

The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, OCTOBER 6, 1928

No. 23

Laus Deo

A HYMN FOR GENERAL CONVENTION

(Tune: Dundee.)



THOU our dread and dear delight,
Our thrice exalted Lord,
Be Thy great Name and glory bright
By heaven and earth adored.

What time Thy morning summons rang,
Day showed Thy praise to day;
The morning stars together sang,
And chaos owned Thy sway.

Thrones and dominions still confess
Thy majesty divine;
Glad seraphs chant the holiness
Of Him who bids them shine.

But Thou didst leave the royal state
Where heavenly hosts attend,
And Thou didst knock at Bethlehem's gate,
That we might call Thee Friend.

O Thou our dread and dear delight,
Our meek and kingly Lord,
Be Thy blest Name, with mercy bright,
By earth and heaven adored.

Amen.

HOWARD CHANDLER ROBBINS.



A Word to the Wise

Shop for Christmas

at General Convention

THIS year we have a bigger and better stock of Christmas cards—not the drug-store variety, but *real* ones, with genuine Christian sentiments—than ever before. We shall have our sample books and lists at General Convention, and there will be ample stock in Milwaukee to supply all who do not wait until the last minute to place their orders.

In addition, we have some very fine new imported leather-bound books, ideal for Christmas gifts, which we are anxious for you to see. These, too, will be on display at Washington, and we earnestly hope you will give us an opportunity to show them to you.

WASHINGTON EXHIBIT: St. John's Parish Hall, 16th St. near H, N. W., October 8-27, 1928.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Avenue

MILWAUKEE, WIS.

ORDER EARLY

ORDERs for Christmas cards and booklets placed at our General Convention exhibit will, if desired, be sent to your home address early in November and charges for them held until your December statement. Thus you will have ample time to select from our full stock, and will be *prepared* when the holiday season rolls around.

At the risk of verging on the trite, we venture to raise again the perennial battle cry—

Do your Christmas shopping early.

LOVE'S TRIBUTE

IN SELECTING a monument to mark the resting place of a loved one you should insist that the memorial be correct in architectural lines and artistic beauty.

For years—for centuries—under winter's snow or summer's sun and rain it will stand, a herald proclaiming the faith and hope of immortality.



How necessary, then, that its material be such as will endure the ravages of time; and the skill used in its design be such that a half century hence, when right standards of art and beauty become the common property of the multitude, young and old will point it out as a model of good taste produced in an era when correct canons of art were beginning to be discussed. The European cemeteries are admired and studied today because the artists who produced them had joy in their work; they knew right lines and correct principles.

Our brochure, "MONUMENTS," will be sent free to the interested. Whether

No. 1857
your needs require a twenty-five dollar stone or a hundred thousand dollar one—and we are today producing both extremes—we give the same care to all. Address

CHAS. G. BLAKE & CO.

Makers of Monuments, Sun Dials, and Garden Furniture

120 S. LaSalle St.

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THE LIVING CHURCH

Established 1878

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

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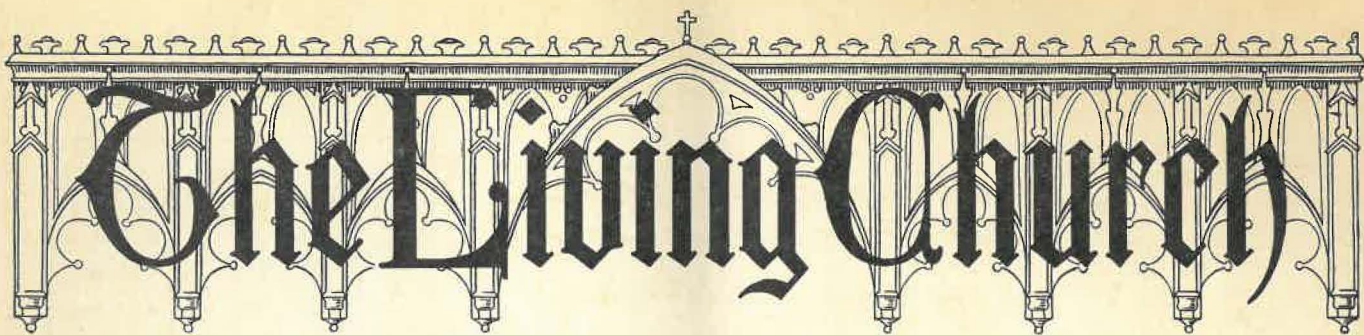
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VOL. LXXIX

MILWAUKEE, WISCONSIN, OCTOBER 6, 1928

No. 23

EDITORIALS & COMMENTS

China—Again

THERE has been some discussion in recent months as to the relative degree of authority of the National Council in the foreign mission field, and particularly in China, and the missionary bishops in the field itself. The discussion centered largely about an open letter from Bishop Huntington, of Anking, published in this country, in which he criticized rather vigorously the action of the National Council in determining, over the heads of the bishops in China, that our mission schools in that land should not be "registered" according to the demands of some of the bodies that purport to be local or general governments in war-torn China. Bishop Huntington believes that questions of that nature should be determined by the bishops in the field and not by the National Council. Indeed he seems to feel that in taking such action, the latter body was conducting itself in a bureaucratic manner and treating the bishops in the field with scant courtesy.

We have much sympathy with the general feeling of our workers in the foreign field that they should not be hampered by restrictions from the Church at home such as materially impair their power of initiative. No doubt our missions will succeed or fail to succeed according to the measure of wisdom in administration in the several districts rather than according to plans that may be initiated or matured at a great distance by the home Church.

Yet in the particular issues now raised, we confess to a feeling that the bishops in China, or such of them as object to the decision of the National Council, have failed to do justice to the necessary trusteeship that has been exercised by the National Council.

For the question at issue is one of the most far-reaching importance. It is no less than this: Are we willing that our mission schools should surrender the right to teach the Christian religion and be maintained as secular institutions largely under the influence and direction of Chinese communists?

To accept the principle is to render our schools impotent to serve as agencies for the promotion of Christianity in China; while the refusal to register under the demands of governments such as change over night may no doubt result in closing our schools, but at least preserves our freedom and gives us the opportunity to

reopen, as missionary agencies, when conditions may permit.

And to some extent this issue is identical with that which was broached by the evaluation committee in its report which we discussed some months ago. *Do we maintain our schools in the foreign field as ends in themselves or as means toward the promotion of the Christian religion?*

For ourselves, we are so confident that only the latter perspective is justifiable in connection with schools supported by the offerings of Churchmen at home, that we do not see how the National Council could take any other action. They are bound, as trustees, to see that mission schools are not turned into secular schools at the demand of a non-Christian government, be the latter temporary or permanent.

LET us see, then, what are some of the requirements that are demanded of "registered" schools.

Among those of the province of Hupeh, which includes our district of Hankow, is the following, promulgated under date of December 3, 1927:

"All schools opened by foreign individuals or organizations in the province of Hupeh must have the same curriculum and methods of discipline as Chinese government schools of the same grade. *It is not permitted to foist in the teaching of the Jesus-Bible, prayer, or subjects containing religious ideas.*"

Among the regulations for the province of Kiangsu, which includes our district of Shanghai, is the following:

"The institution shall not practise any religious rites or ceremonies and shall not have as its purpose the propagation of religion."

OF course we realize how changeable is everything in China at the present time, and probably conditions were even worse a year ago, when these regulations were made. With Bishop Huntington, we would have the Church show its warm sympathy with every right movement looking toward the development of a nationalistic sentiment in China.

We recognize, also, that government regulations may easily become dead letters, and it is wholly possible that these requirements may never be enforced. Per-

haps, too, there is ground for different interpretations of the general requirement that the Sun Yat-sen memorial be made at frequent intervals in all schools.

Nor do we dream that any of our bishops would acquiesce in any regulation that, in their judgment, would absolutely prevent any religious teaching at any time in mission buildings.

But there is such a thing as being too "easy." To accept regulations such as we have quoted, as we would do if we accepted the principle of registration, is to accept the principles involved in the regulations. That we cannot do.

We are in China definitely to promote the Christian religion. All our activities are details in carrying out that purpose. Instead of seeking loopholes in the regulations which might conceivably enable us to smuggle some little teaching of Christianity in with the purely secular—if not communistic—education which alone the governments of the provinces seem to sanction, we should make it perfectly clear what is the purpose of our schools. And we certainly should not maintain Christian schools under false pretenses.

IT is not easy to tell exactly where the line should be drawn between control of our missions by the Church at home and control by the bishops in the field. Uniformity must not be pressed too far. Local initiative must not be discouraged.

But in such a time of stress as these recent years in China have been, those in the field will doubtless realize that at best they can generally see only a part of the great problem—the part that is closest to them; it is quite possible to be unable to see the forest because of the trees. Driven as the bishops in China have been by the mass of problems that have devolved upon them for immediate solution, it is not easy to distinguish between these details and the fundamental principles that are at stake.

The question of what kind of schools we will maintain and finance in China, or in any other mission field, is distinctly one for the national administration of the Church at home to determine. In the process of determining, they did not override the bishops in the field. The National Council acted only after they had sent a commission to study conditions and to confer with workers in the field. True, the report of that commission has not been published, and we cannot say how far the action of the Council is on their recommendation. True, the view of men who necessarily spent a very limited time in any field must not hastily be permitted to eclipse the views of men who have spent years in the work itself. But, after all, it was the duty of the National Council to form its own judgment on the weighty matters involved in the question of registration. We cannot see that they acted hastily or without consultation with the workers. It appears that their determination runs counter to the judgment of some of the bishops—which latter, we understand, were not unanimous.

But we believe that the judgment of the National Council is right and will be upheld by Churchmen generally. We do not propose to maintain merely secular schools in China. We do not propose to turn the government of our schools over to local Chinese governments. And we do not propose to maintain Christian schools surreptitiously or under false pretenses.

We do not see that anything else is involved in the action of the National Council. When a settled government in China is willing to take a sane view of the purpose with which we are maintaining schools in their land, it will be very easy to reopen the whole matter.

LAST week we spoke of the need for funds to relieve hurricane distress in Florida, Porto Rico, and Haiti. We endeavored to make it clear that we were not attempting to raise a fund in rivalry to that of the Red Cross, nor did we ask that contributions be diverted from their relief fund to our own, but rather that Church people of their charity make an *additional*

contribution through THE LIVING CHURCH RELIEF FUND, to be administered by the bishops of the several stricken areas for use in their discretion to relieve distress among Church families or to make such repairs to damaged Church property as will make it possible to offer the ministrations of the Church in orderly fashion.

Letters printed this week in the correspondence department from Bishop Colmore of Porto Rico and Bishop Mann of South Florida tell of some of the specific needs in those dioceses. A telegram from Bishop Wing, supplementing his telegram quoted last week, reads as follows:

"Subsequent advices from storm area tell of total destruction of St. Andrew's Church, Lake Worth, where resident priest makes urgent appeal for clothing and shoes for men, women, children. These should be sent to the Rev. Frank P. Johnson, 203 Lake avenue, Lake Worth, Fla. St. Patrick's Church and parochial school for Negro children, West Palm Beach, valued at \$60,000, absolutely demolished. Priest wires his people are homeless, without clothing, money, or employment. Situation critical. Send relief articles to the Rev. J. R. Lewis, Box 385, West Palm Beach."

Contributions through THE LIVING CHURCH RELIEF FUND to meet some of the many needs are being received, as indicated in the appended list of acknowledgments, and we hope that this new presentation of needs will bring forth many more gifts. As indicated last week, we have received a refund of \$721.50 from the Flood Relief Fund contributed by our FAMILY last year, and this we are dividing equally for hurricane relief in Porto Rico, Florida, and Haiti. Other contributions not specified for use in a particular area are also so divided, but as the need in Haiti is apparently less than in the other two areas, and will probably be met by the contributions apportioned to that field this week, we shall in future apportion unspecified funds only to Florida and Porto Rico.

THE report of Mr. Warren Kearny of New Orleans as treasurer of THE LIVING CHURCH FLOOD RELIEF FUND is printed on another page, and we are sure that our readers will share our gratification at the wide extent of emergency relief that, owing to the generosity of our Family and his able administration, THE LIVING CHURCH has been able to extend. Mr. Kearny has contributed his valuable time freely and lavishly, and it is with a great deal of pleasure that we tender him our thanks and the thanks of all contributors to the Fund he has so ably administered.

IN THIS issue we are printing for the last time a Chicago letter from the pen of the Rev. Herbert B. Gwyn, who is leaving the diocese of Chicago to become rector of Holy Trinity Church, Tiverton, R. I. Fr. Gwyn has written a weekly Chicago letter for fourteen years, and his newsy, informative summaries will be sorely missed. On behalf of THE LIVING CHURCH FAMILY, as well as the editorial staff, we acknowledge with thanks his long and faithful service, and wish him every success in his new work in the diocese of Rhode Island.

Hurricane
Relief Needs

Flood Relief
Report

Our Chicago
Correspondent

FOR HURRICANE RELIEF

THE following appeals have been made to Church people for the relief of distress among Church people and for the repair of damage to Church property resulting from the recent hurricanes in the West Indies and Florida:

FLORIDA

Clothing and shoes for men, women, and children are urgently needed at Lake Worth, where St. Andrew's Church has been totally destroyed. Send to the Rev. FRANK P. JOHNSON, 203 Lake Ave., Lake Worth, Fla.

Clothing is urgently needed for the Negro parishioners, especially children, of St. Patrick's Church, West Palm Beach. Send to the Rev. J. R. LEWIS, Box 385, West Palm Beach, Fla.

Money should be sent to THE LIVING CHURCH RELIEF FUND, 1801 Fond du Lac Ave., Milwaukee, Wis., and will be promptly acknowledged and forwarded weekly, for relief use at Bishop Wing's discretion.

PORTO RICO

Light clothing and cotton blankets are needed, and should be sent directly to the Rt. Rev. CHARLES B. COLMORE, D.D., Bishop of Porto Rico, Box 1115, San Juan, P. R.

Money for use in repairing damage to mission property and relief of distress, should be sent to THE LIVING CHURCH RELIEF FUND, and will be promptly acknowledged and forwarded weekly, for distribution under the direction of Bishop Colmore.

HAITI

The need here is less urgent than in the other stricken areas, but Bishop Carson has appealed for funds to rebuild the church at Cavaillon. Send to THE LIVING CHURCH RELIEF FUND, as above.

GENERAL

In sending clothing or other supplies, be sure to wrap securely and prepay packages fully. In sending cash or checks, be sure to indicate the particular fund for which contributions are intended. *Where the particular fund is not indicated, the amount will be equally divided between the Florida and Porto Rico funds.* Make all checks and money orders payable to THE LIVING CHURCH RELIEF FUND.

ANSWERS TO CORRESPONDENTS

ENQUIRER.—You probably have in mind a rabat, pronounced rabat' or ra-bā'.

ACKNOWLEDGMENTS

CHURCH FUND FOR HURRICANE RELIEF—GENERAL

Balance remaining in LIVING CHURCH FLOOD RELIEF FUND	\$721.50
St. Matthew's Church School, Hallowell, Me.	5.00
St. Barnabas' Church School, Augusta, Me.	5.00
The Bishop of Milwaukee	25.00
Mr. and Mrs. F. D. Hoag, La Grange, Ill.	25.00
Miss Louisa Stryker, Jacksonville, Ill.	10.00
Rev. A. Geo. E. Jenner, Christ Church, Danville, Pa.	10.00
Rev. Rodney F. Cobb, Christ Church, Austin, Minn.	1.00
Anonymous, St. Matthias' Church, Waukesha, Wis.	5.00
Mount Calvary Church, Baltimore, Md.	10.00

\$817.50

[The total sum of \$817.50 will be divided equally among Porto Rico, Florida, and Haiti, being \$272.50 each.]

CHURCH FUND FOR HURRICANE RELIEF—PORTO RICO

In Memoriam A. B. C.	\$150.00
Mrs. T. A. Haughton-Burke, Fanwood, N. J. (for Virgin Islands)	100.00
A member of St. Clement's Church, Philadelphia, Pa.	5.00
In memory of J. A.	15.00
A friend	25.00
Mrs. S. D. Matlock, Grace Parish, Mt. Airy, Philadelphia, Pa.	1.00
Members of the Church of the Redeemer, Chicago, Ill. (for rebuilding St. Luke's Hospital, Ponce)	17.75
St. Paul's Parish, Steubenville, Ohio	5.00
S. P. W.	5.00
L. F. S.	2.50
St. Peter's Parish, Talladega, Ala.	3.00
Rev. and Mrs. George J. Sutherland, Black Mountain, N. C.	5.00
L. I. L., St. Paul's Church, Holyoke, Mass.	5.00

(Continued on page 753)

REPORT OF CHURCH FLOOD RELIEF

By WARREN KEARNY

TREASURER OF THE LIVING CHURCH FLOOD RELIEF FUND

I AM enclosing herewith condensed statement and also a more detailed statement of THE LIVING CHURCH FLOOD RELIEF FUND to date, showing a balance on hand of \$721.50; and I am sure that you will have very great satisfaction in knowing how this fund was distributed, and you would have even greater satisfaction if you could begin to realize the gratitude of the people to whom the relief was given in your name.

The itemized statement shows that in the diocese of Mississippi our relief was directed almost entirely to individuals, \$1,984.00 being expended for this purpose. In some cases we restored buildings that had been damaged, in other cases we paid taxes, but in the larger number of cases we sent our check to cover personal needs. In Mississippi we reached a very large number of men and women by contributing \$500.00 to the expense of stamping out the outbreak of pellagra which followed as a direct result of the flood. And then we helped to save the lives of many little tots by contributing \$1,825.00 toward a baby relief campaign. We paid the salary of special nurses, physicians, etc., who went from house to house ministering to the needs of these little ones, seeing that they were supplied with proper milk, etc.

In Louisiana we contributed \$1,831.77 for the relief of individuals and of this Bishop Sessums refunded \$360.50 from his Flood Fund. We expended \$1,451.72 for the repairs of churches at four points, the larger part of which was spent for repairing the church at Melville, which, as you may remember, had eight feet of water inside the edifice. The diocese of Newark sent \$700.00, and New Hampshire, \$243.31, asking that their contributions be used for some one special purpose, and I applied their contributions toward the repair of the Melville church; and Bishop Sessums refunded \$232.50 for the expense incurred at Tallulah.

I wish that THE LIVING CHURCH FAMILY could see this little church at Melville, with its new pews and altar, its attractive interior and exterior. Bishop Sessums held service there last Sunday, and upon his return he telephoned me, expressing his gratification at the improvement that had been accomplished there through your Flood Fund.

It has been impossible for me to keep a complete record of the number of contributions of good second-hand clothing, or the number of people to whom this clothing was distributed. The women of our Auxiliary unpacked and repacked boxes, serving from June until February or March, their hardest work being done during the hot summer months. A personal letter of acknowledgment was sent to everyone who contributed clothing, and the records indicate that over five hundred such letters went out from my office.

CONDENSED STATEMENT

RECEIPTS:		
From THE LIVING CHURCH, Milwaukee	\$ 8,247.07	
Sent direct in response to appeal through THE LIVING CHURCH	\$ 22.00	
From the diocese of Newark for re-building church at Melville, La.	700.00	
From the diocese of New Hampshire for re-building church at Melville, La.	243.31	965.31
Refund from the diocese of Louisiana	593.00	
Refund from the diocese of Mississippi	165.32	
Refund from clothing account	43.15	801.47
DISBURSEMENTS:		\$ 10,013.85
Arkansas:		
For the churches at Lake Village, McGehee, and Arkansas City		850.00
Mississippi:		
To stamp out pellagra	500.00	
"Baby Relief" (Milk Fund)	1,825.00	
Relief of Individuals	1,984.00	4,309.00
Louisiana:		
Church at Melville	1,134.22	
Churches at St. Martinville, Tallulah, and Gibson	317.50	
Relief to Individuals	1,831.77	3,283.49
Clothing Account:		
New clothing purchased	606.83	
Freight and express charges on old clothing, received and shipped	187.29	
Labor unpacking and re-packing	45.00	839.12
Postage		10.74
Total Disbursements		\$ 9,292.35
Balance on Hand, Sept. 17, 1928		\$ 721.50

WARREN KEARNY,
Treasurer.

[This balance of \$721.50 has been transferred to the fund for hurricane relief in Florida, Porto Rico, and Haiti. See Acknowledgments in adjoining column.—EDITOR, L. C.]

DAILY BIBLE STUDIES

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

DAVID'S LORD AND DAVID'S SON

Sunday, October 7: Eighteenth Sunday after Trinity

READ St. Matthew 22: 34-46.

JESUS CHRIST came into this world to redeem us from sin and from the results of sin. He was both God and Man, the Son or descendant of David as Man, the Lord of David as God. It is this mystery of the nature of Jesus Christ which is at once our comfort and our assurance of faith. He took upon Himself humanity that we might know His sympathetic understanding. He came down from heaven, the Son of God, that we might know His power and His certain help. This is more than a doctrine—it is a blessed revelation of God's love. We can go to Christ with our burdens knowing that He was human, too; we can go to Him with our sins and trials knowing that He is able to save because He was and is God. We may well thank God for the "Faith once delivered unto the Saints," because it touches our daily life.

Hymn 77

Monday, October 8

READ I Tim. 3: 16.

SOME people reject Christianity because they cannot understand the necessity of believing what they cannot comprehend. If we could only see how faith, when it rests upon a sure foundation, is the greatest comfort, the mystery of godliness would bring a joyful adherence. We are very limited in our powers of understanding. "Behold we know not anything," cries Tennyson, and it is not a cry of despair, but rather a confession of our need of God. "We cannot understand the arithmetic of heaven," said Daniel Webster. We are to search for truth, we are to study and learn, but always with humility and with a realization of the Eternal Wisdom which no man can grasp. Hence the declarations of our faith are not obstacles, but inspirations. We know what has been revealed as true, and we hold fast and find peace in the Eternal Wisdom, believing that at last God will reveal all mystery to us.

Hymn 241

Tuesday, October 9

READ Hebrews 2: 6-10.

THE truth of the Incarnation lies at the foundation of the Christian Faith. God came to the world in human form to redeem us from the misery of sin. "The Son of God became Son of Man that sons of men might become sons of God." And the wonder of the Incarnation is not only that Jesus the Messiah took upon Himself a human form, but that He took upon Himself humanity. He was not only a Man, and the Man, but *Man*. So that, while we see not yet the completeness of His victory in ourselves and in the world, we see Jesus. And He is the Center, the Hope, the Life, our God and our Friend. My humanity is blessed because He was made Man. My worship is real because He is my God. O the holy comfort of our Faith! There He stands in history, the Perfect Man! There He stands in the world's life, the Divine Saviour! There He stands by my side, my Lord, my Jesus, my Friend!

Hymn 83

Wednesday, October 10

READ Psalm 110.

IT WAS from this Messianic psalm that our Lord quoted. Every word of it brings a message of its own. "The Ruler in the midst among Thine enemies"—so Christ on the Cross became the King, not only of the Jews, but of the world. "In the day of Thy power shall Thy people offer Thee free-will offerings"—so we worship our Christ privately and in the church. "A Priest forever"—so my sins may be blotted out. "The Lord upon Thy right hand"—so we are assured of the final triumph of Christianity. "He shall judge among the heathen"—the mis-

sionary's pledge. "He shall drink of the brook in the way"—so the exaltation of the Ascension crowns the victory over sin and death. All through life the dear Lord sheds His light on the way. He knows the secrets of my heart, and is ready to help. He has opened the kingdom of heaven.

Hymn 390

Thursday, October 11

READ St. John 14: 8-11.

THE Master declared His divine Sonship. He accepted the inspired declaration of Simon Peter: "Thou art the Christ, the Son of the Living God." And still He reveals Himself to the lowly and contrite heart, and the mystery of His divine and human nature, incomprehensible but true, becomes the comforting faith of the ages. He was, and is, the revelation of God the Father. He has sent, and still sends, the Holy Spirit to guide and comfort. He saves by His Precious Blood. Yet He is His own holy Person, one with the Father and the Holy Spirit, Himself Jesus Christ, the King of Kings. But what a revealing of the Holy Trinity's love for us! The loving words and deeds, the pity and the words of cheer, the rebuking of insincerity and the warnings of unpardoned sin—how they all come right home to us as they came to the disciples in Palestine! Jesus Christ is the same yesterday, today, and forever.

Hymn 232

Friday, October 12

READ St. Matthew 27: 50-54.

THE mystery of the Cross must ever remain a mystery, nor can any reasoning of man make clear the wonder of the loving plan of the "Lamb slain from the foundation of the world" (Rev. 13: 8). But does not the heart cry out when the "freezing reason's colder part" is defeated? Even the centurion cried, as if the message came from heaven and forced its way through his lips: "Truly, this was the Son of God!" Is not the mystery of redemption its glory, even as the "mystery of iniquity" is life's perplexity? Does not the Cross stand through the centuries as the symbol of a mercy which only eternity can make clear to the redeemed? We worship, we accept the Gift, but we are silent, not with fear, but with reverence. Yet little children can sing with faith of the Jesus who loves and saves.

Hymn 159

Saturday, October 13

READ Rev. 22: 12-16.

THE Root and Offspring of David, and the bright and morning Star." So the Holy Christ will speak, He who is the First and the Last, the Alpha and Omega, the Beginning and the End. Note how again the human Jesus and the eternally shining Son of God are united. Even in that great Day of Fulfilment the blessed fellowship with His human children will not be forgotten by the Lord or taken away from His children who have fought the fight on earth and through His strength have come off victors. In all our joy as we enter the next great life we will not forget the earthly journey. We shall see the glorious shining of the Light of the World, and also the wounds in hand and feet of Jesus of Nazareth, declaring our personal salvation through a personal Redeemer. The Son of David even there—our glorified humanity; the Lord of David there also—our God, our Prince of Peace, our own risen, ascended, enthroned Jesus Christ. Oh, friends, He calls us, even now, to faith and love.

Hymn 67

My Lord and my God! So like Thomas of old, would I express my faith, dear Master. I thank Thee for Thy perfect manhood. I adore Thee in Thy glorious and eternal holiness. Help me to think of Thee as having lived the human life. Help me to worship Thee as the King of Kings. So shall I find comfort and courage. Amen.

Charles Lowder*

By the Rev. H. F. B. Mackay

Vicar of All Saints' Church, Margaret Street, London

"These are spots in your feasts of charity."—*Jude* 5:12.

THE year is 1840. The scene is St. Mary's, Oxford, and it is a quarter to five on a Sunday afternoon in term time. The church is packed with people, among them hundreds of undergraduates.

The vicar of St. Mary's is standing in the pulpit wearing his black gown, and he has just announced this text from St. Jude, in those low, silvery tones which no hearer ever forgot: "These are spots in your feasts of charity." Mr. Newman, in whose mind the argument of Tract 90 is at this time taking shape, has been reflecting during the past week on the dangers attending a religious movement.

Amid a breathless stillness, he unfolds his subject, in a series of short paragraphs, exquisitely enunciated, with those strange pauses between them which his listeners had come to find part of his charm. "A danger of the present time," said Mr. Newman, "arises from what may be called the luxury of religion. None can rejoice more than the preacher at the increased regard to ecclesiastical architecture and music, and to the ornamenting of our churches. But it must be reflected that these require to be accompanied by personal holiness, and even the spirit of devotion may become little better than a luxurious pleasure unless we maintain a spirit of self-denial in it, and remind ourselves that even devotion must not be so much a gratification to ourselves as a sacrifice to God."

If the preacher, unconsciously drawn by some magnetic attraction, had raised his eyes from his manuscript (a thing Mr. Newman rarely did) he might have met the eager gaze of a tall, handsome, fair-haired boy with a radiant face, shining among the rest because so very few youths have radiant faces. For Mr. Newman had done a great thing with that short paragraph. He had founded St. Peter's, London Docks.

Charles Lowder, the son of a well-to-do-banker of Bath, had just come up to Exeter and was enjoying Oxford enormously. He had taken up rowing, and as he had tremendous spirits, charming manners, and was extremely good-looking, he was very popular. He had always taken a keen interest in public affairs. He had been sent to school at the age of nine, and his first letter home runs thus:

"My Dear Mamma:

"I like Mr. Simms very well. He wears a gown. We are to learn Caesar and Greek Delectus, and to read Goldsmith's *History of Rome*. O'Connell is to sit in Parliament."

We are not surprised that this charming young man, whose heart and conscience Mr. Newman had awakened, flung himself with enthusiasm on the Tractarian side when Dr. Pusey's eucharistic teaching was condemned, and he was suspended without a hearing. Charles became a keen Tractarian, and made up his mind to take orders.

While Lowder was at Oxford, his father's bank failed, and he found himself impoverished. He took this with amazing dignity, sweetness, and unselfishness. The boy was through and through sterling gold. He got a second in Greats, tried for a fellowship, in which he was beaten by Coleridge (afterwards Lord Chief Justice), and was ordained to a curacy and tutorship in Somersetshire.

Here he met the second great influence in his life, his fellow-curate, Merriman, afterwards Bishop of Grahamstown. Merriman was a missionary by vocation, and he interpreted Lowder to himself. He showed Lowder that the love at his heart was really the love of souls. Lowder tried to go to the mission field, but was prevented by the fact that he had to help the broken fortunes of his family. But the missionary spirit would not rest, and it seized on the work nearest at hand.

Lowder got the spiritual charge of the neighboring workhouse, and set to work at once to teach the older paupers and to improve the schools. He was remembered in his first parish as "the kind young gentleman who used to come and see us very often, and who said the prayers in church every day all by himself."

PICTURE him, still the radiant boy, on a wet winter morning. He unlocks the damp old country church, and enters the cold, musty place in the dark. He kindles a candle or two and puts on a surplice; the old square pews stretch around him into the darkness. Above the reading pew rises the tall, gaunt pulpit, which hides the little table doing duty for an altar. The curate has tolled a few strokes on the bell; no one responds. After a while, the fresh young voice breaks the hollow stillness, and the prayers are recited "to the four walls," as the neighbors said, but really to the most Holy Trinity, and with the angels, the archangels, and the whole company of heaven. Out of that acorn grew St. Peter's, London Docks.

Then came five years with his family at Tetbury, on the Cotswolds, five years of hard work under the limitations of those days. Tetbury was High Church, but I doubt whether the lowest church in London now has the sort of services Tetbury had in 1846. There were two churches, and each had two celebrations a month.

Lowder taught and taught and taught; he visited and visited and visited. What people called his beautiful, kind, noble face was seen everywhere. He was often surrounded by the children, and often carrying wild flowers. "Children and flowers," he said, "God made to make the world beautiful." He had the wonderful power with the children which is the gift of purity. He could soothe a crying baby when no one else could. When he went away the children felt that he had taken half the fun with him.

He went in 1851 and began his battle for God at St. Barnabas', Pimlico. Mr. Bennett had just been driven out of his living by the Prime Minister, the Bishop, and a Protestant mob. Mr. Liddell had been appointed to St. Paul's, Knightsbridge, and he had installed Mr. Skinner as curate in charge of St. Barnabas'.

The clergy of St. Barnabas' and the choristers lived then in community as we do at All Saints', Margaret Street. The order, the reverence, and the music were of the best.

The Protestant riots had been going on for some time when Lowder arrived. The principal laymen had been sworn in as special constables, and they stood all through the service drawn up at the chancel screen to defend the choir.

The ritual attacked was not the ritual of All Saints', Margaret Street, it was the ritual of St. Paul's Cathedral as it is now: the choir and clergy walking in two and two, the eastward position, cross and flowers on the altar, and colored frontals for the seasons. The Bishop, to appease the mob, had ordered the cross and flowers off the altar. "I will have that cross removed if it costs me my see," he had said, with the gesture of a Christian martyr. He had stopped the office being sung in the chancel, and had ordered a reading place to be made in the nave. He had forbidden the priest to carry the chalice to the altar, and had characterized the plan of communicating the choir before the congregation as extremely ritualistic.

Nevertheless, the mob still battered on the doors, shouted through the windows, hissed in the aisles, and charged the chancel gates. Lowder the junior was solid with his brethren that they must stand firm against this combination of tyrannies, but he was wholly immersed in his work among the poor in horrible slums, which then lay west of Ebury Square, and have since been cleared away.

Lowder was weak in imagination, he had no aesthetic taste or skill. His strength lay in logic and courage. To him

* This article forms one chapter in Prebendary Mackay's new book, *Saints and Leaders*, just published in this country (Milwaukee: Morehouse Publishing Co. \$2.40).

ritual was a logical necessity, the employment of a natural law in the service of revelation. Given a human soul and body for the instrument, the Catholic Creeds for the subject; and Almighty God for the object of faith and worship, then ritual is the only process by which Christian worship can be outwardly paid.

AND then, suddenly, the third great influence entered into Lowder's life, and St. Peter's appeared on the horizon.

One day Lowder found the choirboys of St. Barnabas' filling their pockets with stones and preparing to bombard a sandwichman who carried a Protestant sandwich board. "You must not hurt that unhappy man," said Charles, "it would be very wrong; it would not, however, be wrong to obscure the words he is carrying. Throw the stones away, and there is sixpence to buy rotten eggs with." Now, it was the year of the Great Exhibition, and Prince Albert had brought in the reign of plenty. Rotten eggs were very, very cheap that year, and you could get a lovely lot for sixpence. Consequently, the sandwich-board was successfully veiled in greenish yellow, and the Protestant party complained to the Bishop. The Bishop was secretly rather amused and in private talked of Lowder's "ovation," but publicly he was very indignant and suspended Lowder for six weeks.

Lowder was deeply penitent at having given scandal. His brother said he had never seen anyone so brokenhearted. He went to France for the six weeks, and lived with a group of French clergy, and in France he came face to face with the man who fixed his career.

That man was St. Vincent de Paul, for he began to study the life and methods of St. Vincent, and St. Vincent sent him to London Docks.

At this time there had lived in the East End for fifteen years a depressed clergyman called Bryan King. He was rector of St. George's-in-the-East, a parish of 30,000, through which Ratcliff Highway ran. The parallelogram in which the church stood contained 735 houses, of which 40 were public houses and 154 houses of ill-fame. Many of these houses did a combined trade. Ratcliff Highway and its surroundings sheltered the scum of all Europe. There is no plague spot so bad as this in London today. Lowder and a little group of priests, all inspired by the example of St. Vincent de Paul, offered to give what help they could to Bryan King.

So one evening Lowder and a friend went down to a room in a court off Ratcliff Highway, and somebody rang a bell at the entrance of the court, and two or three of Mr. Bryan King's decent old women came, and nobody else.

A fortnight afterwards they tried another pitch in the worst alley in the neighborhood. Here they were attacked by Irish Roman Catholics with wild fury. There were no stones handy, so the Irish smashed up a beer pitcher and pelted the priests with the pieces. The uproar went on for a week or two. Then the Irish got tired of it and stopped—but nobody came to listen. Lowder's companions began to drop off.

"Will you also go away?" said Bryan King to Lowder.

"On the contrary," said Lowder, "I shall come and stay."

They took a hideous and horrible old house left derelict in the slums, and made it the headquarters of a knot of priests, and so the mission began. Lowder prepared for it by going to the first retreat for priests held in the revival, at Dr. Pusey's house in Christ Church.

Lowder arrived on the scene in 1856. St. Peter's, London Docks, was consecrated in 1866. Lowder died in 1880. The twenty-four years were given to ceaseless labor for the salvation of souls in the worst quarter in London, and the building up of a devout Christian community of the souls thus saved. This work was helped greatly by the call to fight two terrible enemies, the attack of organized evil in 1860, under the guise of Protestantism, in the St. George's riots, and the epidemic of Asiatic cholera in 1866.

IN CONSIDERING Lowder's work, mark in what his power lay. He had no outstanding personal gifts, he was a poor preacher with a difficult manner; although the children liked having him better than anybody else, he did not catechise particularly well; the strain of his work made him seem cold and restrained to the people he worked with; naturally excitable, he had so schooled himself to self-restraint that his friends said that it was not until his bodily health weakened

that the love within him could break through this self-denying ordinance, and shine forth at all times.

No, Lowder's power was simply the power of a human will entirely given to the salvation of souls for the glory of God; that was the power with which he applied the instrument of the Catholic religion, and worked the miracle of London Docks.

He was marvelously tender with the sick; in illustration they sketch him ministering to the body as well as the soul of a woman dying of typhus. He was marvelously tender to the fallen: he established rescue homes for the poor girls he brought to the Sisters from the dens he found them in. A Sister describes his arrival once in the middle of the night with a girl he had saved from throwing herself into the docks. She was raving and struggling in his arms, and the Sister said that the calm love with which he looked down on her made his face shine with light.

On the Cotswolds Lowder had said that God made children to make the world beautiful. It could not be said that the world was made beautiful by the poor children of the docks. Half-naked, stunted, deformed, many half-witted, they lived in a vast brothel in which their parents, their brothers and sisters, and themselves were all more or less implicated.

But they came to adore Lowder, and through love he reclaimed them, drew them into Christian schools, and gradually purified their homes and their lives. Lowder often stopped street fights, and for a long stretch of time faced infuriated mobs, but the characteristic picture of him shows him with a band of tinies about him, two or three of whom are spreading out his priest's cloak like a tent while the others struggle to get inside with shouts of laughter; or he is surrounded by a band of bigger boys and girls all listening with laughing eyes to his funny stories; or he is stroking a crew of rough lads on the river, and from all sides as they row by comes the cheery shout, "Hulloa, Father Lowder!" Such was the personality and spirit of the missionary, but these alone could not have created the community of Christians who worshipped at St. Peter's, London Docks. The missionary converted these people with the instrument he brought to bear on them, and that instrument was the Catholic religion.

He showed them his Master, Jesus Christ. He told them to come to Jesus, but he also showed them how to come, and when. He told them that the blood of Jesus cleanseth from all sin, but he also taught them how it is applied. These people came to believe that their children were regenerate in Baptism; they came to believe that the Holy Ghost is given in Confirmation; they came to believe that our Lord has left power to His Church to absolve; they came to believe that the Blessed Sacrament has an inward part, and that it is the Body and Blood of Christ; they came to believe that there, there on that spot of ground where sin had reigned, there had now come this Power, and had begun to reign; they transferred their allegiance, and found themselves lifted up into peace and joy.

After five years of this work began the riots at St. George's-in-the-East, in which publicans and brothel-keepers fought our Lord with the weapons of Protestantism. I will not speak of the disgraceful attitude of the Church authorities. I content myself with saying that the police refused protection to the priests as far as they could. Bryan King and his curate broke down, and Lowder and Mackonochie, who came to help him, faced the music. The mob seized the choir stalls, pelted the altar with bread and butter and orange peel, tore down the altar cross, spat on and kicked the clergy. One day they would have thrown Lowder into the docks if his friends had not made a cordon across the dock bridge, and enabled him to get to the mission house by a back way.

Lowder said that much good came out of this. It was a grand advertisement. The lowest and vilest were made to think about religion. His reply to the riots was to buy the site on which St. Peter's stands today.

St. Peter's had just been consecrated when the cholera came. Of all plagues this is the most awful, far worse than bubonic plague or the Black Death. In Asiatic cholera fiends appear to have seized the victim, and to be tearing him in pieces.

In this visitation the Anglo-Catholics won their spurs. Dr. Pusey came down to help, laymen, among them Lord Halifax, came to work with Lowder and his priests. Morning after morning they met for communion in the newly-consecrated

(Continued on page 753)

Washington Cathedral

A Mecca for Churchmen

VISITORS to Washington at General Convention time will find much of interest clamoring for their attention, particularly if they are seeing the nation's capital for the first time. In addition to the various events of the Convention itself, they will want to visit the capitol, the White House, the Lincoln Memorial, the Washington Monument, and the hundreds of other beautiful buildings and memorials that make Washington one of the most beautiful cities in the world. All of these hold a peculiar attraction for every American, but we venture to say that the object of greatest special interest to Churchmen will be the magnificent cathedral being erected on a hill dominating the city.

The builders of Washington Cathedral are compiling a history of the advancement of Christianity which is to be told in the symbolic decorations of the great fourteenth century gothic edifice, now lifting its noble proportions on the heights of Mount Saint Alban. Stone and wood carvings, stained glass windows, statues, murals, and bas reliefs will tell of religious progress through the ages in a pictorial chronology illustrating the continuity of the growth and spread of the Christian faith.

Saints, kings, preachers, architects, missionaries, artists, doctors, military leaders, teachers, hymn writers, sculptors, and outstanding personages of many centuries will be pictured in an historic panorama of men and women, whose achievements have been a part of the growth of Christianity, and whose characters have been molded by Christian faith. Many cathedrals have been likened to poetry and "frozen music," but the cathedral in Washington promises to speak in beautifully expressive prose.

More than 4,000 sculptured figures and statues; 183 many-paneled, stained-glass windows, including three great rose windows; 1,000 sculptured vaulting keystones; 30,900 carved stones; and many murals and bas reliefs will be dedicated to the pictorial representation of the Christian story. The subjects of these many forms are being selected by a committee, headed by the Very Rev. G. C. F. Bratenahl, Dean of Washington, and assisted by the cathedral architects and leading authorities on Christian symbolism. The task is an impressive one, as it is planned that every form will clothe a thought and teach a lesson.

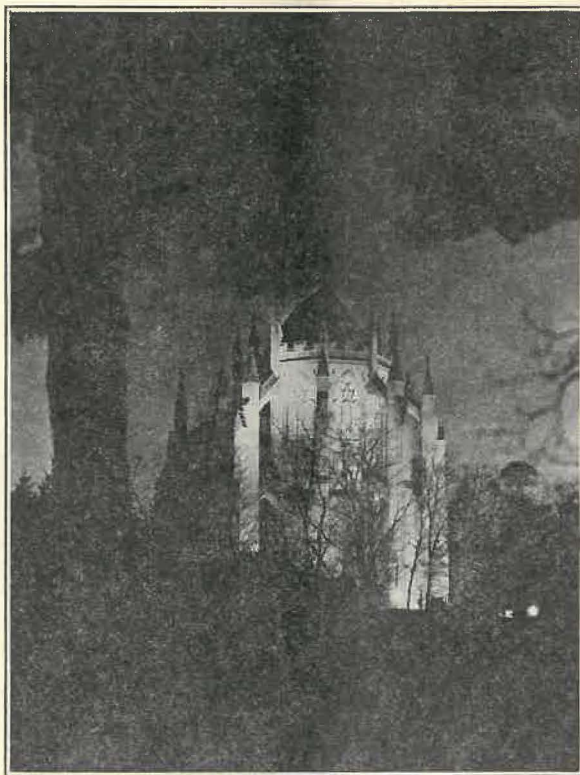
The preliminary program of decoration which suggests subjects for the great windows, the vaulting keystones, and many of the statues, has recently been approved by the cathedral trustees. It is planned, according to members of the cathedral staff, to retain a leading designer of decorative windows and a prominent sculptor to supervise the installation of the windows and the carving activities. It also is possible, according to Philip H. Frohman, the resident architect, that before all the windows are installed and the sculpturing completed, a school of distinctly cathedral arts and crafts will be developed at Washington Cathedral in such manner that the spirit of the workers will count greatly in the production of a truly inspiring architectural expression of the religious aspirations of the American people.

THE unfolding of the story, which is to be told and retold in statues, carvings, murals, windows, and bas reliefs of the cathedral begins in the crypt. This portion of the edifice is now structurally complete and contains three beautiful crypt chapels, which are visited annually by more than 225,000 worshippers and pilgrims from every section of the country and many foreign countries. The Bethlehem Chapel, a memorial to the Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, has been the scene of cathedral services since 1912, and is given over to the message of Christmas. It is regarded as particularly appropriate that this portion of the edifice, the first to be completed, should depict the initial chapter in the history of Christianity.

On the reredos of this chapel is a bas relief of the scene in the Manger, while the windows, statues, and carvings are given over to pictorial treatment of scenes and characters related to the Nativity, including the human ancestors of Jesus; the prophets, who predicted His coming; the three wise men visiting the Babe of Bethlehem; and the words of the Messianic prophecies. Over the door of the chapel proper is carved a suggestion to those entering, the words of Joseph in his dream: "Thou shalt call His name Jesus." The rest of the verse on the other side is a suggestion to those going out: "He shall save His people from their sins." Even the carvings which decorate the reredos are related to Christmas, for they show the leaf and blossom of the Glastonbury thorn, which ancient legend says took root and blossomed on Christmas Day when it was planted by Joseph of Arimathea at Glastonbury Abbey, England.

The Chapel of the Resurrection, also in the crypt, a notable example of Norman architecture, which is to be dedicated to the memory of the Rt. Rev. Alfred Harding, the second Bishop of Washington, is concerned with the message of Easter. The massiveness of its Norman arches signify, according to authorities on Christian symbolism, the abiding faith in the Resurrection. It is planned that the spacious walls will be decorated with rich murals, telling the entire story of the Resurrection and of the appearances of Christ after the Resurrection. The entire chapel will be illustrative of the Christian's belief in the life to come.

THE third crypt chapel is the Chapel of St. Joseph of Arimathea, which is located directly beneath the crossing and between the four huge piers, which ultimately will support the central tower of the edifice. Its subject is the Atonements. Its architecture tells that this mortal life is not all. The smaller piers, with their capitals supporting the vaulted ceiling, symbolize the mortal life which, however beautiful, has its ending here. The huge circular piers piercing through the vaulted ceiling remind one that there is eternal life rising above and beyond, even as the great tower will rise out of and above this crypt. Twelve steps lead down into the chapel floor from the crypt corridors. In this there is the suggestion that all must descend into the valley of the shadow of death before attaining the joy of life immortal.

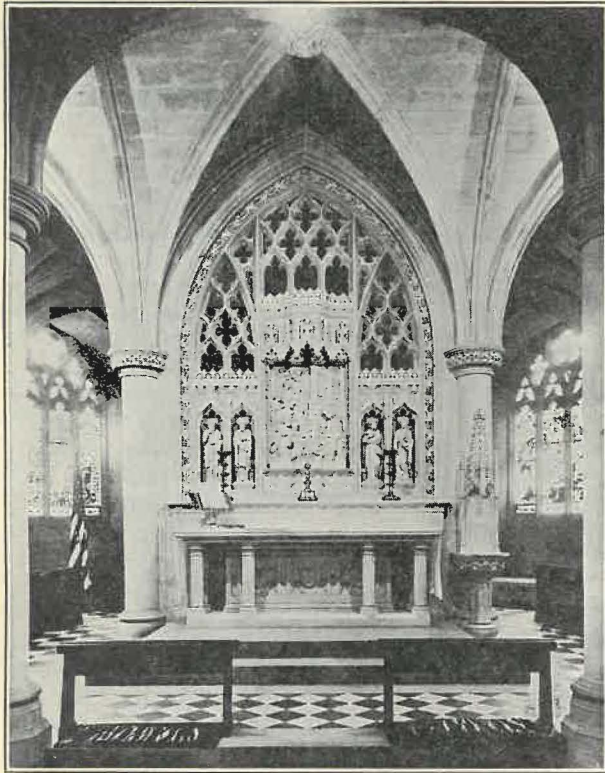


THE CATHEDRAL AT NIGHT

The structurally complete apse of Washington Cathedral illuminated at night. The story which is to be told by the cathedral's symbolic decorations will culminate in this portion of the edifice.

The full glory of the cathedral's symbolic narrative will be realized on the main level, where because of the fourteenth century gothic architecture, with flying buttresses removing the thrust of the stone vaulting from the walls, many great windows will be available for rich and colorful illustration.

The three great rose windows, in the two transepts and above the western entrance, will picture subjects which the cathedral authorities consider important epochs in the history of mankind. The westernmost rose window will represent "The Seven Days of Creation," which, although few western rose windows of famous cathedrals have ever been used for this sub-



BETHLEHEM CHAPEL

The symbolic decorations of the Bethlehem Chapel of Washington Cathedral are devoted to the message of Christmas. The bas relief in the reredos above the altar depicts the scene in the Manger. The statues are of SS. Matthew, Mark, Luke, and John. The carvings at the edge of the reredos represent the leaf and blossom of the Glastonbury Thorn, which tradition says blooms at Christmas time.

ject, will be in line with ancient precedent, for it has been considered fitting by cathedral builders of past ages to have some representation of Genesis in the western portals, either in stone carvings or through other media.

In the rose window in the north transept, "The Last Judgment" will be portrayed and the south transept rose window will be concerned with "The Church Triumphant." In other words, according to members of the cathedral staff, there will be represented in the three great rose windows the beginning of the world, the end of the world, and the life to come.

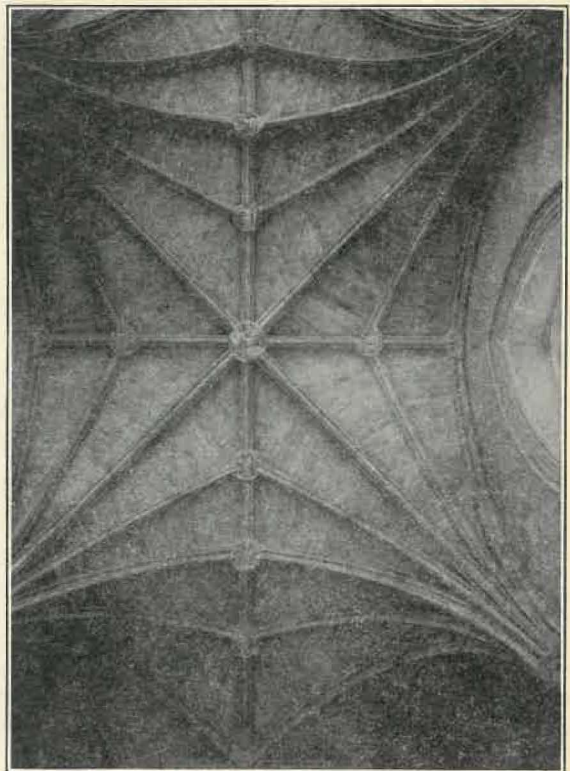
The nave windows are expected to be particularly distinctive. There will be three tiers of windows on both sides, the clerestory windows, of which there are nine on each side, measuring 23 feet six inches by 14 feet; nine upper aisle windows on each side measuring 19 feet six inches by 7 feet, and eighteen outer aisle windows on each side, measuring 8 feet 6 inches by 4 feet. It is proposed that these windows will illustrate the upbuilding of the Christian religion, including pictorial representation of all constructive movements and events, which have contributed to the growth and development of modern civilization. Notable personages in Christian history, together with scenes which epitomize the development of the Christian graces, will be pictured for enduring remembrance and for continuing inspiration.

THERE will be five distinct series of figures and scenes, each developed in chronological order and linking the earliest period of development with the present day. In the uppermost windows will appear the figures of missionaries who extended Christianity to other lands, and kings, queens, and

rulers who fostered and guided it while exercising authority over their fellow men. In a lower group of windows will appear figures of teachers, doctors, architects, and artists, who developed Christianity as leaders of thought and practitioners of the arts. And in the windows at the floor level will be shown the practical expression of Christian thought and feeling in typical works of mercy, scenes taken from actual life and illustrative of the Christian aspect of civilization.

Although only thirty-six missionaries will be pictured, the cathedral authorities have already compiled a list of 100 names, including such illustrious figures as St. Peter and St. Paul, who carried Christianity from Palestine through Asia Minor to Greece and Italy; Joseph of Arimathea, who, legend says, brought the faith to the British Isles; St. Thomas, who took it to India; Winfrid of Devonshire or Boniface, who carried it to Germany; Cyril and Methodius, who converted the whole Russian nation; Anskar, who brought the message of Christianity to Scandinavia; and on through a long line of Christian pioneers down to the present century, which is represented by Hanning-ton and his almost miraculous work in Central Africa; Bishop Hare, who converted many of the Sioux Indians; and missionary bishops in Japan, China, and the Islands of the Sea.

An even wider choice of personages is afforded among the outstanding Christian leaders. Figures already under consideration include Constantine the Great, by whose edict Christianity first became the established religion of the Roman Empire; Clovis, the first Christian king of the Franks; Ethelbert of England, who in A.D. 606 endowed St. Paul's Cathedral in London with an estate, which is still in its possession; Alfred the Great; Charlemagne; Edward VI, who set forth the first copy of the Book of Common Prayer, an original copy of which is now one of the treasured possessions of the Washington Cathedral Library; Louis IX of France, who was known as "St. Louis"; King James, who authorized the first English transla-



THE VAULTING

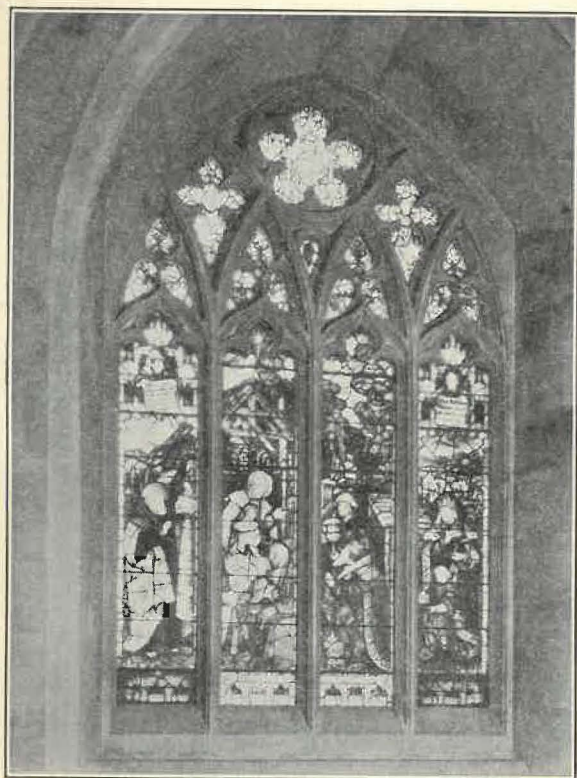
Vaulting over the choir of Washington Cathedral as seen from the main floor of the edifice. The elaborately carved keystones as bosses are symbolical of spiritual strength. More than 1,000 sculptured bosses are planned for the cathedral.

tion of the Bible; and George Washington, as well as other Christian leaders of the American people.

The teachers and leaders in Christian thought will be represented by such figures as Clement of Alexandria, Athanasius, Augustine of Hippo, St. Hilda of Whitby, Thomas Aquinas, Alcuin of York, Anselm, Lancelot Andrewes, who was chairman of the committee which translated the Bible into English, and others including Bishop Lightfoot, Bishop Westcott, together with an as yet undetermined selection of men from this coun-

try. The arts will be recognized by portraits of architects, each as Isidor of Tralles, who designed Santa Sophia in Constantinople; hymn writers like St. Bernard, who composed Jerusalem the Golden; Christian poets, such as Dante, Milton, Tennyson; and painters and sculptors like Raphael and Michael Angelo.

ALTHOUGH the lowermost windows are much smaller than the others in the nave, they are on the eye line and are expected therefore to lend themselves to more detailed treatment and greater intricacy of design. Here will be shown a succession of scenes setting forth in historical representations the development of the Christian virtues and graces, such as the



A WINDOW

More than 183 stained glass windows are planned for Washington Cathedral. Each will depict scenes and personages associated with the advancement of Christianity. The window shown is located in the Bethlehem Chapel and illustrates the visit of the Wise Men to the Babe of Bethlehem.

care of the sick, the care of the poor, the care of children, and the honoring of womanhood. The cathedral authorities believe that these and kindred subjects will provide an almost infinite number of subjects having practical value and genuine human interest. The arrangement, chronologically, will emphasize the phenomenal increase of philanthropic work and endeavor during the past century, especially in the United States.

The ten clerestory windows of the choir will be devoted to the picturization of angelic appearances as described in both the Old and New Testaments. There is a wide choice of scenes, such as the angel with the flaming sword, guarding the tree of life; the angel with whom Jacob wrestled; the angels who appeared to Abraham and Lot; the angels who appeared at the time of Christ's birth; the angels who were with Him in the wilderness at the time of His temptation; those that appeared at the time of His Resurrection; the angel who loosed Peter from prison, as described in the Book of Acts; and the myriad of angels which appeared before St. John in the Revelations. The pictorial treatment of these appearances is expected to give the choir a richness of illustration, which will surpass, in color and design, even the beauty of the so-called Angel Choir of Lincoln Cathedral. The lower windows of the choir will be devoted to illustration of the parables, miracles, and scenes from the life of Christ.

Notable among the cathedral carvings are the vaulting bosses or the keystone at the apex of the great gothic arches. There will be twenty-four main bosses and nearly a thousand subordinate bosses. The main bosses will represent in symbolic form the Creed, each one expressing a separate affirmation in the Apostles' and Nicene Creeds. The subordinate bosses will

amplify the message of the central boss, around which they are grouped. The main bosses in the north and south choir aisles, which have already been carved and are a source of inspirational interest to many cathedral visitors, are devoted to the seven gifts of the Holy Spirit, and to the seven sacraments. The subordinate groups illustrate the working out in human lives of the seven gifts, and of the principles which the seven sacraments involve. Several of the minor carvings show figures in modern clothes in the grip of the Seven Deadly Sins.

THE story which Washington Cathedral will tell through its carvings and windows is to culminate in the apse, which is structurally complete, although not as yet decorated. Here it is planned that the great Christian hymn of praise and thanksgiving to God, the *Te Deum*, will literally be chanted in stone. Plans have been prepared for the carvings and windows so that each separate portion of the great hymn of praise will be symbolically illustrated. The historic episcopate also will be represented in this portion of the edifice, with statues of Ignatius, Bishop of Antioch, who was one of the first bishops, if not the first bishop in succession to the apostles; Archbishop Parker, who was the first bishop of the Church of England after the Reformation; and Bishop Claggett, the first bishop to be consecrated on American soil.

Dean Bratenahl, who believes that Washington Cathedral, as a witness for Christ in the Nation's capital, will be strengthened and glorified by remembrance of the witnesses which have gone before, tells a charming little story, which illustrates the effect sought in the cathedral's impressive program of symbolic decoration. He says that a child, visiting the cathedral with his mother, stopped suddenly and cried: "Look Mother! The cathedral is talking." The child had noted the inscription, "Alleluia, the Lord God Omnipotent reigneth," which is carved on the exterior of the apse facing the city.

Another carving on the exterior, around the outside of the building, above the upper aisle and choir windows, is planned and a portion of it has already been inscribed. It will be the last recorded words of Christ: "All power is given unto Me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." It was selected to unify and tie together the entire story which the cathedral symbolism tells, and although it was believed to have been without precedent, it was recently learned that the builders of the Church of the Holy Sepulchre at Jerusalem made use of the same text in much the same manner and for much the same purpose.

GENERAL CONVENTION NOTICE

ALL clergymen attending the General Convention, whether as clerical deputies or visitors, as well as members of the National Council, are invited to march in the procession at the opening service in the open-air amphitheater on Washington Cathedral Close Wednesday morning, October 10th, at 10:30. *White stoles will be worn on this occasion.* Robing rooms will be provided as follows on the Cathedral Close:

Bishops—Saint Alban's Church.

Clerical Deputies—Whitby Hall.

Members of the National Council—Cathedral Library.

Diocesan Clergy—Saint Alban's Parish House.

Visiting Clergy—Chapel of the Resurrection in Cathedral Crypt.

Members of the above groups in procession do not require tickets.

Lay delegates to the Convention will receive tickets to the service in their envelopes when they register. They will be given reserved seats in the front of the amphitheater.

All taking part in the procession are requested to be robed prior to 10 A.M. The procession will be by fours, except in the case of bishops who, as is customary, will walk by twos.

Town and Country

By Clinton Rogers Woodruff

THERE are those who assume that the conflict between town and country is a new issue. As a matter of fact it is one of the most ancient and one of the most universal. As Elva E. Miller, lately editor of the *Southern Agriculturist*, points out in his exceedingly interesting and attractive book *Town and Country*,¹ published by the University of North Carolina Press, \$2.00, in medieval days "town and gown" symbolized eternal conflict. Today it is the less boisterous, but none the less sharp clash of town and country. Town laughs at country's clothes and country's pre-1928 Ford, and eats the food that country supplies, and prospers from the trade that country brings its stores. Country, half afraid, half defiant, of the town's snobbish ways, sends its vegetables and dairy products away, leaving only a slim and expensive choice for its neighbor, buys its plows and its shoes from the big city mail order houses—and has to borrow money from its town banker. So the two go on at cross purposes, each defeating the other."

Only the other day I clipped from the French *Ruy Blas* a cartoon entitled "The Farmer Supreme in France," showing the town as martyr, complaining that the peasant sells his produce at record prices and threatens to starve city residents if they fail to support his radical political views. A somewhat similar movement is on foot in this country, although here it has taken a political turn and an attempt to organize the farmer vote as a separate unity to be cast for the party offering the best terms. The farmer (and of course the same is true of the urbanite) should realize that we are all members one of another. Such efforts represent class consciousness of a bad type and can result only in hurting everybody concerned, and that is all of us.

In his August (1928) issue the editor of the *Public Service Magazine* wondered if the farmer ever sits down and counts the cost to himself of some of his political friends and champions. "Not so many years ago," he pointed out, "the farmer and the stockraiser on the whole were very prosperous. Incidentally," he said, "the big meat packer also was doing quite well. Then some of the farmer's so-called friends got the notion that the packer was too prosperous and the farmer and stockman not prosperous enough. . . . They would 'cut out the middleman,' that reliable old bogey of half a century standing. They would solve all of these economic problems politically (a thing that can't be done) and thus bring in the agricultural and industrial millennium over night. The congressional mills began to grind and, while they didn't grind so awfully slow, they did grind exceedingly fine, for the packer soon found himself hanging on the ropes. But did that help the farmer and stockraiser? Not that you could notice."

Whatever may have been the condition of the American farmer before his self-seeking friends took up the cudgels for him, it seems according to this editor "to have grown steadily worse since then until today there probably is something that might be done for the improvement of agriculture. And we are not so sure but the best thing would be for the farmer to turn his back completely on all of these clamorous 'friends' who, whatever they may wish to do 'for' the farmer, certainly have done enough 'to' him in their mad quest for their own political preferment."

THAT the farmers have a real problem cannot honestly be denied. In fact I think there is a general agreement among the thoughtful observers and students that it is of paramount importance. The difficulty is over the methods of relief. I have no panacea to recommend but I must say this—no method will succeed which does not take into consideration the needs of the whole community. There can be no class solution which will be at all effective.

A part and an essential part of the problem is the ceaseless drift to the cities. Successive United States censuses and the yearly estimates of the Department of Agriculture furnish information about the extensive shift of population from farms to towns and cities which, to put it mildly, is alarming. Some

intensive studies have been made, however, of selected areas to determine what age or sex groups leave the farms and what they do in the cities. One of these studies was published by Carle C. Zimmerman, of the University of Minnesota, in the *American Journal of Sociology*. The data of the study were compiled from 357 farm families, selected in groups of 50 from seven representative areas of the state of Minnesota. Among his significant findings are the following:

"Migrants from the farm do not mount rapidly to the upper economic and social classes (in the cities), 10.1 per cent of the migrants being in professions, including nursing, and 2.6 per cent in business as owners.

"The migration tends to be toward the larger cities and the great majority travel only a short distance. . . ."

"Out of the 1,321 children of the third generation, 347 had left the home farm; of these 347, 36 per cent had gone to cities of more than 10,000, 9 per cent to cities of less than 10,000, 15 per cent to villages, and 40 per cent had gone to other farms.

"Practically all the migrants are between the ages of eighteen and twenty-five years.

"A larger proportion of young women than of young men leave the home farm.

"There is less tendency toward marriage among the migrants than among those who stay on farms."

Professor Zimmerman made the following prediction:

"The decline of immigration will undoubtedly be accompanied by an increased urbanization process. This may increase the well-being of agriculture by decreasing production and increasing prices. This urbanization process should be considered in determining public policy regarding the rural school. Farmers are bearing the burden of educating children, one-half of whom will become citizens of towns and cities. The rural school must prepare one-half of its pupils for town life and one-half for agriculture, as well as all for citizenship. It has frequently been suggested that a part of the burdens of rural education be borne by taxes on city populations."

Nor is this problem of Town and Country an American one. It is world-wide and as marked in England as here. Indeed one of the most valuable of recent studies is the report prepared by a commission appointed by the Copec Continuation Committee under the title *Rural Life*.² In the general preface it is pointed out that recent developments since the industrial revolution, the vast increase of population, the growth of cities, the creation of mass production, the specialization of effort, and the consequent inter-dependence of individuals upon each other, have given new significance to the truth that we are members one of another. The existence of a system and of methods unsatisfying if not antagonistic to Christian life constitutes a challenge to the Church. The work of a number of pioneers during the past century has prepared the way for the attempt to examine and test our social life in the light of the principles revealed in Jesus Christ, and to visualize the requirements of a Christian civilization. Hitherto such attempts have generally been confined to one or two aspects of citizenship; and, great as has been their value, they have plainly shown the defects of sectional study. We cannot Christianize life in compartments; to reform industry involves the reform of education, of the home life, of politics, and of international affairs. What is needed is not a number of isolated and often inconsistent plans appropriate only to a single department of human activity, but an ideal of corporate life constructed on consistent principles and capable of being applied to and fulfilled in every sphere.

It treats briefly, concisely, modestly, but in a most stimulating way on all the sundry phases including the land and its cultivation, agricultural organization, electrical power in agriculture, rural industries. In many ways the most stimulating chapter, at least to me, is the one entitled Responsibilities, wherein is discussed the reciprocal obligations of town and country.

Another study dealing with the American phases is the *Handbook of Rural Social Resources*.³ It is a product of the Federal Council of Churches' Department of Research and Education, through its rural committee, with other agencies

¹ Published by the University of North Carolina Press. \$2.00.

² Published by Longmans, Green & Co. Paper, 80 cts.

³ Published by the University of Chicago Press. Paper, \$1.00.

participating. It has been compiled to give information about the entire rural situation in the United States, and though there is no reference to the work of our Church there is reference to what they call "the Catholic Church." The article on the situation among Protestant rural churches and the programs of rural church agencies was prepared by Ralph S. Adams of the Commission on Social Service and Rural Work of the Reformed Church. Dr. E. T. O'Hara of the National (Roman) Catholic Welfare Conference describes the Roman Catholic rural churches. There are articles on the development of rural art, social work, education, farmers' standards of living, the rural population, and various aspects of the economic situation. The book has been compiled as an inexpensive reference work for a wide variety of persons engaged in, or with responsibility for, rural work ministers, church administrators, teachers of social science, social workers, educators. The work is edited by Benson Y. Landis, secretary of the rural committee of the Federal Council's Department of Research and Education, and Henry Israel, executive secretary of the American Country Life Association. Why there is no reference to the increasing helpfulness of the Episcopal Church under the leadership of Dean Lathrop and Archdeacon Foreman there is no explanation.

ACKNOWLEDGMENTS

(Continued from page 745)

J. L. M., Milwaukee, Wis.	1.25
E. P. M., Milwaukee, Wis.	1.25
K. G. M.	50.00
Miss S. B. H., Washington, D. C.	2.00
Children of St. Mark's Church School, Newport, Vermont (for children)	5.00
Anonymous (for St. Luke's Hospital, Ponce)	3.00
R. P. C., Decatur, Ga.	5.00
A friend	1.00
Rev. Alfred G. Miller, Fair Haven, Vt.	1.00
C. B. M., Cheyenne, Wyo.	100.00
Boys of Howe School, Howe, Ind.	13.63
Deaconess Clarine V. B. Ward	5.00
In Memoriam, J. W. G.	5.00
N. A. P.	10.00
Members of St. Augustine's Church, Ilion, N. Y.	2.50
C. S. H.	25.00
M. H.	10.00
Woman's Auxilliary, Church of St. Michael and All Angels, An-niston, Ala.	5.00
New Market, Md.	10.00
St. Andrew's Church, Fort Worth, Texas (for St. Luke's Hos-pital, Ponce)	75.00
St. George's Church, Flushing, L. I., N. Y.	2.50
D. G. Swannell, Champaign, Ill.	2.50
G. M. W. F.	5.00
	\$679.88

CHURCH FUND FOR HURRICANE RELIEF—FLORIDA

Mrs. T. A. Haughton-Burke, Fanwood, N. J.	\$100.00
St. John's Church, Milwaukee, Wis.	10.00
A member of St. Clement's Church, Philadelphia, Pa.	5.00
St. Paul's Parish, Steubenville, Ohio	5.00
M. U. M.	2.00
J. L. M., Milwaukee, Wis.	1.25
E. P. M., Milwaukee, Wis.	1.25
N. A. P.	10.00
Members of St. Augustine's Church, Ilion, N. Y.	2.50
L. S. F.	2.50
St. George's Church, Flushing, L. I., N. Y.	2.50
D. G. Swannell, Champaign, Ill.	2.50
	\$144.50

CHINA FAMINE RELIEF

C. M. G.	\$ 2.00
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NEAR EAST RELIEF

J. E. K.	\$ 10.00
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IDLENESS AND WORK

IDLENESS, ACCORDING to the Gospels, is the one thing which hinders true, genuine life, which makes people despise God's beautiful world, which is the mother of cynicism and boredom. Work—real, genuine work—positive duties for women as well as for men, will help us to live the Christ-like life. Daily toil, a belief in the importance of this world, only become deadening when we forget that it is Jesus Christ who is sanctifying the toil, and by His presence making the present tremendous. I have come, says Jesus, as St. Mark tells us, living the practical, busy life, that ye might have life in this world, that ye might know how sacred toil is, how cursed luxurious idleness is, that My religion consists in manifesting My presence in this life.

—S. D. Headlam.

CHARLES LOWDER

(Continued from page 748)

St. Peter's, and separated for the appalling labors of the day, each recognizing that the day might be his last.

When at length the cholera vanished, it left Lowder completely master of the field. Nobody wanted to attack him or his methods again.

As he was seen carrying some cholera-stricken child in his arms to the hospital, the people began to call him "Father." Thus was the title "Father" won for the secular clergy of the Anglo-Catholic movement: it is a title which they will only retain as long as they are true to this ideal.

MY TALE is told. After the cholera, Lowder's work lay in holding the field he had won for our Lord.

There came a night, fourteen years after, which had a significance unrecognized at the time. It was school treat day, and in the evening nineteen large vans crammed within and without with happy, cheering children came home from Epping Forest, and rolled over the dock bridge, Father Lowder in the midst with a baby on each knee.

To their complete surprise they found the whole parish *en fête*, banners and colored lights decorated all the windows, cheering crowds filled the streets, and the parish band played the Father home.

Six weeks afterwards the over-strain found him out, and he died suddenly on his holiday in the Austrian Tyrol.

Once more the streets are crowded, but now by silent crowds. St. Peter's stands open far into the night, and is crowded by the poor. The Masses began at 3 A.M., hundreds receive Holy Communion. Later in the morning the people go to the confines of the parish to receive the Father's body. It is borne across the bridge which his friends had once held to save his life in the days when the police would not intervene, but now the police are there in reverence to clear a way, for the crowd is thronging round the bier, and trying to lay their loving hands upon the pall made holy by the Father's body.

So they carried his body to his church, and laid it before the altar which he had built with his life's blood.

Those who saw the scene all marked one feature—at every point the crowd was fringed with little children who were crying inconsolably.

So I make my first point. To the morale, that is to say, to the inspiring and controlling spirit of a true Anglo-Catholic movement, the first essential is a thirst for souls.

EYELIDS A LITTLE WEARY

WHEN my eyes have grown aweary of the glare
And the glitter of the world that we can see,
I would close the lids and catch the vision rare
Of everything as it is meant to be.

When my ears are all ajangle with the sounds
That mingle with the fret of every day,
I would listen for the music that resounds
Through the kingdom of the spirit when we pray.

When my hands are growing weary of their toil
And my feet are heavy on the winding road,
From the burden of the day I would recoil,
To the Gracious Presence I would yield my load.

When my life, become impatient of its role,
From the striving and the losing seeks release,
Deep within the secret chamber of the soul
I would go and find my harmony and peace.

PAMELIA PEARL JONES.

SPOILING VIRTUOUS ACTIONS

EVEN VIRTUOUS actions may be considerably spoiled by want of discretion in the way of doing them. Some do them just as people walk on stilts, in a stiff, ungainly manner, so as to rob virtue of its grace and make it appear hateful and detestable. Discretion teaches how graciously to bend a bit to circumstances, and still retain the substance of virtue, waiving occasionally for a while what is not of essential obligation, or changing one good action for another. So virtue is both respected and loved, is graceful and amiable.—H. Collins.

CORRESPONDENCE

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

HURRICANE RELIEF NEEDS

To the Editor of The Living Church:

FOR LACK of time to write a separate letter, am sending you a copy of my first report to the Department of Missions, regarding property damage in Porto Rico and the Virgin Islands.

Reference only is made to Ponce and Quebrada Limon. In the former place I understand there is little damage to the Church property, but the main hospital building is a complete wreck and will require \$50,000 more or less to rebuild.

At Quebrada Limon one building of \$3,000 was completely destroyed and the main mission building badly damaged, extent uncertain at present. Suffering in country distressing. So many poor homes are gone and thousands are homeless. I think that building small huts at about \$25.00 each would provide the greatest amount of immediate relief.

Thanking you for what you will do for us in making known our situation and needs, I am very gratefully and sincerely,
San Juan, P. R.

✠ CHARLES B. COLMORE,
Bishop of Porto Rico.

[ENCLOSURE]

The Rev. A. R. Gray, D.D.,
281 Fourth Avenue,
New York, N. Y.

Dear Dr. Gray:

I sent you yesterday the following cable, reporting upon the condition of our properties as fully as I know at the present time:

"Missionaries all are safe. Returned to San Juan today. St. Croix damaged badly. Property damaged, loss estimated at \$3,000. No damage sustained St. Thomas. Roofs St. Luke's Church and Bishop's house badly damaged. House and personal property, or effects, of Reus totally destroyed. Vieques and Mayaguez reported to be safe. We strongly recommend you to cable \$100 to each: Bishop Ferrando, Locke, Saylor, Pigott, Anson, so as to afford some relief. Colmore."

I did not report on Ponce or Quebrada Limon as I knew you had already heard direct from Miss Hicks and Bishop Ferrando. I expected to go to Ponce today but received a message from Miss Hicks yesterday that she is sailing on Thursday so I waited here to see her and get her report. Bishop Ferrando also expects to sail at same time. Communication by automobile is most difficult because of landslides. There are two or possibly three roads partially opened and I feared that if I went over I might miss them altogether. Hope now to leave here on Saturday and try to get to Ponce, Quebrada Limon, and Mayaguez. Expect to go to Manati on Friday and bring Reus and family back to San Juan. He can be of great assistance here in both parochial and relief work as Miller's place is now vacant. Barahona Chapel is reported blown down completely so services cannot be resumed there for some time. Droste will be able to take all services there for the present. Heard from Bishop Ferrando that he did not know the condition of the country chapels under his care. The schools at Manati, which are the Drostes' property, were demolished. St. Hilda's, at Trujillo Alto, St. Catherine's, San Juan, St. John's School, Condado, and St. John's Rectory, San Juan, are all intact. Droste's rectory roof is slightly damaged, the church only slightly, if at all, injured, but the new parish hall has gone entirely. I estimate the total cost of repairs to be between \$15,000 and \$20,000, not including the hospital. This last would require at least \$50,000.

Referring to my cable asking for only \$100 relief for each of five places, I had in mind two facts: (1) that I have already \$1,000 as an anonymous gift which has already been distributed, and (2) the Red Cross has taken hold quickly and will doubtless soon be providing all necessary relief in the country. We need to carry things along in our respective communities only until the Red Cross is fully organized. Hope I have not belittled our ability to help out.

All of us deeply appreciate your expressions of sympathy and your requests for information. Please thank Mr. Wood also. Your prayers are greatly appreciated.

As to emergency need asked in your cable will say we will need all kinds of new and second-hand clothing (summer weight), shoes, and bed clothes *i. e.*, sheets and cotton blankets. All these are needed in St. Croix, both parishes, as well as in Porto Rico. Am cabling you to this effect tomorrow.

Everyone agrees that this is the worst hurricane anyone can remember for at least seventy-five years. It was terrific and it will be hard to exaggerate the force of the storm. The center evidently struck the southeast corner of this Island and took an irregular north-westerly course. Many mountain towns were ruined and Manati received a cruel treatment. The fruit crop has gone entirely for this year and the coffee for probably three or four years. All bananas, plantains, bread fruit, aguacates, etc., are gone, and it will be nine or ten months before this feature will be normal again.

Regards to all at the Missions House. Have postponed my sailing until October 4th. Sorry, but necessary. Hope Miss Fitzsimmons can come in another week. Please cable Saylor when she will arrive San Juan. We cannot reach Mayaguez by mail regularly and there is no telephone or telegraph.

When I was in St. Croix cables were broken to Porto Rico and there was only one route, very precarious and circuitous, to New

York. Hence my request to you to notify Porto Rico. Came home on Virgin Islands station ship.

Warm regards and with much gratitude always,
Very sincerely yours,
✠ CHARLES B. COLMORE.

P. S.—As mentioned in my cable tonight one of the most urgent necessities is money for rebuilding native huts to serve until the owner can do better. Cost about \$25 to \$40 each.

To the Editor of The Living Church:

I HAVE JUST received the following letter:

West Palm Beach, Florida,
September 23, 1928.

My dear Bishop Mann:

Just arrived this morning; was away during storm; my daughter answered your telegram of sympathy. I suppose you have received it ere now. Thanks for your comforting words.

Though we have suffered and lost much, yet faith in God remains. Held services today in the only dry room in our parish house. The church is a total wreck. The chancel is the only part of the structure remaining. I fear that the damage to the parish house is beyond repair. When the roof of the church fell, it fell across the roof of the parish house, and tore great holes into the building. The wind and the rain warped and twisted the floors. I would recommend that it be torn down.

As for our new rectory, which is adjacent to the parish house, the roofing is gone and the ceilings on the walls and overhead are badly warped. We have been hard hit on our rectory; for, during the August storm, the building suffered a similar fate, only this time it was worse. It cost \$300 to restore the roofing and to remove the warped ceiling. Now it will take at least \$600 to get the rectory fit for my family to occupy.

While we are not discouraged, yet, with our present indebtedness coupled with the cost of necessary repairs, we feel it deeply. However, we appreciate your godly counsel, and would appreciate whatever you may find it possible to do for us among friends.

My flock is scattered, many without homes and still without money or clothing. Pray for us. Believe me to be
Faithfully,

J. R. LEWIS,
Priest-in-Charge,
St. Patrick's Church,
West Palm Beach, Fla.

P. S.—Perhaps these figures may be of service:

Church estimated at..\$	35,000	
Parish house at	18,000	(\$6,000 present indebtedness)
Rectory, costing	3,500	(\$3,500 unpaid)
		\$9,500 unpaid.

The writer of this letter is a priest of ability, honor, and devotion. I can rely absolutely upon his statements. I hope they will bring sympathy and aid sufficient for the present needs.

The Church folk of South Florida have suffered calamity upon calamity during the past two years and are unable to do much toward repairing the damages of the recent hurricane.

I ask therefore for contributions to be sent to my Coadjutor, Bishop Wing, who has immediate charge of all our colored missions, and I trust that the response now will be sufficient for the imperative demands.

I could multiply words but what would be the use? The facts speak for themselves. (Rt. Rev.) CAMERON MANN,
New York City.
Bishop of South Florida.

[See editorial comment.—EDITOR, L. C.]

AN APPEAL FROM CANADA

To the Editor of The Living Church:

A KIND FRIEND in England has offered to give two sums of £25 provided that eight other similar sums are given toward our small endowment fund at once. The time is short. Five sums of \$125 have been given. Is it possible that three other friends will be forthcoming who will give these other sums? The purpose of our small endowment is to provide for the perpetual upkeep of our building, and to provide for the Fathers in time of old age or illness. Of course smaller sums are equally appreciated.

The Mission House, (Rev.) ROLAND F. PALMER, S.S.J.E.
Bracebridge, Ont.

HE WHO goes into his garden to look for spiders and cobwebs will doubtless find them; but he who goes out to seek a flower may return to his home with a blessing in his bosom.

—Days and Hours in a Garden.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

IN *Passiontide* (Scribner's, \$2.00), the Rev. N. Levison, B.D., a Scottish Presbyterian minister, has published a very excellent series of lectures on "The Last Days of the Earthly Life of the Master." While the book bears all the marks of scholarly research it may be easily understood by the average reader, and holds one's interest throughout. Many of the chapters close with practical and instructive summaries. In the death of the Master the author sees neither a commercial atonement nor an exemplary redemption but "a power let loose on the Cross which offers to help me live a life which will share in the woe of my fellow-creatures—a life which, being perfected by suffering, will be made one with God by death." There is an epilogue with an interesting discussion of "what the advent, life, death, and resurrection of Jesus meant to God the Father." The book furnishes many valuable aids to private devotion, and contains excellent suggestions for public discourses.

ANOTHER volume on Christ's passion, but with a very different treatment, is *His Decease at Jerusalem*, by Abraham Kuyper, D.D., former Prime Minister of the Netherlands (W. B. Erdman's Publishing Co., Grand Rapids, Mich.). Issued in Holland nearly twenty years ago, Dr. Kuyper's book is made available to American readers by the translation of the Rev. J. H. DeVries, D.D., a clergyman of the Episcopal Church. The volume consists of a series of meditations on the sufferings of Jesus, beginning at the Transfiguration, where Moses and Elijah "spake of His decease which He should accomplish at Jerusalem." Here is solid food for thought, with style and language quite out of the ordinary; one can almost imagine himself reading from homilies of the early Church Fathers, but without the heaviness and obscurity sometimes found therein. These meditations are easily recognized as the offering of a heart and life devoted to Jesus Christ and Him crucified, and should find a response in the heart of the devout reader.

T. T. W.

THAT JESUS CHRIST needs no defense or apology has become one of the most precious assurances of Christian men and women. But this assurance can degenerate all too easily into merely taking Christ for granted. The second generation of Christians and the generations after them always have a difficult time in vitalizing the faith into which they were born—an inheritance is never quite so much prized as the fruit of one's immediate labor.

And so we are likely to forget that while we need not apologize for our Lord, we must very often apologize for ourselves as His representatives for we have forgotten that Christ does need to be adequately presented, and that task is well nigh impossible for either a lukewarm or a divided Christendom. When we despair of ourselves it is refreshing, to say the least, to take up some such book as E. Stanley Jones' *Christ of the Round Table* (The Abingdon Press, \$1.50), and read there that in a country such as India, whose religious possessions are deeply rooted and long cherished, Christ has still the power to win souls despite the let and hindrance of "organized" Christianity. But how much more effectively could He work with the full coöperation of those who profess and call themselves Christians! To the really Christlike man belongs the siege-perilous of the Indian Round table, or any other parliament of men's souls.

Dr. Jones tells in striking fashion of the experiment which has been carried out in India of having representatives of the great religions of mankind meet together in sympathetic conference to tell simply whether or not their faith has successfully led them to the goal of their life's quest. Almost all admit that in some degree they have fallen short of the full

vision of God, whether that means self-annihilation by union with the great All, or communion with a personal God as revealed by a Messiah. But those who have turned to Christ joyfully admit—and they speak with a conviction that does not seem to be possible to the others—that through Christ they have achieved a communion with God that leaves nothing more to be desired. They are first century Christians who are eager to bear witness.

The author abandons his laboratory method early in this book, and uses certain data as texts for sermons exhorting his readers to believe that in all things it is Christ who has the pre-eminence. They are excellent sermons, however, especially for us who are Christians by inheritance. They may not make Galahads of us all, but they must sharpen our spiritual spurs.

R. T. F.

THAT CHRIST the Teacher has been at work inspiring those who sit at His feet throughout the Christian centuries is made clear once again by Henry Kalloch Rowe, professor of History and Social Science in the Newton Theological Seminary. His book, *Modern Pathfinders of Christianity* (Fleming H. Revell, \$2.00), attempts to present the lives of outstanding Christian leaders from St. Francis of Assisi to the Congregational Borden P. Browne.

The lives of twenty-one men are told within the confines of 250 pages, with the result that none receives the just reward of their deeds by way of a just evaluation of their life's work. The writer frankly regards the Reformation as the divine solution for the evils of a vicious priesthood and a superstitious sacramentalism. "Too long had the people looked to the priest for guidance and to the Church for her sacraments to make them right with God," he says. Even the zeal of St. Francis for souls seems to be excellent only as its "guiding principle was contrary to that of the Catholic Church, and an evidence of a religious awakening that was to bring forth greater changes. . . . In the mendicant movement the transition begins from the old ecclesiastical system to the new and more vital Christianity of the present day."

In his zeal to defend his thesis thus stated, the writer reveals a prejudice that marks the difference between a teacher and a schoolmaster.

R. T. F.

READING *The Third Catholic Congress: Addresses and Papers* makes one reflect how unfortunate it is that the sayings and doings at the several Congresses of the Episcopal Church do not become known to the majority of Churchmen who are not readers of the general Church papers and see only reports detached and garbled in the secular press. To have the Catholic Congress assemble at Richmond, Va., and the Liberal Evangelical Congress meet in Milwaukee would be educational at least. Churchmen might learn that extremities do not really represent either the Anglo-Catholic or Protestant types. The Protestant Churchman who reads this report of the third Catholic Congress will be surprised to find so much that is in accord with his own belief and practice; the Catholic will learn with pleasure that the Congress in its proceedings was in tune with the keynote struck by its chairman in his opening address: "We are bearing witness to, and we are emphasizing the necessity for, a more inclusive Christianity. *The whole faith for the whole world is the one hope of making the world whole.*"

UPON QUESTIONS concerning the Church there is no misunderstanding as to the position of the Rev. Charles Mercer Hall of Trinity parish, Bridgeport, Conn. In a pamphlet of twelve pages entitled *Witnesses to the Truth* he replies to the query: Shall the Protestant Episcopal Church be destroyed? with the loyalty and truth that would be expected of him.

Church Kalendar



OCTOBER

7. Eighteenth Sunday after Trinity.
10. Wednesday [Opening of General Convention.]
14. Nineteenth Sunday after Trinity.
18. Thursday. St. Luke, Evangelist.
21. Twentieth Sunday after Trinity.
28. Twenty-first Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

KALENDAR OF COMING EVENTS

OCTOBER

8. Meeting of National Council, Washington.
10. Opening of General Convention, Washington.
15. Banquet, Province of Mid-West, Washington, D. C. Banquet, Province of Seawane, Washington, D. C.

CATHOLIC CONGRESS CYCLE OF PRAYER

- | | |
|---------|------------------------------------|
| October | 1—Holy Cross, Kingston, N. Y. |
| " | 2—Christ, Elizabeth, N. J. |
| " | 3—Ascension, Baltimore, Md. |
| " | 4—Grace, Stamford, N. Y. |
| " | 5—St. Mark's, Hoosick Falls, N. Y. |
| " | 6—Trinity, Trenton, N. J. |
| " | 8—St. Paul's, Endicott, N. Y. |
| " | The Saviour, Providence, R. I. |
| " | St. Luke's, Catskill, N. Y. |
| " | 9—All Saints', Dorchester, Mass. |
| " | 10—Christ School, Arden, N. C. |
| " | 11—Trinity, Red Bank, N. J. |
| " | 12—Christ, Danville, Pa. |
| " | 13—St. Ignatius', New York City. |

APPOINTMENTS ACCEPTED

ABBOTT, Rev. H. P. ALMON, D.D., rector of Grace and St. Peter's Church, Baltimore; to be rector of St. Chrysostom's Church, Chicago. About December 1st.

ANNABLE, Rev. NEIL E., formerly priest-in-charge of St. Philip's and Holy Trinity missions, Chicago; to be priest-in-charge of St. Andrew's mission, Downers Grove, and St. John's mission, Naperville, Ill. (C.) Address, 4832 Forest Ave., Downers Grove, Ill.

BROWN, Rev. CHARLES O., formerly vicar of Trinity Church, Fallon, Nev.; to be rector of St. Cornelius' Church, Dodge City, Kans. (Sa.) Address, The Rectory, Dodge City, Kans. November 1st.

BROWN, Rev. WYATT, D.D., rector of Church of St. Michael and All Angels, Baltimore, Md.; to be rector of St. Paul's Cathedral, Buffalo, N. Y.

CAIN, Rev. WALTER S., formerly rector of St. James' Church, Perry, Fla.; to be rector of St. Stephen's Church, Indianola, Miss.

DELBIDGE, Rev. THOMAS H., formerly rector of Church of the Holy Communion, Buffalo (W.N.Y.); has become rector of Grace Church, Randolph, N. Y. (W.N.Y.)

EDWARDS, Rev. HENRY, formerly priest-in-charge of St. Andrew's Church, Passaic, N. J. (N.Y.); to be priest-in-charge of St. Michael and All Angels' Church, Charlotte, N. C. Address, 316 Hill St., Charlotte, N. C.

FERGUSON, Rev. DAVID, formerly priest-in-charge of St. Mark's Church, Maquoketa, and St. Mark's Church, Anamosa, Ia.; has become vicar of St. Paul's Church, Warsaw, St. Cyprian's mission, Carthage, and St. Titus' mission, Hamilton, Ill. (Q.)

GOLDING, Rev. G. A., formerly priest-in-charge of St. Andrew's Church, New Castle, Pa. (Er.); to be graduate student at the General Theological Seminary. Address, 175 9th Ave., New York City.

GUBBINS, Ven. JOSEPH W., formerly canon of St. Philip's Cathedral, Atlanta, Ga. (At.); to be archdeacon of diocese of Northern Indiana. Address, Huntington, Ind.

HARRIS, Rev. CHARLES, JR., formerly priest-in-charge of St. Luke's Church, Denison, Tex. (Dal.); has become priest-in-charge of St. Mark's mission, Plainview, Tex. (N.T.)

HERRICK, Rev. WARREN C., formerly curate of Christ Church, Cincinnati, Ohio (S.O.); to be priest-in-charge of St. Paul's mission, Mt. Lebanon, Pa. (P.) Address, 362 Atlanta Drive, Mt. Lebanon, Pittsburgh, Pa.

HUBBARD, JOHN, formerly Presbyterian minister; to be lay assistant at St. Luke's Church, Evanston, Ill. (C.) October 7th.

LEACHER, Rev. JOHN, formerly priest-in-charge of St. Peter's mission, Salt Lake City, Utah; to be vicar of St. Mary's mission, Winnemucca, Nev.

LOADING-CLARK, Rev. ALFRED J., formerly priest-in-charge of St. Matthew's Church, Covington, and St. Ann's Church, Woodstock, Tenn.; to be rector of St. John's Church, Buntyn, Memphis, Tenn. Address, 2914 Midland, Memphis, Tenn.

MATTHEWS, Rev. SIDNEY E., formerly priest-in-charge of St. Philip's Church, Southport, N. C. (E.C.); has become curate of St. Paul's Church, Wilmington, N. C. (E.C.) Address, 1802 Perry Ave., Wilmington, N. C.

MEYER, Rev. J. BLEADON, D.D., formerly rector of St. James' Church, Kemmerer, Wyo.; has become lecturer in Old Testament, Liturgies, and Latin at St. John's College, Greeley, Colo.

NEWMAN, Rev. VICTOR E., formerly priest-in-charge of Grace Church, Glens Ferry, Idaho; has become priest-in-charge of Emmanuel Church, Kellogg, and Holy Trinity Church, Wallace, Idaho, with residence at Kellogg.

NORWOOD, Rev. PERCY V., formerly priest-in-charge of St. Andrew's Church, Downers Grove, Ill. (C.); to be professor of Church History in Western Theological Seminary, Evanston, Ill. Address, 1925 Sherman Ave., Evanston, Ill.

PHILLIPS, Rev. WILLIAM F., formerly rector of St. John's Church, Grand Haven, Mich. (W. Mich.); has become curate at Church of St. John the Evangelist, New York City. Address, 27 Perry St., New York City.

RAYNER, Rev. JOHN H., formerly priest-in-charge of St. Luke's Church, Hot Springs, S. D.; to be priest-in-charge of Christ's Church, Milbank, S. D. Address, 205 4th St., Milbank.

RIDOUT, Rev. JOHN, formerly rector of Trinity Church, Parkersburg, W. Va.; has become rector of Trinity Church, Shepherdstown, W. Va. Address, Shepherdstown, W. Va.

SMALL, Rev. THOMAS L., formerly priest-in-charge of St. Luke's and St. Timothy's missions, St. Louis, Mo.; to be a canon of Christ Church Cathedral, St. Louis, Mo. Address, 3715 Sylvan Place, St. Louis, Mo.

SMITH, Rev. PHILIP S., formerly priest-in-charge of St. Paul's Church, Tombstone, Ariz.; to be priest-in-charge of Trinity Church, Hightstown, N. J.

STONE, Rev. WILLIAM H., formerly priest-in-charge of Trinity mission, Hightstown, N. J.; has become assistant at Trinity Church, Trenton, N. J. Address, 240 N. Warren St., Trenton, N. J.

UPSON, Rev. C. B., formerly priest-in-charge of St. Paul's Church, De Kalb, Ill. (C.); to be priest-in-charge of St. Philip's and Holy Trinity missions, Chicago. Address, 2114 W. 36th St., Chicago, Ill.

ZIEGLER, Rev. HOWARD B., formerly priest-in-charge of All Saints' Church, Western Springs, and St. John's Church, Naperville, Ill. (C.); has become chaplain at Kemper Hall, Kenosha, Wis. (Mil.)

RESIGNATIONS

ADAMS, Rev. HARRY C., as rector of Epiphany Church, South Haven, Mich. (W.M.)

LAWRENCE, Rev. FREDERICK C., as student chaplain at Harvard University, and will devote his time to St. Peter's Church, Cambridge, Mass., of which he is rector.

NEW ADDRESSES

HANGER, Rev. S. E., retired priest of the diocese of New Jersey, formerly 113 Euclid Ave.; 19 Euclid Ave., Haddonfield, N. J.

KEELER, Rev. STEPHEN E., rector of St. Paul's Church, Akron, Ohio, formerly 58 North Forge St.; 354 East Market St., Akron, Ohio.

MAJOR, Rev. GEORGE A., formerly of Johnstown, Pa.; 99 Brattle St., Cambridge, Mass.

MORGAN, Rev. WILLIAM DALLAM, recently retired as rector of St. John's Church, Waverly, Baltimore, formerly 3901 Old York Road; 3905 Canterbury Road, Baltimore.

SCHUYLER, Rev. PHILIP, rector of St. Andrew's Church, Clason Point, New York City, formerly 133 E. 35th St.; 2175 Washington Ave., Bronx, New York City.

SEAGER, Rev. WARREN A., Ascension Church Rectory, West New Brighton, Staten Island, N. Y.

ORDINATIONS

DEACON

RHODE ISLAND—On Sunday, September 30th, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, ordained ROBERT ORMOND MEADER deacon in St. Luke's Church, East Greenwich.

The candidate was presented by the Rev. Charles A. Meader, rector of St. Luke's Church, and the sermon was preached by the Rev. Cyril Harris of Brown University, Providence.

Mr. Meader is to be missionary in charge of St. Andrew's Church, Providence, with address at 69 Beaufort St.

PRIEST

OKLAHOMA—The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, advanced the Rev. NEWTON CHARLES SMITH to the priesthood in St. Paul's Cathedral, Oklahoma City, on Sunday, September 16th.

The candidate was presented by the Ven. Herbert B. Morris, archdeacon of Western Oklahoma. Bishop Casady preached the sermon.

Mr. Smith who as deacon has been in charge of Trinity Church at Poteau, and St. John's Church at Spiro, will continue in charge and will make his residence at Poteau.

TENNESSEE—On Sunday morning, September 30th, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of Tennessee, advanced to the priesthood in St. Paul's Church, Chattanooga, the Rev. LYLE GEORGE KILVINGTON, the Rev. CHARLES BOYD ROMAINE, and the Rev. ROBERT WAYNE JACKSON. The Rev. Dr. Edmund P. Dandridge, rector of Christ Church, Nashville, preached the sermon.

The Rev. Mr. Kilvington, who is associate rector of St. Paul's Church, Chattanooga, was presented by the Rev. Dr. Charles T. Wright of Memphis; the Rev. Mr. Romaine, who is rector of St. Paul's, Franklin, was presented by the Rev. Dr. Charles L. Wells, dean of St. Luke's Theological School, Sewanee; and the Rev. Mr. Jackson, who is rector of St. Peter's Church, Nashville, was presented by the Rev. Dr. Erle H. Merriman, of the DuBose Memorial Training School, Monteagle.

DIED

ASHTON—On September 14th at Christ Church rectory, New Brighton, Pa., MARGARET ABBY ASHTON, daughter of the late Archdeacon Amos T. and Amelia H. Ashton. The funeral was held in St. James' Church, Hyde Park, N. Y., on September 17th and the burial was in St. James' churchyard.

"Let light perpetual shine upon her."

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. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

HALL—Entered into life eternal on the evening of September 20th, **EDITH AGNES HALL**, widow of Edwin Hall, formerly druggist of Elgin, Ill.

The funeral was held in the Church of the Redeemer, Elgin, on Saturday morning, September 22d. The Rev. W. H. Ziegler, rector, conducted the service. Burial was at Forest Lawn Memorial Park, Glendale, Calif.

LEWIS—Entered into rest, on August 23d, at his home in Elizabeth, N. J., **ROBERT PROUD LEWIS**, son of the late Thomas B. and Mary E. Lewis of Baltimore, Md.

"The strife is o'er, the battle done,
The victory of life is won
The song of triumph is begun
Alleluia."

POSITIONS OFFERED

MISCELLANEOUS

ORGANIST-CHOIRMASTER — BEGINNING November 1st, splendid choir of thirty-five voices. No. 2 Müller organ. For full information write Mr. J. F. ANDREWS, St. Stephen's Church, Olean, N. Y.

WANTED — **ORGANIST AND CHOIRMASTER** for boy and mixed choirs in a city parish in Western New York. Only an earnest and well trained Churchman and hard worker need apply. State age, experience, and salary expected. Must be well recommended. C-247, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

MISCELLANEOUS

CHOIR DIRECTOR (45), TENOR SOLOIST. desires change. Lifetime experience with fine boy choirs and choral societies. Could take position as organist and director. H-244, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES position. Young, married, Churchman; experienced boy and mixed choirs. Unusual qualifications and references. R-245, LIVING CHURCH, Milwaukee, Wis.

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

ORGANIST-CHOIRMASTER, TWENTY years' experience, desires position. Small community preferred. Address FRANK HEPFER, Hainesport, N. J.

SUPERVISING HOUSEKEEPER IN INSTI- tution or private home, interesting references supplied by intelligent middle aged lady. M-248, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

BANNERS, ALTAR FRONTALS, VEST- ments, altar linen, choir outfits. Highly recommended. E. O'DELL, 216 Kempton Rd., London, E. 6, England.

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

EMBROIDERED VESTMENTS — ALTAR Hangings, Burses, Veils, Stoles, Markers, Surplices. Embroidered Linens, Altar Laces. Damasks, Fringes, Embroidery supplies. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

S. T. CHRISTOPHER'S GUILD, INEXPEN- sive Gothic Vestments, entirely hand-made. \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

LINEN FOR ALTAR AND VESTMENTS—special surplice widths. Linens stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

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

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

PARISH AND CHURCH

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

MISCELLANEOUS

BAPTISMS AND BIRTH RECORDS IN England traced. E. O'DELL, 216 Kempton Rd., London, E. 6, England.

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

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

K NIGHTS OF SAINTS JOHN IS A national, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KSTJ. Address, NATIONAL COUNCIL OF KofStJ, Box 327, Malone, N. Y.

LENDING LIBRARY

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

CHURCH LITERATURE FOUNDATION, INC.

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

Form of bequest: "I give, bequeath, and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

BOARDING

Los Angeles

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

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

New Jersey

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

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

NOTICE

THE REV. H. PERCY SILVER, D.D., REC- tor of the Church of the Incarnation, New York City; the Rev. Milo H. Gates, D.D., rector of the Chapel of the Intercession, New York City; the Rev. E. Clowes Chorley, D.D., rector of St. Philip's Church, Garrison, N. Y., and the Rev. Edward S. Travers, D.D., rector of St. Peter's Church, St. Louis, Mo., have rented the house of General and Mrs. George Barnett, 1622 Rhode Island Ave., Washington, D. C., for the period of the convention.

APPEAL

INDIAN MISSION CHURCH NEEDS AID. Cast-off choir vestments, music hymnals, primary Sunday school charts, or chancel embroidered sets thankfully accepted. Address, Mrs. SKOGAN, President Ladies' Guild, St. John's Church-in-the-Wilderness, Red Lake Indian Reservation, Red Lake, Minn.

SISTERS OF THE HOLY NATIVITY

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

RADIO BROADCASTS

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

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

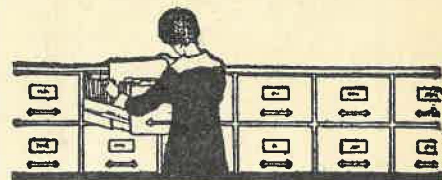
WEBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

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

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

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

INFORMATION BUREAU

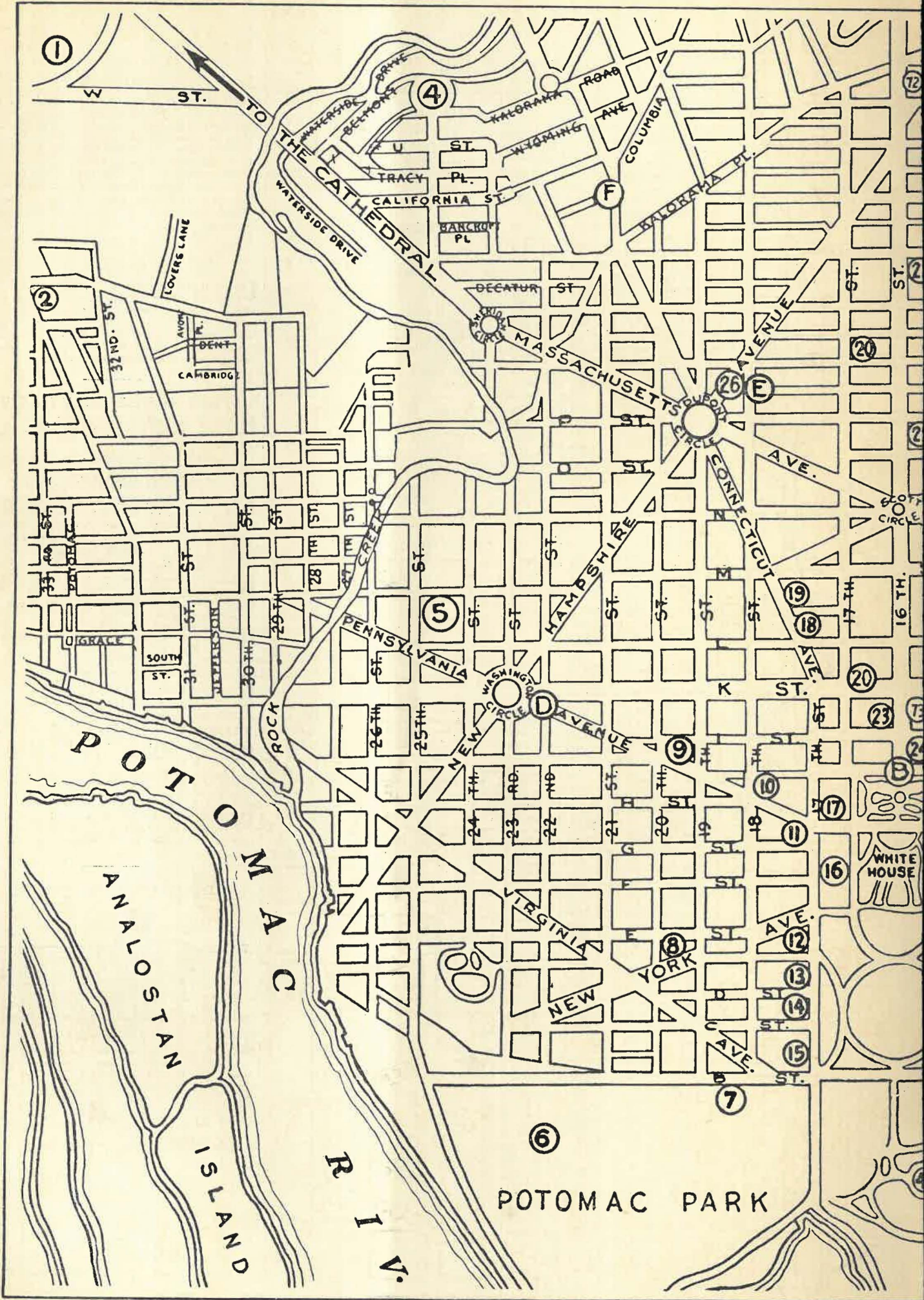


THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address **INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.**

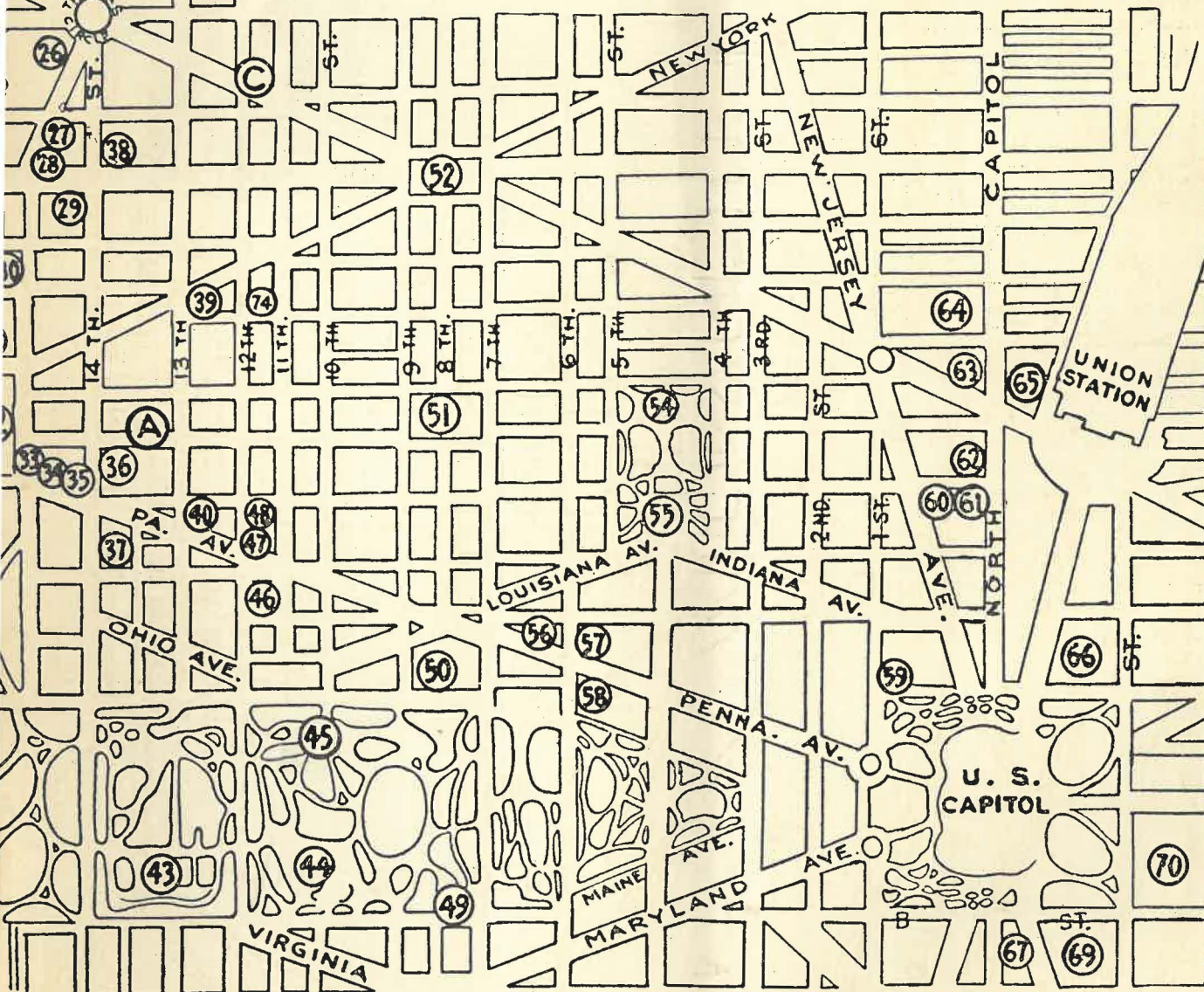


WASHINGTON, D. C.

Street plan of the heart of the city, showing outstanding points of interest and the centers of General Convention activities

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|-------------------------------------|-------------------------------------|------------------------------------|
| 11. American Automobile Association | A. Epiphany, Church of the | 34. Occidental Hotel |
| 13. American Red Cross | 14. Exhibits | 15. Pan-American Union |
| 74. Annapolis Hotel | 26. G. F. S. National Center | 51. Patent Office |
| C. Ascension, Church of the | 23. Gordon Hotel | 54. Pension Office |
| 8. Auditorium | 64. Government Printing Office | 65. Post Office |
| 35. Bishops, House of | 60. Grace Dodge Hotel | 46. Post Office Department |
| A. B.St.A. Convention Hdq. | 19. Grafton Hotel | 67. Potomac Hotel |
| 62. Capitol Park Hotel | 48. Harrington Hotel | 10. Powhatan Hotel |
| 73. Carlton Hotel | 35. House of Bishops | 47. Raleigh Hotel |
| 22. Carnegie Institute | 14. House of Deputies | 2. Reservoir |
| 52. Carnegie Library | 69. House Office Building | 72. Roosevelt Hotel |
| 50. Center Market | 31. Internal Revenue Bureau | B. St. John's Church |
| 67. Congress Hall Hotel | 4. Kalorama Heights | G. St. Luke's Church |
| 70. Congressional Library | 24. LaFayette Hotel | F. St. Margaret's Church |
| 61. Continental Hotel | 25. Lee House | D. St. Paul's Church |
| 14. Continental Memorial Hall | 70. Library of Congress | E. St. Thomas' Church |
| 35. Convention Headquarters | 6. Lincoln Memorial | 21. Scottish Rite Temple |
| 35. Convention Postoffice | B. Living Church Headquarters | 66. Senate Office Building |
| 12. Corcoran Gallery of Art | 53. Logan Hotel | 44. Smithsonian Institute |
| 17. Court of Claims | 39. Masonic Temple | 16. State and War Building |
| 55. Court House | 18. Mayflower Hotel | 40. Sterling Hotel |
| 14. D. A. R. Building | 49. Medical Museum | 32. Treasury |
| 43. Department of Agriculture | 27. Medical Science Building | 33. Washington Hotel |
| 9. Department of Commerce | 56. Metropolitan Hotel | 41. Washington Monument |
| 28. Department of Justice | B. Morehouse Publishing Co. Exhibit | 5. Weather Bureau |
| 14. Deputies, House of | 57. National Hotel | 35. Willard Hotel |
| 37. District Building | 45. National Museum | 18. Woman's Auxiliary Headquarters |
| 59. Driscoll Hotel | 1. Naval Observatory | 20. Y. W. C. A. Building |
| | 7. Navy Building | |

Courtesy of Spirit of Missions



Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Louisiana

St. George's Church, New Orleans

St. Charles Avenue and Cadiz Street
REV. IRA DAY LANG, Rector
Sundays: 7:30, 11:00, 7:30.
Fridays and Holy Days, 10:00.

New York

Cathedral of St. John the Divine, New York

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

The Transfiguration, 1 East 29th Street

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

BOOKS RECEIVED

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

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

Famous Seamen of America. Tales of Their Deeds. Chosen and Arranged by Hanson Hart Webster and Ella M. Powers. Price \$2.00 net.

Doubleday, Doran & Co. Garden City, N. Y.

Undergraduates. A Study of Morale in Twenty-three American Colleges and Universities. By R. H. Edwards, J. M. Artman, Galen M. Fisher. Price \$4.00 net.

Heath Cranton, Ltd. 6 Fleet Lane, London, E. C. 4, England.

At the Bridgehead. A Novel. By Ian Rector.

Longmans, Green & Co. 55 Fifth Ave., New York City.

The League of Nations. By John Spencer Bassett. Price \$3.50.

The Comfort of the Catholic Faith. By the Rev. Frank M. Clendenin, D.D., author of *Idols By the Sea*, and Other Essays. New Impression. Price \$2.00.

Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

Social Principles of the Gospel. By Alphonse Lugan. Translated from the French by T. Lawrason Riggs. With a Preface by John A. Ryan. Price \$2.25.

Facing Life. By W. H. P. Faunce, president, Brown University. Price \$2.00.

The Authentic Literature of Israel. Freed from the Disarrangements, Expansions, and Comments of Early Native Editors. Edited with Introductions by Elizabeth Czarnomska, A.M., professor of Biblical and Comparative Literature in Sweet Briar College, Virginia; formerly professor of English Literature in Smith College, Mass.; later, of Hebrew Language and Literature in the University of Cincinnati, Ohio; honorary secretary of the Egypt Exploration Society. Part Two: *From the Exile to the Recovery of Israel's Independence.*

The Macmillan Co. 60 Fifth Ave., New York City.

Masks in a Pageant. By William Allen White. Price \$5.00.

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

Spanish Summer. By George Craig Stewart. Etchings by Jean June Myall. Price \$5.00.

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

Transcendent Evolution. By Oscar Francis Broman. Price \$2.00.

PAPER COVERED BOOK

Dodd, Mead & Co. Fourth Ave. and 30th St., New York City.

Governor Smith's American Catholicism. By Charles C. Marshall. Price \$1.00.

PAMPHLETS

Department of Missions of the National Council. 281 Fourth Ave., New York City.

Report of the Commission to China, October, 1927-March, 1928.

Field Department of the National Council. 281 Fourth Ave., New York City.

An Adventure for God in Two Churches. Leaflet No. 2145.

The National Council. 281 Fourth Ave., New York City.

Eighth National Conference On Social Service, Memphis, Tenn., May 2-6, 1928.

BULLETIN

The American Church Institute For Negroes. 281 Fourth Ave., New York City.

The American Church Institute For Negroes. Report for Nineteen twenty-seven.

WALL CHART

Rev. Malcolm S. Taylor. Greenville, S. C.

A Daily Reminder of the Presence of God. Compiled by Rev. Malcolm S. Taylor, rector of Christ Church, Greenville, S. C. Price \$1.00, postpaid.

PENNSYLVANIA ELECTS BISHOP CROSS

Bishop of Spokane Chosen on Third Ballot—Vote Made Unanimous

[BY TELEGRAPH]

Philadelphia—The Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, was elected Bishop Coadjutor of Pennsylvania on the third ballot Tuesday afternoon, October 2d. The election was made unanimous, and the convention joined in singing the Doxology. Bishop Cross was nominated by the Rev. E. M. Jefferys.

Bishop Cross was born in Philadelphia, March 1, 1880, the son of James Sheldrake and Mary (Makin) Cross. He is a graduate of Brown College Preparatory School, Philadelphia, and also attended



ELECTED

Rt. Rev. Edward Makin Cross, D.D., Bishop of Spokane, Coadjutor-elect of Pennsylvania.

the Philadelphia Divinity School. He was ordained deacon in June, 1907, by Bishop Whitaker, and in December of the same year was advanced to the priesthood by Bishop Hare. At the meeting of the House of Bishops in Dallas, Tex., November, 1923, he was elected Bishop of the Missionary District of Spokane, and on Wednesday, February 20, 1924, was consecrated in the Church of St. John the Evangelist, St. Paul.

Bishop Cross began his ministry in the Black Hills of South Dakota, where he spent three years in general missionary work, with headquarters at Sturgis. The following six years were spent in a similar capacity in northern Wyoming with headquarters at Sheridan, where he was rector of St. Peter's Church. In 1916 he became rector of the Church of St. John the Evangelist at St. Paul, Minn., where he remained until his consecration as Bishop of Spokane.

Bishop Cross married Ester Angela Ware in 1914. There are two children, Patricia and Angela.

PHILADELPHIA—At a pre-convention conference of representative clergy and laity, held at the University Club Tuesday, September 25th, to consider candidates to be presented at the special diocesan convention October 2d for the office of bishop coadjutor, the Rev. Henry Wise Hobson, rector of All Saints' Church, Worcester, Mass., received the highest number of ballots.

English Bishops to Study Problems of Church and State and Reservation

Archbishop of Canterbury Sends Farewell Message to His Diocese —Other News

The Living Church News Bureau
London, September 21, 1928}

HITHERTO THERE HAS BEEN NO DEFINITE indication of what the bishops propose to discuss at their meetings at Lambeth Palace next week. In the recently-issued *London Diocesan Leaflet*, however, the Bishop of London makes it publicly known that their lordships will appoint two commissions, the nature of which may be gathered from the following extract. Dr. Ingram says:

"We have the great event of the first synod of clergy held in the London diocese. We have had visitations and constant diocesan conferences, but this will be the first sacred synod ever held since the Reformation.

"At it I shall report the decisions of the bishops at the September meetings, and ask the diocese to pledge itself to carry them out. What I shall hope to be able to ask the synod to approve is:

"(1) A commission to be appointed to consider the relations between Church and State.

"(2) Another commission of theologians, representing all schools of thought, to consider the question of Reservation and its implications.

"(3) To approve of such modifications of existing services as may be agreed upon by the bishops' meetings. I shall hope myself to see approved the variations suggested in the rubrics of (a) Baptism, (b) Confirmation, (c) Marriage, (d) Burial, and (e) Mattins and Evensong; but not in the Communion service until the Commission on Eucharistic Doctrine has reported, or in the Ordination service, for fear of offending sensitive consciences.

"All this I shall be able to outline in my inaugural address to the synod. Each question will be brought forward by qualified speakers representing different points of view: and votes will be taken at the end of each discussion, on papers which will be furnished in the synod. I am in good hopes that by an overwhelming majority we shall agree upon the policy which I have outlined, although it may, of course, have to be modified by what will have happened in September."

ARCHBISHOP'S MESSAGE TO HIS DIOCESE

The Archbishop of Canterbury has sent the following message to his diocese:

"I have said no word yet to the diocese as a whole about the changes which are impending in our diocesan life. I look forward to more than one such opportunity before November 12th, the date of actual severance. But I should be graceless indeed were I to make little of the constant inflow of kindly and affectionate words written or spoken by the friends and colleagues of so many years. These friendships and that fellowship in the work of Christ's Society are happily not temporary or passing things, dependent on official conditions or on local circumstances. They endure. They are life-long. My actual association with the diocese dates from my ordination fifty-four years ago. I have been for twenty-five years its bishop. I look forward to the opportunity of saying some paternal or fraternal words ere long, to those who, within its boundaries, have rendered to me an affection so helpful, and a stimulus and loyalty so inspiring."

TRIBUTE TO DR. LANG

On October 3d, the honorary freedom of York will be conferred on Dr. Lang, Archbishop of York and Archbishop-designate of Canterbury, in recognition of his close association with the civic life of that city. He will be the second archbishop to receive the honor. It is more than a century since the freedom of York was conferred on Archbishop Edward Vernon Harcourt, grandfather of the late Sir William Harcourt, and father of Canon Harcourt, one of the founders of the British Association.

Dr. Lang will take leave of the clergy and laity of his diocese at a series of farewell services and meetings in six centers, namely, Hull, Driffield, Middlesbrough, Northallerton, Scarborough, and York. At each place there will be a service for the clergy in the afternoon, and a public meeting for Church people generally in the evening. Dr. Lang will leave York at the end of October.

THANKS PRESS

It is always pleasing for a journalist to be able to record a tribute to the press, and Dr. Lang's message in his *Diocesan Gazette* will be read with interest. The Archbishop-designate of Canterbury says:

"Let me express my gratitude to the representatives of the press for their manifold services during the last twenty years. No doubt I have sometimes suffered at their hands—from the perhaps inevitable isolation of words from their context and from the difference between what, from my point of view, I would wish to be reported, and what they, from their point of view, regard as 'good copy.' I have not been, I fear, a 'good press-man.' I have lived at such pressure that I have seldom had time to prepare sermons or speeches for the press, and my notes are always written in a species of shorthand which no one but myself can decipher. But this only makes me the more grateful to editors and reporters for their courtesy and consideration, and before I leave the North I wish to thank them."

BUST OF WESLEY

On March 28, 1926, Lincoln College, Oxford, celebrated the two hundredth anniversary of John Wesley's admission to his Fellowship, which he held until twenty-five years later. On that occasion the Methodists of England presented to the college the handsome bronze bust which adorns the front quadrangle. Representatives of the Methodist churches of America, who attended the celebration, proposed that the Methodists of America should undertake the restoration of John Wesley's rooms, outside of which the bust is placed. A committee was formed under the chairmanship of Bishop J. W. Hamilton, of Washington, who collected a fund from contributors mostly in the United States and Canada. The rooms have now been panelled with genuine old linen-fold woodwork of the style of the building (sixteenth century) under the direction of W. D. Hamilton of Boston, Massachusetts, who has executed a copy of Romney's portrait of Wesley, the best of all the portraits of him, now at Philadelphia, to be hung in the room.

On Monday in last week, Bishop Hamilton formally handed over the restoration work to the rector of the college, J. A. R. Monro. Speaking from the pulpit from

which Wesley often preached in the college chapel, Bishop Hamilton read messages from the President of the United States, the Archbishop of York, and Sir Robert Perks. Mr. Coolidge wrote that he anticipated a far-reaching influence from the unity of the educational movements of the two hemispheres.

Bishop Hamilton said that his committee had the warmest sympathy of all the American Methodist institutions in the endeavor they were making to bring the education of the two countries into stronger fellowship.

The rector, accepting the gift, said that through John Wesley, above all others, the college could claim to have influenced the history of the nation and of Christendom itself. That gift was a recognition on the part of the Methodist Church of the share due to that college in his achievements.

GEORGE PARSONS.

DEPARTMENT OF COMMERCE PUBLISHES CHURCH CENSUS

WASHINGTON—The Department of Commerce announces that, according to the returns received, there were in the United States in 1926 213 religious bodies with 231,983 organizations and 54,624,976 members, as compared with 200 denominations reporting 226,718 organizations and 41,926,854 members in 1916. Comparative figures are shown for number of churches (or other local organizations) and members for the denominations for which data were collected in 1926 and 1916. As the term "member" has a variety of uses, each Church was requested to report the number of members according to the definition of membership in that Church or organization. In some religious bodies the term member is limited to communicants; in others it includes all baptized persons; and in still others it covers all enrolled persons.

The report for 1916 included statistics for 200 denominations, nineteen of which are not shown at this census. Some have joined other denominations and their statistics are included with them, others are out of existence, etc. There are thirty-two denominations shown at this census not reported in 1916. All of them are not new, however, as a number were created by divisions in denominations which were shown as units in 1916.

At the census of 1926 the total expenditures were \$814,371,529, as compared with \$328,809,999 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt, for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was \$3,842,577,133, as compared with \$1,676,600,582 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

The Episcopal Church is listed as having 7,299 churches in 1926, as compared with 7,345 in 1916. The membership in 1926 is given as 1,859,086, and in 1916 as 1,092,821. Between the two dates, however, "membership" was defined to include all baptized members, whereas in 1916 the term was generally restricted to communicants.

Archdeacon A. W. Geddes Elected New Bishop of Mackenzie River

Meetings of Various Boards of General Synod—Devotional School for Niagara Clergy

[BY TELEGRAPH]

CALGARY, ALTA.—The House of Bishops of the province of Rupertsland, the Primate presiding, at Winnipeg on Thursday, September 27th, elected Archdeacon A. W. Geddes as Bishop of Mackenzie River, a vast northern diocese of Indian and Eskimo work, in succession to Bishop Lucas who resigned two years ago. The Bishop-elect has done splendid work in the diocese for a number of years.

The Living Church News Bureau
Toronto, September 26, 1928

THE ANNUAL MEETINGS OF THE VARIOUS boards of the General Synod, held this year at Christ's Church Cathedral Hall, Hamilton, were well attended by bishops, clergy, and lay delegates from the Atlantic to the Pacific, were full of interest, and should be fruitful in good results.

The Anglican national commission with the Archbishop of Huron as chairman, and the Bishop of Niagara, Canon Gould, and Chancellor Gisborne as the three commissioners appointed to carry out its survey, is now away to a good start. At the early Eucharist at the cathedral last Thursday the Primate gave their commissions to them and solemnly blessed the commissioners.

At the meeting of the missionary society problems of the home and foreign field were fully dealt with.

The board decided to arrange for the relief of destitute converts in the diocese of Honan, China. It was agreed that a Chinese assistant bishop for this diocese be elected and consecrated, and that the missionaries there return to their labors.

The Rev. Dr. T. B. R. Westgate of Winnipeg gave a report on the work being done among the Indians and Eskimos by the commission in charge of Indian schools. These eighteen schools are located at various points over an area extending from the Yukon Territory to Hudson Bay. Staff agents number 150. Children to the number of 1,100 attended the schools, many of whom have qualified as teachers. Others have trained as nurses, and one pupil is now studying at Trinity College for the priesthood.

A feature of the meeting of the General Board of Religious Education was the appointment of the Rev. W. F. Bradbury to the new post of eastern field secretary. The executive reported that Mr. Bradbury has had about fourteen years' experience in the ministry, including a large amount of rural experience, as well as experience in city parish work.

The general secretary, the Rev. Dr. Hiltz, was appointed a member of the newly formed educational commission of the International Council of Religious Education for North America.

The features of the annual meeting of the council for social service were the presence of Sir George MacMunn, K.C.B., organizing director of the Church of England Council of Empire Settlement, and the full discussions on immigration.

Immediately after the meeting Sir George MacMunn and Canon Vernon, general secretary of the council for social service, left for a tour of the Canadian west to visit the diocesan committees and the Church's immigration hostels.

On Thursday the Primate was heartily congratulated on his seventy-sixth birthday.

NIAGARA DEVOTIONAL SCHOOL FOR THE CLERGY

Amid beautiful surroundings and favored by gloriously sunny weather forty-five clergy of the diocese of Niagara under the leadership of their Bishop assembled at Lake Lodge School, Grimsby, for a clergy devotional school.

The two elements of fellowship and devotion were combined at the school in a most inspiring and helpful way. A course of five lectures was delivered, two by Provost Cosgrave of Trinity College, Toronto, and three by Dr. Hallam, the rector of the Church of the Ascension, Hamilton.

The general theme of the lectures was The Idea of God. Provost Cosgrave, dealing with the nature of the Ultimate Reality, pointed out that naturalism had not the hold upon men's minds today that it had in the past. The limitations of science are known today, and the fact that the poet and the prophet have as much right to be heard as the scientist because they are just as much in touch with reality.

Dr. Hallam's lectures dealt with the idea of God as found in the New Testament. He spoke of the different theories of the Atonement and of Christ's idea of God and the teaching of the Gospels and Epistles concerning God and endeavored to arouse within the hearts of those who heard him a new enthusiasm in their search for God in the pages of the New Testament.

The school was honored in having, as leader of the devotional periods, the Very Rev. the Dean of Quebec, Dr. A. H. Crowfoot, whose spirituality and earnestness left a deep impression upon those who were present.

The Holy Communion was celebrated each morning in the school chapel and silence was enjoined upon all during the time between Evensong which was held at 8:30 and the celebration of the Holy Communion.

A very helpful part of the devotional school consisted of a round table conference which was held on Thursday afternoon under the leadership of the Rev. Canon C. E. Riley of St. George's Church, St. Catharines.

SEVENTY-FIFTH ANNIVERSARY OF FREDERICTON CATHEDRAL

Christ Church Cathedral, Fredericton, commemorated the seventy-fifth anniversary of its consecration with special jubilee services. The celebration began on Friday morning with Holy Communion in the cathedral, two services being held. The Bishop of Fredericton and the Very Rev. Dean Scovil Neales were the celebrants.

In the evening the cathedral was filled to capacity when the Rev. Canon Shatford, D.C.L., of Montreal was the special preacher. The speaker pointed out the advantages and disadvantages that accrue through age and experience while inspiration, wisdom, a larger faith, tolerance, and humility should increase as years go

by. Care should be taken to avoid rigidity, timidity, and dullness.

The music was an outstanding feature and with a few exceptions was the same as that of the service of consecration in 1853. The *Nunc Dimittis* and the *Magnificat* were compositions of the Rt. Rev. John Medley, D.D., the first Bishop of Fredericton, through whose effort the edifice was brought to completion in that year. An interesting feature was the using of the fair linen which gave service at the consecration, three-quarters of a century ago.

Christ Church Cathedral was destroyed by fire in 1911 and was restored and reopened for public worship in 1913. A tablet commemorating these events and also the present celebration was dedicated during the service.

Two ladies who attended the consecration service in 1853, Mrs. J. King Hazen, of Fredericton, and Mrs. Ambrose Hubbard, of Burton, attended the services on special invitation.

BISHOP OF KOOTENAY ADDRESSES WYCLIFFE ALUMNI

The greatest need of Canada is a spiritual revival, a serious reawakening of the Church and of its members, individually and collectively, declared the Rt. Rev. A. J. Doull, D.D., in addressing the alumni association of Wycliffe College, at the mid-day luncheon. He laid emphasis on the fact that the success of any revival in the Christian Church, such as all longed for, lay in the deepened spiritual life of the individual expressing itself through the corporate life of the Church. Materialism and indifference to religion had to be overcome and would be, if there were a re-quickening of the spiritual life.

MEMORIAL TO MAURICE CODY

A memorial window of beautiful conception, design, and color was unveiled on Sunday morning in the presence of dignitaries of Church and State at St. Paul's Church, Toronto, in honor of the late Maurice Cody, only son of the Rev. Canon and Mrs. Cody, who was drowned in Northern Ontario during the summer of 1927.

Archbishop Matheson, Primate of All Canada, and the Hon. G. Howard Ferguson, Prime Minister of Ontario, both spoke in tribute to the young life which had always borne the bloom of unselfish service. Sir Robert Falconer, president of the University of Toronto, read the lessons, while the Lieutenant-Governor and members of the Provincial Cabinet were present.

The Hon. G. Howard Ferguson unveiled the memorial window which has been installed above the main entrance of the church. In the upper sections of the window are the coats-of-arms of the diocese of Toronto, University College, the University of Toronto, the Canadian Army Medical Corps, Wycliffe College, and Osgoode Hall, the various organizations with which the late Maurice Cody was connected.

In the large central scene of the window there is depicted "Our Lord calling the youthful St. John to be His disciple," while the lower scene represents King John signing the great charter of England. From the studios of one of the world-famed glass painters of London, England, the memorial is extremely beautiful and rich in its coloring. It is the gift of Canon and Mrs. Cody in memory of their only son.

Following the unveiling by the Premier

the Archbishop offered the prayer of dedication. An address of tribute from the Prime Minister contained many references to the popularity of the young man who had won many friends for himself not only in St. Paul's parish but in different fields of service.

BECOMES MINISTER OF EDUCATION IN BRITISH COLUMBIA

Following the example of Ontario some years ago, Dr. Tolmie, Premier of British Columbia, has chosen as his Minister of Education a clergyman of the diocese of New Westminster in the person of the Rev. Joshua Hinchliffe.

HUNDRETH ANNIVERSARY OF ST. PETER'S, COBOURG

The congregation of St. Peter's Church, Cobourg, of which the clergy are the Rev. T. Stannage Boyle, D.D., and the Rev. E. Ralph Adye, L.Th., celebrated on September 14th the one hundredth anniversary of the consecration of the present church, which was built ten years before the date upon which it was consecrated, the original church being 110 years old.

The Rev. William McCauley was appointed to the work in 1818, when the parish of St. Peter's was created, and steps were at once taken to erect a building in which to hold worship.

Protestant members, will, on Sunday, October 14th, inaugurate a weekly religious program of pretentious nature, speaking from radio headquarters here over a network of more than forty stations.

Mason H. Partridge is resigning as sexton of Grace Church, Broadway and Tenth street, after a service there of forty-nine years. Mr. Partridge, who has worked under Bishop Potter, Dr. Huntington, Bishop Slattery, and the present rector, the Rev. Dr. Bowie, says that of all the changes which he has witnessed taking place in this historic and prominent parish church covering a period half a century in length none is so marked as the decline in church attendance among young people. His comment is thought-provoking. It reflects the conditions in a church where the preaching has always been of unusual excellence but where the altar service has been presented to the people but once a month. One wonders whether an observer of so long a period in a parish where eucharistic worship prevails would have noted a similar change in the attitude toward worship among its youth.

HARRISON ROCKWELL.

General Seminary Opens With Large Enrolment for Scholastic Year

Mayor of New York Rebukes Church Forums—New Organ at St. James', Jerome Avenue

The Living Church News Bureau
New York, September 29, 1928

ON WEDNESDAY, SEPTEMBER 26TH, THE General Theological Seminary in Chelsea square (Ninth avenue and Twentieth street) began its new year with a Eucharist in the Chapel of the Good Shepherd. About fifty new men have been admitted to the student body, twenty-six of whom are members of the junior class and the remainder consisting of special students, graduate students, and a few additions to the middle and senior classes. An interesting division of the membership is the provision for "guest students." At the present time there are three such, men who are preparing for the ministry in the Lutheran, Methodist, and Baptist societies and who wish to take advantage of certain of the courses offered at the General.

As to the personnel of the staff, there is one new professor, the Rev. Dr. Marshall Bowyer Stewart, who has come from the faculty of Nashotah House to be the professor of Dogmatic Theology here. The new tutors are the Rev. William H. Cole, the Rev. Richard P. Martin, and the Rev. C. A. Simpson. In the department of Ethics there is a new instructor in the person of Haven Perkins, a layman, who is a graduate of Harvard and Oxford.

In an interview, Dean Fosbroke commended the article recently published in THE LIVING CHURCH from the pen of the Rev. Samuel Shoemaker, Jr., rector of Calvary Church, and stated that the latter is given an opportunity to speak to the students each year at the seminary. The dean, in speaking of the devotional life of the men, mentioned the considerable number who attend the daily Eucharist and who remain in the chapel for the twenty-minute period of silence which follows the altar service each morning.

Those who are interested sufficiently in the work of the Church to be interested in the men who are to be its priests of the future should visit the seminary chapel where Evensong is sung each week-day at 6 o'clock, the students forming the choir.

THE MAYOR REBUKES CHURCH FORUMS

"Public institutions acting under the guise of religious organizations doing the work of Almighty God, which, through their supposed aims, obtain tax exemption from the city, only to turn about and use their forums for political purposes, ought

to be made to pay taxes." Such is the opinion of the Mayor of New York, expressed this week at a meeting of one of the municipal commissions. Just how much of political prejudice was responsible for the statement cannot be estimated, but in the vigor of a campaign it is natural to suspect that motives of partisan nature are back of the actions of all politicians. At any rate, whatever the purpose here, there has come a charge from the highest office in the city that some churches are forgetting and neglecting their mission; and, even if Mayor Walker's accusation was based very largely on political motives, the substance of his charge will be approved by the majority of our people of whatever religious affiliation. The trend toward forums and toward the use of Christian pulpits for the discussion of national and political issues is evident both in the Saturday announcements of Sunday topics and in the Monday excerpts from the sermons. A recent writer, in commenting on this, states that of reported sermons those from the pulpits of Episcopal churches are distinctive in that they are concerned solely with spiritual matters. Whether that description fits all such instances or not, the accusation of the Mayor may well be pondered by all of us.

NEWS ITEMS

The Bishop of New York will be the preacher at the cathedral Sunday morning, October 7th.

The Church and Drama Association announces its annual dinner to take place at the Waldorf-Astoria Hotel on Monday, October 29th. The scheduled speakers are Dr. Cadman, Dr. Fosdick, Will Rogers, and Otto Kahn.

As a part of its seventy-fifth anniversary observance, an organ costing \$15,000 has just been installed in St. James' Church, Jerome avenue, where the Rev. Dr. Pelton is rector. It will be used for the first time tomorrow.

Bishop Manning announces that Bishop Creighton, Bishop Darst, and Bishop Hall have accepted invitations to participate in the conference of the clergy of the diocese to be held at Lake Mahopac on November 7th and 8th.

Prof. Ernest T. Bond, who, during the past twenty years has been director of music at Christ Church, Hudson, and St. Peter's, Peekskill, has become organist and choir director at Holyrood Church, Fort Washington avenue and 179th street.

That seemingly well-nigh omniscient clergyman, the Rev. Dr. Parkes Cadman, under the direction of a committee composed of Roman Catholic, Jewish, and

TO DISCUSS WAR AND PEACE AT WASHINGTON MEETING

WASHINGTON—A mass meeting under the joint auspices of the Church League for Industrial Democracy and the Council for the Prevention of War on the subject of War and Peace is to be held in Washington on the evening of October 18th, during General Convention. The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, will be the principal speaker.

The Church League is also joining forces with the Young Women's Christian Association and the Woman's Trade Union League for a conference on industry to be held in the Y. W. C. A. building on October 13th and 14th. In addition to these meetings, the league is to have lectures on the Church and Industry each afternoon at 4 o'clock the week of the 14th in the Y. W. C. A. building. There is to be a different speaker each day, with such well known people on the program as the Rt. Rev. Paul Jones, D.D., formerly Bishop of Utah; the Rev. John N. Sayre, who recently returned from an investigation of conditions in Latin America; and Senator Nye of North Dakota.

CHURCH BUILDING COMPETITION

NEW YORK—The *Christian Herald* has announced its first church building competition. Prizes totaling \$1,200 will be offered. The churches must have been completed not earlier than July 1, 1926, and have a seating capacity between 150 and 500. They may be built of any style and of any material. The contest closes December 1, 1928, and the awards will be made soon thereafter. The Jury of Award will consist of three nationally known architects. A complete announcement will be mailed to ministers and architects upon application to the Bureau of Church Planning, *Christian Herald*, 419 Fourth avenue, New York.

Of especial interest to ministers and Church members is a provision of the competition awarding one-half of each prize to the congregation and the other half to the architect. The first prize will be \$1,000, of which the Church will receive \$500.

Plan to Further Spiritual Welfare of Students Arriving In and Near Boston

Diocesan School for Church Workers Planned—Anniversary at St. Michæl's, Marblehead

The Living Church News Bureau
Boston, September 29, 1928

STUDENTS LITERALLY NUMBERING THOUSANDS are now arriving at the educational institutions in and near Boston. The diocese and parishes suitably located for the endeavor are making plans to further the spiritual and social welfare of these young people.

The newly enrolled freshmen of Harvard University, accompanied by families and friends, assembled in Appleton Chapel last Sunday morning to listen to an address by Bishop Slattery. The Bishop spoke on environment, terming it a voluntary matter from which one may escape if one will; for, while it is usually credited with a man's success or blamed for his failure, it is in reality neither unavoidable nor compulsory.

Three types of environment were cited as those to be avoided by young men: First, the environment of thoughtful contemplation, devoid of constructive action and making for the treacherous kind of citizenship which sees but does not work to correct faults; second, the environment of bad companionship which turns the bright-eyed youth to the dull-eyed man with no future ahead; third, the environment of materialism, "an environment which exists in many universities in this country and abroad, but not, I believe, at Harvard." Bishop Slattery defined materialism as involving a rejection of the belief in God, a doubt of the survival of the soul, a denial of the divine origin of man, and an acceptance of a machine world with no soul or heart.

SCHEDULE OF SCHOOL FOR CHURCH WORKERS

The full schedule of the diocesan school for Church workers which will begin next Thursday in St. Paul's Cathedral and continue for successive Thursdays for ten weeks is wide in scope and so arranged through morning, afternoon, and evening sessions that all so desiring may attend, regardless of the demands made by their daily occupations. The schedule of courses and their leaders are:

Africa Reborn, the Rev. J. Thayer Addison of the faculty of the Episcopal Theological School and the Rev. William M. Bradner of the diocesan department of religious education; What Church Music Can Mean to a Child, the Rev. A. Vincent Bennett of Christ Church, Fitchburg; Religion in the Home, Mrs. William M. Kearons, wife of the rector of Trinity Church, Bridgewater; A Study of the Pupil, wherein four sessions on early childhood will be conducted by Miss Lillian Boyd, director of religious education in St. Paul's Cathedral, three sessions by Miss Elizabeth Hopkins, director of religious education in Christ Church, Fitchburg, and three sessions on adolescence taught by the Rev. Lester Bradner, Ph.D., of Providence, R. I.; the Curriculum of a Church School, by Mrs. Maude Copley, field secretary of the department of religious education; the Primary Age, Miss Mary K. Berg of St. Paul's Church, Brookline; Methods and Materials for the Junior Department, Mrs. Benjamin K. Hough of the Church of Our Saviour, Brookline; the Senior High School Age, Miss Erna B. Blaydow of Grace Church, Salem; the Church School Service Program, Miss

Mabel Macomber of St. Paul's Church, Hopkinton; the Parish Church and Its Altar Guild, members of the Diocesan Altar Guild of which Miss Rosamund L. Bigelow is the directress; the Work and Teaching of the Church, the Rev. Malcolm Taylor, secretary of the first province; the Life of St. Paul, the Rev. William M. Bradner; Points for Leaders of Boys, Frank M. Lincoln, Jr., counsellor for boys' work.

Miss Margaret I. Marston, secretary for adult education, has the printed programs of this school for distribution.

The diocesan training school for Church workers and teachers has proved its worth for seven seasons and is a valuable auxiliary in enabling Church school teachers to become more thoroughly equipped for their important duties.

YOUNG PEOPLE'S FIELD WORKER VISITS DIOCESE

The Young People's Fellowship has had the advantage during the current week of a visit from Miss Dorothy Fischer, the young people's secretary and field worker of the Young People's Service League in the diocese of Texas. The visit is sponsored by the National Department of Religious Education with the idea of its being helpful through mutual interchange of ideas and methods between the north and the south. The week was a busy one, including besides meetings with commissions, committees, and departments, district meetings for officers and members of the Young People's Fellowship. The meeting on Thursday evening was in St. Anne's Church, Lowell, for the cities of Lowell, Lawrence, and vicinity; on Friday evening, the district meeting was held in Grace Church, New Bedford, for branches of the Fellowship in New Bedford, Fall River, Taunton, and vicinity; tomorrow evening, the district meeting for greater Boston and its vicinity will be in Trinity Church, Boston.

MEET IN INTEREST OF FOREIGN STUDENTS

The diocesan committee for foreign students, meeting next Thursday for the first time this autumn, may have a pleasant sense of real achievement as it reviews the activities of the past year including seventeen teas, four socials, and one garden party for which there was an attendance of 146, and also the hospitality extended to seventy-eight students by fifteen members of the committee. Miss Alice M. Clark, a former missionary in China, is beginning her second year of work with the foreign students.

ANNIVERSARY OF ST. MICHAEL'S CHURCH, MARBLEHEAD

St. Michael and All Angels' Day means a great deal to St. Michael's parish, Marblehead, which is now celebrating its 214th birthday. Bishop Babcock will be the special preacher tomorrow morning. St. Michael's Church is the oldest Church building in the diocese for it was reared on the spot where it now stands in September, 1714. The design and materials of the church were brought from England and experts have pronounced its timbers good for still a third century. It is certain that the services of the English Church were heard in the town long before the actual erection of a building. The structure is saturated with history and gifts of note have place within it. The

Rev. Daniel Mossom, the rector from 1718 to 1727, was "the first presbyter ordained for the American Colonies," and he was the priest who performed the marriage ceremony for General George Washington. The first chanting ever heard in the colonies was heard in St. Michael's Church on Christmas Day, 1787. The Rev. Albert R. Parker is the present rector.

MISCELLANEOUS

The Rev. Henry K. Sherrill began last Sunday evening a series of four sermons on succeeding days in the Church of the Good Shepherd, East Dedham, a parish of which the Rev. Sherrill B. Smith is the rector. These sermons were part of a mission in preparation for which ten neighborhood prayer meetings were held in different parts of the parish. During the mission Holy Communion was celebrated each morning and there was a daily service for children.

The Cathedral Farm in Hubbardston was used at the end of last week for a conference of the teachers of the cathedral's Church school. The speakers were Miss Lillian Boyd, director of religious education in St. Paul's Cathedral; the Rev. William M. Bradner, executive secretary of the diocesan department of religious education; the Rev. F. H. Sleep of Fitchburg; and Miss Erna Blaydow, director of religious education in the parish of Grace Church, Salem.

In anticipation of the opening tomorrow of the Church school of the Church of the Holy Spirit, Mattapan, a special service was held last Sunday morning. Parents and teachers formed the congregation and the preacher was the Rev. W. M. Bradner, diocesan secretary for religious education.

The Rev. Malcolm Taylor, executive secretary of the first province and member of the provincial board of religious education, preached at a service of consecration and inspiration for teachers and officers of the Church schools of the Springfield convocation of the diocese of Western Massachusetts. This service was held last Monday evening in St. Paul's Church, Holyoke, and was preceded by a supper.

It was fifty years ago that Dean Stanley of Westminster Abbey preached his first sermon in the United States in Trinity Church, Boston. In commemoration of this event, the Rev. Dr. Gardner gave an address last Sunday evening on Dean Stanley's life and work. A bust and a tablet to the memory of the noted dean have place in Trinity Church.

Canon Rudd of the Washington Cathedral spoke in connection with the work of erecting that building last Sunday morning in the Church of the Advent, Boston.

The Old North Church on September 24th was the scene of dedication of the new annex to the Medical Mission Dispensary, a social work in the neighborhood of the church and maintained by the Women's Home Missionary Society of the Methodist Episcopal Church. Bishop Anderson of the Methodist Church made the dedicatory prayer and Archdeacon Dennen, rector of the Old North, pronounced the benediction.

Wyman Memorial Chapel, Marblehead, which is being ministered to through the staff of St. Michael's Church, Marblehead, is planning a new parish house and hopes ultimately to build its own rectory. The beautiful stone edifice is practically a union church, meeting the spiritual needs of a group in a rapidly growing section of the town.

ETHEL M. ROBERTS.

Cornerstone of New Western Theological Seminary Laid by Bishop Griswold

Deplore Peril of Racial Decay at Deanery Meeting—The Rev. H. B. Gwyn to Leave Diocese

The Living Church News Bureau
Chicago, September 28, 1928

THE CORNERSTONE OF THE NEW WESTERN Theological Seminary, Evanston, was laid by the Suffragan Bishop of the diocese on Sunday afternoon, September 23d. The Bishop of the diocese was unable to be present. It was an impressive and significant event. For five years the building has been hindered because of unfortunate litigation. Last summer the decision of the supreme court of the state was made in favor of the seminary and cleared the way for building.

A large number of the clergy of the diocese were present, including Dean Grant, President DeWitt, and the rectors of the Evanston churches. Others present were the president of Northwestern University, Dr. Walter D. Scott, the president of Garrett Biblical Institute, the Rev. Dr. Frederick Carl Eiselin; the Mayor of Evanston, Mr. Bartlett; the architects of the seminary, John Tilton and Archibald Armstrong; the trustees of the seminary; and many of the professors of both the seminary and Northwestern University. After a short service and the laying of the stone, Bishop Griswold spoke briefly, expressing his regret that Bishop Anderson could not have been present, because of illness. Short addresses were made by President DeWitt, President Scott, and President Eiselin. Dr. DeWitt, well called by Bishop Anderson "the real cornerstone of the seminary," because of his unremitting labor and service, particularly during the past five years, made a strong plea for theological education. "Without seminaries," said he, "there would be no Church; and without the Church there would be no community safety." President Scott laid stress upon the influence that the seminary would have on the civic life of Evanston. Dr. Eiselin promised the coöperation of the Garrett Institute in the seminary's educational work.

The Western will have the same reciprocal privileges with the university that Garrett has. Certain courses in the university are open to Garrett students, and Garrett enrolls Northwestern students in several of its seminary courses. Western will conduct its administration similarly, and reciprocity will be established between Garrett and Western. Several students who are enrolled in Western are already taking courses at the university.

The architects expect that the first unit of the buildings will be completed in June. Meantime classes will be held at Garrett and St. Mark's Church will be used as a chapel.

The generosity of Northwestern and of Garrett Institute in contributing the magnificent property on which the seminary is being built, and the unselfish coöperation of their authorities with those of the seminary and the diocese are greatly appreciated by the Church people of Chicago and the midwest.

NORTHEASTERN DEANERY MEETS
AT KENILWORTH

The Northeastern deanery held its fall meeting at the Church of the Holy Com-

forter, Kenilworth, the Rev. Leland Danforth, rector, on Monday, September 23d. Dean Edwards celebrated the Holy Eucharist and presided afterwards. The speaker at the morning session was the Rev. Philip Yarrow, superintendent of the Illinois Vigilance Association. Mr. Yarrow has been a fearless, aggressive leader against the vicious elements of Chicago and of the large cities of the state for many years. In his talk Mr. Yarrow deplored the peril of racial decay which is confronting America today.

The afternoon speaker was the Rev. Dr. Arthur Rogers, rector of St. Mark's Church, Evanston. His subject was The Ministry for the Modern World. Dr. Rogers said that present-day society demanded that its ministry be an unselfish, a self reliant, and an experienced one. He protested against the plague of standardization that now besets the Church. The world does not want rubber stamps, said he, but personality, in its clergy. Handicaps of the clergy he thought were triviality and sectarianism. The final test of the Church's ministers is not what they may have done, but what they are.

FAREWELL GIVEN FR. GWYN

A pleasing incident at the luncheon was the farewell given by the clergy to the Rev. Herbert B. Gwyn, who is leaving the diocese to become rector of Holy Trinity Church, Tiverton, R. I., after a ministry in this diocese of twenty-eight years. Fr. Gwyn has served as rector and priest of parishes in Chicago and its suburbs. He was the founder and first rector of St. Simon's, Chicago, on the north side, the editor of the diocesan paper for seven years, and the Chicago correspondent of THE LIVING CHURCH for the past fourteen years. On behalf of the clergy, Bishop Griswold and Dean Edwards gave an affectionate farewell commending Fr. Gwyn for his ministry here.

DR. ABBOTT IS CALLED TO
ST. CHRYSOSTOM'S

The coming and going of clergy bring mingled sadness and joy. We have just heard of the resignation of the Rev. Dr. Norman Hutton, rector of St. Chrysostom's, because of ill health. For many years Dr. Hutton has been at this attractive parish on the north side, and remarkable things have been done during that time. The church has been practically rebuilt, a large and beautiful parish house has been erected, an exquisite carillon donated, a large endowment created, and generous offerings made for the Church's program. These are only some of the accomplishments under Dr. Hutton, a truly beloved priest and pastor.

To offset the genuine sorrow at Dr. Hutton's leaving, particularly because of his ill health, comes the good news that the Rev. Dr. H. P. Almon Abbott, rector of Grace and St. Peter's, Baltimore, is to take Dr. Hutton's place at St. Chrysostom's on January 1st. Dr. Abbott is well known in the American Church, as a leading preacher and capable executive. He came to Trinity Cathedral, Cleveland, from Christ Church Cathedral, Hamilton, Ont., where he had served also as dean. From Cleveland he went to Baltimore. In all these places he has done exceptional work.

Dr. Abbott's standing as a preacher is

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ANNIVERSARY OF GRACE CHURCH, PONTIAC

The Southern deanery of the diocese will meet at Grace Church, Pontiac, on October 22d and 23d to celebrate the fiftieth anniversary of the founding of Grace Church, and of Bishop McLaren's first visit for confirmation. The Rev. Dr. Clinton Locke, then rector of Christ Church, Joliet, came to Pontiac in 1858 and held services. Since his time twenty priests of the Church have served Grace Church. The present rector, the Rev. Gardner MacWhorter, came in March, 1926. He also has charge of St. Andrew's, El Paso, and ministers regularly to a small group of young men in the Illinois State Reformatory at Pontiac. Twelve of these young men have been organized into a chapter of the Brotherhood of St. Andrew. Six of these were recently confirmed by Bishop Griswold at the Reformatory, the first time it is believed that a Confirmation has been held in this place.

LAST LETTER

This week's letter is my last to THE LIVING CHURCH as correspondent of the diocese of Chicago. Fourteen years ago I succeeded the Rev. Dr. John Henry Hopkins as correspondent, whose brilliant work under the nom de plume of "Tertius" will be remembered. Let me thank my brother clergy and others for their kind indulgence and coöperation during the past few years. I have left undone many things that I ought to have done and done many things that I ought not to have done in trying to give each week the news from Chicago which would be of general interest to the Church. From many kind words of appreciation that I have had from my brethren I take it that I am forgiven.

H. B. GWYN.

[We regret to announce that this is Fr. Gwyn's last Chicago letter for THE LIVING CHURCH, as he is leaving the diocese to become rector of Holy Trinity Church, Tiverton, R. I. During October, Joseph E. Boyle, 6 North Michigan avenue, Chicago, will act as temporary correspondent, and Chicago items should be sent to him.]

CLERGY AND LAITY
OF WESTERN MICHIGAN MEET

GRAND RAPIDS, MICH.—The third annual conference of the diocese, held under the auspices of the field department, met in St. Mark's Pro-Cathedral, Grand Rapids, Tuesday and Wednesday, September 25th and 26th.

The conference opened with lunch in the parish house, Bishop McCormick presiding. With a few exceptions all the clergy were present, and a very considerable number of laymen.

The Rev. F. G. Deis, field secretary of the National Council for the mid-west, was the conference leader. Meetings were held Tuesday afternoon and evening and Wednesday morning. Early Wednesday morning there was a celebration of the Holy Eucharist, at which the Bishop was celebrant, being assisted by the Very Rev. C. E. Jackson, the Rev. Fr. Deis, and Archdeacon Vercoe. The offering was for the Red Cross work in the stricken area.

Japan was the topic of the first conference and the leader went largely into the work there, dwelling especially on the marvelous work of St. Luke's Hospital, Tokyo.

The Every Member Canvass was gone into very fully in the second and fourth meetings; methods were discussed and applied. The speaker stressed the necessity of having definite methods and plans.

ACCEPTS RECTORSHIP OF
BUFFALO CATHEDRAL

[BY TELEGRAPH]

BUFFALO, N. Y.—The Rev. Dr. Wyatt Brown, rector since 1920 of the Church of St. Michael and All Angels, Baltimore, has accepted the rectorship of St. Paul's Cathedral, Buffalo, succeeding the Rev. Dr. C. A. Jessup, it was announced here on Tuesday, October 2d.

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C. A. GOODWIN, Adv. Mgr.,
THE LIVING CHURCH ANNUAL,
Milwaukee, Wis.

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CityChurch and Location

Sunday Services

HOLY COMMUNIONOthersA.M.....P.M.

Weekday Services

HOLY COMMUNIONOthersA.M.....P.M.

Notes

Office Hours Confessions.....

(Signed)

Bishop Freeman Celebrates Fifth Anniversary as Bishop of Washington

Declares Church Entering Upon Better Day — Preparations for General Convention

The Living Church News Bureau
Washington, September 29, 1928

THE FEAST OF ST. MICHAEL AND ALL Angels marked the fifth anniversary of the consecration of the Rt. Rev. James E. Freeman, D.D., as the third Bishop of Washington. Following his custom, the Bishop celebrated the Holy Communion and made an address in the Church of the Epiphany, where he was consecrated. A large number of the clergy and people of the diocese were present at the service to join with the Bishop in the observance of the anniversary.

DECLARES CHURCH ENTERING UPON BETTER DAY

On the eve of his anniversary Bishop Freeman declared that there is no place for bigotry and intolerance in this country:

"Such disunion and disharmony have halted Christian progress for generations," he asserted. "Bitter feuds and rivalries have at times almost destroyed the usefulness of the Church. But we are entering upon a better day and are beginning to realize that temperamental differences and early backgrounds largely affect our political and religious points of view. Notwithstanding all this, breadth of vision and the spirit of Christian charity must prevail in our relations to others. Over-emphasis upon denominational pass words or party shibboleths, I say deliberately, have no place in this modern age."

Bishop Freeman predicted that the coming General Convention will make a distinct contribution to the whole cause of Christian effort. "I feel sure that this gathering will disclose a spirit of breadth and a type of Christian statesmanship which will make its deliberations notable the world over."

Five years have witnessed marked changes in the building of Washington Cathedral, Bishop Freeman pointed out. He continued: "We are well on the way to partial completion of the great work in hand. As I have traveled over the country I have found increasing interest in Washington Cathedral. It is because it is in the capital and I hope because the whole enterprise is cast on broad Christian lines."

SERVICES IN CATHEDRAL AMPHITHEATER

Preparations on Mount St. Alban for welcoming the throngs of pilgrims who will shortly arrive in Washington for the General Convention have been about completed. The first of a series of four great services to be held in the cathedral open air amphitheater will be held on Sunday, October 7th, at 4 P.M., when the Brotherhood of St. Andrew will assemble its convention and friends for a mass meeting to be addressed by former Senator George Wharton Pepper and Dr. Rudolph Teusler of St. Luke's International Hospital, Tokyo, Japan. The Bishop of Washington will preside.

The opening service of the General Convention will be held in the amphitheater at 10:30 o'clock on the morning of Wednesday, October 10th.

On Sunday, October 14th, at 4 P.M., the second great convention service will be

held in the amphitheater. At this service the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, will be the preacher.

On Sunday, October 21st, under the auspices of the Department of Social Service a meeting in the interests of world peace will be held. This meeting will be presided over by the Bishop of Washington, and addresses will be delivered by the Rt. Rev. G. Ashton Oldham, D.D., Bishop Coadjutor of Albany, and by the Hon. John H. Clarke, former justice of the United States supreme court.

For the first time in the history of the triennial offering all the bishops of the Church have been invited to attend the presentation service to be held in the choir and crossing of Washington Cathedral on October 11th at 8 A.M. At the close of the service the bishops will be entertained at breakfast in St. Alban's, the National Cathedral School for Boys.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 27, 1928

THE CONFERENCE OF THE CLERGY OF this diocese, which by Bishop Stires' appointment was held at East Hampton, September 24th to 26th, was a splendid success. About one hundred and twenty of the clergy attended, most of them for the whole two-day session. The Maidstone Inn, which the day before had ended its regular season, remained open three days longer to accommodate the conference, the members of which were its only guests during that period. This excellent hostelry is located on a plot that adjoins the beautiful property of St. Luke's Church, and therefore the situation is ideal. The village of East Hampton and the surrounding country being what they are, no such combination of perfect conditions could have been found elsewhere.

We were equally fortunate with respect to our leaders. Our own incomparable Bishop was in command, and Bishop Barnwell of Idaho, Bishop Nichols of Japan, and the Rev. J. I. B. Larned of the National Council were the principal speakers. The purpose of the conference, Bishop Stires said, was "to warn the heart, to inform the mind, and to uplift the soul." It would have been hard to find another group of leaders who could have fulfilled this purpose so admirably.

OPEN CHURCH SCHOOL FOR YOUNGER CHILDREN

At the Church of the Holy Trinity, Brooklyn, beginning next Sunday, a Church school session for the younger children will be held at the same hour as the morning service, 11 o'clock. Parents may bring their little children, and leave them with teachers of exceptional ability while they themselves attend church. The older children will have their Church school as heretofore at 10 o'clock.

SERMON INSTRUCTIONS AT ST. PAUL'S, BROOKLYN

The Rev. G. M. Williams, S.S.J.E., rector of St. Paul's, Brooklyn, announces a series of sermon-instructions to continue through the season. They will be given at High Mass on Sunday mornings. The topics for October will be a general introduction to the series: October 7th, What is Re-

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ligion; the 14th, God and the Soul; the 21st, Revelation; the 28th, The Catholic Church.

The clergy of St. Paul's were lately presented with an automobile by members of the parish.

MISCELLANEOUS

After a trip of 6,000 miles by sea and 5,500 by land, the Rev. N. Peterson Boyd, D.D., and Mrs. Boyd, have returned to Brooklyn in order that Dr. Boyd might attend the clergy conference at East Hampton and the conference for Church workers among colored people, which will be held in St. Augustine's Church, Brooklyn, next week. After that Dr. and Mrs. Boyd will leave for a motor trip in the south, completing the six-months' leave of absence granted him last spring. Meanwhile the Rev. J. W. Freeman is in charge of Dr. Boyd's parish, St. Philip's, Dean street, Brooklyn.

CHAS. HENRY WEBB.

PROGRAM OF BROTHERHOOD CONVENTION

WASHINGTON—Life: Its Opportunities, Guide, Problems, and Victory is the theme of the junior section of the forty-second national convention of the Brotherhood of St. Andrew, and Ye Shall Be Witnesses is the theme of the senior section of the Brotherhood, to be held in Washington, October 5th to 9th.

The junior section will open with a dinner on Friday evening in St. Thomas' parish hall, at which Bishop Freeman will deliver the address of welcome. The Rt. Rev. James Wise, D.D., Bishop of Kansas, will also address the assemblage. On Saturday, October 6th, one of the chief addresses will be on The Church Army, by Captain Jarvis and Captain Atkinson. At 12:30 both the junior and senior sections will visit the White House, and have their picture taken with the President.

On Sunday, Bishop Freeman will be the celebrant at the corporate Communion for both sections. In the afternoon both sections will assemble in the cathedral amphitheater to hear an address by the Hon. George Wharton Pepper of Philadelphia, and Rudolph B. Teusler, M.D., of St. Luke's International Hospital, Tokyo, Japan. The Rt. Rev. Frank A. Juhon, D.D., Bishop of Florida, and the Rev. Dr. Bernard Iddings Bell of St. Stephen's College will address both sections in the evening.

On Monday, the Hon. F. Trubee Davidson, assistant secretary of war for aviation, Samuel Thorne of New York, and James Lawrence Houghteling of Chicago will address the junior section. Other speakers will be the Rev. Raimundo de Ovies, of the University of the South, the Rev. Alfred Newbery, of Chicago, and the Rev. Dr. John K. Shryock of Philadelphia.

On Tuesday there will be an address by the Rev. Gordon M. Reese of Vicksburg, Miss., and at the closing service in St. John's Church, Lafayette square, the speakers will be the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, and the chaplain, the Rev. H. H. Lumpkin of Madison, Wis.

Bishop Freeman will welcome the senior section of the Brotherhood at the opening dinner at the Hotel Mayflower on Friday, October 5th, at 6:30. The Most Rev. John G. Murray, D.D., Presiding Bishop and honorary president of the Brotherhood, will give a few words of greeting. The Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, will also give an address.

Speakers on Saturday include Edward

H. Bonsall, president of the Brotherhood in the United States; the Ven. A. W. N. Porter, Ph.D., archdeacon of San Francisco; the Rev. Lloyd S. Charters of Norwich, N. Y.; Capt. B. F. Mountford of the Church Army; Prof. Samuel L. Joshi; the Rev. Alfred Newbery, Chicago; and Leon C. Palmer, general secretary of the Brotherhood.

On Monday morning an address will be given by the Rev. Samuel M. Shoemaker, Jr., of New York City, and at the three group conferences in the morning speakers include Dr. Lewis B. Franklin of the National Council, the Rev. C. E. Snowden

of the National Field Department, the Rev. Theodore Ludlow, D.D., also of the National Council, the Rev. James Madison Johnson of Wisconsin Rapids, the Rev. Dr. C. N. Lathrop, D.D., National Council, and the Rev. Dennis Whittle, of Covington, Va.

There will be a mass meeting in the evening at the Church of the Epiphany, and speakers will be the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, the Rev. Dr. Frank E. Wilson of Eau Claire, Wis., and the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts.

On Tuesday, the Rev. Dr. W. H. Milton, of the National Commission on Evangel-

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ism, will speak, as will also the Rev. William R. G. Irwin of Richmond, Va. At the final mass meeting the Rev. Dr. Joseph F. Newton of Overbrook, Pa., and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, will give addresses.

The general headquarters of the convention will be at the Hotel Mayflower, and all senior business sessions will be held there. The junior headquarters will be at St. Thomas' parish house, Church street, N.W.

BISHOP'S DAUGHTER EDITS G.F.S. PAPER

DAVENPORT, IA.—Miss Sarah Morrison assumed her duties as editor of *The Record* of the Girls' Friendly Society on September 1st. She is a daughter of the Bishop of Iowa. She graduated from Wellesley, received her M.A. from Columbia, and has taught at St. Katharine's



EDITOR

Miss Sarah Morrison, new editor of the Girls' Friendly Society's *Record*.

School, Davenport, and in the high schools of Rock Island, Ill., and Davenport. Extra-curricular activities in which she has engaged will be extremely helpful in her new work with G.F.S. girls and associates. More recently she has been connected with Macmillan Company in the department of educational advertising.

In addition to editing *The Record*, Miss Morrison will have oversight of all G.F.S. publications and take charge of general G.F.S. publicity.

BISHOP OF NEW JERSEY RESUMES DUTIES

TRENTON, N. J.—The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, who was obliged last March on account of serious illness to designate the Bishop Coadjutor, the Rt. Rev. Albion W. Knight, as the ecclesiastical authority until he should be sufficiently recovered, notified the standing committee of the diocese that he is now able to take his full duty as Bishop of New Jersey, and resumed work on October 1st.

In his letter Bishop Matthews expressed his appreciation and gratitude to Bishop Knight for the generous way in which he has given himself to the work of the diocese during the Bishop's disability.

The standing committee received the announcement with gratitude at the Bishop's recovery and cordially re-echoed his appreciation of Bishop Knight.

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Speakers and Teachers from every Province in the Church. All invited. MASS MEETING, St. Luke's Day (Oct. 18th), at 8 P.M. Send for detailed Program of Conference and Speakers.

"The Nazarene," a magazine of Christian Healing, will publish its "Century" number (one hundredth issue), November, 1928.

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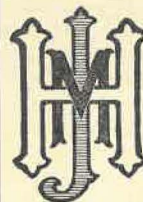
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CLERGY AND LAITY PAY TRIBUTE TO BISHOP WILLIAMS

MARQUETTE, MICH.—One of the most important events in the history of the diocese of Marquette and one attended by clergy from all parts of the diocese as well as lay representatives of most of the parishes, took place Tuesday evening, September 25th, in St. Paul's Cathedral, when the altar erected in memory of the Rt. Rev. Gershom Mott Williams, first Bishop of Marquette, was consecrated, and the Very Rev. Hayward S. Ablewhite was installed as dean of the cathedral.

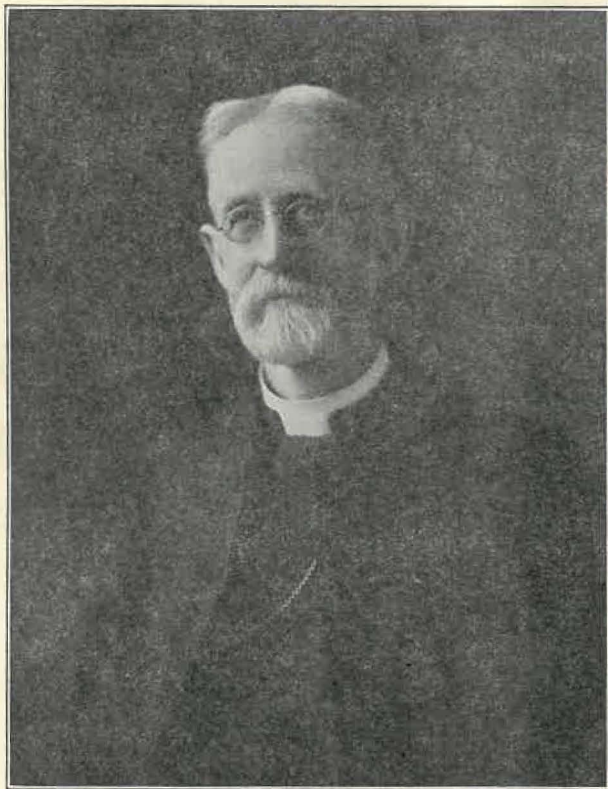
The consecration service began with an address by the Ven. William Poyseor, archdeacon of the diocese. The altar was consecrated by the Rt. Rev. Robert L.

windows immediately above. The altar, reredos, and memorial windows tell in art, through the medium of stone, wood, and glass, the articles of the Creed.

CHURCH CONSECRATED AT CRANBROOK, MICH.

CRANBROOK, MICH.—The festival of St. Michael and All Angels was marked in the diocese of Michigan by the consecration by Bishop Page of the new building of Christ Church, Cranbrook. This church, erected and completed by George G. Booth and his wife, Ellen Scripps Booth, cost approximately \$1,900,000.

Plans for the new building began to take shape under the hand of the late Bertram Goodhue in 1923. Since his death



COMMEMORATED

Rt. Rev. Gershom Mott Williams, D.D., First Bishop of Marquette, in whose memory an altar was recently dedicated at the Marquette Cathedral.

Harris, D.D., the present Bishop of Marquette. In his address Bishop Harris said:

"In the death of Bishop Williams the diocese of Marquette and the American Churches in Europe lost their best friend. . . . I found it one of the deep privileges of my life that during the closing months of his life I was able to lighten his burden of administering the Churches in Europe by carrying a portion of that responsibility in Italy and France and afterward in Switzerland, and that I had the opportunity of ministering to his loved ones when grief overtook them abroad.

"In spite of increasing ill health, Bishop Williams was a resolute soldier of Christ to the end. One of his last acts was the taking over of Holy Trinity, Paris, as the Cathedral of our American Church in Europe, and the establishment of the Church in Europe upon a stronger foundation."

The memorial altar has been placed in St. Paul's Cathedral as an expression of the love, affection, and respect in which Bishop Williams was held by the clergy and people of the diocese.

The altar in its simplicity, straight lines, directness, and strength is typically American. An exquisite setting for the altar has been found in the Jane Robbins memorial reredos and the Peter White memorial

the work has been carried on by his associate. Ground was broken for the new church July 5, 1925, and on that same day the first public service of the mission in Bloomfield Hills was held in the meeting house by the Rev. Dr. S. S. Marquis, who had been appointed minister in charge by the Bishop. Nearly a year later, June 21, 1926, Bishop Page, assisted by Dr. Marquis and forty of the diocesan clergy, laid the cornerstone. The congregation met for several months in the guild hall of the new building and then on Christmas Day, 1927, and New Year's Day, 1928, they worshipped in the uncompleted main auditorium for the first time. The church has been regularly occupied for service since last Easter Day.

The building contains many art treasures, not a few of which are gifts of members of the parish. There are rich carvings, frescoes, paintings, mosaics. One of the most unusual of the decorations is the mural on the walls of the chancel. This was done by Miss Katherine McEwen in true fresco, a task of heroic proportions which took nearly three years for completion. Much of the wood carving in the church was done by John Kirchmayer of Boston. The font is done in marble, mosaic,

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and metal. Leo Friedlander of New York was the sculptor, and Goodhue Associates of New York were the architects. Among the other gifts to the church was the pulpit, a gift of forty-one Croyden bells, the east window, and the organ front.

OPENING OF NEW YORK
CATHOLIC CLUB

JERSEY CITY, N. J.—The opening meeting of the season of the New York Catholic Club was held recently at Grace Church, Jersey City. The rector, the Rev. Henry B. Bryan, was the celebrant. His Beatitude, the Archbishop of Corinth, attended by the pastor of the local Greek parish, was in the sanctuary and gave the benediction. He spoke briefly later in the day—a very spiritual address.

One priest was elected to membership. The Rev. T. Bowyer Campbell of Baltimore addressed the club on Anglo-Roman Relations.

The attendance was good, and the interest shown in things generally was excellent.

ACCEPTS RECTORSHIP
OF ST. CHRYSOSTOM'S, CHICAGO

BALTIMORE—The Rev. H. P. Almon Abbott, D.D., rector of Grace and St. Peter's Church, Baltimore, has accepted a call to become the rector of St. Chrysostom's Church, Chicago, to succeed the Rev. Norman Hutton, S.T.D., recently resigned.

Since coming to Baltimore in June, 1919, Dr. Abbott has accomplished a remarkable work. The communicant list has risen from 380 to 1,290, a new parish house costing \$112,000 has been erected, and more than \$145,000 has been expended in additions and improvements to the church buildings. Since 1919 Grace and St. Peter's Church has been the leading church in the diocese in missionary givings.

Dr. Abbott expects to enter upon the work of his new charge in two or three months' time.

LAY EVANGELIST DOES
ERNEST WORK IN ALBANY

ALBANY, N. Y.—Dr. Larkin W. Glazebrook, field worker of the National Commission on Evangelism, on September 28th closed a three weeks' visit to the diocese, during which he visited a dozen centers and held meetings that brought together people from forty parishes. Dr. Glazebrook had contacts with about ninety per cent of the clergy and was everywhere enthusiastically received. His meetings were marked by earnestness, and in fifteen parishes groups of three key men were organized for personal evangelistic work.

Dr. Glazebrook addressed the Northern New York Churchmen's Club, the Albany archdeaconry, and a men's dinner in St. Paul's Church, Albany, which was attended by laymen from other churches in the neighborhood.

CLERY AND LAITY
OF NORTH CAROLINA MEET

GREENSBORO, N. C.—A most interesting and valuable diocesan conference for clergy and laity was held at Holy Trinity parish house, Greensboro, Friday to Sunday, September 21st to 23d.

The program of the general Church was presented by the Rev. Elmer M. Schmuck of the National Council. He outlined the work that is to come before General Convention, and gave a brief review of the great missionary tasks that lie before us.

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ADDISON ATKINS LAMB, PRIEST

COATESVILLE, PA.—The Rev. Addison Atkins Lamb, rector of Trinity Church, Coatesville, died Sunday night, September 16th, in the Coatesville Hospital after an illness of six weeks from heart disease and complications. He was 46 years old.

The late Mr. Lamb was born in Clarksboro, N. J., the son of the Rev. Dr. and Mrs. James H. Lamb. He attended the Lauderbach Academy and Brown Preparatory School, Philadelphia, St. Stephen's College, Steinmann College, and the Virginia Theological Seminary, being ordained deacon in 1898 by Bishop Scarborough and priest in 1901 by Bishop Whitaker.

During his diaconate he was connected with the House of Prayer at Germantown, Philadelphia, and in May, 1901, became assistant at the Church of the Mediator, Philadelphia, leaving in December of the same year to become assistant at the Church of Our Saviour, Jenkintown, which cure he held until 1903. From 1903 until 1908 he was rector of Grace Church, Edgington, and since 1908 has been rector of Trinity Church, Coatesville. The Rev. Mr. Lamb was a member of the Rotary Club and several branches of the Masonic fraternity. He was also chaplain of the Washington Fire Company.

Besides his widow, who was Edith Lindsay Noble, he is survived by two brothers, the Rev. George W. Lamb, rector of the Church of the Covenant, Philadelphia, and the Rev. James H. Lamb, Jr., rector of Christ Church, Upper Merion, and three sisters, Helen and Rachel Lamb of Germantown, and Mrs. E. P. Moxey of Germantown.

Funeral services were held at Trinity Church, Coatesville, on Wednesday afternoon, September 19th.

THOMAS BURKE BAILEY, DEACON

KINSTON, N. C.—The Rev. Thomas Burke Bailey, a colored deacon of the diocese of North Carolina, but for many years assistant at Kinston, in the diocese of East Carolina, and engaged wholly in secular work, died in Kinston on April 1, 1928.

The late Mr. Bailey was ordained deacon by Bishop Cheshire in 1895.

EDWIN E. WHITE

MILWAUKEE—Edwin E. White, philanthropist and friend of many in need, died on September 28th after an illness of a week. Mr. White had retired from business some years earlier and devoted his entire time to philanthropic work. He was chairman of the trustees of Milwaukee-Downer College, a former president of the Family Welfare Association, member of a federal board appointed by the secretary of the interior to study Indian conditions, and a member of the boards of many local philanthropic and charitable institutions, as well as junior warden of St. Paul's Church. He was seventy years of age. The burial service was at the chapel of Milwaukee-Downer College and the body was taken to Lima, N. Y., for burial.

MRS. LIZZIE EYLAND HALL

NEW BRUNSWICK, N. J.—On Saturday, September 8th, Mrs. Lizzie Eyland Hall, widow of the Rev. Randall Cooke Hall, D.D., who was professor of Hebrew in the General Theological Seminary from 1866 to 1899, died at Highland Park, New Jersey. Her death came suddenly of heart failure while visiting her son Francis, who is an instructor in Rutgers University.

Mrs. Hall was the daughter of the late George C. Eyland and the late Serena Keeler Eyland. She is survived by three children: Eyland Jarvis, Margaret Pyncheon, and Francis Chauncey Hall.

BISHOP FABER UNDERGOES OPERATION

HELENA, MONT.—The Rt. Rev. William F. Faber, D.D., Bishop of Montana, underwent quite a serious operation in St. Peter's Hospital, Helena, on September 18th. His condition is quite favorable, though it is likely that it will be some time before he will be able to take up his work again. Bishop Faber will not be able to attend the sessions of General Convention.

U.T.O. SERVICE IN SPRINGFIELD

SPRINGFIELD, ILL.—The diocese of Springfield reports a splendid success in the holding of its first annual presentation service of the United Thank Offering, which was held Thursday afternoon, September 27th, at St. Paul's Church, Springfield, the Rev. Edward Haughton, rector. There were delegations present from thirteen parishes and missions of the diocese and the total of the United Thank Offering to be presented at General Convention is at the present time \$3,813.22.

PLAN CONFERENCE FOR YOUNG MEN AT NATIONAL CENTER

RACINE, WIS.—A conference on life work for young men, under the direction of the Rev. Herbert L. Miller of Champaign, Ill., will be held at the national center for devotion and conference, Taylor Hall, Racine, November 30th, December 1st and 2d. A survey of the opportunities offered by the ministry will be made. This conference is planned at the request of several college men who are thinking of holy orders. The leaders will be the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rev. Charles H. Young of Howe School, Howe, Ind.; the Rev. Frederick C. Grant, D.D., of the Western Theological Seminary.

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NEWS IN BRIEF

ALBANY—The archdeaconry of Albany and that of Ogdensburg met simultaneously at Hudson and Gouverneur, September 24th, 25th, and 26th, respectively. The Ven. C. R. Quinn was reelected archdeacon of Albany, and the Ven. George B. Wood archdeacon of Ogdensburg.

IOWA—There was recently placed in the transept of St. John's Church, Keokuk, a memorial tablet of Italian marble from Florence, Italy. It was given by the son of Mary Josephine Mason, who was the daughter of Judge Charles Mason, in memory of Judge Mason.

LEXINGTON—The Thirty-first session of Margaret Hall, the diocesan school for girls, opened on Wednesday, September 19th. Bishop Burton presided at the opening exercises. The chaplain of the school, the Rev. R. J. Murphy, read the prayers.—The Massie School for Boys, near Versailles, began its sixth year with more than forty students attending. The school is conducted by R. K. Massie, Jr., son of the Very Rev. R. K. Massie, dean of Christ Church Cathedral, Lexington.

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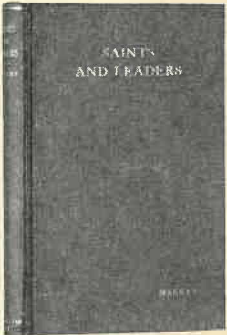
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