Christian Sacrifice

- (a) On Calvary
- (b) In the Eucharist

The Real Presence

- (a) Historically Considered
- (b) Theologically and Philosophically Considered.

The Approach to the Presence

- (a) The Holy Spirit and the Eucharist
- (b) Christian Priesthood

The Meaning of the Presence

- (a) Preparation for Communion
- (b) Communion with Man
- (c) Communion with God

The Reserved Sacrament

- (a) Its Use for Communion
- (b) Its Devotional Aspect

The Eucharistic Liturgy

- (a) Eucharistic Rites
- (b) Eucharistic Ceremonies

Eucharistic Worship

- (a) The Principle of Christian Worship
- (b) The Sunday Eucharist

Among the many writers are: Rev. P. N. WAGGETT, D.D., Rev. N. P. WILLIAMS, D.D., Miss EVELYN UNDERHILL, Canon H. L. GOUDGE, Rev. K. E. KIRK, D.D., Rev. E. G. SELWYN, D.D., Dr. DARWELL STONE, WILL SPENS, Rev. A. E. J. RAWLINSON, D.D., Prebendary MACKAY, Rev. K. D. MACKENZIE, etc., etc.

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Wenham, in memory of Charles Thorn-dike Parker, M.D., and were dedicated on June 26th. During the vacation of the rec-tor, the Rev. W. F. A. Stride, the services are being conducted in this parish by the Rev. N. E. Wicker, Jr., of the Church of the Epiphany, Danville, Va.

The Rev. W. L. DeVries, D.D., Canon of the Cathedral of SS. Peter and Paul, Washington, was the preacher on Sunday, July 31st, in St. Michael's Church, Mar-blehead, the oldest of the church build-ings still standing throughout the entire country, having been built in 1714.

REGINALD H. H. BULTEEL.

CABLES FROM CHINA

NEW YORK—Cables have been received by the Department of Missions on August 4th as follows:

From Bishop Roots:

Recommending that Miss Coral Clark should plan to work in the United States for the present.

Asking that Miss M. G. Cabot should return to the Church General Hospital, Wuchang, in September.

That Miss M. J. Ravenel of the Church General Hospital return if her health is satisfactory. It is probable that Miss Ravenel will have to delay departure as in May the medical adviser reported she should have nine months in this country.

From Bishop Graves:

Reporting that the Chinese families that have been occupying the mission residence on Lion Hill have been forced out and the residence occupied by others. The cable does not state whether the residences have been taken over by the army. This seems likely, in view of previous experi-ence at Wuhu and elsewhere, and in view of the concentration of troops of the Han-kow government along the Yangtze pre-paratorily to taking Nanking, in accordance with the purpose announced by spokes-men for the Hankow government.

SUMMER CONFERENCE OF CALIFORNIA

ASILOMAR, CALIF.—The summer confer-ence of the diocese of California was held at Asilomar, the National Y. W. C. A. conference grounds, from July 20th to July 30th.

The conference was marked by the awarding of diplomas of the National Ac-credited Teachers' Association to several of the faculty, including the Rt. Rev. Walter Mitchell, D.D., Missionary Bishop of Arizona. The National Council was represented by Bishop Mitchell, Miss Emily Tillotson, and Miss Mabel Lee Cooper. The chaplain of the conference was the Very Rev. Harry Beal of Los Angeles, whose management of the devotions of the ses-sion was beyond all praise.

In addition to the classes which filled the morning, a well-organized recreational program for the afternoons and evenings was under the able direction of the Rev. Richard Trelease, rector of All Souls', Berkeley. A new feature was the "gather-ing up" of the conference on the last day at a banquet by several speakers. The young people's point of view was voiced by John Macdonald, diocesan president of the Y.P.F., and by Miss Grace Ferrier. Other speakers were Mrs. Hinks of Marys-ville, and Professor Kenneth G. Saunders. The keynote of the conference was struck in the program by the Rev. Lloyd B. Thomas, of Oakland, who proposed for the motto "Fully prepared unto every good work."



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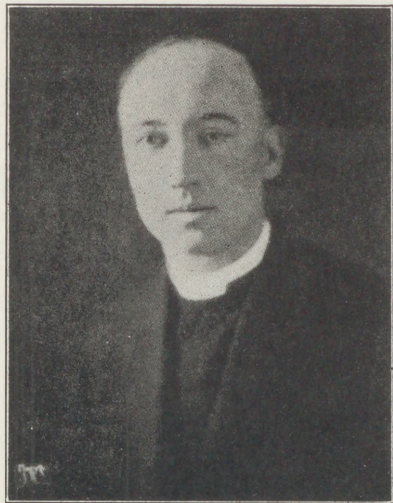
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**DR. F. S. FLEMING
CONVALESCENT**

PROVIDENCE, R. I.—The Rev. Dr. Frederic S. Fleming, rector of St. Stephen's Church, Providence, has been dismissed from the hospital following the serious automobile accident in which he was badly hurt on July 22d. It will be a matter of two months before he will be able to resume his duties.

While driving from Hyannis to Barn-



REV. F. S. FLEMING, D.D.

stable, Mass., on Cape Cod, during a rain-storm, he turned aside to avoid an approaching car with the result that his own car was hurled into a side ditch and crashed against a tree. The car was totally demolished, and Dr. Fleming was pulled out of the car later by passing motorists and carried to the Cape Cod hospital. He was severely hurt in the mouth and face, and suffered many bodily injuries. It was a miraculous escape from death.

Dr. Fleming and his family are spending the summer at Barnstable, Mass.

**THE CHURCH'S WORK
IN MEXICO**

NEW YORK—The extent and location of the Church's work among English-speaking people in Mexico is thus reported by Bishop Creighton, who is in this country during the summer:

"Work among English-speaking people is carried on in three centers: Christ Church Cathedral, Mexico City; Christ Church, Tampico, Tams., and St. George's Church, Pachuca, Hgo. I found the work in the English-speaking colonies in Chihuahua and Monterey discontinued. Under present conditions it is impossible to resume work at these important centers, badly as it is needed and desired. In Chihuahua, we have an excellent property, unused for a number of years. In Monterey, the colony is almost as large as the one in Mexico City, and at present there is no Church holding services or ministering to these people.

"On the northern frontier we have two foreign Church schools, both conducted by devoted women; one at Nacozari, Sonora, and one at Los Mochis, Sinaloa. The services of the Church have been held for many years at Nacozari, Sonora, by the Rev. Ernest W. Simonson, of Douglas, Ariz., but they are discontinued for the present.

"The congregation of Christ Church Cathedral, Mexico City, the Rev. H. Dobson Peacock, Dean, worships in a beautiful edifice built by the colonies in 1895, and now in the hands of three trustees, who, under the terms of the deed of trust, must be British subjects. Shortly before his resignation, my predecessor, Bishop Aves, designated Christ Church as his Cathedral, although I am advised the trustees have

no competency to offer the building for such use. This congregation is self-supporting and does not rely on any help from the Board of Missions.

"Christ Church, Tampico, is a handsome structure, built by the indefatigable efforts of the Rev. Eugene F. Bigler, our missionary in charge. I visited this congregation twice during the year 1926, confirmed twelve candidates, and preached to large congregations.

"I visited St. George's Church, Pachuca, many times during the year. This work, under the direction of the Rev. Harry O. Nash, is in one of the largest, if not the largest, silver-mining camps in the world, located about sixty miles north of Mexico City. Although we do not own, but lease, our plant, we have made many improvements, and it now lends itself admirably to the many uses to which it is put. Within our compound, we have a church, rectory, parish hall, gymnasium, swimming pool, and recreation field, all in constant use. Mr. Nash has devoted himself to the children and young people, and this work promises to yield rich fruit in lives touched and influenced by the Church's presentation of the Christ."

**PLAN CLERGY CONFERENCE
OF EAST CAROLINA**

WILMINGTON, N. C.—A conference for the clergy of East Carolina will be conducted at Wrightsville Beach, September 20th to 23d. The Rev. Dr. W. H. Milton of Wilmington will lead in the discussion on the Ministry of Today; the Rev. Walter R. Noe of Wilmington, the Fall Program; and Bishop Darst will talk on Evangelism.



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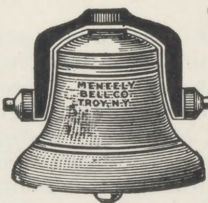
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FINAL APPEAL FROM NEW YORK CITY MISSION SOCIETY

NEW YORK—This week this season's last appeal for help for its fresh-air work went out from the office of the New York City Mission Society.

"Although the season is well advanced," states the appeal, "there are many women and children still waiting to go to the society's country homes in New Jersey and Connecticut. More tired because they have waited longer, several hundred women and children are still hoping to go for two weeks in the country air. Can you not help give them an interlude of relief before the long grind of the new year starts?"

According to the Rev. L. Ernest Sunderland, D.D., superintendent of the society, \$23,143 is required to finance the society's summer work. Of this approximately \$17,000 has been raised.

CLERGY CONFERENCE PLANNED FOR ALBANY

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, has arranged for a conference of the clergy of the diocese to be held at St. Agnes' School, Albany, September 14th, 15th, and 16th. The purpose of the conference is to bring the clergy together for discussion of subjects that cannot be considered in the diocesan convention, as well as for spiritual fellowship and the consideration of problems vital to the progress of the diocese. Bishop Oldham himself will entertain the clergy in dormitory life at the school; and the devotional services will be in the Cathedral of All Saints.

The program will begin on Wednesday evening following the opening dinner, when Bishop Oldham will speak on the aims and objective of the conference. There will also be a conference on rural work, led by the Rev. H. W. Foreman, secretary for rural work of the National Council. On the following days there will be an early celebration of the Holy Communion, the conference sessions and recreation hours to occupy the day. The Rev. G. Warfield Hobbs, of the publicity department of the National Council, will conduct a conference on the Presiding Bishop's Parish; the Rev. B. H. Reinheimer, executive secretary of Southern Ohio, a conference on the Rector's Parish, and Bishop Oldham one on the Bishop's Parish. Mr. Reinheimer will also lead a conference on Diocesan Organization.

The speaker at the closing conference will be the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont.

THREE HISTORIC STONES AT WASHINGTON CATHEDRAL

WASHINGTON—Three historic stones were recently placed on exhibition in the entrance to Bethelhem chapel at the Washington Cathedral. They are the Sinai stone from the Chapel of Moses at Mount Sinai, an ancient manna pot in the form of a huge stone bowl, and the Columbus stone from the island of San Domingo. The Sinai stone was presented by Colonel Robert M. Thompson of this city. It came from the traditional site which is considered sacred by the Jews as the spot where the Ten Commandments were handed down to Moses. Centuries ago the site fell into Christian hands and the little Chapel of Moses was built there. Through all the vicissitudes of the Crusades and the ravages of the Turks, this chapel was considered inviolate, until it was destroyed by Germans during the World

War. Colonel Thompson was given the stone as a token of appreciation of the abbot for his help in restoring the chapel. The Cathedral authorities plan to cut this stone into slabs and place them in the pavement before the high altar of the Cathedral so that the priest, when reading the Ten Commandments, will stand on stone from the site where Moses is believed to have received them thousands of years ago.

The Columbus stone was the gift of the late William E. Curtis, world traveler and author, who received it from an old priest in the partially ruined church at Santo Domingo, which dates back to the time of Columbus, and was the first Christian church erected on the American continent. It had been part of the church.

The Jewish manna pot was presented

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by the Rev. S. Harrington Littell, of Hankow, China, who received it from the Rt. Rev. William C. White, Bishop of Honan, China. The manna pot was given Bishop White by a community of Chinese Jews in the western part of China, north of the Thibetan border. These Chinese Jews, who are Chinese in appearance, are believed to be descended from some of the Ten Lost Tribes of Israel, about whose fate there has been so much dispute in history.

CONSECRATE NEW BRAZILIAN CHURCH

SAO GABRIEL, BRAZIL—On July 3d the Rt. Rev. William M. M. Thomas, D.D., Suffragan Bishop of Southern Brazil, consecrated the new Church of the Redemption at Sao Gabriel. The Rev. Athalicio Pithan of Bage preached the sermon. The Rev. Albert N. Roberts of Livramento said Morning Prayer. The deed for the property and a declaration that there was no debt of any kind on church or property were handed the Bishop by the two wardens.

The church is well built, seats about 200, and with ground and tower cost about \$10,000. Of this the congregation contributed about one-half. There are not more than sixty communicants.

With laudable zeal they set to work as soon as the church was completed and before it was paid for, to build a small hall for the meetings of the parish societies and a parochial school. They now owe nothing on either church or hall.

In the afternoon with the efficient and active rector, the Rev. Nemesio de Almeida, the Bishop visited the three missions each conducted by one of the lay workers of the parish. The Bishop spoke at each of them. At the evening service thirteen candidates were confirmed, and Mr. Pithan preached a second time. The mayor of the town and other prominent citizens were present.

DEDICATE FIRST CHURCH ON BEAR ISLAND, N. H.

BEAR ISLAND, N. H.—The first church to be built on any of the 300 islands of Lake Winnepesaukee was dedicated as St. John's-on-the-Lake on Sunday, July 31st, by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

The church is on Bear Island in the midst of a large summer population. One of the last acts of the late Bishop Parker was to procure the land for the chapel.

It is planned to have in addition to the morning service an afternoon service especially for boys and girls of the camps in the vicinity.

The services will be in charge of the Rev. Kenneth R. Forbes, of Boston, who has been largely instrumental in securing the building.

SESQUI-CENTENNIAL OF VIRGINIA CHURCH

CULPEPER, VA.—The sesqui-centennial of Little Fork Church, St. Mark's parish, Culpeper, was celebrated with an all-day meeting on Sunday, July 31st. The services were conducted by the Rev. Kensey J. Hammond, D.D., rector of the parish, and the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia, preached at each service and confirmed a class presented by Dr. Hammond.

A musical service was rendered by the vested choir of St. Stephen's Church, Cul-

peper, augmented by congregational singing.

The all-day service at this old church is an annual custom of long standing and draws a congregation from all of Culpeper and adjoining counties. The attendance Sunday is said to have outnumbered any previous event.

This interesting old church is the only one of the pre-Revolutionary churches in existence in the county, and is regarded as a sacred shrine in the community. During the war between the states, it suffered greatly from the depredations of soldiers, but has since been restored with the building strengthened and the grounds enclosed. The work of repairing the edifice, which was begun just after the war by the late Bishop Peterkin, then rector of St. Mark's parish, has been carried on by his successors, but the main part has been accomplished by the present rector, whose efforts have been untiring in promoting interest in the welfare and the preservation of the church.

MISSIONARIES TO RETURN TO HANKOW

NEW YORK—A cable to the Department of Missions from Bishop Roots dated Hankow, July 29th, informs us that the Bishop desires the return of the following missionaries now in the United States:

Deaconess Julia A. Clark of Ichang,
Miss Regina Lustgarten of Shasi.

He will assign them work in Hankow until a return to their stations is possible.

Arrangements for carrying on primary schools next autumn are progressing satisfactory, but high schools cannot open before February, 1928, at the earliest.

An explosion has occurred in St. Joseph's Middle School for Boys, Wu-chang, which has been used as military headquarters, causing serious damage amounting to \$30,000 Mex.

St. Joseph's is a school established under Chinese auspices as a feeder to Boone College. The Department of Missions makes no appropriation for its support.

NEW COURSE OF PRAYER BOOK INSTRUCTION

MONTGOMERY, ALA.—The Rt. Rev. C. M. Beckwith, D.D., Bishop of Alabama, has just issued a new course of instruction for Church schools, to be known as *The Church School in the Book of Common Prayer*.

Bishop Beckwith is a recognized authority on the Prayer Book, and is the author of *The Trinity Course of Prayer Book Instruction*, which was published some years ago.

MORON BECOMING IMPORTANT CENTER IN CUBA

MORON, CUBA—Moron is becoming more and more an important center of Cuba because some of the richest sugar companies are removing their offices from Havana to Moron, and as a consequence about 100 families will remove to Moron, most of them being Americans. This will result in a step of great importance for the work in the province of Camaguey, as the companies are building some houses for the families across the street from the splendid school there.

As a strong man will be needed to carry on the work among the English speaking congregations, the Rev. R. F. Thornton, the rector of La Gloria, has been ap-

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pointed by the Bishop to be priest-in-charge of the American mission at Moron.

At last Bishop Hulse is able to put up a couple of rooms on the second floor of the Colegio Trinidad in Moron, and also enlarge the rectory. In the past the director of the school, the Rev. M. J. Mesque-Tomas, has been squeezing himself and a large family into a very small space, so as to give more room to the school.

FIRST AMERICAN SERVICE IN LAMBETH PALACE CHAPEL

LONDON—The ordination to the priesthood of the Rev. Eversley Stuart Ferris, son of the Bishop Coadjutor of Western New York, on Sunday morning, July 10th, in Lambeth Palace Chapel, London, was the first time in the 600 years of Lambeth Chapel's history that the American service was used for either an ordination or the Holy Eucharist.

The candidate knelt on the same step where in 1787, one hundred and forty years before, Bishop White of Pennsylvania and Bishop Provoost of New York were consecrated for their office by Archbishop Moore. The chair in which Bishop Brent sat was used by Archbishop Moore, and the chair occupied by Archbishop Davidson was at one time occupied by Archbishop Laud.

The Rev. Mr. Ferris spent his diaconate in a year of post-graduate work at St. Edmund Hall, Oxford University. He will begin his ministry in September as curate of Grace Church, Lockport, N. Y.

CAMPAIGN TO PAY DEBT ON PORTLAND, ME., CHURCH

PORTLAND, ME.—The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, has asked for \$8,500 to pay off the debt on St. Peter's Church, East Deering, Portland, the beautiful memorial church built in memory of the late Bishop Codman.

About \$3,000 has been raised (conditionally) toward this debt. The present rector is the Rev. Frank Walker.

LAY CORNERSTONE OF EVANSTON, ILL., CHURCH

EVANSTON, ILL.—The cornerstone for the new St. Andrew's Church (colored), Evanston, was laid on Sunday, July 24th. The Rev. William J. Weaver, priest-in-charge, was assisted by the Rev. Dr. E. J. Randall, secretary of the diocese. St. Andrew's Church was organized in 1920, and has grown very rapidly.

The congregation, which is composed of members of the Negro group, has shown remarkable progress during the ministry of their present rector, who is a graduate of the Western Theological Seminary, Chicago, and the General Theological Seminary, New York.

CONFERENCE OF PARISH SECRETARIES AT SEWANEE

SEWANEE, TENN.—At the adult division of the summer training school, now being held at Sewanee, a special conference course for parish secretaries was opened by the Rev. Oliver J. Hart, D.D., of St. Paul's School, Chattanooga. Other speakers will be the Rev. R. A. Kirchhoffer of Christ Church, Mobile, Ala., and the Rev. Dr. W. J. Loaring Clark of the National Council.

Much time will be given to discussions,

led by persons actively engaged in this form of service. There are four secretaries present, from some of the largest and best organized parishes of the province, who will outline work being done in their respective offices and parishes, giving practical suggestions as to best methods of conducting the office of parish secretary.

YOUNG PEOPLE'S SUMMER CONFERENCE OF SOUTHWEST

WINSLOW, ARK.—The first young people's summer conference of the province of the Southwest was held at the Helen Dunlap School, Winslow, from July 14th to 25th.

The chaplain was the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas, who also taught a course on Personal Evangelism.

Other members of the faculty were the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, who taught a course on the Life of Christ; the Rev. Karl M. Block, D.D., chairman of the National Commission of Young People of St. Louis; Mrs. C. S. Quin, counselor of the Y.P.S.L., of Texas; and Miss Dorothy M. Fischer, organizing secretary of the province of the Southwest.

Special addresses were made at the sunset services by Bishop Quin and Bishop Seaman, the Rev. Dr. Block, the Rev. W. S. Atmore, Dean of the Helen Dunlap School, and the Very Rev. J. W. Day of Grace Cathedral, Topeka, Kans.

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YIN TET KONG, PRIEST

HONOLULU—The Rev. Yin Tet Kong, rector of St. Peter's Chapel, the Chinese chapel in Honolulu, died August 1st.

The late Mr. Kong was born in Canton, China, and graduated from the Iolani Church school at Honolulu. He also attended the General Theological Seminary. Mr. Kong was made deacon in 1895, and priest in 1899. He has been in charge of St. Peter's Chapel since his ordination to the diaconate in 1895.

BURTON HOWARD LEE, PRIEST

SPRING VALLEY, N. Y.—The Rev. Burton Howard Lee, non-parochial priest of the diocese of New York, died on August 1st, at the age of 51 years.

The late Mr. Lee was born in New Haven, Conn., and attended Yale University and the Yale Theological Seminary, the General Theological Seminary, and the New York University. He was ordained deacon and priest in 1906 by Bishop Greer. He was formerly superintendent of the Rockland County missions, Stony Point, N. Y., from 1917 to 1925. Mr. Lee was rector of St. Paul's Church, Spring Valley, until last June.

Funeral services were at the Cathedral of St. John the Divine on Wednesday, August 3d, with interment at New Haven, Conn.

CHARLES D. MALONE, PRIEST

HENDERSON, N. C.—The Rev. Charles D. Malone, a retired priest of the diocese of East Carolina, died recently in Louisville.

The late Mr. Malone was a student of the Louisburg Academy and was ordained deacon by Bishop Strange. He was formerly rector of St. Paul's Church, Vanceboro, of Trinity Church, Beaufort Co., of the mission at Oriental, and was assistant at St. Peter's Church, Washington, all in North Carolina. Before his retirement in 1917 he was rector of St. Stephen's Church, Washington.

NEWS IN BRIEF

ALABAMA—On Sunday, July 24th, the diocesan commission on Church architecture met with the congregation of St. Mark's Church, Troy, to discuss the possibility of a new plant, including church building, parish house, and rectory. At the conclusion of the morning service the vestry met and asked that plans for the new plant be prepared and submitted.

EAST CAROLINA—The Rev. Walter R. Noe, executive secretary of the diocese, has been appointed treasurer of the diocese to succeed Thomas D. Meares, who died June 3d.—The Rev. Dr. W. J. Loaring-Clark of the National Council is spending several weeks in Wilmington in the interest of the work of the National Commission on Evangelism.—Mrs. Victor Shelbourne, of Washington, has been appointed vice-president of the Woman's Auxiliary and president of the Edenton convocation. Mrs. Fred Outland, of Washington, N. C., has been appointed chairman of the department of Christian social service of the Woman's Auxiliary.—On Whitsunday, the rector of the Church of the Good Shepherd, Wilmington, blessed a beautiful sterling silver bread box, the gift of Mrs. George A. Bishop and children, in loving memory of husband and father, who entered into eternal life January 16, 1925.

LOS ANGELES—The County and City Mission Society of San Diego was organized in All

Saints' parish house, San Diego, on July 20th. Its work will begin at the San Diego County Hospital where exists a large neglected field.—An exquisite statue of Christ, done by Amando Battelli of Rome, has just been placed over the tile altar of the Church of St. Francis-by-the-Sea, Laguna Beach. The statue, executed in white Italian marble, was the gift of Mr. and Mrs. Robert O. Ferris.—The Rev. Harry Beal, Dean of St. Paul's Cathedral, Los Angeles, will be among the speakers at the second annual conference on the Christian Way of Life, to be held at Pacific Palisades from August 18th to 28th.

MAINE—The Rt. Rev. J. E. Freeman, D.D., Bishop of Washington, is at the Church of the Redeemer, Sorrento.—The diocese of Maine expects to have a follow-up of the Crusade in fall. At Augusta a special mission will be held, the principal missionary being the Bishop of Colorado.

OHIO—The Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, left for Europe on July 16th. He is taking a well-earned vacation and probably will visit the World Conference on Faith and Order.

SOUTHWESTERN VIRGINIA—Bishop Jett is the preacher on the first two Sundays in August at St. Paul's Cathedral, Detroit, Mich.

SOUTHWESTERN VIRGINIA PLANS DIOCESAN DAYS

ROANOKE, VA.—The diocesan department of religious education, of which the Rev. Devall L. Gwathmey of Wytheville is chairman, is perfecting its preparations for a series of Diocesan Days which are to be conducted at a number of points in the diocese.

A group of speakers will go to each place and these will address the gatherings on various phases of the Church's work. The list of speakers includes: for religious education, the Rev. Messrs. J. Manly Cobb, S. Janney Hutton, and D. L. Gwathmey, and Mrs. Anna M. Davidson; for missions, the Rev. Messrs. John F. Coleman and Churchill J. Gibson, and Thomas A. Scott; for social service, the Rev. Messrs. Roland J. Moncure and Arthur W. Taylor; for the Woman's Auxiliary, Mrs. W. H. B. Loving, Mrs. John A. Muse, and one or two others.

The schedule which has been adopted is as follows: August 16th at Bristol, 17th at Big Stone Gap, 18th at Dante, and 19th at Marion. August 23d at Radford, 24th at Bedford, 25th at Madison Heights, and 26th at Lexington.

Bishop Jett plans to be present on some of these occasions if he can find it possible.

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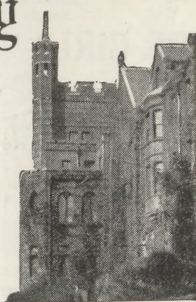
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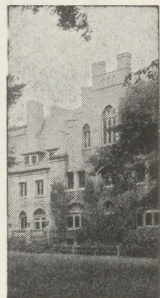
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