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VOL. LXXXIII MILWAUKEE, WISCONSIN, SEPTEMBER 27, 1930

No. 22

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REV. JOHN W. SUTER, JR.

Pre-Reformation Religious Education

REV. JOHN R. CROSBY, D.C.L.



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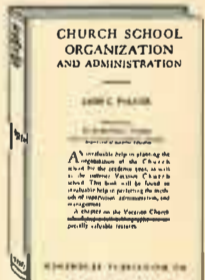
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The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, SEPTEMBER 27, 1930

No. 22

EDITORIALS & COMMENTS

Porto Rico

WE HAVE been reading a report submitted by Theodore Roosevelt, Governor of Porto Rico, to the Secretary of War having to do with conditions and difficulties in the island of Porto Rico. The report is, indeed, a social and economic survey of that territory. It is such a report as does credit, not only to the Governor, but to his associates in the government, and is one which the American public ought to read. So different is the report from the ordinary reports that come from the authorities of our various island outposts that we cannot refrain from a note of commendation and from giving some information as to the conditions which are so admirably depicted by Governor Roosevelt.

At the outset we desire to commend the general style of the report. Containing, as it does, a full survey of the island, we have noted especially two things. One is that there is no direct criticism of any individual. The other is an almost entire absence of the use of the personal pronoun. It is evident that Governor Roosevelt has been a real power in the development of the island in the short time of his residence, but almost never has he used the pronoun "I" in this report, and in almost every paragraph we are told what "we" have done with respect to various problems.

Taking up the report in detail, Governor Roosevelt states that at the time of the writing of the report, August 21, 1930, he had not been in the island a full year, having arrived during the first week in October, 1929, notwithstanding which he is able to report many items of real progress. Coming to the island, he found conditions very bad. Disease, poverty, and insufficient revenue were the principal problems. With respect to disease, he found the death rate from tuberculosis and from several other diseases very high. Some thirty-five thousand people were suffering from tuberculosis, some two hundred thousand from malaria, and some six hundred thousand from hookworm, besides other serious diseases. He commends the insular Department of Health, but states that its funds have been so inadequate that it was wholly impossible for the department to cope with the difficulties. In the mountain district few of the inhabitants are able to obtain medical attention of any sort. He tells of districts in which a doctor has never, or seldom, been known. Economically,

more than sixty per cent of the people are out of employment either all or a part of each year, and the average annual income of the working man or woman is from one hundred and fifty to two hundred dollars. Hundreds come to the government offices asking, not for money, but for work, for the opportunity to earn a livelihood.

With a population of four hundred and forty to the square mile, the necessity for learning intensive agriculture is obvious. This is made next to impossible by reason of the fact that much of the land is held by non-residents, and there are few small farmers. This condition has long existed. In the last century much of the property was owned in Spain; now much of it is owned by sugar companies in continental United States, with some in Europe. The necessity for the practice of intensive agriculture to develop small farms, however, does not preclude the necessity at the same time for the development of industries. There is an abundance of intelligent, honest, and industrious labor. There is good power, both natural and manufactured, and a water haul to any of the world markets.

THE financial system of the government last autumn was desperate. Governor Roosevelt began with deficits almost everywhere and with the local banks in a deplorable situation. Interest rates were very high and government receipts were falling. The deficit was rapidly being increased. The Governor found it possible, by severe economy, to cut down government expenses and yet increase the assistance of the government to the people. The first necessity which was undertaken was the feeding of under-nourished children, of whom there were great numbers. This was done in part by an appeal to organizations in continental United States and to some extent by gifts from these. Some \$25,000 was spent for milk stations to feed babies. This work, though very variable, cannot be extended nearly as far as it ought to be by reason of insufficient funds. With a school population approximating a half million also there is school room for only two hundred and twenty thousand. The effects of the feeding of the children are clearly evident. The Governor notes visits to the school last autumn and again last spring and is struck with the difference in appearance of the chil-

dren. There has also been a large reduction in infant mortality. The Governor grants that the feeding of the children is only a palliative and that the causes for the great poverty must be discovered and corrected. The sympathetic interest of the Treasury Department in Washington is noted, and by means of bond issues the official deficits have been taken up and the banks have been freed of the government loans that they were carrying so that the budget for the coming year is balanced.

With respect to the creation of a sound economic basis for the people, the necessity is stated for helping the small farmers, and the insular Department of Agriculture has done good work to this end. The Governor notes, however, the difficulty of extending information to a people who are largely illiterate and cannot be instructed by pamphlets or through newspapers but only through visual demonstrations. One need discovered was to add to the industries. To the few agricultural products already being raised—sugar, coffee, tobacco, and fruit—there was added the raising of vegetables, for which a considerable market has been created. Emphasis is placed on the raising of fruit, vegetables, and tobacco. An attempt is being made through a homestead commission to break up the large plantations and to sell small farms to individual farmers. Much is being done by teaching the farmers how to cultivate proper and profitable crops and how to market them.

ANOTHER important work that has been instituted is that of vocational rural schools. The tendency has been to educate young people in such wise that after graduation they had no means of livelihood. By changing the manner of education and greatly extending it, the pupils are now turned out with the means of earning a livelihood. Vocational training is given both to boys and to girls, and social workers, who visit through the schools, instruct the families in the basic principles of sanitation and health. Trades are also being taught, and the children very largely have been taught to care for their own shoes and for those of their families. Furniture is also made for the school itself and for the homes. Lectures are given for parents by health officers, social workers, agricultural agents, etc., and by using the schools as social centers it has been found practicable to disseminate knowledge of all types from that on health to questions of market conditions. School fairs, dances, etc., are also held. The need for radios in connection with this work is mentioned, and the Governor expresses the hope that the Parent-Teachers' Association may find the opportunity to assist them. There are now some twenty-two hundred rural schools on the island, not all of them on the basis of this new type, but all approaching toward it.

Farm bureaus are being organized, like those in operation in continental United States, and these cooperate with the government. Ford trucks are sent out with tools for pruning, spraying, etc., and with slips of citrus trees and seeds, which are sold at a nominal cost to the farmers. An insular Bureau of Commerce and Industry has been created with a very moderate appropriation, and the bureau now has an office in New York City as well as offices on the island. This bureau attempts to create a market for local industries, such as embroidery and clothes manufacturing, which are considerably developed, and for canning, hat making, etc. Private capital is being organized to improve the fishing industry. The people largely use dried codfish, which the Governor states is generally of an inferior quality and for which they pay a high price. This bureau will also attempt, through its New York office,

to circulate information as to Porto Rico, its advantages climatic and otherwise, for tourists and especially for those who wish a quiet rest in lovely surroundings. It also deals with the extension of industries.

On the subject of disease, their efforts are limited by their insufficient funds. The island is to be covered with twenty units, each of which will be responsible for the urban population and for the country population out to the farmers' farms on the hillside. A doctor will be placed in charge of each unit; there will also be a clinic, operating rooms, laboratories, etc. Education and sanitation are the chief methods looked upon to prevent epidemics. There will be nurses, sanitary inspectors, and social workers attached to each of these units so far as funds will permit. It is hoped that with some outside aid it may be possible to begin at once with ten of these units and thus to cover half of the island. The infant mortality rate has already been cut from 179 per thousand to 133. There has been some reduction in the mortality rate in tuberculosis, but the rate is still the highest in the hemisphere. An appropriation of a million dollars by Congress "at the suggestion of President Hoover" to repair and asphalt the insular roads is stated to be a great step forward, both because the improvement of the roads is greatly needed and because of the opportunities for employment that are thereby given. The Governor hopes that like appropriations may continue to be made.

The grave necessity for keeping education and the judiciary entirely out of politics is stressed, and it is explained that heretofore there have been grave evils in this way.

Attention is called to the possibilities of Porto Rico, which the American people scarcely understand. The island has a twelve months a year climate, and a great variety of crops is possible. Attention is also called to the opportunity that exists to improve the foreign relations of the United States in the countries to the south of us by using Porto Ricans and training them for diplomatic service. Of Spanish blood and tradition, these are loyal American citizens and in an ideal position to interpret our aims and ambitions to the nations lying to the south. The Governor believes this to be entirely practicable.

ALL THIS is tersely and forcibly stated. We are struck with the great value of having our island dependencies thus in the hands of a Governor who is a man and a student before he is a politician. Very cordially do we commend Governor Roosevelt for this study of conditions on the island that has been entrusted to him for executive action.

But beyond this, and deviating now from the report, we cannot refrain from raising the question whether the plan of American sovereignty over islands whose civilization has proceeded from other sources than that which has created American civilization is a success. Do the people of Porto wish our Governor? There have been many indications that they do not. If, through circumstances, our government has been extended to places where it is not wanted, it should, in our judgment, be corrected as rapidly as possible. If the people of Porto Rico desire our good offices, well and good. If they do not desire them, we believe they ought not to be forced to live under them. If Porto Rico can in the reasonable future be so developed as to become a self-supporting and loyal state in the American union, then we believe the attempts now being made to extend the American government to them will ultimately succeed. If they have no such desire, we believe they should be encouraged to assume independence as early as independence can be given to

them under possibly similar conditions to those in which the United States exercises supervision over Cuba without being responsible for its government. A whole generation has grown up under American government in Porto Rico, yet the representation of the people of that island in Congress is very inadequate, and the opportunities for making the government a modern one have scarcely been looked into until Governor Roosevelt's thoughtful attempt has begun. We very much fear that our fathers over-estimated the opportunities of the United States to extend its benevolent intentions to the people of Porto Rico. Whether we are wanted there or not ought to be definitely discovered. If we are not wanted, we have no right to stay. If we are wanted, the resources of the United States should be extended to the island on a scale very much beyond what is being done now.

We believe it is the social duty of the American people to discover the facts and then to act intelligently upon them.

The report upon which we have just commented is a government publication, but we believe that copies could probably be obtained by making application to Governor Roosevelt at San Juan, Porto Rico.

ANSWERS TO CORRESPONDENTS

A. Q. B.—We regret that we are not in a position to give you the information requested. Perhaps you can obtain it by addressing the Foreign-born Americans Division, or the Publicity Department, 281 Fourth avenue, New York City.

R. V. O.—Student Christian Movement books are published in this country by various firms, notably Morehouse Publishing Co., Milwaukee, Wis., and Cokesbury Press, Nashville, Tenn. Either of these will be glad to supply a list on application.

AN EDITORIAL THAT MIGHT HAVE BEEN

SOME TIME ago THE LIVING CHURCH quoted at length, editorially, from an article that had appeared in the *Diocesan Chronicle* from the Sagada correspondent. It so happened that when that number of THE LIVING CHURCH was received in Manila the *Diocesan Chronicle* had gone to press with a row of asterisks under the heading of Sagada. The Bishop in writing to "E. H. W." called attention to the article and commented upon the fact that no Church paper ever made an editorial out of a row of asterisks. "E. H. W." replied that whether or not it had ever been done such an editorial could well be made, something as follows:

Caption, "When to write and when not to write." Then, "Some people there are who know little of when to take up their pens and still less of when to lay them down; but one writer we know of knows both. We refer to the Sagada correspondent of the famed *Diocesan Chronicle* of the Church in the Philippine Islands. She (for we take the writer to be a woman) writes with great regularity, but occasionally in the space for Sagada we find merely a row of asterisks. We feel certain that at such times she does not write for the simple yet all-sufficient reason that she has found nothing of importance to say! Yet how many writers in her place would have filled a few paragraphs with mere uninteresting nothings! Possibly she may even draw down upon her devoted head episcopal reprimand; but she does not waver even because of that. Having something to say, she takes up her pen and says it; having nothing to say, she lays down her pen and is silent. We commend her, then, in both cases."

—*Diocesan Chronicle* (P. I.).

LISIEUX

SERENE within her gilded shrine she sleeps
The gentle Flower of Jesus, dear Therese.
She was a candle burning bright and clear—
The crystal cup in which He poured His Love—
A glorious Rose in Mary's garden sweet—
A glowing jewel in the Father's Crown.
In love we seek her shrine, for evermore
Alive before God's throne she prays for us.

FLORENCE R. MENTER.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

ANGELS

Sunday, September 28: Fifteenth Sunday after Trinity

READ St. Luke 2:8-11.

TOMORROW being the Feast of St. Michael and All Angels we are naturally led to meditate this week upon angels and angelic ministrations. We are inclined to think of angels as mysterious beings of whom the Bible speaks but who have nothing to do with us in our modern life, if, indeed, they exist at all. On the other hand, we need to think of and believe in angels to hold us from the chains of materialism. Just as the blessed story of the angels, singing as they announced the birth of Jesus Christ, comes in the very midst of the working year to open our eyes and hearts to the truths of God and the higher life, so we need to learn of angelic ministrations lest we think ourselves quite competent and forget God and His loving care.

Hymn 290

Monday, September 29: St. Michael and All Angels

READ Daniel 12:1-3; St. Luke 1:11-20.

IN THE Bible message Michael is the angel who helps us fight our battles and Gabriel is the angel who brings messages of God's love and care. How greatly we need both ministrations! We have hard battles to fight that we may be patient and loving and good, and often they seem lonely battles, no man seeming to care for our souls (Psalm 142:4). What a comfort, then, to think and know that God cares and that He will send Michael the archangel to help us in the conflict. Also we have quiet moments when we wish we could hear the voice of the dear Lord Jesus, and then God sends Gabriel, who stands before Him, to bring us assurances of His divine interest and that we are His children for whom His love and care never fails. We need these ministrations to help us live bravely and peacefully.

Hymn 291

Tuesday, September 30

READ St. Luke 1:26-38.

THIS beautiful and holy story of the Incarnation can never lose its significance. In the faith of the Church it reveals Jesus Christ as both God and Man. In the life of humanity it makes motherhood a most sacred experience, a message sadly needed today. In our daily relationships it exalts womanhood and declares the blessing of God upon daughters of the King. And it calls for that blessed courtesy and purity of heart and life on the part of young men which lie at the root of civilization and Christianity. We must emphasize this message today, for there are many errors which have crept into our lives and we need Michael to help us fight them and Gabriel to bring us a vision of holy family life.

Hymn 277

Wednesday, October 1

READ Psalm 103.

DAVID recognized angels as praising and worshipping God in Heaven, and Isaiah in his vision saw the seraphims about the throne and heard their anthem: "Holy, holy, holy is the Lord of hosts" (Isaiah 6:3). And Christ declared that the angels who care for little children "always behold the face of My Father which is in Heaven" (St. Matthew 18:10), thereby teaching that God Himself sends His angels to bring the sweet music of Heaven to the precious little ones on earth. How blessed that makes the singing of little children (St. Matthew 21:15-16)! Most fittingly, therefore, do we sing in our Holy Communion Service, "Holy, Holy, Holy," joining with angels and archangels and with all the company of Heaven. And we may well in our daily lives sing the praises of Him who saves us and loves us.

Hymn 208

Thursday, October 2

READ St. Matthew 26:30.

IT IS a short verse, but it is full of significance and calls for silent adoration. Our blessed Lord joins with His disciples in the Upper Room in singing a hymn. It was probably one of the psalms associated with the Passover feast. It makes the singing in our Church worship a blessed thing. How greatly we are favored in our hymns! Not only do we have the Psalms, but we have so many hymns, some of them coming down through the ages with a sacredness of association which can hardly be realized. In the twelfth century St. Bernard of Cluny wrote that great hymn, "Jerusalem the Golden." In the eleventh century, Peter Abelard wrote, "*O Quanta Qualia*"—"O what the joy and the glory must be." In the twelfth century St. Bernard of Clairvaux wrote that holy hymn of the Passion: "O Sacred Head surrounded by crown of piercing thorn." We are privileged to sing, with melody in our hearts, to the Lord, psalms and hymns and spiritual songs (Ephesians 5:19).

Hymn 256

Friday, October 3

READ St. Luke 22:39-43.

ANGELS came to minister to our blessed Lord after His fasting and temptation in the wilderness (St. Matthew 4:11). And in Gethsemane as He agonized, an angel from Heaven came to strengthen Him. It is a sacred story. Yet we may surely learn that angels are sent to us also to strengthen us in our hours of trial, of suffering, of sickness. We, who believe and love Jesus Christ, can partake of His privileges as well as of His griefs. Still more, when our pain results from our labors for others and when the sorrow for the needs and sins of others presses upon us and all life is shadowed, then indeed angelic ministrations will come and the longings for the world's acceptance of God's mercy find comfort and peace in an assurance that we have not labored in vain. Only be it remembered that here, and for us also as for the Holy Redeemer, there must come the great prayer, "Not my will, but Thine, be done."

Hymn 395

Saturday, October 4

READ Revelation 7:11-12.

WE WOULD expect St. John in his visions of Heaven to note the worship of the angels, and his message is indeed full of them joining with the redeemed in singing the praises of God. May it not be that the fulness of life's meaning will come for us as we find in Heaven these blessed messengers revealing to us all the wonders of the new and endless life and leading us in the new song which shall make plain the human experiences of earth? Perchance they will lead us first to the Throne and to our glorified Christ, and then to our dear ones whom we long to see, and then to the contemplation of the good things prepared for those who have continued in the love of God and in His service. We may be sure that the mystery which here surrounds these unseen spiritual messengers will be made clear, to our joy and theirs, for their service will not be ended then but continued forever.

Hymn 266

Dear Father, I thank Thee that Thou hast ordained the services of angels so that they may help and defend me on earth even as they worship Thee in Heaven. Hold me in my faith in things spiritual, and while I cannot see Thy messengers let me know that they are about my path here and that they will lead me at last to my heavenly home. Amen.

The Santo Domingo Disaster

An Eye Witness Account*

By Mrs. William Wyllie

FOR DAYS the storm had threatened and the population was not unprepared, though no one supposed it would be more than an ordinary blow. Tuesday is a great day always in Santo Domingo, for it is mail day. I had invited some guests for tea in the afternoon, as my daughter was returning shortly to the United States to school. I went to the market that morning and as I reached the water front, the sea was growling and rumbling on the beach and breaking high over the wreck of the *Memphis* in the harbor. The guards were keeping people back from the water front, for many people were gathered expecting the *Coamo* from Porto Rico, but there was no sign of that ship. The double storm signals had been out at the radio station for two days. Finally the *Coamo* was sighted, but so great was the fury of the sea that she did not attempt to land.

After luncheon, which by some lack of calculation I served at about 11:30 that morning, the Archdeacon went to take his afternoon siesta and I took some sewing out onto the porch. I soon realized that an unusual storm was coming, and went in to get my camera with which I took some nine pictures. This must have been between 1 and 2 P.M. The force of the wind was so great that the trees were bent almost to the ground, and the effects of the storm were plainly visible. Suddenly my daughter, who had joined me on the porch, cried, "Mother, look at that roof going off!" Turning toward the next house we saw the roof lifted completely off the house next door, while the cement coping around it was thrown upon the roof of our house. The next moment we felt ourselves twisted as by some terrible machine. The house next door, which belonged to the brother of a former President of Santo Domingo, and which, owing to his ill health, was unoccupied and tightly closed and barred, suddenly began to sway, the roof was ripped off, and part of the cement walling collapsed, falling inward into the house.

We rushed into the house and the Archdeacon joined us, but before we could get into his study again, the room was lifted bodily and wrecked before our eyes. We rushed into the dining room, only to see the partition between that and the hall collapse with all our treasured paintings and photographs, and we narrowly escaped being buried then and there. All the time the noise of the wind, the twisting and groaning of the trees, and the noise of falling buildings kept us worked up to the highest pitch.

We didn't dare to open the back door of the house in an effort to escape in that direction, because the suction of the wind would have caused the whole building to collapse. We ran from room to room, and just as we reached the bath-room we felt as though the floor was being lifted from under our feet.

I had wrapped a towel around my daughter's face and head, and about my own, so that we might not be injured by flying glass and other objects. Above the din the Archdeacon was shouting, "Don't let us get separated, whatever you do, don't let us get separated!" Suddenly the beam of the house swayed and the next instant went sailing out of the house, and a huge mango tree which grew just beyond the porch, came sailing in. My daughter had my hand, and in the confusion the Archdeacon caught her, dragging her in one direction, while I thought she was coming in another, so that as I made toward an archway in the front of the bungalow we did become separated, and I found myself with a great burden of debris between me and my husband and daughter. I kept calling to the Archdeacon to bring Mildred out beyond the

partition to the archway, and this he finally did, though he at first wanted me to come back and join them. Just as they got clear, however, the remainder of the partition fell inward, and if we had not been under the archway, we would certainly have been buried under the ruins.

THE INTENSITY of the storm lasted just about an hour—it was some time after 2 o'clock that the first severe twister came, and our watches and the clock stopped at 3:20. The partition was whisked up shortly afterwards and thrown into the ruins of the house next door, and then the bath tub was torn loose from the plumbing in the house and also blown bodily across into the grounds of the house next door, where it was buried in a hole which it ploughed into the earth.

Suddenly a deathlike stillness fell upon us, more terrifying than the shriek of the rain, the roar of the thunder, or the crash of falling trees and walls, and out of it emerged groans and cries telling of the injured people all about. We were at what had been the front of the house, and to avoid falling trees tried to climb back into the ruins of the house over the debris and the mango tree. The cement tank with 500 gallons of water in it had been torn loose and we were in a flooded area. The wind started to rise again, and we realized that we must find shelter. On the back porch there were eight concrete pillars supporting the roof of the porch; only one of them remained standing, and it was badly twisted. There was an extra shower at the back of the house, with a concrete base under it, and below this the Archdeacon had left a small space into which one could crawl if necessary to make repairs on the water pipes. We had just ten minutes in which to crawl into this shelter, for at 3:30 the second twister came, accompanied with thunder, lightning, and such floods of rain as left us shivering and gasping at the sight.

We dropped on our hands and knees, and in that position, and for the whole of that night, remained in that place. Once or twice the Archdeacon reconnoitered, thinking we might get under the front porch where there would be more room, but his decision was always the same—the velocity of the wind was terrific, and those out in it were being torn apart, legs and arms and hands being blown about. Later two men were found directly in front of what had been the garden in the road. The debris was piled as high as the house had been, and there was no way to get free without surmounting the pile.

To add to the horror, the water was pouring into our place of refuge until the Archdeacon used the bath towels and a board to stop the hole in the tank. Land crabs, mosquitoes, lizards, spiders, and all sorts of creeping things soon invaded our tiny place of refuge and some four inches of water remained on the floor of the place throughout the night. The final horror to our overwrought nerves was a slight earthquake which occurred towards morning, during which the remaining pillars fell—outward, fortunately for us, for if they had fallen inward we would certainly have been entombed.

ALL the next day the torrential rain continued. We had nothing to eat or drink, and of course with the bursting of the tank our water supply had been destroyed. There was a little in a cistern and finally the Archdeacon brought some of it, but it was filled with tiny splinters. It was impossible to believe that such a thing could have actually happened.

Stunned by the horror of their experience people wandered among the ruins; every house on Independencia avenue as well as on the Avenida boulevard had been razed. When we were able to climb far enough away to get a look at what had been our home, we saw that the concrete cornice of the house next door had been deposited in the center of our roof and it was sagging dangerously. We explored hastily among the wreckage and discovered the oil stove, though it was useless.

* The accompanying vivid narrative of her personal experience, and those of her husband and daughter, in the hurricane which devastated Santo Domingo City on September 3rd was dictated to the Publicity Department of the National Council by Mrs. William Wyllie, wife of Archdeacon William Wyllie, missionary in charge there, on her arrival in New York on the S.S. *San Lorenzo*, September 15th.

for the time being because the wicks and burners were saturated with water. I strained the water from the cistern through a piece of underwear, and this was the only drink we had, and we had to boil it over a small fire of sticks which we managed to kindle.

Of course it was impossible to cable at that time for relief, though cable connections were established as soon as possible. The Archdeacon managed the next morning to get into the city, and returned with a story of horror and despair. What had been the fire department was gathering up the bodies of the dead on stretchers, but of course there was nowhere to bury them, and so the terrible task of cremating them had to be undertaken. Only one horror was spared us and that was fire, for the torrential rain made that impossible.

We learned that 10,000 buildings had been destroyed, but had no way of learning at that time what other calamities had occurred.

SHORTLY a space was cleared and many of the native people, women and children and very old folks, were brought before a huge bonfire to be dried and warmed. By this time a cable connection had been started, and a cable had come through telling the stricken mission that the Bishop of the district, Bishop Carson, was on his way to them, and would arrive probably on the following Monday. He was better than his word, however, for he arrived on Sunday with thermos bottles of water and food supplies. Longing for a drink of pure water, I found on opening one of the thermos jugs that by mistake they had been filled with *hot* water, but that soon was remedied.

Six airplanes circled over the city, but could not land because the field was wrecked, dropped packages of food supplies and went their way, not knowing whether there was any alive to use them. Before we could recover from the stunned condition in which we had been plunged, rumors of another cyclone were circulated.

THE Church of the Epiphany is a complete wreck save for the chancel and the tower. The tiny chapel had been unroofed and the two young Englishmen, refugees from a ship in the harbor, repaired it sufficiently to provide us with a shelter. The refrigerator from our home was next salvaged. It took the Archdeacon and four other men to move this. It weighed between three and four hundred pounds. But the cyclone had picked it up like a bit of tinder and deposited it 100 yards away from the house. Rummaging in the interior, I discovered a plantain and some other fruit, and three *unbroken eggs*. Two of these were given to the Archdeacon and Miss Wyllie, and the third was saved and used with some flour and boiled water next morning to make pancakes for the family breakfast.

In the old schoolhouse there was some wood stored, and the new mahogany seats for the church building. These were completely wrecked—they were found where they had been blown like so many pieces of paper, splintered beyond repair. In the chapel were two chairs for the chancel—the bishop's and the rector's chairs—and these were saved. There was a chalice from the silver communion, which I had kept among by linens. The whole closet was thrown across into what had been the garden of the next house, and when the chalice was found it was smashed so flat that the sides of it met. We slept under the front porch for two nights, if such fitful rest as we were able to secure can be called sleep, and then we moved into the chapel, glad to escape the mosquitoes and all sorts of creeping life mentioned before, which sought the shelter under the porch also. Every chicken in the neighborhood was killed with the exception of a little white rooster which perched on a pile of debris the second night, and struck a weird note by crowing shrilly.

WHEN the sun arose we tried to get some of the furniture from the ruins into the newly roofed chapel and succeeded in salvaging some iron bedsteads and springs. The mattresses, of course, were soaking, but after a time they began to dry in the sun. Of all our household possessions, I found intact only a cast of the Venus de Milo, a vase which my husband gave me when we were married twenty-five years ago, and a part of my china closet.

Bishop Carson told us that it would cost at least \$15,000 to replace our house, which had been rebuilt onto an old structure.

The walls have completely crumbled, and it would be useless to think of repairs.

With my daughter I got into the city on the second day, hoping we could be of service, but it was almost impossible to get about, because of barbed wire and twisted heaps of debris. The sights and sufferings which we witnessed will make it difficult for us ever to forget what such devastation can mean. A man came leading his small son, only four years old, by the hand and asked me to help him in his terrible sorrow, for he had lost his wife and all his children except the little lad. Another man came, who had heard that the cocoanuts which had been on our trees were being used by the thirsting people to supply them with this substitute for water. He started gathering them in quantity to take away. When I told him he could open one and drink the water, but that the others were to be left for other people, he produced a small knife and threatened to use it on me if I interfered. I convinced him that the United States government would have very definite ideas as to his punishment if he did so, and he finally took himself off. When we began to get figures on the disaster, it transpired that from three to ten people had been found dead in almost every house, and by Sunday night we learned that the dead numbered 2,800 and that 1,500 people were being cared for in the Red Cross tent hospitals—this information being given us by the English Consul and the American minister.

LOSSES IN SANTO DOMINGO

BY THE RT. REV. HARRY ROBERTS CARSON, D.D.
BISHOP OF HAITI AND THE DOMINICAN REPUBLIC

OUR LOSSES in the Dominican Republic are as follows:

SANTO DOMINGO CITY

The new Church of the Epiphany, which had just been constructed and ready for the opening services which had been fixed for Sunday, September 14th, has been destroyed. Portions of the walls are still standing but the constructor estimates that the building has been damaged at least 75%, possibly 80%. On this building we carried hurricane insurance to the amount of \$18,000 and our claim for loss is now being prepared.

The home of Archdeacon and Mrs. William Wyllie has been entirely destroyed, together with fully 99% of their belongings.

The little chapel adjoining, serving as a church for the past eight years, was very severely damaged but steps were taken immediately to put it in condition to store the furniture of the new church building, with room for a lodging place temporarily for Archdeacon Wyllie. The cost of these repairs will amount to less than \$1,000 but the building is unfit for permanent occupancy.

SAN ISIDRO

Our St. Luke's Church, costing about \$2,000, has been entirely destroyed, together with all the furnishings.

On Saturday, September 13th, in company with the Hon. André Faubert, Minister from the Republic of Haiti to the Dominican Republic, I visited San Pedro de Macoris, where the Rev. A. H. Beer is the priest in charge. Together we visited all the hospitals where many hundreds of injured from the little towns on the eastern side of the Ozama River were carried. I met the Governor of the province and all the high officials. All were most outspoken of the remarkable work done by the Rev. Mr. Beer. On receiving news of the injured who were being rapidly carried into the city from the stricken capital, he turned our school building into a hospital. A few days after, he received formal appointment as supervisor-general of all the hospitals in the city. His work was most effective and well merited the words of commendation which were heard on all sides.

I returned to my home, Port au Prince, by plane on Monday, September 15th, and as I was representing the Haitian Chapter of the Red Cross, as well as the Church, I made report of what I had seen and done at a special audience with the President of Haiti.

Plans are being made for the future of our Church in the Dominican Republic. Necessarily these contemplate the immediate rebuilding of the church at the capital, although possibly on the site of the home of Archdeacon Wyllie.

What About Christian Nurture?

By the Rev. John W. Suter, Jr.

Executive Secretary, Department of Religious Education, National Council

In Two Parts. Part I.

EVER since its creation by the Church, the national Department of Religious Education has been interested in a type of teaching which it has tried to help rectors develop in their parishes. This type of education has gone deeper than method: it has amounted almost, if not quite, to a philosophy of education. The key word to the sort of teaching advocated by the Department has been, and is, *Nurture*. The nurture of religious powers in the pupil is the governing ideal. The policy is that of fostering growth, helping those who have received the Lord Christ to "become the sons of God"—that is, to realize and practise their sonship, through the Church, by the power of the Holy Spirit.

Having taken its stand on this ground, the Department has naturally emphasized not so much a schedule of so-called informational material as a curriculum of Religious Life—including in that program, as of equal importance with intellectual knowledge, certain carefully-planned pupil experiences of a more outwardly active character, such as the saying of prayers, attendance at the two primary Sacraments, Churchgoing in general, excursions and pilgrimages, enterprises of brotherly service to the needy, errands of mercy and goodwill, missionary projects, altruistic craftsmanship, and other samples of typical religious living. These might be called "slices of Christian life," as compared with "pieces of Christian knowledge." The slices and the pieces, added together and prosecuted simultaneously in a given parish, constitute the religious-education curriculum of that parish as the national Department understands it.

This philosophy dates from about 1910 in our Church, and as a policy of the national Department dates from the Department's founding.

How could the basic idea of this principle—the idea that a learner of religion must train himself in certain valuable actions as well as acquire certain valuable areas of knowledge—best be expounded? How could its implications most readily be illustrated to Churchpeople? This was the question which confronted Dr. Gardner. His answer was a good one: Put on the market a set of Church school books embodying that principle. Let the books in the series speak for themselves. Issue the Courses in such form that if the pupils follow them they will in fact be training themselves for the Church's life by actually living that life: participating in the typical experiences (chiefly of worship and of altruism) scheduled for them, grade by grade and month by month, while at the same time they enlarge their store of facts according to the information schedules of the same Courses.

The story of the preparation of this new kind of Series of Courses under the direction of the General Board of Religious Education is too long to recount here. It is interestingly sketched in a book by Prof. C. H. Brewer, soon to be published by the Morehouse Publishing Co.¹ It is a story of bold adventure, patient experimentation, and an unswerving faith in the soundness of the new idea. Men and women, priests and lay folk, old teachers and young, working in committees and individually, compiled the Courses in mimeographed form, until finally, after much sifting, the Board had a Series of Courses ready for print. But who would publish them? As a business venture the proposition did not look alluring. The Courses seemed strange; they did not follow orthodox procedure; they looked queer; nothing like them had yet been seen on land or sea. One Church publisher, however, then known as the Young Churchman Company, came generously forward and took a chance. Thus was born the Christian Nurture Series.² This is a graded series of eleven one-year courses, plus five additional courses for the senior high school and adult pupils, fol-

lowing a sequence of yearly themes set forth by the national office.

THE Christian Nurture Plan has two essential elements: (1) A sequence of themes, one for each year of the growing pupil's life. (2) The pedagogical principle that the pupil should not only be informed but at the same time be trained in certain activities through participation in them—chiefly the activities of worshipping God and serving fellow-men.

The Morehouse Christian Nurture Series is the first set of graded courses to be written according to the Department's Christian Nurture Plan. It was launched in 1916 by the Department of Religious Education and has undergone certain revisions at the hands of the Department. The most recent of these revisions, ready in the autumn of 1930, has been made (with the help of a small committee) under the leadership of Miss Mabel Lee Cooper, an officer of the Department. This is only a *revision*. Most of the changes are corrections. The text is brought up to date in the matter of names, titles, etc. For example, "Presiding Bishop and Council" becomes "National Council," and the Bishops of Missionary Districts are named as of 1930. The introductions to the Manuals have been largely re-written. Certain minor omissions and additions occur also in the text. But there are no fundamental changes. The Courses of 1930 are *the same Courses*. Anyone who liked these formerly will like them now, and those who did not find them satisfactory before are not likely to be pleased with them in their corrected form. Pedagogically they remain what they were.

This will not be true of the altogether new, different, alternate Courses now being prepared under the direction of a special Board of Five appointed by the National Department.³ These Courses, which will probably begin to appear in the fall of 1931, will be offered as alternates. Let us suppose that the first of the new Courses to be printed will be Course Number 6. When it is issued, a rector who uses the Christian Nurture Series will have to choose between Old Course 6 and New Course 6, both dealing with the same theme. These two Courses will bear different titles. Both of them will be available for as many years as there is any considerable sale for both.

Between the old (*i.e.*, the present) and the new there will be some similarities and some differences. The sequence of themes (one theme for each year of the pupil's life) has been published independently by the Department and can be secured at Headquarters, 281 Fourth avenue, New York, N. Y. The educational policy known as "Nurture" will remain in control, the pupils being expected to undertake worship, work, and similar creative adventures in addition to the acquisition of knowledge. Church teachings and practices will continue to dominate the Series. The Book of Common Prayer will provide, as now, the principal *motif*.

Some of the points of difference will be these: Each Course will be written by one person, whose name will appear on the title page. It is likely that much of the material will be divided into "Units of Work," each unit occupying a number of weeks, instead of into the familiar Lessons of the one-a-Sunday type. This, however, is only a surmise. The Editorial Board of Five is free to submit to the Department any sort of Course, for a given grade, that it deems best suited to the needs of the Church. With the approval of the Department, such Course will then become a new item in the Christian Nurture Series. Naturally the Department has the deciding voice and can approve, modify, or reject any Course submitted for inclusion in the Series. Equally, too, any author can withdraw a Course if he disapproves of proposed modifications. But no serious disagreements are anticipated. Department, Editorial Board, and Au-

¹ *Nurturing Young Churchmen*, by the Rev. C. H. Brewer, D.D. Ready about November 1st. Probable price, \$1.50.

² The new Order Blank for the Christian Nurture Series will be sent on request by the Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis., or any Church bookseller.

³ The Rev. Malcolm Taylor, the Rev. Gardner L. Tucker, the Rev. F. C. Grant, Miss Mildred Fish, and Miss Charlotte Forsythe.

thors are moved by a common purpose: to enrich the Christian Nurture Series by adding to it such alternate Courses as may meet certain needs which were not thought of in 1916, and thus to contribute something to the educational equipment of the Church.

A FEW WORDS about the Department's relation to textbooks in general seem to be needed just now. The Department is not interested in any one Series of Courses exclusively. It is interested in a type and quality of religious teaching—in the standard which Church schools set for themselves. The Department believes in certain educational principles. These it tries to induce rectors to adopt. When any parish puts these principles into operation the Department is gratified, and is indifferent as to the name or identity of the Series of Courses by which the result is achieved. In other words, the Department is impartial as between publishers, books, authors, "lesson-systems"; it is *not* impartial as between educational principles. The Christian Nurture Series attempts to embody two cardinal principles: (1) a sequence of one-year themes; (2) the policy of having the learner participate in activities other than those that are purely intellectual. *Any* one-year course, or series of one-year courses, containing these two elements may be recognized by the Department as conforming to its Christian Nurture Plan. (The *Plan*, be it noted, is not a set of books; it is a policy of education.) When any publisher produces a book, or series of books, consonant with the Department's Plan, these books the Department may recommend and promote *entirely on their merits*. The merits of *any* book, the Morehouse Series included, are the only basis upon which the Department approves or disapproves a given Course for a given case. We do not always urge the use of a Course in the Christian Nurture Series. What we recommend depends upon the circumstances that surround each case. We remain true to our educational principles. We do not attempt to be "true" to any particular set of books. The welfare of the parish in each case is our only concern.

"Be more general!" This cry has reached the ears of the Department of Religious Education more than once. Especially in the matter of guidance for the curriculum of religious education in the local parish. What seems to be wanted is a general or blanket description of the ideal curriculum or, better still, a three-foot shelf of textbooks which can be packed in a box, delivered at the rectory door, and distributed to the teachers the next morning. The underlying assumption is that the same box of books would do for all or nearly all the parishes and missions in our ninety-three dioceses and districts.

Our Department, on the other hand, has insisted upon being specific instead of general. We have asked each separate congregation to submit to us a realistic description of its own personnel, grade by grade and group by group, both young and old. We have also asked for certain data regarding the ecclesiastical tradition and personal background of the people to be educated, and something also of the desires of the rector in regard to his people. On the basis of such particulars we prescribe what seems to us to be needed for each case.

This is what we mean when we say that as guides to parish curriculum-making we are specific instead of general. It is another way of saying that our advice is concrete instead of vague. Yet there is one point at which we can be charged with a certain kind of vagueness. When we are asked the question, "What materials do you recommend?" or "What curriculum do you advocate?" our immediate reply is, "That depends." Now obviously the sentence "That depends" is vague. Naturally, since a vague question can receive only a vague answer, a general question only a general answer. As soon, however, as the questioner becomes specific we become specific too. Tell us what particular parish situation you are interested in and we will tell you what particular curriculum materials we recommend for that situation.

IT is not the purpose of the Department to increase the sales of any particular commodity. Our declared purpose is to improve the quality of religious education in the Church; to conduct research and supply information; to guide and encourage leaders; to make available to one part of the country the good news of successful educational work carried on in another part; and to further the publication of better and better educational materials.

The word "chaos" is sometimes on the lips of Churchpeople who disparage our policy. Their argument, when condensed,

runs about as follows: "Prior to 1916 the Episcopal Church in the United States suffered from too many free-lance Sunday school lesson-systems. A rector never knew where to turn. No series was 'regular,' no system was good. Chaos ruled. Then came the Christian Nurture Series, prepared by the national Board. While never officially adopted as an exclusively-approved series, nevertheless it enjoyed, and still enjoys, a certain uniqueness in being the only series ever compiled by, and issued at the instigation of, a Department of the national Church. Its use has spread rapidly, until now it can safely be said that no other one Series is found, in whole or in part, in as many of our parishes as is this one. Thus order is gradually supplanting chaos. Why not, then, push this Series harder? Why not give it exclusive sanction? Why not put all the Department's eggs in this basket, and, by promoting the Series, promote the reputation of the Department? Why *mention* other books, other publications? Why talk about 'the duty of the local parish to study its own problem and discover what materials are best suited to its needs?' This only invites more chaos. When order and standardization are within reach, just around the corner, why not *grasp* them?"

These questions have considerable force, and the Department has not ignored them. But they have an answer. When the critic says "chaos" he is looking at the map of the United States, with a little cross marking the location of each parish. Nearly six thousand crosses—and almost no uniformity of lesson-material! Chaos!

But chaos does not need to reign in any one parish. Each congregation must set its educational house in order. If it needs help in doing so, let it ask the national Department for this help—as six hundred parishes have recently done, considerably to their satisfaction if one may judge by grateful letters. The chaos which remains lies deeper than Sunday school lesson-books. Parishes differ from one another in theological emphasis, in ecclesiastical tradition. This heterogeneity is a given factor which the Department has to face. Different rectors teach their congregations different things, aim at different results. No department of the National Council has the right to try to settle these differences in any way whatsoever, least of all by deciding on some particular interpretation or tradition and carrying on propaganda, through textbooks or otherwise, in its favor. Such a policy would deserve the name of bureaucratic impertinence. Each clergyman knows what he wants to teach. He stands in his congregation as head teacher. He has had his College and Seminary training; has faced the Examining Chaplains; has received (and interpreted) the grace of Orders; has accepted a cure of souls. With Bible and Prayer Book as his only official literary guides, and the canons of the Church as legal ones, he takes up his work as parish administrator of religious education. It is not for any external bureau to presume to dictate to him the contents, or even the method, of his own parish's Curriculum of Religion. But if, having stated his aims, he looks to the national Department for help in achieving them, the Department gladly gives every possible aid; moreover, it gives aid with equal care, with equal cordiality, to a rector who repudiates the Christian Nurture Series *in toto*, as to one who swallows it whole. The Department is not a promoter of a Series, but a service-station for parishes which want to improve the quality of religious education carried on within their own borders.

"Vagueness" is another word used by people who are dissatisfied with the Department's stand. "What," they ask, "do you stand for? What do you recommend? At what do you aim?" It is an interesting phenomenon that restless queries of this sort have not been asked by members of the Church who read the Department's publications: its *Educational Snapshots*, its column in the *Spirit of Missions*, its free pamphlets, and its quarterly magazine, *Findings in Religious Education* (50c a year).

IN recent years there has grown up in parts of the Church a fallacy which the Department strives daily to correct: the fantastic notion that a parish can solve its educational problem by purchasing the "right" series of textbooks and sitting calmly by while these books "operate the school"—very much as an automatic sprinkling-system operates the business of putting out incipient fires. If one make of sprinkler doesn't work, get another; if one lesson-system doesn't work, try another. This is the philosophy behind patent medicines.

(Concluded on page 741)

Pre-Reformation Religious Education

By the Rev. John R. Crosby, D.D.

Rector of St. Luke's, Seaford, Delaware

WHILE preparing some lectures on the History of Religious Education, I was surprised to find an almost general belief that at the eve of, and for a long period before, the Reformation there was no attempt at systematic religious education among the laity of the Church of England, that sermons were unknown among the parish priests, and that the—alleged—overwhelming spread of Lollardism, and rapid establishment of the preaching friars, was due entirely to the fact that they, for the first time in the history of the English Church, preached and instructed the people in the vulgar tongue, and threw the Gospel story open to the common people. For example, Bishop Hobhouse—who should certainly have known better—states categorically that “Preaching and instruction was not a part of the regular Sunday observance as now,” and in another place, that “there was a total absence of any kind of clerical training, and that the cultivation of the conscience as the directing power of man's soul and the imparting of holy affections in the heart seem to have been no part of the Church's system of guidance.” The object of the present paper is not only to correct this too general impression as to religious instruction in the medieval Church, but to suggest that, could the pre-Reformation system be revived and the pulpit restored to its position in the medieval Church, it could again become, next to the sacraments, the surest avenue of the knowledge of the love of God.

In the present day, whatever instruction is given to the people, outside the Church school, is generally conveyed in the form of sermons or discourses which, however eloquent, seldom convey to their hearers any definite, consecutive, systematic instruction. The sermons generally delivered in the middle ages, however, as a rule consisted of plain, colloquial, and eminently practical instruction on faith and morals delivered from the altar or pulpit immediately after the gospel of the day, the more oratorical discourses being reserved for the greater feasts and special occasions.

On considering the evidence it is impossible to avoid the conclusion that the average layman of the thirteenth, fourteenth, and fifteenth centuries was far better instructed in the practise of their religion than nine-tenths of the juvenile and adult Church people of the present day, and that with all our complicated machinery of Church schools, Normal schools, Summer schools, diocesan institutes, and pedagogics, we have lost the place in the minds and affections of our people, and the simple, practical, instructed piety that made the English laity of the period immediately preceding the Reformation an example to the Western Church and the peculiar glory of *Ecclesia Anglicana*.

Let us therefore consider, firstly, the steps taken by synods, bishops, and ecclesiastical authorities to insure the proper education and instruction of the people; secondly, inquire in the light of contemporary evidence as to whether these instructions were carried out; and, thirdly, as to whether the contemporary laity showed any signs of being benefitted by these instructions, so far as the general religious life is concerned.

THE decrees of the synod of Oxford, as laid down for the English Church in 1281 by the Constitutions of Archbishop Peckham, lay down concise rules for observance in every parish church in the country. “We ordain,” says the Constitution, “that every priest having the charge of a flock do four times in each day (that is once in each quarter), either himself or by someone else, instruct the people simply and without any fanatical admixture of theological distinctions, in the articles of the Creed, the Ten Commandments, the Seven Works of Mercy, the Lord's Prayer, the seven deadly sins with their offshoots, the seven principal virtues, and the seven sacraments.” Lyndwood adds further, that “the Archdeacon shall at his visitation diligently enquire as to whether the parish priests

carry out this canon and reprove, rebuke, and chastise those negligent, thus compelling them to satisfy in that which they did offend.”

Various diocesan and provincial synods reiterated these instructions during the next two centuries, and so late as 1446 Archbishop Nevill of the province of York not only repeated this general decree, but set out at great length the points upon which the parish priest was to particularly insist.

In Wilkins' *Concilia*, III: iii, we find two curious examples of the care taken that the priests should be able to instruct their people. Its is a well known fact that after the Great Plague of 1349, the ranks of the clergy were so depleted that many were ordained to the priesthood without sufficient learning and preparation, in order that the sacraments might be administered to the people. On June 14, 1385, we find the great William of Wykham causing Sir Roger Bond, rector of St. Michael's, Winchester, to swear upon the Holy Gospels that he would within the next twelve months learn the above requirements laid down by Archbishop Peckham. On June 2d a similar obligation was exacted from John Corbet, to learn the same before the Feast of St. Michael following. Both of these obligations were exacted within three days of their induction to their benefices.

Again in 1357, Archbishop Thoresby of York ordered a monk of St. Mary's, named Goterke, to draw up a similar exposition of the Creed, Commandments, etc., and “by the counsel of his clergy, sent it out to all his priests.”

In Wilkins, III: ii, we find a synodal decree that “all rectors, vicars, or chaplains holding ecclesiastical office shall expound clearly and plainly to their people on all Sundays and Feast Days the Word of God and the Catholic Faith of the Apostles; and that they shall diligently instruct their subjects in the articles of Faith, and teach them in their native tongue the Apostles' Creed and urge them to teach and expound the same to their children.”

Even when the bishops prohibited all ecclesiastics, whether secular or religious, to preach without episcopal license at the time of the Wicliff heresy, the parish priests were expressly exempted “that the instruction of the people in the precepts of piety be not hindered, and that the knowledge of things necessary to salvation might not cause simple souls to ignorantly sin.”

In 1364, Bishop Langham of Ely in his diocesan synod ordered that every parish priest shall frequently preach and expound to his people the Ten Commandments and all things necessary to salvation, in the vulgar tongue, and that all priests diligently study the Divine Word, in order to be ready to “give an account of the faith that is in them.” Further, they are to insure that the children are taught their prayers and they and their parents coming to “shrift” are to be examined and proved as to their religious knowledge. In addition, the parents were bound under penalty of mortal sin to attend to the religious instruction of their children and servants, this duty being enforced by examination and precept, neglect being punished by ecclesiastical penances and even excommunication. I can find no evidence of religious instruction being relegated to an hour's voluntary instruction in a Church school, or looked upon as a more or less subsidiary to the general scheme of education.

SO MUCH for the action of bishops and diocesan synods, it being clearly understood that the examples quoted are but a fraction of the mass of legislation on the subject. The next step is to ascertain whether we have any evidence as to these decrees being put into effect and generally carried out. During the fifteenth century we find no fewer than two hundred and twenty different popular manuals of instruction for parish priests and the laity, most of them prefaced with the statement that they were compiled for the express purpose

of assisting the clergy to carry out the Peckham constitutions. I have before me MS. copy of the *Lay Folkes Masse Boke* of the year 1458, of which the first three pages are "Tellyng agayne those thynges tolde on Sondag by the Preste." The very first two books printed by Caxton, about 1483, were the *Liber Festivalis* (Book of discourses for Sundays and Holy days) and a set of instructions to enable the Constitution to be carried out. In the Landsdown MSS. 379, there is a black letter tract printed by Wynkyn de Worde on the same subject. In most of these *Festivalia* there may be found other matter for general instruction, bowing at the sacred Name, behavior in Church, etc. In one MS. (Harleian 2403), following the "Festivale" is a short instruction on the Lord's Prayer and Creed, beginning, "Good men and women, ye shall well know yt each curate is bownden by the law of Holy Church to expound the Pater Noster to his parischonys tyes in the yere." Many of these MSS. bear evidence of being compiled by the priest for his own use, while after the introduction of printing they become innumerable.

More conclusive than even this evidence is that of the Episcopal Registers and Visitations, and the parish Registers and Church Wardens account, which give us invaluable pictures of life in the pre-Reformation Church of England. The manner of these visitations was briefly as follows: the priest was first examined on oath as to the state of his charge, and the manners and morals of his parishioners, secondly, certain parishioners were selected either by lot or at random and examined on oath as to the conduct and ability of the rector and more especially as to whether he carried out these duties that he was canonically bound to perform. For the purpose of this article, we select the Register of Bishop Stapledon of Exeter, for the first fourteen years of the 14th century, admirably edited by Canon Barnes, and Harleian MS. 862 giving the visitations in the same diocese for the year 1440. At Colaton, we find the parishioners declare that their parson "preaches in his own way" and on Sunday expounds the Gospel "as well as he can" (*quatenus novit*), he does not instruct them sufficiently, they think, "in the ten commandments and the seven deadly sins" (*non multum eos informat*). Mark well, that these were small farmers in a small rural village, in the alleged "dark ages." Compare the archdiaconal reports under Elizabeth and weep. Elsewhere the priest, Robert Blond, preached, "but not sufficiently clearly", they add however, that perhaps they are too hypercritical (*meticulosus*), as they had long been used to pastors, who had instructed them "most carefully." In most places the priest is said to teach his people "well" (*bene*) or excellently (*optime*). That this appears to be the fact is proved by the *jurati* speaking favorably of the instruction given even in places that do not consider their pastor absolute perfection. As at Culmstock, where the priest is stated to be *optime* in instruction but too long-winded (*verbosissimus*) over Matins and Mass, or at Farnborough where the vicar, Gualterius, is reported as "very greedy" (*avarissimus*) in matters of tithe. The point of importance to observe is this, that in pre-Reformation times the clergy and parishioners had—contrary to the general impression—no chance of stagnating and going to sleep, and that not only did the continual episcopal, archdiaconal and rural-decanal visitations bring to light every possible abuse and slackness, but that the people themselves were encouraged to observe and report every neglect of the Church's precepts.

THE TESTIMONY as to the effect of this systematic teaching upon the people of England from unprejudiced outsiders is overwhelming. Setting aside the evidence from contemporary writers such as Chaucer, Froissart, the various Chronicles, as to the matter of fact way in which they assume that everyone knows and practices the Catholic faith, however bitterly abuses may be satirised, contemporary English and foreign literature is full of evidence that only blind prejudice can ignore or ignorance overlook. Nicolas Ferrata the Venetian ambassador writes to the Signory in 1510, "That the English are the best instructed Christians among the nations. The meanest scullion can read his psalter and dispute divinity like a learned clerk, while every beggar knows his creed and paternoster and the meaning thereof." "Every man and woman," says the author of *Dives and Pauper*, "after his degree is bound to do his business to know God's Law that he is bound to keep. And fathers, mothers and godmothers be

bound to teach their children God's law or else do them be taught."

The *Prymer* of 1538, giving the duties of the day, says of Monday:

"Monday man ought me for to call
In which good wekes ought to begin
Heryng masse, the first dede of all
Inten~~y~~ng to fle deadly syn,"

while the *Yong Children's Boke* of 1500 takes it as a matter of course that his readers attend daily church:

"Aryse be tyme oute of thi bedde
And blesse thi brest and thi forhede
Then wasche thi handes and face
Weme thi hede, and aske God crace
The to helpe in all thi werke;
Thou schall spede better what so thou confess
Then go to chyrche and here a messe."

To return to our Venetian traveler: "They all attend Mass every day and many say paternosters in public. The women all carry long rosaries in their hands and, any who can read, take the Office of our Lady with them and with some companion recite it in church verse by verse in a low voice like churchmen." Another Venetian tells us some years later that every morning "he went to Mass arm in arm with some noble or other." Bishop John of Nuremburg, writing about 1490 and speaking of the city of Hamburg, says that it reminds him of England, "where every man however mean in condition, nay even every child are so instructed in the truth of divine religion as to shame even the clergy of other countries."

I am interested to observe that these pre-Reformation catechisms, and the whole question of pre-Reformation religious instruction seems to be ignored in our histories of the Prayer Book, or at least in those in my possession. The Annotated Book of Common Prayer says briefly that on the translation of the offices into English, it was felt necessary to promote an intellectual religion among the laity and a catechism was inserted in the Office for Confirmation. This catechism appears to have been adopted with slight modifications from Herman's *Consultation*. The statement on page 598 of Proctor and Frere that "An authorized exposition of the Christian Faith and Practice belongs to the Reformation," would appear to me to be an absolute misstatement. If the Catechism of the Synod of Oxford and those of the various Synods amplifying its teaching are not the official teaching of the Church of England I am certain that the bowdlerised Bucer of 1549 *et seq* cannot be quoted as either Catholic, Anglican, or authorised.

TO SUM UP, I respectfully beg to submit that in the *Ecclesia Anglicana* of the 14th and 15th century, we had a simple, practical, popular system of religious education that was, with many other admirable Anglican practices, deliberately killed by the continental and political elements after the Reformation, and that the present system of secularised Church schools, with the impossibility of securing either adequately trained teachers or satisfactory attendance is a poor, very poor substitute for the official, systematic, universal system of instruction practiced by the English Church in what we are pleased to call its Dark Ages.

It is interesting to note that the mandatory rubrics following the "Catechism" and the "Offices of Instruction" embody, with a slight alteration concerning the age for confirmation, the synodal decrees of Archbishops Peckam and Thoresby. The fact that they are almost universally ignored does not in any way alter the fact that we as parish priests are bound to carry them out. No Church school, however efficient, can take the place of the fatherly instruction of the priest "openly in the church," and it appears on the face of it, that it is the systematic neglect of this rubric, and of this custom hallowed by antiquity, sanctioned by authority and commanded by the General Convention, that makes the average layman of our Church know less about the practice of his holy religion than the ordinary Roman child of twelve years old, and the average Orthodox adult communicant.

WE HAVE PRAYED for ourselves that we may know how to meet life's hard blows. Do you realize that the way in which we face the difficult things of life may prove our best way of winning others? Christians are the only Bible the world reads today, and if we would win others to faith it must be, in large measure, because of what they see in our lives.

—BISHOP FISKE in *Calvary To-Day*.

A Bibliography of Religious Education

By Marion Ryan

Sales Correspondent, Morehouse Publishing Co.; Author of "English Review Exercises"

In Two Parts. Part I.

NO TITLE so learned-sounding should head these pages. "Adventures with Religious Books" might be better. Bibliographies of various sorts the writer has met and made in the various processes of education; but none so interesting as those taking form at a desk in the unromantic midst of catalogues large and small, bulletins, book shelves, book tables, ediphones, typewriters, telephones, adding machines, and all the other business apparatus of a publishing establishment, to the accompaniment of the shuddering rumble of presses on the floor below.

Nobody knows what the day's mail will bring forth. Questions about books so long out of print that even the hoariest catalogue will not contain them, nor the memory of any employe in the stock room; and all one can learn is, "Well, I understand we published that book about forty years ago, but it hasn't been here in my day," or "That little pamphlet went out of print about twenty-five years ago." Orders for books so new they are not yet advertised. An urgent request from an Easterner who has received his *Church Times*, his *Guardian*, or his *Green Quarterly* a few days ahead of the Middle-Westerners, and writes airmail for something we shan't sleuth out until it stares at us from an English publication which has finally drifted to our desk.

The morning may begin with a score of easy jobs: What is the price of *Religion in Soviet Russia*, *The Religious Basis of World Peace*, *Pilgrim's Progress in the World Today*, or *Pulpits and Personalities*? Please send the prospectus of *The American Missal*. A millionth inquiry about *The Prayer Book Reason Why*. Then it begins to look as if there would be leisure for a few hours among the books—for reading, not merely peering into, such fascinating volumes as Webber's *Church Symbolism* and Dorling's *Heraldry of the Church*. Webber's book is too tall to stand erect on the shelves—no such trouble with Dorling's, which packs much into small space. *Church Symbolism* came to light when a man wrote asking, "Are there really fifty forms of cross? Where can I find a book illustrating them?" It was fun to be able to reply, "There are actually four hundred forms of the cross, more than a hundred of them illustrated in Webber's book." Architects and church decorators, take notice: Here are two very valuable books for you; and Ralph Adams Cram writes the introduction to the big one.

Yes, there might be time for reading these and other books. But just when the first batch of questions has been answered, another handful of letters plumps down into the mail basket, and the excitement begins. Wanted: a list of all Bible Dictionaries, Commentaries, Concordances, everything about the Bible; a list of all the books on the Life of Christ and His Teachings, classified according to ages of prospective readers; all the books on the Orthodox Church.

This last was an especially interesting quest. It was revealed that Morehouse alone published or imported eleven books on one aspect or another of the Orthodox Church, and that there were also fourteen fine books of other publishers—there's notice of still another in a recent English weekly. The inquirer bought them all! Everything, from Spoer's *An Aid for Churchmen*, *Episcopal and Orthodox* (use it next time you visit an Orthodox Church), Callinicos's *Greek Orthodox Catechism*, and Zankov's *The Eastern Orthodox Church*, to that stout and

expensive volume, Kidd's *Churches of Eastern Christendom, From A. D. 451 to the Present*.

Then somebody inquires about a little red-covered book, price fifteen cents years ago. He hopes to get it for his grandchild. He thinks it was written by Soandso. Sometimes after a search that takes even longer than gathering the Greek Orthodox bibliography the little red book is found, or is discovered to have joined the ranks of the books "OP"—"out of print," where many an excellent book is—like Peter Lutkin's *Music in the Church*. Sometimes there is no trace of the book. But if the grandfather has given us any clear notion of the contents of the book, we can usually find a new one that will do almost as well—perhaps better from the grandchild's point of view, though it lacks old and pleasant associations for grandfather.

An ediphone, a desk, and a never-ending heap of business letters or stuffy-looking order blanks with a red-inked "Sales Cor." opposite one or two items on them—and out of this, romance, adventure—a Bibliography of Religious Education!

WHAT can you send me? We live in an isolated country district, no Episcopal church within a two days' journey. My children are growing up without any definite religious teaching—a girl and two boys, aged three, five, and eight years. Please send me something interesting to begin their religious education systematically."

This woman's problem vividly in mind, prowling begins—among catalogues, advertising folders, book shelves, in the shipping department. Is there anything especially adapted to this case? Yes, in the end. Today the list would be much better than a year or two ago—at least for the very small child—because of growing interest in material for the pre-school child.

Until recently there has been a great scarcity of books and materials for the Cradle Roll, the Nursery Class, the Beginners' department, the Font Roll department. Do read Mr. Palmer's interesting comment on these groups, in *Church School Organization*. The Christian Nurture Series provides for the kindergarten age, but nothing earlier. Now parents and teachers can have *Cradle Roll Lessons* to help in teaching, and *Cradle Roll Lesson Picture Papers* for the small learner; *Nursery Class Lessons and Picture Papers*, a similar publication by the same author; *Object Lessons for the Cradle Roll*; *Home Nurture*, simple Bible stories for mother or teacher to read aloud, with pictures for the child to paste into the book; and *The Nursery Child in the Church School*, with sections on purpose, plan, and personnel; activities and equipment; themes and programs, and music.

For parents and teachers of the very small child, who need more education themselves in the art of religious education, there are such sensible, illuminating books as *First Steps in Religious Education*, concerned primarily and very sensibly with the child's physical welfare and the effect of the mother's own temperament on the child, physically and spiritually. *The Nursery Child in the Church School* previously mentioned, with valuable instruction for teachers, at home or in school; *Religious Psychology of the Child*, based on actual experiment; Whiteley's *A Study of the Little Child*, and *How Shall I Learn to Teach Religion*, which has to do with the older child as well.

ROMANCE IN RELIGIOUS BOOKS

IS THERE romance in religious books? Yes, plenty; and high adventure, too, as no one knows better than the Sales Correspondent in a Church publishing house. So, when the Editor wanted a particularly interesting and well-informed article for this Religious Education Number, he turned to Miss Marion Ryan, a former teacher of English at the University of Wisconsin, who now spends her days—yes, and sometimes well on into her evenings—in the fascinating and important work of fitting appropriate books to the individual needs of customers of Morehouse Publishing Co.—a work truly as missionary as that of the man or woman who serves the Church in the hinterland of Liberia or the war-racked interior of China. Result: The present article, which we commend to you without hesitation for pleasure and spiritual profit.

Beyond the beginners' or cradle roll department there are first and foremost the Christian Nurture kindergarten courses. Please don't feel as one Church school superintendent felt about the word "kindergarten." "Our teachers are not kindergarten teachers in the public schools. They are not trained in kindergarten methods. How can they be expected to teach kindergarten in the Sunday school?" Investigation generally shows that in such a case the teacher hadn't a teacher's manual, or the word "kindergarten" had frightened her out of her good common sense, and she hadn't looked at manual and lesson leaflets enough to see that the word is simply a convenient term for classification, and that no formal methods, no "circles" and circle activities, are required. The manual, the lesson leaflets, the youngsters, and a real interest in the work may be the only equipment of one successful teacher of Course A or Course B; another may have had no training in methods, but still may be resourceful enough to take advantage of a convenient supply of kindergarten paraphernalia. The chief need in this, as in other courses, is not technical training, though it is a splendid thing to have, but an understanding heart and a firm disposition, plus necessary time, to study the lesson beforehand—imagination, flexibility of ideas, power to suit the course to existing circumstances and children—not to struggle to suit the children to the course.

For this age there are various kinds of interesting hand-work books and materials: sand table cut-outs, outline pictures to color as one hears a story read, *Through the Church School Door*, containing suggestions for circle talks, verses, songs, and patterns for cut-outs, and *Through the Church Door*, a book of verse and outline drawings about the child, in and out of the church, all with some definite teaching, but never moralizing. For the child who can read, and who ought to have a definite series of Church lessons, there is the weekly publication, *The Shepherd's Arms*, with stories and pictures, and lessons based on the Joint Diocesan Lesson Board course. Also there is Miss Tew's *Church Teaching for the Little Ones*, a wee catechism on the Church's year; and another small book, *Catechetical Instructions, No. 1*—title appalling but contents simple. For other readings there are such books as the Primer of the *Bible Story Readers*, with large type and attractive illustrations; and Amy Steedman's charming little Bible story books.

If music is wanted—and what child does not like it?—there are now several good books for the very small child, or sections for him in his older brother's book; *Worship Services for Kindergarten and Primary Children* is to the youngster of this age what *A Church School Book of Prayer and Praise* is to the older, *Worship Services* however containing music as well as words. In *The Child's First Songs in Religious Education* are many short, melodious story songs; in *Songs for Little People* brief songs about nature and the child's everyday life as well as songs for religious education.

THE primary years—or junior, if you like, and a wealth of material! Having taught a lively group of girls in the fifth grade—Course Five, now—and knowing how greatly they and their teacher enjoyed the work, the writer is naturally strong for Christian Nurture. It requires work to teach most of these courses. There's no expecting to get by with an unprepared lesson. In the senior high school courses, teachers who are without adequate preparation and reference material, or haven't leisure for the reading required, must find it hard sledding indeed to keep ahead of inquiring young minds, maintain the reserve fund of extra knowledge that gives one backbone intellectually, and a sense of mastery and competence. No such trouble in the primary or junior and junior high courses, however. Just do enough work beforehand; the material is all in the manual—aside from what may be in the Prayer Book or the Bible.

The child rightly taught in the Christian Nurture Series feels that he is getting somewhere. Sequence and order in the work puts it on a basis with public school studies—something definite to do, a goal to reach. Good honest endeavor to learn in Church school as in public school generally results. And so, starting around about six years of age with the first primary course, *Trust in God*, he goes on at seven in *Obedience to God*, and then to *God With Man*, and so reaches the junior group of courses, *God's Great Family*, *The Christian Seasons*, and *Church Worship and Membership*—teacher's manuals for the latter

course unfortunately out of print until the new edition is ready in January, 1931. But there are good books for the aid of teachers who haven't copies of the old Course Six manual. Just look in the new Morehouse catalogue, out this week, or ask us about them.

THE mail often brings interesting contrasts. For instance, a sheet of cheap tablet paper, scrawled over with strange spelling and in pencil. Nothing poor and cheap, however, about the writer's intellect. He knew what he wanted and how to express his wants, regardless of handicaps in spelling and grammar. "I seen a peice of one of your Christian Nurture picher papers in the rode and picked it up and read it. Could you pleas send me a few old ones that you do not want? I cant pay for them; crops is failed. This was muddy and torn but I read it and I want to read moar." The "picher paper" must have been one for Course Four, or lower (they don't grow above that) but it appealed to the mind of a grown-up, as the simple message of Christ and His Church must always appeal to a heart not overlaid with the hard enamel of sophistication. It had appealed to the heart of this man walking along the "muddy rode" in the South. One wishes for an endowment to carry not only Bibles, but interesting religious "picher" papers, illustrated magazines, for old and young, into the districts where they do not now penetrate. What would not such people—as well as their children—give for *The Young Churchman* coming to them weekly: pictures, lively stories, and Diocesan Board lessons?

Directly contrasted is a letter from a man teaching in an Eastern private school. His need was additional material—"and never mind the cost; the parents want the best"—to enlarge Christian Nurture Courses Seven and Eight into two-hour week-day courses. This was fun. Here was a chance to recommend books and maps and sets of pictures to one's heart's content! No careful investigation of prices, lest the list grow prohibitively expensive. No need to weigh the possibility of substituting this very good twenty-five cent book for that excellent one at a dollar and a quarter, with illustrations and better type. For Course Seven give him Paterson-Smyth's *The Boys' and Girls' Life of Christ*; *The Gospel Story of Jesus*, so wonderfully illustrated by Hole. Colored wall maps of the journeyings of our Lord; more books on the life of Christ. The teacher will need a good *Harmony of the Gospels*, Stalker's *The Life of Jesus Christ*, Fiske's books, and others.

For Course Eight, McConnell's famous *History of the American Episcopal Church*, just reprinted; Dearmer's *Everyman's History of the English Church*, Witsell's *Our Church, One Through the Ages*; a Mowbray Broadsheet on the Apostolic Succession and another on the History of the Church of England. And an interesting reference list for the teacher, also.

This desk wishes somebody would come along with a similar blanket order for additional material in the whole Christian Nurture Series. Meanwhile, give the other good courses a chance.

THE New York Sunday School Commission Series is noteworthy, among other things, for courses that boys particularly ought to like: *Hero Stories of the Old Testament*, and *Stories of Early Christian Leaders*. The Gospel in the Church Series by the Rev. Walker Gwynne is in four parts: Primary, Junior, Middle, and Senior, two years in each division, with illustrations and questions.

There are Dr. Hayes' *Bible Lessons*—on the Creed and on Christian Duty, each with teacher's helps; *Lessons on the Prayer Book Catechism*, Part I on the Lord's Prayer, and Part II on the Sacraments; The Tissot Series of Church Lessons, printed on the back of Tissot pictures, in three series: Lessons on Old Testament Stories, Lessons on the Sayings of Christ, and Lessons on The Life of Christ.

Then, if your school is not adapted to any of these courses, there are numerous catechisms, simple and difficult; reprints from the Prayer Book; courses on the Church Catechism, the Christian Year, and the Church and the Sacraments.

"I know Haughwout's *The Ways and Teachings of the Church*," writes a rector who had asked us to recommend something for his Confirmation class. "It is excellent. But it is not suited to this parish—not at the present time." And so, light shining through the utter blindness in which a Sales Correspondent often gropes, not knowing the parish, Page's *Manual*

for Confirmation and Holy Communion was selected, as less "Catholic." It is clear, interesting, and contains all the essentials for Confirmation.

The Prayer Book Reason Why. What is that book like? Where can I find a copy? One in the vault? Questions like these the Sales Correspondent's desk began to ask after a few weeks of receiving inquiries about that famous book. People have been demanding it ever since it went out of print. But—the "long delays of the law" and permission to revise and reprint. Finally it is coming. You who have never seen it will look with awe at it: the most compact and thoroughgoing exposition of the Prayer Book, its history, and its meaning that you could possibly imagine. The Rev. Marshall M. Day, professor of Liturgics at Nashotah House, has thoroughly revised it. A regular best-seller, this. More than a hundred thousand copies to its credit in the old edition. Who knows what it will do in the new! It is a classic in catechetical Confirmation texts, and a useful book for teacher and parent into the bargain. A book that teachers of Course Six in the Christian Nurture Series will be glad to have.

I HAVE five nephews and nieces totally ignorant of the Saints and Apostles. What do you recommend?" writes a man. "They range from five to fifteen years of age, some lively and full of fight, some quiet and studious." How grateful the harassed answerer of questions is for revealing glimpses of individuality cropping out in letters, hinting at the likes and dislikes of nieces and nephews in whom an interest in saints and apostles must be created by books rightly chosen. Just to mention a few books the uncle may choose from: *A Glorious Band* (tales of the Church Heroes), *Every Child's Picture Book of Saints*, beautifully illustrated, and also accessible in four separate parts; *The Message of Francis of Assisi* (here's one for the lively boy); and another, *The Story of St. Francis of Assisi*, for little children; *Stories of the Apostles and Evangelists*, especially recommended for parents who have difficulty in giving religious instruction to their children; and then, *The Story of St. Joan*. If you wish to instruct the children in the saints of the Prayer Book Kalendar—and in many more—you may have *Everyman's Book of Saints* from which to glean the stories.

The hero-worshipping age ought to be the one especially adapted to these books, and so they have come in between the junior high school and the senior, where they seem to belong; at least it was around this time, or a little earlier, that we strutted about with home-made shield and buckler playing knights of chivalry in the days before it became fashionable to play gunmen and bootleggers.

WE HAVE begun a plan by which the senior high school texts will be elective, changing every semester," somebody writes. "We should like to see a copy of *The Christian and the Community*." Now in the revised Christian Nurture Series, Holt's *Building the City of God*, a newer book, also dealing with social problems, has replaced *The Christian and the Community*. So we guess that the inquirer may not have a new order blank, or may have missed the explanatory subtitle and may not know what this course is, like the customer who asked the price of a book, written by somebody named Holt, who had written two books recently, one of them "about the future life." The senior high courses are interchangeable, to be used in any desired order: *Building the City of God*, *Winning the World for Christ*, *Our Bible*, *The Creed and Christian Convictions*, *The Work of the Holy Spirit in the Church*. Quite a variety, and more coming, the editors announce.

The New York Sunday School Commission gives us a number of senior texts, "senior" here meaning the whole high school age, dealing with Old and New Testament History, the Apostles, the History of the Church.

And parents, teachers—don't forget that about November 1st we shall have *Nurturing Young Churchmen*, a brief history of religious education in the Episcopal Church. Just what you want for a background to all of this. Don't forget *How Shall I Teach Religion?* and *Seven Psychological Portraits*, *The Elements of Child Study and Religious Pedagogy* (a pioneer book in this field), and Soares' *Religious Education*.

(Concluded next week)

BISHOP LEONARD OF OHIO DIES

THE Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio since 1889, died at 5:00 o'clock Sunday afternoon, September 21st, at his summer home in Gambier, Ohio, where he had been critically ill since June. He was 82 years old. Bishop Leonard was the oldest active bishop in the Church.

At his bedside when death came were his niece, Miss Florence Sullivan of New York, and members of his household. His Coadjutor, the Rt. Rev. Warren L. Rogers, D.D., was on his way from Green Springs, Ohio, to Cleveland when the Bishop died.

Funeral services were held in Trinity Cathedral, Cleveland, at 3:00 o'clock on Thursday afternoon and were in charge of Bishop Rogers, who was assisted by other bishops. Burial was in a crypt in the cathedral beside that which holds the body of Mrs. Leonard, who died many years ago. A requiem celebration of the Holy Communion was held at the cathedral on Thursday morning at 11:00 o'clock.



SENIOR BISHOP DIES

The Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio and oldest active Bishop of the Church, who died at his home in Gambier, Ohio, on Sunday night, September 21st.

has been one of Bishop Leonard's closest friends for many years, is recuperating from an operation in a hospital at Mount Vernon, Ohio, and was unable to attend.

The Bishop's body was brought to Cleveland on Wednesday and lay in state in Trinity Cathedral. Clergy of the diocese formed a guard of honor.

Bishop Leonard had been unconscious for more than two days when the end came. Death is said to have been due to heart disease, from which he had suffered for several years. He was stricken on Sunday, June 8th, at his Gambier home while preparing to go to Mount Vernon to confirm a class. It was the first time he had ever failed to meet a confirmation appointment during his two-score years as a bishop.

When Bishop Murray died while presiding over the House of Bishops at Atlantic City more than a year ago, Bishop Leonard became temporary head of the Church. The Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, who had been consecrated nine months before Bishop Leonard, had retired the day before. Bishop Anderson of Chicago was elected Presiding Bishop on November 13th but died on January 30th, and again Bishop Leonard became the head of the Church. He served until the Most Rev. James DeWolf Perry, D.D., Bishop of Rhode Island, was elected to the post in March.

Bishop Leonard was born in Southport, Conn., July 15, 1848. He was educated at the Phillips Academy, Andover, Mass., St. Stephen's College, Annandale, N. Y., and graduated from the Berkeley Divinity School in 1871, taking degrees from Washington and Lee University and Kenyon College, Gambier, Ohio. He was ordained deacon in 1871 and priest in 1873 by Bishop Williams. He was assistant at Holy Trinity Church, Brooklyn, 1871 to 1872; rector of the Church of the Redeemer, Brooklyn, 1872 to 1880; and rector of St. John's, Washington, 1880 to 1889. He was consecrated Bishop of Ohio on October 12, 1889, by Bishops Williams, Whipple, Doane, Whitehead,

(Continued on page 741)

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.

LONDON CHURCHES

To the Editor of *The Living Church*:

VISITORS to London are apt to flock to All Saints', Margaret street, with the idea that it is the one Anglo-Catholic church that everyone must see. There are, however, many churches doing intensive Catholic work, more beautiful architecturally (and much more comfortable) than All Saints'. Every one knows and loves St. Alban's (quite venerable enough to be a shrine), but perhaps St. Silas the Martyr is not so well known. This is extremely beautiful, with arches like a Cistercian monastery—like glorious Fountains Abbey, to be exact—with lovely side chapels filled with pictures. The service is sung most heartily by the entire devout congregation. A glorious festival service was held there in July, with much incense and many banners, when our Bishop Campbell preached. St. Augustine's, Kilburn, near Paddington Station, is a huge stone church with an interesting carved choir screen, where a large clergy staff conducts a Catholic service.

Not far from St. Silas is St. Mary the Virgin, Primrose Hill, a homey church in a charming residential section. The music is glorious. An interesting thing about the service here is the use of Sarum colors and vestments, and the magnificent processional Litany before High Mass. Here again there are crowds in the middle of summer. Many churches in London have two early celebrations and another Low Mass after sung Matins, which is itself a dignified and worshipful service. Every possible opportunity is given for the proper observance of the Lord's Day; the only difficulty is choosing. It has been convincingly demonstrated that it is only possible to attend five services a Sunday, with due allowance for breakfast and lunch. Dinner depends entirely on the length of the sermon, and has to come late or be quite ignored. Westminster Abbey and St. Paul's are, of course, show places on Sunday. One goes for worship best on a weekday at 8 o'clock in the Chapel of St. Faith. It is too bad that when those two glorious cathedrals are crowded to the doors by quiet and reverent "sight-seers" some attempt might not be made to touch the hearts of those not usually found within a church on Sunday. The abbey is always glorious, but in St. Paul's, in the afternoon, thousands of people attracted by the beautiful building sat patiently through an endless sermon about David and Absalom, which they couldn't possibly hear. Here was an unequalled opportunity for a short, vigorous sermon, a chance for mission preaching straight to the hearts of those who wandering into God's house heard nothing at all about Him! And why, why, when the city is swarming with visitors who are willing to go to church in hot weather, must all the choirs go on vacation?

Week-day services are very numerous and always well attended. The majestic St. Mary Abbey in Kensington has a very impressive Catholic daily Mass in the soldier memorial chapel. This is a charming old church with cloisters and graveyard and fine windows. St. Stephen's, Gloucester road, near Kensington, is well known, and St. John's, Red Lion square, always has worshippers before the Reserved Sacrament. The churches are very well attended for the early weekday celebrations and a visitor is always making delightful discoveries. English people are still interested in fine sermons—witness the mob (not all American bishops) which quite overflowed Christ Church to hear Bishop Gore—and still devoutly listened, although a kiltie band was playing just outside.

Brooklyn, N. Y.

FLORENCE R. MENTER.

LAMBETH AND COLORED CHURCHMEN

To the Editor of *The Living Church*:

COLORED CHURCHMEN were immensely heartened by the deliverance of the Lambeth Conference with respect to the equal claim of all races upon the parish church. And yet we are far from being unmindful of the obstacles presented in a realization of such ideal. But it occurs to me that there is a peaceful and practical solution of the great difficulty. For illustration I am going to take the three large southern cities, Nashville, Atlanta, and New Orleans, where our Church is quite weak among the colored population. The

spirit of the Lambeth conviction, along this line, can be realized and interpreted, if only the prominent and influential white Churchmen will but take the initiative, and see that in each of these centers not only a proper and well-equipped church building, parish house, and rectory are provided for the people of our group who may prefer to worship where they can have full and complete self-expression, but also that a real able and efficient Negro priest is secured as the administrator of affairs. There ought to be nothing to hinder a number of the ablest white men serving on the vestry of such Negro congregation, so as in a friendly way to impart a business education and training to their colored fellow members.

The class of colored people who lean toward the Episcopal Church are not impressed with the sincerity of white Churchmen, for they well know that were they sincere and desirous that colored people enter the Episcopal Church, the provision suggested above would prove a lively interpretation of such sincerity.

If the above plan were followed, while, here and there, there would be a few who might prefer to attend the white church, submitting to whatever restrictions might be imposed, the great body of Negroes who might elect to be Episcopalians, yea, ninety-eight per cent, would enthusiastically embrace the opportunity for self-expression, and the cultivation of the best relations with their white neighbors and friends. And, by such a plan, soon there would be raised up among the colored race a group exercising for good among the race, the same potential influence exerted by white Episcopalians in every community in the south.

We should make a proper appeal to the colored people of the south, or else get out of business. Our present appeal is hardly less than a joke. (Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

"IMPRESSIONS OF LAMBETH"

To the Editor of *The Living Church*:

FOR ONE have been severely criticized all my clerical life for being a human being. There are many other examples—Dean Briggs writing his decanal reports and putting into them what such reports had never previously had, to-wit: humor, readability, real point. David, when he danced before the Lord with all his might was, of course, criticized. Good company, I'd say.

I had been rather wondering whether or not some serious-minded person (what those beloved British might call "a gloomy ass") would rise in his indignation and rebuke Bishop Stewart, whose account of the Lambeth worthies is the best thing I've read in *THE LIVING CHURCH* for many a weary day.

Congratulations to you, and—keep Bishop Stewart writing for all our sakes.

Dunedin, Fla.

(Rev.) HENRY S. WHITEHEAD.

To the Editor of *The Living Church*:

I WOULD LIKE to thank H. O. Wilkinson for his letter of protest on Bishop Stewart's article, "Impressions of Lambeth." I had looked forward with pleasure to the publication of this article, but the reading of it was a keen disappointment. As a brother clergyman remarked, "Bishop Stewart seems to have taken the remotest corner of the room with the deliberate purpose of making fun of the Conference." Also most of us learned early in life that it was bad taste to criticize what one's host set before him at the table. The "Baby Bishop" seems to think otherwise. What a pity that the editor did not freely use his blue pencil on this article, the publication of which will not help toward the good feeling between England and the United States desired by so many of us.

Helena, Mont.

(Rev.) HENRY H. DANIELS.

[Discussion of this subject in the Correspondence department is now closed.—EDITOR, L. C.]

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

MIRACLE IN HISTORY AND IN MODERN THOUGHT: OR, MIRACLE AND CHRISTIAN APOLOGETIC. By C. J. Wright, B.D. New York: Henry Holt and Co., 1930. \$6.00.

THE INTELLIGIBLE WORLD: METAPHYSICS AND VALUE. By Wilbur Marshall Urban, Stone Professor of Philosophy in Dartmouth College. New York: The Macmillan Co., 1929. \$5.00.

MR. WRIGHT'S substantial volume of over four hundred pages is a welcome contribution to the literature of apologetics, because he has performed supremely well an exceedingly difficult task which badly needed doing. The problem of miracle is one in which so many issues are involved—issues historical, scientific, philosophical, and religious—that discussion is often rendered futile by failure clearly to distinguish the various strands of thought in an argument. Hence comes a great deal of talking at cross-purposes. Mr. Wright has set himself patiently to disentangle the various threads, and to estimate the true function of each in the weaving of our mental picture of the universe. A sketch of "Miracle: The Question Today" is followed by consideration in turn of Historical Science, Natural Science, and Modern Psychical Science. These lead up to a chapter on "The Idea of God and the Miraculous, or, The Philosophy of Religion and Miracle," which concludes Part I. Part II applies the conclusions of Part I to the Gospel Miracles.

When once the reader has overcome the irritation provoked by Mr. Wright's horrid habit of writing in the first person plural, he will find this a most valuable guide to the knowledge of his whereabouts in this field. I wish I could speak with equal enthusiasm about Mr. Wright's philosophical discussions in Chapters V and VIII, and the conclusions to which they lead him, but unfortunately I cannot. In the sphere of philosophy the clarity of thought, which is so marked a feature of his work as a whole, seems to desert him, and he fails to see that he offers an evasion rather than a solution of the genuinely philosophical problem. The root problem for the theist is the reconciliation of the facts of this actual world with both the omnipotence and the love of God. This is not solved by treating omnipotence and love as two rival concepts of God between which one has to choose, and to claim W. R. Sorley as an authority for this (as on p. 235) is a sheer blunder. To dismiss the acceptance of certain events as specifically deliberate acts of God on the ground that it involves an immoral idea of divine "partiality" is to evade the real problem of providence, and is inconsistent with Mr. Wright's own denial that he makes all creation equally revelatory of God. Again, failure to distinguish between two meanings of the ambiguous word "personality" vitiates the argument on pp. 372-4. It may be true that "the unique personality of Jesus" means nothing more than His perfect goodness, where personality equals character; but this does not dispose of the deeper issues raised when personality equals *hypostasis*. Once more, on p. 392 it is not a false notion of divinity which Mr. Wright has demolished, but a false notion of divinity incarnate—a very different thing.

In a significant passage on pp. 232-6 Mr. Wright reveals himself as moved by an antipathy toward the whole catholic sacramental and sacerdotal line of thought. He rationalizes that antipathy by representing it as a considered judgment of the superiority of Platonism over Aristotelianism, and then apparently equates his Platonism with that type of value-philosophy which leaves the values up in the air. If he had realized that the Platonic and Aristotelian traditions are not rivals between which we have to choose, but complementary contributions to our understanding of the universe, he might have paused to ask what is the truth for which Aristotelianism stands, and have been saved from having nothing more to offer in conclusion than the extremely colorless statement that "Every personality which reveals to us the divine is miraculous" (p. 370).

NEVERTHELESS, his criticism of all apologetic for the miraculous which thinks of it as a kind of divine intervention with natural law, not open to scientific investigation, is admirable, and a stand contribution to thought on the subject. The point is that this criticism does not necessarily require as its foundation the peculiarly unsatisfactory form of value-philosophy which he associates with it. Of course he is not alone in finding it difficult to relate fact and value in a coherent metaphysic. Like many others he has fallen into the temptation to emphasize the importance of one side of the problem while ignoring the other. Consequently it is very opportune that Professor Urban has at this time published an excellent re-examination of this central problem in *The Intelligible World*. I can think of no better way of describing what I hold to be Mr. Wright's chief error than by the following quotation from Professor Urban: "It does not follow, of course, that because perfection is inseparable from goodness in some sense, goodness in the metaphysical sense is to be identified exclusively with moral goodness. That 'moral goodness or perfection is not to be confounded with metaphysical perfection or greatness', to make use of Leibnitz's words, is not only the essence of traditional thought, but is also clear to anyone who is not still under the prejudice that identifies value exclusively with theological values" (pp. 447-8).

The Intelligible World is the work of a genuine philosopher, and a real contribution to the philosophical thought of our day. As such it is, of course, not easy reading, and makes demands upon the minds of those who would study it. For Professor Urban the fundamental presupposition of philosophy is the intelligibility of the universe, and the history of philosophical thought is the history of a growing appreciation of what this presupposition requires us to believe. This presupposition is to be clearly distinguished from a mere prejudice, and the attempts to treat it as such, which are characteristic of many very popular writers of today, are subjected to acute criticism. Intelligibility is shown to require the reconciliation of logical with axiological judgments, that is to say, of fact with value, and the development of "the great tradition" in philosophy is regarded as holding out more hope for the future progress of thought than can be offered by those who renounce it.

It is clear that Professor Urban finds himself in close sympathy with Hegelianism, but he is no mere exponent of that or any other system, and is equally ready to welcome the positive contribution made by pragmatism. The only thinkers with whom he is out of sympathy are those who fail to face the fundamental demand for intelligibility and claim credit for this pseudo-modesty.

There is no room here for any detailed discussion of a book so rich in thought and close-knit argument. This notice must necessarily be descriptive rather than expository or critical. Perhaps I may conclude my description of it by remarking that while it is a genuine work of philosophy, standing on its own feet as an appeal to reason and free from the influence of religious or theological interests, it should be doubly welcome to readers of THE LIVING CHURCH as expressing the philosophical creed of a member of our own communion. It is an encouraging sign of the vitality of the Episcopal Church that it should be able to nourish the spiritual life of thinkers such as Professor Urban.

L. H.

IT IS NOT mere eternity which the thoughtful man desires, not even the perpetuity of things as they are; but eternal life worthy of the noble name, and in harmony with his highest nature, in which the good he aspires after shall be attained, and the evil he deplores be removed, and the unseen God be beheld with joy and served with undecaying energies.

—T. H. Herbert.

The Living Church

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

Editor, **FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.**

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OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including **THE MISSIONARY MAGAZINE.** Monthly, 35 cts. per year.

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Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



SEPTEMBER

- 28. Fifteenth Sunday after Trinity.
- 29. Monday. St. Michael and All Angels.
- 30. Tuesday.

OCTOBER

- 1. Wednesday.
- 5. Sixteenth Sunday after Trinity.
- 12. Seventeenth Sunday after Trinity.
- 18. Saturday. St. Luke.
- 19. Eighteenth Sunday after Trinity.
- 26. Nineteenth Sunday after Trinity.
- 28. Tuesday. SS. Simon and Jude.
- 31. Friday.

KALENDAR OF COMING EVENTS

SEPTEMBER

- 30. Eleventh Annual Synod of Province of Northwest, Miles City, Mont.

OCTOBER

- 7. Meeting of National Council and Departments.
- 14. Consecration of the Rev. Henry K. Sherrill as Bishop of Massachusetts. National Convention of G. F. S., in Chicago.
- 15. Third annual conference of New York clergy at Hotel Mahopac, Lake Mahopac, N. Y.
- 16. Convention of Federation of Church Clubs of the United States, in Boston.
- 19. Synod of Fifth (Midwest) Province at Springfield, Ill.
- 21. Synod of Third (Washington) Province at Philadelphia, Pa. Synod of Seventh (Southwest) Province of Christ Church, Little Rock, Ark.
- 28. Fifth Catholic Congress, at Buffalo, N. Y. Consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York, at Cathedral.

CATHOLIC CONGRESS CYCLE OF PRAYER

SEPTEMBER

- 29. St. James the Less, Philadelphia, Pa.
- 30. St. Philip's, Buffalo, N. Y.

APPOINTMENTS ACCEPTED

BULL, Rev. ROBERT, Jr., deacon; to be in charge of St. Paul's Church, Prince Frederick, and Christ Church, Port Republic, Calvert Co., Md.

BURGESS, Rev. THOMAS, D.D., formerly secretary of Foreign-born Americans Division of the National Council; has become rector of All Hallows' Church, Wyncote, Pa.

BURLESON, Rev. THEODORE M., formerly vicar of Chelan County Missions, with address at Cashmere, Wash. (Spok.); to be rector of Church of the Nativity, Lewiston, Idaho. Address, The Rectory, 8th Ave. and 8th St., Lewiston. October 15th.

CAIRIE, Rev. CYRIL R., formerly rector of St. Mark's and St. John's Church, Rochester, N. Y. (W.N.Y.); to be rector of St. John's Church, Jersey Heights, Jersey City, N. J. (N.Y.) October 1st.

DALEY, Rev. FRANCIS D., deacon; to be in charge of Church of the Epiphany, Govans, Baltimore.

DUE, Rev. PAUL, formerly rector of St. James' Church, Bucyrus, Ohio; has become rector of the Church of Our Saviour, Du Bois, Pa. (Er.) Address, 111 Fairview Ave., Du Bois.

DUNNE, Rev. HAROLD WALL, formerly assistant at Trinity Church, Newport, R. I.; to be rector of St. Luke's Church, Metuchen, N. J.

FOLEY, Rev. WILLIAM D., formerly rector of St. Mark's Church, Lake City, Minn.; has become rector of St. Paul's Church, Marshalltown, Ia.

GARNER, Rev. WILLIAM, formerly rector of Church of the Good Shepherd, Terrell, Tex. (Dal.); to be rector of Trinity Church, Rensselaerville, N. Y. (A.) October 1st.

HENRY, Rev. LELAND BOYD, of the Methodist ministry and a candidate for orders; has become assistant at St. Paul's Church, Rochester, N. Y. (W.N.Y.) Address, 497½ Oxford St., Rochester.

HOLLY, Rev. HAROLD F., formerly rector of All Saints' Church, Portsmouth, Ohio (S.O.); has become assistant priest at Grace and St. Peter's Church, Baltimore. Address, Park Ave. and Monument Sts., Baltimore.

HOPSON, Rev. SIDNEY M., formerly priest-in-charge of Bethany Hall, Hillard, Fla.; to be curate at Calvary Church, Summit, N. J. (N.Y.)

HORTON, Rev. THOMAS, formerly rector of St. John's Church, Clinton, Ia.; to be rector of St. Andrew's Church, Ashland, Wis. (Eau C.) October 1st.

HUTCHINSON, Rev. EDWARD, formerly supplying at Church of the Intercession, Stevens Point, Wis. (F.L.); to be vicar of Church of the Blessed Sacrament, Green Bay, Wis. (F.L.) October 1st.

KINSOLVING, Rev. ARTHUR LEE, formerly rector of Grace Church, Amherst, Mass. (W.Ma.); to be rector of Trinity Church, Boston. Effective October 20th.

LOAKING-CLARE, Rev. WILLIAM J., D.D., formerly missionary of National Commission on Evangelism; to be rector of St. Luke's Church, Jackson, Tenn.

LOVGREN, Rev. BERNARD N., formerly rector of St. Philip's Church, Joplin, Mo. (W.Mo.); to be assistant rector of Emmanuel Church, Boston. Address, 15 Newbury St., Boston.

MASON, Rev. C. AVERY, formerly assistant at St. Agnes' Chapel, Trinity parish, New York City; to be rector of Church of the Ascension, Richmond Terrace, West New Brighton, Staten Island, N. Y.

MASON, Rev. OTIS L., formerly rector of the Church of the Saviour, Hanford, Calif. (San J.); to be rector of Trinity Church, Greeley, Colo. Address, 1020 Ninth Ave., Greeley.

MITCHELL, Rev. LEONEL E. W., formerly assistant at St. Agnes' Chapel, Trinity parish, New York City; to be rector of St. Clement's Church, New York City. October 1st.

MORSE, Rev. DONALD H., formerly rector of Christ Church, Schenectady, N. Y. (A.); to be assistant at Church of St. Edward the Martyr, New York City. Office address, 14 E. 109th St. Residence, 501 W. 110th St., New York City.

PAWLA, Rev. ALEXANDER E., formerly priest-in-charge of Trinity Church, Thermopolis, Wyo.; to be rector of Christ Church, Cody, Wyo.

PENNIMAN, Rev. CHARLES F., formerly rector of St. Paul's parish, Meridian, Miss.;

to be rector of Trinity Church, Wilmington, Del. Address, Trinity Church, Delaware Ave., at Adams St., Wilmington.

POLLARD, Rev. THEOPHILUS T., formerly rector of St. Phillip's Church, Jacksonville, Fla.; to be priest-in-charge of St. Patrick's Mission, West Palm Beach, Fla. (S.F.)

PURRINGTON, Rev. ROBERT G., formerly priest-in-charge of Holy Cross Church, Dundas, and St. Andrew's, Waterville, Minn.; to be rector of St. Paul's Church, Owatonna, Minn.

ROGERS, Rev. HIRAM M., formerly rector of Trinity Church, Whitinsville, Mass. (W.Ma.); to be city missionary and vicar of St. Michael's Church, Worcester, Mass. (W.Ma.)

SHEARER, Rev. WILLIAM WELTON, formerly rector of St. Columba's parish, Washington, D. C.; to be rector of St. Timothy's parish, Catonsville, Md. New address, St. Timothy's Rectory, Catonsville, Baltimore. October 1st.

URBAN, Rev. LEIGH R., formerly rector of Holy Trinity Church, Southbridge, Mass. (W.Ma.); to be resident canon of Christ Church Cathedral, Springfield, Mass. (W.Ma.) Address, 99 School St., Springfield. October 1st.

RESIGNATIONS

HOLLISTER, Rev. C. W., Ph.D., as rector of Church of the Good Shepherd, Ocean Park, Calif. (L.A.); to retire.

LOWRIE, Rev. WALTER, D.D., as rector of St. Paul's Church, Rome. New address, 83 Stockton St., Princeton, N. J.

MONTGOMERY, Rev. H. P. ALAN, as rector of Grace Church, Millbrook, N. Y. New address, 333 East 53d St., New York City.

YARDLEY, Rev. THOMAS H., as rector of St. Timothy's Church, Catonsville, Baltimore.

VAUTHIER, Rev. LEON P. F., as rector of Severn parish, Anne Arundel Co., Md.

NEW ADDRESSES

CADMAN, Rev. G. W. R., formerly of Orlando, Fla.; Narcoossee, Fla.

HANDEL, Rev. HARRY A., chaplain of the New York Fire Department, Boroughs of Brooklyn and Queens, formerly 34 Jefferson Ave.; Concord Hall, 110 New York Ave., Brooklyn, L. I., N. Y.

McLAUGHLIN, Rev. A. M., priest-in-charge of St. Stephen's Church, Newton, and St. Paul's, Grinnell, Ia., formerly 521 East 4th St., N.; Apt. 3, Green Gables Apts., Newton. October 1st.

ORDINATION

PRIEST

SOUTHERN VIRGINIA—On September 10th in St. Peter's, Norfolk, the Rev. CLAUDIUS P. SHRETON was advanced to the priesthood by the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia. The Rev. Dr. William A. Brown read the opening sentences and prayers. The epistle was read by the Rev. Pearson H. Sloan, and the gospel by the Rev. Dr. H. H. Covington. The Rev. Dr. W. S. Claiborne, of the DuBose Memorial Training School, was the preacher. The candidate was presented by the Rev. Norman E. Taylor. A large number of clergy assisted in the laying on of hands. The Rev. Mr. Shelton was placed in charge of churches in Amelia and Powhatan counties with residence at Powhatan court house.

DIED

BOURNE—Entered into rest at Hannibal, Mo., on September 18th, REBECCA PAWKINS BOURNE, daughter of Charles Pawkins and Lucretia C. Bourne, aged 89 years, in the Communion of the Holy Catholic Church, in the confidence of a sure faith, with a reasonable holy and religious hope.

"Grant her, O Lord, eternal rest."

CLAYTON—ALICE BENSON CLAYTON, beloved mother of the Rev. Frederick Murray Clayton, died Saturday, September 20th, in her 71st year. Requiem Mass will be sung at St. John's Church, Grand Haven, Mich., Tuesday morning, September 23d. Burial at Spring Lake, Mich.

"Jesu Mercy, Mary Pray."

KOESTER—BESSIE BREMER KOESTER, at her home in Metuchen, N. J., July 31, 1930, beloved daughter of William and Katherine Rankin Koester.

"Among the ringing lists of life
She rode until the eventide,
She feared no peril in the strife,
For the God she loved was by her side."

NEWCOMB Mrs. RICHARD F. NEWCOMB (Anna M.), Quincy, Ill., passed away in her sleep early Wednesday morning, September 17th. A Requiem Mass, followed by the burial services, was held Friday morning at the Cathedral of St. John.

MEMORIAL

William Henry Young

In memoriam, WILLIAM HENRY YOUNG, September 28, 1923.

"And there His servants serve him,
And, life's long battle o'er,
Enthroned with Him their Saviour King
They reign for evermore."

RESOLUTION

EDWARD A. CASEY was elected a member of the vestry of St. Clement's Church, Philadelphia, on January 12, 1909, and was appointed rector's warden on April 23, 1923, serving in both capacities until his death on August 8, 1930. He was a devoted Churchman, a loyal Catholic. A man of the highest personal probity, he was one who aided by his support and advice the work of the parish and advanced its various interests. His sweetness and persuasiveness were in the highest degree helpful. Not the least of Mr. Casey's contributions to the parish and to the Catholic cause was his splendid family of four sterling young men and a daughter, all devoted to the principles for which the parish of St. Clement's has stood for the past half century.

It is difficult to write with moderation of the loss the parish and his colleagues on the vestry have sustained in his death. Passing in the fullness of years, with a life of usefulness combined, he leaves a memory which will become one of the cherished possessions of the parish.

"Requiescat in pace"

FRANKLIN JOINER, Rector.
EDWARD B. CLAY,
SHELDON POTTER RITTER,
CLINTON ROGERS WOODRUFF,
Committee.

The new and long awaited Church of the Resurrection at Baguio is taking form. Dean Edward R. Hyde of the College of Engineering in the University of the Philippines, has been of the greatest assistance in adapting the tentative plans to the site and the climate, freely giving much time and professional skill to the project.

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CLERICAL

WANTED—A **GODLY, SENSIBLE PRIEST**, for a small town (3,000) parish. \$1,500 and rectory. No extremes. Address, **VESTRY, S-620**, care **LIVING CHURCH**, Milwaukee, Wis.

WANTED—A **RETIRED PRIEST, OR ONE** desiring quiet for study, writing, or regaining health in pleasant surroundings, near New York. No stipend. Service required, daily Mass. Must be Catholic. Reply, **S-621**, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

GRADUATE **NURSE NEEDED AS IN-**firmarian, St. Katharine's School, Davenport, Ia. Address, **THE SISTER SUPERIOR**.

WANTED—IN **CHURCH BOARDING** school in far south a mature woman of refined background, experienced in nursing, to act as school nurse and housemother. Address, **Box 33**, Orlando, Florida.

POSITIONS WANTED

CLERICAL

CLERGYMAN **WOULD LIKE WORK AS AS-**sistant minister. Can act as organist, secretary, or head of the department of religious education. Address, **S-612**, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED **RECTOR DESIRES** change. Will visit to see and to be seen. Address, **S-598**, **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED **RECTOR, WELL QUALI-**fied and in his prime, desires rectorship or locum tenency. Address, **ACACIA H-624**, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST **DESIRES POSITION, PERMANENT** or temporary. Address, **A. D-516**, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, **NOW CURATE, DESIRES RECTOR-**ship in east. Trained in college, business, and seminary. Experience in visiting, parish methods, and among young people. Reply, **J-616**, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, **SEMINARY AND UNIVERSITY** graduate, in good standing, successful (present charge seven years), desires to make a change. Minimum salary \$2,400 and house. Address, **M-617**, **THE LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

AN **ELDERLY CHURCHWOMAN WISHES** position as caretaker of invalid, or as housekeeper. References exchanged. Address, **Box W-623**, care of **LIVING CHURCH**, Milwaukee, Wis.

CHOIRMASTER-**ORGANIST, OF OUT-**standing ability and background, desires change. **L. S-487**, care **LIVING CHURCH**, Milwaukee, Wis.

CHRCHWOMAN **WISHES POSITION,** Good service given, good pay expected. Reply **M-606**, care of **LIVING CHURCH**, Milwaukee, Wis.

CHRCHWOMAN **WISHES POSITION,** help with invalid, children, light housework. Moderate salary. Address, **R. B-232**, **LIVING CHURCH**, Milwaukee, Wis.

CHRCHWOMAN **WILL BOARD CHILD.** Church and school near. Refined country home. Mother's care given, good pay expected. **MRS. CARRIE McMAHAN**, Blackwater, Mo.

CHRCHWOMAN, **REFINED, COLLEGE** education, desires position assistant matron, housekeeper, private home companion to invalid. Reply, **P-614**, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED **PARISH WORKER, NOW** employed, desires a change of work. Parish with some missionary work. References. Reply, **W-611**, care of **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED **INSTITUTIONAL A N D** parish worker desires position of trust. Churchwoman. Good housekeeper. Address, **Box L-589**, **LIVING CHURCH**, Milwaukee, Wis.

EXECUTIVE, **EXPERIENCED, DESIRES** change of work. Trained Christian and secular social service worker. References. Would consider work with delinquent girls. Reply, **S. W-620**, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-**CROIRMASTER. F. R. C. O.** (Eng.), Specialist in choir training, recitalist, wide and varied experience, English cathedral trained, desires change. Mid-west or west preferred, with opportunity for college teaching. Excellent credentials. Address: **Professor W.**, care **LIVING CHURCH**, Milwaukee, Wis.

PHYSICIAN'S **WIDOW DESIRES POSITION** as supervisor, companion, pleasing personality, creates home-like atmosphere, given kindly individual care. Good housekeeper, nurse. Reply, **C-618**, **LIVING CHURCH**, Milwaukee, Wis.

REFINED **CHURCHWOMAN WITH SOME** training desires position with church as parish worker or parish caller. Address, **F-622**, care of **LIVING CHURCH**, Milwaukee, Wis.

STENO-**TYPYST AND BOOKKEEPER FOR** private secretary. **Box K-625**, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED—**BY MIDDLE AGED CHURCH-**woman, entire charge of motherless children and care of the house where a servant is kept. References exchanged. Reply, **W-612**, care of **LIVING CHURCH**, Milwaukee, Wis.

APPEALS

AN **URGENT APPEAL FROM ST. AN-**drew's Mountain Mission, Marshall, Virginia. On account of the protracted drought the people of this Mission will have little feed for themselves or stock this winter. We now have the opportunity to purchase this feed at rather reasonable prices, though no doubt these prices will advance in the near future. We wish to buy what feed we can promptly and store it, letting the people have it as needed this winter. It will be sold to them below cost price. The money derived from such sales will be used for hospital cases, doctors' bills, medicine, and other mission expenses. When necessary, the feed will be supplied without cost to the needy people. Not only will the lives of stock thus be saved, but probably also the lives of the small children and babies who must have milk from the cows. This is a good investment in the Lord's work. Who will invest? Please act promptly. Checks, large or small, may be sent to: **REV. W. B. EVERETT, III.**, St. Andrew's Mission, Marshall, Va.

ORGANIST **AND CHOIRMASTER — A MAN** of proven ability whose reputation is of the best, but who has been the victim of unusual circumstances, is accordingly in search of a Church position offering permanent opportunities for good service. Clergymen, music committees, and readers can be of direct assistance if they will notify of any vacancy within their knowledge. Address, **Box J-595**, care **THE LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

CHURCH LINEN

WE **IMPORT DIRECT FROM THE WEAVER** and specialize in *extra* fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. **MARY FAWCETT Co.**, Box 146, Plainfield, N. J.

LENDING LIBRARY

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

MISCELLANEOUS

PARISH **FAMILY RECORDS IN LOOSE** leaf form for rector's use. Everything under the thumb. Sample free. **C. BENJAMIN MORGAN**, 427 North Main St., Norwich, Conn.

WANTED—**A COMPANION TO SHARE** driving Ford and expenses to Arizona. Reply, **DEACONESS-IN-CHARGE**, St. Phoebe's House, Lakeside, Conn.

HEALTH RESORT

ST. **ANDREW'S REST, WOODCLIFF LAKE,** Bergen Co., New Jersey. **SISTERS OF ST. JOHN BAPTIST.** For women recovering from acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

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

BOARDING

Los Angeles

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

New York City

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

Tryon, N. C.

AN UNUSUALLY COZY PRIVATE HOME in the scenic mountain woods, ½ mile from post office. Can accommodate three or four guests, Special rates for the season. Box 223.

Washington, D. C.

MRS. KERN HAS A VERY UNUSUAL AND attractive quiet home at 1912 "G" Street, Northwest, near the White House. Most of her rooms have private connecting baths, and are especially arranged for families, and planned for comfort, with exceptional beds, and a spaciousness that gives great satisfaction. Cafeterias are near and free parking space is available. The rates are very reasonable, depending upon the number in party. Entering the Capital from any direction find 19th St., Northwest, follow it to "G" St. Mrs. Kern's home is then only a few doors away, and if you mention this paper you will be received with no previous arrangement or correspondence. Special parking signs provide for entrance.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

CHURCH LITERATURE FOUNDATION, INC.

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

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

REST HOUSE

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

SINCE IN search of truth the way may lead through fire, why consider rain, wind, or snow as worthy of notice?

—Japanese proverb.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Streets
SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5:00 P.M. Thursdays and Holy Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sunday Masses: 7:30, 9:30, and 11:00 A.M.
Week-day Masses: 7:00 A.M., daily; 7:00
and 9:30 A.M., Thursdays and Holy Days.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.

Minnesota

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

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 A.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.

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

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 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

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon, at 11:00.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00.
High Mass, 11:00.
Evensong, 4:00.
DAILY:
Mass, 7:00.
Matins, 9:00.
Intercessions, 12:30.
Evensong, 5:00.
CONFESIONS:
Saturdays, 4:00 to 5:00; 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

RADIO BROADCASTS

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C. S. Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church every third Sunday at 11:30 A.M., C. S. Time.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492). Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, P. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6). St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Hatchford, rector.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., P. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

BOOKS RECEIVED

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

- Brewer & Warren. 6 E. 53rd St., New York City.
The World in 2030 A. D. By the Right Honourable the Earl of Birkenhead. \$3.00.
- Cokesbury Press. 810 Broadway, Nashville, Tenn.
First Steps in Religious Education. By Francis McKinnon Morton. \$1.25.
- Thomas Y. Crowell Co. 393 Fourth Ave., New York City.
Girls of Long Ago. By Ida Donnally Peters. Illustrated by Mabel Pugh. \$2.50.
David's Star of Bethlehem. A Story by Christine Whiting Parmenter, author of *The Unknown Port* and *One Wide River to Cross.* \$1.00.
Jerry and Grandpa. By Hilda M. Wicksteed, author of *Titch and Jock.* \$1.50.
The Witness Tree. By Harold Channing Wire. Illustrated by Howard L. Hastings. \$2.00.
- The H. W. Gray Co. 159 East 48th St., New York City.
The American Psalter. The Psalms and Canticles according to the Use of the Protestant Episcopal Church Pointed and Set to Anglican Chants together with the Choral Service. Prepared by the Joint Commission on Church Music under authority of General Convention. \$2.00.
- Harper & Bro. 49 E. 33rd St., New York City.
This Land of Liberty. By Ernest Sutherland Bates. \$3.00.
The Life of Phillips Brooks. By William Lawrence. Creative Lives Series. \$2.00.
- Institute of Social and Religious Research. 230 Park Ave., New York City.
Industrial Village Churches. By Edmund deS. Brunner, author of *American Agricultural Villages, Village Communities,* etc. \$1.50.
- Alfred A. Knopf, Inc. 730 Fifth Ave., New York City.
World Politics in Modern Civilization: The Contributions of Naturalism, Capitalism, Imperialism, and Militarism to Human Culture and International Anarchy. By Harry Elmer Barnes. \$1.75.
- Horace Liveright, Inc. 61 W. 48th St., New York City.
Shattering Health Superstitions. An Explosion of False Theories and Notions in the Field of Health and Popular Medicine. By Morris Fishbein, M.D. \$2.00.
The Governor of Massachusetts. A Novel. By Elliot Paul. \$2.00.
- Longmans, Green & Co. 55 Fifth Ave., New York City.
Psychology and God. A Study of the Implications of Recent Psychology for Religious Belief and Practice, being the Bampton Lectures for 1930. By the Rev. L. W. Grensted, M.A., B.D., canon theologian of Liverpool; Oriel professor of the Philosophy of the Christian Religion in the University of Oxford. \$4.00.
- Lothrop, Lee & Shepherd Co. 275 Congress St., Boston, Mass.
Mother's Rhymes for Story Times. By Marie-Anne Jordan. Illustrated by the Author. \$2.00.
Those Thornton Girls. By Mary Ethel Oliver. Illustrated by Elizabeth Withington. \$1.50.
The William Henry Letters. By Abby Morton Diaz. Introduction by Anne Carroll Moore, New York Public Library. Illustrated. \$2.00.
Rusty. The Adventures of a Dog. By Nason H. Arnold. Illustrated by Griswold Tyng. \$1.50.
The Cadet Sergeant. By Norman Brainerd. Illustrated by Harold Cub. \$2.00.
Polly Cologne. By Mrs. Abby Morton Diaz, author of *The William Henry Letters, William Henry and His Friends.* Illustrations by Morgan J. Sweeney ("Boz"). Introduction to New Edition by Bertha E. Mahony, The Bookshop for Boys and Girls, Boston. \$2.00.
One Girl's Way. By Edith Vezolles Davis. Illustrated by John Goss. \$2.00.
- The Macmillan Co. 60 Fifth Ave., New York City.
Creative Religious Literature: A New Literary Study of the Bible. By Arthur J. Culler, Ph.D., dean and professor of Biblical Literature in Hiram College. \$2.50.
The Church of the Greek People: Past and Present. By Euphrosyne Kephala. With a Foreword by the Archbishop of Thyatira, Exarch of Northern and Central Europe. \$2.00.

- The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
An Introduction to the Prayer Book. By F. W. Vroom, D.D., D.C.L., dean of Divinity at King's College, Halifax; senior canon of All Saints' Cathedral; Archdeacon of Nova Scotia. \$1.50.
- Fleming H. Revell Co. 258 Fifth Ave., New York City.
Doctor Dillard of the Jeanes Fund. By Benjamin Brawley. \$1.75.
- S. P. C. K.
The Macmillan Co. 60 Fifth Ave., New York City. American Agents.
Episcopacy, Ancient and Modern. Edited by Claude Jenkins, D.D., K. D. Mackenzie, M.A. \$5.00.
- Charles Scribner's Sons. 597 Fifth Ave., New York City.
The Enlargement of Personality: Behavior Patterns and Their Formation. By J. H. Denison, author of *Emotion as the Basis of Civilization.* \$3.00.
Christ in the Gospels. By Burton Scott Easton, S.T.D., professor of the Literature and Interpretation of the New Testament, The General Theological Seminary, New York. \$1.75.
- The Vanguard Press. New York City.
Morgan the Magnificent. The Life of J. Pierpont Morgan (1837-1813). By John K. Winkler. \$3.50.
- John C. Winston Co. Philadelphia, Pa.
To the South Seas. By Gifford Pinchot. \$3.50.

PAPER-COVERED BOOK

- The Carnegie Foundation for the Advancement of Teaching. 522 Fifth Ave., New York City.
The Social Philosophy of Pensions. With a Review of existing Pension Systems for Professional Groups. By Henry S. Pritchett.
- The National Council. 281 Fourth Ave., New York City.
Our Expanding Church. By James Thayer Addison, professor of the History of Religion and Missions in the Episcopal School, Cambridge, Mass. 25 cts.

PAMPHLETS

- The Christian Century. 440 So. Dearborn St., Chicago, Ill.
The Menace of the Movies. By Fred Eastman. 10 cts.
- From the Author. 403 Hearst Tower Building, Baltimore, Md.
Available Truth. By Blair Scott, author of *God and Man.*
- The Stratford Co. 289 Congress St., Boston, Mass.
Scientific Side Lights on Jesus. By Harrison Hale, head of Chemistry Department, University of Arkansas; author of *American Chemistry.* 50 cts.

INFORMATION BUREAU



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

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

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

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

WHAT ABOUT CHRISTIAN NURTURE?

(Continued from page 730)

What the national Department knows is that every parish needs to examine itself; to survey its educational needs "from cradle to grave"; to take itself in hand, appoint a parochial board of education, and put in operation a twenty-year plan calculated to double and treble its teaching-ability; to survey all publications and curriculum-materials, finding out exactly what is most serviceable in this grade, what in that; in short, to study religious education and practise religious education, gradually improving its work year after year, and never ceasing to study it and improve it. Precisely this is what the national Department exists to help every parish do. From the parish's point of view, such an undertaking is serious, difficult, time-consuming, a tax on brains and ingenuity and on spiritual powers. "This is a tough job!" says the parish. "And that," says the Department, "is why the national Department exists; to help you accomplish it; to save you much time by helping you find your way among the maze of curriculum-materials; to point out pitfalls that other parishes have blundered into; to cite cases of real success; to guide, encourage, warn; to condense, and prepare for ready reference, tons of information; but never, never to relieve you of your sacred obligation, as a parish in the Church of God, to study your own people, study world-conditions, study the Christian religion, and build up, year by year, a curriculum of Religious Life that will meet the spiritual needs of, and promote spiritual growth in, the men, women, and children who constitute your congregation."

This is the Department's message, this its policy. It is an unpopular message to those who seek not health but a pain-killer. It is popular with those who, having seen a greater vision, their wills stirred to noble adventure, press on toward the mark for the prize of the high calling of God in Christ Jesus.

BISHOP LEONARD OF OHIO DIES

(Continued from page 735)

Paret, Vincent, and Courtney. Bishop Leonard was married to Sarah Louisa Sullivan in Brooklyn, N. Y., on April 17, 1873. Bishop Leonard was chaplain of the Twenty-third Regiment, New York National Guard, from 1876 to 1880. He was also chaplain of the Ohio Society of New York and chaplain-general of the Society of Colonial Wars. Bishop Leonard was an author of some note, having several books to his credit. He was the author of *The History of the Christian Church, A Faithful Life, New York Church Club Lectures, Bedell Lectures, Witness of American Church to Christianity, Biography of Stephen Bank Leonard,* as well as a great many reviews, essays, sermons, charges, etc.

NATIONAL ARTS CLUB OFFERS PRIZE

NEW YORK—The National Arts Club, 15 Gramercy Park, New York City, is offering a \$3,000 prize for the best literary work on The Soul of America. It must be at least 40,000 words in length and it must be written between March 31, 1930, and April 1, 1931. More details on application to the club.

Continuation Committees of Lausanne and Stockholm Conferences Meet in Switzerland

World Conference Group Considers "The Future of the Faith and Order Movement"—Plans 1937 Session

Living Church Special Correspondence
Mürren, Switzerland, September 1, 1930

THE GENERAL SUBJECT of the Mürren meeting of the Continuation Committee of the World Conference on Faith and Order, August 26-29, 1930, was "The Future of the Faith and Order Movement." It is now three years since Lausanne, and the Continuation Committee was in a position to take account of the reports and views of the various Churches on the report of the Lausanne Conference. Several outstanding features marked the meeting's discussions: A resolution to plan for another World Conference by 1937; the inclusion, as auditors and speakers, of a group of young men of the Christian Student Movement, representing the "youth" of eleven countries; the brilliant speech of the Bishop of Albany interpreting the Lambeth report on Unity to the committee; the moving and magnificent address of General-Superintendent Zöllner on the conception of the Church and its unity; and the plans of the Theological Commission.

The president, the Archbishop of York, opened the sessions with a brief devotional service at 6 P.M. on Tuesday, the 26th, and was in the chair for all the sessions. His expert leadership, outspoken candor, relieved by frequent flashes of humor, and his deft handling of subject matter created a unified and ordered sequence of operations which was certainly not to hand at the beginning of the deliberations. The procedure followed was in large part according to the following routine: Brief devotions and a hymn, the ordered following of the agenda (proposed by the Committee of Reference and adopted by the whole body), addresses by individuals (seldom over five minutes in length and conducted in either German or English), free discussion and consideration, voting on the matters proposed, and closing devotions. The wide range of leaders for the devotional exercises included: Dean Brileith (Church of Sweden), Archbishop Germanos of Thyatira (Greek Orthodox), Pastor Monod (French Protestant), our Presiding Bishop, Dr. Deissmann, and others. The reports of committees and recognition of members took place early in the sessions, leaving room on the 27th to 29th for the actual business of the meeting.

RESPONSES SUMMARIZED

Dean Bate, of the Reference Committee, had prepared an excellent and brief summary of the responses from the Churches to the Lausanne reports, which after minute criticism will shortly appear in its final form. The German delegation took over a special evening session on Wednesday evening, August 27th. There had been held at Waldenburg (Saxony) last spring a discussion between Lutheran, Reformed, and Free Church representatives of German Protestantism. (The report is published by the Furche Verlag, Berlin, edited by Dr. Friedrich Siegmund-Schultze, under the title *Die Kirche im Neuen Testa-*

ment.) As this discussion was of great moment for the Movement, Dr. Zöllner gave a resumé of his own and others' views, for the benefit of the whole committee. His address on Wednesday evening marked one of the high points of the whole meeting. A man no longer young, of stalwart courage and convinced outspokenness, ripe in experience (for he has jurisdiction over 2,000,000 Christians in northwest Germany, and has known intimately the problems of post- and pre-war Germany), of scholarly maturity, he yet spoke with fire and fervor, for his own beliefs have never made him hard and inflexible. He has come more deeply to appreciate what the Churches less influenced by the Reformation mean by the Church as an Organism.

On Thursday the discussions were marked by that warming-up furor which characterizes groups which have grown into greater cohesion through more intimate knowledge of each other. Various schemes as well for the projected World Conference as for securing wide interest in the Movement were ventilated and discussed. Bishop Palmer spoke with his usual directness and felicity; Dr. Lang with his own personal charm and warmth. Dr. Deissmann submitted eight theses as a kind of plan of campaign to attain the end desired by the Lausanne Movement. In brief, he urged the consideration of progressive federation of similar groups of Christians—whether by their consolidation if they be of one polity and faith, or by their federation if they be of one national group or within the same geographical territory. Discovery of affinity will lead to closer approximation, and eventually promote directly the cause of reunion. He, like many others, fully recognized the enormous importance of theological discussion by way of clarifying and possibly of solving dogmatic differences.

THE PROBLEM OF GRACE

Thursday night, under the chairmanship of the Bishop of Gloucester, the Theological Commission was convened for a brief session. During the past year this committee has been working on the problem of Grace. It consists of fifteen members plus alternates, affiliated with the Anglican, Swedish, Congregational, Norwegian, Orthodox, Swiss, Scotch, Baptist, and German Churches. It was decided to meet in August next in England for a full fortnight and to prepare for the press the resultant revised papers and discussions, as a volume of essays. The same evening the representative of Christian Youth, under Canon Tatlow, the Rev. Ambrose Reeves, Dr. Arsenieff, and Dr. Visser 't Hooft, met together and through two of their number—Dr. P. C. Hsu of China and the Rev. Derick Landers (England)—presented their reactions, Friday morning.

The sessions of the last day were marked by the final discussions and resolutions of the meeting. All business on the agenda was dealt with and the findings put before the meeting. The negotiation of voting was admirably directed by the chairman, whose spirit seemed more and more to guide the deliberations. The program for next year's meeting deals with "The Church in the Purpose of God," un-

(Continued on page 747)

Economic and Social Problems of World Topic of Life and Work Group—Seek Closer Co-operation With Orthodox

Living Church Special Correspondence
Vevey, Switzerland, September 5, 1930

THE ANCIENT CHURCH OF ST. CLAIR, Vevey, built in 1626, of the National Church of the Canton of Vaud (Reformed) witnessed the strikingly international opening service of the Continuation Committee of Life and Work, which originated at the Stockholm Conference, on Sunday evening, August 31st. The large church, floor and galleries, was packed. The congregational singing of the French hymns was of the heartiest description. The invocation, the reading of the Beatitudes, and the opening prayer were taken by Pastor Chuard, of Vevey, in French. His Grace Archbishop Germanos of Thyatira, the representative of the Ecumenical Patriarchate of Constantinople, read from the New Testament and recited, while all stood, the Nicene Creed in Greek in its Eastern form. Prof. Wilfred Monod, of Paris, the orator of French Protestantism, gave the sermon. Then followed an address in German by General-Superintendent Zöllner, of Münster, and one in English by the Rev. J. W. J. Merrill, D.D., of New York. Then followed the French version of "Abide With Me," with its moving and uniform last line of each verse: "*Reste avec nous, Seigneur, reste avec nous!*" The service closed with prayers and Benediction by the Bishop of Winchester, who used prayers for peace, for unity, and for guidance from the Prayer Book in English, and led in the Lord's Prayer in French.

Variations in ecclesiastical attire were marked by the Oriental garb and headgear of the Orthodox Archbishop, the purple cassock of the English bishop, and the Geneva gown and bands worn by the others taking part, the Lutheran General-Superintendent also wearing a large pectoral cross. The congregation included Archbishop Söderblom of Upsala, who presided at the great Stockholm Conference; the Metropolitan of the Orthodox Church in Poland; the Bishop of Chichester; Dr. Cadman, former president of the Federal Council of the Churches of Christ in America; Dr. Kapler, president of the Federation of Protestant Churches of Germany; Professor Choisy, president of the Federation of Protestant Churches of Switzerland.

DISTINGUISHED LEADERS PRESENT

After meetings of the executive, reorganization, Church and Labor, and finance committees, and the commissions on youth, coöperation with the Orthodox Church, of theologians and press, the Council opened its full session on the afternoon of Monday, September 1st. About seventy delegates were in attendance. The Swiss delegation included Bishop Kiiry of the Old Catholic Church; Professor Choisy, president of the Federation of Swiss Protestant Churches; Professor Keller, secretary of the Christian Social Institute; and Dr. Thelin, of the International Labor Office. France was repre-

sented by Professor Monod, and Pastors Jezequel, Appia, and Gounelle. From Germany came Dr. Kapler, president of the Federation of Protestant Churches of Germany; Dr. Deissmann, the well-known theologian; Superintendent-General Zöllner of Münster; Professors Titius, Siegmund-Schultze, and others. The Ecumenical Patriarchate of Constantinople was represented by Archbishop Germanos (today's "Angel of the Church in Thyatira"). Other Orthodox Eastern Churches were represented by His Beatitude the Metropolitan of Varsovie, Poland; Professor Alivisatos of Athens; and Professor Zankov of Bulgaria.

From Sweden came the Archbishop of Upsala, one of the founders of Life and Work, and His Excellency, M. Bolt, minister of Sweden in Egypt; from Denmark, Bishop Amundsen and Professor Geissman; from Holland, Pastor Slotemaker de Bruine, former Minister of Labor.

From Great Britain came the Bishops of Winchester and Chichester, the Rev. P. Hartill, chaplain of the Bishop of Lichfield, Lord Palworth, Lord Dickinson, Sir Henry Lunn, Professor Barbour, Mrs. Woodhouse, and Miss Boswood of the Industrial Christian Fellowship.

The Western world had a strong delegation from the United States, including Bishop Rogers of Ohio (the Bishop of Rhode Island was unable to come), Dr. Cadman (described by Dr. Merrill as "the prince of the power of the air"), Dr. Atkinson, general secretary of Life and Work, Dr. Merrill, and Dr. Leiper of the staff of the Federal Council. From Canada came Canon C. W. Vernon, president of the Social Service Council of Canada. At the opening session of the Continuation Committee prayer was offered by Professor Choisy of Geneva, who also welcomed the committee to Switzerland.

Dr. Kapler, in his address as president, briefly reviewed outstanding events of the past year, including the various Reformation anniversaries, including that of the Confession of Augsburg, the meeting of the Lambeth Conference, the Russian persecutions and martyrdoms, the famine in China, the troubles in India, the armaments question, the tendency toward secularization, and stressed the need of uniting all forces for a Christian world order.

Professor Mormilt of Paris, having to leave shortly, was permitted to present the appeal of the French Protestant Alliance on behalf of Russian clergy.

DENOUNCE WAR

Dr. Atkinson of New York then presented his annual report as general secretary. He referred to the loss sustained by Life and Work in the passing of Lord Davidson, and of Bishop Zanoska of Czechoslovakia. He dealt fully with the resolution moved at Eisenach last year by the Bishop of Chichester on Arbitration, which was referred to the World Alliance at last year's meeting at Avignon, when the following was adopted as a substitute:

"We earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance, nor assist in any way in, any war with regard to which the government of their country has refused a bona fide offer to submit the dispute to arbitration."

This resolution was sent to all Councils of the World Alliance and to all our Churches and produced widespread results. The American Churches, with the help of the World Alliance, and the Federal Council of the Churches, in cooperation with the Catholic Peace Society, worked hard

for the Kellogg Pact and in support of the ratification of the Naval Treaty. In Britain the British Council of the World Alliance adopted as its own the Avignon resolution, the Bishop of Chichester became the chairman of the "Christ and Peace" Campaign, and most important of all was the statement adopted by the Lambeth Conference. In Germany the resolution was given wide publicity and placed before the Church Assemblies and a real peace campaign started.

Great regret was expressed at the unavoidable absence through illness of the Rev. P. T. R. Kirk, one of the secretaries of the Christian Social Council of England.

OTHER WORLD PROBLEMS

In concluding, Dr. Atkinson said:

"There has never been a day in the history of the Church that so challenges its best efforts. There is unemployment in practically every country. At a time when the industries of the world should be working to their utmost capacity to build up what was destroyed during the years of war, we find the wheels slowing down or that they have come to a complete stop. The economic life of the world is a closed circle, and no one seems able to offer any solution by which this vicious circle can be broken. A survey of the world's political life gives little comfort for the future. The situation is a serious one. It is no time for false optimism. But on the other hand, I believe that it is no time for religious-minded folk to give up to despair. Every major problem that faces humanity today has in it elements that defy any solution other than that based on a recognition of spiritual values. The Church has at her command the best forces for helping humanity at this juncture of world affairs, to establish the Kingdom of God on earth, which is the aim of our Stockholm Movement.

"Religion as such is under attack on a world-wide scale, and no part of the religion of humanity has received such critical analysis and harsh judgment as organized Christianity. It is the religion of the West, and against the black failure of Western civilization to secure sympathetic contacts with the rest of the world the high pretensions of the Christian faith stand in glaring contrast. The Churches must find a way of helping in this world crisis. They have met and conquered gigantic obstacles in the past, and they can do so again if they keep their true faith and fearlessly follow the Christ who still stands at the head of all progress. In Him we find, and the world has found, a true basis for all our work, and His way of life is the only solution to the social, moral, and religious problems which are now perplexing the nations and thwarting all efforts to establish a new and better international social order."

The Bishop of Winchester spoke of the effect of the resolution on arbitration, and Professor Deissmann described the action of Lambeth as most valuable. The Bishop of Winchester stressed the lack of sufficiently effective public opinion for peace, the duty of the Church to organize it, and declared that the most effective evangelistic movement was to put the teaching of Christ in the forefront in national life and work.

Pastor Monod, Archbishop Söderblom, and Lord Palworth all emphasized the need of reaffirming the Avignon resolution.

On the following morning the following resolution, moved by Dr. Deissmann and the Bishop of Chichester, was unanimously adopted:

"The Universal Christian Council on Life and Work notes that the Resolution on War and Arbitration proposed at Eisenach in 1929 and transmitted to the Management Committee of the World

Alliance for International Friendship through the Churches, with the Council's approval of its spirit and purpose, was endorsed by the Management Committee in an amended form and issued by it to the Churches.

"The Council has observed with satisfaction that the Resolution has been received with warm approval in many parts of the world, particularly by the Lambeth Conference, 1930; and expresses the hope that the attitude of the Churches in all countries will be increasingly determined by the principles which that Resolution proclaims."

DISCUSS RELATIONS WITH ROMAN CHURCH

At the session of September 2d the morning devotions were conducted by the Bishop of Chichester. The report of the Continental Section presented by Dr. Kapler referred to the impressions created on the German Churches by the meeting held at Eisenach last year, the meeting of the International Association for Deaconess and Charity Work, the Marburg and Augsburg celebration, the strong stand taken against Russian persecutions, the work of the Church Federation in Switzerland, the friends of Stockholm in Geneva, the International Commission in France, and the lead taken by Sweden in international work.

Bishop Amundsen stressed the loyalty which is high above national loyalty. Pastor Jezequel of Paris told of the conference, held by the Paris Committee of Economic and Social Studies, and stated that the Cardinal Archbishop of Paris had organized a session on the Catholic Church in relation to the Ecumenical movement. Dr. Keller stated that he had been asked by Roman Catholic university men to attend their session in Geneva.

Dr. Deissmann stated that Fr. Max Bibler, a distinguished Jesuit of Munich, had published a valuable book on the Life and Work Movement. Dr. Cadman reported in happy vein for the American section, stating that America was anxious both to learn from Europe and to understand Europe's problem, and referring to much appreciated visits to America of Dr. Stimson, the Bishop of Winchester, Dr. Deissmann, Dr. Titius, and told how an educated public opinion had carried the London Treaty through against the naval experts.

Dr. Merrill spoke of the value of Dr. Thelin's visit as liaison officer of the International Labor office.

The Bishop of Ohio spoke of the fine work of the American Peace Society and of the ready cooperation of the Catholic Peace Society.

The Bishop of Winchester, reporting for the British section, expressed great regret at the absence of Dr. Garvie, his fellow chairman, who represented the Free Churches. He spoke of the marked interest taken by the press and the public in the Lambeth resolutions and reports, which emphasized the Life and Witness of the Christian communion, referred to the great value of the report on the Doctrine of God, and quoted the resolutions on race, peace, and war, and the reaffirmed resolutions on industry. Stockholm he regarded as the great international Christian movement which sought to act as well as to talk. He referred to the use made of the Naval Conference by Christians to bring home the Christian ideals of peace by the great peace procession from the city temple to Westminster Abbey. He considered the Archbishop of Canterbury's speech on the Russian situation had greatly influenced the British government. The British section is now based on

the Christian Social Council of Britain, whose research committee with the Rev. T. Diamant as secretary had done very valuable work.

Canon Vernon spoke of the work and ideals of the Social Service Council of Canada, and stressed Canada's place as an international country with its two great races, the English and French, its settlers from many lands, and its opportunity to interpret Great Britain to the United States, and the United States to Great Britain.

ORTHODOX LEADERS' REPORT

Archbishop Germanos, reporting for the Orthodox section, told of the difficulties (for political reasons) of the Ecumenical Patriarchate at Constantinople, problems of the Church in Poland, and submitted resolutions from the Metropolitan Dionysius of Varsoviev on the Russian situation; asking specially for practical help for the prisoners and the exiles.

Professor Alivisatos of Athens, secretary of the Orthodox section, spoke of the social work of the Church in Greece and reported that the Archbishop of Athens had invited representative Orthodox theologians of other countries to a congress to meet in Athens.

Professor Zankov of Bulgaria reported courses for priests on the Life and Work Movement, public conferences, work of organized Christian youth, and the publication of literature on social questions from the religious standpoint. A full discussion took place also of events and outlook in Russia. Professor Titius and Dr. Keller then reported for the Institute Commission, and Dr. Schönfield on the meeting in London of social research workers.

At the session of September 3d, Dr. Merrill led the devotions. Dr. Titius continued the discussion of the report of the Institute Commission which recommended the holding of an International Conference on unemployment by the Institute and the Church and Labor Commissions. Further discussion was deferred till Pastor Gounelle of Paris had presented the interesting report on Church and Labor. It considered the two outstanding problems to be Unemployment and the Rationalization of Industry.

CONSIDER UNEMPLOYMENT

Sir Henry Lunn described unemployment as the world's greatest problem. Dr. Thelin spoke of the vital need of collecting full data for the proposed conference.

Miss Dingman of the International Y. W. C. A. spoke of the danger of working in a vacuum and the vital need of using the vast amount of material at present collected. She held that some measure of unemployment was inherent in our present economic system.

The Bishop of Winchester pointed out that our duty was to consider unemployment from the Christian rather than the political or economic viewpoint and to find the Christian ethic on the subject. He urged that the Council's research workers should be asked to study unemployment and that every effort should be made to inspire the Churches to think upon and study the subject.

A resolution moved by Sir Henry Lunn and seconded by Dr. S. Parkes Cadman was adopted asking that the Churches should arrange as soon as possible for national conferences on the subject, that the matter should be reported on and considered by the Executive Committee in 1931 and full preparations made for an international conference in 1932.

Dr. Gounelle's recommendation for the publication of popular literature on the Stockholm ideals on the Church and Labor Movement was approved. Dr. Deissman of Berlin presented the valuable report of the Commission of Theologians. The Incarnation has been considered by a number of writers in a book, *Mysterium Christi*, edited by the Bishop of Chichester and himself, which is to be issued in October. They hope next to prepare a book on the Church under the title *Corpus Christi*. The commission is also coöperating with the Theologians' Commission of Faith and Order. Reference was made to the conference called by Archbishop Dionysius to be held at Warsaw. Professor Debelius spoke of the conference between Eastern and Western theologians to be held at Berne under the chairmanship of Bishop Küry of the Old Catholic Church. Professor Alivisatos of Athens commended to the study of the commission such practical subjects as marriage, to be considered from the theological standpoint.

Dr. Barbour presented the interesting report of the Youth Commission, detailing its activities to spread interest in Christian social ideals. Professor Alivisatos spoke of plans for the Saloniki Conference of Orthodox Youth.

The following conclusions of the Youth Commission were adopted:

"1. The Commission, feeling the urgent need to extend the influence and work of Stockholm beyond the ranks of young people in the international Christian organizations, asks for authority to communicate, where necessary, with leaders of work among the Youth of the Churches, as well as with members of the Council itself.

"2. The Commission adopts the proposal of Bishop Rogers and declares its readiness to do what it can to promote visits from leaders interested in the work of Stockholm to conferences on summer camps in other lands.

"3. The Commission recommends members of the Council to secure the nomination of representatives of youth as members of Sections and of the Council itself."

INVITE CLOSER ORTHODOX COÖPERATION

The report of the Commission on Co-operation with the Orthodox Churches was presented by the Bishop of Chichester. In accordance with the desire of the Orthodox clergy present, it was decided that the Council should send a letter to Archbishop Germanos, representative of the Ecumenical Patriarchate, inviting the Eastern Churches to receive fuller representation on Life and Work, possibly with the aid of a special officer of the Council. There is a large amount of social work rapidly developing in the Eastern Churches, much of which is not at present in touch with Life and Work. Archbishop Germanos hoped that next year the Orthodox Churches would be able to send a larger delegation.

Dr. Atkinson stated that for some years the Federal Council of the Churches in America had had a representative in the Near East, now retired. He thought that Council would now supply funds for the support of an Orthodox secretary and office to their representative on Life and Work with the World Alliance.

The conference was entertained at tea by the syndics (town council) of Chexbres and the board of the village church. In the evening a wonderfully well attended public meeting was held in the large casino at Vevey, at which Professor Choisy of Geneva presided, and addresses on The Intellectual World and Stockholm Ideals were given by Dr. Titius of Berlin in

German, and Professor Monod and Pastor Gounelle of Paris in French.

On September 4th the pastor of Wittenberg, Germany, took the opening service. Professor Hinderer presented the report of the Press Commission relating the many useful efforts made to spread the knowledge of the ideals of Life and Work. Dr. Titius also spoke on the subject.

Dr. Hinderer then reported on the Handbook of the Churches, prepared by him as instructed by the Council, and presented in proof. Dr. Stange then presented the report of the treasurer of the finance committee, and the budget for 1930-1931. Dr. Atkinson was invited to act as treasurer for 1930-1931. The estimated budget is to be made up as follows: British section, £1000; American section, £2000; European section, £1000.

An interesting report of the French delegation on the attitude of the intellectual world to the message of Stockholm was presented by Professor Monod. There is now in France a Commission on International Questions established by the Council of French Protestant Churches, which will seek to communicate all that is undertaken by the Council of Life and Work and to inspire all social and international relations with the Spirit of God. The Catholic Church in France is very active in social work.

REPORT ON CHINA FAMINE

Dr. Keller reported on the famine in China and that he had approached the League of Nations and the Chinese delegation to the League. An appeal made by the bureau of the Institute had met with a generous response. More favorable reports had recently been received since rain had fallen in China, and it was felt that further steps should depend on the development of the situation. He thought the Council should study with the American Committee on Ways and Means to prevent famine in the future. Dr. Cadman said in the United States \$1,500,000 had been raised for relief, but that they were told by the United States authorities that in China that distribution could not be assured, yet none the less only \$500 worth of food had been lost in distribution, and that was taken by starving people at a railway station.

Dr. Titius reported on the *Review Stockholm*. It was agreed that plans should be made for another World Conference in 1935 at London in organizing which the British Social Council is asked to assist. The Executive Committee meets at Cambridge in August, 1931, the next meeting of the Council being in 1932, the Executive in 1933, the Council in 1934. Based on a joint committee of Life and Work, Faith and Order, and World Alliance, various recommendations were accepted, and a constitution adopted.

Dr. Schreiber dealt fully with the problem of religious persecutions in Russia.

On Friday the Council was entertained at a reception at the Chateau Hauteville and at a dinner at the Hotel des Trois Rois, Vevey, given by the town, the churches of Vaud, and the Swiss Church Federation.

C. W. VERNON.

TO PREPARE FOR GENERAL CONVENTION

DENVER, COLO.—The joint committee on arrangements for the 1931 General Convention to be held in Denver, September 16 to October 3, 1931, has opened a temporary office at 418 Exchange Building, Arapahoe and Fifteenth streets, Denver.

Observations of the Archbishop of Canterbury on the Lambeth Conference

Dr. W. A. Spooner of New College,
Oxford, Dies—Three Choirs Festival
Held at Hereford

{The Living Church News Bureau}
London, September 12, 1930}

THE ARCHBISHOP OF CANTERBURY, IN the current number of his *Diocesan Gazette*, makes some interesting observations on the Lambeth Conference, from which I extract the following:

"It was not easy to find room for over 300 bishops in the library at Lambeth. If their numbers increase, it will be still more difficult ten years hence. Yet I am sure it would be a real loss if the conference were to meet elsewhere. For Lambeth gives not only a name to the conference, but an intimacy, a sense of fellowship, which no other place could give. The bishops not only met together there for their deliberations, but every day during the sessions had luncheon and tea together, and I was able to entertain all the overseas bishops for at least one night in the house. The result was a feeling of brotherhood in one family which could not otherwise have been possible.

"This spirit of fellowship was indeed the most striking feature of the whole conference. The bishops represented all the varieties of tradition, outlook, experience, and opinion which are included in the Anglican communion. Different views were fully and frankly expressed; and individual bishops may quite naturally make public statements of criticism or dissent; but I cannot remember a single word spoken which was lacking in charity or betrayed a partisan tone or temper. There were inevitably times of strain, but they proved to be occasions for very striking displays of the underlying strength of fellowship. It is remarkable that on one subject—the proposals for Church Union in South India—which it was widely thought might prove to be one of the most divisive, the conference reached a unanimous decision. . . . Only once was the desire expressed that the members' voting should be published. For the most part, and on almost all the more important matters, the resolutions were finally adopted by general consent or by large majorities. The whole body of bishops showed itself ready to receive the help and to accept the discipline of common counsel in reverent reliance upon the guidance of the Holy Spirit. . . . It was a privilege, and it made me proud, to be the president of such a company. Our discussions made us realize, more clearly perhaps than ever before, the changes which may come in the development of the Churches of the Anglican communion and the importance of the conferences of their bishops as a chief link of unity. There is good hope for the future if in succeeding conferences the spirit of the conference of 1930 can be maintained."

THE SOUTH INDIA CHURCH SCHEME

An Indian correspondent of the *Church Times* says that to those conversant with affairs in South India it is a matter of astonishment that it is not recognized in England that the South India Church Scheme cannot affect more than a third of the Christian population. Four important bodies will have nothing to do with it.

There are, first, the Syrians of Malabar (Travancore and Cochin), numbering roughly one million. They are sadly divided into three sections. This ancient Church, surely, has the right to be regarded as the Indian branch of the Catholic Church.

Then come various Roman Catholic dioceses in the area affected. In Tinnevely, where the Anglicans are strongest, the Romans are nearly equal in number; in the area of the Anglican diocese of Madras the Romans roughly outnumber Anglicans by four to one; and all non-Romans by two to one. In Trichinopoly, which is representative of the area, there are 20,000 Roman Catholics, and 5,000 other Christians divided among Anglicans, Wesleyans, and the Church of Sweden Mission. There is also a Romo-Syrian Church, a "Uniate" Church under the Latin obedience, but using a Syriac Liturgy.

Thirdly, there are the missions of the Church of Sweden, which are quite strong in the Tanjore, Trichinopoly, Madura area, and are the only missions working in the native state of Pudukottah. They have a Bishop—styled "of Tranguebar"—who lives in Trichinopoly.

Lastly, there are the Baptists who work in the northern area, roughly the same as the Anglican diocese of Dornakal.

The writer points out that in the circumstances it is a little absurd, not to say presumptuous, to talk of the proposed united Church as being the South Indian branch of the Catholic Church. Further, when the scheme's sponsors talk of "working out an Indian expression of Christianity," how can a body do this in which only a fraction of Indian Christians are included?

DEATH OF DR. W. A. SPOONER

The death of Dr. W. A. Spooner, honorary Fellow, and from 1903 to 1924 warden of New College, Oxford, which occurred on Friday, August 29th, removes one of the oldest and most distinguished resident members of the university, loved and respected by the whole community. His long connection with New College coincided with the most memorable developments in its history. Small and almost exclusively recruited from Winchester when he entered it, and numbering only about thirty undergraduates, it had become, when he laid down the wardenship, one of the largest and most intellectual of the Oxford colleges, and was drawing its members from a great variety of schools and from every part of the Empire.

William Archibald Spooner was born on July 22, 1844. He was educated at Oswestry School, from which he won an open scholarship at New College in 1862, took first classes in classical moderation and *Lit. Hum.*, and was elected a Fellow of the college in 1867. In 1868 he joined its staff as lecturer, and was a tutor from 1869 down to his election as warden in 1903. He was ordained in 1872, became chaplain to Archbishop Tait, an old friend of his family, in 1878, and in 1899 examining chaplain to the Bishop of Peterborough (Dr. Carr Glyn), and honorary canon of Christ Church. He was a thoughtful student, though not a researcher or specialist of the modern type.

Mr. Spooner served the university as a pro-vice-chancellor, and he was for some years a member of the Hebdomadal Council. His opinion on university affairs always carried weight in the Oxford world. After his resignation of the wardenship and his elevation to an honorary Fellowship, Mr. Spooner did not leave Oxford, and his interest in college affairs remained as keen

as ever. He continued until his last illness to pronounce the blessing at the evening service in College Chapel on Sundays, and he kept up correspondence with many old members.

His name will be perpetuated by the word "Spoonerism," which has found its way into the New Oxford Dictionary, but the multitude of *lapsus linguae* attributed to him were largely the inventions or improvements of young Oxford. The comic transpositions of initial letters are to be found in *The Adventures of Verdant Green*, which appeared when Mr. Spooner was nine years old.

THREE CHOIRS FESTIVAL HELD AT HEREFORD

The Three Choirs Festival of Hereford, Gloucester, and Worcester, which has now attained the venerable age of 210 years, is being held this year at Hereford, and opened on Sunday morning last. It is continued during all this week.

On Sunday morning, the cathedral choir sang Stanford's *Te Deum* and *Jubilante in C*; Byrd's motet, "Hail, True Body," an Introit by Vittoria, and the old English Communion service by Thomas Causton. Not only these masterpieces, but the smaller details of the liturgical music such as the Psalms and Responses were sung with beautiful refinement and balance, which gave a unity of style to the whole service. It was real Church music, combining things new and old in the best tradition of the English cathedral.

The sermon preached by the Bishop of Hereford was a reasoned study of the relations between musical art and human character and conduct.

BISHOP OF ROCHESTER PREACHES FAREWELL SERMON

The retiring Bishop of Rochester, Dr. Harmer, preached his farewell sermon at Rochester Cathedral, Sunday evening, August 31st, exactly twenty-five years from the day he preached his first sermon as Bishop of the diocese. He referred to the effect of the war in destroying, for a time at least, the faith of many conventional believers, and added: "Although we may not be able to chronicle an advance in these later years, I am not discouraged. I believe in the turning tide of the Christian faith." He considered that the harmony among the clergy in spite of differences of religious outlook was a priceless possession.

APPEAL FOR ST. ASAPH'S CATHEDRAL

An appeal has been launched by the Archbishop of Wales for £14,500, for the purpose of saving St. Asaph Cathedral, the tower of which is in danger of collapsing.

It was first suggested that the trouble was due to the tower having been built on shifting sand, but a water diviner discovered that beneath the flagged floor there was a large quantity of water, and workmen have discovered a spring at the rear of the throne.

Dr. Edwards states that the whole trouble is being caused by a subterranean stream. The tower is in danger of collapsing, and the chancel is also threatened. Mr. Oldrid Scott (the architect), when he made his examination, said that one of the stained glass windows—a precious relic—was in danger, and this was removed and replaced with plain glass. Within a month this plain glass window fell out. About £4,000 has already been given in response to the appeal, and it is necessary to have the estimated sum within a year in order to save the cathedral.

GEORGE PARSONS.

Assyrians of Kurdistan and Iraq in Imminent Danger of Complete Destruction

Before the War Were Subjects of
Turkey—The Treaty With Iraq
Planned to Settle Matters

L. C. European Correspondence
Wells, Somerset, England, August 31, 1930

ON PREVIOUS OCCASIONS IN THESE LETTERS we have dealt with that most interesting little nation and Church, the Assyrians of Kurdistan and Iraq. As unfortunately this body now finds itself in most deep distress, and indeed in imminent danger of complete destruction, we return to them once more as the interest that Americans feel in their lot has been a help to their preservation from dangers in time past, and possibly may be so once more.

We will just remind readers of THE LIVING CHURCH that, before the war, the bulk of this nation consisted of a set of small semi-independent tribes living in Kurdistan, in much the same condition as were our own "Highlanders" in Scotland, before the days of "the forty-five."

In theory they were subjects of Turkey, but in fact the law of the Sultan hardly ran in their rugged mountains, and his peace not at all, while for most practical purposes they were subject to their Patriarch, who was recognized by the Sultan by old custom as a tributary prince.

In the war, this little nation joined the cause of the Entente, or perhaps we ought rather to say, that of Russia, the nearest friend they had to save them from imminent destruction, and was recognized as an ally by the powers of the Entente generally. After the collapse of Russia, they were driven from their country after a defense that certainly did them no discredit against immensely superior numbers, and conducted a most marvelous and terrible retreat, or national trek, to the lands of Mesopotamia that were then in British military occupation.

They were rescued from the Turks by the British and maintained in a refugee camp in Mesopotamia till the Armistice, when of course their future fate had to be decided. Their natural request was for the return of their own homes, under a measure of British protection. There was, however, long delay before the Great Ones in Europe could turn their attention to Turkey at all—delay that had disastrous consequences elsewhere, as is known. During this time the people were maintained in Iraq by the British, and as troops for local needs were much needed a "levy" was raised from these hardy Highlanders, put under British officers, and used in the defense of Iraq. When they asked again that their destiny might be settled and that they might not be kept in suspense indefinitely, they were told that British protection could not be guaranteed them in the future for any length of time, but that if it proved impossible to return them their own homes they should at least be secured a future and a home under a "benevolent" government.

PEACE WITH TURKEY

At long last peace, and a very satisfactory peace, was made with Turkey, and the question of the frontier of Iraq, and

incidentally the destiny of the home of this people, had to be settled by the League of Nations. The decision that body gave (with a good faith that was not hampered by too much knowledge of the facts) was that the Assyrians were rebels against their lawful sovereign, the Sultan of Turkey, and that therefore their country and they themselves must be given back to the Turks, though if they cared to stay elsewhere they could do so. The Turks, by the way, had at that moment just been deposing the very Sultan for revolt against whom these were held guilty, and they were also in the very act and article of massacring all members of the Assyrian nation who were still in their power, by way of showing the sort of fate that they would mete out to those whom the League that is bound to protect minorities coolly proposed to hand over to them. That the arbitrators who gave this decision on behalf of the League intended well is not questioned. Still less can it be questioned that

"Half ignorant, they turned an easy wheel
That set sharp racks at work to pinch and
peel."

The Assyrians declined to go back unarmed as sheep to the slaughter, and they asked for settlements where they could live in Iraq. Pending the finding of such, they continued—as many of them as could—under the British officers in the "Assyrian Levy," and were used for various military purposes by the government of Iraq. Here let it be said that every British officer who has had to do with them is loud in praise of their military qualities, and that they proved capable of doing work that the Arab army could not do. "Give me either British troops or the Assyrian Levy," said a general commanding officer on one occasion at least; "I do not mind which, but one of those it has to be."

Nothing, however, was done to settle them in any home, for at any vacant place where it was proposed to put them claimants sprang up who declared that the land was theirs, and the British officials, who by this time were acting merely as "advisers" to the government of Iraq, with no executive authority, were in no position any longer to settle matters with the high hand. Women and children, and such men as were not actually in the levy, had to live where they could, under the demoralizing conditions of uncertainty and idleness.

BRITISH EVACUATE IRAQ

Now, in the spring of this year, a treaty has been made for the evacuation of Iraq by all British authority, and the admission of the state to the League of Nations. Nothing, however, is said in the treaty about any settlement or safeguard for these unhappy people, who are therefore in the gravest danger, and in anxiety about their very existence in the future.

The Arabs of Iraq do not love them, regarding them as interlopers, who have no right in their land. They have shown themselves to be, undeniably, better fighting men than the Arab, and they are Christian. For the Christian to be a better soldier than the Moslem is itself an unforgivable sin. Further, the Arab has been, like so many other oriental nations in the present age, bitten by the nationalist

STILL ALIVE BUT SLIPPING A BIT

NEW YORK—By the narrow margin of \$4,192.03 we are ahead of last year as of September 1st. This means that our collections for July and August were \$30,803.10 less than in the same months last year.

We are glad that rates on loans are lower than last year as we have been forced to sign two notes, one for \$100,000 on August 2d, and one for \$100,000 on September 3d, and if some of you don't send us some substantial checks in the next few days we will have to pay another visit to the "bone-yard." Please do your best.

The dioceses on the 100% list on September 1st were:

New Hampshire	Alaska
Porto Rico	Honolulu
Erie	Idaho
Southwestern Virginia	Nevada
Kentucky	Philippines
Lexington	Cuba
Montana	Liberia

We hope you all had a good summer.

Faithfully yours,

LEWIS B. FRANKLIN,

Treasurer.

fever, and shows no favor to those who are not of his stock and, being Mohammedan, administers his country by that Mohammedan law, which presupposes that the Christian is an inferior being, with no rights as against his natural superior.

Already there have been ugly threats uttered, such as "You just wait, you Christians, till these damned English are gone, and then we will have your women-folk in our brothels," and there have been ugly things done on both sides that are likely to cause bad blood. One formidable change has been made too, in the name of reform, that concerns not the Assyrians only, but all non-Arab stocks in the land. Under Ottoman rule, these "millets" or subject nations, had each a Patriarch or other ecclesiastical head, who had a recognized right to speak for them and could often be of use, in any specific case of oppression. That right has been abolished, in the name of progress, and all left to the ordinary Mohammedan-administered law. Thus abandoned by those to whom they had some right to look, the Assyrians and other non-Arab stocks meditate an appeal to the League of Nations, from which they have a right to look for something.

When the League refused them their own country, they did condescend to say that they had a right to some special treatment, and guarantee of religion, education, and culture, and that English tutelage ought to continue for at least twenty-five years. Nothing has been done, however, in this direction, and now, in response to repeated demands, those who wish to diminish responsibility and expense have agreed to surrender the "mandate" of the League and to leave the country to full independence, after five instead of twenty-five years. It is proposed to leave all the non-Arab types, of whom the Assyrian is only one, under the rule of the Arab. Now if the Arab really wants independence, we may grant him his right to misgovern himself to his heart's content. Has he, however, the right to misgovern others, and ought not the League, before admitting the Arab to its fellowship, at least inquire whether the conditions that it itself laid down as essential have been carried out?

W. A. WIGRAM.

FAITH AND ORDER COMMITTEE MEETS IN SWITZERLAND

(Continued from page 742)

der which somewhat broad title will be discussed not only specific theological questions not dealt with at Lausanne, but also the relation of the Church to "Churches," the practical issues of Federation and Intercommunion, the theological implications of the "Communion of Saints" (the latter now being in the original tongues, either neuter or masculine, includes holy *things* as well as holy *people*) with reference both to the sacraments and to the saints and the reverence for them. The details of the statement were left to the Committee of Reference, for the discussion (Thursday afternoon as well as Friday) showed clearly how deeply certain projects lay to the hearts of some of the members: for example, that of Federation (*cf.* Dr. Deissmann's theses), of Intercommunion (the discussion involving the attitude of Lambeth, for which Bishop Headlam spoke, and on which Bishop Oldham delivered so inspiring an address), and of the place of the Blessed Virgin in the spiritual life of the Orthodox believer (consideration of which Fr. Serge Bulgakoff urged with great cogency and feeling). The next meeting is to be held in August, 1931, in England. After votes of thanks and closing prayers, the meeting adjourned at 5 P.M., August 29th.

PERSONNEL OF THE COMMITTEE

A word or two may be added as to the personnel of this meeting. There were in all, besides the officers, forty-nine members, nine substitutes, and thirteen visitors with rights to the floor. Of all this number some nineteen were members of the Anglican communion, comprising the Presiding Officer, His Grace of York, the secretary, the chairman of the Committee of Reference, our Presiding Bishop, and four other bishops of our Church. The Orthodox Church had eight members present—a vice-president, His Grace of Thyatira, the Metropolitan of Warsaw, the dean of the Russian Academy in Paris, and several professors. The Germans constituted a generous share, both in persons and in the discussions, nine men in all, for the underlying principles as well of theological investigation and of a program of reunion are greatly appreciated in Germany. Furthermore, the burden of all the translating work fell again upon the efficient shoulders of Pastor Sasse of the German delegation. French Protestantism was represented among others by such distinguished leaders as Dr. Merle d'Aubigné, Dr. Wilfrid Monod, Pastor Jezequel. English Methodism gave of its outstanding men the Rev. Drs. Wiseman and Lofthouse, and the host of the whole meeting, Sir Henry Lunn, through whose generosity the expenses of entertainment at the Palace Hotel were greatly reduced. From China to Scandinavia, from the West Indies to Czechoslovakia, from America to Holland, came delegates to join together on the significant and important task of preparing the only effective way of reunion, through the roads laid down by Mr. Gardiner and Bishop Brent, those of a United Faith and a restored Order.

FRANK GAVIN.

HAS MRS. GRAFTON BURKE at the Hudson Stuck Hospital, Fort Yukon, Alaska, broken all records for missionary service in cooking meals? Exclusive of all special occasions and of the regular meals of her family of three, she served 28,775 hospital meals last year.

Dr. Gilbert's Consecration as Suffragan Of New York Planned for October 28th

The Rev. L. E. W. Mitchell Goes to St. Clement's—Dr. Gavin Cited—Church Army Appeal

The Living Church News Bureau
New York, September 20, 1930

AT THIS WRITING THERE HAS BEEN RECEIVED from the standing committees of the Church a sufficient number of the consents for the consecration of the Rev. Dr. Charles K. Gilbert as a Suffragan Bishop in the diocese of New York. It is expected that a like response from the bishops will be received in a short time, so that rather definite plans for the consecration service have been formulated. It is, obviously, too early to publish the details, but it is the expectation of the diocesan authorities that the service will take place at the cathedral on the morning of SS. Simon and Jude's Day, Tuesday, October 28th.

NEW RECTOR FOR ST. CLEMENT'S CHURCH

To succeed the Rev. Thomas Ayres Sparks, now rector of the Church of the Good Shepherd, Rosemont, Pa., the vestry of St. Clement's Church, West 46th street, has elected the Rev. Leonel E. W. Mitchell. Fr. Mitchell has accepted and will enter upon his duties as rector of St. Clement's on October 1st.

The rector-elect has been an assistant priest on the staff of St. Agnes' Chapel, Trinity parish, since 1927. In that time he has made an excellent impression on his new friends here, an impression that leads them to feel that St. Clement's vestry has chosen wisely for a new director of this parish in its difficult field. Prior to 1927, Fr. Mitchell's brief ministry was spent at St. Andrew's, Norwich, Conn., and as an assistant at Christ Church, New Haven.

NEW RECTOR FOR ASCENSION PARISH, STATEN ISLAND

One hears it said that a curacy at St. Agnes' Chapel is often the preliminary to an influential rectorship, and a review of such changes in the past fifteen years tends to confirm the statement. Mention is made in the above item of Fr. Mitchell's acceptance of the rectorship of St. Clement's, and along with that announcement has come the information that the Rev. C. Avery Mason, also an assistant at St. Agnes', is to leave on October 1st to succeed the Rev. W. A. Seager as rector of the Church of the Ascension, West New Brighton, Staten Island.

Mr. Mason is a graduate of the Virginia Seminary, class of 1926. He has served as an assistant at both St. Paul's and St. Stephen's Churches, Washington, D. C., and at Holy Cross House, St. Louis. His new work at West Brighton is filled with great possibilities. Staten Island, by reason of its distance from Manhattan, has developed least rapidly of the boroughs of the greater city, but now with new bridges connecting with New Jersey and with plans for one or more tunnels bound to be realized in the not distant future it is evident that great opportunities are before our parishes there. Ascension parish has a communicant list of about 900; it has a valuable plant but its location is such that recently a new site has been purchased, and the present

plans are to start the erection of a church thereon within the coming year.

FESSENDEN NICHOLS GOES TO OKLAHOMA

The Rev. Fessenden A. Nichols concludes tomorrow his ministry at All Angels' Church, West 81st street, and will leave on Thursday next for Oklahoma. The Rev. Mr. Nichols, who is a nephew of the Rev. Dr. Harry P. Nichols, is a recent graduate of the Cambridge Seminary, and was advanced to the priesthood a few months ago. His new work is pioneer in nature; his field will cover three communities, and his headquarters will be at Altus, Okla., where as yet no Church work has been organized.

CATHEDRAL PREACHERS

Dean Gates is preaching at the cathedral at 11:00 and 4:00 tomorrow, also at 11:00 on Sunday, the 28th. At Evensong a week from tomorrow, members of the Police and Fire departments will be present, and the address will be given by Bishop Francis J. McConnell, resident Bishop of the Methodist Episcopal Church and president of the Federal Council of Churches. On Sunday, October 5th, the preachers at 11:00 and 4:00, respectively, will be the Bishop of New York and the Bishop of Shanghai.

DR. GAVIN CITED

The Jewish *Tribune* has published a list of sixteen outstanding individuals who have rendered conspicuous service toward the promotion of human betterment during the last year, specifically in a manner to earn the gratitude and to enhance the prestige of the Jewish people. One of the sixteen is President Hoover, and another is the Rev. Dr. Frank Gavin, professor of ecclesiastical history at the General Seminary.

CHURCH OF THE TRANSFIGURATION SUFFERS LOSSES

Three members of the vestry of the Church of the Transfiguration have died recently: Clarence Edwin Moller, Robert W. Candler (in August), and, during the past week, Frank R. Ford. The last mentioned had been president of the Corona and L. C. Smith Typewriters, Inc., and the chief director in the unification of street railways both in Chicago and Philadelphia. Two other well known members of this parish are seriously ill at the present time: Mrs. Mabel Gerry Drury and Courtland Nicoll.

CHURCH ARMY APPEAL

Few among the many appeals can be more deserving than that which urges our coöperation in supporting the American branch of the Church Army. In a very short time this organization of laymen has exerted a remarkable influence throughout the country. With no regular source of income beyond the contributions of associates, the local director, Captain B. F. Mountford, is appealing to rectors of parishes to designate a certain Sunday in the year on which the loose money in the offerings shall go to Church Army needs. His address is 416 Lafayette street, New York.

"CHURCH SCHOOL ADMINISTRATION" COURSE

The diocesan board of religious education calls attention to Course No. 91 of

the extension department of Columbia University. This is on Church School Administration, and affords an opportunity for superintendents of our schools to study under Church direction. Miss Louise E. Rich, secretary of our diocesan board, is to lead this class; it is to meet on Mon-

day evenings at 8:00, beginning October 20th, and to continue for twelve weeks. The place of meeting is at Union Seminary, Broadway and 120th street. Those who are desirous of further details should communicate with Miss Rich at the cathedral. HARRISON ROCKWELL.

Consecration of Dr. Sherrill as Bishop To Be Broadcast Over Boston Station

British Military Service Held in Cathedral—Climax of Boston's Tercentenary Celebration

The Living Church News Bureau
Boston, September 20, 1930

FRIENDS AND WELL WISHERS OF DR. Sherrill, and all those to whom the diocese of Massachusetts is dear, may follow step by step the service of consecration of the ninth Bishop through the medium of the radio. This service, beginning at 10 A.M. on Tuesday, October 14th, will be broadcast over Station WEEI; a radio announcer stationed in the church will describe the ceremony so that those listening far from the actual scene may be able to visualize it; the voice of Bishop Lawrence, preacher, will be heard during the course of his sermon—and it is far from being a common occurrence that the seventh Bishop of a diocese is able to deliver a charge to the ninth Bishop who will follow in his honored footsteps. Over the radio also will be heard an anthem composed by Francis W. Snow, for many years the organist and choirmaster of Trinity Church. This anthem, *Blessed is the Man that Feareth the Lord*, is an adaptation of the 112th Psalm and a tribute to Dr. Sherrill from Mr. Snow. Mr. Snow has also written other musical parts of the service.

Bishop Babcock and the standing committee of the diocese will be the hosts at a luncheon to be held in the Copley Plaza Hotel on the day of the consecration; all of the clergy of the diocese, the visiting bishops, and a number of visiting clergy will be the guests. The wives of the clergy of the diocese and of the visiting bishops will be entertained at a luncheon in the College Club at the same hour, 1 P.M., where Mrs. Samuel Gavitt Babcock and Mrs. Henry Knox Sherrill will be the hostesses.

BISHOP FERRIS PREACHES IN TRINITY CHURCH

The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, preached in Trinity Church last Sunday morning when the Supreme Council Thirty-third Degree Ancient Accepted Scottish Rites for the Northern Masonic Jurisdiction of the United States attended service. Bishop Ferris, himself a thirty-third degree Mason, preached a sermon on the three distinct elements in religion: mystery, adventure, and love. The Rev. Dr. Henry K. Sherrill, welcoming the Masons and their wives, paid tribute to the memories of Bishop Brooks, Bishop Slattery, and other Churchmen who were "creators of manhood and bulwarks of religion."

BRITISH MILITARY SERVICE HELD IN CATHEDRAL

The British Naval and Military Veterans' Association held its fourteenth annual service in St. Paul's Cathedral last Sunday afternoon. The Rev. Dr. Edward

T. Sullivan, inaugurator of the custom of holding an annual service and chaplain of the association, was unable to be present on account of the trouble with his eyesight that he is still passing through. Dr. Sullivan's place was taken by Dean Sturges. The occasion is always an impressive and solemn one, being based on the English burial service; the Cambridge Salvation Army Band, in accordance with established custom, had place in the gallery at the rear of the church and played the *Dead March from Saul* during the reading of the list of dead for the past year. The band likewise furnished leadership for the hymns and a trumpeter played during the posting of the colors.

CLIMAX OF TERCENTENARY CELEBRATION

Boston's tercentenary celebration reached a climax last Wednesday on the occasion of a mammoth parade replete with striking historical features. The guest of honor was His Worship, Reuben Salter, Mayor of old Boston, Lincolnshire, England. Tomorrow morning Mayor Salter will have part in the service of the First Church in Boston, Berkeley and Marlborough streets, a church which played an important part in the early days of the Massachusetts Bay Colony and whose second rector was the Rev. John Cotton of old Boston.

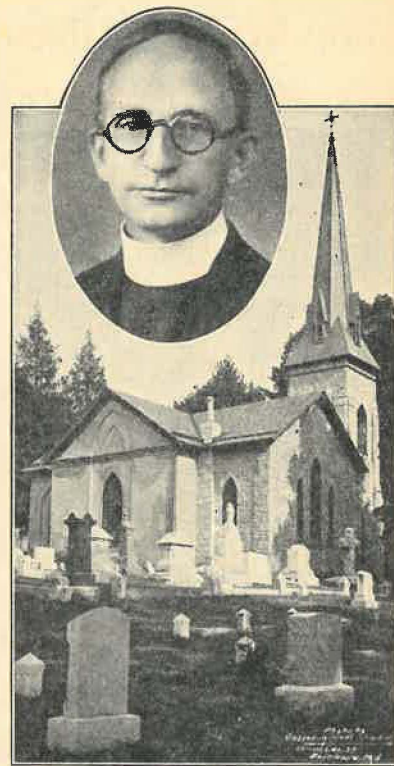
MISCELLANEOUS

The rebuilding of Grace Church, Attleboro, is under way and promises to result in one of the finest ecclesiastical buildings in that section. The only portion remaining of the former structure which was destroyed by fire is the memorial porch.

The Rev. Dr. John W. Chapman and Mrs. Chapman, so well known for their devoted service in Anvik, Alaska, will be guests in the diocese, taking engagements under its speakers' bureau from October 19th to November 7th, inclusive. Both Dr. and Mrs. Chapman will be welcomed warmly by many friends, and the former will be the speaker at both the northeastern and the southeastern district meetings of the Woman's Auxiliary.

The Massachusetts Clerical Association met for the first autumn session in St. Stephen's parish, Cohasset, where the Rev. C. C. Wilson, rector, entertained the members to luncheon. Cohasset is on a very lovely bit of the Massachusetts coast and from the rocks of that shore rises the tower of the church with its renowned carillon. The music of the bells was included in the program of the day; the weather was good for yachting planned for the afternoon; only the necessary business matters were attended to; and the period before luncheon was devoted to the enjoyment of the natural beauty of the place and outdoor games.

The Rev. Dr. Sherrill closed his rectorship of Trinity Church last Sunday. "We do not lose him," says the notice in the parish leaflet. "From being the pastor of



CELEBRATES CENTENNIAL

Sherwood Parish, Cockeysville, Md., which recently celebrated its 100th anniversary. The rector, the Rev. Guy E. Kagey, is shown in the inset. [L. C., September 6th.]

Trinity he becomes our chief pastor as Bishop of the diocese."

The Rev. Dr. William E. Gardner is in charge of the parish for the weeks intervening until the Rev. Mr. Kinsolving begins his duties on October 20th.

ETHEL M. ROBERTS.

CONFERENCES FOR CLERGY AND LAYMEN AT AMES, IA.

AMES, IA.—The annual conferences for clergy and laymen of Iowa were held again this year at Ames. That for the Laymen commenced on Saturday, September 13th, and continued over Sunday; that for the clergy opening Monday evening, September 15th, and continuing over Wednesday morning. The principal speakers at both conferences were the Rev. Allen Evans, rector of Trinity Church, Hewlett, L. I., and representative of the National Council, and Dr. H. von Schulte, dean of Creighton School of Medicine, Omaha, Neb.

At the clergy conference the Rev. Mr. Evans presented the cause of the National Church. The presentation provoked much thought and helpful discussion. The diocesan department of Christian social service had arranged for the presence of Dr. von Schulte who aroused great interest by his splendid presentation of The Pre-School Child, The Adolescent Boy, and The Working Man and Machinery. An interesting phase of the clergy conference was "a clinic in pastorals," conducted by the Rev. A. M. McLaughlin of Newton, the Rev. James H. Dew Brittain of Madison and the Very Rev. R. F. Philbrook, dean of Trinity Cathedral, Davenport. The Rev. Austin Pardue, Sioux City, created much interest by his presentation of The Gospel for Today, and the Rev. L. H. Matheus, rector of Trinity Church, Ottumwa, brought out the practical side as it applied to the diocese. Those present at the laymen's conference requested that next year there be one joint session with the clergy.

Bishop Stewart Discusses European Conditions on Return from Lambeth

Dean Pardee, Senior Priest of Chicago, Critically Ill—Lay Cornerstone at Winnetka

The Living Church News Bureau
Chicago, September 20, 1930

EMPHATIC DENIAL THAT THE LAMBETH Conference had any intention of approving promiscuous use of birth control methods was made by the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor of Chicago, upon his return to the city Thursday from abroad.

"The bishops' candid and courageous condemnation of abortion and of promiscuous use of contraceptive methods has been in some quarters perversely twisted to carry an entirely false impression of condonation rather than condemnation," said Bishop Stewart. "This misinterpretation of the action arose because they refused to express a wholesale condemnation of conception control. They were willing to risk misinterpretation rather than deny that under exceptional circumstances, determined by competent moral and medical advisors, contraceptive methods may be properly invoked in the interests of both the individual and the community. The Anglican bishops are Christian leaders but they are not obscurantists."

Bishop Stewart paid high tribute to the English bishops, saying they are the leaders of thought in England. He discussed conditions as he found them in Europe and expressed a great satisfaction at being back in Chicago and a readiness to launch upon his new duties as coadjutor.

"It is difficult to convince the average European that Chicago is a city of extraordinary beauty and commercial and cultural prominence," said the Bishop Coadjutor. "He invariably associates the name with bandits and gangsters and thugs. With a grin he demands to see your bullet wounds. He never heard of Jane Addams but he knows all about Al Capone. "After all, the European is not to blame for this distorted idea of Chicago. We ourselves are to blame. The greatest Chicago crime is our own tolerance of crime."

America's so-called business depression is nothing compared with Europe's, Bishop Stewart declared. He said conditions abroad are distressing, particularly in Germany. The German people are politically distracted, industrially crippled, and economically crushed. England is in a not much better condition. France, according to the Bishop, is the dominant nation in Europe today, with no unemployment problem and with an enormously increasing gold reserve.

"I come back to the diocese of Chicago refreshed by the long three months' holiday and eager to plunge into the duties of my new office as coadjutor to the beloved Bishop of Chicago, Dr. Griswold," continued Bishop Stewart. "I have seen no finer clergy anywhere than the clergy of the diocese of Chicago. Nor have I seen anywhere a field more teeming with opportunities for genuine devotion and fruitful Christian service."

Bishop Stewart was accompanied by Mrs. Stewart and Mr. and Mrs. E. J. White of Evanston. A number of Church people were at the train to meet him.

Bishop Griswold returned to the city from his summer home at Richards Landing on Thursday, his health improved. He

takes his first service at the Cathedral Shelter tomorrow morning, it being the eleventh anniversary of the ordination of the Rev. David E. Gibson, priest-in-charge.

DEAN PARDEE CRITICALLY ILL

The Rev. Luther Pardee, first dean of the Cathedral of SS. Peter and Paul and senior priest of the diocese of Chicago, is critically ill at his home. Bishop Griswold was called to his bedside immediately upon his return to the city.

Dean Pardee has been in failing health for some time. He is in his 82d year. Several years ago he retired from the active ministry. He formerly was rector of Calvary Church, Chicago, St. Paul's, Austin, and St. Elizabeth's, Glencoe, in addition to holding the deanship of the cathedral for a number of years. For thirty-two years he was secretary of the diocese, retiring in 1916.

For some time Dean Pardee has lived with his sister, Mrs. H. N. Cooper.

LAY CORNERSTONE AT WINNETKA

Impressive ceremonies marked the laying of the cornerstone for the new \$375,000 group of buildings of Christ Church, Winnetka, last Sunday noon following regular services in the parish church. The Rev. E. Ashley Gerhard, rector, Charles D. Dallas, chairman of the building committee, and Victor Elting, representing the vestry, took part. The vested choir and boy and girl scouts also were in the procession.

This project attracted wide attention when the campaign for funds was undertaken on the eve of the stock market crash last fall. The campaign went forward, however, and more than \$200,000 was raised. The group includes chapel, three-story parish house, and ten-room rectory. It will probably be the most complete group of its kind in the diocese. The rectory will be complete in February, the other buildings early next summer.

The present parish church, on Sheridan road in Winnetka, is to be retained and will serve the parish for larger church functions. The chapel will be used for special and smaller functions.

FR. TUCKER DISCUSSES ART CENTERS

Discussing the establishment of an art and literature center at St. Stephen's Church, Chicago, the Rev. Irwin St. John Tucker, rector of the church, declared the paintings which hang on the walls of St. Stephen's "could not possibly be worse than the stereotyped ecclesiastical ornaments now in vogue," and the poems "could not possibly be worse than the average sermon delivered from the pulpit."

Fr. Tucker spoke before the Methodist Ministers' meeting at the Chicago Temple Monday morning. At the conclusion of the meeting, the ministers decided to make a pilgrimage to St. Stephen's some time this fall.

St. Stephen's stands for the dawn of a new day of "little things," Fr. Tucker declared. He told of how on the walls of this little country church, located on the outskirts of Chicago, hang paintings, etchings, woodcuts, and poems. Also a photograph of Calvin Coolidge, Jr., with a letter of presentation from Mrs. Coolidge. Included among the paintings are bas-reliefs of bathing girls and a few biblical subjects. Surrounding the church are trees which have been dedicated to



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American poets, living and dead. A mulberry tree is dedicated to Keith Preston, columnist of the Chicago *Daily News*, whose death more than a year ago inspired the idea for an art center. Apple trees are dedicated to Joyce Kilmer, Marguerite Wilkinson, and Grace Healy Woodruff; poplar trees to Eugene Field, Walt Whitman, and Joachim Miller.

NEWS NOTES

The Rev. John Mayekawa, rector of Christ Church, Sendai, and a native Japanese, was a visitor in Chicago this week, staying at the Cathedral Shelter. He is on his way to New York where he will spend a year in study.

The Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's, will address the Church school directors' association of the diocese at diocesan headquarters, Wednesday evening, October 1st, at 7:30 o'clock. Dr. Keeler also will preach the sermon at the installation of the new dean of Marquette on September 28th.

More than 9,000 boys and girls and adults attended the organized activities

of the House of Happiness during the summer months, according to a report from Miss Bertha L. Moore, head resident. A greatly increased demand for admittance to classes for the winter is in prospect.

Young people of St. Margaret's, Windsor Park, took charge of the morning service last Sunday and spoke on recent conferences, including the Oberlin Junior Brotherhood Convention and the young people's meeting at Sycamore. Members of the group read the psalms, the lessons, talked, and made up the choir. The Rev. H. J. Spencer is rector.

Miss Amelia Sears of the United Charities and Major Julia Thomas of the Salvation Army will speak at the first monthly meeting of the Woman's Auxiliary in the State-Lake Building, October 2d. It will be social service day for the Auxiliary.

Clergy of the diocese will be in their annual retreat at Doddridge Farm, Libertyville, Thursday and Friday of next week. Dr. John Rathbone Oliver of Baltimore will be the conductor.

Lambeth Resolutions and Encyclical to Be Distributed Throughout Pennsylvania

Rectors to Devote One Sermon to Explanation—Valley Forge Memorial Nears Completion

The Living Church News Bureau
Philadelphia, September 20, 1930

THE DIOCESE OF PENNSYLVANIA IS carrying out a plan which, when effected, will place before every member of the Church in Philadelphia and vicinity a complete and full explanation of the affirmations and decisions of the recent Lambeth Conference.

With the October issue of *The Church News* of the diocese, a supplement will be published, containing the full text of the Lambeth Resolutions and Encyclical. Thousands of extra copies of this supplement are now being printed, which, upon completion, will be sent to all the rectors in the diocese, who, in turn, will distribute them among the members of their parishes.

As soon as these copies of the resolutions are in the hands of his parishioners, each rector will announce to his congregation that on a certain Sunday in the near future he will devote his sermon to explaining in full the meaning of each of the many sections contained in the encyclical and resolutions. In fact, some rectors may wish to give more than one sermon to the subject; but at least there will be one Sunday in each parish on which a full explanation concerning the conference will be given by the rector.

In this way it is hoped that any misunderstanding or misinterpretation of the conference, which may have resulted from the perusal of the secular papers, will be corrected.

BISHOP WHITE MEMORIAL AT VALLEY FORGE NEARING COMPLETION

The Bishop White National Memorial Commission, of which the Rev. W. Herbert Burk is executive chairman, has recently reported great progress in its work. The new Bishop White Memorial at Valley Forge is now nearing completion. This includes a memorial library, and choir

rooms, which will be used by the Washington Memorial Sunday School at Valley Forge. It adjoins the Washington Memorial Chapel, so that at Valley Forge, Washington and his Philadelphia rector, the late Bishop White, will be honored side by side.

A statue of Bishop White will be placed in the memorial library. Money is now being raised for a portrait of the Bishop, books from his library, with letters and documents, and furnishings for the memorial.

NOONDAY SERVICES RESUMED AT ST. STEPHEN'S

The regular noonday services will be resumed this week at St. Stephen's Church, Philadelphia. The rector, the Rev. Dr. Carl E. Grammar, will preach on Monday; the Rev. J. Henry Harms on Tuesday; the Rev. Robert O. Kevin, assistant, on Wednesday; the Rev. John Grant Newman on Thursday; and the Rev. Charles E. Schaeffer on Friday.

MISSIONARY TO SPEAK AT ST. LUKE'S, GERMANTOWN

Miss Charlotte M. Edwards, who is in charge of Lower Pocosan Mission, Virginia, will speak at a tea in the parish house of St. Luke's Church, Germantown, on Monday, September 29th, at 2:30.

St. Luke's parish sends a Christmas box to the mission every year.

SERVICES AT CHURCH FARM CLOSED

The closing service for the summer at the Church Farm, Broomall, Pa., was held on the afternoon of September 14th. The Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, Philadelphia, preached at this service, giving, as is his usual custom at the closing service, an account of his journeys in Europe during the past summer.

FR. SPARKS BECOMES RECTOR OF ROSEMONT CHURCH

The Rev. Thomas A. Sparks, formerly rector of St. Clement's Church, New York, will begin his rectorate tomorrow morning at the Church of the Good Shepherd, Rose-

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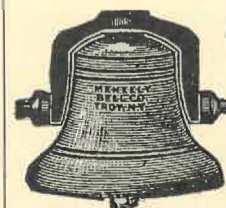


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mont. Fr. Sparks has been engaged actively in the affairs of the diocese of New York during the past ten years, and was mentioned prominently for Suffragan Bishop in the elections last spring.

The Church of the Good Shepherd is one



ASSUMES RECTORSHIP

Rev. Thomas A. Sparks, who on September 21st became rector of the Church of the Good Shepherd, Rosemont, Pa.

of the largest parishes along the Pennsylvania Main Line, and officiates to students at Bryn Mawr College, which is less than a mile away.

MISCELLANEOUS

The Rev. Andrew M. Mayer, formerly a Baptist minister, but now a candidate for orders in the Church, began his duties as assistant to the Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne, last Sunday.

Zion Church, Philadelphia, recently received a bequest of \$500 under the will of Christiana Noelsch, formerly of Germantown.

The Rev. Howard W. Fulweiler, rector of Christ Church, Media, returned this week from Europe, where he attended the Passion Play.

Holy Trinity Memorial Chapel will receive a \$500 bequest under the will of the late Annie V. Spooner, and St. Mark's Church, Frankford, a similar amount by the will of Mrs. Sarah Jane Griffin.

ELEANOR ROBERTS HOWES.

CONFERENCE FOR RHODE ISLAND LAYMEN

PROVIDENCE, R. I.—The second annual laymen's conference was held at the Girls' Friendly Holiday House, Saunderstown, on a recent Saturday and Sunday. The purpose of the gathering was to deepen the religious life of lay readers in the diocese, and to spread the Gospel of more effective service throughout the parishes and missions. There were thirty-one men present, representing fifteen parishes.

The subject considered was the Church's influence in the life of the individual in the community. The question was asked "Is the Gospel of Christ a Living Reality?" First, in the Church; second, in the Individual; third, in the Community.

The Rev. Dr. Theodore R. Ludlow, secretary of Adult Education of the National Council, and the Rev. Dr. N. Appleton Lawrence, rector of Grace Church, Providence, applied themselves to the answer. Dr. Lawrence took the first part of the conference on Saturday evening, and Dr. Ludlow the rest of it on Sunday morning and afternoon.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 19, 1930

LONG ISLAND IS DOUBTLESS COUNTED ONE of the strongest dioceses in our Church. Surely it deserves to be so counted. Nevertheless this diocese has missionary problems of its own that are almost appalling in their aggregate magnitude, and most impressive in the opportunity they offer. Recent news from Trinity Mission in Astoria is typical of the situation that exists in many places in the western end of this diocese.

A news item states that Bishop Larned recently visited this mission for Confirmation, and that twelve persons were confirmed, ranging in age from twelve to thirty-five. A large congregation greeted the Bishop, assembled in their regular meeting place in the basement of the Bank of Manhattan Trust Company. "A modern catacomb for Christians," says the pastor, the Rev. T. David Harari.

The Rev. Mr. Harari, incidentally, is a native of Beyrout, Syria, educated in the American University there, graduated at the Virginia Theological Seminary, and believed to be the first native of Palestine to receive orders in the American Church. He speaks several languages, and says he finds the people of his congregation come from at least six different stocks. The difficulty he encounters is mainly financial. It is in this sense that this mission is typical of many situations in this diocese. The sudden conversion of open fields into building lots, the erection of dwellings, single, double, and multiple, literally by the hundred, a rapid influx of population unfamiliar with local institutions, failing to find the nearest church, becoming absorbed in their own interests as house-holders, later drawn together for religious purposes, perhaps mainly to provide Sunday school privileges for their children, unable because of their financial burdens as home-owners to help much with money for a Church program involving purchase of high-priced land and erection

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of even the simplest buildings—these features make up the financial problem in a large number of new stations in the parts of Long Island that lie within New York City, or in commuting range. Bishop Stires has this problem very much on his heart. He has called, and is calling, upon the laymen of the diocese for generous gifts to support a large program to meet conditions that are almost staggering. Thank God he is having some success, and pray God he may have much more!

PLAN CLERGY CONFERENCE

The tentative program for the clergy conference to be held next week at Easthampton has been sent out. Bishop Stires will give much time to presenting the message from Lambeth. Diocesan problems in missionary, educational, and social service departments will be discussed. Bishop Larned will lead in a conference on parish organization and efficiency. Each day will begin with the Holy Eucharist and end with "family prayers." There will be periods set aside for recreation and social intercourse. From the suggestiveness of the program, one judges that there will be much to gain at the conference, which should be more valuable than heretofore because of the experience in the years that are now behind us.

ANNIVERSARY AT ST. ELIZABETH'S, FLORAL PARK

St. Elizabeth's Church in Floral Park announces a commemoration of their twentieth anniversary, to be held in the week beginning November 9th. The Rev. Charles Pittman, rector, is planning special services for that Sunday, and a committee of lay people are working out plans for extending the commemoration through the week. Howard A. James, chairman of this committee, was appointed a member of the executive committee of the mission when it was organized, and has continued in that capacity ever since.

MEETING OF WOMAN'S AUXILIARY

The annual Suffolk County meeting of the Woman's Auxiliary in this diocese will be held at St. Mark's, Westhampton Beach, on Thursday, September 25th. Bishop Larned will be celebrant of Holy Communion at 11:00, business will follow at 12:00, and after a box luncheon Bishop Larned and others will speak on missions, especially the opportunities in our own diocese.

CHAS. HENRY WEBB.

BISHOP GAILOR OBSERVES JUBILEE IN PRIESTHOOD

MEMPHIS, TENN.—Bishop Gailor's jubilee in the priesthood was observed with a choral Eucharist in St. Mary's Cathedral, the parish in which he was baptized and confirmed, and with a testimonial dinner given him by the Churchmen's Club of the cathedral at the Peabody Hotel.

Ready for ordination several months before attaining the canonical age, young Gailor was advanced to the priesthood by Bishop Quintard on his twenty-fourth birthday, September 17, 1880, while in charge of the Church of the Messiah, Pułaski. Shortly thereafter he became professor of ecclesiastical history and chaplain of the University of the South, of which he was made vice-chancellor in 1890. In 1891 he was elected Bishop of Georgia, but declined. In 1893 he was consecrated Bishop Coadjutor of Tennessee, and became the Diocesan on the death of Bishop Quintard in February, 1898.

At the anniversary Eucharist the Bishop

was celebrant, with the Rev. Dr. Charles F. Blaisdell, rector of Calvary Church, as epistoler, and the Rev. M. L. Tate, rector of Holy Trinity, as gospeller. The other clergy of the city, with several from other points in the diocese, were vested in the chancel. The choir of the cathedral, augmented by members of the other choirs in Memphis, sang King's Communion Service. There was no sermon, but the Bishop made a brief address of appreciation of the felicitations and good wishes he had received.

At the dinner in the evening Dr. A. Richard Bliss, Jr., president of the Churchmen's Club, was toastmaster. Congratulatory greetings to the Bishop were given by the Mayor of Memphis, the president of the Chamber of Commerce, and by a representative of each of the parishes in the city. A telegraphic greeting from the Chamber of Commerce of Jackson, Miss., the Bishop's birthplace, was read by the toastmaster. The principal address was by the Bishop, and was in his happiest reminiscent vein, recalling many interesting incidents and associations of his earlier ministry.

OPENING OF ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—St. Stephen's College, the country undergraduate college in which Columbia University is developing undergraduate work intended to combat the tendency to standardize American thinking, and to promote a high type of individualized scholarship, opened on Sunday morning, September 21st, with a service in the College Chapel. The chaplain, the Rev. Dr. Kenneth O. Crosby, officiated, and the warden, the Rev. Dr. Bernard Iddings Bell, delivered an address. St. Stephen's is the smallest college in America, with 120 students.

Dean Faye Huntington Klyver of William Smith College announced that in spite of current business conditions registration of boarding students at William Smith had increased materially over last year.

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FATHER AND SON CLASSMATES AT HOBART

GENEVA, N. Y.—A father and his son registered recently as classmates at Hobart College. Charles B. Persell, 58 and Charles B. Persell, Jr., 21, both of Mayville, N. Y., are listed as seniors and members of the class of 1931. They intend to graduate together next spring with the degree of Bachelor of Arts and already scholastic rivalry between father and son has become intense. Both students are majoring in history and will attend many classes together.

Mr. Persell, the father of his young classmate at Hobart, has taught school since he was 16 years old. He has been



RIVALS

Scholastic rivalry is intense between these two classmates at Hobart College, Geneva, N. Y. They are father and son, Charles P. Persell, 58, and Charles B. Persell, Jr., 21, of Mayville, N. Y. Four years ago Mr. Persell, Sr., as principal of Mayville schools, awarded a high school diploma to his son. Today they are students together, members of Hobart's senior class of 1931. They are majoring in history, attend the same classes, and intend to graduate together next June. Young Persell plans to enter the ministry.

principal of schools in Mayville, N. Y., for eleven years and for fifteen years previously was principal of schools in Lakewood, N. Y. Incidentally Mr. Persell's modest round of activities in Lakewood included positions as school principal, village treasurer, trustee of the Congregational Church, president of the Lakewood Fire Company, president of the school's literary society and Noble Grand of the Odd Fellows' Lodge. Four years ago Principal Persell awarded a diploma to his son who was a pupil of his in the Mayville High School.

Having spent a year at Geneva last year while his son was a junior at Hobart College, Mr. Persell, attracted by the Hobart curriculum, determined to secure his long coveted degree. There was no difficulty in arranging credits for Hobart College as Mr. Persell has taught school on all teachers' certificates in New York state including the State's Life certificate which entitles him to teach for life in any public school in New York.

Mr. Persell's son selected Hobart College in order to prepare for the ministry. He is active in Hobart affairs, is president of Hobart's Christian Association, is college cheer leader, and vice-president of the Delta Psi Omega chapter house at Hobart. Young Persell has already assumed charges and conducted services in the neighboring villages of Romulus and Kendaia. Last spring he presented a confirmation class to Bishop Fiske.

At the age of 18 young Persell was appointed director of the Jamestown Health Camp in Alleghany State Park with full supervision of six assistants and seventy-eight youngsters in need of physical training and outdoor life. He has held this position for three years and has developed a keen interest in charitable projects and sociological work. Following graduation he intends to enter General Theological Seminary in New York City.

DeVEAUX SCHOOL BEGINS SEVENTY-NINTH YEAR

NIAGARA FALLS, N. Y.—DeVeaux School opens this year with the largest enrollment during its seventy-eight years of service. Beginning its seventy-ninth year DeVeaux has 104 students entered on its roll with a faculty of nine teachers, exclusive of the headmaster, the Rev. Dr. William Barrows, who is starting his thirty-fourth year as the directing head of the school.

Of the 104 boys in attendance eighty-three will board at the school and occupy rooms in the Schoellkopf Hall, the new dormitory just completed and in use for the first time this year. The remaining twenty boys are from Niagara Falls and near by places and are referred to as day boys. They come into the classes each day and return to their homes at night.

The increase in enrolment is made possible by the opening of Schoellkopf Hall which provides for the housing of ninety-six boys, and six faculty members. This dormitory was the gift of Mr. and Mrs. Paul A. Schoellkopf of Buffalo. With the help of Old DeVeaux Boys and the citizens of Niagara Falls who believe in the service that DeVeaux has rendered in past years and with Mr. and Mrs. Paul A. Schoellkopf as principal donors, the dormitory was dedicated last spring.

Dr. Barrows looks forward to his thirty-fourth year as headmaster at DeVeaux

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as promising to be the busiest and best year of the school.

In order that the parishes of the diocese may be better acquainted with the work that DeVeaux School is doing, the Rt. Rev. Cameron J. Davis, D.D., Bishop Co-adjutor of Western New York, has arranged so that the chaplain and assistant chaplain as well as the headmaster may speak to the different parishes at some Sunday morning service soon.

SOCIAL SERVICE DEPARTMENTS OF WISCONSIN TO MEET

MADISON, Wis.—As a part of the American Country Life Conference, convening in Madison, Wis., next month, and sponsored by the American Country Life Association and the College of Agriculture of the University of Wisconsin, the departments of Christian social service of the three Wisconsin dioceses will meet to consider ways and means of coöperation between the departments, especially where social legislation ought to be acted upon by the Church.

The general conference of the American Country Life Association meets October 7th to 9th, and in this period there are to be held fourteen state, three interstate, and six national conferences. The various groups will meet in the forenoon and all of them merge their interests in the series of afternoon forums.

The meeting of the Episcopal group is for one day only, October 8th, beginning with a corporate Communion for all members of the Church who are interested in social work, this to be celebrated in Grace Church, Madison, by Bishop Ivins of Milwaukee.

At 9 A.M. in the guild hall of Grace Church there is to be a discussion on methods of coordinating the activities of the departments of Christian social service of the three Wisconsin dioceses. At 10 A.M. Aubrey Williams, general secretary of the Wisconsin conference of social work, will discuss possible ways of coöperation with state and local social work organizations. Prof. R. J. Colbert of the University of Wisconsin will also give an address.

The luncheon address at 12:30 will be delivered by the Rev. Harold Holt, rector of Grace Church, Oak Park, Ill.

This program with the additional opportunity of attending the general sessions will be of the utmost practical value to Church people interested in social problems, and it is hoped that Churchmen and Churchwomen of the three dioceses will attend in large numbers. The Rev. H. H. Lumpkin, rector of Grace Church, Madison, advises that he will be glad to supply full information to anyone who will write.

HOBART ENDOWMENT FUND PASSES \$500,000 MARK

GENEVA, N. Y.—President Murray Bartlett of Hobart College announced recently that the campaign for the Hobart College Building and Endowment Fund had passed the \$500,000 mark. The Hobart Fund was started over a year ago with a \$100,000 gift from Fred Morgan Kirby of Wilkes Barre, Pa., for many years a generous benefactor of Hobart. In spite of business depression and economic conditions a number of substantial gifts were obtained during the year, the last of which was an unsolicited grant from an educational foundation.

DEACONESS BUTTS RESIGNS WORK AT NEWPORT, R. I.

NEWPORT, R. I.—After eighteen years of service at Emmanuel Church Deaconess Butts has resigned. After a vacation at the Deaconess' Home in New York, she will accept one of the positions which have been offered her. She was popular in Newport where her work was surprisingly extensive for a city of that size. She was in charge of the Girls' Friendly Society. The branch at Emmanuel numbers 250 candidates and 150 older girls.


Mrs. Harold Brown, for twenty-five years secretary of the Society, has also resigned. The loss of the services of these two Church workers will be severely felt.

NEWARK CLERGY ATTEND CONFERENCE

DELAWARE, N. J.—Beginning at 12:30 P.M. on September 8th, with a luncheon, and ending similarly at 2:00 P.M. on September 10th, the annual clergy conference of Newark, held at Eagle's Nest Farm, Delaware, as in years past, provided a program which came up to the high standard of previous conferences.

There were two lectures on the first afternoon; otherwise, that time of day was mostly passed in recreation. In the evenings there were addresses by the Rev. Dr. Robert W. Andrews, of Japan, who spoke of the work of missions in that country. Bishop Stearly was in charge of the devotions. He also gave a description of the Lambeth Conference, speaking of the impressions he had gained while attending it. In addition, on the second night of the conference, the Church Loyalty Festival, scheduled to occur in October and November, was explained by the Rev. Canon Donald MacAdie, executive secretary of the social service department of the diocese.

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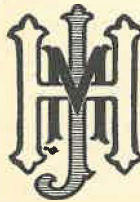
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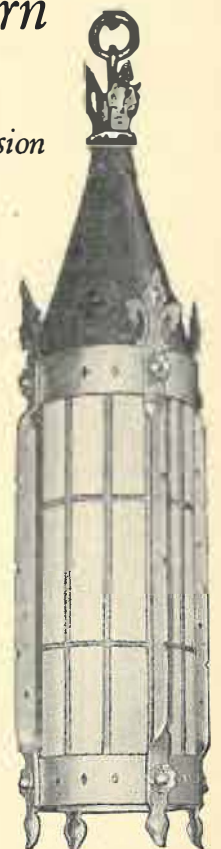
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of the Holy Eucharist. Following breakfast, from nine till one, there were lectures. At nine and eleven the Rev. Dr. J. Newton Davies, of Drew University, Madison, treated of The Art of Expository Preaching, while at ten and twelve the Rev. Dr. Lyford P. Edwards, professor of sociology at St. Stephen's College, Anandale-on-Hudson, N. Y., took as his subject The Church and Social Problems. Lectures were each of one hour's duration.

Approximately 100 clergymen came to the conference. The Rev. Charles W. Popham was at the head of the conference committees.

OPEN REMODELED PARISH HOUSE AT BARABOO, WIS.

BARABOO, WIS.—The recently remodeled parish house of Trinity Church was formally opened with a picnic supper and housewarming for all members of the parish. The building as it was had no connection with the church building. From the new kitchen in the parish house there is an entrance to the choir basement in the church. Through this access can be had to the church basement proper, the east end of which has been concreted and conveniently arranged and well-lighted wash rooms and rest rooms built. A stone vestibule, harmonizing with the architecture of the church, gives a sheltering entrance to the choir room and basement.

A basement has been excavated under the parish house and a furnace installed. The main floor has been refinished and a new and commodious kitchen has been added. New furnishings and drapes have been put in the entire building. As a finishing touch, the exteriors of both parish house and rectory have been painted a light tan which harmonizes with the stone of the church.

The Rev. John Boden is rector of Trinity Church.

COLORED CHURCH WORKERS TO MEET IN PHILADELPHIA

PHILADELPHIA—The provincial conference of Church workers among colored people in the province of Washington will meet at St. Barnabas' Church, Germantown, Philadelphia, the Rev. E. S. Thomas, rector, on Tuesday evening, October 7th, at 8:00 o'clock, terminating on Thursday evening, October 9th. The Rev. Dr. George F. Bragg, Jr., rector of St. James' Church, Baltimore, will be the special preacher at the opening service.

EAST CAROLINA BENEFITS UNDER WILL

CLINTON, N. C.—By the will of the late Miss Sudie Hargrove, for many years a resident of Sampson County and a member of St. Gabriel's Church, Faison, the diocese of East Carolina will receive \$7,000 in bonds and a farm of about 800 acres. The farm must be held for 100 years. The trustees of the diocese can then sell all but 100 acres on which her father is buried. One half of the income of the property "is to be used for the good of the Church, as the bishop and trustees shall decide; the other half to be used to send good preachers to scattered Church people, not in any particular place but wherever the Bishop, with his Saviour to guide him, thinks it will help humanity to be better." The will provides that the Negroes on the place are to have a home their life time, "not a living, but a place they can call home

and firewood for their personal use." Also that "the dogs are to be taken care of and not sold nor abused during their life time." The will was made more than twenty-five years ago and has been held during that time by the trustees of the diocese. The Bishop has qualified as administrator of the estate.

BURIAL OF CHARLES R. WILKES

ALLEGAN, MICH.—The burial service of Charles R. Wilkes, for many years chancellor of Western Michigan, who died on September 6th, was conducted by the Rt. Rev. John N. McCormick, D.D., Bishop of the diocese, from the residence in Allegan, on September 8th. Besides the Bishop, the Rev. Messrs. Charles E. Jackson, L. B. Whittemore, J. E. Wilkinson, and James H. Bishop were present to represent the diocese. At the grave the interment service was read by the Rev. W. H. Gallagher, an old friend of the family.

HARRISBURG TO ELECT BISHOP

HARRISBURG, PA.—The standing committee of Harrisburg has called a special convention of the diocese to meet in St. Stephen's Church, on Wednesday, November 12th, for the election of a Bishop to succeed the Rt. Rev. James Henry Darlington, D.D., late Bishop of the diocese, who died on August 14th.

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FREDERICK DANFORTH LOBDELL, PRIEST

RUTHERFORDTON, N. C.—The Rev. Frederick Danforth Lobdell, rector emeritus of St. Francis' parish, and for thirty years a priest of Western North Carolina, died on Thursday morning, September 18th, at Rutherfordton, which had been his home some years ago. For the past fifteen years Fr. Lobdell had been chaplain at the Government Hospital at Oteen, where he was much beloved by the doctors and nurses as well as by the many patients to whom he ministered. Before then his ministry had been at Rutherfordton for fifteen years, where, with other priests associated with him, a pioneer missionary work was carried on in the surrounding mountain section, and mission schools, with resident workers, established.

Fr. Lobdell was ordained deacon in 1888 and priest the following year by Bishop Williams. He was assistant of St. James' Church, Philadelphia, from 1888 to 1898; assistant at the Church of the Holy Cross, New York City, from 1889 to 1891; senior assistant at St. Mark's Church, Philadelphia, from 1896 to 1907; rector of St. Francis' parish, Rutherfordton, from 1908 to 1921, and chaplain of the U. S. Veterans Hospital, Oteen, from 1925 to 1929.

An early requiem was celebrated in St. Luke's Chapel, Rutherfordton, on the 19th, and the burial office was said at the parish church at 11:00. The Rt. Rev. J. M. Hornér, D.D., Bishop of the diocese, the Rev. A. W. Farnum, rector of St. Mary's, Asheville, and the Rev. J. B. Sill, priest-in-charge of the parish, were the officiants at the services. Interment was in the family plot at Buffalo, N. Y., a brother, Leighton Lobdell of New York, accompanying the body from Rutherfordton.

THOMAS PERCY SWIFT, PRIEST

LOS ANGELES—The Rev. Thomas Percy Swift, vicar of the Church of the Ascension, Tujunga, one of the foothill suburbs of this city, passed away after a brief illness on August 26th. He was 70 years of age.

Born in England, the Rev. Mr. Swift came to this country as a young man. He was ordained deacon in 1900 by Bishop Littlejohn and served for a number of years as assistant at the Church of the Good Shepherd, Brooklyn. He removed to Southern California in 1912 to become assistant at St. James' Church in this city. From 1913 to 1916 he served as curate at St. Paul's Cathedral, and in the latter year was advanced to the priesthood by Bishop Johnson. He was then appointed vicar of All Saints' Church, Oxnard, and served as such for five years. Part of that time he also had charge of the adjacent St. Paul's Church, Ventura. In 1921 the Rev. Mr. Swift was appointed vicar of St. John's Church, Wilmington, facing Los Angeles Harbor. There he took over a discouraged mission, enlarged and beautified the church and built a rectory. He was also a leader in the Optimist Club of that community. He served at Wilmington until his appointment as vicar of the Church of the Ascension, Tujunga, last spring.

Burial services were held at St. Paul's

Cathedral on August 29th. The Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop of Los Angeles, officiated, assisted by the Rev. Harold H. Kelley, the Rev. Dr. George F. Weld, and the Rev. Charles T. Murphy, Bishop Gooden was also the celebrant at the Requiem Eucharist. Interment followed at Forest Lawn Memorial Park.

The deceased priest is survived by his widow, a son, Dr. Edward Swift of Glendale, and a daughter, Mrs. Edna Swift Keim, of this city.

ISAAC PARKIN, PRIEST

COALGATE, OKLA.—On Wednesday, September 10th, the Rev. Isaac Parkin, priest-in-charge of St. Peter's Mission, Coalgate, and St. Andrew's Mission, Lehigh, entered into life eternal.

The deceased clergyman was born in England in 1855. Coming to this country in mature age he served the Church as a

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lay reader in the Cheyenne Indian mission field, at Whirlwind, Okla., in 1909 and 1910. From 1910 to 1913 he rendered similar service in Coalgate and Lehigh. Ordained deacon by Bishop Thurston in 1913 and priest in 1922, he continued to serve these missions until 1925. In 1925 and 1926 he was rector of St. John the Baptist Church, Mount Carmel, Ill. Returning to Coalgate and Lehigh, where he was greatly beloved, in 1926, he had charge of these missions until he died.

The funeral in St. Peter's Church, Coalgate, was conducted by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, on Thursday, September 11th. The Church was crowded and there were more people assembled around the church than could be accommodated within it. The stores of Coalgate were closed for the hours of the service. Interment was at Lehigh.

**FREDERICK DUNHAM WARD,
PRIEST**

NEW YORK CITY—The Rev. Frederick Dunham Ward, C.S.S.S., sometime rector of St. Elisabeth's Church, Philadelphia, and this summer supply priest at St. Augustine's Chapel, Trinity parish, New York, died at Atlantic City on Saturday, September 20th. He was 69 years old. The funeral was held on Wednesday, September 24th, at St. Augustine's Chapel.

Fr. Ward was a professor in Church History and New Testament Criticism at St. John's College, Greeley, Colo., for some time. He was ordained deacon in 1892 and priest in 1893 by Bishop McLaren; was rector of St. Peter's Church, Sycamore, Ill., with charge of the mission at DeKalb, from 1892 to 1896; rector

of St. Paul's Church, Plymouth, Wis., 1896 to 1897; assistant at St. Paul's Church, Paget, Bermuda, 1897 to 1899; in charge of St. Clement's Church, Philadelphia, from 1899 to 1908; and rector of St. Elisabeth's Church, Philadelphia, from 1908 to 1928.

JOHN T. DORRANCE

RIVERTON, N. J.—Dr. John T. Dorrance, president and founder of the Campbell Soup Company, and senior warden of Christ Church, Riverton, died of heart disease on Sunday, September 21st, at his home, Pomona Farm, at Cinnaminson, in his 57th year. He had been slightly ill for a few days since his return from his summer home at Bar Harbor, Me.

Dr. Dorrance chose a business career after rejecting the offers of faculty positions at three universities and a college. Born in Bristol, Pa., he attended Rugby Academy in Philadelphia, graduated from Massachusetts Institute of Technology in 1895, and received his doctor's degree from Göttingen University in 1897. After declining opportunities to teach chemistry at Göttingen, Columbia, Cornell, and Bryn Mawr, Dr. Dorrance went to work in his uncle's plant, the Joseph Campbell Preserve Co. He became a director and vice-president in 1900 and was president and general manager fourteen years later.

Dr. Dorrance was an officer of the French Legion of Honor, a member of the American Chemical Society, the American Association for the Advancement of Science, and held directorships in several corporations.

Surviving are his widow, the former Ethel Mallinckrodt of Baltimore, and five

children. Funeral services were held on Wednesday, September 24th, at Christ Church, Riverton.

FRANCES B. MONROE

MORRISTOWN, N. J.—On September 7th occurred the death of Mrs. Frances B. Monroe, whose membership in St. Peter's Church, Morristown, dated back to the rectorship of Dr. Merritt. Mrs. Monroe treasured many memories of that period in the history of the parish. She was almost eighty-five years old.

Her funeral was held on the afternoon of Tuesday, September 9th.

SUSAN E. SALISBURY

MORTON, MINN.—Miss Susan E. Salisbury, for thirty-five years woman missionary at the Bishop Whipple Mission, near Morton, died on Monday, September 8th. She was buried from St. Cornelia's Church at the Mission on September 10th, Bishop McElwain officiating, assisted by the Rev. George H. Ten Broeck, the Rev. F. F. Brunner of St. Paul, and the Rev. Charles E. Hixon of Minneapolis. Her body rests beneath the shadow of the church, close to the grave of Chief Goodthunder, who, years ago, gave the land for the Mission to Bishop Whipple.

Miss Salisbury was a niece of Bishop Whipple, and all through her years of devoted service kept the ideals and purposes of that great friend of the Indian people constantly before her. In spite of advancing years she continued in active service until she was taken ill about four months ago.

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NEWS IN BRIEF

ALBANY—A retreat for the clergy was conducted by the Bishop of Albany at Hoosac School, Hoosick, September 18th to 19th, with an attendance of some fifty of the rectors throughout the diocese. The Bishop addressed the gathering on the Lambeth Conference. Forty laymen of the diocese attended a conference at Hoosac School, beginning Saturday evening and closing Sunday afternoon, September 20th and 21st. The conference was also conducted by Bishop Oldham. Both meetings are expected to be an annual feature of the diocese, the object being the deepening of the spiritual life.

CHICAGO—On Sunday, September 14th, a memorial tablet was dedicated to the memory of Mrs. William Van Nortwick in Calvary Church, Batavia. Mrs. Van Nortwick died at her home in Batavia in 1928. For more than sixty years she had been a resident of Batavia and for ten years more than that a faithful communicant of the Church. During all these years she was the active and generous parishioner, and the inspiration of further generosity, the parish church itself being the gift of the family, and in her will she bequeathed a fund to be invested for the perpetual upkeep of the fabric of Calvary Church, of which the Rev. George A. Ray is rector. The tablet was presented by a group of women, many of whom had been at one time and another in her classes in the Church school. The Rev. Peter C. Wolcott, who has had a somewhat close connection with the community for forty-five years, was in the sanctuary and assisted with the service.

EAST CAROLINA—A farewell service was recently held in the Church of the Advent, Williamston, for Mr. and Mrs. George Marshall by Bishop Darst, assisted by the Rev. A. H. Marshall, rector of the parish, and the Rev. W. R. Noe, executive secretary of the diocese. Mr. and Mrs. Marshall, the latter the daughter of the Rev. and Mrs. A. H. Marshall, have sailed for Japan, where they will serve on the staff of St. Paul's University, Tokyo.—The United Thank Offering treasurer for East Carolina, Mrs. Foy A. Sawyer, has just reported that the spring offering amounted to \$1,779.57. She has asked the women of the diocese to make a special effort this fall to make the offering as large as possible.

LOS ANGELES—Ground has been broken for the first unit, costing \$54,000, of a new church for St. Thomas' parish, Hollywood, of which the Rev. Dr. Arthur H. Wurtele is rector. The church when completed will cost \$200,000.—The Rev. C. Rankin Barnes, chaplain to Bishop Stevens, returned on September 12th from accompanying the Bishop to the Lambeth Conference and the Passion Play. He is rector of St. James' Church, South Pasadena.—On the evening of September 14th the choir of the Russian Orthodox Church, Los Angeles, sang the service at St. Paul's Cathedral.—The second annual clergy conference of the diocese will be held at the Alpine Tavern, Mount Lowe, October 2d and 3d, under the personal leadership of Bishop Stevens.—On October 5th, Bishop Stevens is to dedicate the beautiful new St. James' Church-by-the-Sea, La Jolla.

MASSACHUSETTS—At the meeting of the Supreme Council of the Ancient Accepted Scottish Rites of Freemasonry for the Northern Masonic Jurisdiction of the United States of America held in the Hotel Statler, Boston, on September 16th, the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, the Rev. Arthur M. Dunstan, rector of St. Thomas' Church, Dover, N. H., and the Rev. Dr. Floyd S. Leach, rector of St. Luke's Church, Noroton, Conn., received the 33d degree.

NEWARK—A new project planned by the Sunday school of St. Peter's Church, Morristown, is a magazine, for which the articles, printing, and distribution will be attended to by members of the school themselves.—A new branch of the Girls' Friendly Society is actively at work at All Saints' Church, Glen Rock. Its organization dates from last June. Mrs. C. Keyser is at the head of the new branch. Miss Margaret Gard is secretary, and Mrs. Crow has the supervision of the younger girls.

NEWARK—The Rev. Dr. David S. Hamilton, rector of St. Paul's Church, Paterson, made an address at a dinner of the New Jersey State Superior Police Officers' Association, which was held recently in conjunction with their convention at Hawthorne.

NEW YORK—St. Hilda's Guild is again holding its annual exhibition from November 19th to November 22d, inclusive, of Church vestments and other articles of Church adornments.

NORTH CAROLINA—The executive council of North Carolina met in Greensboro on September 11th. Reports were received from all the departments. The report of the committee on finance was rather discouraging. In order to meet current needs, the department has had to borrow \$4,000. A special effort is now being made to collect from delinquent parishes. Steps are now being taken to revise the financial system of the diocese. The matter of a diocesan camp was brought up, and a committee appointed to look into certain property which has been offered as a camp site.

NORTH TEXAS—The Rev. Bradner J. Moore was instituted as minister-in-charge of St. Paul's-on-the-Plains, Lubbock and Church chaplain at the Texas Technological College, on Sunday morning, September 7th, W. W. Rix representing the congregation in that service, and Bishop Seaman officiating. The church was filled with town and college people.—Henry S. Gooch of Amarillo, many years private and financial secretary for Bishop Temple, later occupying the same position for Bishop Seaman and for the past year district treasurer of the field department in North Texas, is suffering from a serious malady, discovered by a recent explorative operation.—The Rev. A. E. Whittle, rector of Emmanuel Church, San Angelo, has recently returned from Europe, having conducted a party of tourists to England, the Passion Play, and to Palestine.—The Mission Church of St. Mary the Virgin, Big Spring, has been improved by installing new windows and stuccoing the exterior. The total cost, about \$1,000, was raised by the Woman's Auxiliary and the members.

OKLAHOMA—The Ven. Leroy W. Doud, archdeacon of Eastern Oklahoma, has been appointed chaplain of the 179th Infantry, Oklahoma National Guard, with the rank of captain.

RHODE ISLAND—Miss Harriet C. Edmonds, treasurer of the Rhode Island branch of the Woman's Auxiliary, has resigned, and Mrs. William Davis Miller, Providence, has been elected in her place.—Albert Preston Everett, for many years a communicant of St. Paul's, Pawtucket, has given electrically operated chimes to the church. On December 4th, the 85th anniversary of his birth, he expects to hear them for the first time. A belfry of special steel construction is to be installed in the tower where for many years has hung the old Paul Revere bell. That famous reminder of Revolutionary days will not be disturbed, but will continue to call parish and city to weekly worship. The chimes are being manufactured by the Meneely Bell Company of Troy, N. Y., and will cost \$15,000. The Rev. John I. Byron, assistant rector, and in charge of the parish during the rector's absence in Europe, on the Sunday following the announcement of the gift preached a special sermon.

SOUTHERN VIRGINIA—The rector of Chatham Hall, the diocesan school for girls, reports the school opening auspiciously and with an excellent enrolment.—Several important building projects are under way in this diocese. The congregation at Waverly, under the leadership of the Rev. Foxhall P. Thorn-

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ton, is making a heroic effort to replace a shabby and inadequate building with an attractive brick structure. More than half of the sum required has been raised.—The colored congregation of St. James', Warfield, has nearly completed a very attractive brick church and has raised almost the entire cost itself.—The colored congregation of St. Mark's Mission, Suffolk, has bought a lot, built a small frame Sunday school room, laid all the foundations in concrete for a new brick church, and bought and placed on the ground all the brick and timber framing for the church, all of which is paid for.—A small rural church of St. Anne's, Five Forks, has been repaired and restored and regular services are being held by a lay reader.—The Bishop of the diocese drove from Norfolk to the recent conference for boys at Oberlin, Ohio, taking with him four boys from different points in the diocese. Bishop Thomson was one of the speakers and conference leaders.—The Rev. Dr. E. S. Darling, who underwent an operation in a Richmond hospital, has returned to his rectory at Emporia, where he is resting comfortably.

WESTERN NEW YORK The engagement of Miss Clarice Lambright of Rochester, who for several years has been the field secretary of the diocese, was announced recently by her parents, Mr. and Mrs. John H. Lambright, to Pierre C. Buhlmann of Paris. Miss Lambright came to the diocese some ten years ago to assist Bishop Brent and is well known through her national work in the Young People's Fellowship and at different conferences where she has been a leader and speaker.

SAILORS visiting Newport, R. I., from now on will be heard in praise of the beautiful new building of the Seamen's Church Institute, dedicated last January, the gift of the Misses Edith and Maude Wetmore in memory of their father. The sailors will find, in the name of the Church, a real home to enjoy between their perilous journeys on the cold and stormy seas, for that port receives many fishermen, lighthouse and lightship keepers, coast guards, and others who know the rougher side of sea life. The Rev. Roy Magoun is superintendent, which official term does not describe his manifold and fatherly activities.

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