



The Living Church

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VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 29, 1928

No. 22

Our Stricken Neighbors

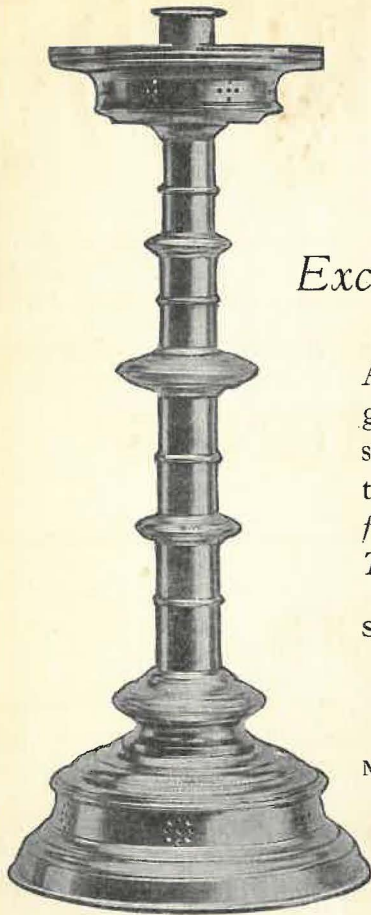
EDITORIAL

What of Our Colored Brother?

REV. GEORGE W. LAY, D.C.L.

Women's Organizations in Washington

MRS. W. J. LOARING-CLARK



The Finest Examples of Ecclesiastical Art

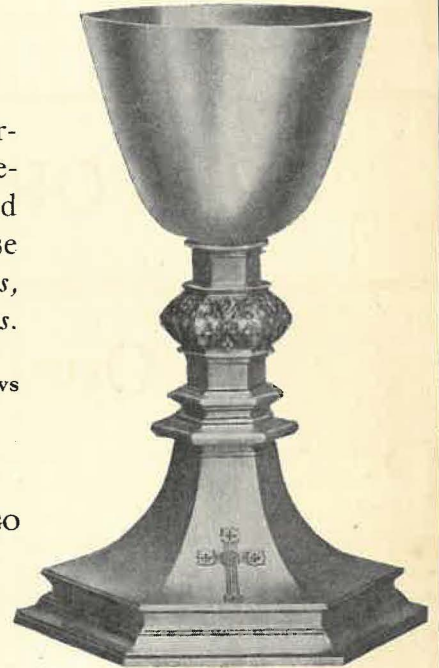
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Managing and News Editor, CLIFFORD P. MOREHOUSE.
Assistant Editor for Poetry, Rev. F. H. O. BOWMAN.
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VOL. LXXIX

MILWAUKEE, WISCONSIN, SEPTEMBER 29, 1928

No. 22

EDITORIALS & COMMENTS

Our Stricken Neighbors

PORTO RICO, Florida, Haiti—each of these has its own sad story of death and destruction from recent hurricanes, its tales of once happy, prosperous towns, now littered with the wreckage of homes and places of business, with famine, disease, and death stalking openly where but a few weeks ago there lived a contented, busy people.

The pathetic story of the suffering through famine and lack of shelter that has followed the typhoon which struck Porto Rico and the Virgin Islands on September 13th is by this time well known to our readers through the columns of the daily papers. The American Red Cross, ever prompt to meet an emergency, has made a nation-wide appeal for funds to cope with the situation, and we know that Churchmen everywhere are responding generously to their plea.

But beyond this a special appeal has been made particularly to Churchmen, for emergency assistance in relieving distress among our own Church people. To this end Bishop Colmore sent a special radiogram to THE LIVING CHURCH on his return to San Juan September 19th appealing for immediate assistance. Without waiting for a formal appeal, we had already presented the case to our readers in last week's issue, and funds are beginning to be received in response to that presentation. The need is still great and imperative, and we urge readers to make a generous and prompt reply, recalling that—"he gives twice who gives quickly."

An appeal has also been sent out via the Department of Missions for light clothing and cotton blankets. These may be sent directly to Bishop Colmore, Box

1115, San Juan, and we hope that parishes, Woman's Auxiliaries, and individuals everywhere will do all they can to help in this practical way.

NO less serious is the damage done by the same storm in southern Florida, where traces of similar

disaster two years ago have not yet been entirely obliterated. Here again the Red Cross is doing everything in its power to relieve distress, but as in Porto Rico there is a special field wherein Churchmen can and ought to supplement their help through the Red Cross—not neglecting the one for the other, but making an added contribution, even, if necessary, at the cost of some personal sacrifice.

Bishop Wing, Coadjutor of South Florida, telegraphs as follows, indicating the sort of help needed from Churchmen everywhere:

"Very meagre reports so far received indicate terrific damage to Church property in storm area. Have already heard that churches in Del Rey and Deerfield were totally destroyed. I fear greatest suffering will be found among our colored communicants, of whom we have about eight hundred in storm area who have probably lost not only churches and school buildings, but their homes and their all. Will send detailed report as soon as possible."

There will be those who, as in the case of Porto Rico, will not be content to let their generosity wait upon a detailed report.

And as if all this were not enough, there comes the same tragic story from Haiti, where our Church is doing such splendid work under discouraging handicaps. We have already referred briefly to the situation in this little Negro republic, but the letter from Bishop

CLOTHING AND BLANKETS NEEDED FOR PORTO RICO

To the Editor of the Living Church:

ANSWERING our inquiry to Bishop Colmore as to what he most needed immediately, he cabled that there is great need for light clothing and cotton blankets for families of Porto Rican congregations. The American Red Cross will care for the great bulk of the Porto Rican population, but the Bishop desires to give immediate relief to some of our own people. We shipped 1,000 blankets September 22d. Any friends of Porto Rico willing to send a new cotton blanket or a used blanket in good condition may mail it directly to the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, Box 1115, San Juan, P. R. Packages of light clothing for men, women, and children of all ages may be sent to the same address. Careful attention should be given to the Bishop's request for LIGHT clothing. No woolens of any kind are needed.

The Department of Missions will greatly appreciate coöperation in providing what is needed, whether by gifts of clothing or blankets, or gifts of money.

JOHN W. WOOD.

Church Missions House,
New York City.

Carson printed in our Correspondence columns this week indicates that the need for help there is greater and more urgent than was at first apparent. Dare we believe that the sympathy of our FAMILY will prove elastic enough to respond to this added appeal as well as the others?

FORTUNATELY, just as all of these demands are arriving simultaneously, help comes from an unexpected quarter. Last year members of THE LIVING CHURCH FAMILY contributed several thousands of dollars for flood relief in the Mississippi Valley. Under the wise management of Mr. Warren Kearny, who generously and freely gave a large part of his time to supervising the careful disbursement of this emergency fund, all of the legitimate demands against it have been adequately met, the last needs being taken care of only in the past few weeks. He is now able to close his books, and it appears that there will be a surplus of a few hundred dollars left after all expenses have been paid.

It is our belief that our FAMILY would want this balance, which can scarcely be returned to the donors, used to meet the present emergencies. With their tacit permission, therefore, as soon as we are able to print a report of the receipts and disbursements of THE LIVING CHURCH FLOOD RELIEF FUND (which will probably be in next week's issue), we shall distribute the balance among Bishops Carson, Colmore, and Wing, for use in relieving distress caused by hurricane respectively in Haiti, Porto Rico, and South Florida.

To this nucleus we confidently ask—nay urge—our readers to add of their charity such contributions as they are able. Clothing and blankets should be sent directly to Bishop Colmore; money to THE LIVING CHURCH RELIEF FUND, marked either for specific use in one of the three devastated areas or else simply "For Hurricane Relief." Contributions marked in the latter way will be equally distributed among the three fields.

And, speaking of practical help, let us not forget to remember the storm sufferers, in Florida, Georgia, and elsewhere in this country, as well as in the West Indies, in our daily prayers and especially at Holy Communion and in our devotions before the Blessed Sacrament. Perhaps, indeed, despite the world's standards, this is the most "practical" kind of help.

IT IS not often that we find someone recommending others to read what seems at first sight to be a criticism of himself—though, indeed, in this case a more discerning reading will reveal more of commendation than of criticism. Some weeks ago, the Rev.

A Bishop
and a Parson

S. M. Shoemaker, Jr., wrote for THE LIVING CHURCH a reply to an article by Bishop Fiske which had been

printed originally in the *Atlantic Monthly* and is now included in his latest book, *The Confessions of a Puzzled Parson*. Bishop Fiske promptly, and with his usual courtesy, wrote and thanked Mr. Shoemaker and THE LIVING CHURCH for the article. Since then so many others have written and told of their appreciation of it that we have published it in pamphlet form as Church Booklet No. 301, under the title, *A Parson Answers a Bishop*. We suspect that Bishop Fiske commends the article, because both he and Mr. Shoemaker are working at the same thing, though expressing themselves in different ways. Mr. Shoemaker has driven home his thought with directness and force. Bishop Fiske has been more subtle and a bit humorous in his treatment of the same subject. One uses a bludgeon; the other a stiletto. One writes for readers of a Church

periodical; the other for a secular magazine. Both want, from clergy and laity alike, a fuller surrender of themselves to God and a more thorough conversion of life, and say so in no uncertain words.

The *Christian Leader*, in a recent review of Bishop Fiske's book, says that he, in America, and "Dick" Sheppard, in England, are "impatient pleaders for reality in religion, have much in common, and are voicing what many who are inarticulate would like to say." Probably Bishop Fiske felt that it would be more effective for his purpose to make his charges in semi-humorous fashion, while Mr. Shoemaker for different readers hammered his home with more direct blows. One of the stories in the Bishop's book relates to a certain Mrs. Brown, who said to her maid, "Mary, take the parrot away; Mr. Brown has just dropped his collar-button." Of course Mrs. Brown might have explained more carefully what was in her mind; she might have proclaimed to the whole neighborhood that Mr. Brown was using violent language. Bishop Fiske evidently gave people credit for reading between the lines of his *Atlantic Monthly* article, even as Mrs. Brown gave the maid credit for a certain amount of discriminating appreciation of her thought.

And, by the way, the Bishop follows up his first "look at the Church" with another article in the current *Atlantic* which supplements the chapter in his *Confessions*. It is entitled *The Bishop's New Spectacles*, and the editor says of it that "the Bishop, with candor and vigor, defends his Churchmanship"—or, rather, Churchmanship in general and the corporate conception of religion and worship.

By pen and by deed, both Bishop Fiske and Mr. Shoemaker are, in their respective ways, attacking and to a large extent overcoming, the lethargy and smug self-satisfaction which are so likely to beset complacent churches and Churchmen. While not necessarily endorsing every detail of their methods, we are glad to commend the objectives of each, and we hope to have the pleasure in future, as we have in the past, of presenting their best thought to the Church, through the columns of THE LIVING CHURCH.

SOME weeks ago [L. C., August 25th], we commented on a statement in the daily press attributed to the Rev. Dr. Albert C. Dieffenbach, editor of the *Christian Register*, who was said to have declared "that a Roman Catholic should not be elected President of the United States and that the voters should face the issue squarely instead of hiding behind a prohibition controversy." Dr. Dieffenbach has now called our attention to a personal statement published by him in the *Christian Register* of September 13th, from which we rejoice to learn (what, indeed, we had suspected) that he was misquoted in the report on which we based our editorial. Dr. Dieffenbach's statement, which, in justice to him, we are glad to quote, follows in part:

Church Papers
and Politics

President of the United States and that the voters should face the issue squarely instead of hiding behind

A PERSONAL STATEMENT

A report of an address delivered by me at the Institute of Public Affairs, University of Virginia, August 16th, written by a correspondent of the Associated Press, was untrue in letter and in spirit, and I take this, the first opportunity since my return from vacation, categorically to deny and to deplore the statement attributed to me that Governor Alfred E. Smith was unfitted or disqualified for the Presidency "because of his religion." The statement that there was turmoil or any other unseemly behavior in the Institute is also absolutely unfounded.

I did not know of the report until a week following its publication because I was on a motor trip with my family. The article in the *New York Times*, and especially that in the *Baltimore Sun*, I did see August 17th. They were good and true in

all essentials, and were written by special and intelligent correspondents.

Mr. John Stewart Bryan, owner and publisher of the Richmond *News-Leader*, who spoke immediately before I did at the Institute, and knew exactly what I said, has written me his sincere regret that an editorial in his paper, written by the editor, Mr. D. S. Freeman, and based on the false report, misrepresented me, and the *News-Leader* has satisfactorily corrected the error in an editorial. . . .

With all of the emphasis on tolerance I am in hearty accord. My position then and my position now is that any man of any faith has a right to any public office. The subject I discussed at Virginia was Church and State, as an issue in the minds of the people. The claims of the Roman Catholic Church of primacy over the State as they are set forth by Prof. John A. Ryan in the volume, *The State and the Church* (Macmillan, 1922), were the basis of my comment. Of Governor Smith I have always spoken and written in praise. His religion is sacred, and I respect him for his sincere faith.

ALBERT C. DIEFFENBACH.

It is a pleasure to be able to exonerate Dr. Dieffenbach of any suspicion of intolerance. It is unfortunately true that bigotry is playing a large part in the present political campaign, and that not all editors of religious papers have refused, as has the editor of the *Christian Register*, to be swept off their feet by a blind appeal to religious fanaticism and unintelligent prejudice. Let the clergy and editors of religious papers follow the *Christian Register's* example, devoting themselves to constructive work for the upbuilding of Christ's Kingdom, and not descending to unworthy attacks on the political aspirations of Christians of another name—an occupation that is at once un-American, un-Christian, and harmful to the very cause which it purports to help.

TWO weeks ago we had the pleasure of printing a signed editorial written by the editor-in-chief, telling of his convalescence, and last week another editorial from his pen dealt with the problem of the Thirty-nine Articles. Many correspondents have assumed from these that Mr. Morehouse is now fully recovered and back at his editorial desk. Unfortunately this is not the case, so that he has been somewhat embarrassed by the flood of congratulatory messages that have poured into the office from friends in all parts of the country, and to which he is physically unable to reply personally, though he would like to do so.

Although making satisfactory progress, Mr. Morehouse is still confined to his home, except for short motor rides in fair weather, and is still very weak. He is devoting all of his energy to regaining his health and strength sufficiently to enable him if possible to attend a part, at least, of General Convention, though whether he will be able to do so is still problematical. He can devote only a small part of each day to study, looking over the vast accumulation of mail that has piled up during the summer, dictating replies to a very few of the most important letters, and writing editorials on General Convention problems. It is unlikely that he will be able to return to his office until after General Convention (and, we hope, a brief rest at some seaside resort), so that the ordinary affairs of THE LIVING CHURCH and the Morehouse Publishing Co. must continue to be administered by others in his name for some time to come.

We make this detailed announcement so that members of our FAMILY may understand the situation thoroughly, and help us spare the editor as much detail as possible until his complete restoration to good health, which seems now only to be a matter of time and rest.

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

October 8th-9th, 1928

THE National Council meets in Washington, D. C., October 8th and 9th. At this meeting the special feature will be a conference with the Department of Missions and the bishops of the dioceses and missionary districts receiving aid from the general Church. October 8th will be given to a conference with the bishops of the foreign, Latin American, and extra-continental missionary districts, and October 9th to a conference with the domestic missionary bishops and the bishops of dioceses receiving aid from the general Church. These meetings will be of great importance, and I hope I may count on a place in the prayers of our people that we may be rightly guided in our discussions.

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council.

ANSWERS TO CORRESPONDENTS

F. H. A.—You are correct. It was Charles II who was sheltered from the Puritan army by the Royal Oak of Boscobel.

ACKNOWLEDGMENTS

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

CHURCH FUND FOR PORTO RICAN RELIEF

Anonymous	\$100.00
In memory of J. S.	100.00
A. E. J.	50.00
Anonymous	50.00
Mrs. Thomas Graham, Lake Placid, N. Y.	10.00
Rev. Henry H. Daniels, Helena, Mont.	10.00
Mrs. J. E. Wilkinson, Grand Haven, Mich.	6.00
A communicant of All Saints' Church, East Orange, N. J.	5.00
J. O. P.	5.00
R. G. Rodman, Ashland, Wis.	5.00
Cuba, N. Y.	5.00
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\$352.00

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\$107.50

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FOR DR. BURKE'S WORK AT FT. YUKON, ALASKA

A communicant of St. Peter's Church, Helena, Mont.	\$ 1.00
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ANGELS

A Thought for Michaelmas

LOOK up, beloved, at the sky,
White-winged angels marching by:

Look down the valley's misty blue,
Azure angels marching through:

Look into a loved one's eyes,
Angels march through Paradise:

For angels always, always tread
The slender-woven edgewise thread

That lies between the dark and bright.
Look well, beloved, into night.

Then turn your eyes again to me
That marching angels I may see.

PORTIA MARTIN.

DAILY BIBLE STUDIES

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

HUMILITY

Sunday, September 30: Seventeenth Sunday after Trinity

READ St. Luke 14:1-11.

IT IS not an easy victory to conquer self, and the struggle is made more difficult by a desire to press forward and accomplish something in the world. Enthusiasm and activity often have the appearance of personal aggressiveness, while the real and hidden spirit is sincerely humble. It is quite possible, but difficult, to be energetic and at the same time to forget self; and the earnest man, realizing the bigness and dignity of life, has to fight against pride. We are not called upon to despise or neglect our own personality, but we are to keep self in the background while we consider others and seek to do all we can for the world's growth in righteousness.

Hymn 306

Monday, October 1

READ Philippians 2:5-11.

IT IS the truth of the Incarnation that lies at the foundation of our Christian faith, while it also brings to us a holy lesson concerning humility. "He humbled Himself"—and we can never fully grasp the deep meaning of those words. The Greek word *Kenosis* has been the basis of much theological discussion, but the mind of man can never grasp its full meaning or comprehend the love of Jesus Christ. "He made Himself of no reputation" is the translation in our Bibles. "He emptied Himself" is the revised translation. But how limited is all language to express the truth of that glorious and loving humility which led the Son of God to assume humanity!

Hymn 528

Tuesday, October 2

READ St. Matthew 5:3-12.

THE Beatitudes bring us to the particulars of humility, for they are all elements of that self-abnegation which Christ urges upon us while He assures us of the blessedness which may be ours here on earth and hereafter in heaven. At first we hesitate. Can it be that poverty of spirit and meekness and mercy are to be cultivated by men and women who have a life to live and a work to do which demand courage and enthusiastic activity? But there is nothing of weakness in the program which Christ gives us. On the contrary, He lifts up a manliness of character and action which should incite us to the noblest of conflict and service. It is no negation of strength and zeal. Rather does it call for such a splendid use of self, and all that relates to self, that life becomes a career of activity and a venture of supreme faith.

Hymn 378

Wednesday, October 3

READ Acts 20:18-24.

NO ONE could accuse St. Paul of weakness or lack of courage. His life and character stand before us as a noble example of force and achievement. Yet he served the Lord with all humility of mind, and his many tears and trials were tokens of sacrifice for others' good. He faced danger with boldness, and he never hesitated in advancing the cause of Christ, even when he knew the personal danger to himself. Nor did he boast of his struggles as if desirous of praise. His only glory was in the Cross of Christ. His missionary service led him into many dangers, and he faced them all without fear. His humility led him to give God the glory, for he counted his life as owned by the loving Master who called him to be an apostle. What greater joy could come to any man than that coming from an assurance of Christ's acceptance of his sufferings and sacrifices?

Hymn 497

Thursday, October 4

READ I Peter 5:1-11.

ST. PETER pleads for humility on the part of ministers and all workers, both young and old. We are to be "clothed with humility," or, as in the fuller translation, we are to "gird ourselves with humility to serve one another," even as Christ in the Upper Room girded Himself with a towel and washed His disciples' feet. For humility is shown by deeds as well as held in character. To take an humble place and by our loyalty make it beautiful; to seek the simplest task and serve so well that the Master will accept and give His blessing; to hold ourselves modestly in the background while others press forward, and count it a privilege to "gather up the crumbs under the table," that is, to seek rejected opportunities, and be glad to accept menial work if only we can thereby serve Christ in serving others; to turn from the temptations of notoriety and be pleased when we are forgotten in the crowd if only the dear Lord remembers—are not these the real joys and comforts of life, because they are worthwhile in the sight of Him who simply went about doing good?

Hymn 500

Friday, October 5

READ Isaiah 53:1-5.

WE CAN never reach the holiness of Christ's humility, yet we can "follow after," and count it a great comfort when we can suffer mentally or physically in order that others may have their wants supplied. It is not that we are to force humility upon ourselves as if that were a virtue; but with a grasp of life's meaning to forget ourselves in the battle for faith and truth and Christianity. That is the spirit of real meekness and poverty of spirit. To this end it is well to meditate upon the thirty-three years when the Son of God veiled His glory and made human living a precious thing by His example and experience. And then to pray for His guidance that we may count all else as loss compared with service for Him, and to learn of Him who was meek and lowly in heart—this is to live the Christian life and to find the blessing of humility through active loyalty. For humility is a blessed power as well as a spirit of grace.

Hymn 125

Saturday, October 6

READ St. John 13:12-17.

YEARS ago I was much impressed by a poem written by William Knox, a Scottish poet who died a hundred years ago, and I copied it in my book of hymns and poems. It was a favorite poem of Abraham Lincoln:

Oh, why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

It seems a little pessimistic, and yet it is full of wisdom. Humility defies pride, but humility is more than defiant—it is a gift from God. It does not turn in gloom from the active life of joy which God gives, but it looks to Him as the loving Father and learns of His will through His Son, Jesus Christ. We are all called to be ministering children. And one of the joys of heaven will be the remembrance of kindly deeds and words which we were privileged to do and say on earth.

Hymn 527

Dear Lord, clothe me with humility. Let not the sin of pride hurt my life, and hold Thou me from thought of self. In all simpleness and childlikeness of heart let me live and do good in Thy name. So shall I find peace in the secret of Thy presence, and Thy voice shall be heard in the quiet of my faith and worship. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

CANON STREETER, in *Adventure*, comments on two writers of the past generation, one of whom still lives:

"Nietzsche and Havelock Ellis stand on opposite sides of the mountain range which divides mankind into the Stoic and Epicurean breeds. Nietzsche is on the Stoic side; Havelock Ellis stands near the water-shed, but in the last resort he has the mind of Epicurus. On his side of the mountain the descent to the plain is steep; and a long way down the slope the intelligentia of today is camping. And daily it drinks from the brook of Disillusionment which has its spring hard by."

Well, the intelligentia shows itself lacking in ordinary intelligence if it is set on Disillusionment; and one may be pardoned for doubting whether one has to borrow a Russian form to express that nasty habit of mind which brags of having no illusions whatever—indeed, of having nothing at all except the illusion of being altogether disillusioned!

I have just been reading two articles in the *Landmark*, one of which is altogether wholesome and fair-minded, while the other is written as a product of the habit of loose thinking. In the August issue, Hamilton Fyfe tells us How Main Street Looks to an Englishman Today; and in the September number, Beverly Nichols gives us his impressions of How Main Street Looks to Another Englishman. The contrast is illuminating—and rather startling to conventional ideas of fitness according to which age brings disenchantment while youth exults in splendid enthusiasms. Mr. Fyfe is a man of middle age, who is famous in the newspaper world of England, and is, besides, a lecturer of distinction and a war correspondent. Mr. Nichols conceals his age, describing himself only as "a youngest son"; but his training was at Balliol, Oxford. He was secretary of the British Universities Mission to the U. S. A. he tells us, at the age of 19, and toured all the greater American universities at that tender age. Afterwards he "has visited and candidly commented upon most of the countries of the world"; and has published an autobiography entitled *Twenty-five*.

Here, then, are two Englishmen attempting the same task, i. e., to describe the ordinary small town of America so as to make a reader feel actuality. (Of course, Sinclair Lewis' *Main Street* and Gopher Prairie are responsible for the undertaking.

Mr. Fyfe writes without prejudice, and with no apparent sense of superiority. And, if I may judge, he describes the small town such as I know it. Half my life has been spent in such places, very nearly, and only the other half in a great city, so that I am not altogether incompetent to form an opinion. Now I quote:

"No ancient village or little township in Europe could have presented more attractive lighted windows or spread a more exquisite pattern of tree-tops against the clear evening sky that I saw when my hosts said 'Here we are.' No historic 'Place' or 'Court' could have radiated a more captivating charm than did the modern house before which we came to a stop in a little town just like the others we had seen. (This was forty miles out of Chicago.) Spacious, simply furnished, gay with chrysanthemums, littered agreeably with books and magazines, the rooms made friendly gesture. They had that expressiveness, that attraction, which makes the difference between a dwelling and a home.

"I was surprised, I admit. No trace here of the rawness, the crudity, which Sinclair Lewis had led me to look for. Nothing to suggest the ragged edge of civilization as *Main Street* showed it. 'But this is traveling too fast. Here is one home. It may be an exception. What are the rest like? Well, they weren't all so charming. Yet they were not like the Gopher Prairie homes. The people in them had not the ugly minds, the starved, cramped, sordid imaginations, the vulgar, pretentious manners of *Main Street*.' How do I know? I could tell by their faces as well as by their conversation and their behavior. Even if they had taken the trouble to seem other than they were—a preposterous thought—their eyes, their mouths, their voices, would have betrayed them. . . . The spaciousness of their domain, the vast dome of their sky, the ocean of wholesome cornland which surrounds them, throwing its waves up to the very ends of their streets, may have a good deal to do with keeping them

coolly sane. There is a generous breadth about their mental as well as their physical horizon.

"Here is kept up the mingling of all members of the community, the friendly tie between them, irrespective of occupations, possessions, or descent. If it were not for the small towns, the tradition of equality would die out. I could not help contrasting its good sense with the stiff barrier between 'the gentry' and 'the lower orders' (including all engaged in retail trade), which still stands up in a small town near which I live in England. Socially, they live in different worlds. It is impossible to get them together even in a dramatic club. There must be two clubs, one for each! How widely would they open their eyes if they could see the frank, free intercourse between all the elements in an American small town!

"After a bridge tournament at the Country Club, the tables were put together, we all sat down side by side, coffee and sandwiches were handed round, and then a delectable chocolate layer-cake. Nothing could have been plainer, or pleasanter; the flow of talk was more cheerful and the chaff merrier than it usually is around tables in jazzy restaurants or expensive fashionable hotels. In this town there is very little drinking. Alcohol from outside is rarely seen. Entertaining is not on this account found any less agreeable, so far as I could see.

"Now I understand what that brilliant iconoclast did. He did not attempt to give a complete picture. He picked out all that suited his purpose; he threw upon it the high lights of derision and contempt. The other features he left in shadow so deep that they were invisible. What I can confidently assert, after my very interesting experience, is that very little of it rings true today."

Now the ingenuous young man from Balliol, writing his impressions, follows exactly the opposite plan. He picks out the painful features, and ignores all the others, in the very vein of Sinclair Lewis, thinking, I suppose, that he is drinking from the Brook of Disillusionment, and showing by that fact his profound and world-weary knowledge of the ugly and unattractive. I remember an old story of Lady Randolph Churchill (an American, be it remembered), who heard an Englishman retailing extraordinary tales from a recent tour in America—as if they were typical of all that is to be found here; and who put him to shamed silence by saying serenely, "What curious letters of introduction you must have had!"

There is always peril in trying to judge of a foreign country from too short experience; but one cannot help showing, albeit unconsciously, his appetite, whether for good things or for carrion.

BISHOP CAMERON MANN has increased the debt we all owe to him for many things; and this special benefaction is his *Concordance to the English Poems of George Herbert*, lately published by Houghton Mifflin Co. Concordances are rather arid provinces of the goodly land of literature; but few greater tributes can be paid to a writer than the compilation of such a book of reference for his own works. Bishop Mann has wrought carefully and lovingly in the preparation of this handsome volume, and those who are disciples of the gentle priest-poet will use it with gratitude. It is good to note, in passing, that at the end of his preface the Bishop invokes the long-departed saint as alive unto God, with the consecrated phrase, *Sancte Herberte, ora pro me*.

THOUGHTLESS IGNORANCE, rather than wilful irreverence, is responsible for many slips which make one shudder, reading. Here, for instance, in a respectable newspaper, is an article headed "Formal Christening Ceremony for Shetland Pony"; and the function is so named thrice in the text following.

If only the careless writer had thought of the etymology of the word, he would have restrained himself out of care for correctness, if not regard for reverence. *To christen* is not a synonym for *to name*; and it is a horrible solecism to write otherwise. Only persons can be christened, that is, made members of Christ by Holy Baptism; and we must guard ourselves and others from errors like that which only lack of knowledge can extenuate.

**FAMINE AND LAWLESSNESS FOLLOW
IN WAKE OF PORTO RICO HURRICANE**

[Special Cable to THE LIVING CHURCH]

Mayaguez, P. R., September 20, 1928.

A TERRIFIC hurricane swept Porto Rico for twelve hours last Thursday, destroying crops, fruits, sugar cane, and houses. In many towns a large percentage of the houses were destroyed. The storm began at the east end of the island, sweeping through the entire island to the west.

Mission property of the American Church was badly damaged. St. Luke's Hospital, Ponce, was wrecked, as were the Peggy Rogan Camp and the Church of the Atonement, Quebrada Limon, of which Bishop Ferrando is rector. Reports from the Manati area and from the Virgin Islands are not yet available.

Ninety-five per cent of the coffee crop has been destroyed, and there is great suffering everywhere on account of the scarcity of food and resulting high prices. Work in the island is paralyzed. Lighting plants are crippled, and there has been much stealing, especially in Puerta de Tierra, where conditions are very distressing. Most of the congregation of St. Luke's, Puerta de Tierra, and St. John Baptist's, San Juan, are homeless, and the Bishop and clergy are making efforts to shelter them until relief can be obtained.

NEW YORK—The Department of Missions has released the following statement on conditions in Porto Rico:

"The Department of Missions has received cables from all our stations in Porto Rico with the exception of El Coto de Manati. No casualties, we are grateful to say, have been reported among the members of our mission staff. Serious damage has been done to property, especially in San Juan and Ponce. We are without details beyond the statement that St. Luke's Hospital, Ponce, has been wrecked.

"Bishop Colmore was in the Virgin Islands when the storm struck. He is safe, but has been unable to return to San Juan or even to communicate with his family there. Until he has had time to make a survey of the situation and gather the necessary facts, the department hesitates to make any definite statement with regard to the needs. It has assured members of our mission staff that their personal and emergency needs will be cared for so far as this can be done, by placing necessary funds at their disposal. Some good friends have already sent gifts to help meet the need. A Porto Rico emergency account has been opened. The department will gladly receive additions to it and arrange for their use in consultation with Bishop Colmore.

"As soon as the facts are known, definite plans will be made in accordance therewith and laid before the members of the Church."

Further information has been obtained through subsequent cables from members of the mission staff. Bishop Ferrando cabled on September 18th as follows:

"Unable to communicate with Bishop Colmore in St. Croix. All communications entirely cut off with Porto Rico. Roads in neighborhood of Quebrada Limon are now impassable owing to rains. Fallen trees should be removed in order to save coffee crop. Chapel and residence at Penuelas totally destroyed."

Bishop Ferrando expected to sail for the United States last week.

Miss Ellen T. Hicks, superintendent of St. Luke's Hospital, cables: "Board of Directors of St. Luke's Hospital advise my sailing this week." It is not certain, however, that Miss Hicks will carry out this plan, although she hopes to be at the General Convention.

Bishop Colmore cabled September 19th as follows:

"Returned to San Juan September 18th. All our missionaries are safe. Church property in St. Croix damaged to estimated extent of \$3,000. No damage in St. Thomas.

"In San Juan, St. Luke's Church and the Bishop's house badly damaged, and residence and personal effects of the Rev. Esteban Reus Garcia total loss."

At the Bishop's request, money has been cabled to Bishop Ferrando and the Rev. P. D. Locke at Ponce, the Rev. F. A. Saylor at Mayaguez, and the Rev. Hubert Pigott and the Rev. E. A. Anson of St. Croix, for emergency relief.

The Rev. F. A. Saylor cables from Mayaguez, September 19th:

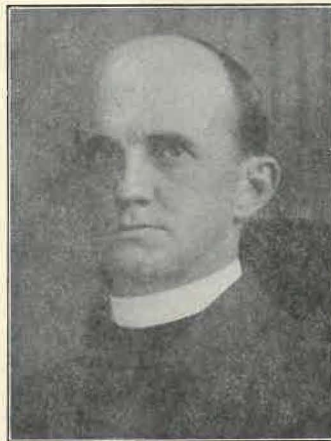
**REV. ALBERT S. THOMAS ELECTED BISHOP
OF SOUTH CAROLINA**

FLORENCE, S. C.—Meeting in St. John's Church, Florence, during the height of a tropical storm which was sweeping up from Florida through Georgia, and flooding the whole state of South Carolina with a deluge of rain, making both railroads and highways impassable and interrupting telephone, telegraph, and electric light service, the special convention of South Carolina, called for the election of a Bishop, nevertheless found itself with more than a quorum of both orders present and successfully completed its session, the Rev. Albert S. Thomas of Charleston being elected on the fifth ballot.

The convention was preceded by a celebration of the Holy Communion at which the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, a life-long associate of the late Bishop Guerry, preached a memorial sermon. The proposed reunion with the diocese of Upper South Carolina was disposed of without a vote, as no resolution in favor of it was presented to the convention.

When the convention was finally organized, after some delay due to the inability of the secretary to get through the flooded district with the credentials of the lay delegates and other official papers, it was found that there were present nineteen clergy and lay representatives from twenty-five parishes and missions. With this attendance, under the canons of South Carolina, election of a Bishop would require a two-thirds vote in orders.

Following an unbroken precedent, there were no nominations and no speeches. The fifth ballot resulted in the election of the Rev. Albert Sidney Thomas, rector of St. Michael's Church, Charleston. The election was immediately made unanimous by viva voce vote. In a brief address at the close of the convention, the Rev. Mr. Thomas accepted the election.



BISHOP-ELECT
Rev. Albert S. Thomas, elected
Bishop of South Carolina.

The Bishop-elect is a native South Carolinian whose whole ministry has been spent in this diocese, chiefly at Cheraw and Charleston. He is a brother of the Rev. Harold Thomas, rector of St. Luke's Church, Charleston, and a direct descendant of the first missionary to be sent by the S. P. G. to the colony of South Carolina. He was born in Columbia, February 6, 1873, the son of John Peyre Thomas and Mary Caroline (Gibbes). He is a graduate of South Carolina Military College and of the General Theological Seminary, being ordained deacon in 1900 and priest the following year by Bishop Capers. In 1908 he married Emily Jordan Carrison of Camden. He has served for many years as deputy to General Convention, and is at present chairman of the department of missions and president of the standing committee.

The tabulated vote is as follows:

	1		2		3		4		5	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
A. S. Thomas	9	12	10	14	10	15	11	16	13	18
H. D. Phillips	3	4	4	5	4	7	5	8	5	6
Oliver Hart	3	4	2	2	2	1	0	0	0	0
Harold Thomas	1	0	0	0	0	0	0	0	0	0
H. W. Starr	1	1	0	1	1	0	0	0	0	0
S. A. Wragg	1	1	1	1	0	1	0	1	0	1
W. Way	1	1	0	2	0	1	0	0	0	0
O. T. Porcher	0	1	0	0	0	0	0	0	0	0
W. S. Poyner	0	1	0	0	0	0	0	0	0	0
H. H. Lumpkin	0	0	1	0	1	0	1	0	1	0
S. C. Beckwith	0	0	0	0	1	0	0	0	0	0
Entitled to vote	19	25								
Necessary for election...	13	17								

"Storm did much damage. Repairs on property in progress but not completed. Please accept our thanks for authorization to make repairs to the extent of \$350 in accordance with our first cable."

The Rev. K. O. Miller and family arrived in New York on September 17th, having left San Juan just before the hurricane struck the island.

The Rev. Ernest Pugh, formerly of San Juan, now in New Jersey, wires: "Ready for any emergency service in Porto Rico or Virgin Islands."

What of Our Colored Brother?

By the Rev. George W. Lay, D.C.L.

Chairman, Commission on Work Among Negroes

AS chairman of the Commission on Work Among Negroes I prepared a report for the meeting of the Department of Religious Education of the province of Sewanee at its meeting early in August. For this report I was alone responsible. A former report to the department was made by the full commission and its recommendations were adopted in 1926. This report dealt with the need for greater opportunity for the colored man to say what he needed and to hear what was being done in the Church. It was printed in whole or in part in many of the Church papers. The other two members of the commission are the Rev. Edgar H. Goold, president of St. Augustine's College in Raleigh, N. C., a northern white man, and the Ven. Erasmus L. Baskerville, colored archdeacon in the diocese of South Carolina. It was not possible to consult the other members in the preparation of the report this year.

My own personality is of no importance, except as some would think it determined the color of my report. Therefore I think it well to state that I was born in Alabama of Virginian parents raised in Maryland and that all the kin that I know are Southerners, most of them Virginians. My father, the late Bishop Lay, started a Sunday school for colored children in Easton, Md., in which my mother taught. For several years I had charge of a colored congregation in the diocese of East Carolina in addition to my other work, and I took part in the meetings of the colored convocation, as did also the Bishop and other white clergy. Still, since I have spent a good many years in the North, many think that I cannot be an orthodox Southerner. Personally I cannot see that I have departed from the teachings of my youth, and I agree most heartily with my mother's uncle, Bishop Atkinson, in believing that the only hope of the Negro is in remaining in close touch with the white man.

There is too great a tendency in the Church to regard the racial question as one best left alone. It is like the little girl's idea of the tail of the emu, which she was taught had no tail to speak of. When examined on the subject, she answered: "The emu has a tail, but it must not be talked about." There is need of a fool who dares to enter in where angels fear to tread. I have played the fool several times already and my incursions into this forbidden subject have finally met with cordial and even grateful acceptance. I venture once more.

THE Commission on Work Among Negroes was appointed at my suggestion several years ago, when I noticed that the discussions in the Department of Religious Education of the province did not seem to take any account of this part of our Church membership. Consideration of the special work of the department soon showed us that it was first necessary to consider general conditions and basic principles. With such my report dealt.

Among other things the report was based on the results of a questionnaire sent to the Bishop, and sometimes another white clergyman, and to a colored clergyman in each of twenty-four Southern dioceses. It was read in the hearing of representatives of fifteen Southern dioceses at the meeting of the Southern Conference for Religious Education and presented, but not read, to the department. The reactions were interesting and informing. Conditions in various dioceses differed widely; reports from the same diocese as to the sentiments of the white and colored people respectively did not agree as given by the Bishop and the colored clergyman; some bishops were glad to see the matter taken up, while others thought it best to let sleeping dogs lie. Comments at the conference varied in the same way, while at the meeting of the department there was not time to hear the report and the only two who spoke, one of whom at least had not heard it, represented the feelings of a diocese where the matter had really better be left alone at present.

The report only asked that the department recommend that

certain constructive suggestions be submitted to our Church people "with the hope that they will receive conscientious study and final adoption in some form." This the department considered it unwise to adopt. They, however, willingly consented to the publication of the report on the sole responsibility of its writer. As it is too long for convenient printing in full, its substance is here given more briefly:

Three things stand out as the result of the information received and the comments on the report: Many of the white people deprecate any discussion of the subject, and the colored people do not know exactly what they want, but are quite sure they are not getting it, and the authorities of the Church, who are white, get their ideas of the needs and desires of the colored people from white people only.

It would be a relief to many, if there could be formed a "P. E. Zion Church" as a separate denomination for colored people, so that the white people would be relieved of all further responsibility. The former Bishop of Arkansas, Dr. Brown, proposed consecrating three colored bishops and then turning all the colored Churchmen loose. Many colored clergy think that a colored bishop with a missionary jurisdiction of colored people would be the solution. Both plans are opposed to Catholic principles. The national Church is responsible for every soul within its bounds, as each bishop is within his diocese, without regard to race or color. So far this principle is recognized. But, when we come to rectors, it is ignored. Catholic principles demand that a priest is responsible for all souls within a certain region, his "cure." In practice he exercises pastoral care only over certain individuals.

With regard to information, Booker Washington said that you could not tell what was in a colored man's head by listening to what came out of his mouth. Certainly a white man cannot find out the colored man's real thoughts by asking some other white man. All the information of the evaluation committee came from the bishops who, with the exception of two suffragans, are white.

WHAT is the ecclesiastical status of colored clergy and laymen in our representative bodies? It would seem fair and proper that they should be represented. Conditions differ widely. In the Constitution and Canons of the General Convention no distinction is made. The colored suffragans have the same rights as the white. There is nothing in the law to prevent any diocese from sending colored deputies and in the past there have been colored clerical deputies from at least two dioceses. In about half of these Southern dioceses the colored clergy have equal rights and the colored parishes the same right of representation. In one or two of these I am told: "None expected, hence none elected." Some of these dioceses also have colored convocations where they can discuss their own affairs, although they cannot really legislate. The tendency is to consider the convocations sufficient without encouraging more direct coöperation in the diocesan life.

At the other extreme is the diocese of Arkansas. There the rights of the colored people have been reduced to a minimum. The colored clergy have no vote in the diocesan convention, except when a bishop of some sort is to be elected, and no colored delegates are allowed. There is a Negro convocation whose acts must be approved by the Bishop and the diocesan convention, and its reports, resolutions, etc., are presented to the convention by the Suffragan Bishop, "who in the convention shall represent the Negro convocation." (Evidently the name is not acceptable to all the colored people, for in the *Living Church Annual* there is the more sonorous title, "Afro-American.") At any rate one member of one order represents all the colored members of the other two orders. Not quite democratic.

There is nothing in the ordinances of the province of Sewanee, or, so far as I know, in the diocesan laws, to prevent the election of colored members to the executive councils and

the departments of the dioceses; but "it simply isn't done," except that in two or three instances there is a colored member in the department of Christian social service. In other words this important section of the Church cannot directly learn what is being done or directly make known its needs and desires.

The women are usually rather nervous about this matter, but it is interesting to learn that in five dioceses of the South, one of which is Atlanta, delegates from the colored branches of the Woman's Auxiliary sit with the others in the diocesan meetings.

In general the tendency is to push the colored work to one side, whatever the canons may say. While there are many fine exceptions, the white clergy feel no responsibility for the colored people within their cures. Most of the colored congregations are very small and the members of these few colored churches seldom find a church they can attend if they move about. One colored brother wishes that the white people would work *with* them, rather than *for* them. We contribute to the support of the colored churches financially; but this is rather an avoidance of responsibility than a real help to self-reliance. As this money comes largely from the National Council, the Southerner is apt to say it is "from the North." And yet they are right here with us and we are inescapably dependent on each other.

We have tried to help by giving the colored man bishops of his own race. Some are anxious to have missionary bishops. This would be contrary to Church principles. So we have tried suffragans and it is doubtful whether this has been a successful experiment. Some colored people say frankly that they want "their own bishop," by which they mean their white diocesan. Some colored priests have been loath to receive visitations from the suffragan. One at least got in on one side of a train and left town, as the suffragan got off for his visitation from the other side.

The consecration of Bishop Demby was an attempt to create a racial jurisdiction within the law. He was elected by the diocese of Arkansas, he is paid from the national treasury, and he was supposed to be available for a region nearly as large as the first, second, third, and fourth provinces. He has actually been asked to serve in an area nearly as large as the first, second, and third provinces.

IT WOULD seem that there is need for the white clergy to feel more responsibility for the colored people within their cure, and for the white churches to give more opportunity for colored Churchmen to attend services where there is no colored church.

Here we strike the most difficult point in the whole problem. Its solution will require great patience, sympathy, and forbearance on the part of both races. Prejudice must be overcome and plain facts must be recognized. Whether theoretically right or not, there is no question that at present the two races are segregated in many relations and yet join under certain regulations in many gatherings. It is not a question of equality but of an obvious and plainly marked difference. The white man must value the self-respect of the worthy colored man, and the sensible colored man must submit patiently to conditions necessary to friendly coöperation, and he must himself see to it that his less sensible and more impatient brother is restrained. Coercion by the white man will not work. Personally I believe that the success of any measures for greater efficiency in our colored work depends most on the colored man himself and his willingness to play the game according to the present necessary rules.

The suggestions offered for consideration are as follows:

1. That the colored clergy and lay delegates be given in every diocese the same standing as the white ones. This is already done in a majority of the Southern dioceses, where it seems to work well.
2. That some way be devised so that some colored clerical and lay deputies shall be members of the General Convention and of the provincial synods.
3. That there be at least one colored member on each diocesan executive council and also on some of the departments.
4. That in every church for white people some seats be marked "Reserved for Colored People," and that these seats be not in the gallery, except when the space is needed on special occasions.

5. That the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received.

THE THIRTY-NINE ARTICLES

OF THE Jews received I forty stripes save one"—says St. Paul, rehearsing his sufferings for the cause of Christ.

"Forty stripes save one" echo the clergy of the English Church when they are asked to subscribe to the Thirty-nine Articles of Religion.

The American clergy do not have to subscribe to them. They study them as a part of their seminary course in Church history and dogmatics, just as they study the Forty-two Articles which preceded them in the reign of Edward VI or the Ten Articles of the reign of Henry VIII. Interesting they are as fossil remains of sixteenth century ecclesiastical controversy and compromise, but deader than a smelt so far as modern religious thought is concerned. None of the laity read them unless, being bored by a sermon, they desperately take to prowling about in the closing pages of the Prayer Book to see what they can find.

The last General Convention voted to omit them from the new Prayer Book on the ground that while they have their place in a museum of ecclesiastical history, they are clearly out of place in a devotional Book of Common Prayer. . . .

All of a sudden the militant alarmist Protestant reactionaries of the Church discover in the elimination of the Thirty-nine Articles another sinister evidence of the plot of Anglo-Catholics to deliver over the Church bag and baggage to Rome. What! Give up this precious heritage of the Church's faith? Surrender this incomparable witness to our share in the glorious Reformation? Never! Rouse, ye Churchmen! To your tents, O Israel! Sound the tocsin! Beat the drum! Rally to the flag! Seize your pen and sign the enclosed petition to keep the Thirty-nine Articles in the Prayer Book, and thus save the Church from the Scarlet Woman who sits on the seven hills!

Really it is too absurd!

The Thirty-nine Articles is not a living issue—it is a graveyard. No one much cares whether they stay in or go out, because they have no binding effect on anyone—you can take them or leave them—and since they are long-winded, ambiguous, theological attempts at comprehension of Puritan and Baptist, of Calvinist and Anabaptist within the sixteenth century Church of England, normal American Churchmen may be pardoned a yawn over the whole controversy.

—Rev. George Craig Stewart, D.D.

AMEN!

THE CHURCHMAN, following its long-established tradition, is supporting neither candidate for the presidency. Great numbers of Protestant religious journals, while maintaining that this is their policy, are, in reality, giving the strongest possible support to Mr. Hoover in opposition to Mr. Smith, many of them masking their religious prejudice behind the prohibition issue. The non-partisan position of this journal, however, cannot prevent its whole-hearted condemnation of the campaign of slander being carried on against Governor Smith. We are delighted that he was last week enabled to nail one piece of slander in such a way that all the world might know it to be a lie. One of the two women involved was, according to the *New York Times*, a communicant, we regret to say, of the Episcopal Church. In a high-minded editorial on religious liberty, in which it appeals to communicants of the Roman Catholic Church not to reply in kind to attacks on Governor Smith, it rightly states that the campaign of calumny is being conducted "mainly by furtive, cowardly, anonymous, unprincipled, avaricious scoundrels; workers in the darkness; poisoners of the wells of truth, who are flooding the entire country with millions of infamously false accusations and insinuations, not merely against the Governor of New York, but against every one of the twenty millions or more of American Catholic citizens." This is strong language, exact and well-deserved. It is the kind of language the *Churchman* would wish to employ under similar circumstances which it has, in fact, employed in campaigns of slander by Episcopalians against certain bishops-elect of the Episcopal Church.

—The Churchman.

Arrangements of Women's Organizations in Washington

By Mrs. W. J. Loaring-Clark

THE inspiration of a quiet hour to be held in St. John's Church on Tuesday, October 9th, at 4 o'clock, will be a helpful and fitting preparation for the officers and delegates of all women's organizations. The great thanksgiving service of corporate Communion at the time of the presentation of the United Thank Offering and the missionary mass meeting to be held the same evening, when the amount of the Thank Offering is announced, as well as the day of intercession and dedication on St. Luke's Day and the closing service on the 23d, will be noteworthy occasions and red-letter days of the Triennial. These have all been arranged by the Woman's Auxiliary.

Under a new ruling, the chairman of the Triennial will be nominated by the executive board to the assembled delegates for their election. Miss Elizabeth Matthews, well-known and beloved Churchwoman, and a former member of the Executive Board will be the nominee and doubtless the elected chairman. Under her wise guidance a smoothly running series of sessions is assured.

NEW FEATURES IN WOMAN'S AUXILIARY MEETINGS

TWO new features of the Auxiliary meetings will be eight conferences on subjects pertinent to the vital interests of the various departments of the National Council of the Church, and to the women who are auxiliary to it. These conferences will be on Personal Religion and Evangelism, to be discussed with Bishop Murray and the Commission on Evangelism; Missionary Problems Created by World Conditions; Christianizing Relationships; Gifts; Education; Publicity and Promotion; Workers and Training; Enlisting Others. They will be led by the officers and secretaries of the various departments of the Council.

The second new feature will be the appointment of findings committees whose business will be to draft findings based on the eight conferences and on suggestions that will doubtless come in the report of the executive secretary.

MISSIONARIES

THROUGH the courtesy of about thirty Washington hostesses, missionary teas will be held, giving our missionaries an opportunity to tell of their work. Every delegate and visitor whose name has been sent to the committee will find an invitation awaiting her, when she reaches Washington, to at least one of these teas.

DEACONESSES

THE deaconesses of the Church will meet to discuss their special work and problems and will hold a meeting, open to the public, on Tuesday, October 16th, at the Washington Club. The Rt. Rev. James DeW. Perry, D.D., will preside, and the speakers will be Deaconess Dahlgren of New York, Deaconess Fuller of Chicago, Deaconess Stewart of Philadelphia, and Deaconess Phelps of China.

CHURCH MISSION OF HELP

THE Church Mission of Help, in addition to its five study courses, will hold a mass meeting on October 17th at which Bishop Murray will preside. Mrs. John M. Glenn, Bishop Oldham, and Dr. H. Birkhead are to be the speakers. An informal dinner will precede the meeting.

GIRLS' FRIENDLY SOCIETY

ONE of the outstanding occasions of the Triennial will be the dedication of the new National Center of the G. F. S. by the Presiding Bishop. The service of dedication will be followed by a reception and an inspection of the house. On the evening of the 19th, at Epiphany Church, a symbolic service of youth will be given by girls of the society. Hundreds of young girls will visualize some of the ideals and gifts which the so-

ciety believes that youth has to contribute during this second half-century of its existence. Tea will be served at the Center each afternoon and visitors welcomed. Three conference luncheons will be sponsored and various subjects will be discussed by prominent speakers.

CHURCH PERIODICAL CLUB

THE conferences and meetings of this important society will be held in the parish house of Epiphany Church. They will all be concentrated in the first whole week of Convention. The Washington branch has arranged for a breakfast and reception and, on the evening of the 17th, the Church Drama Society of the diocese of Washington will direct a pageant which will present the C. P. C. in action in different parts of the world. Bishop Freeman will preside over the meeting and the one address will be given by Bishop Tucker.

GUILD OF ST. BARNABAS FOR NURSES

FRIDAY, October 19th, will be the special day for the Guild of St. Barnabas for Nurses. They will hold a meeting in Epiphany parish house in the afternoon and another at night at the Church of the Ascension. The Very Rev. Howard Chandler Robbins, D.D., will give the address.

CONFRATERNITY OF THE MYSTICAL LIFE

MANY women are today interested in this Confraternity which strives to promote the perception of the Presence of God, the practice of the Presence, increase in mystical devotion, and the attainment of the Christ Life. This society will hold four meetings, two on Monday, the 8th of October, in St. Andrew's Church, and two on Tuesday, the 9th, in St. Thomas' Church. The speakers will be the Rt. Rev. Ernest V. Shayler, D.D.; the Rt. Rev. G. Ashton Oldham, D.D.; the Rt. Rev. Samuel Booth, D.D.; the Rev. Dennis Whittle; and the Rev. Charles E. McCoy.

FIELD DEPARTMENT MEETINGS

ALL bishops have been asked to appoint one man and one woman from those already elected or appointed to attend Convention, in order that they may attend two meetings, one on Saturday, October 13th, and the other on Saturday, October 20th, with a view that they may take back to the diocese and parish a special emphasis on the motive of our loyalty to the Church's Program. The Rt. Rev. Ernest M. Stires, D.D., and the Rt. Rev. G. G. Bennett, D.D., will speak at the first meeting, and the Rev. A. R. McKinstry and the Rev. C. E. Snowden, executive secretary of the Field Department, at the second.

STUDY CLASS

THE National Council has arranged for a Training Institute, with the Very Rev. R. S. Chalmers as dean of the faculty. Forty-seven different classes will be held in the Y. W. C. A. building. Delegates to the Auxiliary meetings will be able to attend sessions of those classes numbered one to seventeen, otherwise class work will conflict with the regular meetings of the Triennial. Such a plethora of opportunities will make choice difficult, but our requirements and appreciations differing, we can all be well satisfied.

OUR AIM

WE ARE going to Washington with an assurance of receiving such spiritual and mental stimulus that we shall be more worthily fitted to accomplish our great task of extending the Kingdom of Christ among women.

THE CHIEF CROSSES and self-denials we have to put up with do not come from the contradictions of the bad, but from the unintentional fretting and wearing of the good.

—Orient Leaves.

THOSE VERY HUMAN SAINTS

ST. MICHAEL AND ALL ANGELS' DAY
SEPTEMBER 29TH

THERE was a definite challenge to our Christians in business, for it was St. Michael and All Angels' Day. I felt as if our Church said, "Do you really believe in that which is spiritual? Can you feel the presence around you of spiritual beings, or do you think there is nothing in the world except what can be seen and touched?"

I watched to see how many came to our services. These were all celebrations of the Lord's Service. The Holy Communion is so very spiritual, and I am a strong sacramentalist. Indeed I am so sure that this Sacrament is more important than any other service, that I feel that the act of communicating matters more than anything else. I tell everyone to come at the *earliest possible* hour of the day; but as my milkman, as well as many maids—and also maidless mistresses—cannot come at the early hour which suits me, the curate, and Miss Constance Amaritan, I give many opportunities.

So there was really no excuse, and the only reasons for absence could be "I don't believe in angels," or "Other matters of material importance count more with me than thoughts of the spirit-world."

I went to the church four times that day, walking the three quarters of a mile from my vicarage. At the early service there were only women, and I thought of the empty tomb on the first Easter morn. On the way home I saw through the window of her breakfast room stout Mrs. Lovat-Ummeigh, fairly gorging! She will communicate at Harvest Thanksgiving but not on All Angels' or All Saints' Day. She finds angels and departed spirits very unreal to her stodgy mind, but can thank God sincerely for potato crops and joints of beef. I met Mr. Cohen Goldquick rushing for the train; he stopped a moment to curse the income tax and the rates, and I remember that to him and many others Michaelmas speaks of earthly costs, rather than heavenly hosts. Colonel Bunker on his way to golf boldly raised his handy cap to me, quite unconscious of any idea I might have about the possibility of his sparing an hour with us in the House of God on a week day.

Yet all the above and many others are quite regular at Evensong and an occasional Mass on Sunday.

No wonder we get so few confirmation candidates. How can you expect many young people to feel the value of God's offer of spiritual power and presence, when churchgoers appear to believe so little in the existence of a spiritual world around them? Even Christian parents are terribly keen (as they should be) on feeding their children's bodies and minds, but terribly slack about the food for the souls of these children whom they dedicated to God in Holy Baptism; whilst many of them, who have no hesitation in considering their boys and girls quite old enough to go out to public schools or work (with temptations to face and battles to fight), tell their clergy that they think the same boys and girls far too young to be confirmed *this year!*

Tell people to come to church on Thursday next and receive a five pound note, and the church will be crowded. Tell them to come to church on Thursday next and receive the gift of the Holy Spirit, and the vicar will be delighted at "the large number of confirmation candidates this year"—ten male and twenty-five female out of a congregation of eleven hundred!

It all comes back to the same thing, the material is so much more real to most of us than the spiritual. Yet the former is transitory and the latter is eternal.

Michaelmas Day is the Church's challenge to all, and its spiritual observance or non-observance is the balance weighing the relative magnitude of our material valuations. I am glad that I myself believe in the existence of the Holy Angels and Archangels, because in spite of the small number of parishioner communicants I feel that we have so large a congregation at our services, who with us and all the company of heaven sing "Holy is the Lord of Hosts."

I have included this article in my series of "very human saints" as a warning to my modern saints—made in the image of God—lest they be too easily satisfied with themselves and imagine that "human" is the same thing as "animal."

Jesus Christ, who talked of the holy angels, was very God and very man. Because He was truly divine, He was therefore more truly human. Humanity is in the image of divinity

and we are really spiritual beings who for a time are merely housed in a material tent from which we shall emerge one day to be as the angels in the heavenly state. They are very busy, those angels, bringing heavenly help and defense to us on earth and carrying messages of earth to heaven.

The children all have their guardian angels. Jesus said so. I don't suppose they give up the guardianship when we grow up and need it more.

It is comforting to realize that nothing good on earth can be ignored in heaven. There are really no unknown warriors, or unrecognized heroes. The angels on the battlefields of war and life are always busy gathering up the unseen heroism, the silent tears, the unpublished joy, and taking it with the names of the reticent souls to God, for His sympathy or joy.

O Hero—others find reward.
Their work was seen, but thine ignored,
Thy life laid down at country's call—
The Compensating Christ knows all,
Though Church and Land forget!

—From an English parish paper, quoted in the *Standard* (Kingston, Jamaica).

AMECAMECA

BY THE RT. REV. FRANK W. CREIGHTON, D.D.
BISHOP OF MEXICO

AMECAMECA is the one mission in the district of Mexico which does not go forward. It is depressing to visit. Due to the local conditions, missionary after missionary has failed there. Nevertheless, we are holding on, hoping for better times and a better attitude on the part of the Amecamecans.

The town, which is of considerable size, is just at the foot of Popocatepetl and Ixtaccihuatl. Those who climb, or attempt to climb, these formidable volcanoes make Amecameca their point of departure.

Our church, which is now in a state of disrepair, is well located and sizable. It contains all the appointments of worship, and the lack of a congregation to fill it challenges us.

Mrs. Creighton and I arrived in the town a little after ten and, guided by the *joven* Miranda, son of our missionary, proceeded at once to the church. A group of about a dozen Indians were there from Tecalco. They, more loyal than the Amecamecans, had walked two hours to be present at the service. There were several children in the party and two of the women had babies strapped to their backs. There were altogether about twenty present. Presbitero Miranda celebrated and preached a splendid sermon. After the service we talked to the people and then, after adios and promises to visit Tecalco next Sunday, we went to an inn for dinner as the guests of the inn keeper and his good wife.

It was market day and the yard was filled with burros, mules, and horses, and presented a scene of animation and excitement. Animals were coming and going and men were taking loads of merchandise from their backs, or strapping burdens in place for journeys into the country. The rooms all opened on the yard and, despite the odors, we enjoyed the scene. Both of us thought of *the "Inn,"* and we talked of how it might have been just such a place.

The train was on time and we were in Mexico City and home by six o'clock.

LOST COMMUNICANTS

I FIND that not more than a quarter of those who are baptized in the Church come to Confirmation, and not more than half of those who are confirmed are to be found in the Church five years after. What becomes of them? Some of them move, some of them become indifferent. Let us urge upon the clergy the importance of keeping in touch with all those who through Baptism or Confirmation have been tied into the Church. When people move send word to the nearest missionary. If they fail to come to church, go after them, find out the reason. If distance or home obligations prevent, take the Church to them, have a short service occasionally in their homes. Try to make the Church services attractive, take pains to say something when you preach, and don't take too long to say it. Do not race through the service, but read it as though you meant it. Encourage the people to take part, sing hymns which they like. Above all, show the members that the Church is interested in them by going after them, whether they come or not.

—Bishop Hulse.

Mañana Por Mi

King Sun and Spanish Summer

Reprinted from the *Boston Evening Transcript*

SUN! Never before had I known the sun. To be sure I had heard of it; a kind, bright, neighborly brother of St. Francis in Umbria, an awful and beautiful veiled presence to Ossian in the north. But the sun in Spain is monstrous, Mohammedan, a very sultan of flaming imperatives." Thus was George Craig Stewart impressed and thus he writes in *Spanish Summer*.*

"We are on our way from Algeciras to Seville—by motor—spinning along a white, treeless road where long rosaries of donkeys wind in and out, most of them loaded with heavy panniers of sand, some of them jogging along under huge market baskets, a few of them carrying women in gay shawls, a few others bestrode by cassocked priests with beaver hats that are shaped for all the world like the barber's basin which Don Quixote mistook for a helmet. Priests and women alike carry parasols, with a jaunty air; and well they do, for the sun is furious. If one but move a finger, it will surely burst into flame; a single flicker added to that burning wave of heat and we shall crackle and go up in smoke. It is 132 degrees on the road and 112 in the shade. We are being baked alive, yet pleasantly baked; not stewing in the juices of a June day along a bayou in Louisiana, but turning black as a Berber in the oven of an African sun.

"For Spain is after all a fragment of Africa—and not a part of Europe at all. The old Libyan legend preserved in a fragment of Pindar is that Iarbes, the first Spaniard, sprang directly from the sun-heated African soil. But you may be sure he didn't spring far; it's too hot to move quickly in Spain. '*Hoy por ti y mañana por mi.*'"

According to Mr. Stewart, everything in the Spaniard's life and character is conditioned by His Majesty the Sun. "It is the sun that flattens the roofs of the houses that men and women may gather there in the cool night and look at the stars; it is the sun that bakes those walls of adobe and tints them with his own paintings of russet and brown; it is the sun which drives the people out of the baking roads into the cool, dark churches with their high veiled windows; it is the sun which slows up the day life in Spain and creates the languorous siestas, so that the nights are full of singing."

This was the road to Seville, and many other roads follow. Mr. Stewart traveled for a summer, lingering or hastening as he would. His book, a carefully-made and colorfully-produced work, is very much of a personal thing. He makes no effort toward encyclopedic, guide-book information. He looks upon things and tells of them, appreciatively and warmly. If a thing is dirty and tawdry or in ill taste, he says so; if it is beautiful and distinctive he tells of it. Much that he has seen he says nothing of, and there is much of Spain that he did not see. He simply sets down his golden moments, such things as stand out from a summer of travel. Only occasionally does he sigh too ardently over his experiences, and that is less a matter of good taste than of execution. One may be enthusiastic in this day, but it wants a bit of doing. As dressing for his writing are the etchings by Jean June Myall, the frontispiece autographed. These are delightfully done, showing both strength and life and a feeling for the land. The nature of the buildings and the country seem particularly suitable for that medium, and she seems especially adapted for it.

Twenty hundred experiences he has, many of them unguessable and therefore a riper pleasure. Unheralded sights he comes upon and familiar things he sees anew. For instance, when he is going to Avila (from Salamanca), "the road of a sudden goes wandering into veritable diablerie of rocks, enormous, fantastic, grotesque, which cover the earth for acres around. They crawl upon each other and balance and poise and tumble down; they twist themselves into tortured semblances of writhing monsters suddenly smitten by a sight of Medusa's face; they lie pell mell

like enormous meteors hurled from heaven in a battle of arch-angels when the world was at its dawn. The effect is gigantic, impressive, startling, troubling. And suddenly only a mile away over that billow of a plain yonder Avila rises, a medieval city set upon a hill, surrounded by gray granite walls, a lovely picture like the adornment of a missal; very quiet, very dignified, very simple, very composed, very holy. It is the city of the great saint!

"For Avila without Santa Theresa would be like Assisi without St. Francis." Everywhere his descriptions of cities is engaging! Segovia is a beautiful name and Segovia is a beautiful city of golden light lifted high upon a leafy hill in the midst of encircling mountains. It is a piece of the middle ages caught in the golden amber of perpetual sunshine, a city out of a fairy tale, where the ruinous old churches never quite fall to pieces and the old people never seem to grow older and the roar of the modern world is happily unheard.

"Here are gay little gardens hidden in the nooks behind walls that rise sheer from the mesa, streets that meander in and out with a pleasant air of going where they please. Once they were filled with bustling activity, but that was long, long ago in the days of Alphonso the Wise. Now they are a picturesque blend of dirt and flowers, with here and there a glimpse into green patios and sudden vistas of hills beyond. Donkeys pick their way soberly between the houses, peasants in velvet jackets and pantaloons mingle with modishly dressed business men, madonnas and niños stand in the lovely doorways, and all are bathed in a light which turns the rocks to gold, the houses to gold, the churches to gold of Ophir burnished for some thousands of years by cool winds blowing down from the hills where the snow lingers even into July."

HIS appreciation of the nature of things is fine, too. He speaks of the Escorial, the immense monastery-castle-tomb built by Philip II: "The whole pile is inexpressibly solid, majestic, sombre, impressive, and most people dislike it. But then most people cannot bear the thought of death. Gautier called it an architectural nightmare. The blood, he says, ran cold in his veins as he tramped through its vast corridors. I understand. But being a Celt, it did not strike me so. I saw it for what it is—a symbol, a fitting, dignified symbol of stern, irrevocable, ineluctable, pontifical death. I felt in it the repercussion of a gloomy son's anguish in the death of a great and gloomy father. . . . There it stands, then, the Escorial, built with the terrifying precision of Eternity, housing a chapel so simple in design, so beautiful in its proportions, so impressive in its grandeur, so structurally perfect in its dome, that I have scarcely ever seen its equal. The priceless tapestries which line the corridors are apparently untouched by time; the well-appointed library is packed with rare books and manuscripts, including many original letters of Santa Theresa; the rooms of the palace, ten miles of them, are filled with furniture of the sixteenth century and with the paintings of many Spanish masters.

"Silence reigns, save now and then one hears the distant chanting of monks in the choir as the daily offices are sung. Loneliness reigns, too, save here and there one catches the flutter of a robe as a sandaled foot moves around a corner.

"We descend the marble staircase to the vault below the high altar. Here in gloomy grandeur, in niche upon niche, each with its royal sarcophagus, lie the bodies of the Spanish kings. Here Alphonso comes on state occasions to pay his reverence to the ancestral dead; nor can he fail to note the place prepared for his own royal body centuries before he was born. It is a palace of death done in the Spanish style, with gravity and dignity, with a proud and solemn pomp. There is but one more vacant place in the tomb. Alphonso XIII will fill it. Perhaps this a symbol, a portent, a prophecy: perhaps the superstitious peasant is right, and Alphonso will be the last of the Spanish kings; already that word which stole out into the streets of

* *Spanish Summer*. By George Craig Stewart. Illustrated with twelve original etchings by Jean June Myall. Milwaukee: Morehouse Publishing Co. \$5.00.

Paris in 1793 is rustling like a wind up and down the Iberian peninsula, and tomorrow there will be a republic."

An exceptional experience was Mr. Stewart's, or at least a stroke of good fortune, for he was in Seville at Corpus Christi, and saw the dancing before the altar of the great cathedral. "It is 7:15 in the evening, and we have been in our seats for an hour listening to the never-ceasing chant just behind us, when suddenly the orchestra appears. Each man is in street clothes and bearing his instrument. They pass up into the chancel with a bob to the Blessed Sacrament by the more rheumatic, while the devout go to their two knees, one after the other, which is the Sevillians' style of genuflection.

"The orchestra tunes up. The great organ begins, the clergy and acolytes moving along the alley from the great choir to the chancel. At the end comes My Lord Cardinal, the Archbishop of Seville, clad in scarlet and with a train so long that a stalwart priest walking behind has it wound around his waist. Alongside of this train-bearer go two others, one bearing the red zucchetto, the other the biretta. As these pass to their stalls, ten pages in knee breeches and silk stockings and buckled shoes and broad picture hats step out from behind the low, richly covered banks on either side.

"Then begins the dance—slow, solemn, stately—a minuet. In and out, and back and forth they thread, with now and then a gay whirl, accompanied by the clicking of castanets, while they sing their own accompaniment in a quaint old Latin hymn. The effect is reverent and charming and moving. They are in truth dancing before the Lord, as David danced before the Ark. I wonder what the sour-faced Puritans would think of this? Who cares? The dance is essentially religious. The stars dance in their courses, the leaves dance on the trees, the atoms dance in the wall and these are children of God dancing their joy in the presence of Immanuel.

"Up at one end of the altar, as the dance draws to a close, I see an acolyte turning a crank—my eye travels upward, and there they are—two little curtains jiggling along to cover the symbols of Corpus Christi high up near the roof. And when they finally come together, the Octave of Corpus Christi is at an end. The cardinal sweeps up to the altar; his train flows in a scarlet river to the steps of the chancel. He lifts a hand in blessing. The service is concluded and everyone goes his way, while an aisle is opened for his eminence, who moves with uplifted hand out of the church and across to his palace.

"A tram car is coming along. It stops. Conductor, motorman, passengers uncover while the archbishop stops and smiles, and with the sign of the cross bestows on them all his evening benediction."

Mr. Stewart is another to discover the cathedral at Leon. Everyone knows Burgos, at least by name, but not all have heard of Leon. And there he finds something that ranks next to Chartres. He finds windows of wondrous hues and designs. "A creation that stands out in the handful of eternal wonders. The walls of Leon are windows, with here and there stone buttresses to support them. The stone is but a setting for the jewelled glory; the place is as radiant as with the presence of shining angels of God. Back to that holy place we went again and again and never could we give an account of the vision of loveliness which evades all efforts to analyze or copy. . . . Leon was humming with great chords of color—it was a great starry oratorio of supernatural light."

Mr. Stewart says it: "You cannot go this summer? Ah, well, as Don Quixote cheerfully remarked, '*Aun hay Sol en las bardas*' ('There is still sunshine on the wall'), and it will be just as bright next summer, or the next."

PERFECTION AND TRUTH

IF YOU would be perfect, you must be truthful to a scruple. A hair's breadth of deceit must be to you as if it were a mile of positive untruth. Many persons aiming at perfection, practising prayer and mortification, come to a dead standstill because of their want of scruple about insincerities far short of untruth. Diplomacy of manner, way, and speech, circuitous routes for courtesy's sake, giving things the wrong names, and being silent when silence is really speech, these things are undoing men's sanctity and frustrating beautiful purposes of grace every day; and so subtle is the delusion that when men feel there is something wrong they cannot depict it.

—*Orient Leaves.*

WORKING BOYS' CLUB IN PALESTINE

BY THE REV. CLARENCE STUART McCLELLAN, JR.

IN November of 1926 there was started in Jerusalem the first working boys' club. It had a membership of ten boys, formerly of the Near East Relief orphanages, who had attained the age of self-support. Today there are four such clubs in Palestine—two in Jerusalem, one in Jaffa, and one in Nazareth. And the membership comes close to ninety boys. You will find one of the working boys' clubs in Jerusalem in the old granary of the Armenian convent in the Armenian quarter of the Holy City. His Beatitude the Armenian Patriarch has given this room rent free. The other club has its rented quarters in the Maronite convent not far away and here Father Cyril, an Armenian priest, is coöperating in every detail to further the success of these boys' clubs. The home of the club at Jaffa is within a house down on the shore of the Mediterranean and, of course, the air there is wonderfully good, and the swimming, which is close at hand, most excellent, as any of the Jaffa club boys will testify.

For an Armenian boy to find board and lodgings in Jerusalem at a price within his financial limitations is no longer a problem. The working boys' clubs have solved that. For seven to eight dollars per month a boy can live in these clubs most comfortably, while he works during the day in Jerusalem with photographers or surveyors, carpenters, blacksmiths, coppersmiths, marble-cutters, tailors, shoemakers, pharmacists, or at whatever other one of the numerous jobs that offers him an opportunity. He is getting himself ready for an independent living. The boys have clean, well ventilated rooms in which to sleep on clean, well equipped cots with clean sheets and blankets. They have excellent food, simple, nourishing, wholesome, and deliciously cooked by an Armenian woman who also does the laundry work.

The club furnishes them a place where they can come to read, to study, and to play games in a good moral environment. In addition, the boys can save through the efforts of these clubs from twenty to thirty per cent of their wages. Indeed, several of the boys whom I met have savings accounts that aggregate over \$500. These clubs are managed by the boys themselves. Thus they are being taught the lesson of coöperation, not an easy lesson for the oriental mind to grasp and maintain. One boy from the number of club members is elected each month to be the steward of the club. It is his duty to buy everything needed in the house and he does his job well. And Mr. Blatchford, Near East Relief director for Palestine, a man of business ability who also understands and loves boys, is their friend and counselor, their father. Indeed, one of the things that impressed me as I visited the Jerusalem clubs was the home atmosphere. The boys live together just like one big family. I also noted the cleanliness of the quarters, the whitewashed walls, the sweet, clean air, and plenty of it.

Everything was so splendidly organized and yet with no apparent effort to be over-exacting in these matters. I marked how neatly the boys were dressed and how politely they behaved. All of them looked so radiantly happy. They had good appetites too. I ate some piping hot, homemade vegetable soup with them. There were slices of bread heaped high on the table, but the bread went the way of the soup and little remained after the feast—there were no fragments to be gathered up.

Just consider what is being done for these boys whose wages at the beginning are very small in a land where work is not plentiful and competition is keen. Think of the influence for good that a man like Mr. Blatchford has over these boys! Regard these working boys' clubs in the light of what they mean to these little homeless fellows, once driven away from their homeland, now being rehabilitated and made ready for self-support. Were it for the carrying on of just such clubs as these alone that the work of the Near East Relief existed, it would be abundantly worthwhile. Longfellow sang of a woman—Florence Nightingale—who bore a lamp in her hand, a lighted lamp it must have been. I think of Mr. Blatchford as bearing a lamp, a lamp lighted by those who through the past five years and more have maintained this wonderful work, and it illumines the "homes" of these Christian orphan boys with a radiance akin to the Light that shone in the streets of the Holy City long, long ago.

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 LOSSES IN HAITI

To the Editor of *The Living Church*:

I AM SURE I am expressing the gratitude of many as I write to thank you for your thoughtful and sympathetic words, under editorial caption of Water and Wind, in your issue of August 25th, referring to the hurricane of August 17th.

At the time of the hurricane, I was engaged in the visitation of our missions in the Dominican Republic and when the hurricane was at its height I was on the road between Santo Domingo City and Santiago, but suffered no mishap at all. There was simply an excessive rainfall all day long. Coming back to Haiti, a few days later, almost as soon as I passed the frontier I realized that the Haitian end of the island had been hit by the greater fury of the storm. When I reached home, the first news of the losses to property and life, in the western part of the republic, beginning at a section 50 miles from Port au Prince, were just beginning to come in.

News came slowly because it is always difficult to communicate with the remote mountainous districts, thickly populated but with few modern conveniences of communication, such as roads, telephones, and telegraph systems.

Governmental agencies quickly rushed first relief by trucks and the U. S. S. *Woodcock*, and then, as the news trickled in that the losses were probably greater than at first thought possible, followed this by thousands of rations. This relief work was largely under the intelligent and experienced direction of Dr. Kent C. Melhorn, U. S. N., of the *Service d'Hygiène*, and distributed either by his sanitary inspectors or by the national gendarmerie.

Societies, such as the League for the Defense of the Rights of Man, the *Alliance Française*, and the newspapers, together with the Churches, were all quick to take up subscriptions and to forward relief through various channels.

About two weeks after the hurricane, I went over the entire field in an airplane and was able to form some conception of the extent of the losses without, however, being able to furnish the particular data which has since been received as the result of the investigation through other sources.

To write that Aquin, St. Louis de Sud, Asile, Barradères, Pestel, and so on, have been either entirely destroyed or almost so, does not carry the same significance as to write of our own American cities, of the same population, which have passed through like experience of hurricane or fire. Here, property values are perhaps in *thousands* where elsewhere it would be in *millions*. But there are certain common significant facts. Homes have been destroyed. Fields will be unproductive for months to come. Roads and trails have become impassable. The losses have been staggering.

St. Louis de Sud is wrecked so completely that not a sound building can be found. There are scores of Roman churches standing completely uncovered.

First relief has been given and the story at the time this letter appears will be an old story. What should follow?

Haiti is economically a poor country and it is only some great agency like the American Red Cross that can now do the absolutely essential work.

The destroyed towns should be rebuilt. Road building should be undertaken on such a scale that these people might have some other contact with the outside world than their trails.

They should have assistance in building their churches.

Not only shall I be glad to receive gifts for rebuilding the church at Cavaillon, but also I shall count it a privilege to forward to the proper distributing relief channels any other gifts that may come for the still pressing necessities. That sphere of our own Church work in the western part of Haiti is just outside the district affected by the hurricane and so there are no family losses to report to you. Again, we are all grateful for your sympathetic reference to our possible plight.

✠ HARRY ROBERTS CARSON,

Port au Prince, Haiti.

Bishop of Haiti.

A LAYMAN REPLIES

To the Editor of *The Living Church*:

I READ WITH INTEREST and a bit of surprise the letter of the Rev. J. M. Stoney in the September 8th number of *THE LIVING CHURCH*. As a layman I want to make a reply which is done in a spirit of full respect for the author of the letter in question. Since the several objections are numbered in order I will follow the same plan.

1. When the expression "I believe in the Holy Catholic Church" was formulated it certainly was not intended as a vague term "comprehensive" of every shade of faith possible. It was formed as a definite statement that the one and undivided Holy Catholic Church is the standard and authority of faith for all true Christians. To twist the clear intention of the authors of either the Apostles' or Nicene Creeds is as much a fallacy as for a good Russian citizen to recite weekly the Constitution of the United States and feel certain it "comprehends" him as an American even though he cares not a whit for the laws of the U. S. A.

2. We hear daily "Doctor," "Captain," "Your honor," "Professor," "Officer," etc., and in using these terms we make no claims for the "super-normalcy" of the person addressed thus and do so regardless of their individual abilities. In addressing a priest of the Episcopal Church as "Father" it is only a very informal recognition of his charge as a pastor of souls and ordination in God's Church. To object to the use of this term and yet continue to use "Reverend" is something of a paradox. If I address my mail to "Rev. Smith," why not use "Father Smith" in conversation?

3. "That these are ancient practices means nothing at all." Sacramental teaching is never justified by just being an aged doctrine but rather as that of the Holy Catholic and Apostolic Church. After all, the belief in the divinity of Jesus is quite an "ancient practice." Shouldn't we then discard it as a "Roman chariot" unsuitable for "modern traffic"?

4. Yes, it is true that Catholics owe allegiance to something not governed by the Protestant Episcopal Church. It is the Holy Catholic and Apostolic Church of God. I may live in Anniston, Ala., but I owe allegiance to the United States of America, which is certainly not governed by the mayor or city council of Anniston. We surely owe allegiance to the Catholic Church if we believe in the validity of our orders of bishops, priests, and deacons—the norm of continuity of the Church since apostolic times.

5. If we have received these men as converts from Protestant denominations, we should rejoice and not cast a slur on them because they do not absorb any sectarian bias and smugness which we may possess. It is indeed encouraging to find these signs of appreciation of the Catholic heritage of the Episcopal Church by outsiders. Would that some of the clergy and laity of this Church were as alive to the treasure that lies within their household.

6. It is startling to read in the same paragraph that the movement is "trying to revert to a day of ignorance and superstition" and "transubstantiation could never stand the test of a chemical laboratory." Let the author first eliminate his ignorance of the doctrine of transubstantiation or the divine Presence, which seems to be apparent, before he casts stones. The Catholic Church has never officially taught that the presence of our Lord in the Blessed Sacrament involved any physical or material change. Being a chemist myself, I will be very glad to prove to the Rev. Mr. Stoney in the laboratory that the bread and wine show the same analysis before and after consecration when he has satisfied himself that the Church's doctrine defines any physical change. I will also be glad to try to prove Boyle's Law and the theory of electrolytic dissociation from the declarations of faith of the Council of Nicaea.

It is very true that the Catholic movement causes both prejudice and criticism. Most of us are too prone to compromise with and acquiesce to this. If this policy had been carried out by early Christians, we would probably know of them now as an obscure Jewish sect exterminated by the Roman Empire. Yes, we need instruction in "simple morals" but we will not

get very far unless there is a firm faith to found it on. Besides the purpose of the Church is primarily to teach the faith and way of salvation and not a commission as a sort of moral police. No one is trying to "force" the Catholic faith on anyone else—instead the Catholic only wishes to share with his brethren the joy, glory, and loving duties of the holy faith.

In answer to the Rev. Mr. Stoney's order—"to conform or get out"—I can only offer a silent prayer to our Lord Jesus that he may see the light and come to love the faith of the one Holy Catholic and Apostolic Church.

New York City.

JOSEPH I. CULVER.

[Discussion of this subject is now closed.—EDITOR, L. C.]

IS THIS THE CURE?

To the Editor of *The Living Church*:

HAVING READ carefully the stimulating articles written by the Rev. S. M. Shoemaker and Dr. Herbert Parrish, the inspiration bids me to write another, dealing with the same problem, the stagnation of the Church. . . .

Personally, in my opinion the trouble with the Church is its lack of unity and congruity. We haven't anything definite as a basis for methods. The cry has been for years: Flexibility and elasticity, or worship as you please and be tolerant under all local conditions. . . .

Go through the country and inquire. It has been my privilege to have been in nearly all parts of the country in the last few years, during which period I made a close scrutiny by seeking information from the laity, and their answer is the same: Have something definite and clear with methods more uniform. But listen. Some one cries, How ridiculous—shall we not worship God according to the dictates of our own conscience? Is not liberty allowed us for the giving vent to our good feelings? Certainly; but we have numerous religious organizations for the exercising of those beliefs. The other Christian bodies, including the Roman Catholics, have succeeded, because in each one they have one united plan. This is fair and rightly so, for if there can be no consent to one method, and if we cannot obligate ourselves to united methods in one organization, we should attach ourselves elsewhere and avoid confusion and trouble. In fact we are the only organization without unity. Others had seen our error. The Lutherans were in chaos for a long time with their divided methods and ritual; now they say the improvement is one hundred per cent, just because they realized the necessity of more uniformity and conformity.

There is no doubt as to the meaning of the Prayer Book. Both Catholics and Protestants in the Church know its intent. It states nothing but simplicity. Of course, there are many practices and ceremonies which all of us are using, but not with any legality. It is not a question which is Catholic; but which is Prayer Book. It is not whether we like candles or not, but the rubric should state whether or not it should be two or twenty-two candles or none. There should be no doubt about any of these things. The priest only has full charge of the sanctuary and chancel within his power. Any parish can stop a priest from performing ritual other than that which is stated in the rubrics of the Prayer Book. If a priest cannot find rubrics permitting him to use candles or incense and so forth, he has no right to use them, to please himself or any others. The bishops who are really at fault should have the thorough conviction to insist that the rubrics of the Prayer Book be carried out to the very letter, until the General Convention authorizes otherwise. If we desire extras and more ceremonial luxuries, the General Convention should place the same in plain type in the Prayer Book. Otherwise we are taking license to bootleg the Church according to our choice; thereby making us more dishonest bootleggers than any of those dealing with liquor.

Cut out this absurd nonsense, and see that we define some clear-cut methods at the General Convention, and save the passing and funeral of "The Dear Old Church."

Phillipsburg, Pa.

(Rev.) C. E. KNICKLE.

"PROHIBITION AS WE SEE IT"

To the Editor of *The Living Church*:

Prohibition As We See It, with a few hundred letters selected from the last poll of the Church Temperance Society, has been sent to every Episcopal clergyman in the United States. Owing to change of address, some copies have not reached their destination. The society will mail an additional copy of this book to any rector enclosing ten cents to cover postage.

885 St. Nicholas Ave.,
New York City.

A. H. DAWSON,
General Secretary.

COLLEGE STUDENTS

To the Editor of *The Living Church*:

THE COLLEGES AND UNIVERSITIES are about to open, and many young men and women who have grown up in the Church will be leaving home to attend them. These young people will come under new, and sometimes non-Christian influences, which will greatly affect their whole lives. It is of the greatest importance, both for them and for the Church, that they should not drift away from the practice of religion.

The clergy of parishes from which students are leaving for college within the diocese of Pennsylvania can be of great assistance if they will send notice of the names and addresses, and, if possible, of the department of the colleges in which the student will be enrolled, to the Rev. J. K. Shryock, chairman on student work, the Church House, 202 S. 19th St., Philadelphia, Pa.

(Rev.) J. K. SHRYOCK.

Philadelphia, Pa.

[This is but one of many such appeals received annually at this time each year. We cannot possibly print them all, but we take this opportunity of again urging the clergy to send names of college students, especially new ones, to the respective college chaplains. A list of these will be found in the current *Living Church Annual*, page 179.]

THE ORDER OF THE HOLY CROSS

To the Editor of *The Living Church*:

THE ORDER OF THE HOLY CROSS purposes, please God, to have a novena for the increase of its numbers, beginning on Tuesday, October 23d, and ending on Wednesday, October 31st. We should be very grateful if our friends who are interested in the order, or in the extension of the Religious life generally, would help us with this work of prayer. Printed slips, containing the prayers to be used, will be sent on application. These prayers are very simple, and may be added to one's daily devotions. They may be had by addressing the Sacristan at Holy Cross.

May I add a word concerning the need of the increase of the Religious life in the American Church? If our friends could see the letters that come by hundreds begging for help in the way of missions, retreats, Lenten preaching, etc., and knew that, owing to the want of workers, only about one in six of these applications can be granted, they would understand the situation. Holy Cross is only typical. In proportion, there is the same kind of demand made upon every Religious community in the Church. The requests come from bishops, from rectors, from the heads of institutions of all kinds, and they represent unparalleled opportunity which is going to waste for want of laborers in the Lord's harvest.

Holy Cross, (Rev.) SHIRLEY C. HUGHSON, O.H.C.,
West Park, N. Y. Assistant Superior.

THE ARTICLES

To the Editor of *The Living Church*:

PERMIT ME to express my appreciation of your editorial in THE LIVING CHURCH of September 22d, entitled What Shall Be Done With the Articles? Its sanity and its Christian spirit have given me great satisfaction. I do not myself belong to the party in the Church of which THE LIVING CHURCH is the representative, though I am a constant reader of it. My sympathies are more often with those who call themselves by the much-misused term "Liberal," but in this matter their policy has, in my judgment, been mistaken and unintelligent, and in some instances unethical.

Philadelphia.

(Rev.) GEORGE A. BARTON.

A PARSON'S ANSWER

To the Editor of *The Living Church*:

WILL YOU kindly permit a humble layman and reader of your most valuable paper for many years to add a fervent "Amen" to that of the highly esteemed and godly Bishop of Central New York and convey my sincere thanks to the Rev. Mr. Shoemaker for his most excellent article in your issue of September 1st?

This is a clear, ringing challenge to every bishop, priest, and layman in the Church. That the Rev. Mr. Shoemaker has overcome the problems confronting most parishes there can be no doubt. That the same results could be obtained in any parish goes without question.

The Church should obtain priests of this type to journey throughout the land and impart some of this spiritual fervor instead of budget-raising experts.

Do we not frequently miss the mark by many methods so generally employed?

Pittsburgh, Pa.

LOUIS G. OTT.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE JEWISH ANTECEDENTS OF THE CHRISTIAN SACRAMENTS. By F. Gavin, Ph.D., Th.D., New York: The Macmillan Company. London: S.P.C.K. 1928.

THIS is a subject which has for many years called for attention. The call has now been answered—and in an efficient manner. Dr. Gavin has had just the kind of training to prepare him for such a task. Our only regret is that he was unable to make the work a larger one. But we must be thankful for what time and other material limitations have allowed him to do.

The subject, of course, has been treated before, but never so succinctly and capably as now. Certain elements of the subject have been studied before very thoroughly and comprehensively, as, for example, Oesterley's recent (1925) *Jewish Background of the Christian Liturgy*. But the Christian sacraments as a whole in the light of their Jewish antecedents have not until now received adequate attention.

Dr. Gavin apparently was limited to three lectures, which are herein published. The first lecture is on Judaism and Sacramentalism. The lecture begins by asking a question: "Whence came the thorough-going sacramentalism which one finds in the early strata of the New Testament?" After discussing the "sacramental" character of Jewish ceremonial rites—a very important point to make clear—the lecturer proves very convincingly that the sacramental in the New Testament came largely from Judaism, and not from the non-Jewish mystery-cults. He concludes this closely reasoned lecture by maintaining that the essential and germinal factors in sacramentalism not only existed but flourished as an essential part of Judaism, and that Christian sacramentalism was decidedly Jewish in origin.

The author devotes the rest of the book to exhibiting concrete and specific evidence of his thesis:

In the second lecture the author, by raising the question of Jewish proselytism and Christian conversion, shows that the terms of the non-Jewish proselyte's admission to the Fellowship of Israel were strikingly like that represented in the earliest full account of Christian baptism, as found in the so-called *Egyptian Church Order*. The Jewish ceremonial self-immersion, the *tebilah*, is the self-administered baptism of St. Matthew. He concludes that "the fundamental beliefs and practices connected with early Christian baptism can be accounted for by reference to Judaism, without recourse to any other factor save the evaluation of Jesus the Messiah by the early Church."

By showing the conspicuous characteristic of Jewish liturgical prayer to be thanksgiving, Dr. Gavin refers to the innumerable Jewish prayers that begin with a form of blessing God, especially the forms of grace at meals, and points out that the early rabbinic forms of such blessings can be best studied in the Common Fellowship Meal ushering in the Sabbath or the great feasts. After showing the prominent part played by bread and wine, he demonstrates that the *Berakha* was for the early Christians the Eucharist. But for an explanation of the origin of the Eucharist, we must look to the Fellowship Supper of the Eve (the *Kiddush*) rather than to the Passover. Of course the belief and practice of Judaism cannot fully explain the Christian Eucharist. The Church's Christology was the chief factor in the development of eucharistic theology.

Finally, the "lesser sacraments" show evidence of their derivation from Judaism, and this Professor Gavin clearly shows.

He concludes his whole argument by saying that primitive sacramentalism may be adequately explained by reference to the Judaism of Jesus the Jew, and the conviction that Jesus was also much more than the Jew. Of course, the successive stages of nascent sacramental development kept pace with the growing Christology of the Church.

Dr. Gavin has very thoroughly demonstrated his point. He might have made more use of the sacramental phraseology of early Jewish prayers, but he was apparently limited. Suffice it to say that he has clearly shown that the two factors of Christian sacramentalism are first of all Judaism and then Jesus who had lived as a Jew among Jews. We are not to look for our sacramentalism to the non-Jewish mystery-cults but to Judaism out of which Christianity grew.

SAMUEL A. B. MERCER.

A MOST VALUABLE antidote for futile controversy, both social and introspective, is to be found in *Ringed Realities*, by Dr. Oscar L. Joseph (New York: Harper & Son, \$2.00), described by the author as "a restatement of some abiding truths." This is the kind of a book one should find written every five years. It is Christianity "brought up to date" in the best sense. For if there has seemed to be much impatience among professed Christians with the Faith, surely the impatience has been sometimes justified in the old and obscure statements one is apt to hear from the modern, orthodox pulpit. Dr. Joseph classifies the Realities as The Available God, The Sufficient Christ, The Dynamic Holy Spirit, Man, Faith, Hope, Love, Joy, Life More Abundant, Fellowship, and The Inspired Word. And most convincingly he restates them in the language of the modern world.

IN *The Great Magdalens*, by the Rev. Hugh Francis Blunt, LL.D. (Macmillan, \$2.25), Fr. Blunt tells the story of some of the great penitents of history, vividly and with sympathy, and with understanding. From the times of the desert to the days of Madame Pompadour, we read of the triumph of grace over evil. The author has a ready pen, and there is much of what we sometimes term human interest.

LEARNING TO LIVE without worry, which is the title of the first chapter, well describes the purpose of *Secrets of Effective Living*, by James Gordon Gilkey, minister of the South Congregational Church, Springfield, Mass. (Macmillan, \$1.75.) In this age of intense living there cannot be too many aids to meet our problems and to overcome our fears and self-distrust. The author's varied experiences as minister to a city congregation and preacher to radio audiences have furnished him with an abundance of subject matter for this very helpful and inspiring book.

WHAT ABOUT THE MISBEHAVIORISTS?

GREAT alarm has been expressed in some quarters about the behaviorists. Their philosophy, it is held, is exceedingly dangerous to religious values. The fact remains, however, that with most sane religiously-minded persons, to read the extravagant claims of the behaviorists is sufficient antidote to the poison they may contain.

What we are much more concerned about is the misbehaviorists. If we may judge character by conduct, and on the other hand believe that conduct is a factor in making character, we have ample reason to be alarmed. Whether moral conditions today are better or worse than they were a generation ago is beside the point. They are bad enough to demand our earnest attention!

There is a difference of opinion on the question of whether a direct conduct curriculum or a Bible curriculum will be most effective in producing character. There is no difference of opinion regarding right behavior as one of the outcomes which should result from religious education. Let teachers keep an eye single to this goal, and chances are good that the methods employed for its attainment will be more effective.

—*International Journal of Religious Education.*

Church Kalendar



SEPTEMBER

29. Saturday. St. Michael and All Angels.
30. Seventeenth Sunday after Trinity.

OCTOBER

1. Monday.
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

2. Special Convention, diocese of Pennsylvania, to elect Bishop Coadjutor, at Trinity Church, Philadelphia.
5. National convention, Daughters of the King, Washington. Brotherhood of St. Andrew convention, Washington.
8. Meeting of National Council, Washington.
10. Opening of General Convention, Washington.

APPOINTMENTS ACCEPTED

ALFORD, Rev. CULVER B., formerly assistant at Church of the Transfiguration, New York City; to be assistant at Grace Church, White Plains, N. Y.

CORNELL, Rev. ROBERT, formerly rector of Church of St. Mary's-by-the-Sea, Point Pleasant, N. J.; to be an assistant priest at Church of St. Mary the Virgin, New York City. Address, 144 West 47th St., New York City.

DARLINGTON, Rev. ELLIOTT C. B., formerly curate at Church of Heavens Rest, New York City; to be priest-in-charge of Good Shepherd Church, Milford, Pa. (Be.)

EVANS, Rev. T. H., formerly a member of the staff of St. Paul's Cathedral, Boston; to be rector of Christ Church, Tuscaloosa, Ala.

FENTON, Rev. A. K., formerly Philadelphia Divinity school student; to be rector of St. James' Church, Jermyn, Pa. (Be.)

GROVES, Rev. JOSEPH, formerly rector of St. Clement's Church, Wilkes-Barre, Pa. (Be.); to be rector of St. Stephen's Church, Olean, N. Y. (W.N.Y.) October 15th.

MABLEY, Rev. THOMAS, formerly priest-in-charge of Christ Memorial Church, El Reno, Okla.; has become priest-in-charge of St. Matthew's Church, Enid, Okla.

REIMBER, Rev. CLARENCE C., formerly assistant at Church of the Atonement, Chicago; to be rector of St. Paul's Church, Council Bluffs, Iowa.

WILLIAMS, Rev. THOMAS J., formerly vicar at All Saints' Church, Sterling, Colo.; to be assistant at Holyrood Church, New York City. Address, 518 Fort Washington Ave., New York City.

RESIGNATIONS

BOSWELL, Rev. WILLIAM H., as rector of St. Barnabas' Church, Reading, Pa. (Be.)

COLLOQUE, Rev. ORROK, Ph.D., as assistant at Grace Church, White Plains, N. Y.

JESSUP, Rev. CHARLES A., D.D., as rector of St. Paul's Church, Buffalo (W.N.Y.), and will become rector emeritus of that church.

ROMILLY, Rev. W. S. LLEWELLYN, as rector of Slaughter parish, Rapidan, Va.; to retire. New address, 16 Beaufort Road, Jamaica Plain, Mass.

NEW ADDRESSES

REESE, Rt. Rev. THEODORE IRVING, D.D., Bishop Coadjutor of Southern Ohio, formerly Columbus; 223 West Seventh St., Cincinnati, Ohio.

CLARKE, Rev. MAURICE, executive secretary of Religious Education of the diocese of Southern Ohio, formerly Columbus; 223 West Seventh St., Cincinnati, Ohio.

REINHEIMER, Ven. B. H., archdeacon and executive secretary of the diocese of Southern Ohio, formerly Columbus; 223 West Seventh St., Cincinnati, Ohio.

ORDINATION

MINNESOTA—The Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, ordained JOSEPH EMMANUEL OLSON deacon in St. Sigfrid's Church, St. Paul, on Thursday, September 20th.

The candidate was presented by the Rev. Philip Broburg, rector of St. Sigfrid's Church, and Bishop McElwain preached the sermon.

Mr. Olson will engage in educational work for the time being for the China Inland Mission, with headquarters in Shanghai, China. He was in this work for ten years previous to returning to America to study for the ministry.

BORN

GAVIN—To the Rev. Frank Gavin, Ph.D., Th.D., professor of Ecclesiastical History in General Theological Seminary, and Mrs. Gavin, a daughter, September 23d, at New York City.

DIED

HOBART—MARIE E. J. HOBART, wife of Henry Hobart, died at East Hampton, L. I., in the 69th year of her age. Funeral at St. Luke's Church, East Hampton, Friday, September 21st, at 9:00 A.M. Committal and interment at Woodlawn cemetery, New York, Philadelphia, and Cincinnati, Ohio, papers please copy.

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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.

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ORGANIST-CHOIRMASTER WANTED FOR St. Peter's Church, Freehold, N. J. Boy choir, Catholic service. Good teaching field to supplement. Apply REV. J. H. SCHWACKE, rector, and state all in first letter.

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CLERICAL

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

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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.

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

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

ORGANIST AND CHOIRMASTER 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 HEFFER, Hainesport, N. J.

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

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.

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

MISCELLANEOUS

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

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

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NOTICE

THE REV. H. PERCY SILVER, D.D., Rector 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.

SISTERS OF THE HOLY NATIVITY

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

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

Minnesota

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

New York

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

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

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

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

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.

CHURCH SERVICES—Continued

Pennsylvania

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

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.

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

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

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

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

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

BOOKS RECEIVED

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

American Bible Society. Bible House, Astor Place, New York City.

One Hundred and Twelfth Annual Report of the American Bible Society, 1928. Together with a List of Auxiliary and Coöperating Societies, their officers, and an Appendix.

The Century Co. 353 Fourth Ave., New York City.

A Life of Cardinal Mercier. By Monsignor A. Lavelle, vicar-general of Meux. Translated by Arthur Livingstone. Price \$2.50.

The Lord's Horseman. By Umphrey Lee. Price \$2.50.

Christopher Publishing House. Boston 20, Mass. *Personal Hygiene.* By A. Gertrude Jacob, teacher of Health Education, Thomas Jefferson High School, Brooklyn, N. Y.; chairman of the Physical Education Department for Girls in the Jamaica High School, Jamaica, L. I., 1905-1924. Pen sketches by Anna M. Cowlin, Washington Irving High School, New York City. Practical Health Education Series for High School. Book I. Price \$2.00 net.

Psycho-Physio-Kinesiology. The New Health and Efficiency Science. By Dr. Frank E. Dorchester, naturopathic-sanipractic physician. Price \$3.00.

Mathematics In Liberal Education. A Critical Examination of the Judgments of Prominent Men of the Ages. By Florian Cajori, Ph.D., professor of the History of Mathematics in the University of California. Price \$1.50 net.

Big Brother Club Tales. As Broadcast for the Big Brother Club. By Lena Clark Wells, author of *Aunt Hayseed's Adventures, Life On Cape Ann, The Fortune Teller, A Trip to Mars, The Fairy Doll, The Maple Chair.* Price \$1.50 net.

More Happenings In California. A Series of Sketches of the Great California Out-of-Doors: By W. P. Bartlett, author of *Happenings.* Vol. II. Price \$2.00 net.

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

"Old" Jim Bridger On the Moccasin Trail. A Tale of the Beaver West and of the Men Who Opened the Mountains. By Edwin L. Sabin, author of *Pluck On the Long Trail*, *Bar B Boys*, etc. Price \$2.00 net.

Indian Heroes. By J. Walker McSpadden, author of *Boys' Work of Famous Soldiers*, *The Book of Holidays*, etc. Illustrated in color by Howard L. Hastings. Price \$2.00 net.

Old Days and Old Ways. By Imogen Clark, author of *Suppose We Play and Suppose We Do Something Else*. Illustrated. Price \$2.00 net.

Hamilton Brothers. 120 Tremont St., Boston, Mass.

The Gospel of the Kingdom. With an Examination of Modern Dispensationalism. By Philip Mauro. Price \$2.00.

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

The Varieties of Religious Experience. A Study in Human Nature. Being the Gifford Lectures on Natural Religion delivered at Edinburgh in 1901-1902. By William James. Thirty-sixth Impression. Price \$2.00.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

The Choosing Book. By Maud Lindsay. Illustrated by Florence Liley Young. Price \$1.50.

In the Time of Attila. By Francis Rolt-Wheeler. Illustrated by Frank T. Merrill. Price \$2.00.

Hail, California! A College Story for Girls. By Mary Ethel Oliver. Illustrated by John Goss. Price \$1.50.

Jamaica "Ginger". A Boy of the Days of Clipper Ships. By G. G. Martin. Illustrated by Harold Cue. Price \$1.50.

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

Henri Bergson. By Jacques Chevalier, professor of Philosophy in the University of Grenoble. Authorized Translation by Lillian A. Clare. Price \$2.50.

Biblical Allusions in Poe. By William Mentzel Forrest, John B. Cary Memorial professor of Biblical History and Literature, University of Virginia. Price \$2.50.

Newman On the Psychology of Faith in the Individual. By Sylvester P. Jurgens, S.M., S.T.D. Price \$2.75.

A. N. Marquis Co. 670 Cass St., Chicago, Ill.

Who's Who in America. Vol. 15, 1928-1929. Edited by Albert Nelson Marquis. Founded 1899. Revised and Reissued Biennially. Price in the United States, \$8.50.

J. H. Sears & Co., Inc. 114 East 33rd St., New York City.

Letters of Pontius Pilate. Written during His Governorship of Judaea to His Friend Seneca in Rome. Edited by W. P. Crozier. Price \$1.75.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

Straight Answers to Life Questions. Copeland Smith at the Microphone. Price \$1.50.

PAMPHLETS

The Anti-Saloon League of America. Department of Education, Driscoll Building, 1st and B St., N.W., Washington, D. C.

Liquor Control in Canada. By Ben H. Spence. Published by Canadian Prohibition Bureau.

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

A Parson Answers a Bishop. By the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Reprinted from THE LIVING CHURCH. Church Booklets. No. 301. Price \$7.00 per hundred. Postage additional.

Producing Spiritual Vitality. By the Rev. Samuel M. Shoemaker, Jr., rector of Calvary Church, New York City. Reprinted from THE LIVING CHURCH. Church Booklets. No. 302. Price \$4.00 per hundred. Postage additional.

Semper Eadem. Some Points in the Anglican Case Against Rome. Reprinted from an editorial in THE LIVING CHURCH. Church Booklets. No. 303. Price \$2.00 per hundred. Postage additional.

The Qualities of a Good Server. By the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill. Reprinted from THE LIVING CHURCH. Church Booklets. No. 304. Price \$2.00 per hundred. Postage additional.

English Church Union to Establish Press Bureau for Anglo-Catholic Movement

Teaching of the Eucharistic Doctrine—Dr. Eugene Stock, Historian, Dies

The Living Church News Bureau
London, September 14, 1928

DEFINITE STEPS ARE BEING TAKEN, UNDER the auspices of the president and council of the English Church Union, for the establishment of a press bureau in connection with the Anglo-Catholic Movement. The Rev. Arnold Pinchard, secretary of the E. C. U., writes as follows:

"It has long been felt that this very important work ought to be organized and carried out efficiently in the interests of the movement, but it has been difficult to make any satisfactory arrangement about it hitherto. That there is an enormous amount of work to be done in this way has long been recognized, both in the matter of newspaper articles and correspondence, as well as of propaganda. I suggested to the president and council at their last meeting that this work should now be definitely set on foot and organized, and have secured their approval for the project. The council have voted a sum of £200 a year toward the expenses which must be inevitably incurred, and I have good reason to hope that other Catholic societies will be glad to support the work in the same way.

"I estimate that it will cost from £400 to £450 a year to carry on the work of the press bureau in a really efficient manner. . . . I should like to add that we have secured the services of a distinguished journalist of wide experience, who has most generously promised voluntarily to supervise and direct the work of the bureau for the first twelve months."

SEEK SUCCESSOR TO LATE BISHOP OF BANGOR

The choice of a successor to the late Dr. Daniel Davies as Bishop of Bangor lies with the Electoral College, consisting of the Archbishop of Wales, the bishops of the province, six laymen, and six clergymen from the Bangor diocese; and three laymen and three clergymen from each of the other Welsh dioceses. The appointment must be made within thirty days of the declaration of the vacancy, and the college will meet in Bangor Cathedral for that purpose. It is expected that the appointment will be made before the meeting of the governing body of the Welsh Church at Llandrindod on October 3d.

SCIENCE AND RELIGION

Dr. P. N. Waggett, of the Society of St. John the Evangelist, Cowley, preached at St. Mary's Cathedral, Glasgow, last Sunday, in connection with the meetings of the British Association which are being held in that city. St. Mary's is the Episcopalian cathedral in Glasgow, and Dr. Waggett's congregation comprised mainly members of the Anglican communion. The official sermon of the congress was delivered in St. Mungo's Cathedral (Scottish Kirk) by Dr. L. M. Watt.

Dr. Waggett, in his address, said that he supposed when they found themselves in the neighborhood of the great congress of the positive sciences they ought to ask themselves what gain their life of devotion ought to seek from the life of research. He did not say what ought the Church or Christians to gain from the scientific people, for that would be to encourage one of those lunatic distinctions which it was the proper part of every

sensible man to challenge. Not all worshippers were innocent of scientific knowledge, and very few really scientific giants were by any means divorced from the practice of religion. There was a time when their duty as Christians and prayerful people was to accept doses of criticism from natural science for the purpose of correction and the liberation of their religion statements.

What they wanted to absorb from the great world of scientific thought now was an immense enlargement of the Christian consciousness. Their minds were too narrow, their curiosity too selective. We were surrounded by a world of infinite complexity and unspeakable variety, not only in its material processes and happenings, but in its social phenomena. He wanted to see discontent with the present selective, critical, grudging reception of the glories of existence. It was time we turned toward the welcoming acceptance of more of the vast treasure of the known. In religion there was need of an incoming stream of various and unclassified experience.

TEACHING OF THE EUCHARISTIC DOCTRINE

The Rev. A. C. Bouquet (vicar of All Saints', Cambridge), in a letter to the *Times* on the subject of eucharistic doctrine, says:

"The resolution recently carried by the House of Bishops of the province of Canterbury will be gratifying to many—i.e., 'that a committee of bishops be appointed to prepare for the consideration of the bishops a draft statement of the teaching of the Church of England on the doctrine of the Eucharist, and that they have authority to consult the commission on doctrine and other theologians of the Anglican communion.' I would, however, respectfully make one suggestion.

"The problem before us is not one which can be permanently settled by administrative action, however wise administration may temporarily ease it. It demands thorough and patient investigation as to the theological and philosophical basis of Christian worship. Merely to state what the Church of England has in the past officially taught on the subject of the Eucharist will do very little service today. Our younger generation of educated English people is passing through universities where the principal subjects studied are branches of natural science. Such persons will not be influenced by an exposition of traditional religious teaching which took shape in a pre-scientific age and was framed by theologians who, however learned and able, had but limited information at their disposal (I think especially of Hooker and Waterland). They will say: 'Yes, but we want to know what are actual facts about the sacraments, their use and value? It is true we cannot even now hope to know all these facts. But it is no presumption to declare that we have more data for forming a correct opinion about them than, let us say, persons living in 1870, and certainly more than were available in the sixteenth century.'

"There is, therefore, a great opportunity open to the bishops. If they are prepared to spread the net of investigation as wide as possible, employing their advisers for this purpose, and are willing to consider what is now ascertainable about the ideas and practices of religions in general, and in particular about the origins of the Christian *cultus*, they may succeed in framing a statement of eucharistic doctrine which will be based not only on sound learning, but on an impartial inquiry as to the facts. It will probably

not be Catholic or Protestant in the old sense, probably neither Roman, Anglican, nor Lutheran in the traditional sense; but if it should turn out to be as true, balanced, and honest a statement as can be achieved, it will then be one which the Church of England can with self-respect adopt as her own, with the reasonable probability that thoughtful Christians of all denominations will rally to it. Other less well-grounded theories of the Eucharist may then be left to die out by reason of their own defects."

DEATH OF DR. EUGENE STOCK

Dr. Eugene Stock, who was seriously injured in a motor-car accident a few weeks ago, died last week at the great age of 92. His passing is very much deplored by all who knew and valued his great work for the Church generally. He had the gift of a ready writer, and had he taken up journalism as a career he would have risen to the highest rank. But he devoted his gift to the work of missions overseas, and during the time that he had control of the Church Missionary Society publications they reached a very high standard. It is, perhaps, as historian of the C.M.S. that he will be best remembered, for his great history is as remarkable for the balanced fairness of its judgments as it is for the comprehensiveness of its record. Of him it may also be said that he was a splendid Evangelical, as well as a good Churchman.

RESTORE ANCIENT CHURCH IN WALES

The work of restoring an ancient church in Wales—that of Llanrhydwyn, in the Conway Valley—is now being proceeded with under the direction of Harold Hughes. The church was dedicated to St. Rhydwyn, a saint of the sixth century, and very probably the first building was constructed of wood and wattle. This most interesting mountain church consisted of a nave and north aisle built in the simplest manner possible. The oldest portions of the walling were the west wall and the western portion of the south wall of the nave. The church was extended eastward in the late thirteenth century, the Latin chancel taking the place of the British sanctuary. The stained glass was varied and interesting, and portions were the earliest in any church in Wales. Documentary information concerning the saint is exceedingly meager, but there are in existence several genealogical lists which show that the founder of the church was the son of Helig ap Glannog, whose Llys was situated about the spot at the mouth of the Conway which, although now under the sea, is still known by his name.

There were at least four of Helig's sons whose names persisted in Church names. The extraordinary occurrence of the whole family of the sons of a nobleman becoming ministers of religion cannot but induce curiosity, especially when it is known that they were scions of the royal race of Cunedda, the prince who expelled the Goidelic invaders from Gwynedd. We learn from Baring Gould's and Chancellor Fisher's *Lives of the Saints* that more than half of the churches in the ancient kingdom of Gwynedd, that is, the present counties of Anglesey and Caernarvon with the cammote of Rhos, in Denbighshire, and that of Ardudwy, in Merionethshire, dated approximately from the same period, when Rhun of Caerhun was overlord of the district, and if we calculate the time of that prince's life consistent with the known date of his father, Maelgwn, it would point to a period approximately about A. D. 590.

GEORGE PARSONS.

St. James' High School, Anking, Not to Be Opened This Fall as Planned

W. M. S. L. Stresses Importance of Spiritual Life in Home—Mothers' Union Organized

The Living Church News Bureau, Kuling, China, August 22, 1928

THE BOARD OF EDUCATION OF THE DISTRICT OF Anking decided that it was not feasible to open St. James' High School this fall as planned. A junior high school of a tutorial nature, however, will open in the parish of St. James', Wuhu.

The Chinese members of the mission staff in the district met this July for a fortnight's session known as the summer school. Here Biblewomen, catechists, and teachers met together in various classes of instruction and for prayer and meditation. Unique among the subjects offered was a class in mission bookkeeping. Teachers and clergy profited no little under the careful instruction of Miss Blanch Myers, the Bishop's secretary.

WOMEN PLAN WORK FOR NEXT THREE YEARS

The Women's Missionary Service League of the Chung Hua Shen Kung Hwei met at the home of Mrs. Kang, the president of the organization, in Hankow. The object of the meeting was to hear the report of the missionary board concerning the work in Shensi and to discuss the program of the work of the women of the Church for the next three years. Bishop Huntington, in preface to the report on Shensi made by the Rev. Nelson Lien, urged the ladies to realize the wisdom of establishing very small simple structures for worship in Shensi, and of encouraging the Shensi Christians to build and support their own church buildings as necessity and inclination demanded.

The Rev. Nelson Lien reported the paucity of clergy and women workers in Shensi. The question of a Chinese bishop for Shensi was discussed by the board but nothing definite offered as the board of missions must wait upon the action of the House of Bishops.

The work in Shensi represents the missionary activity of the Chung Hua Sheng Kung Hwei. Chinese clergy and staff are financed by the missionary offerings of the Chinese. The women have pledged a very generous sum for the next three years and hope to emphasize evangelistic work among the women of Shensi.

ORGANIZE MOTHERS' UNION

At the meeting of the General Synod in Shanghai the delegates of the W.M.S.L. unanimously agreed to emphasize the importance of the spiritual life in the home. Various requests were made for help in instructing children in religious truths and for a devotional program suited to the needs of the family. The Mothers' Union was suggested as an organization adequate to meet the needs of the Christian mother. Groups of women in a parish can avail themselves of the opportunity of coming together at least once a month for prayer, primarily, and for discussion of domestic problems and instruction, secondarily. The delegates present at the meeting in Shanghai voted to make the Mothers' Union a section of the Women's Missionary Service League. A committee was appointed and Deaconess Fueller, Anking, reported the work of this committee at the meeting in Kuling.

The committee wish women desirous of forming Mothers' Unions but uncertain as to ways and means to correspond with the secretary in Shanghai, to ask questions, and to make suggestions. Lists of books on worship and Bible study for children, problems in the home, hygiene, and any general information which can be furnished, are to be had by applying to the committee.

Deaconess Fueller reported an enthusiastic number of women eager to unite in prayer for the welfare of the home and anxious to secure instruction necessary to fulfill their prayers. Initial meetings of the Mothers' Union will take place in various parishes in the fall.

The summer homes in Kuling are untouched and intact. Very few cases of robbery have occurred. The American School is in excellent condition and ready for re-occupation. The summer has been very quiet and exceedingly pleasant. Nine hundred foreigners have spent their vacation here and have had but little cause for agitation. Hundreds of Chinese have come and gone throughout the season. It is thought that property in Kuling will remain safe, but will never soar in value.

CHURCH AT PATERSON, N. J., CELEBRATES ANNIVERSARY

PATERSON, N. J.—Several colored clergymen, two white clergymen, and a prominent local layman made addresses at the ninth anniversary celebration of St. Aidan's Church, Paterson, September 9th to 16th, inclusive. The Rev. Maxwell J. Williams is vicar of St. Aidan's. The special preachers were the Rev. John Wesley Johnson, rector of St. Cyprian's Church, New York City; the Ven. Henry M. Ladd, Archdeacon of Paterson; the Rev. Louis H. Berry, rector of St. Philip's Church, Newark; and the Rev. Charles J. Child, rector of Trinity Church, Paterson.

On Monday evening, September 10th, there was a men's program, during which James Wilson, Jr., of St. Paul's Church, Paterson, who is president of the Chamber of Commerce, spoke on Churchmanship. Life as a poem was the theme of the Rev. George M. Plaskett, rector of the Church of the Epiphany, Orange, whose address was delivered during the course of the women's program on the evening of September 12th. The Rev. Henry Edwards, vicar of St. Andrew's Church, Passaic, was the speaker on young people's night, September 14th.

On Sunday the 16th there was a corporate Communion for all those who had been confirmed in the church.

WOMAN MISSIONARY RETURNS TO JAPAN

OSAKA, JAPAN—Miss Cecelia R. Powell, who has been on sick leave for some time past in California, has returned to Japan and will temporarily assist at St. Barnabas' Hospital, Osaka, until the nursing staff there is permanently strengthened. At present Miss VanKirk is the only foreign nurse at St. Barnabas' and very much needs relief. Miss Powell's regular work is in the city of Fukui on the west coast, where she has been associated with Miss M. C. Cannell in evangelistic work of the Church there.

Dr. Matheson, at Request of House of Bishops, to Remain Primate of Canada

Trinity University Scene of Annual Reunion—Duke of Connaught Helps Cathedral Fund

[By Telegraph]

WINNIPEG, MAN., September 23—The Canadian House of Bishops meeting at Hamilton on September 22d unanimously asked Archbishop Matheson of Rupert's Land to reconsider his resignation and remain Primate. His Grace consented to do so at the urgent request of his brother bishops. His decision will be enthusiastically received throughout the Canadian Church.

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

TO HIS DUTIES AS CHANCELLOR OF THE University of Manitoba, the Primate last evening added that of deputy chancellor of the Trinity University when he presided to confer degrees on four leaders of the Anglican Church.

The Trinity clerical alumni, who are this week meeting in their annual reunion, joined with a great many Church people in honoring Archbishop Williams of Huron, Metropolitan of Ontario; the Ven. Archdeacon Ingles, head of the social service work in the city of Toronto; the Ven. Archdeacon Snowden, of St. George's Church, Ottawa; and the Rev. J. G. Waller, of Japan, senior missionary overseas. Bishops from widely separated points of the Dominion were present at the ceremony.

On Tuesday the clerical alumni were addressed at the devotional hour by the Rev. W. H. Davison of Montreal, and at the first of the Dean Starr lectures had the pleasure of hearing one of the most outstanding scholars on the linguistic and historical problems presented by the New Testament. The lecturer, the Rev. Prof. Burton Scott Easton of New York, who is well known as the author of several books and many articles on the New Testament, is to deliver a course of three lectures at the college.

Dr. Easton gave the Paddock lectures for 1927 and is author of a commentary on the Gospel of St. Luke, which is regarded as an important contribution to New Testament scholarship.

On Tuesday afternoon the alumni and their wives were entertained at a tea at the Toronto Hunt Club by the Rev. H. S. Musson, a visiting graduate from Louisville, Ky., and Mrs. Musson.

Wednesday afternoon was given over to joint gatherings at Hart House with the alumni of Victoria, Wycliffe, and Knox College.

On Monday evening Archdeacon Ingles was presented with a D.D. gown by the clergy of his archdeaconry.

ANGLICAN NATIONAL COMMISSION

At the board meetings in Hamilton the Anglican National Commission appointed by the last General Synod presented its first report. Three commissioners: the Bishop of Niagara; Canon Gould, general secretary of the Missionary Society; and Chancellor Gisborne are to undertake a complete survey of the resources and problems of the Church throughout Canada, to report to next General Synod.

DUKE OF CONNAUGHT SUPPORTS CATHEDRAL FUND

Many Church people who met the Bishop of London on his Canadian tour in 1926, or the Duke of Connaught during the years that he was Governor-General, will be interested to know that the Duke is acting as patron of an effort being made in England by admirers of the Bishop of London to raise funds to erect the north-west tower of the new Christ Church

Cathedral at Victoria. This tower will be known as the "Bishop Winnington-Ingram Tower," following an old cathedral custom of naming one of the towers after the bishop who laid the foundation stone. It was on September 9, 1926, at an inspiring service in which twelve bishops, scores of clergy, and 5,000 people took part, that the Bishop of London laid the foundation stone on the top of twelve ancient stones sent as a gift from Canterbury Cathedral. Information received from private sources indicates that good progress is being made with the tower fund, and the local authorities expect to receive shortly communications sanctioning an early start on the construction of the lower portion of the tower.

Dean Robbins Speaks on Progress of Spiritual Revelation on Jewish New Year

Church Temperance Society Plans Poll of Vestrymen—Observe Constitution Day

The Living Church News Bureau
New York, September 22, 1928}

LAST SUNDAY MORNING AT THE Cathedral of St. John the Divine the dean, the Very Rev. Dr. Howard Chandler Robbins, in behalf of his congregation extended New Year greetings to the Jewish residents of the city. His action was similar to that observed elsewhere; it seemed that there was this year a wider recognition among Christians of this Jewish observance, utilizing the occasion to do something, perchance, to break down the present barriers between Christian and Jewish people.

Dean Robbins, in his sermon, remarked upon our spiritual indebtedness to the Jews and described the progressive revelation that the pages of the Old Testament record. Such a progress was not ended, he declared, by the coming of Christ, but its continuance was indicated by our Lord in such a statement as that in which the Saviour stated that there were many things He had to tell the disciples but that they could not receive them then. So is it possible, Dean Robbins said, to accept the theory of evolution in our Christian discipleship. "As we have studied the records of a world in the making, as we have come to understand something of the pain and travail of a grandly developing creation, our minds and hearts have been enlarged. Our God is no less fatherly because He is the master of the ages, the lord of infinite time and interstellar space."

CELEBRATE ANNIVERSARY OF BROTHERHOOD CHAPTER

St. Thomas' chapter of the Brotherhood of St. Andrew will observe its fortieth anniversary on Tuesday evening, September 25th. The occasion will be celebrated with a service at St. Thomas' Chapel, 230 East 60th street, at which the speakers will be the vicar of the chapel, the Rev. Richard M. Doubs; the rector of the parish, the Rev. Dr. Roelif H. Brooks; and the senior Suffragan Bishop of New York, the Rt. Rev. Dr. Arthur S. Lloyd.

ARRANGE NATION-WIDE POLL OF VESTRYMEN

At a meeting of the Church Temperance Society held last Monday afternoon in St. Bartholomew's Community House, ar-

rangements were perfected for a nationwide poll of vestrymen of our communion. A questionnaire will be sent out to some 50,000 men with queries similar to those mailed in the recent poll of our clergy.

OBSERVE CONSTITUTION DAY

Monday, September 17th, marked the 141st anniversary of the adoption of our national Constitution. At the noon-day service held on the steps of the Treasury Building, Wall and Broad streets, where President Washington took the oath of office, the officiating clergyman was the Rev. Herbert J. Glover, vicar of the Church of the Heavenly Rest. Another portion of the local observance of Constitution Day was held in Trinity churchyard where wreaths were placed on the tomb of Alexander Hamilton. The devotional part of the exercises there was taken by the Rev. R. H. Schnorrenberg of the staff of old Trinity.

NEWS EVENTS

The Church and Drama League has resumed the publication of its weekly bulletin. The purpose of the leaflet is to recommend deserving plays and motion pictures, believing that thereby such will receive the support they merit. It is the reverse of the usual policy of condemning, and thereby advertising, productions of unworthy nature. The first issue of the season recommends the play, *The Big Pond*; and the motion picture, *The Patriot*.

A report from St. Barnabas' House, Mulberry street, states that in spite of the recent enlargement of its accommodations it is again obliged to turn away applicants for admission. The institution, a pioneer in its field, now rounding out its sixty-fifth year of service, exists to care for homeless women and children. Two hundred and forty-seven were cared for in June, the largest number the house has received in any one month.

The Rev. Dr. McComas, vicar of St. Paul's Chapel, announces the annual British harvest festival to be held at the chapel, Broadway and Fulton street, on Sunday afternoon, October 21st. The occasion this year affords an opportunity which will be utilized in stressing the importance of the Paris Peace Pact. An invitation to the service is being extended to a special representative of each nation which participated in the signing of the treaty. Secretary of State Frank B. Kellogg has been invited to be present to occupy the pew in which President Wash-

ington sat immediately after his inauguration.

Dr. J. Christopher Marks, organist at the Church of the Heavenly Rest, the composer of more than 150 hymns and anthems, has just completed a new anthem, *The Souls of the Righteous*.

This last composition, to be sung for the first time on All Saints' Day, was written while Dr. Marks was convalescing from an attack of pneumonia, so that the entire anthem was written without a note being played or heard by its composer.

The Church Army has just issued an attractive eight-page folder which describes and illustrates its work in this country. Copies can be procured at headquarters, 416 Lafayette street, New York.

The Rev. Dr. Edward T. Sullivan of Newton Center, Mass., who is widely known, especially because of the popularity of his sermons delivered at St. Paul's Cathedral in Boston, is the preacher tomorrow in Dr. Fosdick's pulpit at the Park avenue Baptist Church.

In his sermon last Sunday morning at the Church of St. Mary the Virgin, the Rev. Dr. Delany stated that what America greatly needs is God-fearing statesmen, reverent scientists, socially-minded leaders in industry and business, educators with high spiritual ideals and moral enthusiasm, and pastors and preachers who are more interested in the welfare of their flocks than in their own advancement.

The list of preachers who are to speak this year in the chapel at Yale University includes the names of the Rev. Dr. Reiland of St. George's Church, the Rev. Dr. Norwood of St. Bartholomew's, and the Rev. Dr. Aldrich of the Church of the Ascension.

There has been organized a guild, known as St. Christopher's, under the direction of Mrs. Buchanan Henry, a communicant of St. Paul's Chapel. Its purpose is to supply at moderate prices medieval (gothic) vestments, in the thirteenth century tradition, based on paintings and carvings of that period. The address of the Guild is 25 Christopher street. HARRISON ROCKWELL.

ST. AGNES' SCHOOL, ALBANY, REOPENS

ALBANY, N. Y.—St. Agnes' School for Girls, Albany, founded by Bishop Doane more than half a century ago, began its fifty-seventh scholastic year September 20th. The Rt. Rev. George A. Oldham, D.D., Bishop Coadjutor, presided at the opening session.

The school buildings have undergone many improvements and the requirements for safety have been met. Land for a playground has been procured within three miles of the center of the city, where in time the school may be located, depending upon developments for its maintenance on the present site or favoring its removal.

The sum of \$200,000 has been raised toward the endowment and renewed equipment of the school, and there is hopeful promise that the desired amount will be added in the near future. The school has opened with a full enrolment and this will be the first year under the management of a board of governors, of which Bishop Oldham is president. One valued result of the campaign for funds was the awakening of diocesan interest in the school. The majority of the parishes and missions participated in a general offering, and large gifts were made by individual communicants, particularly in the capitol district.

Bishop Slattery, on Return From Europe, Gives Impressions of Conditions Abroad

Diocesan School for Church Workers Planned—Women Present Corporate Gift

The Living Church News Bureau }
Boston, September 22, 1928 }

BISHOP SLATTERY AND MRS. SLATTERY returned last week from a summer spent in Europe; the Bishop made these comments on conditions abroad in an article for the *Boston Transcript*:

"For six weeks I was in England, a fortnight in Germany, and a week in France. I had not been in Germany since the war and was interested in comparing the prosperity of the three countries, so far as a traveler may judge.

"More than ever I was impressed by the pluck of England, especially in the hard struggle to meet her war debts. I never wished as I wished this summer that America might forgive that part of her debt to us which she incurred by her loans to France during the war for the freedom of us all. Since France feels unable to pay this debt to England, England should not suffer alone. Self-respecting as the poverty of England is, it seemed to me greater than in France or Germany.

"I was in England just after the House of Commons had rejected the revised Prayer Book, and during the time in which the Archbishop of Canterbury resigned his great post, the Archbishop of York was appointed to succeed him, and Dr. Temple, Bishop of Manchester, was appointed to York. From confidential talk with both clergy and laymen, as well as from the reading of current newspapers, I gathered that Parliament was not so far from representing the members of the Church of England as it was at first supposed to be. The Church Assembly is a new body, and is not as yet considered thoroughly representative. The laymen who are glad to go to London or who can afford to go are chosen as members of the assembly, and the great bulk of English Churchmen, whether over-modest or poor, are not represented. Moreover, I was constantly told by influential members of the Church of England that a vote was given for the new Prayer Book, or word failed to be spoken in opposition to it, out of regard for the declared wish of the venerable Archbishop. The respect and affection for him throughout the Church and the nation, I was repeatedly told, are so great that many put aside their own judgment in deference to him. Men in the House of Commons voted as they did vote, not because they were prejudiced individuals but because they had received the pleas of their constituents who are devout members of the Church of England.

"I could see no signs of a real crisis in the English Church. Everyone seemed calm, and quite satisfied to go on using the old Prayer Book. The people who had thought Protestantism quiescent in England have been undeceived. It is as strong as it has ever been since the days of Queen Mary and her sister Elizabeth. England is still a nation deeply interested in religion, and the Church of England is more the Church of the whole people than it has been for several generations. . . ."

Bishop Slattery was impressed by the prosperity, the efficiency, and the courtesy in Germany. Officially, he visited the parishes of the Episcopal Church in Dresden and Munich and of these cities he says:

"Here I found the real economic tragedy of the war. The English and American colonies in these two cities have largely disappeared. The people who are left are

almost exclusively the widows of Germans, or single women who formerly lived comfortably on their fixed incomes. These incomes practically vanished during the inflation of the mark and now are very small indeed. There is some hope that Americans and English may return to Dresden, but several causes make this return doubtful. First, the socialistic city government helps only the wage earner. The professional man or the person living on an income is so heavily taxed that life becomes difficult. Any foreigner living in Dresden for more than a limited period is taxed ten per cent of his income; when this is added to taxes in England or America the encouragement to remain in Germany is slight. . . .

"In Munich the hope for the future is somewhat clearer. Munich is a distinguished center for painting and music; it is crowded in August with English-speaking guests for whom all the hotels put their prices up to the scale of New York. There was a large congregation in our American church, among whom I saw Prof. William Lyon Phelps and Dr. Harry Emerson Fosdick."

Of France, Bishop Slattery remarked:

"I reached Paris just as the Peace Pact was being signed and there was hope everywhere. People and papers were praising M. Briand and Mr. Kellogg for their leadership, and it was quite evident that in France the pact was looked upon as vastly more than the empty gesture which pessimists are declaring it. There was general disappointment that Sir Austen Chamberlain, who had done so much to bring about the Pact of Locarno, was detained by serious illness from signing for England. . . ."

SCHOOL FOR CHURCH WORKERS PLANNED

The Diocesan School for Church Workers will begin on October 4th and continue through December 6th, substituting November 27th for November 29th. There are morning, afternoon, and evening classes through which a wide variety of courses will be presented and for which no tuition is asked. In the mornings at 11 A.M., the subject Africa Reborn will be presented by the Rev. J. Thayer Addison of the Episcopal Theological School and the Rev. William M. Bradner, executive secretary of the department of religious education. The first three sessions of this course will deal especially with the religion of Islam and the problems arising from the growth of Mohammedanism in Africa. The Rev. Mr. Addison, who returned last winter from a study of these problems in Africa, will lead these sessions. A very real opportunity is presented to the student for, when Mr. Addison gave a similar course at the Wellesley Conference of the past summer, people from all over the country came to attend the classes.

Another noteworthy course available on the Thursdays in October at noon is a series of four talks on What Church Music Can Mean to a Child, by the Rev. A. Vincent Bennett of Christ Church, Fitchburg. The outline of these talks is suggestive of their value: Music and Worship; Music as a Mode of Praise; Hymns of Supplication and Communion with the Heavenly Father; Hymns of Story, Heroes, Action, and Symbols. In this last address, for instance, "an endeavor will be made to select from the Hymnal suitable hymns which will surround the child in its every-day life with great characters and deeds of the Bible and Church, which would be sung by the child in its daily life and play and

help it to have a feeling of comradeship with the saints and martyrs of the past."

WOMEN PRESENT CORPORATE GIFT

The Corporate Gift from the women of this diocese was presented at a solemn little service in St. Paul's Cathedral last Wednesday afternoon. Bishop Slattery conducted the service and gave a short address based on the parable of the Good Samaritan. Mrs. Garrett D. Bowne, Jr., treasurer for the Corporate Gift, announces that \$3,773 has been received.

The presentation of the Corporate Gift followed the meeting of the Church Service League in the crypt when Bishop Moulton of Utah made the chief address. Bishop Moulton paid a glowing tribute to his workers in Utah and painted a vivid picture of western missions. Great interest was evinced in the story of the friendly coöperation of the Mormon Church in loaning its great tabernacle in Salt Lake City for the meeting of the Episcopal Synod and of the generous assistance given by the Mormon choir.

BISHOP MOULTON IN MASSACHUSETTS

Bishop Moulton will take two engagements tomorrow: one in All Saints', Belmont, and one in the Church of Our Saviour, Roslindale. On September 30th, Bishop Moulton will preach in the morning in Christ Church, Quincy, and in the evening in St. Stephen's Church, Lynn. On the afternoon of October 2d, he will speak to the Church Service League of Grace Church, Newton, and on the afternoon of October 3d, he will be with the Church Service League of All Saints' Church, Brookline. Naturally, a good deal of time will be spent in Lawrence, where he has a host of friends and where he was for so many years the rector of Grace Church.

TO LAY CORNERSTONE OF CHURCH AT SOMERVILLE

The cornerstone of the new Christ Church in Fellsway West, Somerville, will be laid by Bishop Babcock tomorrow afternoon. The original building was erected with the idea that eventually part of it would become the chancel of a new church and part be included in a parish house. These plans are now being carried out. The Rev. Luther L. Weller is rector of this parish.

LAY READERS HELP CHURCH AT NEW BEDFORD

Six lay readers connected with Grace Church, New Bedford, took charge of the summer services in the Church of the Good Shepherd, Fairhaven, to the great satisfaction of the congregations. The Rev. Forrest Lee Nicol, in charge of the Fairhaven parish, was engaged in educational work during the summer and obliged to be absent from the Church of the Good Shepherd. The continuance of the strike in New Bedford so affected the closely connected town of Fairhaven that it was impossible for the parish in the latter to meet the expense of clerical supplies during the vacation months. The generous services from June 1st to the middle of September by the six lay readers without compensation has resulted in the mission parish being able to carry on for the rest of the year without embarrassment.

THE NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION

The Northern New England School of Religious Education held in August the most successful session in its entire history of thirteen years. The school lasted one week and enjoyed the use of the build-

ings and campus of the university of New Hampshire. The curriculum of the school was wide in scope and offered what may be called an extension of the Northfield idea to students at the extremely moderate charge of \$13 weekly for board and for tuition.

Our Church was represented on the faculty by Miss Elizabeth Hopkins, director of religious education in the parish of Christ Church, Fitchburg, Mass., and by Miss Margaret I. Marston, secretary for adult education in this diocese. Miss Hopkins conducted courses in adolescent psychology and intermediate methods; Miss Marston gave a course on adult education in the parish and led the older girls' round table discussion on problems of young people.

MISCELLANEOUS

Dr. and Mrs. George Sears have given an organ to St. Stephen's Church, Cohasset, in memory of Mrs. Thomas B. Wil-

liams, a devout communicant who was greatly interested in music.

St. Mark's Church, Southborough, has a new Skinner organ which was used for the first time last Sunday. The old organ chamber has been made into a sacristy and the interior of the church renovated. Tablets to the memory of Harry Burnett and Joseph Burnett have been put in place.

Bishop Slattery preached in Holy Trinity, Paris, on the first Sunday in September, and also visited the Russian Theological Seminary, where there are about fifty students. This seminary is the only theological school now open for the preparation of Russians for the priesthood.

The Rev. Alan McLean Taylor, rector of the Church of the Holy Spirit, Mattapan, has returned from travels extending over seven months instead of seven years, as was stated in error last week.

ETHEL M. ROBERTS.

First Degree of Order of Sangreal to Be Instituted at Advent Church, Chicago

Retreat for Clergy at Doddridge Farm—A Rector's Message to His Parishioners

The Living Church News Bureau,
Chicago, September 22, 1928

ON THE SUNDAY AFTER THE FEAST OF St. Michael and All Angels, a ceremony of institution of the first degree of the Order of the Sangreal will be held at the Church of the Advent, Chicago. It will be preceded by Evensong. Many of the clergy and their people are expected to attend. The invitation has been sent out by the Rev. Irwin St. John Tucker, Grand Master of the Order. At the Grand Council held at Racine last July, the cross of honor was awarded to ten persons "who have served the God through the Church with signal fidelity." One of these is the Rev. David E. Gibson, head of the Cathedral Shelter, Chicago; another is George Fyson, lay reader at St. Stephen's Church, a mission of The Advent. Mr. Fyson is more than eighty years old and still serves as layreader, an office he has held for more than sixty years.

These crosses of honor will be presented at the General Convention. The Order of the Sangreal is an honor society composed of active communicants who desire to learn more about the Christian philosophy and to help one another in serving God through the Church.

THE RETREAT OF THE CLERGY

Fifty of the clergy of the diocese were at the annual retreat held again at Doddridge Farm, the summer home of the Sisters of St. Mary near Libertyville. The retreat began on the evening of Monday, September 17th, and ended on the morning of the following Thursday. Bishop Griswold was the conductor and, as always, his deeply spiritual meditations were of the greatest help and stimulus to all who heard them. The accommodation at the farm is ideal. There is a simple, well-ordered chapel. The cottages and the houses in which the clergy were housed are most convenient and comfortable, and the meals were most abundant. B. I. Budd, who founded the farm in memory of his wife, Katherine Kreigh Budd, was the generous host of the clergy.

THE CATHOLIC CLUB AT CALVARY CHURCH

As a part of the consecration services and exercises at Calvary Church, the Rev. H. R. Neely, rector, Solemn Pontifical Benediction of the Blessed Sacrament was said by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, on Tuesday evening, September 18th. The service was under the auspices of the Catholic Club. Preceding this service there was an instruction on Confirmation by the Rev. Jacob Steffens.

A RECTOR'S MESSAGE

Many of the priests of the diocese have sent out earnest appeals to their congregations at this time, the outset of the parish working year. In all of them there is an affectionate plea for coöperation in the many activities of the modern parish, and, too, for a greater personal devotion to our Lord in their worship. The Rev. E. A. Gerhard, rector of Christ Church, Winnetka, in writing to his people gives them this typical message:

"I call upon the members of the parish to consider more seriously your personal responsibility regarding attendance at our services of worship. Church going is something more than a good habit. It is more than a casual convention. It is something more than an opportunity which you may accept or disregard for spiritual re-stimulation. It is something that you do of your own volition to bring yourself into closer contact with Christ through His Church, and to witness more effectively to the worth and quality of that which the Church represents. If you believe in it, avail yourselves of this opportunity of witness. The services both in the church and chapel call upon you week after week to stand up and be counted as among those who are committed to making God and His purpose of vital importance in this community."

A CONFERENCE FOR LAYMEN

The diocesan council announces that a conference for laymen on behalf of the program of the Church will be held at St. James' Church, Chicago, beginning on All Saints' Day, and closing on Saturday noon, November 3d. The conference will begin with dinner at 6 o'clock. There will be sessions on Friday, November 2d, afternoon and evening. The council has been fortunate in securing through the Field Department of the National Council, the

Rt. Rev. E. M. Cross, S.T.D., Bishop of Spokane, and of the Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, as leaders of the conference. The work of the diocese will be presented by some of the local leaders. The conference will take the place of the usual conference held at Taylor Hall, Racine.

H. B. GWYN.

PLAN OPEN-AIR SERVICES AT WASHINGTON

Thousands of Churchmen Expected at Convention Features

WASHINGTON—Open-air religious services attended by thousands of Churchmen, gathered from all sections of the country, will be features of General Convention, held October 10th to 28th. Four great outdoor gatherings are planned. They will be held in the natural amphitheater on the close of Washington Cathedral which provides seating accommodations for 15,000 persons. A system of amplifiers will enable additional thousands to hear the occupants of the outdoor pulpit.

The first service of the series will take place on October 7th when members of the Brotherhood of St. Andrew assemble for an inspirational meeting at which the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, will preside. This service will be the climactic point of a five-day conference at which representative clergy and laymen will discuss lay evangelism and its opportunities. George Wharton Pepper of Philadelphia, executive chairman for Washington Cathedral, and Dr. Rudolph Bolling Teusler, director of St. Luke's International Hospital, Tokyo, Japan, will address the Brotherhood members at this time.

The opening service of the General Convention will be held in the cathedral amphitheater on October 10th. Between 125 and 140 bishops in their robes together with clergy and laymen from all corners of the earth will be in this assembly. The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, will be the preacher.

Two other services will be held in the amphitheater during the course of the General Convention. One will be a service for the general public with the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, as the preacher. The other will be held in the interests of international peace with addresses by internationally known speakers. Music for all four services will be provided by a band and a trained choir of 150 men and boys from the cathedral and representative Episcopal Churches of Washington. The ushering will be cared for jointly by the Laymen's Service Association of Washington and the Washington Cathedral Guild of Ushers.

BISHOP OF KYOTO LEAVES ON FURLOUGH

KYOTO, JAPAN—The Bishop of the district of Kyoto, the Rt. Rev. Shirley H. Nichols, accompanied by his wife and children, left Yokohama on August 16th by the *Empress of Canada*, embarking for Vancouver.

The Bishop is leaving on regular furlough and will attend the General Convention, returning to his post next spring. Intending to be absent more than six months, he has transferred ecclesiastical authority to the Council of Advice. Until his return his address will be c/o the Church Missions House, 281 Fourth avenue, New York.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 21, 1928

CEREMONIES UNUSUAL AND OF ESPECIAL interest accompanied the breaking of ground on Sunday, September 16th, for a new church at Dunton, in the parish of Grace Church, Jamaica. The breaking of ground for a new church or parish building is not at all uncommon here; but the accompanying features, the "taking over the land" and the planting of a wayside cross, were, if not entirely novel, certainly unusual hereabouts.

The congregation and visitors, including twelve or fifteen of the clergy, met in the public hall which is at present used for a church. With many banners, several crucifers, and a trumpeter, the vested choir of the mission, and the clergy in their vestments, the procession moved to the recently acquired property, about three blocks distant. The Sunday school and a large number of parishioners and friends followed after. Traffic police gave ample protection. On arrival at the new property, a halt was made, a psalm and prayers said, and a purple guidon planted at the nearest corner of the boundary. The procession then resumed its way to the second corner, where another psalm was read and a prayer offered, and another guidon planted. This was continued until the whole boundary of the plot had been traced and four guidons left to mark the corners. Following this ceremony, a wayside cross was set up and blessed, upon the spot where the tower of the future church, God willing, will stand. Being close to the corner of two streets, the cross will be conspicuous, and the prayer that through its suggestion of the death and resurrection of our Saviour it may "be comfort, protection, and defence to all that are weary and heavy laden" was most appropriate. The cross is two sections of a white cedar trunk in natural state; six or eight inches through at the base and about ten feet high.

Leaving the front of the property for the future church, ground was then broken at one side for a parish house, which will serve also as a church for the time being. The building has been planned by the vicar, the Rev. Henry Mesier, and a small model was shown to make clear the manner in which the parish hall, with well-appointed stage, can quickly and cleverly be transformed into a chapel with a decent and suitable chancel. Those who are seeking a way to make one building serve temporarily both these purposes would do well to examine this model.

The president of the Borough of Queens, the Hon. Bernard S. Patten, was present and turned a sod at the breaking of the ground; and so did representatives of several congregations of various denominations in the neighborhood, as well as the clergy present and the officers of the mission.

Prayers were offered for God's blessing upon the rector of the parish, the Rev. Rockland T. Homans, who a few days previously had suffered bereavement by the death of his wife.

Dunton is southwest of Jamaica, within the borders of that old colonial parish. A mission known as St. Mary's was started in the neighborhood about thirty years ago, when the region had a scattered population; but after a number of years' trial it was given up. Recently, however, there has been much building in the vicinity, and a great increase of population; and

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DEATH OF MRS. HENRY L. HOBART

The death of Mrs. Henry L. Hobart, who for many years spent her summers in Easthampton, will be felt as a personal loss by many in this diocese, as well as in New York. No one who knew her personally could fail to be influenced by the reality of her faith, and the unique clearness of her spiritual vision. In particular, Mrs. Hobart's religious dramas, and her personal interest in the reverent production of them, have had much influence in our diocese; for a good deal of use has been made of religious drama here, and those who have done most of this kind of work in Long Island have been for the most part her pupils. Through them, her work will live after her, and continue its spiritual influence.

MISCELLANEOUS

A celebration of Holy Communion every Thursday morning at 6:30 has been instituted at the Church of the Resurrection, Richmond Hill. In the same parish a Wednesday evening discussion group for adults has been organized.

The Rev. R. Maxwell Bradner last Sunday entered upon the third year of his rectorship of the Church of the Nativity, Brooklyn. To mark the anniversary, the Woman's Guild tendered a luncheon to the rector on Tuesday, the 18th, and he was the recipient of several gifts.

On October 4th, a dinner conference will be held by the officers and teachers of the Church schools of Brooklyn and Queens, and on the 29th for Suffolk and Nassau. Miss Mabel Lee Cooper, the national secretary for teacher training, will speak, as will also Raymond F. Barnes, treasurer of the diocese.

On October 27th, there will be a Young People's conference at Oyster Bay. "Christ and I" will be the topic for group discussion to be held by the Rev. C. Leslie Glenn, student secretary at 281 Fourth avenue, New York City. CHAS. HENRY WEBB.

CHURCH SCHOOL IN NEW JERSEY SUPPORTS ARMENIAN BOY

HALEDON, N. J.—Through the instrumentality of the Near East Relief, an Armenian boy is being supported for a year by the Sunday school of St. Mary's Church, Haledon, the Rev. Donald MacAdie, rector. This appears to be the only case at present where a Sunday school in the neighborhood is undertaking this kind of cooperation with the Near East Relief. The boy has written his young benefactors three letters, one in English and two in his own language.

NOTES FROM MEXICO

MEXICO CITY—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, has left Mexico and has been spending the month of September at Saltaire, L. I., before going to General Convention. Before the Bishop and Mrs. Creighton left for the United States they celebrated their silver wedding anniversary. There was a choral celebration of the Holy Communion. The Bishop and Mrs. Creighton were the recipients of many lovely pieces of silver and flowers from their friends.

The Ven. William Watson, archdeacon, has returned to Mexico and is in charge of Pachuca during the absence of the Rev. H. O. Nash, who is in the United States.

The work at Christ Church Cathedral, Mexico City, under the new dean, the

Very Rev. F. W. Golden-Howes, is progressing in spite of the diminishing Anglo-American colony. The dean has been able to get the young people to take an active part in the work of the Church. This is a new idea for Mexico and speaks well for the future of the work.

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Last year the Living Church Annual tried the experiment of listing the hours of church services in cities all over the country, for the benefit of traveling Churchmen. So favorably was this idea received that it is to be an annual feature. The Directory of Church Services will be more prominently located in the 1929 Annual, and the charge for listing will be \$2.00. Please use the blank printed below for your copy and send check with order, as this low price is possible only for cash orders.

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

Enclosed find \$2.00 for which please list Church services in the 1929 Living Church Annual as follows:

CityChurch and Location

Sunday Services HOLY COMMUNIONOthersA.M.....P.M.

Weekday Services HOLY COMMUNIONOthersA.M.....P.M.

Notes Office Hours Confessions.....

(Signed)

PROGRAM OF CATHOLIC CONGRESS

NEW YORK—The Catholic Congress will hold its 1928 session in New York, November 13th to 15th, inclusive. Solemn High Masses will be sung at the Church of St. Mary the Virgin, at St. Paul's Chapel, St. Ignatius' Church, and at the Church of the Transfiguration.

Among those who have accepted invitations to be present are the Presiding Bishop, the Bishop of New York, the Bishop of Algoma, and the Suffragan Bishop of Chicago. The congress will hold its first session on Wednesday evening, at the Pennsylvania Hotel. Headquarters will be established at this hotel, and all the sessions will be held there. The chairman of the congress will be the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D.

A new feature of the congress will be a dinner at the Pennsylvania Hotel on Wednesday evening, November 14th, which will be given in honor of the bishops in attendance. It is expected that nearly 2,000 guests will take part in the dinner, which will be made the social feature of the congress. Tickets may be had from the secretary, the Rev. S. Atmore Caine, 5720 Ridge avenue, Philadelphia.

The following is the program of the sessions, subject to possible modification:

Tuesday Evening, November 13th.

Address of Welcome—
The Rt. Rev. William T. Manning, D.D., Bishop of New York, introducing the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, chairman of the congress.

Address—
The Most Rev. John G. Murray, D.D., Presiding Bishop.

Papers: Subject—The Catholic Life.
The Catholic and His Creed—

The Rev. Frank Gavin, Th.D., General Theological Seminary.

The Catholic and His Worship—
The Rev. Richard H. Gushee, Ontario, Calif.

Wednesday Afternoon, November 14th.

The Catholic and His Prayers—
The Rev. George P. Christian, Orange, N. J.

The Catholic and His Communion—
The Rev. F. W. Fitts, Roxborough, Mass.

Thursday, Morning, November 15th.

The Catholic and His Neighbor—
The Rev. Frederick O. Musser, Easton, Pa.

The Catholic in His Parish—
The Rev. James M. Niblo, Norristown, Pa.

Thursday Afternoon, November 15th.

The Catholic and Penitence—
The Rev. Granville M. Williams, S.S.J.E., Brooklyn, N. Y.

The Catholic and the Interior Life—
The Rt. Rev. Sheldon M. Griswold, D.D., Bishop Coadjutor of Chicago.

Thursday Evening, November 15th.

The Catholic and the Priesthood—
The Rev. Robert J. Murphy, Versailles, Ky.

The Catholic and Religious Life—
The Rev. William B. Stoskopf, Chicago, Ill.

Closing Address by the Chairman.

RECTOR INSTALLED IN NEW CHURCH AT LYNCHBURG, VA.

LYNCHBURG, VA.—On Sunday, September 9th, a most interesting service was held in the new church erected by the congregation of Grace Memorial Church on Fort Hill, in Lynchburg, the occasion being the installation as rector of the Rev. William G. Pendleton, D.D., formerly rector of the Virginia Episcopal School, Lynchburg. A procession was formed at the door, led by the choir. This was followed in order by the senior warden with the junior warden; the Rev. Carleton Barnwell, rector of St. Paul's Church, Lynchburg, with the Rev. Claudius F. Smith, rector of Christ Church, Big Stone Gap (a former rector of Grace Memorial Church); the Rev. Berryman Green, D.D., dean of

the Theological Seminary, Alexandria, with Dr. Pendleton; the Rt. Rev. Robert C. Jett, D.D., Bishop of the diocese. The Rev. Mr. Barnwell had Morning Prayer and the Rev. Mr. Smith read the lesson. Dr. Green preached the sermon. Holy

Communion was celebrated by Dr. Pendleton, assisted by the Rev. Mr. Smith.

There are a number of handsome memorials in the new church, among these being a window in memory of Maria and Ella Lloyd, daughters of the late Rev.

“He’s a Great Boss!”



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“He’s been planning for you and the children as well as for me. He wants you to be protected in case anything happens to me. He’s a great boss!”

WHEN you hear a man refer to his employer as “the boss,” or “the chief,” study the expression of the speaker’s face. If the corners of his mouth turn up a bit and a happier expression comes into his eyes, you may be sure that his boss is kind and considerate.

In some businesses it is the boss’s privilege and personal pleasure to know by sight, and usually by name or nickname, everyone who works for him. And some of the great bosses in America have earned the trust and affection of thousands of workers who have never seen them.

Perhaps there are still some employers who study ways and means to squeeze pay-rolls to the limit and who consider individuals on the pay-rolls merely as money-making units. But they will be replaced, sooner or later, by bosses who have a better understanding of changing industrial conditions today.

Men cannot work collectively without leadership. They expect

it and want it, but it must be intelligent and above all—fair. Then follows a mutual interest in the job to be done. When you hear a man in the ranks say “we sold more goods last month than in any previous one” he counts himself not as an individual but part of his organization.

Wise leaders, realizing that men cannot do their best if they are worried about family affairs, are glad to plan with them for the comfort and safety of their homes.

Cooperation of leaders and workers stretches the buying power of their joint dollars. In many cases it enables employees of an organization to get life insurance protection at much less than it would cost to buy the same protection individually. Employees who have learned that the boss, buying for their entire group, can get better rates are glad to let him do their buying. He saves them time, worry and money.

In this way, hundreds of thousands of families have already secured protection against possible financial disaster—at low cost. There will be more next year and more the year after.



The efforts of employers to provide protection for the families of their employees are bringing a new spirit of good will into industrial relations.

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HALEY FISKE, President.

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Dr. John J. Lloyd, a former rector of Grace Church; a window in memory of Mrs. Boccock, erected by her daughters; a window in memory of the Rev. Dr. William H. Kinckle, for a number of years, prior to his death on March 1, 1867, rector of St. Paul's Church, Lynchburg; and a pulpit in memory of Dr. John J. Lloyd. Several memorials were brought from the old Grace Church.

The congregation is planning its future with greatest enthusiasm, and it is believed that the progress of the Church in Lynchburg from now on will be steady and sure.

COLLEGE WORK MEETINGS AT GENERAL CONVENTION

NEW YORK—Those who are interested in the college and university work of the Church will want to know about the following meetings in Washington at the time of the General Convention.

1. Celebration of the Holy Communion, Wednesday, October 17th, 7:30 A.M., at the Church of the Epiphany, 14th and G streets, N.W.

2. Four conferences on the ministry, 9-10 A.M., October 12th, 13th, 17th, and 18th at the Washington Hotel. Under the auspices of the commission on the ministry, the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, chairman. The subjects are as follows:

October 12th—Report of Study of Recruiting Forces. The Rev. C. L. Glenn, New York.

October 13th—Effective Recruiting for the Ministry. The Rev. A. L. Kinsolving, Amherst, Mass.

October 17th—Report of Study of Placement. The Rev. T. R. Ludlow, New York.

October 18th—The Problem of Placement. Speaker not yet selected.

These conferences last one hour. They consist of a short paper followed by a general discussion.

3. Two joint meetings on College Work, 9 A.M., October 16th; 10:30 A.M., October 17th, Y.W.C.A., 17th and K streets, N.W. Under the auspices of the commission on college work, the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of Southern Ohio, chairman.

4. The Class on College Work (Class No. 23 in the National Council's Training Institute) will be merged with these meetings on October 16th and 17th. The first meeting of the class, at 11 A.M., October 15th, will be for discussion and exchange of ideas.

The triennial student assembly brings together representatives of student work groups from all parts of the country. Each college and university having a group belonging to the National Student Council is entitled to send one delegate and as many non-voting delegates as it chooses. For further information about representation in this or the other groups mentioned above, write the Rev. C. Leslie Glenn, 281 Fourth avenue, New York.

The commission on college work is anxious to secure for these meetings the broadest possible picture of student work for the impact that this may have on the General Convention through personal contact with its members.

There will be a permanent exhibit of student work at the parish house of St. John's Church, Lafayette square. Student workers and others familiar with various phases of the problem will be there for consultation during the week of October 15th.

Those who come to Washington in the interests of student work will receive concrete suggestions and the inspiration of a fellowship in a common task. But more important than this, they should have in mind the opportunity to lay upon the delegates and visitors to the convention the urgency of the present situation among students, and the necessity of a more compelling presentation to them of the claims of Christ and His Church.

SPRINGFIELD LAYMEN SPEND A DAY IN CONFERENCE

SPRINGFIELD, ILL.—Some fifty laymen from eleven parishes and missions in the diocese of Springfield attended the first annual conference of laymen held at Christ Church, Springfield, Wednesday, September 19th. There were a number of men at the celebration of the Holy Communion with which the conference began. Breakfast and luncheon were served by the women of Christ Church and throughout the day there were conferences on various phases of the Church's work. It was interesting to hear the reports as made by representative laymen of a number of the parishes and missions as to what the men of those places were doing.

In the evening there was a dinner, and this brought out a larger number of men. Each one listened with great interest to the Rev. Frederick G. Deis of the National Council, as he told of some of his experiences while a missionary of the Church in China, and his address went a long way toward helping the laymen to more clearly understand some of the wonderful things the Church is doing abroad. The Rev. Robert H. Atchison, as chairman of the diocesan field department, brought a great challenge to the laymen of the things that they should do and could do in 1929. He predicted, out of a six months' experience in the field department, that in 1930 the diocese would pay its obligations to the national Church in full. Dan G. Swannell, former treasurer of the diocese, was among the laymen present throughout the day, and who told in an interesting way his impression of a layman's job in the Church today. Franklin H. Spencer, as executive secretary of the diocese, spoke briefly and incidentally reminded his hearers of the seven or eight Church Club dinner meetings which are being arranged for to be held following the General Convention, to give the people of the diocese an opportunity to catch the message of that great triennial gathering of the leaders of the Church. The Bishop was most happy over the attendance of his laymen and took them into his confidence in his address to them and urged them to do even more in the days to come than they had been doing up to the present time. Pascal E. Hatch, chairman of the department of finance of the diocese, was the presiding officer of the dinner, and showed by his grasp of financial matters his deep interest and leadership.

RESUMES WORK IN JAPAN AFTER YEAR IN STATES

KYOTO, JAPAN—The Rev. Takaharu Takamatsu returned to Kyoto on August 27th and resumed his charge as pastor of St. Mary's Church. While studying the past year at the General Theological Seminary he was of great assistance to the Department of Missions in disseminating information about the Church in Japan, a good part of his time being given to speaking to the various churches at home. He was also enabled to secure substantial contributions toward the new parish house now needed at St. Mary's Church.

The Rev. Mr. Takamatsu reports a pleasant and profitable trip back to Japan via Europe and Asia, including a stay in the Holy Land. A good part of the congregation of St. Mary's was at the Kyoto station to meet their rector upon his arrival.

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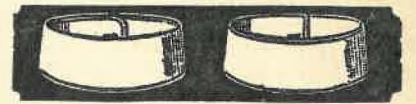
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**ANNIVERSARY OF CHURCH
AT CAMDEN, N. J.**

CAMDEN, N. J.—St. John's Church, Camden, celebrated its seventy-fifth anniversary, beginning with a celebration of the Holy Eucharist on Tuesday, September 11th, at 9:30 A.M. On the Sunday following, the Rt. Rev. Paul Matthews, D.D., Bishop of the diocese, was the preacher at the choral Eucharist. At the choral Evensong the Rev. William H. Stone (a former choir boy of St. John's), of Hightstown, sang the office and preached.

On Tuesday, September 18th, an anniversary banquet was held in the parish hall, at which addresses were made by the Rev. H. S. Smith, rector of St. John's Church, Barrytown, N. Y., and son of the Rev. Elvin K. Smith, founder and first rector of the parish, Judge Kates, Clifford A. Baldwin, a vestryman of the parish, and Dr. Wilkinson of Philadelphia. The Rev. C. Estornelle, rector of the parish, was toastmaster.

On Thursday a parish social was held at which it was suggested that costumes of seventy-five years ago be worn.

St. John's Church was organized on St. John's Day, 1851. The first church was built at Bordentown, N. J., in 1849, on two barges, and brought to Philadelphia, to be used as the Floating Chapel of the Redeemer for Seamen of the Port of Philadelphia. It is said that the passing of this church down the Delaware gave to Bishop G. W. Doane his inspiration for the hymn, *Fling Out the Banner!* On the organization of St. John's parish this floating church was purchased by the congregation and moved overland, about a mile, to Broadway and Royden street. On Christmas Day, 1870, the church was destroyed by fire, and the present stone building was erected during the following year. The other buildings were erected in 1885-86.

**YOUNG PEOPLE OF WESTERN
NORTH CAROLINA MEET**

MORGANTON, N. C.—The annual convention of the Young People's Service League of the diocese of Western North Carolina was held at Grace Church, Morganton, on Friday and Saturday, September 14th and 15th. The speaker of the evening at the opening banquet was the Rev. Elwood Haines, executive secretary of North Carolina. The preparation service for the corporate Communion was conducted by the Rev. J. W. C. Johnson, diocesan chairman of the department of religious education.

**BISHOP SHAYLER
OBSERVES ANNIVERSARY**

OMAHA, NEBR.—The Bishop of Nebraska, the Rt. Rev. Ernest V. Shayler, D.D., observed the ninth anniversary of his consecration with the diocesan clergy at Trinity Cathedral, Omaha, on Tuesday, September 11th.

The morning was occupied with a conference upon spiritual affairs. Bishop Shayler had recently been in touch with the life at Calvary Church, New York City, and led the conference with a description of it and by the reading of the Rev. Samuel M. Shoemaker's article, *A Parson Answers a Bishop*, which recently appeared in THE LIVING CHURCH. Deep interest was shown toward the threefold type of Christian living—surrender to Christ, the guidance of the Holy Spirit in all things, and faithful bearing of witness.

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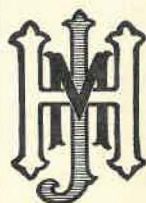
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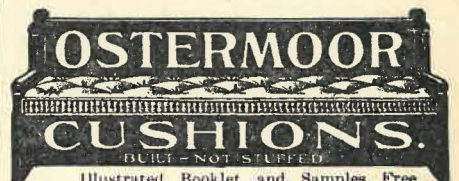
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RECTOR OF BUFFALO CATHEDRAL RESIGNS

BUFFALO—The Rev. Dr. Charles A. Jessup, for the past fourteen years rector of St. Paul's Cathedral, Buffalo, submitted his resignation at the September meeting of the vestry. The resignation was accepted with deep regret and earnest expressions of personal regard. Dr. Jessup was then elected rector emeritus of the cathedral.

In his resignation Dr. Jessup said:

"After a ministry extending over a period of more than forty-three years, it is my intention to retire from such an arduous and active life as that which necessarily goes with the position of rector of our beloved parish. But the most important and compelling reason for this action on my part is my conviction that the time has come for a younger priest to become your rector and leader."

Dr. Jessup was 66 years old on March 13th last. Eighteen of his forty-three years in the active ministry of the Church have been spent in Buffalo. He was rector of the Church of the Ascension from 1910 to 1915 and has been rector of St. Paul's since January 1, 1915. Last November he suffered a severe attack of pneumonia and his condition was critical for some time. Although he made a full recovery, his physician regards it advisable for Dr. Jessup to spend the winter months in a milder climate than that of Buffalo.

Dr. Jessup was born in Brooklyn, and attended St. Stephen's College and the General Theological Seminary, being ordained deacon in 1885 and priest in 1886 by Bishop Littlejohn. He was chaplain of the Cathedral School and precentor of the Cathedral of the Incarnation, Long Island, from 1886 to 1893; assistant at St. Paul's Church, Baltimore, 1893-1899; rector of St. Luke's Church, Atlanta, Ga., 1899-1900; rector of Holy Trinity Church, Greenport, N. Y., 1901-1910; rector of the Church of the Ascension, Buffalo, 1910-1915. He was a member of the standing committee of the diocese of Western New York for many years, and was a deputy to General Convention in 1916, 1919, 1922, and 1925. He was also elected a deputy to the General Convention in Washington this year.

MARRIAGE CLOSES ORIENTAL CONFERENCE AT RACINE

RACINE, WIS.—At the close of the Oriental Students' Conference which is held annually at Taylor Hall, Racine, there occurred an event of unusual interest when, on the evening of September 15th, in the college chapel, Miss Mitsu Motoda became the bride of Masatoshi Matsushita. They were married by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, in the presence of the members of the conference and many out of town friends. Miss Motoda was attended by her sister, Miss Hidi Motoda, as maid of honor, and Miss Jean MacGregor of Glen Ellyn, Ill., as bridesmaid. Gengo Suzuki acted as best man for Mr. Matsushita. The bride was given in marriage by Mrs. George Biller of Taylor Hall.

The bride is a daughter of the late Bishop Motoda. Coming to America several years ago, she took her bachelor's degree at Goucher College. Continuing her studies at the University of Michigan she received her master's degree last year. Mr. Matsushita, the grandson of a priest of the Church, is completing the work for a doctor's degree in international law. Both Mr. and Mrs. Matsushita have been ac-

tively interested in the work at Taylor Hall. At the present time they are residing in New York City, where Mr. Matsushita is working at Columbia University. They expect to make their permanent home in Tokyo.

DEVELOPMENTS OF COAL CAMPS IN UTAH

HELPER, UTAH—The Ven. W. F. Bulkley, archdeacon of Utah, sends word of new developments at Helper, the town which is said to have taken its name from the fact that extra engines are added there to help the trains over the mountains. Mr. Bulkley writes:

"Yesterday I spent going over our new work at Helper, the center of the coal camp section of Utah. We have been doing some work there for the past dozen years but in the whole section, covering some two or three dozen camps, there has not been a single bit of Church property, neither churches nor anything else, and this means all the different bodies except the Mormon. We have been left the full charge of the field by the Federated Churches.

"A year or so ago the railroad moved the division headquarters from Helper to Soldier Summit. Since then we have been trying to make our work more definite. At Helper there was a six-storied railroad Y.M.C.A. building that had in the past cared for the railroad workers. We worked with the secretary and did what we could. This summer they withdrew and turned the building over to us on a long-time lease. We have repaired the whole building, spending some thousands of dollars, and are now about ready to open up. There will be about forty rooms on two floors, with shower baths, etc. Then there is the big lobby and office floor with a library of seven or eight thousand volumes. There is a floor given up to the kitchen, store rooms, and cafe, and on the ground floor is a big chapel.

"The work is to be carried on by two men. One, the secretary, will have charge of the building and club work, the other, a clergyman, having charge of the Church work in the whole section. We are expecting to make this the center for the social and civic as well as the religious work for the whole district."

UNIVERSITY OF THE SOUTH REOPENS

SEWANEE, TENN.—The sixty-first academic year of the University of the South, Sewanee, opened on September 20th with a capacity enrolment.

At the opening service in All Saints' Chapel the vice chancellor, Dr. Finney, announced a registration to date of over 300 men—a number which taxes the university's housing capacity to the utmost. Sewanee does not seek to develop a large college student body, but strives rather for the Oxford ideal of small colleges centered around the university, thus making for the intimate individual cultivation and development of each student. Rather than permit the present College of Arts and Sciences to grow much larger, the next step in the university's plan is to build another college.

While the university reports a banner freshman class, the more gratifying fact is the high percentage of upper classmen who have returned. The theological school, so Dean Wells announces, has thirty-two students enrolled or in prospect—the largest enrolment in the history of the seminary.

The university authorities also report progress in the effort to increase the endowment.

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RECTOR OF ST. PAUL'S, ROCHESTER, HAS ANNIVERSARY

ROCHESTER, N. Y.—The Rev. Dr. George E. Norton observed his fifth anniversary as rector of St. Paul's Church, Rochester, on Sunday, September 9th.

Dr. Norton, who is completing his eighteenth year in the ministry, entered upon his duties in St. Paul's, September 9, 1923, coming from St. Louis, Mo. Under his leadership the membership of St. Paul's has greatly increased and the offerings for the work of the parish and diocese and for home and foreign missions have materially increased.

One of the main events of Dr. Norton's ministry was the celebration of the church's centennial anniversary and the raising of a fund of \$60,000 for a memorial organ.

MEET IN INTEREST OF RELIGIOUS EDUCATION

ROANOKE, VA.—Twelve of the thirteen members and associate members of the department of religious education of Southwestern Virginia were present at a most important and interesting meeting, held in the parish house of St. John's Church, Roanoke, the evening of September 12th, at which time committees were appointed and plans were made for the prosecution of the department in the coming year.

The Rev. Alfred R. Berkeley had previously been appointed by Bishop Jett as chairman of the department and presided over this meeting. The Bishop was in attendance and spoke briefly on his own ideas as to the proper functions of this department and his hope that its work will go steadily forward.

CHURCH SCHOOL PUPIL SETS UNIQUE RECORD

MILWAUKEE—The Church school children of All Saints' Cathedral, Milwaukee, are taught the primary duty of attending "the Lord's own service on the Lord's own day." When the school closes for the summer each pupil is given a "Mass Attendance Card" for keeping a record of the observance of this obligation. When children attend celebrations at their own church, their cards are punched by one of the clergy or a Sister. Children attending services in other parishes are instructed to ask the priest to endorse the card. This autumn one little girl proudly presented her card bearing endorsement of the Choir School, Westminster Abbey, the British Embassy Church, Paris, St. Paul's Cathedral, London, and the purser of the *Lancastria*.

CALLED TO CATHEDRAL AT BUFFALO

BUFFALO—St. Paul's Cathedral has called to its rectorship the Rev. Dr. Wyatt Brown, now rector of the Church of St. Michael and All Angels', Baltimore. Dr. Brown has not yet given a reply.

Dr. Brown was born in Eufaula, Ala., February 14, 1884, and attended the University of the South, the University of Alabama, and St. John's College, being ordained deacon in 1908 and priest the following year by Bishop Beckwith. He was formerly assistant at St. John's Church, Montgomery, Ala.; missionary in charge of St. Mark's Church, Prattville, Ala., 1908-09; rector of All Saints' Church, Mobile, Ala., from 1909 to 1913; rector of

Trinity Church, Asheville, N. C., from 1913 to 1915; and rector of the Church of the Ascension, Pittsburgh, from 1915 to 1920. Since 1920 he has been rector of the Church of St. Michael and All Angels, Baltimore.

He was a deputy to General Convention in 1919, and is a member of the standing committee of the diocese of Maryland.

BECOMES DEACONESS AT BATH, N. Y.

BATH, N. Y.—Miss Hildegard Donsing, a communicant of St. Thomas' Church, Bath, and whose home is in South Milwaukee, Wis., was made a deaconess in St. Thomas' Church, Saturday, September 29th, by the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese. Deaconess Donsing was presented to the Bishop by the rector of St. Thomas', the Rev. Lewis E. Ward. Many of the priests of the diocese were present and took part in the service.

Deaconess Donsing will continue her work as director of religious education in St. Thomas'. The service was followed by a luncheon in the parish house when addresses were made by Deaconess Fuller of the Chicago Training School for Deaconesses, where Deaconess Donsing received her training, and by the new deaconess as well as by Bishop Ferris and many of the clergy.

CLERGY OF OHIO MEET

CLEVELAND, OHIO—The Bishop Leonard Capital Fund was the first and one of the most important matters taken up at the Linwood Park conference of the clergy of Ohio held recently. About eighty-five clergy of the diocese were present, and discussed the project to collect \$1,000,000.

General Convention was largely discussed under the heads of Worship, Work, Missions, and Prayer Book Revision. Plans for new work of the diocese were outlined, and attention drawn to one of the most promising missions of the diocese, Euclid Village, where the Church has purchased a valuable house and property and where it intends to build a church in the near future.

The Vestrymen's League and the Every Member Canvass were also discussed.

RHODE ISLAND PLANS FALL INSTITUTE FOR WORKERS

PROVIDENCE, R. I.—Approximately 175 teachers and workers of the Episcopal churches of Rhode Island are expected to enroll for the three-day fall institute to be held in Grace Church parish house, Providence, October 3d to 5th.

The Rev. William M. Bradner, diocesan secretary of religious education of Massachusetts, the Rt. Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, and the Rev. Dr. Frederic S. Fleming, rector of St. Stephen's Church, Providence, are the speakers for the respective evening mass meetings, to be held each evening at 8:45 o'clock.

The Rev. Mr. Bradner will speak on Youth and Church; Bishop Perry's subject is An Educated Laity; and Dr. Fleming will talk on Some Aspects of Devotional Life. The institute day begins in the afternoon at 5 o'clock, with periods following at 6:45, 7:35, and 8:25 o'clock. Classes in social service, religious education, missions, and Girls' Friendly Society work will be held.

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

MRS. KATHERINE BROWNE

CAMBRIDGE, MASS.—Mrs. Katherine (Wetherill) Browne, aged 85 years, widow of the late Rev. Percy Browne, who was the rector of St. James' Church, Roxbury, for many years, died on September 18th after a brief illness at the home of her daughter, Mrs. Lucian W. Rogers, 75 Francis avenue, Cambridge.

Mrs. Browne was born in Philadelphia where she received her education and married. Christopher and Anna Wetherill, now deceased, were her parents. The Rev. Percy Browne was rector of St. Philip's Church in an old section of Philadelphia; this church has now been torn down. In 1872, the Rev. and Mrs. Browne moved to Roxbury, and there Mr. Browne died in 1901. Mrs. Browne is survived by one daughter, Mrs. Rogers, one son, Percy Browne of Dedham, five grandchildren, and three great-grandchildren. The burial was on September 21st, when Bishop Slatery conducted the services in St. James' Memorial Chapel, Cambridge.

WILLIAM J. BRYSON

CHICAGO—There died on Sunday, September 16th, at Lake Placid, N. Y., William J. Bryson, in his 84th year. Citizen, philanthropist, sterling business man, a prominent engineer, a loyal and generous Churchman, Mr. Bryson will be sadly missed and lovingly remembered. He came early in his life from England, and was first employed in this country as an engineer on the fortifications near Washington. In 1867 he came to Chicago and worked on city engineering projects. The Chicago and Alton Railroad appointed him assistant engineer in 1874. He continued with the road until his retirement in 1900. For many years he was private secretary and confidential adviser of Mr. Blackstone. He was a director of many large and well known Chicago corporations.

Mr. Bryson always will be associated in the minds of Chicago Churchpeople with what he did for St. Luke's Hospital and for St. Peter's Church. For many years he was president of the board of St. Luke's and largely because of his munificence and keen business sense, the hospital grew and prospered. More than any one man he prepared the way for recent growth and developments which mark St. Luke's as one of the largest and best equipped hospitals in the country.

For many years Mr. Bryson was senior warden of St. Peter's Church. His liberality and keen personal interest in this large north side parish contributed greatly to its growth and standing. His unflinching kindness, his generosity, his true humility endeared him to hosts of people within and without the Church.

MRS. ESTELLA BANNARD WADHAMS

PITTSFIELD, MASS.—Mrs. Estella Bannard Wadhams, 75, widow of Edward A. Wadhams, organizer and president of the Wadhams Oil Co., died Sunday, September 16th, at Pittsfield, after a brief illness.

Mrs. Wadhams was formerly of Milwau-

kee, and since leaving eight years ago has been living with her daughter, Mrs. Lucy W. Dodge, in Pittsfield. Mrs. Wadhams was a member of the Wisconsin Women's and Milwaukee Country Clubs, was a member of St. James' Church, and was president of the diocesan Woman's Auxiliary. In her will she left a bequest to the endowment fund of St. James' Church.

Funeral services were held in Milwaukee on Tuesday at 4 p.m., in Forest Home Chapel. Burial was in Forest Home cemetery, following rites conducted by the Rev. Arthur H. Lord, rector of St. James' Church.

Two daughters, Mrs. Dodge and Mrs. William F. Pierson, Atlanta, Ga.; three brothers: Henry C., Chicago; Otto, New York; and Hubbard Bannard, Pasadena, Calif.; and four grandchildren survive.

MRS. MARY ELIZABETH WASHBURN

WORCESTER, MASS.—Mary Elizabeth (Whiton) Washburn, aged 92 years, widow of Charles Francis Washburn, son and partner of the founder of the C. Washburn & Co. wire mills, died at her home in Worcester, on September 16th. The Rev. Henry W. Hobson, rector of All Saints' Church, Worcester, conducted the funeral services on September 18th. Four sons, the Rev. Henry Bradford Washburn, D.D., dean of the Episcopal Theological School, Cambridge; Robert Morris Washburn, lawyer, publicist, and president of the Roosevelt Club of Massachusetts; Reginald Washburn, president and treasurer of the Washburn Company; and the Rev. Arthur Leverett Washburn, rector of St. Martin's Church, Providence, and two grandchildren were the bearers.

Madam Washburn, as she was affectionately known, lived an active life until the failing of her eyesight two years ago; since then her intellectual activities had continued unabated until her serious illness a few days before her death. She was born in Boston, September 19, 1836; later the family moved to Holderness, N. H., where she married in 1856. Mr. and Mrs. Washburn moved to Worcester and, in 1888, built the present family residence in which she ever after made her home. Mr. Washburn died in 1893.

A very useful and interesting life was lived by Madam Washburn, who has left a volume of reminiscences full of rich description and anecdote written by her own hand for her children and grandchildren. A number of years ago she wrote a very attractive pamphlet about her rector, the Rev. Dr. W. R. Huntington, under whose ministry she and her family entered the Church. It is said that Madam Huntington decided that every other son should enter the ministry—and they did. The three sons in the ministry include the late Rev. Philip Morris Washburn, who was the rector of an important church in Colorado Springs; Dean Washburn of the Episcopal Theological School; and the Rev. Arthur L. Washburn of Providence, R. I. Besides her sons, Robert Morris and Reginald Washburn, was the late Charles Grenfell Washburn, lawyer, manufacturer, congressman, historian, and author on political and economic subjects. In addition to four surviving sons and one daughter, there are ten grandchildren and eleven great grandchildren.

"I HAVE HAD such bitter sorrow in my heart that words cannot express it, and I can only tell my troubles to God," wrote a Chinese priest during the troubles of last spring.

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CLERGY OF SOUTHWESTERN VIRGINIA MEET

ROANOKE, VA.—All the active clergy of Southwestern Virginia, with the exception of three, attended a clergy conference called by the Bishop which met in St. John's parish house, Roanoke, from Monday evening, September 10th, to Wednesday morning, September 12th. Splendid discussions of various subjects were led by certain clergymen and participated in informally by the others.

The conference did not attempt to arrive at any series of definite conclusions resulting from the discussions of the several topics, but the greatest interest was manifested throughout by the clergymen present and it seems to be the unanimous feeling that they were all greatly helped by the discussions, and their enthusiasm for the general work of the Church and for the diocese in particular was deepened and strengthened.

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NEWS IN BRIEF

ALBANY—Camp Kosaj, the summer camp of the Order of the Knights of Saint John, on Friends Lake, in Warren County, was closed for its eighth season on Labor Day. During July the camp was conducted by the Order for the choirs of St. Margaret's Church, Menands, and All Saints' Cathedral, Albany.

CHICAGO—The signing of the Paris Peace Pact was celebrated at St. Luke's Church, Evanston, at Evensong, on the first Sunday in September when a special service of praise and thanksgiving was offered. M. Briand's speech was read by Professor Lardner of Northwestern University; the text of the pact was read by Professor Hardy, also of Northwestern; and the Rev. Dr. George C. Stewart, the rector, gave a brief address.—The Church School of St. Luke's registered the largest number of pupils in its history on the opening day, September 16th.

CONNECTICUT—The third annual fall conference of the clergy of the diocese was held at Choate School, Wallingford, September 24th to 26th. The conference is now regarded as an annual affair and is much appreciated by both the Bishops of the diocese as well as the clergy, all of whom are guests of the school for three days each year. The Rev. George C. St. John is headmaster and host of the conference.

FOND DU LAC—Parishioners of the Church of the Ascension, Merrill, have spent over \$1,300 renovating and beautifying the vicarage and church anticipating a resident priest. The Franciscans formerly had charge of the parish but have now removed to Long Island.—The French language is used in the services at St. Mary's Church, Duval, the Rev. William Elwell, vicar. Bishop Weller recently visited the mission and reports a vigorous life there.—The Rev. Mother Matilda of the Sisterhood of the Holy Nativity recently celebrated the twenty-fifth anniversary of her profession at the convent in Fond du Lac. Bishop Weller sang the Eucharist.—A faithful Indian Church family arrived at the reservation at Lac du Flambeau this summer, and immediately asked for the ministrations of the Church. They found other Churchmen on the reservation and contacted the Rev. Roy W. Mason of Rhineland, resulting in spiritual oversight.

IOWA—The annual conferences for clergy and laymen were held again this year in the Y. M. C. A. building, on the campus of Iowa State College, Ames, the laymen meeting on Saturday and Sunday, September 15th and 16th, and the clergy from the 17th to 19th. The Rev. E. J. Randall, executive secretary of Chicago, represented the National Council, and the laymen heard addresses by W. F. Peigham of Chicago, while the clergy got the layman's conception of the task from the inspiring addresses of the Hon. George F. Henry and John L. Powers. Bishop Morrison was present during the whole of the two sessions.

KYOTO—A new missionary for Kyoto in the person of Miss Margaret Hester arrived in Kobe on September 18th. She is taking up the study of the language and eventually will engage in kindergarten work.

LEXINGTON—The fall convocation of the diocese will meet in Christ Church, Richmond, on November 7th. The leader of the conference will be the Rev. Charles E. McAllister, executive secretary of Newark. The Cathedral chapter of the diocese will meet during the convocation.

MINNESOTA—Ten clergy from the dioceses of Minnesota and Duluth, and the missionary district of North Dakota attended a conference near Benson, Minn., September 10th to 13th. The sessions were held in a cottage at Camp Lake. The Rev. E. B. Jewell of Paynesville, Minn., was chaplain. Resolutions recommending diocesan publicity and a diocesan home department were passed and referred to the Bishop and directorate.

NEWARK—At a service on September 16th, Christ mission, Totowa, was the recipient of a morocco bound pulpit Bible, given by William Parker Council, Junior Order of United American Mechanics. Christ Mission is under the care of the Rev. Charles J. Child, rector of Trinity Church, Paterson.

NORTHERN INDIANA—The Rev. W. Edward Hoffenbacher, rector of the Church of the Good Shepherd, East Chicago, was named state chaplain of the American Legion at the state convention held in Lafayette recently.

PENNSYLVANIA—Starting on Monday, October 15th, and continuing up to and including Sunday evening, October 21st, a preaching mission

will be held in Calvary Church, 41st street above Brown, Philadelphia, of which the Rev. Charles L. Steel is rector. The services during this mission will be conducted by the Rev. William Smith of St. Matthew's Church, Worcester, Mass.

PITTSBURGH—The Rev. William Porkess, D.D., rector of St. Stephen's Church, Wilkesburg, has returned to his parish after an absence of three months in Europe. While there he visited England and was the preacher at Lincoln Cathedral and Grimsby parish church, the latter being built in 1190 A. D., and the mother of ten churches in that city.

VERMONT—The annual retreat for the clergy of the diocese was held at the girls school, Bishop Hopkins Hall, Burlington, from September 10th to the 13th. It was conducted by Bishop Booth and was followed by a two days' conference. A conference for laymen will be held at the Institute building at Rock Point on September 30th.

WASHINGTON—A memorial service of solemn Evensong and Benediction was held at St. James' Church, Washington, conducted by the Rev. Dr. George W. Atkinson, rector, on Monday, September 24th, in memory of the late president of the Anglo-Catholic Club, the Rev. Reginald J. Ripley. The sermon was preached by the president, the Rev. C. E. Buck. A eulogy was given by the past president, the Rev. Dr. C. Ernest Smith.

NEW CHURCH ARMY VAN FOR EAST CAROLINA

WILMINGTON, N. C.—A new Church Army caravan, the sixth, will be dedicated by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, on October 2d, at St. Paul's Church, Wilmington, for work in East Carolina. Capt. E. Hurworth will take charge. He and Captain Atkinson are special preachers in Wilmington on September 30th. The van is the gift of the Woman's Auxiliary of East Carolina.



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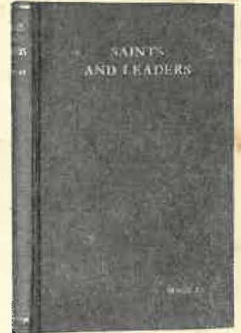
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