



The Living Church

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

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No. 18

The Lausanne Conference at Work

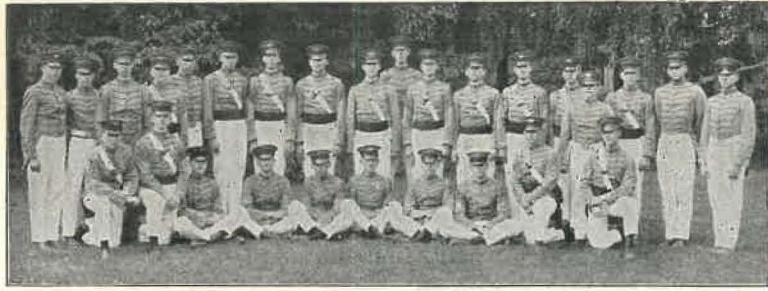
EDITORIAL

The Church in Kalgoorlie (Western Australia)

THE BISHOP OF KALGOORLIE

China's Tangled Political Situation

REV. F. L. HAWKS POTT, D.D.



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Established 1878

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No. 18

Memorial to the President

By the Niobrara (Indian) Convocation

Pine Ridge Agency, S. D.

August 17, 1927.

To His Excellency the President of the United States of America:

YOU HAVE come to the land of the Ogalalas where dwell the descendants of those who offered the last resistance to the white man. Here are the children and the grandchildren of those who fought on the Little Big Horn. It is the home of the last and most stubborn of the fighting Sioux. A few miles to the west of you is Wounded Knee. Here your soldiers killed many of us. From the Black Hills you have come, where your summer home stands in the midst of our sacred region, the invasion of which by the gold-seeking white man brought on the final struggle.

We repeat these facts to show the contrast between yesterday and today. Fifty years ago those who killed Custer hated the white man; now in the same place are gathered hundreds of Christian Indians in religious meetings. Members of the Episcopal Church representing the Sioux nation throughout the state of South Dakota, one hundred bishops, clergy, and lay workers, five hundred more delegates representing a body of five thousand communicants, greet you in this message of loyalty and respect.

This is an example of the great change which has taken place in Indian conditions. No longer are the tomahawk and scalping-knife stained with white blood, nor will they ever be again; in fact they no longer exist. We seek not the lives of our white brothers; it is rather some of them who seek the little we possess.

To you, who are our great White Father, we present our loyal and respectful greetings. You hold our future in your hands; you and your successors control our destiny. With the passing of the free life, the old world of the Indian disappeared forever. If we live at all, we and our children must live in the new world of the white man, and we must have your help to do this.

Therefore we are glad you have come among us, hoping that you may see the Indian as he really is. You have seen much of the war-paint and feathers and dances. These are all things of yesterday, which mean little today, and will mean nothing tomorrow. The hope of our people lies in education, industry, and religion, and we pray that you will help us find these necessities for a useful life.

Many of us are still children of the primitive world which has disappeared, and most of us have had little chance to learn fully the best things in the white man's way of life. Give to us, Great Father, understanding, sympathy, patience, and protection. In the America which was ours before it was yours, we desire to take our place in the ranks of Christian citizenship.

Praying God's blessing upon you, and His guidance in the discharge of the great duties of your high office,

We are

YOUR CHILDREN OF THE WEST

Signed in behalf of Convocation by Amos Ross
Philip J. Deloria
Dallas Shaw

This was composed and presented in the Dakota tongue. The above is an English version.

EDITORIALS & COMMENTS

The Lausanne Conference at Work

Lausanne, August 10th.

WE have this method of procedure at the Lausanne Conference:

After the preliminary day devoted to the subject of The Call to Unity, to which I referred last week, we had entire days devoted to special topics, as follows:

Thursday, Subject II, The Church's Message to the World—the Gospel.

Friday, Subject III, The Nature of the Church.

Saturday, Subject IV, The Church's Common Confession of Faith.

For each of those days two principal persons had been appointed each to give a half-hour address. It may be delivered in English, in French, or in German; and in the two languages not chosen, the address, in printed form, is available for those who follow one or the other more readily, so that these addresses are available to all the members.

After that followed four appointed addresses by representatives of other communions who, having had the text of the principal addresses in their hands long before, are expected to base their comments on those addresses, showing how far their respective groups are in accord with one or other of these. Each of these shorter addresses is then orally translated into the two conference languages not used in delivery, fifteen minutes being assigned for delivery and for two translations. It is obvious, therefore, that these fifteen-minute speakers, so-called, have very little opportunity to develop their thought, unless the translations are very condensed indeed; and I will say that the official translators, who deserve both the sympathy and the appreciation of the Conference, have developed the art of quick action and of condensed synopsis in a high degree. They are exceedingly competent men.

Finally, at an afternoon session each day extending from four to six-thirty, volunteer speakers are heard in a time-limit of ten minutes each, the ten minutes covering the address itself and two translated synopses. In order to speak, one must deposit his card in a box before three o'clock each day, and the number daily deposited far exceeds the number of speakers who can possibly be heard.

Bishop Brent is the general chairman, but a special chairman is appointed for each morning session, and the deputy chairman, Dr. A. E. Garvie, an English Congregational minister, generally presides in the afternoon. It is he who has the responsibility of determining which volunteers shall be permitted to speak, and he is very fair in calling out as many varying points of view as possible. But where five hundred picked men are gathered from all parts and lands of Christendom other than Roman, all deeply alive to the overwhelming importance of each day's discussions, it is obvious that, in fact, only the regularly designated speakers have much chance to be heard, and there is no opportunity for actual debate.

This is less important than would appear, however, for nothing is determined on these days. The speeches may be said to comprise the testimony of sundered

Christendom as to what each part holds on each of the subjects. The attempt either to reconcile differences or frankly to state irreconcilable differences is to be made later in sectional conferences. The presentation of the evidence in last week's speeches, therefore, is interesting and valuable, but will probably not have a great deal of effect on the ultimate statements.

THE designated speakers are so chosen as really to represent as many phases of Christianity as possible. Certainly neither Anglicans nor Easterns can complain. One of each was among either the half hour or fifteen minute speakers on The Nature of the Church and The Church's Common Confession of Faith, while Easterns, but not Anglicans, were represented also on The Gospel. The Bishop of Manchester and Bishop Gore were, respectively, the Anglican speakers on the two topics named. Both of them did well; and if I add that no one of our American Church delegation is a designated speaker at any session during the Conference, I hasten to explain that it is probably because, having taken so prominent a part in the preliminary arrangements, our American Churchmen on the advance committees properly gave all the conspicuous places to others. And certainly Bishop Brent has, in his opening sermon and in his recognized preëminence everywhere, amply carried away honors for the American Church, and has made his colleagues increasingly proud of him as the days go by.

Still, this has had the result presenting American Christianity entirely from the Protestant side, leaving Catholic factors in the Conference to be supplied wholly, on the Anglican side from England and her colonies, on the Orthodox side from Europe. This helps on the curious current opinion in England that the United States is a distinctly "Puritan" country; and it is not pleasant to see such men as Bishop Manning, Bishop Perry, Bishop Parsons, Professor Francis J. Hall, Dean Washburn, and others, sit silently day by day, unless they take their chances in the melee of volunteer speakers in the afternoon, while Methodists, Presbyterians, and Baptists alone have any considerable opportunity to speak as from America.

It is not as serious as it seems. Protestants, from America, Germany, and other lands, furnish the majority of speakers, as they do the majority of delegates; but one could not fail to appreciate the meticulous courtesy that is extended to Anglicans and Easterns, and to the principles of each, so that it is wholly certain that nothing distasteful to either of these can possibly be adopted. Not even the Protestants look on this as a Pan-Protestant gathering, and it is surprising how many prominent Protestant speakers expressed appreciation of the Catholic position and a desire to correlate it with their own particular views.

Impossible? Well, at this stage it is better to defer judgment.

And, in addition to our American Church delegates and to English bishops already named, the presence of such English and colonial Churchmen as the Bishops of Ottawa, Honduras, and Adelaide, Canon J. A. Douglas,

Canon Quick, Athelstan Riley, and others, makes it certain that Anglo-Catholic views must and will be reckoned with in the final statements; while the considerable group of Easterns, some of them men of outstanding ability, and all of them trained theologians, will see that their own historic position is not contravened.

And the best of it is that nobody appears even to want to put forth statements that are unacceptable to these Catholic elements in the Conference.

AS to what nature of statements may be anticipated as the result of all this, it has been agreed that differences as well as agreements must be expressed. Lausanne will not add to the already sufficient number of ambiguous statements in which vague terminology hides differences and sets forth weak platitudes as substitutes for common belief. Anglicans have been insistent on this; and when a set of rules for the conduct of the Conference was proposed, that relating to statements to be made was sufficiently obscure so that Bishop Gore and Professor Francis J. Hall contested it successfully on the floor, with the entire Anglican strength behind them, and secured the definite recognition of the principle that differences as well as agreements were to be frankly expressed in final statements.

Indeed it is this alone that makes the Conference worth while. We are not here to convert each other to our own positions, but rather to appraise the actual condition of Christendom with respect to the Faith and Order of the Church. We know that the bodies represented stand vast distances apart. To establish any doctrinal harmony between, we will say, the Eastern Church and American Congregationalists or Baptists seems an almost ridiculous attempt; yet both of them accept our Blessed Lord as Son of God and Saviour, and to discover the points of divergence is a real gain.

Cui bono? Well, if we wait a thousand years this appraisal of agreements and differences must be the first step toward unity. We are not here seeking a short cut toward some superficial unity that would break down at the first attempt to define a vague terminology. We are not soothing ourselves or the world by telling ourselves or them that we already have a "unity of spirit" or of purpose. We are not creating a super-Church that shall "embrace us all." We are facing frankly the fact that the divided condition of Christendom is a disgrace to all Christian people and an offense to the great Head of the Church. We have learned by too many previous gatherings how futile it is to ignore facts, and we are now facing them. We grant frankly that today we do not see the way out of the bewildering maze in which we are wandering; but when the whole of Christendom recognizes this disgrace which all of us shares, as it is undoubtedly recognized by their representatives here, the way out will gradually be disclosed. It must be, for unity is clearly God's will for His Church.

This week we are engaged in the most important work of taking the difficulties on each subject into practical consideration. We have divided into separate sections on The Gospel, The Nature of the Church, and The Church's Common Confession of Faith. Each of these sections also resolved itself into small groups, each just large enough to enable all the different factors in the Conference to be represented. We have no set speeches; we try to have no real speeches at all. We are simply seeking, earnestly and honestly, to find a way out of the maze. Naturally, these sectional and group meetings are confidential. They are the real efforts to prepare the way for peace. The group findings go to the section, and out of them it develops a finding that correlates them all. On Thursday all the sections report to the whole Conference, and this body will then

take the three sectional findings and prepare its final statement on the subject.

And would you believe it? The common report is that each of the sections has really developed a finding on the facts concerning the subject that is referred to it that really clarifies the vexed situation and that will afford the best sort of approach to the next stage in the quest toward reunion, the harmonization of the different factors. That will be the duty of the next generation.

On Friday, having completed our work on these subjects, we begin the second part of the Conference, going through the same process of public speeches, sectional and group gatherings, and ultimate statements, on The Church's Ministry, The Sacraments, and The Unity of Christendom and the Relation Thereto of Existing Churches.

THE EDITOR.

Lausanne, August 18th.

THE six sections that have dealt separately with the subjects under discussion have completed their work, and one by one their statements are now being read in open conference. Brief suggestions from members are permitted, then the reports, with the suggestions, go to the final drafting committee. In final form the material will come back to the whole conference for adoption on Saturday, the last day of the sessions. Obviously it cannot then be debated, and each one must then assume the responsibility for his final vote.

But to show how meticulously the conference is protecting both itself and all its members from any suspicion of setting forth new standards, or of compromising anybody by inadequate statements, I must quote from some of this material. None of it is in absolutely final form, none of it has received a final vote; but all of it has passed a whole series of challenging groups, sections, and partial consideration in full conference, and it is well recognized that all of it is in substantially the form that will be laid before the conference for the final vote. To avoid confusion with the final text I would not at this time transmit this tentative text were it not for the considerations that must be expressed below.

TO begin with, the preamble to the statements that will be issued, which has already been agreed upon, and which carries the only enacting clause that there will be, is careful to avoid any such term as "adopts," "declares," or any equivalent, but simply "receives" the "reports" that that will follow "as containing subject matter for the consideration of our respective Churches in their common search for unity." Even if the reports were not as carefully framed to state agreements only when these had actually been reached, and as carefully to record disagreements, a procedure which had been decided upon at the outset, it would seem that the cautious language of the enacting clause would effectually prevent anybody from feeling itself compromised if particular sentences should be not quite satisfactory.

The language of that preamble in what appears to be its final form is as follows:

"We, the representatives of many Christian communions throughout the world, assembled to consider, under the guidance of the Holy Spirit, the things wherein we agree and the things wherein we differ, receive the following series of reports as containing subject matter for the consideration of our respective Churches in their common search for unity. Each subject was first discussed in plenary session. It was then committed to one of the three sections into which the whole conference was divided for the purpose. The report was finally drawn up and adopted by the section to which it had been committed. It was twice presented for further discus-

sion to a plenary session of the conference, when it was referred to the Churches in its present form.

"Though we recognize the reports to be neither exhaustive, adequate, nor in all details satisfactory to every member of the conference, we submit them to the Churches for that deliberate consideration which could not be given in the brief period of the conference. We further recommend that the whole material should be referred to a small commission of qualified men representative of the various groups—Orthodox, Evangelical Lutheran, Presbyterian, Methodist, Anglican, etc.—and charged with the duty carefully to examine these propositions in the light of the discussions and to report thereon to the Churches.

"Where the reports record differences, we call the Christian world to an earnest reconsideration of the conflicting opinions now held, and a strenuous endeavor to find the truth as it is in God's mind, which should be the foundation of the Church's union."

But in addition to the great care observed in framing the enacting clause, I wish to show how very cautious are those sectional statements that will be set forth as "received." Reminding my readers again that the text that follows is not absolutely final, though certain not to be essentially changed, I quote below the sectional report on The Church's Confession of Faith, partly because it deals with what is confessedly one of the most difficult subjects upon which the conference was obliged to deal, and partly because it is one of the briefest of the sectional statements:

"We, members of the Conference on Faith and Order, coming from all parts of the world in the interest of Christian unity, have with deep gratitude to God found ourselves united in common prayer, in God our heavenly Father, and His Son Jesus Christ our Saviour, in the fellowship of the Holy Spirit.

"Notwithstanding the differences in doctrine among us, we are united in a common Christian faith which is proclaimed in the Holy Scriptures and is witnessed to and safeguarded in the ecumenical creed, commonly called the Nicene, and in the Apostles' Creed, which faith is continuously confirmed in the spiritual experience of the Church of Christ.

"We believe that the Holy Spirit, in leading the Church into all truth, may enable it, while firmly adhering to the witness of these Creeds (our common heritage from the ancient Church), to express the truths of revelation in such other forms as new problems may from time to time demand.

"Finally, we desire to leave on record our solemn and unanimous testimony that no external and written standards can suffice without an inward and personal experience of union with God in Christ.

"Notes.

"1. It must be noted that the Orthodox Eastern Church can accept the Nicene Creed only in its uninterpolated form without the *Filioque* clause; and that although the Apostles' Creed has no place in the formularies of this Church, it is in accordance with its teaching.

"2. It must be noted also that some of the Churches represented in this conference conjoin tradition with the Scriptures, some are explicit in subordinating Creeds to the Scriptures, some attach a primary importance to their particular confessions, and some make no use of creeds.

"3. It is understood that the use of these Creeds will be determined by the competent authority in each Church, and that the several Churches will continue to make use of such special confessions as they possess."

Who could feel that there is anything compromising to any one in a resolution to "receive" that report? Yet the other reports follow the general style of this one, making general statements as agreed upon by all and then noting differences and divergences.

I AM laying stress upon this because an unexpected and very regrettable incident occurred in this (Thursday) morning's session which has saddened all of us and which must prevent that unanimous adoption of the final statement, governed by the preamble quoted, for which all of us have hoped.

Archbishop Germanos, speaking for the whole body of representatives from the Eastern Churches—some twenty-five or thirty in number—read in English a statement to the effect that the Orthodox would be unable to sign the statement that is to proceed from the

conference, comprising these sectional reports, believing them to be inadequate as stating other positions than that of the Orthodox communion, which stands firmly on the basis of the first eight centuries and the seven ecumenical councils, with the seven sacraments, and could not consider any compromise of its position. Consequently, though they retain their seats in the conference, they will not participate further in framing the final statement nor will they affix their signatures to it. I know of nothing more depressing. In each of the sectional reports their position had been carefully stated, generally, if not always, in their own words, but, as a matter of course, there always followed such a sentence as "Others hold . . ." In some way they appear to suppose that statements of this nature imply that both opinions may legitimately be held in the Catholic Church, and that in signing they would be committed to the legitimacy of both positions. Of course nothing of that sort was intended, and the language used is not really susceptible of such an interpretation. To state, for instance, that some hold to seven sacraments and others only to two, is but the statement of a patent fact, which is made with no sort of inquiry, much less of determination, as to which position ought to prevail. It is simply the recognition of one of the grave differences that stand in the way of unity. There are plenty of Anglo-Catholics in the Anglican delegations from all lands. These have not only carefully followed and rigidly analyzed all the language used, but, I think, their counsel has always been welcomed and sympathetically received by those who are farthest removed from their position. None of these, however, would think of objecting to a statement of that sort, simply stating, without argument, what are the several positions held in Christendom, only asking that these, including their own position, be adequately and accurately stated.

But the Greeks appear to hold otherwise. It is to be remembered that many of them do not easily follow any of the conference languages—English, French, and German—and that it has not been possible for renderings in Greek to be afforded them. Neither is it easy, for the same reason, to discuss the matter with them personally.

That they are suspicious of our statements in western languages is inevitable. That they do not understand them with exact accuracy is a matter of course. That they should select sentences expressing various positions that they do not hold, apart from the context, and understanding that the position of quite others was being related, along with their own, seems not to be clear to them. Somebody, I fear, has been giving them very bad advice, and has failed to convey accurately to them the real meaning of the statements which the conference will ultimately resolve to "receive." It is one more misunderstanding in Christendom, one more difference that might have been avoided.

Unfortunately I am obliged to write this and to mail it immediately after the tragic incident has occurred, before I have been able to see the exact text of what Archbishop Germanos said, and before there has been any opportunity for consultation with others. But that the entire conference was gravely disappointed was easily evident; and to Anglo-Catholics the disappointment was greatest of all.

I wish to bear testimony at this point to the great value that the presence of the Eastern Orthodox delegation has been to the conference. They have been a weighty factor in all the discussions, they have presented the views of the Christianity of the undivided Church which Protestants eminently needed and generally welcomed, and have stood for Catholic princi-

ples throughout. Most of the members of the Anglican delegations have stood steadfastly with them, and not the extremest Protestant dreamed of asking them to compromise their historic position. They have been the most effective force in preventing mere pan-Protestant declarations, and they had won very general confidence, as Christian scholars and statesmen. This determination which they have expressed comes as a real blow to the conference and especially to its Anglican members.

YET the incident did not stand in the way of hearty fellowship and good will at the luncheon given by Anglicans to Easterns and Old Catholics which followed almost immediately after, having been planned well in advance. The attendance on both sides was very general. The Archbishop of Armagh presided, supported on either side by distinguished Eastern ecclesiastics. The Easterns undoubtedly give us a confidence that they do not give to the conference itself. The speeches all spoke the language of brotherly regard. The Bishop of Manchester, Bishop Manning, the Bishop of Ottawa, Canon Douglas, Mr. Morehouse, and others were called on for impromptu speeches on the Anglican side, Bishop Kury for the Old Catholics, and a number of the Easterns from their side. When all these gathered outside for the inevitable group photograph, Canon Douglas pronounced it an historic occasion. Perhaps it was; but to the Anglicans, at least, it was one of great sadness. It was the only rift that has developed during these busy days of trying to piece together what our fathers ruthlessly tore apart.

SPEAKING generally of the conference, I have never known such painstaking willingness to understand and to state accurately each other's position. No debate hinges on the intrinsic reasonableness of what one believes; indeed individual beliefs do not count at all, but only group beliefs, or the position of the several Churches. There is entire deference to each of these.

Of course there are those who stand for "peace at any price," but it has been made perfectly clear that we are not at Lausanne to compromise or seek to cover up our real positions. I was struck with the opening clause of the address of the Bishop of Bombay when he presented plainly, fully, and uncompromisingly the Anglican position relating to the Ministry, and made his stand definitely on the necessity and value of the Apostolic Succession. He said:

"This is a conference about truth, not about reunion. We engage in it because we desire the visible unity of Christ's Church on earth. Our disagreements about truth are considered by many to justify our disunion. Whether they do so or not, agreement about truth would be one of the firmest foundations for unity."

I wish this had been emphasized in our preliminary discussions more than it was. In the constant citations of our Lord's eucharistic prayer "that they all may be one," it seems generally to be overlooked that before He prayed for unity He had prayed earnestly that they might be kept in "the truth." Truth was His prior thought; unity His second. That a part of the Church should be in "the truth," though division be thereby unhealed, seems to be more in accordance with His will than that all should be united in a vagueness that treats "the truth" as negligible. It is because of this, which ought to be self-evident, and which is clear to some but seems to be forgotten by others, that unity conferences had come into disfavor with many. It was a handicap to the conference at Lausanne; but the issue was faced at the outset when it was determined that no thing savoring of unity by platitudes or compromise

would be tolerated. *The truth* as to each of the positions must be studied very carefully during these next years to come. Abandoning short cuts toward unity, we must seek to realize the whole of our Lord's prayer and not only the secondary part of it. It is possible to exaggerate even the overwhelming importance of unity; and the Bishop of Bombay was right in speaking of truth first and of unity afterward.

We are now in the last days of the conference. Only two days remain in which to complete that for which months would be inadequate. I believe in the conference now more firmly than I did at the outset. It can take only one short step toward unity, but in humility it is content with that.

There was a magnificent service of penitence for disunity in the Cathedral last Sunday morning. I do not think all, as yet, are penitent; but the office provided must, I think, have promoted the corporate sense of sin. Perhaps all of us alike must reach that position when, looking over the history of four centuries and more, we can all unite in saying of our corporate witness, *We have sinned*, before the Holy Spirit can move us into the way of unity.

Over and over again Bishop Brent has pressed upon the conference this primary need for penitence. Perhaps that is why his presence has been so great a benediction among us. THE EDITOR.

THE following telegram from Mr. Warren Kearny, chairman of THE LIVING CHURCH FUND for Flood Relief, just as this issue was going to press, explains itself:

"Schools open about September 12th. Clothing for white and Negro children in the recently inundated sections very badly needed. Should be sent to me, care of Trinity Church, New Orleans."

Who will respond to this appeal?

AJUDGE in Oklahoma had just dismissed a jury and announced that he was leaving for a Legion convention in another town. A lawyer asked him for a divorce hearing before he left; he heard the petition, and granted the divorce, with a total expenditure of two-and-a-half minutes. One of the ancient standardized remarks that somebody was sure to make at every wedding was that it would take a lot longer to untie the knot than it took to tie it. But now they can divorce them faster than we can marry them.

ACKNOWLEDGMENTS

CHURCH FUND FOR FLOOD RELIEF

A member of Trinity Church, New York City.....	\$ 50.00
L. deF. H.	25.00
M.	25.00
A parishioner of St. Peter's Church, Philadelphia, Pa.	25.00
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St. James' Church School, Painesville, Ohio	5.00

\$105.00

DAILY BIBLE STUDIES

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

COMFORT

Sunday, September 4. Twelfth Sunday after Trinity

READ Isaiah 40:1-5.

THOSE who are familiar with the *Oratorio of the Messiah* will recall how splendidly it begins with the tenor solo: "Comfort ye My people." It seems to suggest God's answer to the cry of the human heart for comfort, and Christ brought the assurance to a blessed experience when He said, "I will send you another Comforter." There is no human need so constantly felt. God's ministers find appeals coming to them all the time for comfort, and it is their joy to be "sons of consolation." Comfort implies not a removal of trouble and pain so much as strength to bear it, and knowledge as to the meaning of our trials. God knows, and He cares. And the comfortable gospel of Jesus Christ brings from Heaven the only consolation which can satisfy and give courage and patience. We need daily and hourly the divine help, and Christ is ready to supply the need.

Hymn 390

Monday, September 5

READ St. John 14:15-19.

THAT beautiful picture, *Christus Consolator*, is a messenger which the Master's words abundantly endorse. He was Himself a divine Comforter, and He promised to send another Comforter, not to fill His place, for He is ever with us, but to add to our peace and to give us strength. He called Him the "Spirit of Truth." Evidently there can be no consolation in dreams or fancies or in any of the strange and sometimes sinful means by which men seek for release from pain and sorrow, for they are not true, but deceitful. They may make us unconscious or forgetful for a while, but they cannot cure. We who are made in the image of God cannot be aided by any but heavenly power. That God in the Old Testament promised and gave comfort, and that the Son of God gave comfort while on earth to multitudes, and that the Holy Spirit, the Comforter, came at Pentecost, proves the interest of the Blessed Trinity in our lives and in our struggles. And that interest reveals to us the truth of the Gospel.

Hymn 402

Tuesday, September 6

READ St. John 14:25-27.

TO lead us to know Jesus Christ, and the power of His resurrection, and the fellowship of His sufferings, is to be the work of the Holy Spirit in our Christian lives. He is to teach us all things, and to bring to our remembrance the words of the Master. Past and future, growth and memory, these are the means of receiving comfort. And how blest we are in their use! I receive the Holy Communion, I read my Bible, I pray, I worship, and thus there comes to me a clearer knowledge of life's meaning and a holy assurance of salvation and peace. Comfort lies there for our seeking. We learn daily through many agencies, all inspired by the Comforter; and we come, as we are bidden and welcomed, to the Master's feet and He feeds us and cheers us and grants us peace and strength. How real Christianity and the Church become when we thus hear the call to grow in grace and at the same time take the gifts of God which have never failed through the ages and which will be ours to the end!

Hymn 199

Wednesday, September 7

READ Isaiah 51:12-16.

FEAR, which we studied recently, is the enemy of comfort. There is no fear in love, and comfort is the essence of love because it comes from God. The dangers and the bitter experiences coming from misunderstanding and cruelty can be disregarded when we hear the message of the Almighty—"I, even I, am He that comforteth you. Who art thou that thou shouldst be afraid of a Man that shall die!" So many fearful ap-

prehensions oppress us! We grow weak in the presence of evil and wicked men. Sometimes the world itself seems to be upside down, and dreadful deeds and words cause consternation. But listen! God the Eternal is our refuge and underneath are the everlasting arms.

Hymn 397

Thursday, September 8

READ Isaiah 61:1-3.

WHEN Elijah lost heart and courage, God gave him something to eat and put him to sleep. Anxiety touches the body even as the body touches mind and spirit. God in His love often comforts us by giving us physical rest. Nervous excitement contradicts faith, and lack of reasonable care for the body may well create doubts and fears. I love to believe that even as the dear Christ fed the multitude as well as taught them, so our loving Father calls us to rest and eat, which, being laws of nature, are His laws, and so give comfort. Christianity exalts the things which we sometimes call common. The spirit of God, like a mother or a wise physician, uses agencies which touch the human side of life and reveal to us one of the many marvelous truths of the Incarnation. In quietness as well as in confidence our strength may lie. Oh, the comfort of knowing that our whole life and being are cared for by Him who lived the human life!

Hymn 404

Friday, September 9

READ II Cor. 1:3-7.

LONGFELLOW, in his poem, *The Bridge*, tells us how sorrow and trouble are forgotten when we seek to help others:

"But now it has fallen from me.
It lies buried in the sea;
And only the sorrows of others
Cast their shadows over me."

So St. Paul bids us use our comfort to comfort others, teaching us that God grants us His comfort not alone to cheer us but to be a blessing through us to others. It is certainly true that when we are helping others we find our own cares and burdens less heavy. And it is also true that if we seek our own peace only we cannot hold it. And here we find a true following of the Christ. For there are so many folk who are suffering and weary and heavy-laden, and they do not know how to gain comfort because they do not know the love of Christ. To bring the message of peace to them is to find enduring peace in all our tribulations.

Hymn 319

Saturday, September 10

READ II Thes. 1:13-17.

WE are being educated, and our trials are a part of our learning. Yet we must not think that life is gloomy. A true Christian has no right to be sad with hopeless sorrow. It is really a splendid thing to live and work and serve, and if we count our mercies we will find that they far exceed our troubles. God's comfort should lead us to rejoice and sing. If He cares for me and grants me His blessings of consolation, I am ungrateful when I sigh and complain. To work for and with the Master, to prove His love for me by loving others, to sing and be glad and so defy Satan when he tells me I am specially burdened, is to realize the presence of Christ and to practise it.

Hymn 224

Dear Lord, I thank Thee that Thou givest me comfort. Often I am tempted by foes without and within, and I am anxious and restless and troubled; and then I hear Thy loving voice calming the wild alarms, and I know I am safe. Make me strong, dear Spirit of comfort. Help me to help others as Thou dost help me. And grant me Thy peace that I may be glad in Thy love. Amen.

The Church in Kalgoorlie

(Western Australia)

By the Rt. Rev. William Edward Elsey, D.D.

Bishop of Kalgoorlie

[This article was contributed by the Bishop of Kalgoorlie in response to the request of the Editor in connection with the series on The Anglican Communion Throughout the World, recently concluded. Unfortunately, it was received too late for use in that connection, and is therefore printed here as a separate missionary paper.]

PLEASE do not confuse Kalgoorlie, in western Australia, with Calgary in western Canada, as I have known people to do. I have never been to Calgary, but I should imagine it is a very different place from Kalgoorlie. It was the lure of gold which brought men by the thousands to Kalgoorlie in the early nineties and held them there in spite of heat and dust and scarcity of water, and typhoid. It was the richness of the lodes upon the Golden Mile which made possible the founding of a city with wide, well-paved streets, with fine public buildings and beautiful gardens, with electric light and electric trams, in country which hitherto had been regarded as desert and uninhabitable—and also made possible the great water scheme, conceived and carried through by western Australia's grand old man, John Forrest, under which a valley was dammed near the coast, and water conveyed in pipes from it 400 miles to Kalgoorlie. It is interesting to know that this scheme has paid for itself, and now not only provides Kalgoorlie with all the water it needs, but the supply is tapped for the benefit of the farmers in the wheat areas which have been opened up since the inception of the scheme. From Kalgoorlie, prospectors went in all directions, and gold was found, and mines were equipped; and townships of various sizes, up to 20,000 inhabitants, sprang up as far north as Wiluna, 400 miles from Kalgoorlie, and as far south as Norseman, 120 miles. About the same time, that is in the early nineties, gold was found in the Murchison district, and several flourishing townships sprang up, the northernmost of which is Mukatharra, 130 miles due west from Wiluna.

Originally all this was in the diocese of Perth, and for twenty years or more it was worked from Perth, until some one conceived the idea of forming a purely goldfields diocese, which should include all the gold-bearing areas in the state. This became an accomplished fact in 1914, when the diocese of Kalgoorlie was formed with an area of 310,000 square miles, stretching to the South Australian border in the east, to the sea in the south, to a line drawn through Wiluna and Mukatharra in the north, and in the west to a zigzag line which enclosed gold mines and excluded farming areas.

A great many of our subsequent difficulties are attributable to the fact that we included goldfields and nothing but goldfields. In the first place it made the diocese unwieldy. The Murchison district could much more easily be reached and worked from Perth than from Kalgoorlie, while farming districts west of Kalgoorlie could be more easily worked from that center than from Perth. Then again, almost immediately after the foundation of the diocese, came the outbreak of the Great War, followed by a steady decline in the gold industry which has not been arrested from that day to this. In spite

of everything, Kalgoorlie, and her sister town of Boulder, are still big and flourishing places, and will be so, I am convinced, for many a long day, for the mines on the Golden Mile are still capable of producing gold, and there is on foot a big scheme of reconstruction. It is in the back country that the decline in the industry is most evident. As you travel north by train from Kalgoorlie to Leonora and Laverton, you pass through one deserted township after another, where once perhaps were ten or even twenty thousand people, as at Menzies. There may be nothing left but the gaunt poppet-heads of the old mines, or at best a few houses inhabited by sanguine old-timers who persist in believing that the place is bound to come again. In only two places do you find mines working, and that is at Qualie and at Mt. Morgans. On the Murchison it is much the same; apart from prospectors' shows, there are only two company mines working, one near Cue and one at Mukatharra. At Wiluna a newly-formed company is making manful efforts, to work a huge body of low-grade ore, but it still remains to be seen whether their efforts will be crowned with success.

But that is not quite the whole story. If it were, it would be too depressing for words for those who have to live and work on the spot. Pastoralists have followed in the tracks of the gold seekers, and now the whole of the Murchison country, and a very great deal of the country north of Kalgoorlie as far as Wiluna is cut up into great stations, fenced, and carrying merino sheep which produce some of the finest wool in the world.

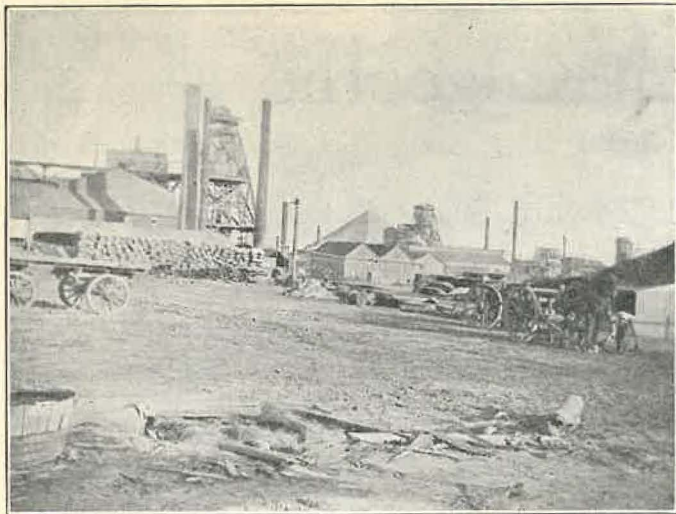
This is possible, in spite of the unreliable rainfall, owing to two facts: (1) that all through that country you can find good stock water at a depth of anything from twenty feet to forty feet, and (2) that, although grass and other herbage grows luxuriantly after seasonable rain, even if the rain fails there is sufficient of what they call top feed, in the shape of such things as salt-bush and mulga, which thrives for a long time without rain, to keep the sheep alive and in good condition for a considerable period. And that is not quite all. During the past few years farming settlement, for the purpose of growing wheat, has been taking place in the southern part of the diocese, between Norseman and the little seaside town of Esperance, and again in the western part of the diocese in the district around Southern Cross. In both districts the farmers are still in the struggling stage, but given a few more good seasons, such as they have enjoyed this year, they will be well on their way to prosperity. It is in these natural ways that some, at any rate, of our difficulties are gradually being solved.

The work of the Church is carried on by nine priests, who are distributed as follows: two in Kalgoorlie, and two in the adjacent town of Boulder, the junior priest in each case being responsible for shepherding small congregations at places within a radius of thirty miles, which are reached by train and by motor bicycle. The Murchison is under the care of two priests, who live together at Cue, and cover their vast district by means both of the railway, which runs through the middle of it and connects the townships of Sandstone, Mt. Magnet, Cue, and Mukatharra, and of a Ford car which en-



CATHEDRAL OF ST. JOHN BAPTIST, KALGOORLIE

The trees are pepper trees. On the west front of the porch is a beautiful crucifix in wood, erected as a war memorial.



A VIEW ON THE "GOLDEN MILE"

Showing the buildings of the Great Boulder mine, and in the background the pyramid-shaped dump of the Golden Horseshoe mine.



A PROSPECTOR

Dry-blowing for gold with a shaker at Cue.

In the Diocese of Kalgoorlie



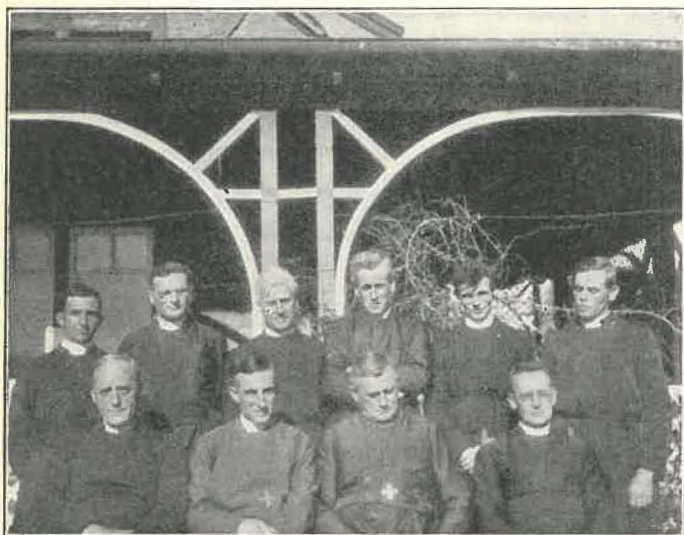
AT A MINING CAMP

The five-head battery and surface plant of a rich little mine at Manxman, north of the Southern Cross.



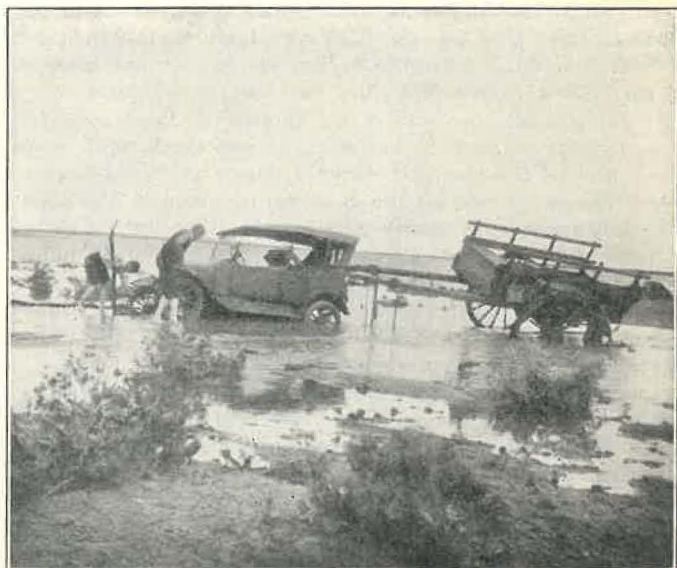
CONFIRMATION CANDIDATES

This church, St. Faith's, Broad Arrow, is built of corrugated iron and is typical of "out back" churches in the diocese of Kalgoorlie.



CLERGY BEFORE SYNOD, JULY, 1926

In the front row may be seen the Bishops of Kalgoorlie and Bunbury.



MIRE

During the floods following the spring rains, the Murchison clergy bogged in their Ford car on the road between Cue and Mt. Magnet.

ables them to keep in touch with the pastoralists scattered about in the back country. In the country north of Kalgoorlie we have a priest stationed at Leonora, from which center he travels 220 miles north to Wiluna, 80 miles south to Menzies, and 80 miles east to Laverton, either by train when it is convenient, or more frequently in a Chevrolet car. In the south a priest stationed at Esperance, a beautiful spot on the coast, works north with the help of an Overland car as far as the old mining town of Norseman, 140 miles away. In between is the new farming district, with its little townships beginning to evolve at Salmon Gums, Grass Patch, and Scaddan. And in the west yet another priest is stationed at Southern Cross, and with the help of a Ford tours a district of about 6,000 square miles and ministers to the spiritual needs of the farmers who within the past few years have settled in it.

OUR chief difficulty I think is money. We have sufficient clergy to cover the ground adequately, and they are doing their work faithfully and well. But with the gold-mining industry in a state of depression, the farmers still mostly in the struggling stage and working on loans made by the State Agricultural Bank, and the pastoralists still faced with large capital outlay for the development of their holdings, money is not easily raised locally, and were it not for the very generous help given by the S.P.G. in the shape of an annual block grant of £520, and by the Kalgoorlie Diocesan Association in England, which sends us £300 a year, we should be in grave difficulties. The S.P.G. has also promised us liberal help for the next three years for the provision of motor transport for the two priests working in the new farming areas.

Minor difficulties are the great distances that have to be traveled by our clergy in the "out back" districts, the great heat in the summer, 114 degrees in the shade being no uncommon registration, and the long spells without rain when violent dust storms add considerably to the discomfort of the heat, and, after rain, which when it does come generally comes in torrents, the certainty that on bush roads a motor trip will mean a long struggle from one bog to another, with the possibility of at best a long walk for help and at worst of a night or two out in the bush. It was after one such experience of being bogged that I was paid one of the nicest compliments I think I have ever received, by an old bushman who was a fellow traveler. "You know," he said, "you're wasted as a bishop; you ought to have been a bushman."

But in spite of the difficulties, the work goes steadily on, and year after year, not only in Kalgoorlie and Boulder but in the outback districts too, a goodly number of candidates is presented for confirmation. The Catholic faith is taught, and the eucharistic vestments are worn throughout the diocese, and in every center there is a congregation of faithful ones, small though it may be in some places, whose keenness and devotion are an inspiration and an encouragement to their priest to work on faithfully for the consolidation and extension of the Kingdom of God and of His Christ in this vast and scattered diocese in western Australia.

THE FINE ART OF LETTER WRITING

LETTER WRITING is among the oldest of the arts of mankind. Excavations on the sites of ancient cities have brought to light tablets on which letters were written thousands of years ago. The letters which are included in the narratives of the Old Testament can be traced in their origin to an equally remote period. The letters of the New Testament not only constitute one of the most valued portions of Christian literature, but are also significant evidence of the continuance and spread of an ancient custom. Even today, with the multiplication of the methods of communications, letter writing has an important and established place in the life of the world.

A letter is always more than the bearer of information. The persistence of the ceremonial "Dear Sir" and "Yours Truly" shows that even business correspondence to be effective must have some personal character. In the more individual and intimate of human relations, the letter carries a larger message than is expressed by the words and sentences which it contains. It is the means of bringing from one to another, help and encouragement, interest, and affection. Letter writing is then more than an art; it is a fine art. But it is a fine art which many may learn and practise, and which they may employ in the highest kind of service.—*Ascension Herald* (Fall River, Mass.).

SIEGFRIED RECEIVES HIS DEATH-WOUND

(Götterdämmerung, Act II.)

NOT like a shaft half spent, stifled in senseless clay,
Thought I to see my life driven from its shining mark!—
Not like an April brook that, 'scaping its wonted way,
Falls over crags uncouth, blundering into the dark.
Bathed in dragon's blood that turns the blades of men,
Fearless was I of force, fearless of venomous craft
Finding its way untaught to the fatal lime leaf's span;
And I knew not the silent Norns till this cup of their doom was
quaffed.

Yet if Thou hadst not willed, Wotan, this had not been!
Wherefore I yield to Thee, my Lover, not death, my foe,
Trusting Thy truth—shall it fail, yonder in worlds unseen;
Be hid by Asgard's height; grow dim with the depth below?—
To find for Thy chosen one what his soul seeks: strife, not peace;
Toil, not rest; and for prize, promise of good to be:
Is there no Brunhild still, sleep-bound, who waits release?
Are there no Fafners more, that poison the patient sea?

Others', Thou mighty Friend! be the feasting in Valhall hall;
Flash of the wine-cup's rim, song of the swordless strong,
Laughter from lips once stern;—verily, joys that pall
For one who has thought of the earth still bearing her ancient wrong,
Still waiting in patient hope for the dawn foretold of old
When Thy sons, All-Father Wotan, marshalled on many a plain,
Slayers of demons and dragons, haters of lust and gold,
Shall bring in the day of Balder, and Freia's joyous reign.

Grievous it were to part, wanting this jubilant hope!
Earth, that is fair indeed, is fairest to warrior's eyes.
Pleasure is heavy lidded: the thralls of her guiding grope
Stumbling, with those whom pride hath hoodwinked in cunning wise
Till they know not dream from waking, and falsehood is one with truth.
Strangers are these to me, whereof the praise be Thine,
Who didst set me apart for strife in the strength of my unspent youth,
Sealing Thy sentence with hope that to hearts of the strong is as wine.

Wherefore I saw—how else?—and marked the fairness of earth,
How like the sea she is changeful, with tender and terrible moods;
Marked the stillness at dawn, that heralds the dayspring's birth,
Marked the stillness at dusk where the timorous sea-fowl broods,
Laughed when the thunder-peal re-echoed from mountain-girt fiord,
Crash upon merciless crash, like wave close following wave
In the wake of a flying ship when it shuns the Sea Queen's cord—
Marked them with eye and ear that were ever Thy gift to the brave.

Nor want there, witless, who call the Godhead's favor blind,
Claiming that craven and churl, so they found like grace in Thy sight,
Would leap to Waelsung's stature, endued with power and mind
To work like deeds of might: but they read not the stars aright.
Not till a man has striven to uttermost bounds of strife,
Not till in terrible toil he bleeds for his soul's desire,
Cometh Thy help from above, with power of the spirit rife,
Springing unsought to man's need, as flames leap forth from the fire.

Witness, O Nothing the bright! whom I formed with careful hand,
Forging thee, heedless of time, while Mime's fires burned low:
Seven long days I toiled, and seven dark midnights scanned,
Till I drew thee forth like a star from the jealous anvil's glow.
Came then a Guest unbidden and stood at the smithy door,
Watching well pleased my work; though He smiled at my boyish
boast;
Wondrous runes He taught me, and strange unearthly lore,
Nor knew I, dread Guest from Asgard! that to Thee I played the
host.

Wotan, Thy cause now claims me; awaits me, dark with fear,
The far set goal of my strife, the verge, untraveled and strait,
That was sealed ere the stars were made for my tryst with death. This
mere;
Round it the hills: O Earth, I leave thee to bitter fate!
Doomed to thy bondage still: yet think not thy hope is vain:
Strive, and endure thy doom: who knows its days how few?
Strive, and endure in silence, and conquer thy tearless pain,
Till the God who decreed our labor shall witness our triumph, too.

HOWARD CHANDLER ROBBINS.

OCHRIDA, AND THE SERBIAN CHURCH IN AMERICA

BY THE REV. H. HENRY SPOER, PH.D.

THE visit of the Bishop of Ochrida seems to be a suitable moment to say a few words about the ancient bishopric of Ochrida, and about the Serbian Church in the United States.

In the tenth century, under Symeon, King of Bulgaria, a Bulgarian patriarchate was established at Ochrida. In the next century Bulgaria came under the jurisdiction of the Ecumenical Patriarch (1020-1393) and Ochrida was reduced to a simple Graeco-Bulgarian archbishopric. In 1393, Bulgaria was conquered by the Turks, who removed her from the dominance of the Byzantine Emperor, and the independence of the Church was restored. The Serbians, whose one bishopric had hitherto been under the jurisdiction of Ochrida, had meanwhile (1346) established their own patriarchate at Ipek or Petch. This they held till 1453, when they came again under the rule of Ochrida, from which they were delivered in a curious manner. The Turkish grand vizier, Mehmed Sokolo, a Serbian apostate, revived the patriarchate of Ipek (1557) in favor of his brother Marcarius, who had remained true to his native Church and had retired into a convent.

The Serbian Church retained the autonomy thus gained until 1765, when she was again deprived of it by the Ecumenical Patriarch, and at the same time the Church of Ochrida was reduced to a mere metropolis. In 1826, after the Convention of Akerman, Serbia became a vassal principality of Turkey, and the Church received from the Sultan, the reformer Mahmoud, the restored right of self-government with election of her own bishops, who, however, received investiture from the Ecumenical Patriarch. Bulgaria had become independent after the Russo-Turkish War of 1878-9, and had established a national Bulgarian Church, the right to which had been granted to them by a firman of Sultan Abdul Aziz in March, 1870. This was much to the chagrin of the Ecumenical Patriarch, who excommunicated the Bulgarian Church, an action in which he received no support from any authority but the National Church of Greece. Serbia became also at this time an independent kingdom.

The considerable increase of territory which Serbia has received of late years has brought with it a corresponding increase of population. The Serbian Church has been pronounced autonomous by a synodical decree, an agreement having been arrived at between the Serbian Metropolitan and the Ecumenical Patriarch. Five Churches compose the Church of Jugo-Slavia, of which the old Serbian Church is one, and the Patriarch has now the title of "Archbishop of Petch, Metropolitan of Belgrade and Carlowitz, and Serbian Patriarch." Ochrida is now a Serbian bishopric. In view of the stormy and changeful life of the Serbian Church during many centuries, and the vicissitudes she has passed through with unflinching loyalty and courage, we can the better appreciate the eloquence of the address pleading for peace and unity which the Bishop delivered upon his arrival in this country, the note of which has been sustained in every official utterance since.

At the time of the unification of the various Serbian Orthodox Churches existing in non-Serbian countries into the single patriarchate of the new Jugo-Slav kingdom, special provision was made for what are now called the "Jugo-Slavs of the Orthodox Faith in the United States" by the creation, under the Serbian Patriarch, of "the Serbian Orthodox diocese," which includes the United States of America, and Canada. Till the appointment of the Rt. Rev. Mardary Uskokovich as Bishop of the Serbian Church in America, the American diocese was administered by a consistory having its seat in Chicago, which was presided over by an archimandrite assisted by two arch-priests, one monastic and one secular priest. As yet each parish church has its own rules of administration, and pursues a somewhat independent course.

There were in 1924, in the American diocese, thirty-three organized parishes with church buildings, and five congregations without church buildings, but the supply of priests is insufficient. There are, in all, twenty-seven parish priests, and five itinerant monastic priests, who travel through the whole diocese ministering to the needs of the people. They do especially good work in mining camps and other lonely places.

Seventeen of the priests were ordained in this country by the Russian Archbishop, others in Russia, and a few in Serbia. The oldest Serbian church in this country is that at Jackson, Calif., built in 1894. One Serbian church, in Alaska, is served by a Russian priest. The diocese maintains, at Libertyville, Ill., a home for the aged, and for orphans, in the charge of two monastic priests. It is regarded as a nucleus for a convent.

The coming among us of the Bishop of Ochrida is an event of consequence to our Church as well as his own. It is my personal experience that the Serbian Church in this country is especially friendly and receptive, and such opportunities for personal contact with the Orthodox Churches, as are afforded by the Bishop's visit, do much to further the prospect of reunion for which we, and in great degree they also, are increasingly hopeful. In spite of their large numbers, and their prosperous condition here, the people of the Serbian Church have need of our sympathy and of our practical cooperation. Bishop Nicholai comes as the guest of the Carnegie Endowment for International Peace. The message which he brings from his Church to ours is that of brotherly love. It is for us to do our part.

"UNDER NEW MANAGEMENT"

THERE ARE tricks in all trades. There are many business methods in use today for the purpose of attracting the buying power of the people. Many are good, of course. And there are many more that are vicious. We have all seen placarded over a store here or there, in large type, the phrase "Under New Management." This may be a legitimate business proposition, or it may be simply one of those many devices appealing to the curiosity of the people. No doubt many businesses have been brought to positions of great success by a change in management. It is equally true that many others have failed because of poor management. We could all mention numbers on both sides. But you are saying to me, "What does that have to do with you and me?"

It has this to do with us, namely: that in a very real sense we may consider these lives of ours as a business proposition. We have powers, faculties, impulses, desires, instincts, and many other things of like nature, as part and parcel of that great whole we speak of as "our life." Surely, it is no stretch of the imagination to look upon it as a business in which all these factors need "good management." The failure or success of our lives largely depends upon the wise, efficient management of these many elements of our lives. The question, "who is the boss; who is the manager?" is a vital question. If our own selfish spirit is managing this life of ours, it needs no great amount of intelligence to foresee and foretell disaster. In fact, nothing is more clearly written on the pages of history than this very thing. When a selfish spirit is managing a life, it is doomed to destruction. We are quite willing to admit, I am sure, that it is true with us as it was with St. Paul. We have "Two selves, a higher and a lower self." It is again a truism that when the lower self is managing life, we cannot expect very much that is worth while resulting from that life. On the other hand, when the higher self is in control, and all the powers and faculties that we possess are dominated by this higher self, it means development and progress along the best lines.

A very common religious word is "conversion." The fact of conversion has been defined in many ways. In every-day words does it not mean that the particular individual who is supposed to be converted is "under new management"? That whereas in former days the individual was being managed by either this, that, or the other, now his life and all that he has is under the direct management of God? The principles upon which he conducts his life have been brought under the direct influence and control of God. Shall we say in St. Paul's words that he has "put on the mind of Christ"? He has taken unto himself a new manager, a new master, or he has been "converted." New principles, new methods, new objectives are brought into play under the guidance of the Spirit of God. When a man or a woman brings his or her life under this new management, then he or she is on the sure road to a really successful, happy, worthwhile life. The business of his life begins to prosper, and grow, and extend in every way.

One illustration, and possibly one of the greatest of just this thing, is the life of St. Paul. On the road to Damascus he was converted. What really happened was that he put his life "under new management," and from that day on it mattered not where he was or what he was doing. Christ was all in all; Christ was everything: his Master, his friend, his guide, his strength. We will rise with one accord and say "his life was a success." Is your life under this "New Management"?—*Rev. Granville Taylor.*

An Outline of China's Tangled Political Situation

By Rev. F. L. Hawks Pott, D.D.,

President of St. John's University, Shanghai

[To his annual report to the Department of Missions on St. John's University, Shanghai, for the academic year, 1926-27, Dr. F. L. Hawks Pott has prefixed a succinct statement of the political situation as it existed in China in mid-July. Since it was written the rather dramatic, but not unexpected, retirement of General Chiang Kai-shek has taken place. This occurred under pressure from Marshal Feng Yu-hsiang. Having roundly berated the Hankow government and thus, in part at least, having paved the way for the establishment of General Chiang's moderate government at Nanking, General Feng now turns on Chiang and bids him seek retirement. Such a course might have been easily predicted on the basis of Feng's previous dealings with Marshals Chang Tso-lin and Wu Pei-fu. For the present the net result seems to be to leave Feng the outstanding figure opposed to the militarists of North China.]

UNEXPECTEDLY the Nationalist arm succeeded in taking Shanghai on March 21st, the Northern forces collapsing on account of treachery of some of their generals, and the skilful *Kuomintang* propaganda secretly carried on in Shanghai.

Owing to the presence of a large foreign defense force, Shanghai escaped the experience of Hankow, and there was no general disorder in the international settlement. For a time there was considerable fighting in the adjoining Chinese territory, and several attempts on the part of defeated troops to pass through the barriers surrounding the settlement produced a tense situation and caused much anxiety.

The capture of Shanghai was followed by the taking of Nanking, and the outrages connected therewith, which aroused the public to the danger of the Communist influence in the *Kuomintang* party.

Shortly afterward a split occurred in the *Kuomintang* party. Chiang Kai-shek upon his arrival in Shanghai assumed the leadership of the moderate wing of the *Kuomintang* and began a campaign for the suppression of the Communist party. He broke with the government in Hankow, and made Nanking his capital.

Hankow has been more or less sidetracked for the time being, but still remains the center of the red wing and the stronghold of Russian influence.

Two expeditions were launched against the North: one from Nanking by Chiang Kai-shek to invade Shantung, and one from Hankow, which advanced after severe fighting to Chengchow on the Kin-han (Peking-Hankow) Railway.

The latter expedition was arrested by the reappearance on the scene of Feng Yu-hsiang, who took possession of Chengchow and sent the army from Hankow back to headquarters. He has been authorized to lead the attack on Chang Tso-lin by way of Honan and Chihli. A great deal depends upon the part Feng Yu-hsiang may play in the future. It is by no means certain yet whether he will throw in his lot with Chiang Kai-shek or with the Hankow government.

The landing of Japanese troops in Tsingtao and the sending of a defense force to Tsinanfu, although ostensibly for the protection of Japanese residents, give rise to the suspicion that Japan does not wish the expedition of Chiang Kai-shek through Shantung to be successful and is anxious to preserve her rights in Manchuria and Northern China.

The landing of Japanese troops has been greatly resented by the Nationalist government, and has resulted in a vigorous boycott against the import and sale of Japanese goods.

In the meantime Chang Tso-lin has thrown down the gauntlet to the Southern forces by making himself generalissimo of the Northern army and assuming the rôle of a dictator in the Northern government. He has issued a mandate declaring that he is not opposed to the revolutionary principles of Sun Yat Sen, but is determined to eliminate Bolshevism! Whether Chang Tso-lin will be strong enough to resist the Southern invasion and to hold Peking is exceedingly doubtful. Just as in the case of the taking of Shanghai, treachery on the part of some of the Northern generals may lead to a sudden debacle of the Northern forces.

Although the scene of hostilities for the present has shifted to the North, the occupation of mission premises and buildings in this part of China continues. Notwithstanding the attempt to suppress communism and to bring the labor unions under control, the anti-foreign and anti-Christian slogans are still in use, and a vigorous propaganda against what is called imperialism and capitalism is still carried on. As a result mission work is at a standstill, and the care of the mission stations and Christian congregations is left entirely in the hands of the Chinese clergy. Many of the latter have risen nobly to the occasion, and are loyally endeavoring to conserve the work.

As to Christian education, we are facing a difficult situation. One of the aims of the Nationalist government is "to regain control over education" and to repress the influence of missionary education. The Nationalist government demands that all mission schools and colleges should be registered and at the same time states as the conditions of registration the transfer of *Kuomintang* party principles, and the elimination of active Christian propaganda from the schools.

The requirements for registration vary in different parts of the country, some being more and some less extreme. In some provinces the purpose is to make the schools propaganda agencies of the *Kuomintang* party and to allow no religious teaching whatsoever. In other provinces religious instruction may be retained in the curriculum as an optional subject, and Christian worship may be allowed, provided it is on a voluntary basis.

So far as religion is concerned, the spirit of the new regulations is clearly expressed by Dr. Sidney K. Wei of the National Committee on Education in the following words:

"It is a pity that there is a class of missionaries and Christians which advocates what is known as Christian education, evidencing that they regard education as an auxiliary of religion, and overthrowing the dignity of education. Originally religion and education were two different things, and they should not be confused. If they are confused, there are many evils, and we should certainly guard against them in advance, and avoid future evil consequences. . . . Education should take natural science and social science as its foundation, and the policy of the *Kuomintang* party should be its base. . . . We should repress all Church schools, and not allow religious propaganda, religious worship, and religious instruction in them. If the study of religion is of the nature of investigation, then it need not be prohibited."

So much for a brief review of the present situation. There is much speculation on the outcome of this great upheaval in China. Some think that it will result in the unification of the country.

The Nationalist government resembles the American conception of interlocking directorates, and is under the control of commissions or committees deriving their authority from self-constituted groups. It is apparently patterned after that of Soviet Russia. There is no evidence at present of a development of parliamentary government, just as in Russia democracy appears to have been discarded.

It is difficult to conceive that such a government can hold the country together for any length of time. The split that has already occurred in the *Kuomintang* party is ominous of what may happen in the future.

The movement, however, has stirred the people to such an extent that in the end it must lead to important consequences. The demand for racial equality which is rapidly spreading in eastern countries creates many problems, not only in Christian missions but in international relations. If we look beyond the chaos and destruction and the violent anti-foreign spirit of the present period, we can see that we are entering upon a new era in history, and that one of its great problems will be the adjustments of relations between East and West. Will the new era be ushered in peaceably or will it involve the nations in a long struggle? Time only can show.

GENERAL LEONARD WOOD

BY THE RT. REV. CHARLES H. BRENT, D.D.

BISHOP OF WESTERN NEW YORK

IN THE death of General Wood the country has lost a noble servant, a great patriot.

A quarter of a century has passed since I first met him. He came to the Philippines as military governor of the department of Mindano and Sulu. At that time he had just finished his administration in Cuba. His manly, straightforward character immediately appealed to me and from that day until his death a firm and unshakable friendship was sealed. The day after his death I received a letter from him in Lausanne, dated July 27th, in which he says:

"I am in New York, as you know, on a short official trip, and my time is filled up with engagements and callers. It is far from being a trip for rest and recreation. When I was at the Waldorf, the number of callers per day averaged two hundred. With all the good will on the part of everybody about me, it makes it pretty hard for me to get any real peace and quiet. We are starting back to the Philippines in September, where we hope to be able to make up lost sleep and dispose of accumulated correspondence."

He was, as one would have wished him to be, vital and active up to the time of his death.

Like all great men, he had adversities. There were those who attacked him at every turn of his career and in connection with every great service which he rendered the nation, whether it was in Cuba or the Philippines, or as Chief of Staff, or in his life as a soldier. I need not rehearse the circumstances of any of these hardships, because they are too well known. My reference to them is simply to bring out the fact that in every instance he met his opponents with his face to the foe and with that sweetness of temper and invincible courage which mark him out as one of the great men of our day.

Now it is an unexpected set-back in a campaign, which has sprung upon him at a moment's notice. I stood by his side at the time. For a moment he was silent, and then, when his orders came in the changed circumstances, they were given with quiet voice and level judgment. Few men would or could have shown such restraint. Or perhaps it is when he is given his choice of leaving the country during the days of the European War or going to the South. Then he said in my hearing: "I cannot leave the country; I shall choose the South; I shall set it on fire." When he left Charleston he was the best loved man in the community. Or again, it is when he brought his finely trained division from Camp Funston to embark for France, himself expecting to command the division. At the eleventh hour his orders are that he is to return to Camp Funston. There are no recriminations, but like the good soldier that he was, he advised his soldiers to play their part like men, as he bade them goodbye, returning to train with high efficiency a new division for service abroad.

At a still later date, he was put forward as the chief Republican candidate for the Presidency of the United States. He was deliberately sacrificed by the politicians, and again he turns his defeat into a victory by his quiet restraint and his readiness to take up the next duty which was presented to him. Suffice it to say that had he been elected President, the country would have been preserved from scandals and he would have established a clean record for the administration.

Yet again: he had received the invitation, which had been conditionally accepted, to become the head of a great university. He looked forward to the settled and quiet life which was involved. The President asked him to take charge of the Philippine Islands, then at a low ebb in administration, as an emergency measure. Some people think that he ought not to have ultimately resigned from the presidency of the University of Pennsylvania. I leave that entirely to his conscience and accept his judgment. It was always duty that was the chief factor in his decisions.

The past six years have occupied him as Governor-General of the Philippine Islands. The work that he has done is above praise. Military man that he was, he had a civilian soul. The following incident is illustrative of what I mean:

At Camp Funston he passed by a rookie sitting by the side of the road, who looked up and nodded at the General. He moved on, but it occurred to him that if some hard boiled first lieutenant should pass by, the poor rookie would get his head taken off, so he went back and said: "Son, how long have you been here?" The rookie, still sitting, said: "I've been here two

weeks; how long have you been here?" "I am the major-general commanding this camp and have been here some time." Whereupon the rookie slowly rose to his feet in a dazed fashion and said: "I say, major, I guess there is something I ain't done that I ought to have done, but no offense; shake." The General shook hands with him and gave him some kindly advice concerning military etiquette.

General Wood was a great administrator in the sense that his selection of his subordinates was of the highest order. He surrounded himself always by men of picked character. His lovable qualities tied those men to him by bonds of loyal love.

His home life was ideal and was shared by a wife worthy of being the mate of this fearless and self-sacrificing man who knew pain in every form and who never flinched. In 1900 I confirmed the General and his two sons during their stay in the Philippines. His faith was simple and his belief in the Church as being the leaven of society was unshakable. During my time in the Philippines, when he was the commanding officer, he and his family were always in their place on Sunday.

I cannot help wondering whether the country appreciates just how great and fine a character he was. It is true that on the side of worldly success he often failed, but he had the grace always to turn his failures into splendid victories. He has set an example of loyalty to duty as no other man in his day has. His name is written on the pages of fame, but best of all, it is treasured in the hearts of thousands of friends whom he has inspired as few men are able to inspire.

General Wood was a great man, a loyal citizen, a distinguished soldier, and a simple hearted Christian.

RIGA ORTHODOX GREET ANGLICAN BISHOP

THE following account of the remarkable greeting of the Archbishop and Orthodox people of Riga, Latvia, to the Bishop of Fulham, in charge of Anglican churches in north and central Europe, is taken from the Bishop's diary, as printed in the August *Anglican Church Magazine*:

"My diary closed with my arrival at Riga," writes the Bishop. "I was met by Mr. Harrison and taken to the legation where I was the guest of our minister—Sir Tudor Vaughan. On the following day I preached and celebrated at 11 o'clock, afterwards lunching with the churchwarden. At 5:30 I was due at the Cathedral, where Archbishop John had arranged a special service. As we approached the Cathedral I was amazed to find the streets crowded and the square outside packed with people. The clergy of the Cathedral in their brilliant robes met me at the foot of the steps and conducted me to the door, where Archbishop John awaited me. The Cathedral was crowded from end to end, and the service, which included two addresses from myself and the Archbishop, was of a most impressive character.

"At the close the Archbishop requested me to give the blessing, and we then proceeded to leave the Cathedral. This took over twenty minutes as the crowd pressed around asking for my blessing. Outside we found a greater crowd than ever, and in addition a host of cameras and cinematographs. The Archbishop insisted on taking my arm, and I believe a photograph of us in this posture appeared in most of the English and Latvian papers. It was altogether a very wonderful experience, and I have had many proofs of the friendliness of the Orthodox Church toward the Church of England, but I have never met with such cordiality as at Riga.

"Later, we had the Confirmation in our own church. Some of the Cathedral clergy attended this in full robes, and the church was packed from end to end. I was told that at least 500 people were unable to obtain admission. No doubt this was due to the fact that it was known the Archbishop was officially returning my visit. It was unfortunate that the service chosen for this should have been a Confirmation, as it detracted much from the quiet atmosphere which I look for on such occasions, but it was inevitable. The day closed with a choir supper at the Church Institute, a most enjoyable function. On the following day I dealt with correspondence in the morning, during which the Archbishop called upon me. After lunch I called on the Lettish Bishop, the Minister of Foreign Affairs, and the Latvian President. A very pleasant reception at the Church Institute concluded my stay and I left for Reval in the evening after a most enjoyable visit."

OUT OF THE depths and nervous energy of faith grow the habit of prayer, the manifold exercise of meditation, and the steady progress in a recollected sense of the presence of God. From the same living source issue the desire for guidance and divine rule, the cultivation of the habit of self-government, and the growing sense of the need of bringing every thought and impulse, every design and purpose, into conformity with the vision of eternal righteousness and heavenly beauty.—*Rev. T. T. Carter.*

AN ALASKA INDIAN MISSION

ON SUNDAY, May 29th, the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, ordained to the diaconate Paul James Mather. Mr. Mather, a Tsimpshian Indian, is the first native of southeastern Alaska to be ordained as deacon in the Church. His preparation for the diaconate has been done under the direction and guidance of the Rev. H. R. Sanborn, rector of St. John's Church, Ketchikan.

St. John's Church has grown in importance in southeastern Alaska, and its work has so expanded that this year a mission has been created to carry on the native work. Lots were purchased and construction has started on a new church, parish hall, and vicarage. All units will be completed this year. This mission church, which will be known as St. Elizabeth's, will be identical in size with the mother church, St. John's.

St. Elizabeth's has its own native vestry and elects one of its members to sit on the parish vestry. The native vestry and some of the mission's most active workers are to be seen in the accompanying photograph.

Mr. Mather is in charge of St. Elizabeth's, the sacraments being administered by the Rev. H. R. Sanborn.

St. John's claims two distinctions: that of becoming the first parish in Alaska, and the fact that it presented the first native Alaskan for holy orders in the Church. It is the only parish in the northern territory. It was under the Board of Missions from its establishment until September 1, 1926, when it became a self-supporting parish.

Incidentally, this thriving young parish is the only church in the vast territory of Alaska which broadcasts its services. The services are broadcast over Station KGBU, 229 meters, each Sunday. Letters of appreciation of the sermons and music have been received from such distant places as Orlando, Fla.; Troy, N. Y.; and Nome, Alaska.

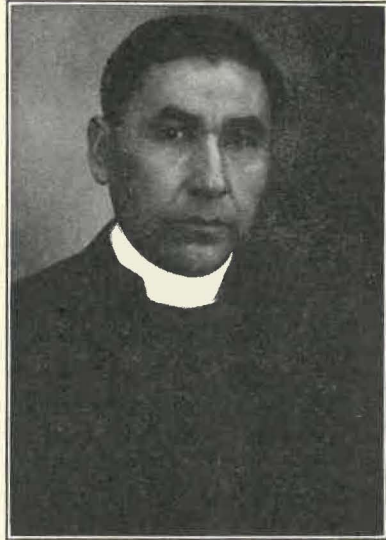
The Rev. Henry R. Sanborn is responsible for the splendid growth of his church. Under the direction of his Bishop, the Rt. Rev. P. T. Rowe, D.D., he has, in one year, changed St. John's from a pitiful, run-down mission church to a thriving, bustling parish. The Yates Hospital has been made over into the parish hall of St. John's, which has become a civic center for Ketchikan. Each Friday night a dancing party is given for the high school children of the city. Tuesdays the Business and Professional Women's Club has its dinners, business and social sessions. Their club rooms are in the parish hall. This organization was fostered in Ketchikan by the Rev. Mr. Sanborn. Thursdays the Camp Fire Girls have their meetings while the choir practises in the church. This choir consists of twenty trained adult voices.

A very industrious guild has purchased new vestments for the entire choir, purchased a piano for the parish hall, installed an electric range in their kitchen, attractively furnished their big rooms in the parish hall, purchased all new altar equipment, and prepares and serves the dinners for the Business and Professional Women's Club.

During the past year the entire church plant, consisting of a good-sized church, large rectory, and parish hall, has been completely renovated and rebuilt. The plant is on one of the most valuable pieces of property in Ketchikan, being located in the heart of the business district.

LINES ON THE DEATH OF THE REV. CANON KONG YIN TET

BROTHER, lost to sight, to memory dear,
Great is our grief and loss, but yours the gain.
O valiant soul, you have not lived in vain;
You went where'er the path of duty led,
You gave your best, unstinting, to the last.
Strong in the faith, unflinchingly you faced
The surgeon's knife, nor questioned how or why
God asked of you so great a cross to bear!
You had so lived you met death unafraid,
And when God called, you answered, "Ready
Lord,
The task Thou gavest me to do is done;
The souls committed to my care, I leave
With Thee, in trust, to guide and guard and
bless.
O bring them, Lord, kind Shepherd of the sheep,
Safe home at last within Thy heavenly fold,
Where all is joy and peace forevermore."
God grant us faith and grace to live like him,
That so we may be numbered with Thy saints,
Who fought the fight, and now, at Thy right
hand,
Behold Thy face, and with the ransomed stand.
MAY L. RESTARICK.
Honolulu, August 4, 1927.



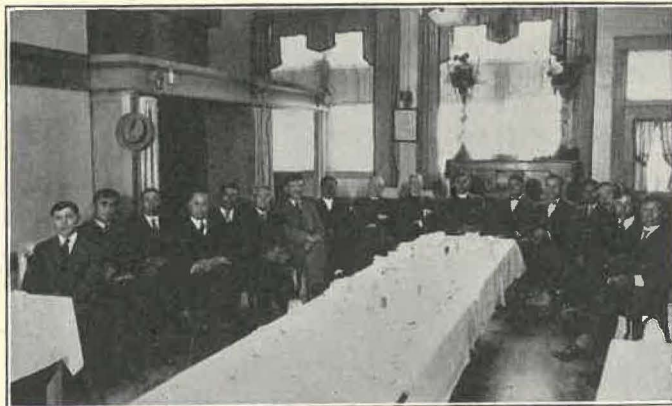
THE FIRST ALASKA INDIAN DEACON
Rev. Paul James Mather, of St. Elizabeth's Mission, Ketchikan.

PROBLEMS OF THE OLD TESTAMENT

MOST OF THE moral difficulties of the Old Testament cease to trouble us, if we remember that it records an evolution in morality and that the knowledge of God develops only as men are made ready for new ideas of His power and goodness. Many of the other problems of the Old Testament are cleared up, if we remember also that it is primarily a book of manners and morals and a guide to faith. It is not an inspired manual of science, nor is it a divinely dictated handbook of history. Its writers are dependent upon the knowledge of their own day. They gather many myths and legends, current in many nations, but to a very remarkable degree they succeed in purging these of what is gross and evil, telling them anew with clear moral purpose.

The essence and core of the Old Testament teaching is found in the writings of the prophets. They were not primarily foretellers, clearly and unequivocally announcing future events; they were rather forth-tellers, men of singular moral discernment, able to read the signs of the times and declaring what would follow as the inevitable results of the social and political conditions of their day, statesmen, some of them, who struggled bravely to keep the nation true to what they believed to be Israel's destined duty in making God known to the world. A succession of prophetic voices led the nation

on to new and better thoughts of God and interpreted history to show how He was "working His purpose out as age succeeded age." Despite much that is difficult to explain in the age-long evolution in the idea of God, it is even more difficult to explain in any ordinary way the clear teaching of this succession of prophets, from the rustic herdsman to the cultured courtier, each adding something new to the divine conception and, by comparison with the life and thought of other nations, something so strikingly true and original as to suggest more than natural insight.—BISHOP FISKE in *The Christ We Know* (Harper & Bros.).



AT MR. MATHER'S BANQUET, GIVEN AT KETCHIKAN, FOR BISHOP ROWE, ARCHDEACON SANBORN, AND THE NATIVE VESTRY OF ST. ELIZABETH'S MISSION

AROUND THE CLOCK

By Evelyn A. Cummins

RECENTLY at the Cathedral of Chartres was held a festival in honor of the Virgin Mary. The festival, which included the exposition of the Holy Veil of the Virgin, was celebrated in connection with the ninth centenary of the building of the crypt of the Cathedral. The veil was given to the Chartres Cathedral by Charles the Bald, King of the West Franks, in the year 876. The last time the veil was on exposition was in 1876, so evidently it is held as a particularly sacred relic by the authorities, if it is only exposed once in every fifty years. The veil was in a gold and crystal monstrance which was borne by priests in a procession within and outside the Cathedral.

THE Cathedral at Washington has been presented with a stone from the Chapel of Moses at Mount Sinai. The so-called "Sinai stone" came from the traditional site where the Ten Commandments were given to Moses. On the spot there is now a monastery of the Eastern Orthodox Church. The stone was given to the Cathedral by Col. Robert M. Thompson, to whom it was given by the abbot of the monastery for Colonel Thompson's assistance in the restoration of the chapel, which was damaged by the Germans in the Great War.

It is said that the Cathedral authorities plan to cut this stone into slabs and place the slabs 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.

A MEMORIAL church in honor of Edith Cavell is to be built in Jasper Park, in the Canadian Rockies. It will stand on the shore of Lake Beauvert, facing the mountain which bears her name, and in design will follow Norwich Cathedral, where she worshipped as a child, and in the shadow of which she is buried. The proposal to build the church grew out of the custom of holding an annual memorial service at the base of Mount Edith Cavell.

THE London *Times* recently reported that at a plenary sitting of the Committee of the Communist Party in Moscow a special report on the anti-religious situation in town and country was considered. The *Times'* Riga correspondent said that "the official spokesman, Barkanoff, stated that the anti-religious organizations were unquestionably suffering discomfiture, and a sort of religious revival had occurred among the masses. Various kinds of religious organizations and sects had come into being and their influence had penetrated into the factories, and even into the barracks of the Red Army. This revival was particularly apparent at Easter, when 'the churches were flooded by a sea of light, and artists from the Grand Theater, Moscow, sang in them.'

"Barkanoff complained that the 29,000 members of the 'Anti-God Society' had proved to be unable to stem the religious tide. This society must therefore be reorganized and agitators specially trained on a mass scale to meet the new 'menace,' particular attention being devoted to propaganda among women, children, and adolescents."

Many people claim that the United States is growing to be a non-religious nation and we are free to worship or not, just as we choose. And in a country where religion is forbidden various methods and modes of religious beliefs are growing. A strange world, and humanity is stranger yet, but man has never been able to get along without some sort of religion and never will, and a few atheists and agnostics, more or less, make comparatively little impression upon the world when one counts the years of history by the thousands. But what a chance real Christianity has, if "organized religion" would only profit by its opportunities!

SPeAKING of "real Christianity," Dean Inge defines it as a "revolutionary idealism which estranges conservatives because it is revolutionary, and the revolutionary because it is idealistic."

THE Institution of Civil Engineers held a conference a short time ago at their institution in London. One exhibit which is said to have excited much interest was the so-called "Yarrow-Hyde bed." (Honestly, this story is almost too intriguing to be true—but it is, and when a LIVING CHURCH contributor says it's so, it is, you know.) This bed was constructed for and shown by Sir Alfred F. Yarrow, and was made to promote sleep, all of which, so far, seems to be a perfectly ordinary procedure and tale.

It was, however, explained that last year during a trip over the Canadian Pacific from Vancouver to Montreal the exhibitor, the said Sir Alfred, had found that he slept better when the train was going than he did when it was still. Therefore, he made up his mind to try to produce the motion of a train in an ordinary bed. Apparently not being able to compass the problem by himself, he enlisted the help of the National Physical Laboratory, whose Mr. Hyde, an engineer (not railroad, either) managed to solve the problem for him.

Result—the Yarrow-Hyde bed, which, it is claimed, corresponds as far as possible in "amplitude and frequency" of motion to what was found on the aforementioned C. P. train. A crank mechanism, which is run by an electric motor, "provides a gentle rise and fall of the bed at its head."

All, apparently, that is now left to complete a comfortable sleep is to provide for a loud series of blasts or a whistle every once in a while, a soft shower of cinders during the time of occupancy, and an occasional jerk.

This writer has been on the C. P. from Vancouver to Montreal, and while no one holds that railroad more in respect in regard to all general traveling comfort, still said writer would never claim that the ride exactly induces sleep, nor have I happened to hear of its being recommended as a cure to any one suffering from insomnia.

It is said that many years ago Sir Alfred Yarrow made similar experiments in the reproduction of the vibration and motion of ships. If one likes that sort of thing and is unable to obtain it by being on board ship, this writer suggests making short, quick trips in an elevator all night. It's almost as good, though the rolling motion sideways is lacking.

A WRITER in the English *Saturday Review* says, "The words of a high court judge, spoken years ago, remain true: 'In this country justice is open to all—like a Ritz hotel.'"

A WAIL has gone up because Christopher Morley has suggested that the epitaph on Ben Jonson reads "Orare Ben Jonson" instead of "O rare Ben Jonson." It hardly seems likely that the delightful combination of words and meaning of the latter will yield to the lack of originality in the former phrase. It is said that "rare" was in fairly general use at the time as an expression of praise.

CHESTERTON has said that there are whole poems of Shelley that amount to no more than saying it is a fine day, which arouses in us considerable ire. I suppose one should hesitate to say in reply that possibly some of G. K.'s do not say that much.

THE famed William Lyon Phelps claims that ignorance has suddenly, quite suddenly, become more shameful than poverty or boorishness. Hardly that, perhaps, when one hears and sees some of the younger generation—of all classes, too—but we might admit that ignorance and boorishness are now about on a par and seem to be rated at high value, at that. And, of course, nowadays, one feebly has to admit that poverty in this country is more or less a thing of the past. And that, for moderns, is enough. Horrors! Poverty is almost mid-Victorian! Why even consider it?

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.

AN EMBARRASSING MOMENT

To the Editor of *The Living Church*:

LADY ASKED me yesterday, "I wonder how the Lausanne Conference is coming along?" I felt a little embarrassed. I had featured it quite widely in my weekly leaflet to the parish, I had prayed for its success and guidance at home and before others in church. But I had no definite news.

But I managed to get out of my stumped feelings by saying, "Well, Mrs. X, THE LIVING CHURCH comes tomorrow. They are making a special feature of news of the Lausanne Conference. There ought to be considerable news."

She then made me feel more uncomfortable when she showed me a whole column in the Salt Lake *Tribune* wherein it told of considerable happenings at Lausanne, notably the withdrawal of the Eastern Orthodox delegation.

Still again I said, "I certainly hope to hear much in THE LIVING CHURCH tomorrow." The good paper came, but on the front was written "The beginning of the Lausanne Conference—an editorial."

Isn't that rather bad reporting—the conference ends August 21st, and on August 27th THE LIVING CHURCH has only that to offer? (Rev.) LOUIS L. PERKINS.

Green River, Wyo., August 27th.

[If our correspondent, not satisfied with the cover of THE LIVING CHURCH of August 27th, had turned to page 562, he would have found several pages detailing the progress of the World Conference on Faith and Order, bringing the account down to August 11th. THE LIVING CHURCH, issued weekly, would have been rash indeed had it promised to compete with the daily press in speed of reporting. Our aim is rather to report the news of the conference accurately: specifically, to avoid just such pitfalls as an account of the fictitious "withdrawal of the Eastern Orthodox delegation," cited by our correspondent. Do other readers think we have fallen down on our World Conference promises?—EDITOR, L. C.]

A BACKWARD LOOK

To the Editor of *The Living Church*:

NOW, THAT THE LAUSANNE Conference is over, it may not be amiss to take a backward look. The object, of course, was the ultimate unity of Christendom. Here a definition becomes very essential. Unity implies one of two things. Either the objects to be united are of one, or like, substance—as the two halves of an apple; or, they have qualities which they surrender each to the other to form a fusion—as hydrogen and oxygen do in the formation of the "unity"—water.

Obviously, Protestantism and Catholicism are not fruits of the same tree. The one is the fruit of individual prejudice; the other is the heritage of the ages. A very queer phenomenon, indeed, would be presented to us if one were super-imposed over the other, a fruit which would give Churchmen acute indigestion.

The second process of unification would seem to be the only one possible. The mind of the Protestants is such a variant that it is not possible to decide, at any time, what they are willing to concede to the cause of union. Besides, Protestantism has no mind. It has only the microscopic pieces of many minds welded together into a very patchy whole in which no one patch is in harmony with another. It is up to the Church, then, to determine what price it is willing to pay for union. That, too, would be very difficult without much labor in General Convention. It would be easier to say what Churchmen (myself for example) would NOT be willing to surrender.

The Sacraments will endure forever.

The doctrines of the Church as laid down by the early General Councils will remain forever.

The episcopate and priesthood of the Apostolic Succession will remain forever.

The altar will remain forever.

The Prayer Book could, perhaps, be revised, but it will remain forever.

These essentials Catholicism cannot surrender, EVER. When Protestantism is willing to subscribe to them, unity will become a very simple matter. (Rev.) D. CARL COLONY.

Mount Holly, N. J., August 27th.

VALIDITY OF ANGLICAN ORDERS

To the Editor of *The Living Church*:

AFTER READING the report this morning from the Lausanne Conference on Faith and Order that the Orthodox Church finds it impossible to recognize the validity of Anglican Orders, I beg to make an appeal through your columns to doubting minds of the Anglican communion to read again and again the treatise of the Rev. William H. Ness, *The Breach With Rome*, together with the article in THE LIVING CHURCH July 23d, page 391, My Reasons for Joining the Anglican Church, by J. W. Poynter, and seriously asking oneself, why should I not believe in my orders "as a priest in the Church of God?" (Rev.) HARRY C. GOODMAN.

Washington, D. C. August 8, 1927.

[We believe our correspondent is in error in his reference to the Lausanne Conference. The question of the validity of Anglican orders has not, to our knowledge, been raised in that assembly, nor is any group of delegates authorized to pass upon that question.]

RELIGIOUS EDUCATION

To the Editor of *The Living Church*:

SOMETIMES a single voice is raised to emphasize a truth which otherwise would escape attention. There are those in the Church who have pleaded in several General Conventions for a change in the name of the Church; who would like to call it the American Church. But that has been considered an unwarrantable assumption in view of its relative size. Certainly the Episcopal Church has good ground for the claim to be the American Church, coming as it did with the Jamestown colonists, having the first bishop in the person of Samuel Seabury, holding fast to apostolic order and evangelical truth, Catholic in lineage yet acknowledging no foreign allegiance. Its work among the Negroes, the Indians, the foreigners, and in the rural districts proves its ability to satisfy the spiritual needs of all sorts and conditions of men.

Why then is it so far outstripped numerically by the great branches of the vine about us? *Is it not because of its neglect of the children?* The Roman Catholics are seeking to win this nation through their school system, and, while not denying the virtues of that branch of the Church, its political aspirations are un-American, and its influence upon our public school system has been antagonistic, and baneful, chiefly responsible for the exclusion of the Bible from daily use. The Lutherans also are forging ahead through their schools, while Churchmen, largely out of loyalty to the public schools and antipathy to the Roman Catholic parochial schools, assume that Church schools are taboo, and that the public schools are good enough.

Admitting the excellence of the public schools intellectually, and that their equipment is all that can be desired, yet the criminal situation presents a menace which threatens the welfare of the community, and which the public schools have not met. "Religion is the basis of human society" still, and always will be. The foundation for virtuous living, and the preservation of our free institutions lies in religion, which must be inculcated in childhood, and, since the State cannot teach religion, it is the bounden duty of the Church to do so in a way far more thorough and effective than through our Sunday schools.

The Rev. H. A. L. Sadtler of Rahway, N. J. (as reported in THE LIVING CHURCH of August 13th) has furnished an illustration of what can be done. We have a number of excellent boarding schools, but they are so high priced as to reach but a limited class of the well-to-do, and the great rank and file must either patronize Roman Catholic institutions, or be religiously neglected, so far as their schooling is concerned. Our Church spends great sums in schools for Negroes, Indians, and in the foreign field, but seems oblivious to the need of our own white children.

Can we hope ever to make this the American Church until we provide adequately for the religious training of the children? It is not only the reiterated command of Moses, "Ye shall teach these statutes unto your children," but included in the final commission of our Lord: "Go, make disciples of all nations, teaching them to observe all things, whatsoever I have commanded you." (Rev.) C. EDGAR HAUPT.

St. Paul, Minn.

WORSHIP AND EDUCATION

To the Editor of the Living Church:

TWO ARTICLES in THE LIVING CHURCH of August 6th touch on matters of vital importance to the Church: one by the Rev. Elwood L. Haines, The Church and Youth; the other by the Rev. Dr. Drury on One Priest a Decade.

Dr. Drury well says: "A constant supply of able men for the ministry is about the most important of our present defects."

I am ashamed at times to find a clergyman who uses bad grammar and who ignores rubrics or misinterprets them. I will not go into details, but suggest that bishops and examining chaplains be more careful who are admitted to the ministry.

Dr. Haines touches the vital defect in our practice in not following the Catholic teaching of our Prayer Book by having the Eucharist as the popular service every Sunday—not children's Eucharists, but people's, including the youngest up to the oldest. There should be an early service for communions. Instead of any Sunday school service, let the Lord's service prevail. Let there be at 9:30 A.M. or 10 A.M. a sung Eucharist, omitting the parts pertaining to the communion of the people. The Eucharist is the simplest and most beautiful of all services. An hour can include it all with fifteen minutes instruction, needed by old and young, and better than the formal sermon which might be used in the evening. The school could follow the Church service for a half hour, with no further service, unless a hymn and collect at the close.

If we are to save the children to the Church we must put worship first, instruction second. And the one essential worship of the Church of the ages and made the service for Sunday in our Prayer Book is the Holy Eucharist.

Granite City, Ill.

(Rev.) W. H. TOMLINS.

ATHEISM

To the Editor of The Living Church:

MAY I CALL the attention of your readers to an article in the *World's Work* for June on the spread of atheism in this country, especially among young people and children? The reports and statistics are certainly startling.

This condition in our schools and colleges is doubtless the result of Bolshevik propaganda. It is represented by groups who form a small proportion of the whole, yet these statements assert that they are increasing in number and influence. These young people are evidently very definite and determined in what they stand for, and they are intelligent. One thinks with a pang of the fine material they represent running amuck.

Surely they are a challenge to the Church. Their conversion would mean great forceful saints which the Church so sadly needs. When they find so many who profess and call themselves Christians sitting on the fence, so to speak, with no definite faith, assuring them that it is no matter what they believe, and that the great articles of the Christian faith—the Virgin birth and the Resurrection—are of no consequence; when this indefinite milk and water doctrine is taught and preached to them by those who profess to believe in the Church, and they easily detect lack of conviction and a false position, is it any wonder that they scornfully turn their backs on these poor deluded would-be teachers who think they can influence them by making faith easy? These young people have the making of martyrs in them.

They need to be challenged to endure hardness and persecution as followers of Christ, who is "the same yesterday, today, and forever." We need missionaries in our schools and colleges who are ready to die for the faith. We have a few. We need more. Let us pray intensely that they may arise—mighty men of faith who will put to flight the armies of the aliens, and prove by their lives that Christ still reigns and demands the wholehearted allegiance of all strong and intelligent human beings.

M. CONSTANCE R. WHEELER.

Burlington, Vt.

THE CONSECRATION IN THE EASTERN CHURCH

To the Editor of the Living Church:

MAY I DRAW attention through your columns to the fact that it is the official teaching of the Orthodox Churches of the East that the consecration of the eucharistic elements is effected by the Holy Spirit at the words of the priest by means of the "Invocation" or *Epiklesis*? This marks one of the distinctive teachings and practices of the Eastern as opposed to the Latin Church. In the Latin Church the teaching of the doctrine according to which the consecration may be effected by any words save those of the Institution has been prohibited by Pius X. In the Eastern Churches the *Epiklesis* is among the (very many) prayers which must be recited secretly (*mystikoos*). In the Latin Church, of course, it is the words of the Institution that must be recited secretly.

(Rev.) A. A. MUELLER.

Sussex, Wis., August 24th.

WHEREIN WE ARE ACCUSED OF DUMBNESS AND COWARDICE

To the Editor of the Living Church:

YOUR ANSWER to Miss Abbey (L. C., July 30th) is an explanation that does not explain. Like her, I have been waiting patiently for a word from you on this subject. Dr. Gwynne's magnificent articles do not cover the case. This is not a question of theology of schools of thought, of marriage and divorce, but of plain common decency and morality. While even the secular press has taken on a high and admirable tone in discussing that unfortunate paper, THE LIVING CHURCH has sat dumbly by with not a word to encourage its readers.

Was it too much to ask of a paper professing to stand for the Catholic faith that it should be only too glad to lend its voice in the defense of that purity of thought, word, and deed which is the heritage of every Christian? The space devoted to the World Conference could be used to greater advantage in that way. One doesn't like to accuse THE LIVING CHURCH of cowardice, but what else can it be? I agree with one leading secular paper: "The sooner Lewis is unfrocked, the better," to which I would add: The sooner the Church Congresses are abolished, the better, if that is their trend.

JANE CUYLER HARING.

Johnstown, N. Y., August 14, 1927.

WHEREIN WE ARE SUPPOSED TO ADVOCATE FALLING IN WITH THE DEVIL

To the Editor of The Living Church:

I CANNOT FORBEAR adding a few words to those already written concerning what Miss Abbey rightly calls the Rev. Henry Lewis' infamous utterances at a convention of the Church. There was evidently no exaggeration in the daily press. And this man is a leader in the Church, and evidently will be allowed to remain in it! And THE LIVING CHURCH considers its duty done when it publishes a few articles by other people on their attitude toward marriage. This man's utterances, which must sicken and sadden any Christian who holds that the faith was once for all delivered to the saints, seems of not enough importance for special notice! A world of change indeed! And we must change with it; apparently, there is no longer any resisting the devil. We must fall in with him and be modern. Well, I thank God for such Churchmen as Bishop Manning and the others who have voiced their protest against such shameful and unchristian ideas and wish that this young man might have the grace to leave the Church where he surely does not belong.

To emphasize the importance of the Holy Eucharist is well, but to preach clean Christian living is also important.

U. S. V. Hospital, Camp Custer,

A. M. DEARBORN.

August 24, 1927.

MUST WE BE ASHAMED?

To the Editor of the Living Church:

ON A RECENT visit to Juneau, Alaska, I met the priest of the Greek Church there, and in conversation with him made the assertion that our Church in the United States is much like his. In reply, he said that he did not know about that; that in Alaska they were punishing the poor Indians for things which ministers of the Episcopal Church are teaching, unrebuked by an authority, and that he did not know what they were to do, if such things were allowed to be printed and sent into the world. The priest referred, of course, to the Church Congress paper printed in a recent issue of your publication.

Has it come to this, that Episcopalians must be ashamed to own connection with their Church?

Mount Holly, N. J.

BETSY C. POLHEMUS.

August 23d.

(Mrs. Clarence H. Polhemus)

OLD HYMNALS WANTED

To the Editor of The Living Church:

ANY PARISH transferring its usage of singing from the Old Hymnal to the New Hymnal would confer a great favor on one of the most active missions in the diocese of Harrisburg by giving a dozen of its discarded musical Hymnals to the congregation in question, which is a small and very earnest group of farming people. I shall be glad to act as intermediary.

(Rev.) HIRAM R. BENNETT.

Williamsport, Penn., August 16, 1927.

IT IS NECESSARY to repent for years in order to efface a fault in the eyes of men; a single tear suffices with God.

—Chateaubriand.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

ASIA: A SHORT HISTORY FROM THE EARLIEST TIMES TO THE PRESENT DAY. By Herbert H. Gowen, D.D., F.R. AS. Soc. Boston: Little, Brown & Co. \$3.50.

Reviewed by the Rev. JOHN MCLEOD CAMPBELL, M.A.,
Principal of Trinity College, Kandy, Ceylon.

THE relationship that is to exist between the civilizations of the East and of the West—that this is “the greatest of all problems confronting mankind” is Dr. Gowen’s thesis. Those of the West who hold this conviction, and, like Dr. Gowen, desire by their writings to forward the harmonious development of this relationship, have two courses before them. They may contribute such a study of the civilization of the East as will win for it the respect and acknowledgment of those who are still hardly aware that such civilizations exist—expounding the art, culture, architecture, and religions of the East; or they may deal with the matter historically, tracing the intercourse of East and West through all its past vicissitudes.

Though Dr. Gowen’s title suggests the former, his method follows the latter alternative. It may be questioned whether his title is quite fair to his readers or to himself, so rigidly does he restrict himself to tracing the history of mutual contact. In a book of four hundred pages we have reached Vasco Da Gama by page 100, the Boxer revolt by page 200, and the Treaty of Versailles by page 300. It will therefore be seen that the early chapters must suffer from compression.

After a bold, geographical survey we plunge rather breathlessly through a jungle of Sumerian, Tartar, Semitic, Hebrew, Vedic, Iranian, Seleucid, and Far Eastern growths; we are taken rapidly first to one corner of the forest and then another, to be introduced to Sargon and Hammurabi, Cyrus and Alexander, and the founders of the great religions. The tour is intended to impress the traveler with the fact that, in the words quoted from Mr. Wells, “quite a lot of things happened between Adam and the Mayflower that we ought to be told about.” It is not Asia that is the new arrival on the scene of the world’s history.

We could wish that Dr. Gowen had allowed himself room to expand what he says very shortly though suggestively on the threefold inter-relation of East and West in the ancient days, in the realms of culture, commerce, and religion. That that inter-relation is too often lost sight of, accounts to some extent for the popular notion “that between East and West there is a great gulf fixed, an eternal distinction,” against which Mr. Edwyn Bevan has protested in his *Hellenism and Christianity*. The survey, however, congested as it is, will stimulate the reader to further adventure in this field.

With the opening of the sea routes, we find ourselves in the region of modern history. Portugal and Spain, the Dutch and the French, the Russian and the British—all came and saw and conquered, or were conquered, meeting with varying degrees of success in penetrating the East, and employing a variety of methods, some of them little calculated to ingratiate themselves.

Here again it is sometimes difficult to discern the wood for the trees—the details, for example, of individual Pacific islands and successive Russian expeditions overweigh the narrative. We could wish for more fingerposts in the way of cross-references that we might more readily take up the story of this or that country where we left it, and get a more continuous tale.

But when in the second half of the volume we find ourselves in the late nineteenth and early twentieth centuries, our plodding is rewarded, and we are enabled to see contemporary history in truer perspective. We begin to discover that Dr. Gowen has done for us just what we were wanting someone to do for us. Recent events in the Far East have riveted the startled attention of the world upon a situation the intricacies

of which it is not easy to unravel. Many questions thrust themselves upon us. Whence these tumults? Whose the responsibility for past and present? How far are our own forbears blame-worthy? Is resentment at their interference in Far Eastern waters as justified as it appears natural? How far did they “interfere”? And did they do so of design, with calculated motives?

Dr. Gowen does not set out to answer these questions so much as to give us material for finding answers. His outlook is eminently fair; he is not one of those who enjoy decrying their own country, neither does he gloze over the unpalatable. “President Wilson seemed shocked in 1913 at the idea of our interfering with the domestic affairs of China, but that interference had been a fact as early as the first treaty we made with China in 1844. In imposing upon China the disabilities of extraterritoriality, in the refusal of tariff autonomy, and in all that is involved in most-favored-nation clauses, the United States had been guilty of interference, in line with other treaty Powers. American traders had their share in the opium traffic; American vessels had the monopoly of taking Turkish opium to China.”

The questions raised by Dr. Gowen’s survey cannot as he says be ignored “without the risk of political disaster, for ourselves as well as for others.” The issues are very grave, and we may well be grateful to Dr. Gowen for ranging them before us.

TO LISTEN to a lecture by Professor J. L. Myres of Oxford is always a matter of somewhat breath-taking excitement. His knowledge of geography, history, and philology, both ancient and modern, is vast, and in racing from point to point he assumes an equal familiarity with each and all on the part of his audience, which leaves one gasping. Something of the same atmosphere lingers in the printed pages of *The Political Ideas of the Greeks*, the eighth series of lectures on the Bennett Foundation at Wesleyan University (Abingdon Press. \$2.50). But the reader can move at his own pace, and fully appreciate the wealth of learning contained within the covers of this book. All political philosophy must reckon with the ideas of Greek thinkers, and those who are accustomed to approach them through philosophical works, such as Professor Hocking’s *Man and the State*, will find this volume, with its historical approach, a valuable companion, and will enjoy the fascination of a close and accurate study of the facts of Greek political life out of which the philosophy arose.

THE INTEREST stirred up by Mr. Lewis’ paper at the San Francisco Church Congress will be turned to good account if it leads to a widespread sale for two pamphlets recently published in England and now obtainable in this country. In Father Vernon’s *Youth and the Older Generation* (Morehouse. 25 cts.) the submergence of traditional standards of sexual morality is seen to be a feature of post-war life in England as well as in America. But Father Vernon is not content to diagnose and deplore, he goes on to prescribe. Moreover, in prescribing he avoids taking refuge in vague generalities; his advice is definite, concrete, and concise. It should be welcomed and well pondered by all parents in these days. Then, if they require further detailed assistance toward carrying out Father Vernon’s advice, they may well turn to Dean Bennett’s *Mary Jane and Harry John* (Morehouse. 25 cts.), an incredibly rich storehouse of wise directions for training children, lucidly set forth in thirty pages.

No church bookstall or tract case can be considered complete without these two pamphlets, and no wise parish priest will be without a few copies to give away when and where he finds them needed.

Church Kalendar



SEPTEMBER

4. Twelfth Sunday after Trinity.
11. Thirteenth Sunday after Trinity.
18. Fourteenth Sunday after Trinity.
21. Wednesday. Ember Day. St. Matthew, Evangelist.
23. Friday. Ember Day.
24. Saturday. Ember Day.
25. Fifteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

CALENDAR OF COMING EVENTS SEPTEMBER

12. Clergy Conference, Delaware, N. J. Vermont clergy retreat, Rock Point, Burlington, Vt.
14. Clergy Conference of diocese of Albany, Albany, N. Y.
17. Laymen's Conference, Delaware, N. J.
20. Clergy Conference of diocese of East Carolina, Wrightsville Beach, N. C.
21. Council of Continental Bishops, Grand Canyon, Ariz.

CATHOLIC CONGRESS CYCLE OF PRAYER

THIRTEENTH SUNDAY AFTER TRINITY

St. James', Manitowoc, Wis.
All Saints', St. Louis.
St. Mark's, Hoosick Falls, N. Y.
St. George's, Philadelphia.

APPOINTMENTS ACCEPTED

ASH-EVEREST, Rev. W., formerly rector of St. Luke's Church, Seattle, Wash.; to be rector of St. Clement's Church, Honolulu. New address, Makiki and Wilder Aves., Honolulu. About October 1st.

BAKER, Rev. EDWIN P., formerly priest-in-charge of St. James', Kemmerer, Wyo.; to be rector of Christ Church, Douglas, Wyo. September 1st.

BAKER, Rev. RICHARD HENRY, JR., formerly assistant of St. James' Church, Baton Rouge, La.; to be rector of St. John's Church, Waynesboro, Va. October 15th.

COMFORT, Rev. J. W., formerly rector of St. James' Church, Vincennes, Ind.; to become rector emeritus of St. James' Church, Lawrenceville, Ill.

DURRANT, Rev. HENRY L., formerly rector of St. Matthew's parish, Hyattsville, Md. (Wash.); to be rector of St. Paul's Church, Louisville, Ky. September 1st.

HUGHES, Rev. WILLIAM DUDLEY FOULKE, formerly master at Salisbury School, Salisbury, Conn.; to be precentor of the Cathedral of St. John the Divine, and headmaster of the Cathedral Choir School, New York City. New address, Cathedral Choir School, Amsterdam Ave., and 111th St., New York City. August 25th.

KENDALL, Rev. RALPH J.; to be rector of St. John's Church, Albany, and St. Timothy's, Athens, Ala.

NEFF, Rev. E. R., formerly assistant at Church of the Advent, Birmingham, Ala.; to be rector of St. Wilfred's Church, and chaplain of Marion Institute, Marion, Ala.

PEARCE, Rev. REGINALD, formerly of Newport, R. I.; to be rector of the Church of the Epiphany, Dorchester, Boston, Mass. September 1st.

RESIGNATIONS

BERNARD, Rev. WALTER C., as rector of St. Michael's Church, Brattleboro, Vt.; to retire. New address, Phillipsburg, Quebec, Canada.

REYNOLDS, Rev. BENONI O., as rector of St. James' Church, Manitowoc, Wis. (F.L.).

NEW ADDRESSES

HARRINGTON, Rev. FRANK P., retired priest, formerly living at Cedar Hill, Waltham, Mass.; 181 Whitmarsh St., Providence, R. I. September 1st.

SMYTHE, Rev. GEORGE F., D.D., retired priest, formerly 1932 E. 97th St., Cleveland; 1854 Shaw Ave.; East Cleveland, Ohio.

ORDINATION

PRIEST

SOUTHERN VIRGINIA—On Wednesday, August 24th, the Rev. BASIL KENT (colored) was ordained priest in Grace Church, Norfolk. The Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, assisted by the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, officiated. The candidate was presented by Archdeacon Russell, and the Rev. E. E. Miller, of Petersburg, preached the sermon. Seven priests, among them the Rev. Dr. Bragg, former rector of Grace Church, joined in the laying on of hands.

Mr. Kent is to be rector of the colored mission churches in Lunenburg County, with address at Lunenburg.

BORN

HALE—SAMUEL WHITNEY HALE, JR., was born at Belmont, N. Y., on Sunday morning, August 14th, at 11 A.M., while his father was holding service. He is the son of the Rev. and Mrs. Samuel Whitney Hale, and the Rev. Mr. Hale had five services on the day his son was born. Mr. Hale is rector of St. Philip's Church.

DIED

BOWEN—Died at her home in Anniston, Ala., ANNIE MATTHEWS BOWEN, aged seventy years. Funeral service were held at the Church of St. Michael and All Angels.

"Lord, now lettest thou Thy servant depart in peace."

FREEMAN—Died at his home in Anniston, Ala., TIMOTHY FREEMAN, a native of England, aged eighty years. Burial was from the Church of St. Michael and All Angels.

"Lord, I have loved the habitation of Thine house, and the place where Thine honor dwelleth."

GOODWIN—MARY VAN NEST GOODWIN (nee Thompson) beloved wife of W. Dallas Goodwin, entered into rest eternal, August 25th, after a short illness, at her summer home, Pleasantville, N. Y.

"May light perpetual shine upon her."

NEALE—In San Rafael, Calif., August 21, 1927, VINCENT NEALE, dearly beloved husband of Lizzie Neale, son of Rev. John Mason Neale, native of England, aged eighty-two years. Funeral service Tuesday morning, August 23d, at St. Paul's Church, San Rafael. Interment private.

MEMORIAL

Burton Howard Lee

Funeral services for the late Rev. BURTON HOWARD LEE were held Wednesday, August 3d, from the Cathedral of St. John the Divine, 110th St. and Amsterdam Ave. The Very Rev. Howard Chandler Robbins, D.D., Dean of the Cathedral, and the Rev. Herbert L. Shipman, D.D., Suffragan Bishop, had charge of the services, assisted by Dr. Frank Jones, St. Mary's, Bronx; Dr. Pulsifer, St. John's in the Wilderness, Stony Point, and Dr. Howard White of St. Stephen's, Pearl River, and St. Paul's, Spring Valley.

The remains were taken to New Haven, to undertake parlors, where an Odd Fellows service was held, and at the cemetery Dr. Ogilby of Trinity, Hartford, Conn.; and Dr. Pulsifer and Dr. Jones had the committal service.

Dr. Lee leaves two sons, Burton H. Lee and Templeton W. Lee; and his mother, Mrs. Fanny J. Lee, of New Haven.

Dr. Lee had many beautiful floral pieces and a blanket of roses from the parishioners of St. Stephen's, Pearl River.

Dr. Lee was the son of the late James H. Lee, and was born in New Haven, April 28, 1876. He received his early schooling in New Haven. After graduating from high school he took a four year course in Cheshire Academy and next entered Yale University, graduating in 1902.

He taught in public and private schools and in Hamilton College before he entered the General Theological Seminary. He was then called to St. Michael's Church, Amsterdam Ave. and 97th St., associated with the late Dr. John P. Peters, who was a staunch friend of Dr. Lee. From there he was called to St. Mary's, Bronx, then to St. Paul's, Ossining, December 18, 1912, where he remained for seven years. He resigned, going to Yale and taking a law course, but Bishop Greer and Bishop Burch would not allow him to leave the ministry.

He was the first missionary in Rockland County. Here he did a wonderful work in organizing, and was head of a chain of missions. St. John's in the Wilderness was the central

place, with stations all over the country.

Deceased was a member of Charity Lodge, Royal Arch Masons, and Ivy and Trowel Lodge, Knights Templar, of Bronx. He was a member of the Elks and the Odd Fellows societies and was greatly interested in all philanthropic and local charities. He was Protestant chaplain of Sing Sing while residing in Ossining, and took a great interest in community affairs. He was a broadminded Christian, and a valuable man to the Church.

The Rev. Mr. Lee was tender to the infirm and the aged, a great friend to the poor and the outcast, a great lover of children and a worker among young people. A great man's man, he was well liked by all creeds—a forceful, eloquent, and convincing preacher.

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

EXPERIENCED NURSE FOR GIRLS' boarding school. Light duties. Small salary. Advantageous terms to mother with daughter. Address, EUNICE PEABODY, All Saints' School, Sioux Falls, S. D.

WANTED A COMPANION HOUSE-keeper, to a young woman living alone. Capable of taking full charge of home. Will only consider a refined, Christian woman. A good home rather than high wages. Write to F. E. S-928, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

PRIEST, MUSICIAN, CHOIR TRAINER (boy or miscellaneous), graduate; could assist in other work, highly recommended. W-929, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

A CHURCH WOMAN—COLLEGE GRADUATE; desires a position as matron, chaperon, companion, secretary, or teacher. Best of references. A. J-930, LIVING CHURCH, Milwaukee, Wis.

A GRADUATE PARISH WORKER OF EXPERIENCE. Open for a position October 1st. Address B-931, care of THE LIVING CHURCH, Milwaukee, Wis.

A LADY OF CULTURE AND REFINEMENT would like a position as companion, social secretary, chaperon (resident or otherwise). Hotel hostess, corridor desk, linen closet, information. Free to travel, or go anywhere. Can give highest credentials. K-924, LIVING CHURCH, Milwaukee, Wis.

CATHEDRAL TRAINED ORGANIST—Choirmaster, fifteen years' service, desires position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Desire location in September. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

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

REFINED CHURCHWOMAN DESIRES POSITION as resident companion in New York City. Credentials, religious and secular. Address, A-927, LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION BY CATHEDRAL trained organist and choirmaster. Adult or boy choir. Expert choirmaster, brilliant concert and Church organist. Experienced. References. Address ORGANIST, K-923, LIVING CHURCH, Milwaukee, Wis.

NOTICE

GENERAL SEMINARY EMPLOYMENT BUREAU. Clergy desiring the services of General Seminary students during the coming year, 1927-28, should address their communications to JAMES R. ALLEN, Secretary of the Missionary Society, Chelsea Square, New York City.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

ALTAR FURNISHINGS

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

RETREATS

A DELYNROOD, SOUTH BYFIELD, MASS. A retreat for the clergy, under the auspices of the Brotherhood of the Way of the Cross, will be held at Adelynrood from September 13th to 16th. Conductor, Rev. Julian D. Hamlin. Charges, \$6.00. Those purposing to attend should notify the SECRETARY, Adelynrood, South Byfield, Mass.

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.

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St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions
" 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 STOSKOFF, 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.

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
Rev. DON FRANK PENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New York

Cathedral of St. John the Divine, New York
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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, 10:00, 11:00 A.M.

Church of St. Mary the Virgin
139 West Forty-Sixth Street
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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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" 9:00 A.M., Low Mass and Catechism.
" 11:00 A.M., High Mass and Sermon.
" 4:00 P.M., Sung Vespers, Brief Address, and Benediction.
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Pennsylvania

Saint Alban's Church, Olney, Philadelphia
Rev. ARCHIBALD CAMPBELL KNOWLES, Rector
Sundays: Masses 7:30, 8:30 (omitted in summer), 10:30 (with Sermon); Vespers, Sermon, and Benediction, 8:00 P.M.
Week-days: 7:30 A.M., 8:15 A.M.; 4:30 P.M.
Confessions: Fridays, 7:30 to 9:00 P.M.
Saturdays: 5:00 to 6:00 P.M. Additional services in Lent.

RADIO BROADCASTS

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KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday 11:00 A.M., 7:30 P.M. Pacific Stand 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 (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

BOOKS RECEIVED

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

Cokesbury Press, 810 Broadway, Nashville, Tenn. *Reality in Religion.* By Gilbert T. Rowe, D.D., Litt.D., book editor of the Methodist Episcopal Church, South; editor of the *Methodist Quarterly Review.* The Quillan Lectures for 1927, delivered at Emory University. Price \$1.75.

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

Goose Towne Tales. By Alice Lawton. Illustrated by Wynna Wright. Price \$2.00 net.

A Treasury of Tales for Little Folks. Selected and Edited by Marjorie Bruce and Illustrated by Nora Fry and Honor C. Appleton. Price \$3.00 net.

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

The Grandmothers. A Family Portrait. By Glenway Westcott. Price \$2.50. Harper Prize Novel, 1927-28.

W. Heffer & Sons, Ltd. Cambridge, England.

The Sacrament of Nature. By John S. Hoyal, author of *A Book of Prayers*, written for use in an Indian college, *The Fourfold Sacrament, The Sacrament of Common Life.*

Macmillan & Co., Ltd. St. Martin's St., London, England.

Christianity as Bhakti Marga. A Study in the Mysticism of the Johannine Writings. By A. J. Appasamy, M.A. (Harvard), D.Phil. (Oxon.), joint author of *The Sadhu.*

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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.

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

CHURCH NOTES FROM NEW MEXICO

ALBUQUERQUE, N. M.—Disconcerting migrations of clergy and laity seem almost inevitable under the pioneer conditions of a "frontier" missionary field, such as New Mexico, but their extent and frequency were considerably less last year. As a result, most of the parishes and missions showed more constructive organization and a deeper sense of corporate responsibility. The district not only completed its payments on the "national deficit," and the Church Program, but parishes and missions paid their quotas on a district mission fund for extension missionary work. A district missionary and extension program, supported by the district itself, has been practically unheard of heretofore, but during 1925 and 1926 the parishes and missions awakened to a diocesan consciousness in the support of all the missionary work of the district in addition to the wider obligations to the Church.

While economic conditions throughout the territory covered by the district have been more normal, there is little or no evidence of any considerable growth in the population, and some communities, especially the "mining towns," are still depleted, with a consequent effect on Church development in these places. Where these adverse conditions are absent, however, a steady Church growth can usually be noted. Grace mission, Carlsbad, and St. Andrew's mission, Roswell, expect soon to relinquish their comparatively small missionary grants and become self-supporting parishes. Both of these places have been equipped with well appointed parish houses, and have thus been able to develop a larger social service and educational work.

The most noteworthy building achievement during the year was the erection of a parish house by the Church of the Holy Faith, Santa Fe, largely through the generous gift of Mrs. R. J. Palen, a member of that parish.

At Fort Stanton, though the chaplaincy is under the auspices of the federal government and within the confines of an old army post, our chaplain, the Rev. M. J. Swift, has found so general a response to his ministrations that a mission has been organized, and, by permission of the government, an attractive chapel with its altar, chancel, and the traditional furnishings of the Church has been set apart. A Church school has been in operation which is attended by the children of the government officials as well as the Marine Hospital patients, who form the greater part of the population of Fort Stanton.

At Clovis similar signs of a larger Church life and interest may be noted. The interior of the church has been enriched by a number of memorials, the debt of \$13,000 is almost paid, and the prospects were never brighter for some real advance in this community, hitherto largely given over to the "revival" and itinerant evangelist type of religion. The signal achievement last year in the New Mexico Indian field was the installation of a water and lighting system at the San Juan Mission Hospital. No engineering complications appeared in the first six months of pumping the water from a "sump" hollowed out of rock and sand on the shore of the San Juan river, and carrying it through some 1,600 feet of pipe with an elevation of seventy feet to the reservoir near the hospital. The water is soft and free from alkali. A few hours' pumping by the gasoline engine each week furnishes a supply abundant for all needs.

How vital this is in the Mission Hospital can perhaps only be appreciated by those familiar with the exigencies of a desert country. The mission buildings are now well lighted by electricity and are equipped with steam heat, hot and cold water, telephone, and radio, so that in spite of their remoteness from town or village, or even the houses of white people, the physical conveniences are much the same as those in a large city.

The problem of nursing at the hospital is troublesome, as it is difficult to obtain a permanent staff. The Rev. and Mrs. C. W. Baker have been living at the hospital rather than in the rectory in Farmington, in order to meet the needs in the wards and the dispensary.

The field-mission at Carson's Post, where Miss Lena D. Wilcox has been working, reported in one month 735 Navajo visitors and 369 dispensary treatments.

CENTENNIAL OF FIRST CHURCH ESTABLISHED IN TENNESSEE

FRANKLIN, TENN.—The last week of August marked the celebration of the 100th anniversary of St. Paul's Church, Franklin, the Rev. Bernard Campbell, rector. A crusade in preparation for the centennial celebration was conducted by the Rev. Arthur G. Wilson, rector of Christ Church, Chattanooga, with services each evening up to and including Friday. On Sunday morning, the 28th, there was a service of Holy Communion, with sermon by the Rt. Rev. Thomas Gailor, D.D., Bishop of the diocese, and an address by the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi. Representatives from the dioceses throughout the entire south were present.

It was on August 25, 1827, that the Rev. James Hervey Otey, later first Bishop of Tennessee, gathered together a handful of worshippers to organize St. Paul's Church, the first work of the Church in the state of Tennessee. Sometime later the church building was erected on the location where it now stands. A stipulation to the building committee was that "the costs of both site and erection shall not exceed the sum of \$2,000." Mr. Otey remained rector of St. Paul's for eight years, and in 1834 was consecrated Bishop of Tennessee. He was succeeded as rector by the Rev. Hamblin I. Leacock, who served for a year and a half and was followed by the Rev. W. P. Saunders. Other rectors of the parish were the Rev. Messrs. T. L. Sherwood, J. W. Rogers, and Moses S. Royce. In the meantime the first pipe organ to appear in the state of Tennessee was installed in St. Paul's Church.

During the battle of Franklin in the Civil War the church building was seized by the federal forces and transformed hurriedly into a base hospital. The building was practically wrecked on the inside, and it was not until thirty years later that the government, petitioned by Franklin citizens, made amends for the damage which the troops had inflicted. An award of \$1,500 was granted. With this sum, augmented by contributions from friends throughout the state, the rector, the Rev. Edward Bradley, set about to reconstruct the building. By 1871 it was in practically the same condition it is today, and in 1872 it was consecrated by Bishop Quintard. In recent years eight stained glass memorial windows have been added, and ten years ago chimes were installed in the tower by Mrs. Marjorie Sidway as a memorial to her husband.

Orthodox Bishop and Congregationalist Give Views on Sacraments at Lausanne

A United Service—The Unity of Christendom — Observation on America

By C. H. PALMER
Staff Correspondent

The Living Church News Bureau
Lausanne, Switzerland, August 18, 1927

SATURDAY LAST WAS DEVOTED TO A DISCUSSION of that subject which ought to unite Christians, but which in fact seems to disunite them more than anything else, namely the sacraments. The first paper was that of Bishop Nicholai of Ochrida, read in German by his friend Archbishop Germanos, as the Bishop is now in America. It was a marvelously spiritual paper, full of mysticism, but explaining with the utmost simplicity the sacraments of the Holy Catholic Church.

"There are seven sacraments of the Church militant on earth: Baptism, Confirmation, Eucharist, Penance, Ordination, Marriage, and Extreme Unction. In the East, the sacraments are still called the Mysteries. Why? Because each one of them hides in itself a mysterious and miraculous action of God, the Holy Spirit. In the Christian mysteries we do not know *how*, we know *that*, i. e., we do not know how the Holy Spirit works in a Mystery, but we know He works in and through it."

He continued by describing the qualities and functions of each of the sacraments. He then went on: "Now when the question is raised as to which of these seven mysteries is more or less important, the question inflicts a wound upon the conscience of a believer. It seems almost an offense to the Holy Spirit. And since we know even from the present experience of the Church as well as from Holy Scripture, that His grace descends and works in the mystery of Extreme Unction, why then ask whether Confirmation, or Penance, or Marriage is something greater than Extreme Unction?" His insistence on the need of realizing that the other five sacraments are of equal value and importance with the "two considered generally necessary to salvation" was most important and instructive. "And if anyone should think that perhaps Baptism and the Eucharist are the only mysteries, the only sacraments, we'll let him ask God about it; by fasting and praying tears let him ask God, and He will reveal to him the truth as He has always revealed it to the saints. As to us of the East, we are afraid to depreciate any of the seven marvelous mysteries, we are afraid of God the Holy Spirit. For He whispered to the apostles and to the saints the truth about everything necessary to man's salvation. Therefore all that we have said about the great Christian mysteries is not an opinion of our own, but it is the repeated experience of the apostles and the saints up to our own days. For the Church of God lives not on opinion, but on the experience of the saints, as in the beginning so in our days. The opinions of intellectual persons may be wonderfully clever and yet be false, whereas the experience of the saints is always true. It is God the Lord who is true to Himself in His saints."

This fearless exposition of Catholic truth has been one of the remarkable features of the conference, which so far has pushed forward the speculative element to the detriment of the mystic. We should be profoundly grateful to Bishop Nicholai.

DR. BARTLETT GIVES EVANGELICAL VIEW OF SACRAMENTS

As a striking contrast to the Serbian Bishop came Dr. Vernon Bartlett, the Congregational professor from Oxford University. He struck a note of divergence at once; perhaps it was inevitable. In his first words he spoke of the *two* sacraments having clear New Testament authority. Bishop Nicholai had consistently maintained that all seven sacraments had clear New Testament authority. He strove to give the evangelical view of the sacrament of Holy Communion and did so with marked ability. Dr. Bartlett, although representing an extreme view, is one of those men who are always listened to by their opponents with the greatest respect. As regards infant baptism, Dr. Bartlett seemed to think that Baptists might have "that deference for one another's consciences" for which the Lambeth Appeal of 1920 pleaded, and from the fact that most branches of the Church regarded Church membership incomplete until confirmation or some other form of personal confession had marked the baptized child's appropriation of its birthright of faith. Baptists might regard infant baptism as the first stage of the full rite and so allowable. I might remark *en passant* that the English and Welsh Baptist union refused to be represented at Lausanne on the grounds that they had already replied to the Lambeth appeal and they could not go any further. This, however, does not apply to Baptists of America.

Dr. Bartlett then went on to survey the history of the Lord's Supper and state the Evangelical view. He then maintained that he had tried to state frankly the Evangelical doctrine as rooted in Scripture, with allusion to the points where Catholic doctrine had diverged. He had distinguished what he regarded as true developments in the Church's sacramental doctrine, from the essential idea of the sacraments, as those had the full sanction of our Lord Himself. He frankly stated that such true ecclesiastical developments had a relative value for the Church, and it was the aim of the conference to appraise and use them aright. "As to those conceptions and usages which Catholics or Evangelicals cannot but continue to view as mistaken or defective, and so cannot adopt from each other for the enrichment of their Christian life, they need not in the last resort hinder intercommunion; for they do not cancel the unity of underlying idea as apprehended in personal experience. And while deeply convinced that the Evangelical understanding of them best preserves the original New Testament emphasis and perspective, and that this is the abiding test of true developments, I yet acknowledge that at certain points Catholic piety has better safeguarded in its own way true Christian values, those most closely connected with its strong sense of the corporate nature of the Church."

PLEADS FOR TOLERANCE

Dr. Bartlett finally pleaded for the largest tolerance of diversity in the various constituent groups of any future closer solidarity of organized Church communion, in the spirit of the golden words of the Lambeth appeal: "We believe that for all the truly equitable approach to

union is by way of mutual deference to one another's consciences."

It will be left to the sectional committees to work out a way of reconciliation between the Catholic and Evangelical views, but with the good will of men like Dr. Bartlett it might seem, despite apparent divergences, that that would be possible.

Among the short speeches that followed these two papers there was a remarkably able one delivered by Canon Quick of Carlisle. He laid down four cardinal principles concerning the sacraments which he quite thought might well receive a general assent from the conference. Firstly, in every sacrament the inward reality is a divine act. In all the sacraments (Canon Quick did not confine himself evidently to the minimum two) it should be not so much to declare our own aim before God, not so much to express our own unity with one another, as to receive into our souls some actual blessing from God.

Secondly, on the other hand the sacraments in no way limit God's gracious activity, so as to restrict its range. We dare not affirm that apart from the sacraments the grace of God is unobtainable.

Thirdly, true faith and penitence are necessary conditions for the effectual receiving of God's gifts in the sacraments. God gives to the soul only that grace which it is capable of receiving, and according to their capacity some will receive less and some more. "To him that hath shall be given." Our Lord was constantly requiring some measure of cooperation between the recipient and the Giver. The sacraments therefore do not work for men's salvation mechanically. Though the Western Church has taught the doctrine of *ex opere operato*, that doctrine does not mean that there is to be no preparation for the reception of the sacraments. Indeed in the past it was usual to surround the Eucharist with a dread of the penalties of unworthy reception. And yet in saying this we must not forget that it is the sick who most need the Physician. It is they who are most aware of their own spiritual poverty who have already most of that real wealth which God delights to increase and multiply.

But fourthly, the soul can in the sacraments receive infinitely more than it is itself aware of. The reason why many find something more or at least something other in a sacrament than in a sermon is precisely this: Spoken words are only meant to affect us insofar as their meaning is made clear to the understanding. But in a sacrament there is something more or something different. It consists also of something done to us, an act of God upon our souls, which does not depend wholly either upon conscious understanding or on conscious feeling for its effectiveness. But if we are sincerely making a tremendous effort of faith, we must not be told that, if our conscious success is small, we have therefore in reality achieved as little. The understanding may be darkened and the feelings hard to understand, but Christ is greater than our minds or hearts, and we believe that in the breaking of the bread, He has come to us again.

It will be interesting to see the results of the sectional committee's discussions upon this subject of the sacraments, and how far any measure of unity will have been achieved.

A UNITED SERVICE

On Sunday there was a very remarkable united service in the Cathedral at 8:30 A.M. It was a rather unfortunate hour to

choose, as it meant that Anglican delegates who wanted to fulfil their obligation of hearing Mass at 8 o'clock in the English church could not attend, but on account of the ordinary morning service in the Cathedral at 9:45, this early hour was inevitable. An extra Mass was put on at the English church at 7. The person who was most responsible for the drawing up of the liturgy of the united service (which was admirable) was Canon Woods of Cambridge, a noted Liberal Evangelical. There was a fair attendance, chiefly of English speaking delegates, American and English. Bishop Brent in purple cassock and pectoral cross read the opening prayers. He was assisted by two pastors, a German Lutheran and a French Protestant. All three languages were used for different portions of the service. A remarkable feature of this service was a definite order in a certain place to the congregation to kneel down, and it was impossible not to wonder if this was the first time for 300 years that a congregation had knelt down in this building which, despite its bareness, still manages to reflect that wonderful glory of the Middle Ages which gave us gothic architecture in all its beauty. There was one jarring note: the Lutheran stood up, a solitary recusant, we are glad to say. After this service there took place the ordinary Cathedral morning service which was followed by an administration of Communion. The pastor invited in three languages any who cared to receive Communion, but it should be pointed out that this was not in any way of conference invitation. I looked carefully around the Cathedral, but I could see no prominent Anglican joining in this united Communion service.

There was also an Eastern Orthodox Liturgy celebrated in the Greek Church. There were several prominent Anglicans present. I understand from one who was present that the Archbishop of Upsala was among the congregation, and that after the Liturgy was concluded and a memorial had been offered for the martyred Archbishop of Smyrna and for Photios, late Patriarch of Alexandria, whose anniversaries occur about this time, he was seen kneeling down, while the rest of the congregation was leaving, in silent prayer. The sermon at this liturgy was a remarkable one and was preached by Archbishop Germanos of Thyatira.

THE UNITY OF CHRISTENDOM

The last of the subjects to be discussed was the Unity of Christendom and the Relation Thereto of Existing Churches. The two principal speakers on Monday morning were the Archbishop of Upsala and the Bishop of Gloucester. I had long been looking forward to hearing the Swedish Archbishop speak in public, having heard for a long time of his reputation of being an accomplished English scholar and linguist. I must confess frankly that I was extremely disappointed. It seemed to me that he would have done better to have used the German tongue, which would have given greater scope to his Swedish mentality which resembles the German way of thinking and mode of expression far more than it does the English. His manner was painfully involved and extremely difficult to follow; he also made it a great deal more difficult to follow him because he did not read entirely the paper printed as coming from him, but omitted some portions and added others.

He divided the positions which Christians hold as to the nature of the Church

into three. These he called Institutionalism, Spiritualism, and Incarnationalism. Needless to say the second of this trio does not imply anything to do with table-rapping or communications with another world, but simply means the position taken up by those who say that all religion is spiritual and there is no need of a Church, *e.g.* the Quakers, as opposed to the first group who insist upon a definite Church, *e.g.*, the Roman Catholics. We think, however, the learned Lutheran might have chosen his English terms with greater care. The third group which lies between the other two seemed to the speaker to be desirable. This group emphasizes against the Institutionalists on the one hand that religion not only is a body, a fixed form, a doctrine, a hierarchy, but essentially a soul, a spirit. On the other hand it is emphasized against the spiritualists that in this earthly existence every spirit must receive bodily form, be incarnated in words and deeds, men, institutions, doctrines, and forms of service to become active and lasting. He went on to say that though his Church regarded the tradition of the ministry handed down with reverence, they did not think it necessary for Church unity. Altogether, it did not seem a very satisfactory paper, and from what I was able to hear the Lutherans (surprising as it may seem, for at least one of their national Churches has bishops) have been consistently opposed to reunion upon the basis of episcopacy.

BISHOP OF GLOUCESTER'S PLAN

The concluding paper was read by the Bishop of Gloucester, whose scheme for reunion was the glorious comprehension of the Anglican Church magnified ten thousand times so as to include Christians of all nationalities and denominations. This is a thesis which Dr. Headlam has consistently supported for a number of years, and there was nothing particularly new or surprising in the statement. He spoke strongly in favor of established Churches. He disliked the ideal of Free Churches. "For me the building up of one national Church in any nation in close union with the State seems to be the ideal to be attained." His ideal for the other bodies such as Methodists, etc., at present outside the Church would be either that they should continue to exist in relation to the Church as the Uniats to the Latins, that is to say, keeping their own independent existence but in communion with the Church; or he thought that these dissenting organizations might exist without a separate religious organization of their own as societies for promoting the religious life (he thought that a similar arrangement existed in Scandinavia). They would have their separate life, but not their own Communion service. He seemed to think, for instance, that the Salvationists might consent to this arrangement and have a similar attachment to the Church as the Church Army has. But unfortunately the Salvation Army is not represented at the conference, and so we were unable to hear whether this body, which abjures the sacraments, would be willing to accept such an arrangement. He also made an observation on America which might be interesting to my readers:

"As regards America it is difficult for anyone outside to speak, but sometimes the observations of an observer are of value, and from such a point of view it would appear that the one thing needed is for that country to construct out of its vigorous but disorderly religious life an organized territorial ministry, to build up a proper parochial system, as the only

method of preventing the overlapping of rival religious bodies, and to secure that every person shall have the ministrations of religion available. I believe that if the principles of unity I have laid down were accepted, such a system would come quickly. No doubt, especially in towns, it would need to be supplemented by greater religious variety. I imagine that America would never have an act of uniformity. A certain unity having been secured, it would be left to each separate congregation to continue to develop its own life, only there would be a decided tendency for different forms of worship to approximate to one another. The problem is to create a unity out of the great number of varying religious bodies which are not yet separated from one another by any fundamental point of doctrine. Once grant unity and a sufficient uniformity would be quickly developed."

I leave my American readers to supply their own criticisms or comments to these remarks. We are now left eagerly waiting the sectional reports on these last subjects, and then it will be possible to estimate the results of the conference.

Second and Third Reports

The Living Church News Bureau
Lausanne, Switzerland, August 13, 1927

TWO DAYS AGO THE SECTIONS WHICH had been sitting in private for three days previously began to submit their reports. The first to report was Section II, The Message of the Church. The report read in part: "The Message of the Church to the world must always remain the Gospel of Jesus Christ. The Gospel is the joyous message of eternal redemption, which is the gift of God to sinful man in Jesus Christ. . . .

"He through His Life, His call to repentance, His proclamation of judgment, and the coming of the Kingdom of God. His obedience in suffering even unto death, and His resurrection and exaltation to the right hand of the Father, has brought forgiveness of sins and has revealed to us the fulness of the living God and His boundless love toward us. . . .

"Jesus Christ . . . is the center of the world-wide gospel of the apostles and the Church. Because He is its foundation and essence, the gospel is and must remain the message of the Church to the world. It is more than a philosophical theory; more than a theological doctrine; more than a program for social and secular betterment. The gospel is rather the gift of a new world from God to this old world of sin and death."

Bishop Gore rose to draw attention to grave inaccuracies in the translation. The French text instead of having "more than a philosophical theory" etc., had "*ni . . . ni*" (neither . . . nor), which is something quite different. Then again, the French had translated a preliminary statement, which in German concerned *Zahlreichen Kirchen*, as *L'Eglise Universelle*; it would seem ridiculous that French Protestantism, a confession forming about two per cent of its own countrymen, should arrogate such a title as the Universal Church.

The Bishop of Dublin took a strong line upon Trinitarian grounds against the report. "I find this statement unduly ambiguous," he said. "It is completely compatible with a non-orthodox interpretation. There is nothing in it to prevent its being understood as the descent of the divine Word upon an already existing human being. We cannot afford in a document which will be ruthlessly scrutinized to lay ourselves open to the charge that we express ourselves in theological terms which are not free from ambiguity, which could indeed be used by men who would

refuse the downright affirmations of the Nicene Creed."

Canon Douglas criticized the phrase, "The Message of the Church." He considered that a statement should be included about the Church herself and about her functions, or else that the essential fact of the message of the Church to the world was, as it also must be, the Gospel of Christ.

It ought to be mentioned that the reports are received by the conference for discussion, but are not adopted. It is open to anyone to suggest criticisms or alterations, but these are not treated as amendments. A drafting committee will consider the various suggestions put forward, but it is left to this committee's discretion as to what suggestions are adopted.

Canon Douglas further elaborated his thesis in a written communication which he made to Dr. Deissman, German Lutheran, who was in charge of the report. He held strongly the view that the message of the Gospel must comprise those dynamic facts which are summarized in the third part of the creed, "I believe in the Holy Ghost . . . life everlasting." But he found little mention of the Holy Spirit in the report. The phrase "Eternal Redemption" ought to be expanded to cover salvation by repentance, and in the last paragraph he thought that the statement that the Gospel is a gift of a new world should be amended into a statement that it makes such proffers and provides the means of their acceptance.

Many of the Anglican delegates to the conference had merely accepted this report as a harmless piece of undenominationalism, but the Orthodox were much disturbed by it, and Anglo Catholics owe a great deal to Canon Douglas for having discovered these hidden dangers. It might be mentioned that the third and fourth sectional reports are much more satisfactory, and that in the second section none of the Anglican delegates was of the Catholic way of thinking.

The third section dealt with the nature of the Church. The convener was Dr. Brown, Presbyterian, of New York. It stated that "the Church of the Living God is constituted by the will or consents or beliefs of men, whether as individuals or as societies. Of this Church, God is the Creator, Jesus Christ its Head, the Holy Spirit the source of its continuous life.

"The Church is the people of the New Covenant, the Body of Christ, the Temple of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. The Church is the agency by which Christ, through the Holy Spirit, reconciles men to God through faith, bringing their wills into subjection to His Sovereignty. . . . As there is but one Christ and one Life in Him and one Holy Spirit who guides into all truth, so there is but one Church, Holy, Catholic, and Apostolic, visible and invisible. . . . Some believe that the visible expression of this Church was determined by Christ Himself, and is unchangeable; other believe that one Church may express itself in varied forms. But we are agreed that the one Life of the one Body should be manifest to the world by the visible unity of its members.

"Different views are taken of the divisions. A view in one direction is that no division has ever come to pass without sin. A view in the other direction is that the divisions were the outcome of different gifts of the Spirit. Between them there is a body of opinion which looks upon these divisions with penitence and sorrow. We are agreed that they present obstacles to the accomplishment of the Church's task which it is our duty to remove.

"As visible, the Church possesses cer-

tain marks whereby it can be known of men:

"(a) The possession and acknowledgment of the Word of God as given in Holy Scripture.

"(b) The profession and proclamation of faith in God as revealed and incarnate in Christ.

"(c) The observance of the Sacraments.

"(d) A ministry.

"(e) A fellowship in prayer, in worship, in all the means of grace."

"Finally, all these are means not ends given us for the building up of the Body of Christ, the uniting of all believers in faith and love."

There was a fairly unanimous reception of this report by the whole conference, but Bishop Gore added a suggestion which it is likely may be adopted.

"All probably hold," he said, "that the number of the faithful in the world today is not completely included in any existing Church, or in all together, but that is known to God and the existence of such disciples whom the Church has not known how to win is made known to men through the fruit of the spirit in their lives."

THE FOURTH REPORT

The subject of the fourth report was The Church's Common Confession of Faith. It was presented by Canon Tissington Tatlow, and declared that we are united in the Christian faith which is contained in the Holy Scriptures and is witnessed to and safeguarded in the ecumenical creed called the Nicene and in the Apostles' Creed, which faith has been continually confirmed in the spiritual experience of the followers of our Lord Jesus Christ.

"It is understood that the ways in which these creeds may be used shall be determined by the competent authority in each Church. It is understood also that the several Churches will continue to make free use of such special confessions as they possess.

"We recognize that the Holy Spirit in leading the Church into all the truth may enable it, while firmly adhering to the witness of these creeds (our common heritage from the ancient Church) to express the truths of revelation in additional forms according to the needs of future ages.

"Finally we desire to leave on record that no external and written standards can take the place of that inward and personal experience of union with the living Christ, and that the object of our faith is not any statement about Christ, but the Lord Jesus Christ Himself."

It seems that when the report was presented there was not unanimity about it, but a strong hope was expressed that if the members of the section had another day in which to think about it, that unanimity might be obtained. In the meantime it appeared to commend itself to the general approval of the conference in full session.

THE MINISTRY OF THE CHURCH

After the discussion of the sectional reports, the conference once again turned to papers on fresh subjects. Friday was devoted to the ministry of the Church, and the first person to contribute to this important subject was the Bishop of Bombay. His Lordship made an able defense of the principles of apostolic succession and his paper was free from any unsound or partisan teaching. "I ask to be allowed," he said, "to bear my witness about the traditional view of the Catholic Church." He then proceeded to expound the traditional view with marked ability. "Some of you," he continued, "have completely closed your ears against this theory, because you say the transition from the

apostles to the bishops cannot be proved. But even so, there is real evidence. St. Paul writes to Timothy to provide for a succession in teaching. Clement of Rome says that St. Peter and St. Paul provided for a succession in the episcopate. The whole Christian world used the laying on of hands from the apostles' times." Again he made the striking statement, "No one can live in the mission field as long as I have without seeing that tradition is right."

And he went on to say that it was principally because of the immense symbolical value of the traditional method of ordination that he believed it to be divine, and that Christendom, if it wished to be united, would return to it for the general ministry of the Church. He then spoke on the Protestant conceptions of the ministry, and particularly attacked the "independent" view of the ministry that each little Church has power to create ministers. "I am afraid," he said, "that these arguments leave me entirely unconvinced." He pointed out very positively that our Lord's promise to be with Christians is to those who gather in His Name. Could that be claimed by those who have separated from their brethren? "They are not gathering in His Name," he continued, "whose gathering breaks up His Body. Neither are they gathered in His Name who meet to make a minister who will be a center of disunion when he is made. I recognize the devotion and spiritual power of some Congregational ministers. But God blesses faithful attempts to serve Him in spite of our mistakes, and I cannot help thinking that the independent theory of the ministry is a mistake." He went on to show how many modern Congregationalists tended to form themselves into unions, and ordinations are more and more connected with those unions. He said that he considered Dr. Garvie's statement of the Protestant conception of ordination to be opposed to the traditional view and more appropriate to the office of prophet than that of a priest.

Concerning the functions of ministers, he stated that in the Lord's Supper they united themselves with our Lord in His death and with Him to the Father. The priest was the leader in that act of sacrifice. As to the ministry of reconciliation, "The Church forgives by admitting to its fellowship those who have been or ought to have been cast out. All live Churches have done this in some way or other. It is surely inconceivable that this most solemn and touching ministry should not be put in the charge of special persons," and he quoted the example of St. Paul at Corinth.

CHURCH A MONARCHY

The Bishop concluded his striking paper with the statement that "the Church is not a democracy, but a monarchy, and Christ is its King. All its institutions must be consonant with His sovereignty. Again, the Church is not a school of thought, but a living body. As He himself is the truth and the life, so He gave to the Church men to bind it as a living body to Him in living truth and true life. That is the ideal of the ministry."

The next speaker was Dr. M. G. G. Scherer, a representative of American Lutheranism, who, as might be expected, was not nearly so satisfactory. He put forward the different theories of the ministry. Apropos of what he called the "sacerdotal" theory, he said, "If this theory be carried out, not only is there an end to all discussion about the kind of

ministry that is necessary for a united Church; but what is more important to note is that Christ is no longer sole mediator between God and man, the universal priesthood of believers is degraded to an inferior position, and the doctrine of justification alone by faith in Christ, which Luther called 'the article of a standing or falling Church,' is thereby endangered if not surrendered." This would not seem to be very conciliatory to Catholics. He believed, however, that the Lutheran Confessions really leave open the question as to what form of ministry the Church shall have, that the Church has never rejected the episcopate as such nor has it pronounced in favor of any other particular form, and thought that it could choose what suited it best purely as a matter of policy.

He then went on to inquire whether, in view of a divided Christendom, there remained the possibility of one Church with episcopal orders. If the Lutherans were asked to consider the possibility of turning to episcopacy for the sake of reunion, they would first ask, Will the change involve the acceptance of the sacerdotal theory of the ministry? Second, will subscription to the necessity of episcopal ordination be requisite? Third, must the theory of apostolic succession be received? Fourth, will not the step lead logically to the acknowledgment of the primacy of the Pope? And, lastly, is there a reasonable assurance that, without unity in the faith, the episcopate will be able to prevent schism?

PROTESTANTS AND EPISCOPATE

It would seem rather difficult to answer all these questions in a manner both conciliatory to Catholics and Protestants, which makes me very doubtful sometimes as to the hopefulness of the conference. At the same time a remarkable story reached me this evening to the effect that a sectional group discussing this question consisting of twenty-two members, of whom only two were Anglicans, while the remaining twenty were Protestants of various degrees and nationalities, were quite in agreement that they needed episcopacy.

Dr. Serge Bulgakoff, an Orthodox, gave a very interesting talk as to the ministry and mentioned the position of the laity in the Church. "It is only with the laity," he said, "that the priests can celebrate the sacraments, and the laity participate in the service and in the sacraments by their psalms, hymns, responses, and prayers. The laity have an undoubted right to participate in the election of their clergy." He quoted the Moscow laity who helped to elect Tikhon. And then he went on to say that the bishop could not act by himself, but must seek the advice of his clergy and laity in synod and diocesan council.

LUTHERANS IN ANGLICAN CHURCH

I ought to chronicle the fact that by the invitation of the English chaplain in Lausanne and with the approval of the Bishop of Fulham, a Swedish Lutheran pastor has on two occasions at 7:30 in the morning celebrated the Lutheran Communion service in the English church during the time given up to the Anglican Eucharists throughout the conference. A private meeting of Anglican delegates was held at the Hotel Beauséjour on Tuesday evening, and though the press were not invited I have been given to understand that Canon J. A. Douglas made a very strong protest about this. The question was whether the Anglicans should inter-

fere or not. They could probably have had it suppressed if they had wished but it was decided to do nothing in the matter.

I was present at one Lutheran celebration. The celebrant wore black gown and bands, but took the eastward position and lit the two altar lights. It was one of the most highly emotional services that I have ever attended. There was much congregational singing, unaccompanied by organ, which was most effective. On the way to the altar rails the communicants sang, *O Gottes Lamm*, and doubtless many of them were very much carried away by the occasion. There were Danes, Germans, and other Lutherans in the congregation, but the only prominent Anglican delegate present was the Bishop of Gloucester.

Certainly Catholics owe a great deal to Canon Douglas for the unhesitating manner in which he has stood up for Catholic truth and order in face of much Protestant opposition. If it were not for men like him, Bishop Gore, and Bishop Manning, the conference would long ago have fallen a prey to the pan-Protestants. He also has made a splendid *liaison* officer with the Orthodox. It is scarcely an open secret to say that if it had not been for him, many of the Orthodox, disgusted by various Protestant announcements, would have returned home, but he, by his tact and theological learning, persuaded them to stay.

C. H. PALMER.

CONSECRATE CATHEDRAL OF OKLAHOMA CITY

OKLAHOMA CITY, OKLA.—St. Paul's Church, the Cathedral of the missionary district of Oklahoma, was consecrated on Sunday, August 28th, by the Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, who is in charge of Oklahoma pending the consecration of the Rev. Thomas Casady, Bishop-elect.

The first services of the Church in Oklahoma City were held in January, 1891. Bishop Garrett of Texas was in charge of Oklahoma at that time, and sent the Rev. C. W. Tyler, priest-in-charge of the mission in Guthrie, to organize a mission in Oklahoma City. Dr. Tyler held occasional services until the middle of the following year. The cornerstone of the first church was laid in July, 1893, and the first services held a month later.

The present church building was erected in 1903, the first service held on Easter Day of 1904. In the fall of 1908 St. Paul's Church became the Cathedral of Oklahoma and the Rev. J. M. D. Davidson was elected its first Dean on January 1, 1909. The Very Rev. John Warren Day, former Dean, became Dean of Grace Cathedral, Topeka, Kans., September 1st, after an eleven years' ministry in Oklahoma.

SERVICE AT MISSIONS HOUSE FOR DEPARTING TEACHERS

NEW YORK—Bishop Colmore conducted a service at the Missions House on the morning of August 24th for some of his people about to sail for Porto Rico. Miss Celeste McJilton of New York City is to become principal of St. John's School, San Juan, and Miss Phoebe Westrup of Woodbine, Kans., will teach in the same institution. Miss Hildreth Cronshey of Morris Plains, N. J., is returning after a vacation and will teach at Mayaguez, and Miss Isabel Beauchamp of Porto Rico is returning after attendance at Columbia University summer school. She is to assist at St. Catherine's School, Santurce.

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Kingdom of God in a Country Diocese Is Subject of Church Congress at Ipswich

Foreign Bible Society Has Best Collection of Bibles in World—Appoint Bishop of Hokkaido

The Living Church News Bureau
London, August 19, 1927

ARRANGEMENTS ARE ALMOST COMPLETED in connection with the sixty-second Church Congress, which will this year be held at Ipswich, from October 4th to 7th. The opening services on Tuesday morning will be at the churches of St. Mary-le-Tower, St. Matthew's, and St. Margaret's, the preachers being the Bishop of Durham, the Bishop of Southwell, and the Bishop of Chelmsford, respectively. The president, the Bishop of St. Edmundsbury and Ipswich, will deliver his address the same afternoon, and afterwards the Congress will be welcomed by the Mayor of Ipswich and the Free Church Council.

The general subject of discussion is "The Kingdom of God in a Country Diocese." Papers will be read on The English Country Diocese in History, and The Interaction of Church and Countryside, showing that to a great extent the history of England has been the history of the Church, and, until modern times, the history of village life. Papers on The Country Parson in Fact and Fiction will deal with what the parson is really like and what he has done for the Church, telling what Trollope and the Brontës, Kingsley and Maurice, Keble and Newman have said about him. The subject of The Folk of the Countryside is divided into The Village, The Country Town, and Holiday Resorts, the last paper dealing with the spiritual effect of the crowds of visitors to such places for a few weeks each year.

Another topic is The Problems of the Countryside, the papers on which treat of the passing away of the old country families and the arrival of newcomers unversed in the old traditions and sometimes uninterested in them; and of the effect on The Church, the Land-owner, and the Farmer; The Villager and His Work, and the Social Life of the Village. The discussion on the Youth of the Countryside will cover the day school, the Sunday school, and other organizations, such as Scouts, Guides, and Girls' Friendly Society, showing the extent to which they are appealing the unrest due to contact with the towns.

Among the topics covered by The Ministry of the Church is the decrease in the number of clergy. At the beginning of this century, with a smaller population, there were 21,000 clergy of all ranks; this year there are only 17,000, and at least 4,000 more are required. This leads to papers on the amalgamation of benefices, discussing whether the process should be developed on a wider scale, and the Ministry of the Laity, dealing with the question whether ways can be found of overcoming the hesitancy of congregations in using that ministry. The Parish Church covers papers on its care, its services, and its appeal. Finally, leaving questions largely concerned with organization, the Congress will discuss Ideals—dealing with ideals in the diocese, in the parish, and in the priesthood.

The banner for the Congress has been designed by Christopher Webb, and worked by the Royal School of Needlework, South Kensington. A figure of St. Edmund, King and Martyr, is worked on

cream damask, bordered on either side with blue damask. On one side of the border are the arms of Ipswich and on the other the arms of St. Edmundsbury. In the center below the figure of the saint is a large shield showing the arms of the diocese of St. Edmundsbury and Ipswich.

INTERESTING DISCOVERIES AT WESTMINSTER ABBEY

During the process of restoration, which has now been going on for some years, at Westminster Abbey, all kinds of interesting discoveries have been made, and unexpected objects of beauty brought to light, under the expert guidance of Mr. Tristram, of the Victoria and Albert Museum. Coloring and decoration of the most brilliant character have been revealed, notably in the three famous tombs on the north side of the high altar and in what is commonly termed the Chapel of St. Erasmus in the north ambulatory.

An expert craftsman is at work upon the gorgeous gates of King Henry VII's Chapel. This peerless work of art, on which are depicted in terms of heraldry the various claims put forward by Henry VII to the throne of England, was the work of the Italian artist Torregiano. The gates, composed of oak, over which have been superimposed sheets of burnished bronze, have been a delight all through their long history to every beholder. They have, however, become dulled with time, and the general lack-lustre appearance they have presented for many years past has conveyed but an imperfect idea of their original grandeur.

All this is, however, rapidly coming to an end. Bit by bit, the dirt and the incrustations of generations past are being removed, and the brilliant shining appearance of their sixteenth-century condition is being revealed. In all probability some months must still elapse before this work of renovation is completed; but enough has already appeared on the northern section of the gates to enable one to realize what future months have in store. The exterior of the Abbey is also receiving attention, and much good work has been accomplished. Passers-by in Victoria Street may have remarked the appearance of a short Latin inscription immediately over the west window. Probably, too, they have supposed this to be a recent addition. They are wrong. That inscription has occupied its present position for close upon 200 years, but the letters, which are of immense size, have been clogged up with the London dirt and grime, so that for practical purposes they have been virtually obliterated. Probably no one living at the present time, or perhaps even in the nineteenth century, has hitherto been able to see this interesting historical inscription; but it has been there all the time. It records the completion of the gigantic work of restoration set on foot toward the close of the seventeenth century under the auspices of Sir Christopher Wren, and carried on for a good many years after that great architect's death. The exterior of the Abbey was, with the exception of Henry VII's chapel, virtually recased in new stone by Wren and his pupil, Nicholas Hawkesmoor. Finally, it was decided during the energetic reign of Dean Joseph Wilcocks to complete the exterior of the Abbey, as far as possible, by the addition of the two western towers.

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This was a work which Wilcocks had greatly at heart, and it was no doubt due to his initiative that the inscription was placed in this extremely prominent position.

Meanwhile, the thorough cleaning of the exterior of the Abbey is proceeding apace, and the western wall of the nave is a mass of scaffolding, half-hiding the brilliant glass of the great window. It was in 1735 that this glass was inserted. It does not display the art of the craftsman in glass at its best, perhaps; but it is intensely interesting. It was carried out by Joshua Price, a noted artist of his day, who strove his best to maintain the old ideals which had come down to him, at a period when he could have received from his eighteenth century contemporaries but little encouragement. Spectators will be astonished when the work of cleaning is completed at the brilliant and beautiful coloring of Joshua Price's glass, which will shine like a great mass of jewels.

TRURO DIOCESAN PILGRIMAGE

There are few dioceses which can rival Truro in possessing traditions and places associated with the Celtic and early British Church, and it is not surprising that of late years there has been a great revival of pilgrimages in Cornwall, and representations, in the form of pageants, of many historic events.

The Truro diocesan pilgrimage has become an annual event, and the objective this year was St. Madron, the mother church of Penzance, where there is a baptistry and well at which miraculous cures were recorded as late as the seventeenth century. The Holy Eucharist was here celebrated in the open air in the presence of the Bishop, and a sermon was preached by Canon Jennings, the rector. Dr. Frere was also present and spoke at a Celtic pageant in Trefusis Fields, near Falmouth, where choirs from neighboring churches gave episodes in local church history, beginning with St. Peter and ending with Archbishop Benson. When reverently and carefully organized, as these certainly were, such revivals of old customs are both interesting and instructive.

FINEST COLLECTION OF BIBLES IN THE WORLD

The library at the headquarters of the British and Foreign Bible Society in Queen Victoria Street contains the finest collection of printed copies of the Holy Scriptures in the world. Over 800 different languages are now represented on the shelves. The books number 17,330, and in addition there are several interesting biblical manuscripts. Money contributed to the Bible Society for circulating the Scriptures is not expended on the library, which is maintained from a special fund.

The Rev. R. Kilgour, editorial superintendent and also librarian of the society, states that the most important manuscript which the society possesses is that of St. John's Gospel in Coptic, which was found in 1923 at Qua-el-Kebir, about twenty-six miles from Aswan, by the British School of Archæology in Egypt, working under Sir Flinders Petrie. The library is famous not only for its wide extent of different languages, but also because of its completeness in many of the sections. For example, it contains the greatest collection of German Bibles and the only complete collection of all the High German Bibles printed before the time of Luther.

APPOINT NEW BISHOP OF HOKKAIDO

The Archbishop of Canterbury has appointed the Rev. Gordon John Walsh as Bishop in Hokkaido, Japan.

Mr. Walsh is a graduate of Trinity College, Dublin, and was ordained in 1903. After holding curacies at Trinity Church at St. Mary's, Belfast, he was appointed in 1909 associate secretary of the Colonial and Continental Church Society for Ireland. From 1910 to 1913 he was rector of St. Peter's, Athlone. He then went to Japan as a missionary under the Church Missionary Society, being stationed successively at Tokushima (1914-22), Hakodate (1922-23), and Asahigawa (1923-27). In 1922 he was appointed secretary to the C.M.S. Hokkaido mission and examining chaplain to the Bishop of the diocese.

Owing to negotiations with a view to rearranging the work of the English Church missions in Japan, the diocese of Hokkaido has been without a bishop since Bishop Andrews' resignation in 1917. It has been supervised lately by the Bishop in South Tokyo. Mr. Walsh will, it is hoped, be consecrated on All Saints' Day in Canterbury Cathedral.

The jurisdiction of the bishopric includes the whole of the northern island of Japan and the half of Saghalien (Sakhalin) which was ceded to Japan by Russia. The area of the diocese is 45,000 square miles, and its population is estimated at 1,500,000, including 15,000 Ainnu. The Church population is 2,500.

GEORGE PARSONS.

EAST AFRICAN PROVINCE PROPOSED

NAIROBI, KENYA COLONY, EAST AFRICA—A conference that is likely to have far-reaching consequences on the future of the Anglican Church in East Africa was concluded here under the chairmanship of the Rt. Rev. Thomas Cathrew Fisher, D.D., Bishop of Nyasaland, in July. The purpose of the conference was to consider the union of the several East African dioceses, now each severally in the metropolitan jurisdiction of the Archbishop of Canterbury, into an autonomous province of East Africa similar to that of South Africa. At its conclusion, the conference reached a unanimous decision that the time had now come to form such a province.

Six dioceses, Nyasaland, Uganda, Mombasa, Zanzibar, Upper Nile, and Masasi, were represented by their bishops. Seventeen priests were also present, one of whom will, it is hoped, be consecrated in the near future as the bishop of a new diocese to be formed in Tanganyika territory. Four of the clerical delegates were Africans. There were also four lay delegates, of whom one was African. The Bishop of Northern Rhodesia was unfortunately unable to be present, and there was no representative of that diocese, but a telegram of good wishes arrived from him just before the resolutions were put to the vote.

The conference met daily in the Bishop Peel Memorial Hall, Nairobi. Each day began with the celebration of Holy Communion in the chapel, and the morning sessions were prefaced by a short devotional service with an address. These services and addresses did much to create an atmosphere in which friendly discussion of difficult matters became possible and even easy.

WESTON PLAN USED AS BASIS

The late Bishop of Zanzibar, the Rt. Rev. Frank Weston, D.D., best known in England and America as perhaps the greatest Anglo-Catholic leader of recent years, in 1920 drafted proposals, in collaboration with other East African bish-

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ops, and these proposals were taken by the present conference as a basis for discussion. The problem before the conference was a difficult one, and has been stated by the Bishop of Uganda as follows:

"Christianity in East Africa, so far as the Anglican Church is concerned, owes its beginnings and its development to two great missionary societies, the Church Missionary Society and the Universities' Mission to Central Africa. Each of these two societies represents a recognized element of the Church of England: the C.M.S. represents broadly the Evangelical, the U.M.C.A. Anglo-Catholic tradition.

"Through the work of these two societies many thousands of African converts have been won, and these have been organized into native churches, in seven East African dioceses. Each diocese has naturally taken the color of the particular mission to which it owes its being. Geographical distances have kept one group more or less isolated from others. All alike owe allegiance to the Mother Church in England, and in particular to the Archbishop of Canterbury; but there has been little or no intercommunication, and each has grown up and developed along its own distinctive lines.

RECONCILING DIFFERENCES

"The question to be faced was whether, given the acknowledged differences of ecclesiastical tradition and practice, it would yet be possible for the different dioceses to come together, and work happily and harmoniously in one province, under one leader.

"The problem was further complicated by the existence of two other important factors in the situation. First, the presence of a large and growing European population, especially in Kenya Colony, a fact to be taken into account in any proposals for an East African province; and, secondly, the existence of the Kikuyu Alliance, to which one at least of the dioceses was already committed.

"The problem which the conference was called to face was not only difficult and complicated, but actually unique in the history of Christian missions."

In dealing with the problems outlined by the Bishop of Uganda, the Nairobi conference had no authority except to agree upon a course of action to be recommended to the several dioceses concerned, and to the metropolitan see of Canterbury. Should a new province be formed, there would of course be no change in doctrine from the general standards of the Anglican Church as contained in the Prayer Book. The several diocesan bishops, however, would be organized into a synod with an archbishop, and to this body would be transferred the metropolitan authority now vested in the see of Canterbury. In other words, the province of East Africa would become an autonomous Church of the Anglican communion similar to that of South Africa, and in full communion with all other Anglican Churches.

In addition to recommending the formation of the new province, the Nairobi conference adopted as its own the Lambeth Appeal to All Christian People.

OLD CHURCH BELL AGAIN RINGS AT RIVER FOREST, ILL.

RIVER FOREST, ILL.—The old bell, rusted and weather worn, which was recently found when the frame structure of Christ Church, River Forest, was demolished, has been mounted in front of the new church building as a token of the past and of the faithful who were responsible for the first Christ Church, which was started in a village schoolhouse in 1863. It is hoped to place it ultimately in the

new tower, which is not as yet completed. The bell was rung again on July 10th, which was a solemn occasion in the history of the parish. Friends and Churchmen from Maywood, Oak Park, and River Forest were present to witness the rededication. A short service was conducted by the rector, the Rev. Walter C. Bihler, assisted by the choir, and the bell was set in motion by Miss Mabel Giles, whose parents had been communicants of the old Christ Church.

DIOCESAN CAMP CONFERENCE AT PROSPECT, KY., CLOSES

LOUISVILLE, KY.—Camp Woodcock, the diocesan camp conference for older boys, has just closed its second successful season. The camp was held at Prospect, Ky., under the auspices of the Brotherhood of St. Andrew, with a staff consisting of John D. Alexander, executive secretary of the diocese, director; Whitney Craik, assistant director, John H. Isert, business manager; and Canon Frank Hardy, chaplain. In addition, some of the junior clergy acted as instructors, the subject of Missions being taught by the Rev. Thomas S. Kell and the Rev. Ben R. Roller; Social Service by the Rev. John M. Nelson, and Religious Education by the Rev. C. A. Ross. There were forty-seven boys present.

A JAPANESE LAY MISSIONARY IN WESTERN NEBRASKA

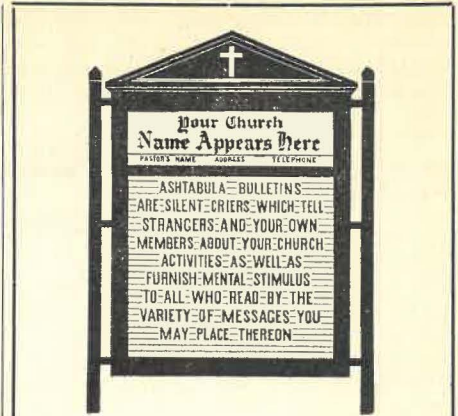
THE JAPANESE lay missionary, H. Kano, in Western Nebraska, writes of his work in that region:

"During the month of May, we had very changeable weather, hot, sultry, thunder shower, lightning, then hail, snow, blizzard, then some time strong sand storm—some shifting wind took young beet plants away and frost killed some, thus farmers replanted them.

"Useless to say, sugar beets will bring good amount of money some year but sure risky crop on light, sandy soil. Particularly very close attention is required for them at their early stage.

"On May 8th we had Sunday services and Church school for children. Thirty-five souls were present at St. Andrew's Church of Scottsbluff, in spite of blizzard and cold day. We all sang hymn happily and studied the Scriptures. We have earnest desire to worship Him and pray to Him and serve Him. The service at Morrill, Neb., was also of great success and blessing.

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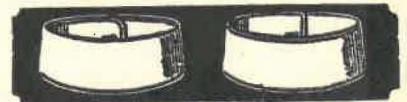
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dhist priest of Denver, Colorado, was in the valley, giving lectures and making calls. Our brethren entertained him nicely as our guest and showed him real friendship. We, Japanese residents in Nebraska, have to make more harder efforts to cultivate our spiritual life and elevate it to higher standard to His Glory. Some day, not only the Buddhist priest but also the priests of Islam, Parsees, Brahma, or Jain may call on us and have visit with us. We must always be ready to show them our Christian friendship and confidence.

"On the Decoration Day, I visited the Fairview Cemetery of Scottsbluff and paid the tribute to the people who passed away. I counted thirty Japanese monuments. After prayers, I read the Psalm 125 for them."

OPEN AIR SERVICE OF PRAISE IS HELD AT DETOUR, MICH.

DETOUR, MICH.—A congregation of nearly 500 people from all parts of Chippewa county and beyond gathered on the banks of St. Mary's River, Sunday afternoon, August 21st, for an open air service



OPEN AIR SERVICE AT DETOUR, MICH.

of praise, which was conducted by the Rev. Arthur Heyes, deacon in charge of St. Stephen's mission, Detour, assisted by the Rev. William Maltas, of Pickford, and the Methodist minister of Detour, who read the first lesson. On the temporary altar, adorned with sweet peas and other blossoms, was a rustic cross of cedar. The music was furnished by the choir of St. James' Church, Sault Ste. Marie, and the local band.

Although Detour is a village of only 400 people, they have a fine stone church building which has just been redecorated, the tower finished, and a bell placed therein. A large part of the money required for these improvements was contributed by the captains of the ships which pass Detour. The church is visible from the river, but will be more so when the large electric cross is placed on the tower. A new rectory has also recently been completed and will be used in part as a parish house.

ST. PAUL'S CHURCH, ROCHESTER, DAMAGED IN STORM

ROCHESTER, N. Y.—St. Paul's Church, Rochester, was very seriously damaged during the electrical storm on Sunday, August 21st, when the lightning struck the southwest turret, not only knocking off a large part of the stone work of the turret, but also a gargoyle as well. Fortunately the storm came when there was no service in the church and nobody was seriously hurt. Two heavy pieces of stone

loosened by the lightning crashed through the roof to the main floor, damaging pews and the floor of the nave.

The Rev. George Norton, D.D., rector, estimated that the turret will have to be rebuilt and the roof of the church very much repaired. It will be remembered that St. Paul's has just completed its centennial celebration, and that one of the gifts at that time was the wonderful organ. That escaped damage in the storm.

COOLIDGE SEES INDIAN CHURCH WORK

PINE RIDGE, S. D.—The most unique Church gathering in the United States is that of our Indian Churchmen among the Sioux. This year it was to have met at Standing Rock, in the northern part of South Dakota, but was transferred to Pine Ridge, in the south, when it was decided that the President would make a visit to that reservation.

The convocation met on Sunday, Monday, and Tuesday, August 14th to 16th,

and the President appeared on the day following.

Notwithstanding the fear that the throng attracted by the visit of the President might interfere materially with the effectiveness of the meeting, and that possibly it would also divert the attention of the members of the convocation from its own affairs, the meeting proved to be one of the best ever held. The attendance was large, and the interest maintained throughout. Those present at the final service on Tuesday evening compared favorably in numbers with the congregation at the great opening service Sunday morning. Many white visitors were also present for the whole or a part of the time.

The chief news events of convocation were the presence on Monday morning of Commissioner Charles H. Burke. He received a cordial welcome from his Dakota friends and spoke most earnestly of the great contribution made by the missionaries to the solution of the Indian problem. The government, he said, could never have accomplished what it has done without them. He desired still closer cooperation and earnestly urged the Indian people to make for themselves a worthy place in the citizenship of the nation.

The convocation met in three groups—the men, the Woman's Auxiliary, and the Young People's Service League—and the days were filled with services and sessions of all sorts. The total offerings brought amounted to almost \$4,000, and were presented on the altar at the closing service. The early Communion services were especially

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well attended, the communicants ordinarily reaching 400 in number. Some 2,500 Churchfolk were in camp.

At the closing service the Bishop expressed his gratitude and appreciation of the work done by the Rev. Messrs. Nevill Joyner, David W. Clark, and Dallas Shaw in making such admirable arrangements for the convocation, and also to the members for their earnest and loyal participation throughout.

At the suggestion of the Bishop, the convocation appointed a committee to prepare a message for presentation to the President. It consisted of the Rev. Messrs. Amos Ross, Philip J. Deloria, and Dallas Shaw. This was engrossed in the Dakota tongue with an accompanying translation and was unanimously adopted. (The message is printed elsewhere in this issue.)

PRESIDENT COOLIDGE SEES OUR CHRISTIAN INDIANS

The visit of President Coolidge to the Pine Ridge Reservation was set for Wednesday, August 17th, the day following the close of the Niobrara convocation, on the fair grounds two miles from the Church of the Holy Cross. Ten thousand Indians were awaiting him, and an elaborate pageant had been prepared. Notwithstanding this fact, the entire body of helpers, catechists, and clergy, and a large proportion of the members of the convocation remained to give him a welcome as he came down the highway past the church. Arrangements had been made for him to stop two minutes. At 12:30 the clergy, catechists, and helpers assembled and vested. An intercessory service was then held in the church, which was crowded. Petitions were made for the President, the country, and our missionary work among the Dakota people. At the close of this service, singing a Dakota hymn, the procession marched out and took its place on the sloping bank by the roadside, with the vested group of clergy in the center.

The Presidential party arrived promptly and President and Mrs. Coolidge and their son John very graciously alighted and joined the group. After the inevitable photograph, Bishop Burleson spoke for a moment, requesting the privilege of presenting the President a message which had been prepared by the convocation. This was enclosed by a beautiful old bead-work tobacco pouch and was given to the President by three veterans in service, the Rev. Messrs. Amos Ross, Philip J. Deloria, and Dallas Shaw. Three representatives of the women, Mrs. Julia Deloria, Mrs. Lucy Ross, and Mrs. Nancy American Horse, then gave Mrs. Coolidge, from the women, a lovely beaded deerskin bag containing a pair of moccasins. The whole group then sang one verse of *America* in the Dakota tongue, which concluded the ceremony.

Brief as it was, this event must have been strikingly significant to the President, who has seen somewhat overmuch of the spectacular presentation of Indian life, now utterly gone, with its decoration of war-paint and feathers.

CAMP REMINGTON VISITS THE PRESIDENT

At 1:30 on the afternoon of Friday, August 19th, on the invitation of the President, the bishops, clergy, and other residents of Camp Remington were received by him at the Game Lodge, which is his summer home. Our Church camp is a bare twelve miles from the President's summer residence, and the little Chapel of the Transfiguration in the midst of the camp is the nearest place of worship.

About thirty-five paid their respects to

the President and Mrs. Coolidge, who shook hands with them all. Bishop Burleson took advantage of this opportunity to present to Mrs. Coolidge, for her son John, the gift of an Indian bead-work belt and watch-fob which the Young People's Service League, at the Niobrara convocation, had prepared for him. This was received most graciously by the first lady of the land, and an appreciative note of thanks has been received from John Coolidge and transmitted to the donors.

PROGRESS AND NEEDS ON LONG ISLAND

BROOKLYN—Long Island is at present not a static problem to be considered and solved, but a series of emergencies to be met, where changing conditions and overnight developments make necessary the widest vision and most sympathetic understanding. In the cities at the western end of the island, Brooklyn, Long Island City, Jamaica, and Flushing, populations are shifting rapidly and the Church is planting new parochial missions or extending the mother-work into the new localities whither her people are moving.

The mission of St. Simon, Brooklyn, is a striking example of what can be accomplished by a congregation which acts with faith and courage. In the shift of population she found herself left in a neighborhood where the incoming dwellers were strongly affiliated with another faith. Her own people were coming back to her from a distance, making the working support so necessary to growth constantly more difficult to maintain. A survey of the various territories nearby was made by the Archdeacon and a committee from the mission, and a new location was found accessible to the existing congregation, not within too close a radius of any other church, and in the midst of a rapidly growing section of the city. And now, little more than a year from the time when the change was projected, St. Simon's is thoroughly and prosperously at work in her new home. The spirit of the mission is in its work, and it has effectively demonstrated that the affection of a congregation is not dependent upon the brick and mortar of its temporal habitation.

The Church of St. John, Flushing, has taken title to land at Auburndale, and a parochial mission will be planted there within a short time.

NEW TOWNS NEED CHURCH

Further out on the island whole towns are springing into existence almost overnight. One may ride through certain sections of the archdeaconry of Queens and Nassau and see miles of streets with finished houses on either side, where in May or June were wide stretches of unbroken fields. The families moving into these new developments, with their pretentious names and their raw edges, unpaved streets and unsodded land, have paid perhaps all they have in the world as the first deposit on their home. Tax assessments for improvements will join with future installment dues to keep them literally on the ragged edge of solvency for years to come: yet the Church must reach and serve these communities until they are able to support the work for themselves. The Bishop of Long Island has announced that there are at least twelve sites where diocesan missions must be established at once. This is not the least of the problems before the diocese in the coming year.

In the archdeaconry of Suffolk the present villages are becoming towns, new set-

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lements are to be seen wherever one rides, millionaire hotels and colonies appear even on Montauk Point, where a short year ago was a Land's End of moors and sea. Communities previously served by summer services for two months are growing into all-year round neighborhoods.

VAST CHANGE IN POPULATION

The Bishop recently stated that the present movement of population into Long Island is "the greatest now taking place on the face of this globe," and to the observer it is stupendous, unbelievable, almost appalling. It is no wonder that the Bishop has asked his people that he may have their prayers to help him as he considers this tremendous situation.

Previous mention has been made of the Sunday evening services held at St. James, L. I., at the Church of St. James. This quaint old church, in the heart of a rural district of small towns and great estates, has been adapting itself quietly to changing circumstances, with the greatest success. The services begin with organ music at 8:15. There are plenty of hymns, and everyone sings. The church seats about two hundred, and it was very nearly full Sunday evening, August 21st, the preacher being the Rt. Rev. Frank W. Creighton, Bishop of Mexico. This congregation was very little larger than that of previous weeks. Some of the congregation had driven more than forty miles for the service.

MARY E. SMYTH.

FACULTIES OF SEMINARIES TAKE COURSE IN SOCIAL WORK

NEW YORK—Faculty members from the General Theological Seminary, the Cambridge Seminary, the Church Divinity School of the Pacific, and Seabury, took a six weeks' course in the New York School of Social Work this summer. The national department of Christian Social Service organized the effort, convinced that such a course would be of practical value in bringing to the seminaries a better understanding of social work. The representatives lived together in the General Seminary, and took a course in the method of social case work, with two days a week of field work; various members of the group also studied community organization, the nature and varieties of human behavior, and crime and punishment.

Seminary students have done social work in the summer time, to supplement their seminary training, and two seminaries are providing case work as a part of their course.

THE LAST OF THE DIOCESAN DAYS

ROANOKE, VA.—A different group of speakers from those of the previous week spoke at the Diocesan Day services at Radford on August 23d, Bedford on the 24th, Madison Heights on the 25th, and Lexington on the 26th.

Social service was discussed at Radford by the Rev. Arthur W. Taylor of Marion, and at the other three points by the Rev. John F. Coleman of Pulaski.

The Rev. Devall L. Gwathmey of Wytheville discussed religious education at Radford, and the Rev. Sidney L. Vail of New Orleans was the speaker at Bedford, Madison Heights, and Lexington.

The Church's mission and the field department was discussed at Radford by Thomas A. Scott, at Bedford and Madison Heights by the Rev. Dr. Churchill J. Gib-

son of Lexington, and at Lexington by the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton.

At Radford, Miss Jane Byrd Pendleton of Wytheville was the speaker on the Four Church School Projects, and Mrs. Anna M. Davidson of Blacksburg made an address on the work and plans of the Woman's Auxilliary.

Bishop Jett was present for a little while during the morning session at Lexington and made a short address. On account of his many other engagements this was the only opportunity for him to attend one of the eight Diocesan Days.

NEW HAMPSHIRE SUMMER CHAPEL RECEIVES GIFT

JEFFERSON, N. H.—Holy Trinity Church, Jefferson, composed of summer residents, has received a gift of \$2,000 from Miss Alice D'Olier of New Jersey, to be known as the William D'Olier Memorial Fund, in memory of her father who for twenty-five years was treasurer of the summer congregation at Jefferson. The income will be devoted to missionary work in northern New Hampshire.

The work in northern New Hampshire has been further advanced by the purchase of a rectory at Whitefield for use of the clergyman in charge of the summer congregation.

INTERNATIONAL Y. M. C. A. CAMP

LONDON—One hundred and fifty boys from twenty-one nations closed the ceremonial campfire of the International Boys' Camp of the Y. M. C. A., in Windsor Royal Forest, by pledging themselves to the cause of international good will and peace. The symbol of their pledge was the campfire, which as representatives of their nations they lit with sticks carved from trees in this historic forest. Each representative was wrapped in the flag of his country.

The boys were welcomed by a message from King George, on whose Windsor estate they were present as his guests. They were shown over Windsor Castle, including the King's private apartments. A visit by the Duke of Connaught and Princess Helena Victoria, the King's sister, gave the campers opportunity to return their thanks, which were expressed in the languages of several countries. Later, the Duke of Connaught entertained the boys on his own estate, which adjoins that of the King.

International peace and friendship was the chief subject of discussion at forums held by the boys during the camp period. Each national group studied the viewpoint of other nationalities. The boys lived in tents, each tent group comprising a dozen nationalities.

AN OFFICIAL of the Society of Penal Information, speaking at the Conference of Social Work about the modern effort to develop social initiative and responsibility in the anti-social minds of prisoners, said: "The old way was to force the prisoners to act right; the new way is to induce them to think right." There are now co-operative inmate organizations for government in seven out of 106 state prisons and reformatories. The number is likely to increase, but the progress must be slow, as it can only take place under careful direction.

ONE of the nine Vassar seniors awarded fellowships for next year is a Greek girl from Athens.

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WARD WINTER REESE, PRIEST

BOWLING GREEN, KY.—The Rev. Ward Winter Reese, rector of Christ Church, Bowling Green, died at his residence in the parish house on the afternoon of August 17, 1927, at the age of 56 years. He had suffered a stroke of paralysis with hemorrhage about a week previous, and never regained consciousness. Funeral services were held at Christ Church and the body taken to his old home in Lancaster, Pa., for burial. He is survived by his wife, two sisters, and six brothers.

The Rev. Mr. Reese was a graduate of Harvard University and of the Episcopal Theological Seminary, and had been a student at the University of Pennsylvania. He was ordained deacon in 1908 and priest in 1909 by Bishop Darlington. He was rector of St. Andrew's Church, Harrisburg, Pa., and later of St. Paul's Church, Salt Lake City, Utah, and from 1915 to 1925 was Archdeacon of Utah. He had worked in the diocese of Kentucky only about sixteen months, having come to Bowling Green from Texas where he had gone for his health.

LE ROY F. BAKER, PRIEST

HARRISBURG, PA.—The Rev. Leroy F. Baker, senior presbyter of the diocese of Harrisburg, died early on Monday morning, August 8th, after a year's illness that developed following an attack of pneumonia. Mr. Baker was in his seventy-ninth year, and is survived by his wife and daughter. The funeral service was held on Thursday morning at St. Stephen's Church, Harrisburg, the rector, the Rev. Dr. Oscar F. R. Treder, officiating, assisted by the Rev. Archibald M. Judd, executive secretary of the diocese. At Mr. Baker's expressed request the service was simple, there being no music or eulogy. The standing committee and officers of the diocese acted as honorary pallbearers.

The Rev. Mr. Baker was born at Mount Pleasant, Wayne County, Pa., November 26, 1848. He was a graduate of Cornell University and of the Philadelphia Divinity School. He was ordained deacon in 1875 and priest in 1876 by the Rt. Rev. M. A. DeWolfe Howe, Bishop of the old diocese of Central Pennsylvania, which embraced the present diocese of Harrisburg. Upon his ordination he was appointed as missionary at Great Bend and New Milford, Pa. Three years later he became rector of St. Paul's, Harrisburg, assuming charge July 13, 1879. While rector at St. Paul's he organized Trinity Church, Steelton, holding first services there on December 11, 1879. He also organized St. Andrew's Church, Harrisburg, where he held the first service on February 1, 1903. In 1905, Mr. Baker resigned the rectorship of St. Paul's to accept appointment as general missionary of the diocese of Harrisburg, with headquarters at Selinsgrove. After serving in this capacity for nearly twelve years he resigned from the active ministry and moved back to Harrisburg to become private secretary to Bishop Darlington, in which capacity he continued for nine years. He was forced to resign last year because of ill health.

Mr. Baker was for several years secre-

tary of the Commission for Church Work Among the Deaf; secretary-treasurer of the archdeaconry of Harrisburg for ten years; an examining chaplain by appointments successively of Bishops Howe, Rulison, Talbot, and Darlington; deputy to the General Convention in 1892 and 1895; archdeacon of Harrisburg for eight years until he became the general missionary; a member of the Board of Missions, and later secretary of that body until it was merged into the Department of Missions; deputy to the provincial synod; and secretary of the standing committee, in addition to which he was a member of various other important committees in the diocese. He was elected president of the primary convention of the diocese, and also of the special convention at which the present bishop was elected. Mr. Baker was nominated Bishop of Central Pennsylvania in 1898 when Bishop Talbot was elected.

GEORGE PONSONBY BENTLEY, PRIEST

BOSTON—It was with profound and genuine regret throughout the diocese of Massachusetts that the news was received of the death of the Rev. George Ponsonby Bentley, on Tuesday morning, August 23d. He was the senior Church chaplain of the hospitals in and around Boston.

The Rev. Mr. Bentley was born in Dublin, Ireland, and at the time of his passing was in his fifty-third year. When fourteen years of age he went to Canada, where he made his home until his graduation from Wycliffe College, Toronto. He was ordained deacon by the Bishop of Toronto in 1898, and priest by Bishop Sessums in 1899. He first served at Christ Church, New Orleans, La., later becoming rector of Grace Church, Monroe, La. On leaving this parish, he returned to Ireland and accepted a curacy in Kilmeage, County Kildare. After some time he left Ireland and went to Mossel Bay in South Africa as assistant rector. Returning to America in 1906, he served parishes in New York, Edwardsville, Ill., and Locksport, Ill., also

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doing missionary work in the mining fields of West Virginia, until he became, in 1912, rector of St. John's Church, Barrytown, N. Y., where he remained for four years, at the end of which time he assumed charge of Grace Church, South Boston. In 1919 he began the work in which he closed his earthly career, becoming Episcopalian hospital chaplain in Boston and at the same time rector of St. Mary's Church for Sailors in East Boston.

He is survived by his widow, who, before her marriage, was Miss Kathleen Hayden, and two sons, Hayden and Robert. His passing will be felt from end to end of the diocese, there being probably no parish in the vicinity whose sick parishioners have not known, at some time or another, the strength and inspiration of his ministrations.

The burial office was read in the Cathedral Church of St. Paul, on Thursday afternoon, August 25th, by Bishop Slatery, assisted by Bishop Babcock, Archdeacon Dennen, and the Rev. W. D. Roberts, of St. John's Church, East Boston. There was a large congregation present as well as a representative gathering of his brother clergy of the diocese.

The honorary pallbearers were the Rev. Messrs. Luther B. Moore, of St. Peter's Church, Jamaica Plains; Willard H. Roots of the Church of St. John the Evangelist, Mansfield; Frank M. Rathbone, St. Matthew's Church, South Boston; Cuthbert Fowler of Christ Church, Cambridge; and George S. Fiske of St. Andrew's Church, Orient Heights; and the Messrs. Stanton H. King of the Sailors' Haven, Charles-town, and Philip F. King, superintendent of St. Mary's House, East Boston. Interment took place in the Milton Cemetery.

EUGENIE REYMOND

GENEVA, SWITZERLAND—On July 8, 1927, at Geneva, occurred the death of Miss Eugenie Reymond, one of the last of the devoted band of missionaries who served the Church in Greece where the first foreign missionary work of the American Church was undertaken. Over forty years ago Miss Reymond went to Greece to teach in a private school. An enduring friendship soon developed between her and Miss Marion Muir, head of the Church's school in Athens, and in 1886 Miss Reymond became Miss Muir's assistant, which position she held until the death of the latter in 1898, when the school and the entire mission were closed. Miss Reymond, somewhat broken in health, then returned to her native Switzerland where she spent the residue of her life, giving occasional lessons in English, painting on enamel and ivory, and doing a little lace making, which art she learned from another of the Church's missionaries, Miss Sybil Carter. A sufferer for many years from rheumatism and later from complications induced by conditions during the World War, Miss Reymond finally suffered an attack of paralysis and died after an illness of five weeks.

ONE OF THESE Christmas Club savings accounts was opened early last year by a woman in the Diocese of Quincy, who, at Christmas time, sent the check to her rector, half for the parish and half for general missionary work.

A PAN-PACIFIC Women's Conference is scheduled to meet in Honolulu in 1928. Brief study of a map of the world will show what important countries are included.

NEWS IN BRIEF

CHICAGO—The Church of the Good Samaritan, Oak Park, the Rev. Mansel Green, deacon-in-charge, is to have a new parish house, costing between \$10,000 and \$20,000. It will seat 250 persons, and will be used also for Church services until the main structure is erected. The portable church now in use will be remodeled for a recreation hall. Before his ordination, Mr. Green was an officer of the Canadian Northwest Mounted Police.

HONOLULU—Of all the delegates to the Young People's Fellowship conference at Asilomar, Calif., in July, probably the two from Honolulu had traveled the farthest to attend. They were Lyde McCleery, from St. Clement's parish, and Miss Shizue (or, to use her English baptismal name, Margaret) Fujita, of St. Mark's mission. Both were most cordially received, and Miss Fujita especially won the affection of all who met her. She was invited to speak at many Y. P. F. meetings in California before her return home.—The continued ill health of Mrs. LaMothe, wife of the Bishop of the district, is a cause of great concern to all who know her. The climate seems to affect her so adversely that she is to leave for a stay of a year or more in the United States. She will go this month, to Virginia, there to visit her daughter, Mrs. Thomas Aaron.—The Rev. William Ault, canon of St. Andrew's Cathedral, Honolulu, is spending a vacation of about three months in California, where he has accepted invitations to preach in a number of churches. He will return early in the autumn.—Prof. and Mrs. V. E. Ely of Shanghai are in Honolulu on furlough. Prof. Ely, who has been on the engineering staff of St. John's University for fifteen years, upon receiving word of the definite closing of St. John's for a year, has been offered a similar position for a year at the University of Hawaii. Mrs. Ely has been on the faculty of St. Mary's, Shanghai, for fifteen years. Their address is the Pleasanton Hotel, Honolulu.

KENTUCKY—Through the will of Mrs. Ella Gray, widow of Norborne Gray, the sum of \$1,000 is bequeathed to the endowment fund of Christ Church Cathedral, Louisville.—The Woman's Auxiliary of Calvary Church, Louisville, has received a bequest of \$200 from Mrs. Ida Bolling, one of its former members. Other gifts to the church include a set of handsomely embroidered silk burses and veils from two members of the congregation, Mrs. W. W. Crawford and Mrs. S. Armstrong; a chalice veil of delicate lace work, which was part of a family heirloom and is one hundred and forty years old, from an anonymous donor, also a beautiful altar cloth and a cloth for the credence table.—Although many of the clergy are at present away on their summer holidays, services are being maintained in most of the churches in the diocese, and in some, notably St. Andrew's Church and the Church of the Advent, Louisville, the full quota of Sunday and week-day services are being carried on, while in practically all an early celebration is held, and generally a mid-day service, the Sunday evening service being the usual omission, if any.—Active and efficient work for the fall is already being planned by the diocesan committee on the Church's Program, in preparation for the Every Member Canvass. Mr. Lewis B. Franklin has been secured to address the annual dinner of the associated vestries in October. Also two clergymen, members of the Field Department of the National Council, will be in the diocese about that time for the purpose of meeting with the vestries and congregations, especially in some of the smaller places outside of Louisville. A special circular dealing with the work of the diocese is being prepared and published for use in connection with those on the general work prepared by the National Council.

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N. J., have recently announced the appointment of Miss Ethel M. Spurr as principal of this school. Miss Spurr for ten years has been director of the summer schools of the Episcopal City Mission in Boston, and she has been a Sunday school teacher for fifteen years.—Among the many responses received by Bishop Slattery to a circular letter sent out recently to the Church schools of the diocese, asking for contributions toward the additions being made to the Diocesan House, the most inspiring has come from the school at Lynnfield Centre. The letter sent out pointed out the cost of the new elevator and suggested that each school might be glad to contribute the cost of one inch, which would be approximately ten dollars. The response from Lynnfield Centre pointed that the entire school mustered only five members but that they hoped to pay for their inch.

MONTANA—Bishop Faber and the Rev. J. L. Craig of Miles City are spending two weeks in the southeastern part of Montana, ministering to unattached and isolated members of the Church in rural communities where we have no regular Church services. Bishop Fox and the Rev. W. F. Lewis of Jeffers are on a similar expedition in the southwestern part of the diocese.

NEW YORK—During September the preachers at the eleven o'clock service Sunday mornings at the Church of the Incarnation, Madison Avenue and Thirty-fifth Street, New York City, will be the Rev. Dr. Carroll M. Davis, domestic secretary of the Department of Missions, on the 4th; the Rev. Dr. Edward S. Travers, rector of St. Peter's Church, St. Louis, Mo., on the 11th; the rector, the Rev. Dr. H. Percy Silver, on the 18th, and the Rev. Dr. Elmer N. Schmuck, of the Field Department of the National Council, on the 25th.

PHILIPPINE ISLANDS—H. C. Amos of the Newark Academy has succeeded Lewis O. Heck as headmaster of Brent School, Baguio. Mr. Heck has returned to Johns Hopkins University, Baltimore, Md., for further study and expects to enter the ministry. During his four years at Baguio a girls' dormitory has been built, thus giving the advantages of the school, heretofore for boys only, to American girls of the Philippine Islands and China. Other buildings have been enlarged and repaired, manual training has been added to the curriculum, and the long deferred athletic field completed.

1927 is the twenty-fifth year of the work of the American Church in the Hawaiian Islands, and the sixty-fifth year since work was begun there by the Church of England, which in 1862 sent out Bishop Staley. Bishop LaMothe hopes the year may be marked by paying off the mortgage on the bishop's house, which is to be used for parish and diocesan purposes.

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