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# The Living Church

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

VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 2, 1926

No. 23



ST. FRANCIS OF ASSISI

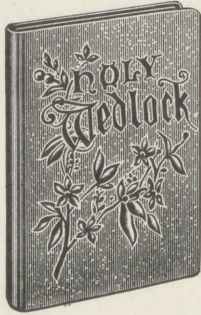
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## THE LIVING CHURCH

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

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ENGLISH LANGUAGE often reveals its charm most vividly in the hands of one unaccustomed to it. A graduate of a theological school in China, to whom the Church Periodical Club was able to send some theological books, writes: "Please just imagine how grateful and joyful one feels! He being a young Deacon through the Lord's entire Grace, with practically no experience and learning, and while literature on Christianity in his own language is scanty, received through his Dean immense amount of gifts of books at his graduation, and again two precious books in the happy Christmas season from unknown friends in the Lord. I have been much helped; I feel more than grateful. Please do accept my heartfelt thanks for your generosity and hospitality in helping the extension of His Kingdom. May the Gracious Lord bless you all and your work all the more. Amen."



# The Living Church

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VOL. LXXV

MILWAUKEE, WISCONSIN, OCTOBER 2, 1926

No. 23

## EDITORIALS & COMMENTS

### “Where Shall This Man Go?”

THE foregoing title appears in the *Christian Century* for September 2d at the head of a letter signed only Allotrios. The writer describes himself as having “some time ago left the membership and ministry of the Presbyterian Church in this country” “for reasons which were complex but at least in part theological.” To this modest description the *Christian Century* adds the further information:

“The anonymous writer is a man of national, if not of international, reputation. If his name were known, interest might be added to the question which he poses, but nothing can add to the significance of his predicament. . . . He is, of course, an individual with his own unique convictions and prejudices. Yet he is also a man of such highly disciplined mind and such natural breadth of sympathy that his objections to the various denominations will be found both in their intrinsic quality and in the prestige and position of their author to have more validity than an ordinary and stray opinion.”

We feel such sympathy with a man thus described that we are impelled to examine his position with some care, especially since the correspondence on the subject that has been printed in later issues of the *Christian Century* has seemed to treat the matter rather contemptuously if not frivolously. Evidently the writer's difficulties are considerably beyond the ken of most of his associates.

He cannot, he says, join the Congregationalists, “because I happen not to believe that the church is a voluntary association of persons who may elect their own minister from among their number. In other words, I believe in a church whose historic continuity is recognized in its organization and in the orders of its clergy.”

He cannot join any Baptist body known to him, “because I don't believe that the work of baptism matters, and the whole Baptist position seems to me to be vitiated by an outmoded literalism in the interpretation of scripture. For the rest, as I understand, Baptists are individualist as Congregationalists are.”

The Episcopal Church appeals to him on the liturgical side. “But credally it is impossible, and while in some other communions I might escape the rigors of credal subscription by the absence of an *ex animo* demand, or by taking advantage of denominational ‘desuetudes,’ there is no such escape in the Episcopal

church wherein the rubrics thrust upon one continually precisely the most difficult parts of the creed.”

Methodism repels him by its “revivalistic and hyper-emotional background, by its hierarchical discipline, and by its very domestic tradition.” He affirms the same to be true of the Lutheran Church.

What shall he do? He confesses that he does not know. Even by going abroad for his affiliation he finds no place “in the protestant church.” “The protestant churches,” he says, “have quite frankly become national, and have surrendered the catholic ideal—unless something of that is being sought after by the federal council. The federal council, however, has never attacked, so far as I know, and probably never will attack, the problem of membership in an extra-Roman church catholic, or of finding a membership-status for those who, like the subscriber, find themselves, by their consciences, disinherited and outside.”

And so the world of organized Christianity seems to have no place for him. Worse still, the *Christian Century*, in an editorial of more than a page extent, seems to find no answer to his inquiry. It cannot help him. “There seems to be no immediate answer to that question,” it says; “it only serves to remind us of the sad case of our denominational system.”

And we agree; so it does.

WE cannot remember when we have been confronted before with a position that seems to us so pathetic. But the pathos of it arises from the fact that the writer of the letter has, obviously, a subconscious yearning that his conscious mind does not recognize.

He passes various denominations in review, and, in his conscious mind, rejects each one of them. But all the while he does not see that what his subconscious mind is rejecting is not denominations but denominationalism.

His position is that to which, we believe, many thoughtful Protestants must come. The trouble with the Presbyterian denomination, the Methodist denomination, the Episcopal denomination, or any other denomination, is, fundamentally, not that there are features in any of them that one does not like, but that one whose spiritual vision has been so enlarged as



has this writer's, craves something different from, larger than, a denomination of any sort.

Yet in the case of this writer it is only his subconsciousness that craves it. Consciously, the Episcopal Church appeals to him—the only “denomination” that has an appeal of any sort for him—“on the liturgical side.” But “credally it is impossible,” and the rubrics “thrust upon one continually precisely the most difficult parts of the creed.” He could not express it better. They do. They are intended to. But what he does not recognize is that exactly *that* is why it has an appeal, however limited, to his subconscious mind. His conscious mind and his subconscious mind are at war with one another.

For what is that urge “on the liturgical side”? It is the craving for fellowship with “angels and archangels and all the company of heaven.” It is the recognition of a grandeur in the principle of *worship*. It is a recoil from the individualism and the littleness of the “long prayer” and the “short prayer” that precede or follow an ethical lecture that—his subconscious mind dimly perceives—has little connection with the true worship of Almighty God. It is a yearning for something finer, more sublime, more heavenly in its trend, than the devout seeker has found in any of the denominations that he has studied.

But along with this appeal of the Episcopal denomination to him on its liturgical side, he finds that eminently respectable body to be “credally impossible.” Of course it is! How preposterous it is for these foolish Episcopalians to get together in General Convention and resolve, the House of Bishops concurring, that the ineffable mysteries of the Godhead are thus and so! And then to insist that other people also should accept their Creed! How do they know? By what intellectual process, satisfactory to themselves, do they ask *me* to agree with them concerning intricate relationships between Jesus Christ and God the Father Almighty on the one hand, and Jesus Christ and Man and a Virgin Mother on the other? Impossible! Of course. And the impossibility of it absolutely rubbed in by the rubrics! Be still, O my subconscious self, and recognize the futility of that appeal “on the liturgical side” whose mystic sweep cannot carry me into that blest fellowship of angels and archangels and all the company of heaven who laud and magnify His glorious Name, until there has first been propounded to my intelligence that series of intellectual propositions that they call the Creed!

Alas, this questioner does not dream how deeply we sympathize with him. He is looking for a denomination that does not exist, never will exist, and never can exist. That is why the *Christian Century*, spokesman for the denominations, cannot answer the cry that has gone out to it from the heart of this “man of national, if not of international, reputation.” And in the impossibility of giving an answer to the question that in good faith was asked of it, the *Christian Century* must see written in words of fire across that structure of pan-denominationalism for which it stands, *Thou art weighed in the balances and found wanting*.

FOR why is the Episcopal Church “credally impossible” to a man of this distinguished nature?

Because the Creed that he understands to be offered to him for his allegiance is this:

“I UNDERSTAND ALL ABOUT ONE God the Father Almighty . . . . And ALL ABOUT one Lord Jesus Christ . . . . only-begotten Son . . . . God of God, Light of Light, Very God . . . . Begotten, not made; Being of one substance . . . . Incarnate by the Holy Ghost of the Virgin Mary . . . . made man . . . .”

That is what he understands the Episcopal Church to ask him to subscribe. And he does not “understand all about” these mysteries. He cannot subscribe to a creed that is thus presented to his mind.

Let us not deceive ourselves. On the whole, the intellectual world outside the Church *does* have exactly that conception of what we mean by the Creed. And it is impossible. And our rubrics *do* “thrust upon one continually precisely the most difficult parts of the Creed.” And they are intended to.

For the net result of four centuries of Protestantism is that the Christian world has lost the very conception of what *belief* means.

The denominational theory is that men who think alike congregate together and form a Church. They have given careful thought to the things of God. They have reached substantially the same conclusions, and those conclusions they term their Creed. It is all purely intellectual. When any of them is so unfortunate as to change his mind, he must obviously seek another “Church” in which the prevailing opinion is that to which he has more latterly attained. Having found it, that is the “Church” for him.

Has our present inquirer simply reached the intellectual position in which he must find another denomination, where men, in their speculations about God, think as he thinks? He thinks so—in his conscious mind. We can see that his subconscious mind, in which much of his religion lurks, is seeking something vastly beyond that; something to which, obviously, the *Christian Century* cannot direct him.

In his subconscious mind he is seeking something totally different from mere sectarianism. He will be satisfied with nothing less than THE CHURCH THAT IS NOT A SECT.

But where is that Church?

Ah, that's another question. But Allotrios never will be spiritually or intellectually happy until he finds it. And he is verging toward it when he says: “I believe in a church”—he may some day be able to say a Church—“whose historic continuity is recognized in its organization and in the orders of its clergy.”

But when he finds that CHURCH, which is no denomination, he will realize that he can come to it only as a little child. Not by the brilliance of his intellect can he accept its position; not by understanding; not by knowing. Different from any of these, the Church asks him to *believe*.

Jesus called to Him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.

IT is difficult to single out names for special attention from the necrology paragraphs printed each week in these columns. Many a priest, many a layman, passes to his rest in a sanctity gained by prayer and sacraments that is known only to God. Many an one deserves recognition beyond his fellows for services given and example rendered, did one but know it.

Two Faithful  
Priests

To two of the priests whose passing to rest is chronicled in this issue, we desire to pay special tribute. Dean Rousmaniere had made of the Cathedral of St. Paul, in Boston, a spiritual center such as is approached by few of our churches. Moreover his influence on individual souls was nothing less than remarkable. His health classes were clinics in personal religion rather than in therapeutics, and he never made the mistake of treating physical health as paramount in value



to spiritual health. He was one of the sanest of advisers and the finest of spiritual guides.

Stanley Cleveland showed the Church how to extend a protecting care over her young people at college. As student pastor of the Church at the University of Wisconsin, he came into intimate contact with souls and pointed to many of them the Way of Life. His intense sympathy for others gave him a power over their lives, which he exercised invariably in the wisest way. When he broke down, less than two years ago, and was obliged to give up the work, it seemed as though his place could never be filled. He knew that his brief but active ministry was ended, and he accepted the quietness that was required of him for his few remaining years in the same sweet resignation to the will of God in which he had done his more active work.

God grant blessing and peace to these two priests who so signally performed His will, and may light perpetual shine upon them!

**C**HURCH losses in South Florida, aggregating \$112,250, are detailed by the Bishop Coadjutor of that diocese on another page. Of that amount, \$47,000 is the loss on property devoted to work among Negroes. This statement takes no account of the additional loss through impaired ability of the people to carry the running expenses of the Church.

Church Losses  
in Florida

In realizing what this loss means, it will be recalled, first, that the "boom" was already over and succeeded by the inevitable period of stagnation, in which paper values take to themselves wings and fly away without requiring the assistance of a hurricane, and land becomes again plain land; and second, that the people have lost their homes and much of their tangible property and must provide first for the mere process of physical living, so that their normal ability to give to the Church is greatly impaired if not totally gone.

And then it must be remembered that such fortunes made in Florida during the past two years as had not already flown away afford very small assets for the Church. Many of these fortunes were made by non-residents, while such residents as suddenly became rich may be presumed very largely to share with the Newrich family throughout the world the characteristic of failing to recognize their duty toward the Church. The duty and the pleasure of giving to the Church must be learned and is not often learned quickly after the sudden attainment of riches.

So the Church in South Florida needs and deserves a large measure of assistance from outside, and needs it quickly. Let THE LIVING CHURCH FAMILY come to the assistance of the stricken diocese as they have rallied to so many other calls. As usual, amounts received will be acknowledged weekly and these will be transmitted weekly to the Bishop Coadjutor of the diocese. We earnestly hope that the aggregate amount will be a considerable factor in restoring what has been lost.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

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ANSWERS TO CORRESPONDENTS

W. A. S.—(1) The customary vestment for a lay server is surplice and cassock. The latter is generally black, with red for occasions or churches of special dignity and purple for cathedrals.—(2) We know of no office book containing such services as tenebrae, feast of lights, stations of the Cross, etc., though these are easily obtainable separately.

THE CHURCH IN RURAL JAPAN

**B**ISHOP NAIDE of Osaka, one of the two first Japanese bishops, outlines a program he longs to put into effect attacking the great problem and need of rural work in his diocese—a matter of interest to an increasing number of people in this country as rural work forms a special subject for this year's study classes.

"I have a plan in mind for reaching the villages in the Osaka diocese. I want to send itinerant priests to go from village to village, as our Lord Jesus Christ went many years ago around the villages of Galilee. They would go to those who have returned to their own villages after being baptized elsewhere, and who have no Christian friends nor any opportunity of receiving the Holy Communion; they would visit them, cheer them, administer the Holy Communion, and collect friends and relations to hear the Gospel.

"Moreover, in order to discover Christians who have been lost sight of, and in order to sow new seeds of the Gospel, I should like also to send out a company of evangelists. These would take with them wireless apparatus, a tent, a magic lantern, moving pictures, etc. They would go out into the country, set up their tent in an open space in the village, and let the villagers 'listen in,' and at night they would show the lantern and the moving pictures, and preach. In summer they would camp in the tent. In this way they would spread their teaching widely both among adults and children. If they found any Christians in the village they would make them a center for their mission work, and for their sakes a priest would be sent to visit from time to time.

"At the present time the churches in Japan are churches for the big towns and cities, and missions for the country places are almost forgotten. This country missionary work is the most difficult of all and takes a great deal of time, and it costs money to keep on sending people. It would be difficult to establish self-supporting churches, but if the work is done with patience it would be the foundation of strong churches a hundred years hence.

"This is a plan and a hope of mine. Today the Church in Japan is struggling so hard to attain to self-support that it has not the strength to develop works of this kind adequately; but I pray that God will give me His help for this. Please will everybody pray for and help forward this purpose."

PHILIPPINE NOTES

THE CHAPEL at Masla, one of the Sagada outstations in the Philippine Islands, was built at a cost of \$850 a year ago, chiefly by the Missionary Society of the General Theological Seminary, the native people contributing the grass roof.

Early in the summer the Bishop confirmed forty-four people from Masla and two neighboring outstations; at Besao thirty-six were confirmed; at Balbalsang, a comparatively new station, ten; at Bontoc, forty-eight; at Sagada, 209. The Bishop says that even with Fr. MacDonald to assist Fr. Hartzell, who for many months struggled alone at Sagada, and with Mr. Roblin coming to take over the school, the work is far too much for the staff and needs more priests.

Our missions in the Philippine Islands were asked for \$900.00 for the year 1926. In August the allotment for the year had been overpaid. Sagada paid its share six times over. The Cathedral in Manila had not completed its share, but was coming along steadily with duplex envelopes and will doubtless meet its quota before the year is out. Zamboanga had not finished, but had done wonderfully well, having been without a clergyman and without services.



# DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

## PRAYER

October 3: Eighteenth Sunday after Trinity

### PRAYER IN THE MODERN DAY

READ 1 Chronicles 16:7-14.

ONE of the most remarkable facts in the modern history of man is the rediscovery of prayer. It is true that, in some sense, prayer is as old and universal as the human spirit, but its significance and scope vary for each age, and its inner spirit must be won afresh and interpreted in the light of the ever-deepening knowledge of nature and life. Today we are witnessing a spiritual reaction against the hard, if brilliant, materialistic philosophy of a generation ago. Signs of this were evident some years before the Great War broke upon the world. . . . men of the highest distinction in the realms of thought, imagination, and practical enterprise, such as Tennyson, Meredith, James, Myers, Stevenson, Lodge, Lecky, H. M. Stanley, and Cecil Rhodes, joined their voices to the chorus inviting us to pray. If men still refused to pray, it was not because of any embargo placed by rational thought or practical experience upon the commerce of the soul with the larger spiritual world. The root of their failure must be traced to a moral inertia, which they could not, or would not break down."—*Samuel McComb*.

October 4.

### THE MASTER OF PRAYER

READ St. Luke 11:1-4.

TEACH us to pray." Prayer, as Dr. McComb suggests, is natural to man. It is almost a primitive instinct. That does not mean that all our praying is either good or effective. Instinct can go wonderfully wrong. The world has heard many prayers that had better not have been uttered. Indeed, there is no department of life in which guidance is more necessary. Naturally we turn to Jesus Christ, as His own disciples did, to ask what He has to say upon the matter. We find that He had not only much to say about prayer, but that His whole life was controlled by prayer. Extended periods of His busy ministry were spent in converse with God; He laid down what appear to have been pressing and imperative duties for prayer. It is evident that His disciples divined, and rightly, that it was the secret of His extraordinary personal power. Prayer in itself and in its results is at its highest in Jesus. We go, therefore, to His great prayer, for our guidance and inspiration.

October 5.

### PRAYER AND THE FATHERHOOD OF GOD

READ St. Luke 11:5-13.

OUR Father"! There is much prayer that never says that, prayer which is the soul's essay after it knows not what, prayer which is wholly subjective, the soul's high converse with itself. Either may be a noble exercise, and have proved its value, but neither is prayer in the Christian sense. That is converse and communion with a Being conceived as personal. It is not communion with the Infinite, but with the Infinite Soul to which our souls are akin, and after the image of which they are fashioned. It is a converse of finite with infinite, but still a converse of like with like. The presupposition of Christian prayer is that God is Father, One who cares to hear and can will to respond after the manner in which we understand approach and response in human relationships. It is difficult for many to feel God as personal, and prayer as a direct approach to a Father; sometimes prayer is retained as a habit, and a necessity even, after such a belief in God has been given up.

October 6.

### PRAYER AND GOD'S TRANSCENDENCE

READ Isaiah 6:1-8.

WHO art in Heaven." Prayer is the conscious direction of the whole life to God. It is the elevation of the heart and mind and will to Him. We commonly speak of looking "upward." It is perhaps the only way in which we can express the looking beyond and above ourselves and our environment to a reality greater than either, and upon which we are wholly dependent, that prayer implies. God is a fact, an objective fact, as well as an inner experience. He is a Righteousness, a Truth, a Beauty, a Person that we are trying to reach. Christ puts it simply and lucidly by saying that He is the Father in Heaven.

October 7

### PRAYER AND GOD'S GLORY

READ St. John 17:1-17.

HALLOWED be Thy Name." It is an act of adoration and a resolve. There can be no right prayer without the feeling that He before whom you kneel is utterly lovely and splendid. His is the beauty of holiness. In prayer you are not cringing before might, or seeking to bend a will to yours. You are adoring Goodness, Truth, Love itself; you are kneeling in awe before the throne of grace. Notice how all our Lord's prayers begin with the thought of God's greatness. "That Thy Son may glorify Thee"! A prayer thus begun, which puts God first, will not end upon the note of selfish desire. "Hallowed be Thy Name." That, then, is my duty.

October 8.

### PRAYER AND GOD'S KINGDOM

READ St. Matthew 6:25-34.

THY Kingdom come." Prayer is the escape from individualism. We hear much today about the necessity of leading one's own life. Jesus places before us the ideal of living for God's Kingdom. "Seek ye first the kingdom of God." Here, again, we notice that the great object of prayer is God. We ask that God may commend His purposes to us, and that we may have the strength and desire to perform them. Apart from other considerations, we can understand that our own lives can never be led at their best till an environment is created such as is implied in the social, moral, and spiritual order of the Kingdom of God. To realize God's order is the surest way to realize ourselves.

October 9

### PRAYER AND GOD'S WILL

READ St. Luke 22:39-46.

THY will be done." It is the purpose of prayer to bring us into harmony with the will of God. We can only know His will as we learn to know Him more thoroughly through the companionship of prayer. Much that He commands seems arbitrary to us till we have, through intercourse, divined the purposes of love. We shall remember that in prayer we are not seeking to force our wills upon God, or to cajole Him into acquiescence with that which is not for our real good; we are trying to make God's will our own. True prayer is always breathed in the spirit of, "Nevertheless not my will, but Thine be done." Such a spirit recognizes that there are some things which cannot be asked in prayer at all, and more which will not receive the answer in the form we desire, but it recognizes also that prayer is more truly answered when in the end we are found in correspondence with God's will, than when our own desires are satisfied.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

**A**FTER long searching, and when I had abandoned hope of finding what I looked for, I got the other day a medal so exquisitely pathetic (to one who cares for such things) that my cup ran over with satisfaction. All the romance and tragedy of a great and ill-fated house is expressed therein. We, of another age, cannot feel as men felt then, but we can sympathize with their emotions at least, and count the world poorer for having lost them.

When Prince Charles Edward Stuart, miscalled by his enemies "The Young Pretender," finished his course in 1788, obscurely enough, the direct line ended with his younger brother, Henry, Duke of York and Cardinal Bishop of Frascati. He, knowing that all hope of attaining the throne of Britain had passed, nevertheless made one gesture of futile royalty: I hold it in my fingers now, that medal, as exquisitely sharp as if just minted—preserved in some reverent collector's cabinet for five generations, perhaps, and now crossing the Atlantic to adorn a good republican's treasury.

It is silver, perhaps twice the size of a dollar. On the obverse there is a portrait in high relief of the last of the Stuarts, in his ecclesiastical robes, with a proud inscription:

*"Henricus Nonus, Mag. Brit. Fr. Et Hib. Rex, Fid. Def., Card. Ep. Tusc."*

Then, on the reverse, the rest of the inscription follows:

*"Non desideris hominum sed voluntate Dei."*

Beneath this is the lion of Britain, couched at the foot of a woman holding a cross erect, with Rome itself in the background. A crown imperial lies on the ground, side by side with a cardinal's hat; and the date 1788 is beneath.

Was there ever a political cause which, long after its defeat, retained the affectionate interest of succeeding generations to such a degree as this of Jacobitism? I remember meeting a fine old Highlander in Toronto when I was a boy, who told me that in church, during his childhood, the families were reckoned according to their fidelity to the Stuart dynasty. "This clan was out in the '15 and the '45; this was out in the '15 only; and that, foul fa' them, dared not show their faces in either!" One of the few good stories I remember about the late Queen Victoria tells that when she was visiting the place where Prince Charles Edward had landed, under the guidance of an old Highlander, she said, "So this was the very spot where the Pretender set foot?" Whereupon her guide flamed forth, "He was nae pretender, he was our lawful prince!" And the Queen bowed her head as if in apology, and said, "You must remember that I am queen only because I am a kinswoman of his."

I know all that can be said to the discredit of the Stuarts as kings and as men; but those who are quick to reproach them never consider how much worse things can be said of their usurping relatives of Hanover. And it has been well pointed out that, having been defeated in their endeavors, we may believe if we choose that they would have done vastly better than the men who won, no one being able to disprove that.

One thing has been touched on by John Buchan in an early tale, which has had singular confirmation of late in a political caricature engraved by Paul Revere during the pre-Revolutionary days; I mean the serious consideration, on the part of some Americans then, of calling Charles III over from Italy to reign here instead of Farmer George. The cartoon shows a gallant colonial turning away from where George III fumes on English soil to where a rather vague but distinctly romantic figure appears somewhere in Italy, with an inscription to the effect that if George did not alter his tone his American subjects would know where to turn to find a legitimate sovereign. I saw the picture, dated 1775, I think, in a public library in Bridgewater, Mass., some time ago, as I was motoring through.

Anyway you put it, there is something splendid about a lost cause; it serves to remind us, at least, that God does

not always decide eternal justice by an earthly triumph, and that *Io Victis!* may very well be shouted at the doors of Heaven. I am far from maintaining today that the principles of legitimacy, as interpreted then, ought to control our political action: and yet it is better to have such principles than to have none, and I confess I am glad to feel in my breast a few drops of loyal Highland blood that knew both the '15 and the '45, so that this medal of the last royal Stuart has come into reverent keeping.

Macaulay wrote out of his brilliant imagination an epitaph for one of his fellow-countrymen who had adhered to the losing side; here it follows:

## "EPITAPH ON A JACOBITE

"To my true king, I offered, free from stain,  
 Courage and faith: vain faith and courage vain.  
 For him I threw lands, honors, wealth, away,  
 And one dear hope, that was more prized than they.  
 For him I languished in a foreign clime,  
 Grey-haired with sorrow in my manhood's prime;  
 Heard on Lavernia Scargill's whispering trees,  
 And pined by Arno for my lovelier Tees;  
 Beheld each night my home in fevered sleep,  
 Each morning started from the dream to weep.  
 Till God who saw me tried too sorely, gave  
 The resting-place I asked—an early grave.  
 O thou, whom chance leads to this nameless stone  
 From that proud country which was once mine own,  
 By those white cliffs I never more must see,  
 By that dear language which I spoke like thee,  
 Forget all feuds, and shed one English tear  
 O'er English dust. A broken heart lies here.—Macaulay."

Touching and beautiful, surely, as if the slanderer of nearly half of his fellow-countrymen, and that the finer and more honorable, in the interest of a political party, had felt remorse and expressed some of it in these verses. But I like far better this response, written anonymously thirty years ago for an English publication, and almost forgotten, as such fugitive verse is like to be:

## "ON MACAULAY'S 'JACOBITE'S EPITAPH'

"Not vain, true heart, thy faith and courage high,  
 Although they led thee far from home to die;  
 Before thy true King's feet thy gold poured down,  
 With wealth and honors that were once thine own,  
 While yet each sacrifice was doomed to fail,  
 Each effort only added to the tale  
 Of shattered hopes, vain struggles, and defeat.  
 And never did his kingdom's welcome greet  
 Thy King (then most a King when most discrowned)  
 Whose last hopes died away before the sound  
 Borne to his waiting ears from Culloden.  
 Thy loyal service lasts beyond thy ken;  
 The Cause that had thine all is not yet dead.  
 Sleep softly, friend, within thy narrow bed,  
 While we, who honor rightly such as thee,  
 Take as our watchword, thine: 'For loyalty.'"

I WONDER WHAT the explanation of this matrimonial tangle may be, the salient facts of which I take from the *New York Times* of September 6th. James J. Frawley, a Tammany politician of New York, was divorced in South Dakota in 1905 from Mrs. Miriam Morris Frawley, custody of the child being awarded to Mrs. Frawley. He was married in December, 1906, to Miss Lillian Gannon of New York, by the Rev. J. L. Hoey of St. Francis de Sales' Church. The wedding was kept secret for two months. When I see it stated that no remarriage after divorce is ever allowed in the Roman Catholic Church, I am naturally puzzled by a case like this, to which attention is specially called by the death of the man in the case.

THIS IS for the Chamber of Horrors:

"THE WORSHIP OF GOD IN LITTLE ROCK, AS DESCRIBED  
 BY THE ARKANSAS GAZETTE:

"At the Majestic Theatre at 9:30 A.M. tomorrow the Harry G. Knowles Bible Class will observe its second annual Ford Sunday. All Ford dealers will be special guests. Main street, from Seventh to Ninth, will be reserved as parking space for Fords only. A three-pound box of chocolates will be given to the man driving the oldest Ford to the class, and a two-pound box of chocolates will be given to the man who brings the largest number of men to the class in his Ford. Mr. Knowles will teach the class."



# Stricken Florida

By the Rt. Rev. John D. Wing, D.D.

Bishop Coadjutor of South Florida

*At the request of the Editor of The Living Church, Bishop Wing has written the following tragic account of the damage done by the recent Florida hurricane in his diocese, which bore the brunt of the storm. The Living Church will be glad to receive and transmit to Bishop Wing contributions, large or small, for relief work.*

Dear Living Church:

IN accordance with your day-letter of September 22d, I am sending you an account of the damage done to our Church property in South Florida, by the storm of September 21st, so far as I have been able to ascertain it.

First let me say, thank God, that, so far as I have been able to find out, none of our Church people met with loss of life. In grateful appreciation of this merciful Providence, the damage to our material property can be borne cheerfully.

As yet I have not been able to establish communication with any of the clergy in the Miami district, in charge of our white congregations. Therefore I do not know what damage was sustained by the new and splendid Trinity Church there, nor by Holy Cross at Buena Vista, nor St. Stephen's, Coconut Grove. As Trinity, Miami, stands on the very shore of Biscayne Bay, I fear it must have been severely hurt, though hoping, because of its substantial construction, it was spared complete wreck.\*

Our colored congregation suffered severely. At Coconut Grove, just south of Miami, Christ Church was entirely demolished, as was also the building used by St. Alban's School for colored people. As the Rev. John S. Simmons, priest-in-charge of the church and rector of the school, had his living quarters in the school building, he and his family are homeless, and their every possession has been destroyed.

In Miami the congregation of St. Agnes', numbering over 1,000 communicants, the largest Negro congregation in the diocese and one of the largest in the country, has been engaged for many years past in raising funds for the building of this church. The actual work of building was begun in the early summer and the walls and roof had just been completed when the storm came and entirely demolished all that had been done. In addition, their parish house, where they have been worshipping, and the rectory, were badly damaged. The hopes of these people have gone with their savings.

North of Miami, at Boynton, Deerfield, Delray, Fort Lauderdale, and Hallandale, are the mission congregations under the supervision of the Ven. A. D. Caslor, Archdeacon for colored work on the East Coast. Every one of these missions was destroyed. None of them was very valuable, but they were ALL the people of these congregations had—and they were very precious to them.

A large proportion of the Negroes on the East Coast of Florida are from the British West Indies and most of these naturally were reared in the best traditions of the Church of England. They are intensely loyal and devoted and in proportion to their means give liberally for the support of the Church. But they are very poor folk and absolutely unable to meet the burden of rebuilding their ruined churches, especially in view of the fact that most of them, as a result of the storm, are now homeless and deprived of the necessities of life.

From Hollywood, the Rev. E. E. Madeira reports the complete demolition of St. John's Church. Not one stone left upon another and with nothing salvaged from the ruins but the altar and processional crosses and the communion silver.

Fort Lauderdale is a wreck. Here the destruction was probably greater than anywhere else in the storm area, with the

exception of Moore Haven, which has been entirely wiped out. All Saints' Church, Fort Lauderdale, was severely damaged. St. Paul's Church, ministering to the white population of Delray, was also destroyed, and St. Andrew's, Lake Worth, almost demolished.

The storm was much more severe farther south than at West Palm Beach, yet here, too, our lovely church, Trinity, rising like a jewel above the waters of Lake Worth, had a portion of its tile roof carried away and many of its windows blown in.

On the West Coast fortunately the destruction was not nearly so complete, though St. Luke's, Fort Myers, and the Redeemer, Sarasota, were injured to some extent. The worst damage on the West Coast was at Punta Gorda. There the Church of the Good Shepherd was irreparably ruined and the roof of the rectory was torn off.

This storm came at a time when all of our people were feeling the result of the financial stringency due to the slump in real estate. And now they are, many of them, homeless and suffering the loss of clothing and household goods. It will take us a long time to recover. But we are not despairing, nor despondent, nor even downhearted.

From Fort Lauderdale, the Rev. R. D. Tracy writes, "We waded into the church and had service there Sunday (the day after the storm) at eleven o'clock—the Eucharist, of course—and though the memorial window, over the altar, was broken out and there were neither linens nor proper vestments, it was as genuine a thanksgiving as was ever uttered in All Saints' Church."

And from Punta Gorda, with everything gone, the Rev. H. E. Payne writes: "Have just held meeting of vestry. Unanimous decision to 'carry on,' and start movement for new church. Holding service next Sunday in rectory, calling for a thanksgiving service that no lives were lost in Punta Gorda."

Finally, the Rev. Mr. Madeira writes from Hollywood: "I would have the Celebration next Sunday, but have no wine. Where we will hold a service I cannot tell, as about every building in town is wrecked. But, if no place else, I will hold it in my own home, which seems to have escaped the best in the whole city. I shall stay right here, salary or no salary, if I can manage to get enough money to pay rent and live, and I will do my best to keep the parish alive and the Church here."

I append a rough but conservative estimate of the amount that will be required to rebuild our Church property. I greatly fear that more complete reports will disclose further losses.

West Palm Beach, Holy Trinity Church . . . . .	\$ 500.00
Lake Worth, St. Andrew's Church . . . . .	1,000.00
Archdeacon Caslor's Missions for colored people . . . . .	7,000.00
Delray, St. Paul's Church . . . . .	2,000.00
Ft. Lauderdale, All Saints' Church . . . . .	1,000.00
Hollywood, St. John's Church . . . . .	10,000.00
Miami, St. Agnes' Church, parish house, rectory . . . . .	25,000.00
" Trinity Church . . . . .	30,000.00
" Trinity Rectory . . . . .	5,000.00
" Holy Comforter Church . . . . .	10,000.00
Coconut Grove, Christ Church, St. Alban's School . . . . .	15,000.00
Punta Gorda, Ch. of Good Shepherd and rectory . . . . .	5,000.00
Fort Myers, St. Luke's Church . . . . .	500.00
Sarasota, Church of the Redeemer . . . . .	250.00
<b>Total . . . . .</b>	<b>\$112,250.00</b>

Very sincerely yours,

Winter Park, Fla.,  
September 24, 1926.

JNO. D. WING,  
Bishop Coadjutor of South Florida.

\* A telegram received later from Bishop Wing says: "Have just heard from Rev. Mr. Phillips, Trinity Church, Miami, damaged to the extent of \$30,000; Holy Comforter, Miami, \$10,000; Trinity rectory, \$5,000."



# The Influence of St. Francis on Civilization

By Father Joseph, O.S.F.\*

IT has been said that St. Francis was the most Christ-like man of history, that in him as in no other the innermost spirit of Christianity shone forth. If this estimate is a fair one, it will perhaps explain how a man of no special learning or greatness, as the world reckons such things, could affect the history of civilization as profoundly as he. In him was the power of Christ to work mighty deeds. He never adopted the role of a reformer or even that of a critic. He was too humble to sit in judgment on others. His sole concern was to give himself completely to God. For this reason he became the channel of God's great gifts to man.

He had the reprehensible habit of giving indiscriminately. There were no charity organizations to restrain him, although his father did all he could to anticipate their functions. It was because Francis understood the divine art of giving that he became himself the source of a new movement in art, politics, architecture, poetry, drama, scholarship, music, and theology. Francis was certainly the inspiration of his own age. Henry Thode, in his great work *Franz von Assisi*, says that merely sitting quietly in the church where Francis is buried made him feel at least dimly the meaning of St. Francis' life. There is undoubtedly a mystical connection between Francis and the artists who built and decorated that great basilica, between the idealism that produced the Franciscan movement and the conceptions of the artists who founded the school of young Tuscan art.

The Franciscan movement was more than a mere religious phenomenon. It was rather a movement of humanity itself. In that age, mankind was gradually awakening to the realization of individuality, and the relationship of man's individuality to God, to nature, and to other men. All this culminated in Francis in a burning love for God and God's creation. His love for God partook of the nature of God's own love for us. Beasts and birds, flowers and rocks became his brothers and sisters, and the beasts and birds responded with confidence to his love. "For him all nature was the face of God." To him communion with nature was communion with God, for nature was sacramental. But he never made the mistake of the modern pantheist who limits God's presence to nature. Francis found in the Eucharist the fullest revelation of that presence which he found but partially in nature. Otherwise he would never have been a builder of churches.

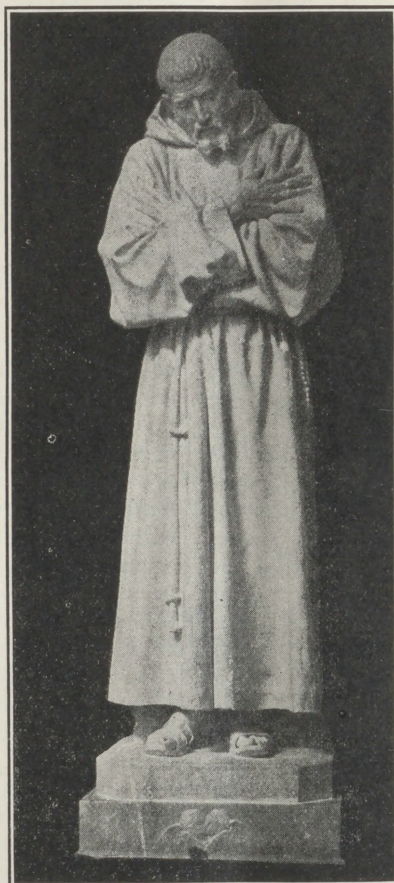
His conception of poverty is little understood. He became poor not because he despised material things but because he saw so clearly the sanctity of manhood and the need to teach man of his own spiritual dignity. As long as man considered that his happiest life consisted in the abundance of the things he possessed, man was a mere slave of his possessions. When man comes to recognize the dignity of his own spiritual nature, his possessions become an instrument for carrying out the will of man's noblest self.

In preaching to the people, Francis and his friars taught men to disregard the accidents of birth, wealth, and human distinctions. He called them to such a love for God and His world as would make them forget everything except that man is made for God and can find his true happiness only in God. This meant spiritual and social liberation.

"He gave to the lower classes a sense of individual freedom for which they had been yearning, and he gave it to them

in the bosom of the Church, without running into the excesses of the heretic. His aim and methods were quite dissimilar to those of his great contemporary, Peter Waldo. Francis preached a holy life, Waldo, the Ten Commandments; Francis proclaimed the love of Christ, Waldo, the law of God; Francis spread abroad the joy of the children of God, Waldo reprimanded the sins of the world; Francis attracted to him those who longed for salvation and left the rest alone, Waldo attacked the godless and exasperated the priests."

It was the townspeople who felt this freedom and who built the churches and monasteries for the Franciscans. This was their tribute to the friars who were their leaders and teachers. For Franciscan preaching had done much to dignify home life. Hitherto the ascetic theologians had spoken of earthly love in such a way as to make it seem almost impious to such as were unable to view the matter in right proportions. But now comes the saint who sees in it only a reflection of divine love. The ancient culture of paganism therefore revived in the form of a warm and yet wholly Christian culture. "The oneness of God and the world was the ground thought of St. Francis' teaching and the idea was everywhere received with joy and became the fundamental conception of modern thought and modern art."



ST. FRANCIS WAS NOT SO MUCH  
A MAN PRAYING AS  
PRAYER ITSELF

FRANCIS was always the prince of peacemakers. Into his own Order he received both commoners and nobility, the lowly and the aristocratic, and his Order became a bond of union between the great ecclesiastics of the Church and the more humble classes of Christian society. Moreover the Franciscan greeting was always "peace." And his sons carried on a regular apostleship of peace-making. They felt it was their vocation to reconcile enemies and to prevent war and to spread the peace of Christ.

It is not strange then that the Third Order of St. Francis gathered together in the world a vast number of secular Christians who took the teachings of the Franciscans and made out of them a philosophy of Christian citizenship. Some historians say that feudalism with its numberless petty wars was destroyed by these tertiaries, for they refused to bear arms in selfish interests, and the Church upheld their refusal since as members of the Franciscan Order they were ecclesiastics and could not be forced to go to war. We cannot estimate the far-reaching effect of St. Francis upon political conditions and the growth of democracy.

The connection of St. Francis with architecture is easy to trace. At Assisi, the Franciscan holy city, he restored three churches with his own hands, St. Damian's, St. Peter's, and St. Mary of the Angels. Of these three churches, St. Damian's became the first convent chapel of the Poor Clares, and St. Mary of the Angels became the famous "Little Portion" which St. Francis felt God had given him to be the mother house of his Order, and which is still known to all the world as *Portiuncula*. We are told that all three of these churches differ from the other churches of the period in that they have pointed arches like those of southern France. One wonders if this was due to St. Francis. We remember that the rich merchant, his

\* I am indebted for some of the material and most of the quotations in this article to an article called *The Wealth of St. Francis*, by Ernest H. Crosby, which appeared in the *Craftsman* a number of years ago, I think in October of 1902.



father, had just returned from France when Francis was born and that the father nicknamed his son "Frenchy," and Francis he has always been, though his baptismal name was John. He was thus ever devoted to France and perhaps introduced these French arches into his first buildings.

Gregory the Ninth came to Assisi in 1228 to canonize St. Francis, and at the same time he laid the foundation stone of the great double church of St. Francis which is the earliest example of Italian gothic architecture. The upper and lower churches of St. Francis are visited by thousands of pilgrims yearly because they are such a treasure-house of early Italian paintings and architecture. As Thode says, "the study of mendicant orders is the study of the gothic architecture in Italy."

Tradition has it that St. Francis himself was a painter and that he painted an antependium for the altar of the Portiuncula with angels, birds, children, and other creatures, a visual representation of the idea that afterwards became his famous song of creation.

The Basilica of St. Francis was built with large wall spaces for mural decorations. These Cimabue, to quote tradition, and his disciples, the greatest of whom was Giotto, filled with pictures from the legend of St. Francis. At that time it was considered proper to paint nothing except religious subjects, and they could be treated only in a certain limited and conventional manner. Painting now saw a rebirth through the influence of St. Francis. These murals show a freedom from the past conventionalities. The first popular material for art since the time of Christ was found in his legend. His life could not but appeal to the artist because of its many dramatic scenes. Love, hope, pity, sympathy, and other elements shine out in his story. New subjects always mean new methods. Of necessity, the story of Francis brought Jesus as Man to the foreground, and so a more worthy painting of the human figure was necessary. The increased interest in the human body and in nature brought a great change in art. It revived portrait painting. It taught artists to seek for beauty in mere trees and rocks.

The connection between the Franciscan movement and the life of the common people probably also brought the influence of art into the houses of the citizens, and opened the way for the work of decorators in all fields, such as Benvenuto Cellini of a later period. As for Giotto, he really started upon the path which led to Raphael and Titian. And Francis became the favorite figure, after Jesus and Mary, with artists, and some devoted nearly all their lives to him.

Undoubtedly the Franciscan movement with its emphasis on street-preaching and courses of sermons in churches had something of an influence on sculpture in that pulpits became more of a necessity and market crosses as preaching places were set up in every city in Europe. Thode goes so far as to say that all art continued to be Christian throughout the pagan influence of the Renaissance period only because of Francis.

ST. FRANCIS was also a poet. The "lauds" and hymns which he composed are familiar to us all. The hymn to the creatures is instinct not only with dramatic feeling but with artistic appreciation of nature unknown since the Latin classical poets. He is thus the patron saint of all nature lovers and the precursor of the modern "nature poets." Ascetic theology had been too much preoccupied with the curse of sin upon creation to find God in nature in the way Francis did, or the poets of the Franciscan Order who followed him.

Through the influence of St. Francis, Umbria became the home of religious poetry. We recall that Friar Pacifico had been crowned king of poetry by the emperor before he became a friar. Undoubtedly he was attracted to the Order because of the sympathy which he knew his verse would find there. St. Bonaventure was a poet, as were many other friars. No one to this day can read unmoved the stirring verses of Jacopone da Todi as he laments that "Love is not loved." His verses may be rude, but they are full of real feeling, and they do not suffer from the artificiality of the troubadours. The *Stabat Mater* and the *Dies Irae*, two of the greatest hymns of western Christendom, grew out of the Franciscan movement and are both supposed to have been written by Franciscans. Dante, himself a Franciscan tertiary, may have drawn his theology from the Dominican Thomas Aquinas, but he owed his "amor divina" to Francis.

As the founder of an order of preachers, he also had a great influence on the development of oratory. Francis was never an orator in the accepted sense of the term. But he had the great gift of moving people by his words and of bringing them to repentance and to love for God. "Was there ever such preaching of love as that of Francis? He and his friars took Europe by storm." It was necessary, of course, to have the dogma of the Church explained in the churches. But out-of-doors the friars spoke on the street corners and in market places in the dialect of the people and to their very hearts. We read that fifty thousand sometimes listened to the preaching of St. Anthony and St. Bernardine. St. John Capistran, St. Lawrence of Brindisi, St. Leonard of Port Maurice, and many others not so well known, carried on the Franciscan tradition of out-of-doors preaching. Berthold of Ratisbon loved to preach under a spreading linden tree. "Sweet Brother Berthold," the "beloved of God and man," the "second Elias," the "teacher of the nations," as his contemporaries speak of him, was the greatest German preacher to the poor.

In his Rule, St. Francis commands his friars to preach with words that are fire-tried and pure, and in the main the Franciscan friars have been noted for their simplicity and for the homely way in which they have expounded the Gospel even as the Lord Christ did Himself. They have perforce always been great missionaries. The ruined missions of the California coast are a mute testimony to the power of their oratory over savage hearts.

Of course their greatest preaching was their lives. The sight of a Franciscan friar in his patched grey habit was a sermon to all of the love and gentleness of Christ which can conquer sin, greed, the lust for power, and make man the happier for it.

One who loved God's great drama of nature as Francis did was bound to have an influence also upon the development of the drama. St. Francis founded the mystery play by his institution of the Christmas *crèche*. He had meditated often upon the condescension of God to humankind in the nativity of Christ. And so he made a representation of the manger and had Mass said there one Christmas at midnight, and all who came to that great service realized the meaning of the Incarnation as never before. From this of course has come the common custom of the Christmas *crèche* in our churches. Jacopone da Todi, moved by St. Francis' spirit, prepared certain dialogues to be recited on feasts, and in later days the friars watched over the development of the mystery play, from which has developed the drama of modern times.

St. Francis is often said to have discouraged learning. This is scarcely the truth. He was afraid of the superficial learning of his own age which made men argue rather than love. For real learning he had great admiration. Important positions in his Order he always filled with learned men. He commanded St. Anthony to teach. His reverence for written words was so great that he could not bear to see papers containing them lying on the ground and always gathered them up and put them aside with respect. His conception of life was so sacramental that mere written words were to him a mute testimony to divine wisdom. It was his very reverence for learning that made him despise superficiality and the learning that existed only to exalt the one who had learned.

VERY early the Franciscan Order gave itself to scholastic pursuits and produced such men as Alexander Hales, Duns Scotus, and Roger Bacon. The latter is often called the founder of modern science. William of Occam, a Franciscan friar, did for thought what Giotto did for art. He taught men to place the individual fact above the abstract idea. St. Bonaventure will always be the type and model of Franciscan scholar. He was a great mystic, and learning to him was but a means of serving God and of understanding man and his needs. Duns Scotus represents something of a perversion of Franciscan spirit, and it is interesting to note that he has been disowned by the Capuchins, who have turned to St. Bonaventure as a truer exponent of the spirit of St. Francis in learning. Human knowledge is to be the handmaid of human need, not the handmaid of human pride. The knowledge that makes man more human by bringing him nearer to both God and man is the only kind of knowledge for which St. Francis cared.

In St. Francis' time music, except the holy chant of the



Church, was undeveloped. Yet St. Francis was the *jongleur* of God, and he met death singing. Salimbene says that music was cultivated in every Franciscan friary, and while Franciscans were never as prominent in that field as in other fields of artistic endeavor, nevertheless many famous musicians have been among them. Undoubtedly they gave an impetus to the development of music, both by their poetry and by their custom of singing their "lauds" in connection with preaching.

If Francis had been a taker rather than a giver, how much poorer the world would have been! If he had kept his property and followed in the paths of his money-making merchant father, how little good he would have done in the world. His Lady Poverty was indeed the guiding spirit who led him into the great wealth which he bequeathed to the world. Perhaps his understanding of the brute beasts of creation who loved to cluster about him was due to his poverty, for as Walt Whitman said, "Not one of them is demented with the dementia of owning things." The scramble for money always produces a decay of art, music, and literature, and the finer things of life. The first condition of any real development in civilization is the consciousness of the solidarity of mankind, and the value of simple manhood over against all other values whatsoever. The poverty of the Franciscan Order is an attempt to make this clear. It is an emphasis on the eternal so that the temporal can be seen in its right proportions.

This conception had its influence on theology. It is not too much to say that, from the time of St. Francis onward, the humanity of Christ came to be increasingly emphasized. In mysticism, communion and union with Christ became the central idea rather than that devotion to the Absolute which was characteristic of earlier Christian mysticism. Love for the human Christ in turn brought a greater emphasis upon Christian duty to bodily need. Dubois, in his *St. Francis of Assisi, Social Reformer*, says that our modern system of social work is due entirely to Francis. At any rate, Franciscans have always felt that their vocation called them to a work social in character, and St. Francis would have heartily agreed with Bishop Weston's famous dictum which sounds like an echo of some of the saint's own words regarding the Blessed Sacrament: "It is folly—it is madness—to suppose that you can worship Jesus in the Sacraments and Jesus on the Throne of Glory, when you are sweating Him in the souls and bodies of His children. It cannot be done. You have got your Mass . . . your Altar . . . your Tabernacle. Now go out into the highways and hedges . . . and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling. Look for Jesus. And when you see Him, gird yourselves with His towel and try to wash their feet."

THE CROSS gives the law of our life; it is the symbol of Christian Self-Discipline, and that in three ways:

1. Self-Discipline must be *universal*. As the Cross affects the whole frame, every limb being stretched thereon, so we are pledged to mortify "all our evil and corrupt affections." It is all of self that is opposed to be Will and Love of God that is to be mortified; all that is contrary to charity, the love of God above all, and of one's neighbor as oneself—of which we read St. Paul's magnificent description—all that "seeks its own."

2. A second feature in which the death of the Cross symbolizes our death to sin in self-discipline, is that *it destroys nothing of our nature; it trains every part*. No part of our nature is to be destroyed or lost. Not the block or the stake, but the Cross, is the symbol of Christian self-denial. The whole being is brought under discipline and restraint—not to end in death, but that, rescued from perverted use, all may live into God in newness of life.

3. And once more: this is a *slow death*. And the old man in us dies hard. It is a life-long work to bring all our faculties into subjection to the obedience of Christ.

—A. C. A. Hall, *Bishop of Vermont*.

AND as each meridian line  
Gains the travelled sun that day,  
Still begin those rites divine,  
Still new priests begin to pray;  
Still are blessed the Bread and Wine,  
Still One Prayer salutes his ray;  
Continent and ocean round,  
Rolls the tided wave of sound.—*Bishop Cox*.

## OUR WAIFS AND STRAYS IN THE PHILIPPINES

BY KATHERINE HAMILTON TRAUB

AMERICA has left her mark upon the East. What are we going to do about it? Thousands of soldiers, of sailors, of government clerks, of members of commercial houses have gone from here to the Philippine Islands in the past twenty-five years. They were lonely and homesick; they met there few women of their own race.

Mixed blood creates a problem. Unions with Filipino women were frowned on by the authorities but they took place just the same—that was inevitable. The consequence was that the ranks of the mestizos were enlarged by many children of American blood.

The problem was not so great in earlier days when all the children were young. In many cases the white fathers had settled down to make their homes in the islands and look after their families there. But the tropics took its toll of the lives of an alien race, and many of the white men died. Some of them went home, deserting wife or *querida* and the mestizo children.

In his travels through the islands, General Wood was struck by the numbers of white skinned children, and horrified by seeing the conditions under which some of them were living. It is asserted that in the small barrios generally the most miserable of the children are those of American blood. Such a child is always hungry. Those elements in his body that are white require more nourishing and more plentiful food than the handful of rice and dried fish that suffices to keep his little Filipino neighbor alive. The child of American parentage is keen-witted; he is ambitious at school. He reflects with pride that he is "a Mericano."

"I'm an American," said one such child to me, "but you see I've always lived here where the sun is hot and so—I'm darker," and he glanced at a group of white boys at play nearby.

I think the case of the girls is even sadder than that of the boys. At one of the plays now running in New York the audience is revolted by a scene that shows a golden-haired, blue-eyed girl, confined in a cage, sold to one of a mob of bidding Chinese. There are such girls as this in the Philippine Islands. Can we not save them from such a fate?

The Filipino *pariente* is not always kind to the child with white blood in its veins. The custom prevalent in the Orient of placing the fate of the minors of a family in the hands of the most important male relatives leads to many hardships for the young mestizos.

To anyone who knows of the dens of infamy that exist in the East, it seems a need of the most urgent kind to keep girls of our own blood safeguarded from their horrors. The American mestizo is often a girl of great beauty; she is in danger from a very early age.

There are 135 of these children in the Philippine Islands under the care of the American Guardian Association; but there are thousands in dire straits. Properly cared for, trained, and protected, they will become an asset to the American government; neglected, they will become a menace.

In the words of a poet of another struggling race, addressed "To America," we may ask:

"How would you like to have us, as we are  
Sinking beneath the load we bear?  
Our eyes fixed forward on a star—  
Or gazing empty at despair?  
Rising or falling? Men or things?  
With dragging pace or footsteps fleet?  
Strong, willing sinews in your wings—  
Or tightening chains about your feet?"

Leonard Wood, Governor General of the Philippines, makes an earnest appeal for prompt help from the men and women of America to provide funds to save these poor little suffering children of American extraction. This campaign for funds in the United States he has placed in charge of Col. Peter E. Traub, U. S. A., with headquarters at 122 Hudson Street, New York City, who announces that *every dollar contributed, 100 cents will go to benefit these children*, since through the generosity of big-hearted New York men all overhead has been taken care of.

RELIGION is neither a theology nor a theosophy; it is more than that, it is a discipline, a law, a yoke, an indissoluble engagement.—*Joubert*.



# A Dream of Saint Francis

(Monte Alverno, September 14, 1224)

I have slept, and shall sleep again.  
 Mine eyes are heavy with sleep.  
 I awoken from dreams so deep  
 That to sound them with thought is vain:  
 They are deeper than sea on sea,  
 For my dreams, sweet Lord, are of Thee.

It is well that I dream of Thee,  
 Else the gain of my rest were loss.  
 It is well that Thy darkling Cross  
 Should shadow my dreams for me,  
 And since I have understood,  
 Dear Lord, it is ten times good.



ST. FRANCIS AND THE BIRDS—Giotto

Wilt Thou pardon my hardihood  
 An I whisper my dream to Thee  
 Now while my lips are free  
 To fashion the thing as they would?  
 By day they are clean foredone  
 In the web by the day-thoughts spun.

I dreamed that we two were one:  
 My thought was Thine when we thought,  
 Thy deed was mine as we wrought,  
 And together we shaped a sun,  
 And beneath it with comely girth  
 We fashioned a radiant earth.

But what was its radiance worth  
 While it harbored no denizen?  
 So we peopled it well with men,  
 And the sun rejoiced at their birth,  
 And the angels of God stood apart  
 Singing praise for the new life's start.

They were born of our brain and heart,  
 They were one with us both, these men,  
 But the truth lay beyond their ken,  
 And for want of its saving part  
 They linked them with things abhorred:  
 Idol, and chain, and sword.



ST. FRANCIS AND HIS LADY POVERTY—Giotto

Then wert Thou wroth, great Lord,  
 And the heavens were grey with grief,  
 And all nature, craving relief,  
 Awaited Thy sovereign word.  
 My wish was Thy word of gold,  
 That we save once more, as of old.

Then my dream had been overbold  
 Were I other than one with Thee,  
 For mine was Thy Calvary,  
 And mine were Thy grave-clothes cold,  
 And mine was Thy path to hell  
 And the Easter strength as well.

But the strangest thing befell  
 After I woke, sweet Lord,  
 For the print of Thy Wounds adored  
 Is a secret my flesh can tell.  
 Dost Thou wonder my heart is fain  
 To brood on its sacred pain?

I have slept, and shall sleep again,  
 Mine eyes are heavy with sleep.  
 I arouse me from dreams so deep  
 That to sound them with thought is vain.  
 They are deeper than sea upon sea,  
 For my dreams, dear Lord, are of Thee.

HOWARD CHANDLER ROBBINS.



THE BODY OF ST. FRANCIS TRANSPORTED TO CHURCH OF ST. DAMIAN—Giotto



# St. Francis—The Man

By Evelyn A. Cummins

"Mihi absit gloriari nisi in cruce Domini." Gal. VI, 14. *Motto of the Franciscans.*

ST. FRANCIS of Assisi, one of the most generally beloved saints of all time, has been likened by his companions to the morning star. It has even been said of him that no one has ever set himself so seriously to imitate the life of Christ, and to carry out Christ's work in Christ's own way. He was sensitive, fearless, vivacious, a wonderful companion, absolutely unselfish, gentle, and, above all, he was joyous and humble. St. Francis was a mystic, ascetic, poet, preacher, lover of God and of man—the Poverello of Assisi, than whom there has probably been no more loving follower of our Lord since the days of the first disciples.

St. Francis was born at Assisi in 1182. His father's name was Pietro Bernardone. He was one of the well known merchants of that part of Umbria. Francis was born while his father was absent on a journey in France. The child was baptized John by his mother, but upon the father's return he was called, at his behest, Francesco, because of the admiration which Pietro Bernardone bore for that country. The boy was not given much education, but what he did learn he was taught by the priests of San Giorgio. He was instructed in Latin and in French and he was taught to write, but even in later life writing was difficult for him and he dictated most of what he wanted to say. He usually signed himself with the T, as the sign of the cross of Christ.

The boy's mother was named Pica. She was a gentle soul and very sympathetic with her son. When her friends remonstrated with her about Francis' escapades, she would reply, simply, "I am very sure, if it is God's will, he will become a good Christian."

The father was ambitious for his son, and showered money and clothing upon him when he found that Francis was becoming a popular leader of the gay young men of his time. He was really a celebrity of the town, strolling around the streets at all times of the day and night in joyous revelry, and clothed in gay and fantastic costumes. This was the age of the troubadours, and the young men all strived to imitate these wandering singers in their songs and happiness.

Francis was, however, in spite of all his nonsense and frivolity, exceedingly temperamental, and was easily influenced by certain less gay events in his life at this time. Thus, once when busy in his father's shop, he turned away a beggar, and immediately, becoming remorseful, ran out after him again. "What would I have done had the beggar come in the name of a count? What ought I not to have done when he came in the name of God?" His companions were often astonished at his expectations of what life was to hold for him. He dreamed of great adventures, romance, and joyous quests of all kinds. He loved the world as it was, always, nevertheless.

Owing to a battle between the men of Assisi and the men of Perugia, Francis was imprisoned for some time in the latter city. "You are mad that you can be merry in prison," said his fellows. "Do you know why I am merry?" was the answer. "I see that all the world will bow before me some day." But little did he dream that the world would bow before him as St. Francis.

After the imprisonment, in 1204, Francis was very ill, and it was during convalescence from this fever that he began to regret his past, and to see that the way in which he was living his life was utterly inane and foolish. Upon his recovery he decided to take up the sword to join the Papal army under Walter de Brienne. Having equipped himself with all the paraphernalia which his money could buy, he set out for the wars. On the way he met a knight who was poorly equipped, and Francis promptly gave him all that he had bought for himself. That night Francis had a vision that the Lord wished him to return to Assisi, which he promptly proceeded to do the next day. Nothing happened for a while, except that he grew more introspective, and became much interested in the beggars who were to be seen everywhere at that time.

His companions, seeing him thoughtful, and not as light-

hearted as he had been formerly, teased him, saying he was in love. To which, "Yes, I am thinking of taking a bride more noble and beautiful than any you have ever seen." By which cryptic utterance he meant his soon well known "Lady Poverty." About this time Francis was brooding, shy, and lonely, and was given to taking long walks to unfrequented places. One of his favorite spots was an Etruscan tomb, where he went accompanied by a friend with whom he was intimate. When he reached this spot he always went inside to pray, and the friend would hear him groaning and crying out to God to help him decide what to do with his life. This friend is thought to have been Elias, afterward minister-general of the Order of St. Francis.

About this time, 1204, Francis took a journey to Rome, and while there he exchanged costumes with a beggar and spent a day begging on the Piazza. Thus, pride was conquered, and another step was taken toward the spiritual life. Some time afterward he was riding his horse along a road at Assisi, when he met a leper from whom he turned in horror. And then in remorse and pity, he turned around, jumped down, and kissed the leper's hand, giving him all the money he had with him. This was another new spiritual victory. But he was gradually gaining the enmity of his father, who could see no sense in his son, who had been such a worldly success so far, behaving in this strange and uncouth manner. One day in the spring of 1206, Francis was praying in a favorite chapel, a poor, forlorn little place, called the chapel of St. Damian. He was kneeling before the crucifix, when he believed that he saw and felt Christ on the cross come to life and tell him that he accepted the oblation of his life. Francis then set out for home, intending to give away his possessions and all his money, and to devote himself to Christ alone.

Of course there was a terrific and frightful row with Francis' father, who denounced him publicly in the streets and before the Bishop. Francis gave his father the only clothing he had left, before the crowd, and announced that henceforth he had only "Our Father who art in heaven." He then set off for the mountains to pray and meditate what course to take next. He next made a stay in a lepers' hospital, after which he returned to St. Damian, which chapel he began to repair. After this was finished he betook himself to the church of St. Mary of the Angels, the Portiuncula, which he likewise repaired. One day at Mass, Francis heard the call (1209) which started him on his life work, the words from Matthew X, 7-10. The next day found him preaching to the poor in Assisi, and disciples immediately began to join him.

SOME of these followers are known to us by name, others are unknown except for what we hear of their good works. The above passage, and Matthew XIX, 21; Luke IX, 1-6; and Matthew XVI, 24-26, were taken as a rule by this first group of men. A short time afterward Francis was joined by one Egidio, who became one of his best loved companions.

These men, who called themselves *Joculatores Domini*, went around the neighboring parts of the country, working at whatever seemed expedient at the time, and preaching, always preaching and teaching.

Francis had his troubles. Occasionally his followers became discouraged, and their families were, of course, opposed to such a strange way of living. They could not comprehend why anyone should want to live in rags and sleep without a shelter and have scarcely enough to eat. Besides this, Francis received at the first almost constant opposition from the clergy and bishops. When his brethren were depressed and down-hearted, Francis always said to them the words which he himself found of great comfort: "My brothers, commit yourself to God with all your cares, and He will care for you."

In the summer of 1210 Francis went to Rome to see the Pope, Innocent III, to endeavor to have him give his official approval of the Order. This was necessary because of the ever-increasing numbers of his disciples. As St. Francis often had foreseen and found to be the case, it was hard to live a really



simple life. Although he demanded nothing of the world, the world was constantly forcing itself upon him.

Francis at once discovered the complications of the Church's system. He met the Bishop of Assisi in Rome, though the meeting was unexpected. The Bishop arranged for him to see one of the Cardinals, though both Bishop and Cardinal argued and strove to persuade Francis to enter some monastic order. Finally, Francis was presented to the Pope. The Pope was kind but non-committal at first. Francis was worried, and could not understand why the Church should not give its approval to men who simply wanted to live according to the Gospel of Jesus Christ. At last he was constrained to speak out humbly but boldly, and gave Innocent the famous parable of poverty, in which he likened himself to a poor woman and God to a king by whom the woman had lawful sons. A consistory was held. One of the Cardinals finally clinched the matter of approval of the Order by saying, "If we hold that to observe the Gospel perfection and to make profession of it is irrational and an impossible innovation, are we not convicted of blasphemy against Christ?" The Pope hereafter authorized the penitents to continue their missions and their preaching. This, of course, was of great benefit, since it served to allay the suspicions of the people with whom the Brothers came in contact.

SO the little band of men returned to their native district again, full of happiness over their success, and full of hope for the future. And all the way they exhorted those they met to penitence and told them how to attain comfort and peace. Those who heard them told others, and finally they preached to great crowds, especially in Assisi. The people were extremely attracted to Francis, whose whole soul spoke to them. He was magnetic, humble, severe on himself, and he loved them. In appearance he was fairly thin and about middle height. He had black eyes and hair, and his voice was gentle, his expression kindly.

The Brothers Minor, so called from the fact that Francis directed them "to labor and serve, never to take any office which would put them over others, but always to be under (*minores*) all those about them," lived for some time in a shack at Rivo-Torto. They were then given (1211) the chapel of St. Mary of the Angels, where Francis had formerly had his vision. They built some dwellings for themselves, and here they lived for ten years. At all times they were given to manual labor as well as to missions, and there are many stories of their refusing to even take compensation for their work. They were always encouraged by Francis to keep up their original trades. Their poverty was severe. Often they did not have enough to eat. However, their numbers kept on increasing and their strength and power growing.

To show the spirit of the man it may not be amiss to quote one of Francis' exhortations: "Fear and honor God, praise and bless Him. Give thanks unto Him. Adore the Lord. Repent and make fruits meet for repentance, for you know that you will soon die. Give and forgive. Abstain from evil, and persevere in the good." And this, "I, the least of your servants, pray and conjure you by that Love which is God himself, willing to throw myself at your feet and kiss them, to receive with humility and love these words of Jesus Christ, and to carry them through."

He welcomed all men to the Order without examination, except as to their desire to lead a life of evangelical fervor and piety. One of St. Francis' special cares was tending the needs of lepers, for whom he would do anything. It is said that on one leper the spots which he washed became healthy again. But as a rule Francis declined to work any miracles, though he was often beseeched to do so by his followers.

In the years 1212-1215 the Brothers went on missions to the infidels and to all parts of southern Europe.

In 1215, while going toward Bavagna, near Assisi, St. Francis met and discoursed with his flock of birds, and delivered his famous sermon to them. He was a lover of all creatures. Once, while speaking, he was surrounded by swallows which made a great din. "It is my turn to speak, little sister swallows, hearken to the word of God; keep silent until I have finished." He often freed birds and animals from traps, and once made some nests for some turtle-doves he had freed from captivity. He was extremely fond of flowers and was surrounded by them on the Brothers' land at the Portiuncula. He is said to have talked to the flowers and blossoms, as well as to all other living things.

In 1219 Francis went to Egypt, and was imprisoned. He was brought before the sultan, to whom he, of course, preached the Gospel. The sultan released him and he went to the Holy Land in 1220. It was while he was absent here that strife began in the Order at home, and some of the members began agitating against him, in that they wanted to assimilate their Order to the monastic orders. On his return he summoned an extraordinary Chapter, and it was finally agreed that new members must pass a novitiate and make their professions.

After this, Francis, not wishing or believing himself fitted to govern a world Order, resigned as minister-general, and appointed a vicar for himself. "Lord," said Francis (and what pathetic words are these), "I return to Thee this family which Thou hast confided to me. Thou knowest, most sweet Jesus, that I have no more the power and the qualities to continue the care of it. I entrust it to the ministers. Let them be responsible before Thee at the Day of Judgment, if any brother, by their negligence, or their bad example, or too severe punishment, shall go astray." There was much sorrow and suffering on all sides among the Brothers, but it seemed that nothing else could be done.

About this time, we are told, the novices began to demand psalters. Said Francis, "When you have your psalters, you will want a breviary, and when you have a breviary you will want to seat yourselves in pulpits like grand prelates, and you will beckon your servants and say, 'Bring me my breviary.'" He then gathered up and scattered some ashes over a novice's head and said, "There is your breviary." What a significant tale and how truly typical of the character and mind of the man!

IT must have been exceedingly hard for St. Francis to become a simple Brother in the Order which he had founded, and to see it taking on certain great and somewhat worldly and luxurious ways and manners of which he could not possibly have approved. The next few years Francis spent in revising the rules, and in forming the Third Order, an organization of both men and women—a confraternity.

In 1224, St. Francis went into the Apennines with some disciples for forty days of prayer and fasting. It was here that he had the vision of the angel with wings in the rays of the rising sun and nailed to a cross. The angel of the vision touched him. When it disappeared he felt great pain, and when he looked down he saw that the marks of nails were in his flesh, the stigmata of the crucified. Now there seems to be no reason to doubt the story of the stigmata, as all evidence of that time points to it as being a fact. Various theories have been advanced and discussed, but the story has had to be generally accepted. Theories of fraud have been dismissed as improbable, as have theories of delusion. Those of different types of mind may make different explanations, but whatever is thought to have been the cause of the marks, that St. Francis bore them seems to be a fact.

Francis had to ride back to Assisi, as he was exhausted. The rest of his life he was far from well and suffered much. He was partially blind for a time. Nevertheless, he was most of the time full of joy, confidence, and happiness. It was during the last two years of his life that he wrote *The Canticle of the Sun*. At this time his friend and Sister in the Order, Santa Clara, was of much comfort and cheer to him. She helped to build him a reed cell in the garden so that he could be nearer his beloved birds and flowers, and in the outdoors that he had so loved all his life.

During the last year his doctors thought it necessary to cauterize him on the forehead. He was exceedingly brave about it—made the sign of the cross above the red-hot iron and called it "Brother Fire." About this time he had another vision of an angel who played heavenly music for him. Even during his last year he continued his preaching when able, and people flocked to hear and see him. But he always protested that he was no saint. "I am no saint," he told them once, "I ate meat all through Advent. What will you think of that?" To him glory was as nothing. He suffered a great deal in his mind, during his last year, about the future of the Order. "Where are those," he would cry, "who have stolen away my family from me?"

And now we come to his last days. "He went to meet death singing," says Thomas of Celano. He wished to be stripped of his clothing and to die on the ground—still true to his Lady

(Continued on page 768)



# An American Franciscan Revival

By One of the Community

**A**MERICAN Churchmen are showing an ever-increasing interest in St. Francis. This is probably due not only to the interest which scholars and literary people are evincing in matters Franciscan, so that "Societies of Franciscan Study" are being formed by non-Catholics in many different countries, but also to the fact that the life of St. Francis is felt to have a special meaning for present-day Christians.

Our civilization has lost its grasp on the spiritual. Its emphasis on education and mental culture has not taught it to know and seize upon the Ultimate Reality back of created things. St. Francis in his own age met a similar condition by teaching men the dignity and beauty of poverty. To him poverty was not a mortification of the flesh. It was a Gospel of joy. It was the medicine for every spiritual ill.

Our Lord became poor that He might make many rich. His poverty was redemptive. He came in poverty that He might make men free. Sin, restlessness, spiritual failure—these are always symptoms of the one disease which has wrought all the ills from which mankind suffers. That disease may be stated as enslavement to created things. The service of God is perfect freedom. The saints called themselves the slaves of God, and gloried in the title, because God's service means the fulfilment of every good desire of the human heart and freedom from sin and the fear-someness of suffering and death.

The poverty of Jesus and Francis was the antithesis of enslavement to the creature. It renounced all things only to find them again in God "in whom are all things." Because Jesus and Francis loved, they made themselves poor. By poverty they enjoyed a complete and absolute dependence on God, for they were able to possess nothing else except Him. The possession of God in this unique and complete way must be in the end a thrilling spiritual experience. Poverty, love, trust, peace, joy—all these words mean the same thing to the Franciscan.

Obviously, not every one can live the life of complete poverty which Jesus and Francis lived. It was not to every one that our Lord said, "Go, sell all that thou hast and follow Me." In other words, it is a vocation. Some feel a special attraction to such a life. This impulse drives them into the adventure of undertaking just such a program of poverty, and in it they find a sense of satisfaction which assures them of their fitness for it. Vocation is precisely these two things, the urge plus the fitness for a certain life.

All religious orders profess poverty in some form. But each religious order has a spirit of its own. Like the prism which separates light into the colors of the rainbow, monastic vocation brings into existence many different communities, each one reflecting some particular shade of the many-colored perfection of our Lord's human life. The Church needs every one of her religious communities with their separate and different ideals. Does she not need also the Franciscan life with its particular spirit of poverty?

The Franciscan tradition of poverty is unlike that of other religious communities which may own as much as is necessary for their life and work as long as the individual religious owns nothing; the individual Franciscan friar, and likewise his community itself, may possess nothing whatsoever. Franciscan poverty is both individual and corporate. The friar and his

whole community must both live in poverty by faith, that is, in complete daily dependence on God to supply every need. This was the life of our Lord and His apostles during their ministry. The Franciscan must do as our Lord did. They must work for their daily bread. But when work fails to supply temporal needs, then they must rely, as our Lord did, on the good providence of God to supply their needs as He sees fit. In our Lord's case this often meant living on alms. If He and His apostles had entirely supported themselves by their own labors during the three years' ministry, little time would have been left for their precious spiritual labors which are now the common heritage of all Christians for all time. And so

we read that they were able to carry on their work by means of their poverty because of the helpfulness of certain spiritual friends, in particular of certain who followed Him and "ministered to Him of their substance."

We make a point of this because begging is necessarily an element in the Franciscan life. Poverty represents complete dependence on God. Begging, although it may very well become an evil thing if it is not safeguarded by a love of poverty and of work, represents trust in the Church and in the faithful, and a belief in the reality of the "love of the brethren." To the Franciscan alms are most sacramental. They are a visible sign of that loving fellowship which still exists in the Church in spite of the worldliness and hardness of heart which we so often decry. The fact that a Franciscan community can develop in the American Church is a testimonial to her spiritual vitality and to the real Christian charity and courtesy which is an undying instinct of Catholic fellowship.



THE STIGMATA

Nearly fifteen years ago a number of American Churchmen began to pray that God would bring into existence just such a community of Franciscans in the American Church. Through prayer these people discovered each other. Then through prayer some of them discovered that God was calling them to the very vocation which they had been asking Him to give to other people. Slowly, therefore, there came into existence the "Order of St. Francis," a community of friars following the Gospel Rule of St. Francis and giving themselves to apostolic labors for souls in a poverty which is meant to be an imitation of our Lord and His apostles in their ministry. Our first work was in two small-town mission parishes which we still serve.

**A**LSO a community of nuns has grown up. They give themselves to the work of prayer. The average man is accustomed to think of prayer as proper only in the form of sentimental embroidery upon a life entirely lived in external activity. When more important things are done, if there is any time left, then we may safely pray. Such persons cannot be expected to look with favor upon a community of nuns who have for their sole reason of existence the life of prayer. In the compass of a paragraph, such as this, we cannot of course make an apologia for the contemplative life. We take no notice of the common and stupid criticism that such a life is "selfish," but two things we may say: First, there are so few who really pray today that if anyone feels called to undertake prayer as a life work, we should fear to place even so much as a straw in the way



of such an one. If a life of prayer can do no more, it can at least serve as a witness and a rebuke to a prayerless generation. The second thing is that though many may deprecate such a life, many others find in it their only comfort in a time of great need. Hundreds of requests for prayers are received at the little convent at Merrill from all over the world. For example, a wealthy woman in a certain American city is helplessly watching the self-destruction of her adult son who has flung himself into a modern whirlpool of drink, drugs, and vice. What human power can help or comfort? Her very terror and grief perhaps render her prayerless. She reaches out to a convent where sisters try to keep a constant watch of prayer and intercession over the wretched and the hopeless. If our sisters do no more, they help many a soul to find a new faith in the supernatural and a new hope when things are hopeless.

The Poor Clares of Reparation and Adoration are just as much apostles to souls in their cloister as the missionary friar is in the world. They preach the reality of spiritual things, the accessibility and loving-kindness of God, and the dignity and joy of poverty just as effectively, perhaps more so, as the friars in their active missionary work for souls.

The Franciscan Monastery and the Convent of the Blessed Sacrament at Merrill, Wisconsin, are the centers of these two types of Franciscan life. They are also the centers of another type of Franciscan apostleship, that of our tertiaries. Feudalism and war were largely vanquished in an earlier age by the Third Order of St. Francis, the "tertiaries," because, as ecclesiastics, they were not permitted to bear arms, and the ideals of the Franciscan cloister were translated into terms of frugality, brotherhood, simplicity, love, service, and faith for the people of the world by these tertiary Franciscans.

The friar belongs to the First Order, the Poor Clare to the Second Order, and the Third Order consists of people who live in the world as ordinary Christian citizens. They are not monks and nuns. They take no monastic vows. But they live under a rule of which they make a life profession after a year's novitiate. They are thus bound to the Franciscan Order by the close ties of rule and prayer, of love and common interest. Our own tertiaries number over fifty, and they are scattered all over the world. We are proud to count among them a medical missionary in Korea and a student for the priesthood in Tasmania. And their visits bring to us a sense of contact with the warfare of the world even as we hope they leave us reinvigorated for renewed fighting of the battle of the Lord. These tertiaries, along with the friars and Claresses, form the "American Congregation of Franciscans," a family of religious and seculars bound together by uniformity of habit, customs, work, ideals, and rule.

Recently some of our tertiaries are attempting to establish a community life for women who as teachers, nurses, social workers, and parish visitors will attempt to carry on much the same ministry as that of the Franciscan friars. They hope to add the vows of the religious life to their Third Order obligations and become a "Conventual Third Order of Tertiaries Regular." They have begun in a simple way at St. Elizabeth's House in Cleveland, Ohio. Another venture for God, such as this, may seem bold. But faith and hope must ever be the driving force of one who would follow a Franciscan vocation.

ONE point we have tried to emphasize, and that is that Franciscans bind themselves to be completely poor in imitation of the redemptive poverty of Christ. They have no possessions. They live by faith. Often they do not know where the next meal is coming from. Often they are without any material resources. But, as many besides Franciscans can testify, repeated experience shows that God takes care of His own, and sometimes in most startling ways. Many are the tales that could be told of the wonderful courtesy and generosity of God in providing for them in an hour of great need.

To support three religious houses with from fifteen to twenty occupants, and to do it not with endowments but in simple faith, should be to everyone a demonstration of the reality of spiritual things, especially of prayer. Of course we must often have recourse to begging, and this may sometimes bring upon us the accusation of being unproductive drones who live off the credulity and the hard labors of others. But if we are to give ourselves to the notoriously non-lucrative work for souls such as mission preaching, the giving of retreats, the doing of hidden humble things in small mission

centers, besides carrying on a life of prayer and devotion and the large correspondence incidental thereto, there is little time with our fewness of numbers for sufficient farming or other work to support the communities.

Our greatest desire is to find a location on a farm near a Church center such as a city usually is, where we can have room for expansion and the opportunity to earn by our own hands as much of our daily bread as we can. Our poverty makes many things impossible to us, but yet we know that poverty is our chief work, and through it we accomplish what God wishes us to do.

We commend the American Congregation of Franciscans to your prayers. We are American by accidental origin, and the name is adopted in modesty rather than in swagger. Our chief desire is to belong to the Kingdom of God and to labor for the upbuilding of the empire of Christ in every human heart.

### THE LAST DAYS OF ST. FRANCIS

THE leech saith unto him: "Brother, by the grace of God it shall be well with thee." The Blessed Francis said unto him: "Tell me the truth. How seemeth it unto thee? Fear not to tell me, seeing that by the grace of God no craven am I that I should fear death, for by the grace of the Holy Ghost that worketh with me, I am so made one with my Lord that to live or die I am equally content."

The leech therefore said unto him: "Manifestly, Father, by all rules of our leech-craft thine infirmity is incurable, and I do believe that either at the end of September or on the fourth of the Nones of October thou wilt die." Then the Blessed Francis lying back in his bed with great devoutness and reverence spread out his hands toward the Lord, and with much cheerfulness of mind and body said: "Welcome, my Sister Death! . . ."

Then the Blessed Francis, albeit that he was weighted down by his infirmities beyond his wont, yet did seem nevertheless to put on new gladness of mind, hearing that Sister Death was so close at hand, and with great fervency of spirit gave praise unto the Lord and saith unto the brother: "Forasmuch as that, an it please the Lord, I am so soon to die, call Brother Angelo and Brother Leo unto me that they may sing to me of Sister Death."

When those two had come into his presence, full of grief and sadness, with many tears they chanted the "Song of Brother Sun and of the other creatures of the Lord," that the holy man had made. And at that time before the last verse of the canticle he added certain verses as concerning Sister Death, saying:

"Praised be Thou, O my Lord, of Sister Death, the death of the body, from whom no man living may escape, but woe unto them that shall die in deadly sin, and blessed be they that shall walk according to Thy most holy will, for unto them shall the second death do no hurt!"

—From the *Speculum Perfectionis*, translated by SEBASTIAN EVANS.

### ST. FRANCIS—THE MAN

(Continued from page 765)

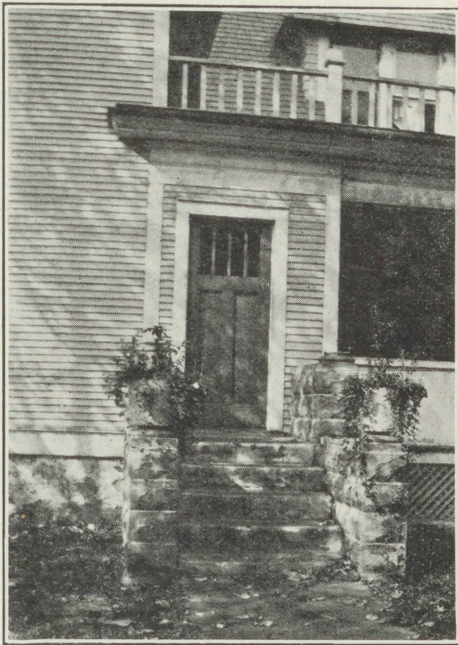
Poverty—but the Brothers laid him finally on his bed. He died in the Portiuncula on the evening of October 3, 1226, blessing those about him, and forgiving his enemies.

Gregory IX, former protector of his Order, canonized him in 1228 at Assisi, at the same time laying the first stone of the church that bears St. Francis' name.

There are a number of volumes on the life of St. Francis and many are the interesting and enlightening stories therein, of St. Francis, his Order and followers, and the times in which they lived. It is only by reading these books that a true picture of the fulness of the character of the man can be obtained and his problems realized. The history and the stories are fascinating, but it takes a volume to tell them as they should be told. The best known of the modern works on St. Francis are probably those of Dom Cuthbert, Sabatier, Egan, and Chesterton.

THE TRUE APOSTLE of prayer has so truly entered into his Lord's world-wide longing that nothing short of intercession which embraces the whole world will content him.—E. Herman.

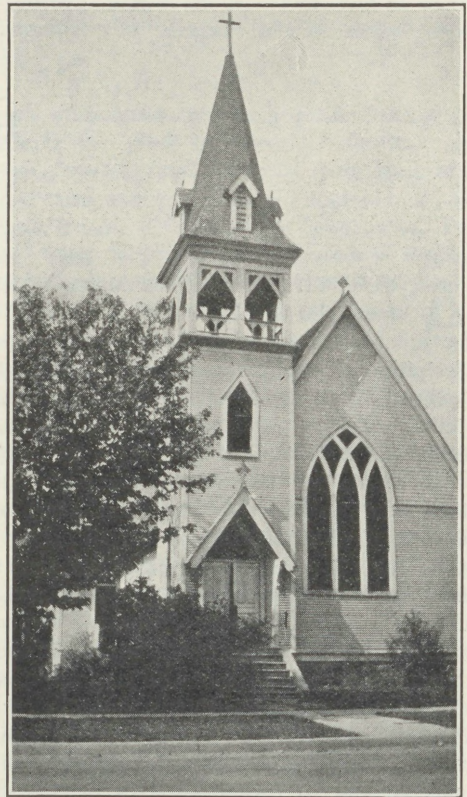




*Left, The Monastery Entrance, in the time of falling leaves.*

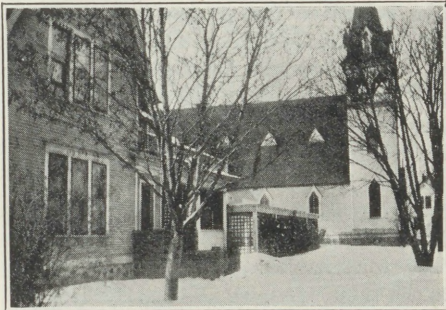


*Right, The Church of the Ascension, Merrill, scene of the friars' first missionary work.*



## Scenes at the Franciscan Community Merrill, Wis.

*(Cuts by courtesy of Grace Dieu Press)*



LOOKING PAST THE ENTRANCE TOWARD THE CHURCH



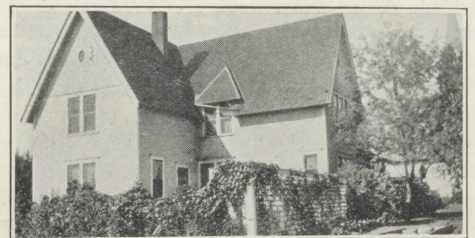
THE CHURCH AND MONASTERY IN WINTER



CONVENT OF THE BLESSED SACRAMENT FOR THE POOR CLARES



TWO BROTHERS ENJOYING THE GARDEN



LEFT WING OF THE MONASTERY

## Franciscan Postage Stamps

In honor of the seventh centenary of the death of St. Francis, the Italian government issued this special series of stamps, depicting such scenes as the Stigmata, the Convent at Assisi, and the Death of Francis.





# Liturgic Joy

By Florence Mary Bennett

(Mrs. Louis Francis Anderson)

## II

ASCRUTINY of the examples which have been cited from the Greek Liturgy will reveal the characteristics of freshness and directness of exposition, whether in ascription or dogmatic formulary. With peculiar clarity the Godhead in Christ is stressed; but not less limpidly is His Human Nature presented. The charming simplicity in this latter emphasis is well illustrated by such phrasings as the regular title for the Virgin, Θεοτόκος (Bearer or Parent of God), and for her parents, Saint Joachim and Saint Anna, Θεοπάτορες (Forefathers of God), also for Saint James, Ἀδελροθεός (Brother of God). Naively runs thus the collect for the Feast of the repose of Saint Anna: "Let us celebrate the memory of the ancestors of Christ"—implying a statement as cool and unequivocal as the definitions in the Athanasian Creed.

Ascriptive praise, majestic asseveration, crystal clearness of faith and utterance—this is, indeed, a catalogue of treasures. The ancient charm of the Greek language and of the Greek genius is undoubtedly potent here, that inimitable faculty to conceive and to formulate with originality, clear simplicity, and grace. Out of these riches springs that note of up-welling joy in the truth of the Faith which particularly glorifies and characterizes this Liturgy. To read the ritual—incomparably better, to assist at an adequate celebration of the Eucharist by that rite—is to have Christianity presented as a marvelous new thing. "Sanctify those who love the beauty of Thy House," begs the priest in one of the concluding prayers. Responsively the heart of the alien cries: Oh, let me be one of these and share in this ineffable Mystery! "Do Thou always fill our hearts with joy and gladness"; the words belong to the priest's final inaudible prayer and are truly the whisper of all believing hearts. And here is the secret of the whole matter, Christianity by sacramental grace a source of unquenchable joy and gladness. It seems as if ardor could never flag in souls thus sustained. Thoughts of the rustic, patriarchal simplicity of priestly lives in that communion, crowd into the mind, and the symbol of the black-robed, high-hatted, genial, sympathetic pastor is charged with meaning. The pink church, the incense, the bells, the haphazard building of pagan inscriptions and antique cornices into basilicas of the New Dispensation, the tinkling of sheep-bells from the bare, deep-colored mountainside, the pious hymn intoned by the sailor on Homer's "wine-dark sea," the wood smoke of the villages, and the floating wick aflame in a bit of glass or crockery before an ikon of the Holy Mother in some farmstead, the rude, kindly life of the peasants—it all blends into a sweet harmony. For an instant one feels close to the Apostolic Age.

And then the mind follows another trend, discerning here the blending of Hebrew and pagan elements, the fusing of East and West. Some of these lovely acts and words of devotion have come straight from the ritual of the Olympians. Thence certainly are holy water and incense (the latter no less from Hebrew sources also), and thence the full expression of the doctrine of the Incarnation, hinted not obscurely in the loftiest form of the Dionysiac worship. I never read or hear the dismissal hymn quoted above, "We have seen the true Light," etc., without thought of certain words which have been preserved from the ritual of the Eleusinian Mysteries: "I have fasted, I have drunk the mystic cup (Κοκκῶν), I have taken from the coffer, I have tasted that which I have placed again in the basket, and the basket I have placed in the coffer." It seems clear in such moments of illumination by associative memory that the types of the realities of the spiritual world belonged to the pagan religion as well as to that of Israel. To some minds a connection between Christian and pagan belief suggests a sort of blasphemy. But reflection will remove such prejudice and substitute a sense of thank-

giving that Greece and Rome made straight the paths, physical and intellectual, by which Christianity traveled from Judea to western Europe.

Lifted on the wings of some such parable, we savor to the full the beauty of national or racial expression in the various rituals that dispense Christian doctrine and sacrament. In enthusiasm for the loveliness of one of the noblest of these literary investitures of the Faith, one may be led, especially by reason of the power which a foreign language has to arrest the attention and place novel emphasis on familiar things, to immoderate admiration of the alien thing and commensurate depreciation of the home-grown product. By way of a corrective in the interests of proper balance, it is well to point out a prime glory of the Anglican Church; her perception of the "golden mean" and her practice of the *via media*. Thence chiefly come the breadth and the depth of the scholarship with which she has been adorned through a line of priests and devout laymen in many generations. With this Church, whose fine judgment has been a defective force from emotionalism and over-elaborate ceremonial, her children and friends must not quarrel for being lukewarm in comparison with the thrilling outbursts of a sister Church of earlier maturity. Keble in his advertisement to the original edition of *The Christian Year* utters a penetrating thought on this subject: "Next to a *sound rule of faith*, there is nothing of so much consequence as a *sober standard of feeling* in matters of practical religion; and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both." It is the thought which George Herbert expresses with his unique winsomeness in the poem called *The British Church*:

"I joy, deare Mother, when I view  
Thy perfect lineaments and hue,  
Both sweet and bright.

"Beauty in thee takes up her place,  
And dates her letters from thy face,  
When she doth write.

"A fine aspect is fit array,  
Neither too mean nor yet to gay,  
Shows who is best.

"Outlandish looks may not compare,  
For all they either painted are,  
Or else undrest.

\* \* \* \* \*  
"But, dearest Mother, what those misse,  
The mean thy praise and glory is,  
And long may be."

With such corrective against the accusation of unbounded admiration of another family of the Faith, and with appreciation of the marvelous adaptation, early shown in the history of Christian ritual, of individual Liturgies to the psychic and intellectual habits of peoples, I should like to point out certain resemblances which our Church has to that spirit of liturgic joy which is the striking characteristic of the Greek communion.

THE portions of our Liturgy which I will cite for this comparison are six:

1. Among the Offertory Sentences, this from the First Book of Chronicles:

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; \* thine is the kingdom, O Lord, and thou art exalted as head above all."

The spirit of the compilers in choosing such a quotation from the Old Testament is in unison with that which for the

\*In these quotations from the Book of Common Prayer it has seemed wise to follow the custom of that book in the matter of an initial small letter for pronouns referring to Deity. In quotations from the Greek liturgy I follow the custom there of capitalizing, which is my own custom.



Greek rite selected certain verses from the Psalter to furnish ascription.

## 2. The conclusion of the Longer Exhortation:

"And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen."

In this passage the noble formulation of dogmatic belief, as a mode of comfort for the people and praise of God, is striking.

3. The Comfortable Words. This is one of the most exquisite things in beautiful ritual, this voicing from the altar to the penitent people the divine assurances of forgiveness gathered from the lips of our Lord and of His Apostles. Very properly the cry for uplifted hearts follows this.

4. The Trisagion, and its Prefaces. To illustrate the striking similarity which the special Prefaces for the major festive seasons bear to passages quoted above from the Greek, these should be given in full:

For the Octave of Christmas: "Because thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin."

For the Octave of Easter: "But chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."

For the Octave of the Ascension: "Through thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory."

For the Septet of Whitsuntide: "Through Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ."

For the Feast of Trinity: "Who art one God, one Lord; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality."

I think it will be a revelation to some of us to see by massed quotation in this context how grandly, simply, and unequivocally our Church makes the affirmations of *The Faith Once Delivered to the Saints*. The last of the Prefaces will be identified as a passage from the Athanasian Creed, an august utterance which unfortunately has passed from our Prayer Book in this country. A substitute formulary for the Trinity Preface, one more consonant with the taste of those who banished the Athanasian Creed from our manual, is:

"For the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead."

5. The opening portion, *i. e.*, the essential part, of the Prayer of Consecration:

"All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption," etc.

6. The Oblation from the same prayer:

"Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same."

7. The words with which the Body and the Blood are offered to the faithful, especially the summons to thanksgiving:

"Feed on him in thy heart by faith with thanksgiving";  
"Drink this in remembrance that Christ's Blood was shed for thee, and be thankful."

It may be objected that, inasmuch as our Liturgy is derived from ancient sources, the comparison urged here is that of a part with the whole. Howbeit, eclecticism reveals taste

and character, in rejection as well as selection. In the matter of ascriptive praise and reverent affirmation those who shaped the Greek Liturgy sowed, like Corinna, from a full sack, while those who compiled the Liturgy in our tongue were sparing husbandmen.

POSSIBLY a mind stimulated by the peculiar beauty of the Greek liturgy is too quick to discern a similar note in those of our hymns which come directly from that language. Yet surely one does not err in such judgment of the exquisite Candle-Light Hymn, attributed to Sophronius, Patriarch of Jerusalem. This, which in our translation begins, "O brightness of the immortal Father's face," is, throughout, pure praise, limpid utterance of dogma. As charming in its radiant simplicity is another, which has a theme of Advent-tide, *The King Shall Come When Morning Dawns*. Again the note is praise, not prayer, save for the conclusion which echoes the words of the seer of the Apocalyptic vision: "Come quickly, King of kings." There is the same ring of believing joy in the song for the feast of Saint Michael and All Angels, *Stars of the Morning So Gloriously Bright*. Greek lips first phrased *Those Eternal Bowers*, also the *Easter triumphs*, *Come, Ye Faithful, Raise the Strain*, and *The Day of Resurrection*. The childlike manner of, *Christian, Dost Thou Hear Them*, appears also in more lyric expression in the evening hymn, *The Day Is Past And Over*, and in *Lord Jesus, Think On Me*. Closer to the Greek liturgic note is that which in the more lovely of the two familiar English versions begins, "Fierce was the wild billow." The august thought which concludes each stanza is the very whisper of evangelic faith quieting human distress:

"Then said the God of God  
'Peace! It is I,'  
"Where saith the Light of Light,  
'Peace! It is I.'  
"Whisper, O Truth of Truth,  
'Peace! It is I.'"

The blithe simplicity of *O Happy Band of Pilgrims*, is dulled perhaps by the style of translation, and yet if one studies it with fresh insight, it appears remarkably similar in tone to the hymn just quoted. Last of the galaxy is one, a recent inclusion in our Hymnal, which is, indeed, an epitome of the qualities here stressed, *Let All Mortal Flesh Keep Silence*. Being a metrical translation of the Cherubic Hymn for Holy Saturday, it belongs in this consideration less justly with the hymns, which are accessories to worship, than with the portions of the Greek Liturgy chosen for citation. To quote it in full, however, here, gives good emphasis to my context:

"Let all mortal flesh keep silence, and with fear and trembling stand;  
Ponder nothing earthly-minded, for with blessing in his hand,  
Christ our God to earth descendeth, our full homage to demand."

"King of kings, yet born of Mary, as of old on earth he stood,  
Lord of lords, in human vesture—in the body and the Blood—  
He will give to all the faithful his own self for heavenly food."

"Rank on rank the host of heaven spreads its vanguard on the way,  
As the Light of Light descendeth from the realms of endless day,  
That the powers of hell may vanish as the darkness clears away."

"At his feet the six-winged seraph; cherubim with sleepless eye  
Veil their faces to the Presence, as with ceaseless voice they cry,  
Alleluia, alleluia, alleluia, Lord most high."

It should be added that the Greek spirit, ever lucid to the vision of that devout poet-priest, J. M. Neale, as his translations from the classical languages indicate in word and manner, chances to be most luminously interpreted by him for Anglican ears in that hymn which is not a translation, *Art Thou Weary*.

Some of our hymns which have come from the Latin might well be admitted to the canon which I have devised. But this were to introduce subtleties, such as the difference between Greek and Latin ecclesiasticism, whether of thought or expression, and the critical discrimination of hymns written in the Latin tongue, but with the Greek spirit. Indeed, here as everywhere in the developments of our civilization, there is rich, but confused, blending. If Greece be our well-spring in all the arts—to which category the formularies of Christianity should belong, as a peculiarly lofty kind of poetry—Rome built the conduits for the precious waters. Not even simple Greek names, save some few, have come to us without Latin transliteration, and our very rules of pronunciation of these are jangled by Latin custom. And yet it must be remembered that, when the



Roman Empire was most powerful, within its ample confines Greek was more prevalent as the vernacular than Latin. The discussion must close here, with observance of the limits of such a simple study as this. If, however, the canon were to be enlarged, *Te Deum Laudamus* would "lead all the rest." Our rite of Morning Prayer flowers with that majestic ascription.

NOR should it be forgotten that the Creed, a Greek laud and asseveration, is set in the midst of each of the offices of our Church. The memory of the Nicene Creed sung to the music of a Mass from the mind and soul of one of the great masters of harmony, with panoply of organ, strings, trumpets, drums, all the sonorous supplements required by the composer's thought—this memory has come to me compellingly beside a waterfall at dusk in a thrillingly beautiful mountain-glen. Fitting association was here, grandeur evoked by grandeur. The aesthetic beauties which properly surround the Liturgy make of our religion a perpetual song in the house of our pilgrimage.

"I was glad when they said unto me, Let us go into the house of the Lord!" "O how amiable are Thy dwellings: Thou Lord of Hosts! . . . My heart and my flesh rejoice in the living God . . . Blessed are they that dwell in thy House: they will be alway praising Thee. Blessed is the man whose strength is in Thee: in whose heart are Thy ways. Who going through the vale of misery use it for a well: and the pools are filled with water." The summons is to a holding fast of the sense of joy which the Faith bestows, but without a closing of the eyes to the many sorrows of life or of the heart to yearning compassion. Those of our lineage, racial and spiritual, tend to be sombre in religious habits. Out of such shadows has come melancholy in souls devoted to holiness. Thence too is that pathetic modern disease of the spirit, the restlessness which stresses *works* and more than half neglects *faith*. The corrective, immanent in the sacramental dispensation—the heritage of all Christian folk, if they but knew it—does not wring from the heart the shout of hysterical ecstasy, but it liberates the selfless cry of praise. The individual, aglow with serene joy, discerns that the Great Mystery, an objective reality, is the thing of import, quite apart from the effect of its grace on sinners. Exhortation and supplication subordinated to worship; the Evangel is simple, enshrined from the earliest ages of the Faith in the Liturgy, whatever the tongue or the mode of utterance. "There are differences of administration, but the same Lord." That formidable phrase, *à state of salvation*, is, after all, as plain and as wonderful a thing as are always the great facts of life. It signifies a healthy condition of the soul, soundness of organ and function, wherefore spiritual food is duly sought and readily assimilated and ample stores of strength are accumulated. The prime characteristic, as in bodily health, must be a sense of buoyancy and happiness, a savoring of the blessed "newness of life," out of which springs valuable service of man.

(THE END)

#### MISSIONARY STANDARDS

PEOPLE are brought to the Episcopal Church in our Missionary Area and parishes by these things:

1. Work with children.
2. Pastoral friendliness and pastoral care.
3. Simplicity of method.
4. Group sociability and usefulness.
5. Persistent personal teaching.

What do you think about it, my brothers of the clergy?—*Eastern Oregon.*

THE CHURCH OF CHRIST was meant by the Master to be a glorious Brotherhood, but we have broken it up and spoiled it; still it exists in the Master's mind. I want to see the whole Church reunited again and free from these horrible divisions. . . . We were meant to fight this struggle out together. We were meant to kindle one another by mutual help and sympathy. This is the idea of the Church that was given us by Christ. He meant us to be an association to help one another. If we work together, pray together, strive together, and keep this hope before us, then we shall at last attain in united faith to the knowledge of the Son of God, to the measure of the stature of the fullness of Christ.—*The Bishop of London.*

#### COAL

BY WILLIAM Y. WEBBE

THE most practical person in the world is your genuine mystic. St. Teresa is perhaps the best example of the type, combining in an extraordinary degree the most matter of fact outlook upon life with charismata as unique as they are authentic. At the age of seven she read of how the martyrs went straight to heaven instead of having to pass through Purgatory, so taking her young brother she started out bravely for the country of the Moors, where she felt certain she could obtain the passport that she sought. But an uncle, that arch enemy, as well as guiding star of youthful enterprise, intercepted her and we know her now as a great reformer of conventual life, casting out the beam of relaxed discipline in order that the mote of Protestantism might eventually be removed. Hand in hand with this firm grip on externals went spiritual ecstasies which she was in most cases taught to mortify, but there was one constantly recurring experience of the divine favor that burned itself into her: she felt as it had been an angel striking her in the side with a lance of fire. Now it is quite possible that she would have welcomed the suggestion that this was done simply because she was a piece of coal.

A hymn in praise of coal might very well be fashioned on the model of the *Benedicite*: St. Francis could have done it the right way. It would narrate in order the various works of that great source of energy and would form a very compact little catalogue of most of the needs of our daily life. Supposing that it were then set to music by one gifted with the Franciscan spirit we could imagine that it might reach the hearts of people in such manner that they would respond in so many words, "Look not upon me, because I am black, because the sun hath looked upon me." They would feel that in some way they themselves were coal of a higher order slowly formed in the depths of Christianity and used as seemed best to the divine economy.

I have been much annoyed by my heater because it allows half a bucket of coal a day to pass through the grates without being in the slightest degree touched by the fire. As there is little hope that the condition will ever be remedied it seems best to derive if possible some spiritual benefit. And so it has come to suggest to me the fiery furnace of the Babylonian king, not in the matter of heat but in the fact that three escaped unhurt. But here the likeness stops. Some fires have a way of singing in some miraculous fashion; mine has not. The Song of the Three Children must have owed its inspiration to the presence of an unearthly flame; what man could not burn the Son of Man could easily kindle. It is always so; wherever that other Person draws near and walks and talks with men the hearts of His companions burn within them. It is not only the experience of Ananias, Azarias, and Misael, and of the two disciples on the way to Emmaus—it is so now.

The three children may typify for us the three branches of the Catholic Church that are cast into the oven of the world. How hot the world tries to make things for the Church and with what little success! We might be pardoned for likening the Anglican communion to anthracite, for she is very reluctant to catch the full glow of Catholic devotion; yet when she does there is the comfort that she will hold it through the night. The Church of Rome seems like the quickly acting coke. Things get done but one has to keep certain things away from her that can not stand her intense heat. The Eastern Church with her contrasts of heroic self-sacrifice and petty self-will make us think of the difficult bituminous. How to handle the large pieces and the dust that threatens to smother things completely is certainly a problem. On the other hand she possesses the dangerous yet hopeful power of spontaneous combustion.

The Christian religion is committed to what Henry Van Dyke would call "meliorism." We are required to lose in order that we may find something much better. A compound interest accrues in the bank of self-sacrifice. It is well to remember this in an age that denies almost everything but self. Genius for any calling implies a capacity for self-exhaustion, a spirit that burns itself out. Beethoven's description of a real artist comes to mind: "Artists do not weep: they burn," and the same description would fit even more exactly what is really the dominant characteristic of a saint.



# CORRESPONDENCE

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

## A CAMPAIGN OF EDUCATION

To the Editor of *The Living Church*:

I WISH TO ENDORSE very heartily the opinion of the Bishop Coadjutor of Mississippi, as quoted by the Rev. Philip Davidson in your issue of August 28th, that what our people need is a campaign of education; that "they need to know the Church, the Sacraments, the ground of belief." I am persuaded not only that they *need* to know these things, but that these are the things they are *longing* to know, and that they will heartily welcome such teaching.

I believe there is in our country today a great hungering, traceable, as I think, to the Great War; a hungering for spiritual truth. This hungering cannot be satisfied by essays on ethics or morals or social service. It can be satisfied only by the teaching of the Catholic Faith in its fullness. No diluted teaching will answer, only the whole truth will serve.

Our people for the most part are very ignorant of the Church, her history, and her teaching; but they welcome instruction, they are glad to learn. When they hear a sermon that really teaches, they will thank the preacher, saying, "You have taught us something," or "We have learned something today." Not long ago a sermon was preached in one of our churches on Absolution and its corollary, Confession, a subject which one would suppose would be sufficiently familiar to those who, all their lives, have heard that "Almighty God . . . hath given power, and commandment, to His ministers, to declare and pronounce to His people, being penitent, the Absolution and Remission of their sins." And yet after a few days the preacher received a letter from a communicant, one brought up in the Church, saying that the sermon had brought her new light; that she had always associated Confession with the Roman Church; that she had a burden, which she had been carrying for twenty years (think of it!); and would he be willing to hear her confession? On another occasion after a similar sermon a woman said to the preacher, "Did I understand you to say that a Priest of the Episcopal Church would hear a Confession?" "Certainly," was the reply. "Then I wish you would make me an appointment." At another time a penitent, meeting her pastor a few days after making a confession, said, "I had no idea that burden could be so easily removed."

Yes, Mr. Editor, our people need to know, and want to know, and I would most strongly urge all missionaries, in the coming campaign, to instruct the people, to teach them the great truths of the Creed, the Sacraments, and the Church—the Church as the Body of Christ, the instrument with which He gives pardon and health and spiritual food to the sons of man.

(Rev.) HENRY BEDINGER.

La Jolla, California, September 17th.

## BISHOP BRENT AND THE LAUSANNE TREATY

To the Editor of *The Living Church*:

I HAVE SENT the subjoined letter to the Rt. Rev. Charles Henry Brent, of whom I had inquired, on August 7th, what new development had prompted him to change his attitude toward the ratification of the Lausanne Treaty:

"I have just received your pamphlet, 'Bishop Brent's Answer to the Editorial As Seen by Two Bishops, in THE LIVING CHURCH of August 14, 1926,' which you have sent to me with a view to giving the reasons for 'your change of opinion in the matter of the Lausanne Treaty.'

"I fear that you have fallen a victim to specious pro-Turk arguments. Your comparison of lynching in America with massacres in Turkey is revolting. Perhaps you do not remember that when A. Rustem Bey, the Turkish ambassador at Washington, made a similar statement, in 1914, he was recalled on the demand of the American government. Why should you repeat such statements for the extenuation of Turkish atrocities as even a Turkish representative could not make with impunity?

"You ought to know, also, that the American government has never countenanced, let alone perpetrated, lynching; while the Turkish government has, as a national policy countenanced and incited massacres."

ARSHAG MAHDESIAN,

Editor of *The New Armenia*.

New York, N. Y., September 20th.

## THE CATHOLIC CONGRESS OFFERING

To the Editor of *The Living Church*:

LAST YEAR the missionary offering at the Catholic Congress in New Haven amounted to \$2,500. The offering was spontaneous, without previous warning, and many were unprepared to contribute as generously as they wished. This year parish priests are asked to take up preliminary offerings in their parishes on October 3d to October 10th, and to bring the amount given to place on the plate at the Milwaukee Congress. Priests who are unable to attend, or who prefer to send checks, are asked to address the assistant secretary, Mr. Clifford P. Morehouse, 1801 Fond du Lac Ave., Milwaukee, Wis. Checks should be made payable to the Catholic Congress, and the purpose clearly indicated, as well as the parish sending the offering. Such offerings will be placed on the plate and added to the general offering, which will be for missions. The goal set this year is \$5,000. (Rev.) S. ATMORE CAINE, Secretary.  
5720 Ridge Ave., Philadelphia, Pa.

## EVENING MASS?

To the Editor of *The Living Church*:

SOME OF US, who believe and practise the Catholic religion and are endeavoring to preach and teach the same to our congregations, are often puzzled to know to what lengths some of our brethren will go in the revival and introduction of rather modern Roman practices in our branch of the Church. While most of us are still very busy with the teaching of the religion of the Incarnation and the sacramental principles involved, those who claim to be "blazing the way" for the "whole truth and practice" have reached the Assumption of our Lady and the Infallibility of the Pope, with the exception of the discipline involved in the latter.

Recently there has come into my hands a copy of *The Religious Press Digest*, August, 1926, in which an article entitled A Return to Evening Mass claimed my attention. The article concerns a speech made by Dr. Corrigan, rector of St. Charles' Seminary, Overbrook, Pa. (Roman Catholic), at the recent Chicago Eucharistic Congress, advocating the return to evening Mass for the convenience of many souls and in accordance with ancient custom.

Such a trend or even desire was a new revelation to me and I wonder whether this change will be included by the "trail blazers" of this Church.

(Rev.) WM. P. S. LANDER.

Forest Hills, N. Y., September 11th.

## A CORRECTION

To the Editor of *The Living Church*:

NOTING enclosed cutting from your August 28th issue concerning Dr. Bade's excavations at Mizpah, perhaps Mrs. Cummins would like to know that while the Pacific School of Religion is located in Berkeley, yet there is no connection whatsoever with the University of California—a state institution, hence no possible religious connection. There are several schools of religion located in Berkeley, each independent of the other, though doubtless their students attend University courses more or less but on the same status as the others of the thousands of students.

Berkeley, Calif., September 7th.

F. M. FRENCH.

HOLY MEDITATION produces the passions and desires it intends; it makes the object present and almost sensible; it renews the first passions by a fiction of imagination; it passes from the Paschal Parlor to Cedron; it tells the drops of sweat, and measures them, and finds them as big as drops of blood, and then conjectures at the greatness of our sins; it fears in the midst of Christ's Agonies, it hears His groans, it spies Juda's lantern afar off, it follows Jesus to Gabbatha, and wonders at His Innocence and their malice, and feels the strokes of the whip, and shrinks the head when the crown of thorns is thrust hard upon His Holy Brows; and, at last, goes step by step with Jesus, and carries part of the Cross, and is nailed fast with sorrow and compassion, and dies with love.—Bishop Jeremy Taylor.



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

## BOOKS ABOUT ST. FRANCIS AND THE FRANCISCANS

IT is probable that many American readers first learn of St. Francis from G. K. Chesterton's *St. Francis of Assisi* (London. Hodder & Stoughton), a penetrating little study written with all the charm and sparkle characteristic of that author. If this book leads to a desire to study further the life of the saint, the reader is faced with the controversies concerning the relative values of the various original sources, which are summarized (up to 1911) in the bibliography appended to the article on St. Francis in the eleventh edition of the *Encyclopaedia Britannica*. Briefly, the question raised is whether or no M. Paul Sabatier is right in preferring the *Speculum Perfectionis* (Paris. Fishbacher, 1898; Eng. Tr. with introduction by Sebastian Evans, London, D. Nutt, 1899) to the two *Lives* by Thomas of Celano (Eng. Tr. with introduction by A. G. Ferrers Howell, 1908). The "official" *Life* is St. Bonaventure's *Legenda*, published in a convenient form in Florence by the Franciscan of Quaracchi in 1898.

ALTHOUGH WRITING some years after the publication of M. Paul Sabatier's *Life*, Canon W. J. Knox-Little, of Westminster, practically ignored the questions he had raised concerning the sources when he published in 1897 *St. Francis of Assisi, His Life, Times, and Work* (New York. Whittaker). These were originally delivered as lectures, and are written with that Victorian spaciousness which has a charm of its own. They are "historical" lectures of the pre-critical age, informative and edifying rather than scientific. Their great value lies in the fact that they represent a study of St. Francis from the point of view of a typically Anglican mind. Two years later came the publication by M. Sabatier of the Latin text of the *Speculum Perfectionis*—one of a series of which we may also mention the *Actus Beati Francisci et Sociorum eius* (Paris. Fishbacher, 1902), a work which M. Sabatier dates from before 1328, and regards as the source of that collection of anecdotes known as the *Fioretti*, or *Little Flowers of St. Francis*. In 1894 M. Sabatier had embodied his views in a *Vie de S. Francois*, translated in English by L. S. Houghton (New York. Scribner's, 1894). By many this is still regarded as a substantially correct portrait, but Dom Cuthbert Butler, O.S.B., describes it as "an anachronism—a man at heart a modern pietistic French Protestant of the most liberal type, with a veneration of thirteenth century Catholicism." To correct this impression the eminent Capuchin scholar, Father Cuthbert, published in 1912 a *Life of St. Francis of Assisi* (Longmans), the most important contribution to the subject up to date. A critical discussion of the *Stigmata* by Professor H. J. Weber of the German Theological School of Newark, Bloomfield, N. J., is to be found in the *Papers of the American Society of Church History*, Second Series, Vol. III (N. Y. Putnam, 1912).

OF A DIFFERENT ORDER is *Homes of the First Franciscans*, by Beryl de Selincourt (N. Y. Dutton, 1905). This is a kind of guidebook to the Assisi country, which aims at giving life to various anecdotes in the life of St. Francis by "setting" them in the scenes where they are said to have occurred. It should be useful both to travelers visiting that country, and to those who cannot go there but wish to picture to themselves the incidents in the saint's life. With this book may be classed *Sons of St. Francis* by Anne MacDonell (N. Y. Putnam, 1902). This deals with the heroes of the *Fioretti*, and their successors in the second and third Franciscan generations, and is intended to rescue them from the "fairy tale" character of their legendary presentation by presenting them "in the arena of the actual world."

WHEN WE PASS from St. Francis to the Franciscan movement, we may again refer to the *Encyclopaedia Britannica*, to which Dom Cuthbert Butler contributes a masterly summary. Two discriminating studies of the "split" which soon occurred between the great body of Franciscans and the minority who claimed to maintain strict obedience to the original rule of St. Francis have been published by D. S. Muzzey: (1) *The Spiritual Franciscans* (New York. American Historical Association, 1907) and (2) *Were the Spiritual Franciscans Montanist Heretics?* (*Journal of Theology*, Vol. XII, Nos. 3 and 4, Univ. of Chicago Press, 1908).

THE FRANCISCANS came to England in 1224, and the story of their coming is told in the Latin document *Tractatus Fr. Thomas vulgo dicti de Eccleston De Adventu Fratrum Minorum in Angliam*. This was translated in 1903 by the Capuchin Father Cuthbert, under the title *The Friars and How They Came to England*, and a convenient edition of the Latin text was published by A. G. Little in 1909 (Paris. Fishbacher). Dr. Little, who is lecturer in Paleography at the University of Manchester, England, followed this work by a series of lectures entitled *Studies in English Franciscan History* (Longmans, 1917)—a valuable and scholarly book. Definitely Roman Catholic accounts are to be found in *The Franciscans in England, 1600-1850*, by Father Thaddeus, O.F.M. (London. Art and Book Company, 1898), and *Franciscans and the Protestant Reformation in England*, by F. B. Steck (Chicago. Franciscan Herald Press, 1920). In 1872 Father Meehan published *The Rise and Fall of the Irish Franciscan Monasteries* (Dublin. Duffy)—an old-fashioned and "gossipy" book, but good reading. *The Scottish Grey Friars* by W. Moir Bryce (Edinburgh. Green, 1909) is more up-to-date in its historical method.

FINALLY in this connection we may mention *The Romanticism of St. Francis* by Father Cuthbert (Longmans, 1915). This is described by the author as "an attempt to gauge the real value of the life and genius of the Franciscans in relation to the human spirit itself," and contains four essays: (1) The Romanticism of St. Francis, (2) St. Clare of Assisi, (3) The Story of the Friars, (4) A Modern Franciscan—an account of Father Alphonsus, an English Capuchin. *Franciscan Tertiaries* by Father William, O.S.F.C. (London. Washbourne, 1913), is a series of papers written for the edification of members of the Third Order which gives a good explanation of what that order is intended to do. In our own communion there have been revivals of Franciscanism in the Society of the Divine Compassion in England, and the Order of St. Francis of which the headquarters are at Merrill, Wis. An account of the former, entitled *A Franciscan Revival*, was written by Clifton Kelway in 1908 and printed for private circulation. It is possible that copies may still be obtainable from the S. D. C. at Plaistow, London, E. A similar account of the American Revival entitled *An Adventure for God* (Merrill, Wis., Grace Dieu Press), has recently been issued and can be obtained for 75c.

NO ATTEMPT has here been made to give anything approaching a complete bibliography of Franciscan literature such as would be of value to scholars, but merely to indicate a few easily accessible books in which general readers interested in the subject may find suggestions for study. Of recently published works, W. H. Leathem's *Life of St. Francis*, C. Cotton's *Grey Friars of Canterbury*, and M. K. Bailey's *Through A Franciscan Window* were reviewed in these columns on September 4th, while Dr. E. Hermitage Day's *St. Francis and the Grey Friars* (Mowbray, Morehouse. \$2.25) has arrived too recently to be dealt with here. It is an important contribution, and must be treated separately in a future issue.



# Church Kalendar



OCTOBER

"THE CHURCH is a rock that is higher than we are, and my query is, can we climb up to a realization of its ideals."—*Rt. Rev. I. P. Johnson.*

1. Friday.
3. Eighteenth Sunday after Trinity.
10. Nineteenth Sunday after Trinity.
17. Twentieth Sunday after Trinity.
18. St. Luke, Evangelist.
24. Twenty-first Sunday after Trinity.
28. SS. Simon and Jude.
31. Twenty-second Sunday after Trinity.

## CALENDAR OF COMING EVENTS

OCTOBER

5. Synod of Calgary. Election of Bishop.
12. Second Annual Catholic Congress, Milwaukee, Wis.
20. Convention of Maryland, Baltimore. Election of Bishop Coadjutor. Fifth Provincial Synod, Racine, Wis.
26. Synod of First Province, Concord, N. H.

## CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF NINETEENTH TRINITY

- St. Mark's Church, Hoosick Falls, N. Y.
- St. Anne's Sisters, China.
- Community of the Transfiguration, Burlington, N. J.
- St. John's Church, Lancaster, Pa.

## APPOINTMENTS ACCEPTED

BARNES, Rev. CHARLES R., formerly rector of St. John's Church, South Williamsport, Pa.; to be rector of St. Mark's Church, Newark, N. Y. October 1st.

DENNISON, Rev. GEORGE HERBERT, formerly of Newtown, Pa.; to be on staff of St. Mark's Church, Philadelphia, Pa. New address, 625 Locust Street. November 1st.

GRUBB, Rev. ROBERT E., formerly rector of Church of the Mediator, McComb, Miss.; to be rector of Christ Church, Bay St. Louis, Miss. October 1st.

HAUBERT, Rev. AUSTIN A. H., formerly locum tenens of Church of the Good Shepherd, Rangeley, Me.; to be general missionary, Diocese of Nebraska. New address, Fairbury, Nebr.

LYMAN-WHEATON, Rev. A. E., formerly rector of St. Paul's Church, Newport, Ark.; to be rector of Church of the Ascension, Jersey City, N. J. New address, 555 Palisade Ave. October 1st.

MASTERTON, Rev. HARRIS, JR., formerly chaplain of Aury House, Houston, Tex.; to be chaplain of St. Luke's Chapel, Paris, France, for one year. New address, American Students' Club, 107 Boulevard Raspail, Paris, France.

MOORE, Rev. H. RANDOLPH, formerly priest-in-charge of St. Bartholomew's, Burroughs, Ga., St. Cyprian's, Darien, Ga., and adjacent missions; to be chaplain of Vorhees School, Denmark, S. C. October 1st.

SEAGER, Rev. WARREN A., formerly missionary at Nanking, China; to be rector of St. Paul's Church, Haymarket, Va. October 1st.

STIMPSON, Rev. KILLIAN A., formerly chaplain of St. Luke's Chapel, Paris, France; to be rector of St. James' Church, Florence, Italy. New address, 5 Via Bernardo Rucellai.

TAYLOR, Rev. CECIL, formerly rector of Trinity Church, Camden, N. Y.; to be rector of Emmanuel Church, Advance, N. Y. October 1st.

WILLIS, Rev. W. TAYLOR, formerly rector of Christ Church, Point Pleasant, W. Va.; to be assistant at St. Chrysostom's Church, Chicago, Ill.

WOOLEY, Rev. E. A. W., formerly rector of St. Philip's Church, Norwood, N. Y.; to be priest-in-charge of St. James' Church, Theresa, N. Y. October 1st.

## NEW ADDRESSES

ALDRICH, Rev. HORACE N., general missionary, Diocese of Louisiana; 7707 Plum St., New Orleans, La.

EVANS, Rev. ROBERT J., senior curate of Church of the Advent, Boston, Mass.; 87 W. Cedar St.

HUNTER, Rev. A. B., D.D.; 132 New Bern Ave., Raleigh, N. C.

ROSEBORO, FRANCIS B., formerly of Brooklyn, N. Y.; 980 Memorial Drive, Cambridge, Mass.

RUSSELL, Rev. A. ALAN; Dowagiac, Mich.

SELCER, Rev. ALBERT E.; 5627 Washington Blvd., Chicago, Ill.

SPALDING, Rev. CHARLES E., formerly of Kennett Square, Pa.; Somerton, Philadelphia, Pa.

STREET, Rev. CHARLES L., vice-chairman of Department of Religious Education, Diocese of Chicago; 5756 Kimball Ave., Chicago, Ill.

## ORDINATIONS

PRIEST

PORTO RICO—On Sunday, September 12th, at Quebrada Limon, near Ponce, Bishop Colmore ordained to the priesthood, RAMON CORTEZ, deacon, who has been working for some time in the mission there. He has a new work of his own which is growing fast and has just completed a new church building.

PRIEST AND DEACON

EASTON—On Saturday, September 18th, in Trinity Cathedral, Easton, Md., the Rt. Rev. Geo. W. Davenport, D.D., officiated at the ordination of two ministers. The Rev. WALTER C. EASTBURN, who, for the past two years has been in charge of Christ Church, Stevensville, was advanced to the priesthood, and JOSEPH R. BAIRD, who has been lay reader in charge of Whitmarsh parish, Trappe, and other missions, was ordained deacon. The sermon was preached by the Rev. Percy R. Stockman, of the Seamen's Church Institute, Philadelphia. The Rev. Mr. Eastburn was presented by the Rev. Charles L. Atwater, of Chestertown, and Mr. Baird by the Rev. William McClelland, of East New Market. The Rev. Dr. Hepburn read the Epistle. The Bishop of the diocese was the celebrant at the Holy Communion, assisted by Dean Rigg of the Cathedral. All the clergy present in the chancel united in the imposition of hands. Both clergymen will continue in charge of their present work.

## DIED

IVES—Entered into Paradise, September 7, 1926, KATHARINE MORISON IVES, daughter of the late Rev. Angus Morison Ives and Armenia Holmes Ives. Services were held at the Church of the Ascension, Mount Vernon, New York, on Friday, September 10th, with interment at the cemetery of St. John's Church, Tuckahoe, N. Y.

"For so He giveth His beloved sleep."

SMITH—At her home, "High Riverby," West Park, N. Y., after a lingering illness, SOPHIE CLAY, wife of Theodore Eugene SMITH, general secretary of the Guild of All Souls. Burial was in Montrepose Cemetery, Kingston, N. Y., after a solemn requiem Mass for the repose of her soul had been sung in the Church of the Holy Cross, Kingston. Father Mabry was the celebrant; Father Bert, deacon, and Father Weedon, O.H.C., subdeacon.

"Jesu, mercy; Mary, help!"

WHEELER—Entered into life eternal, September 10, 1926, at Cleveland, Ohio, Miss MARY BROOKS WHEELER, daughter of the late Rev. Charles H. Wheeler and Mary C. Wheeler, of Providence, R. I.

## RESOLUTION

To the Memory of

Frederic Jackson Bowne

At a duly convened meeting of the vestry of St. George's Church, Utica, N. Y., on September 21, 1926, the following minute was adopted:

"In the passing of our dear friend and brother, FREDERIC J. BOWNE, from this life to his eternal reward, the city has lost one of its most useful citizens, and the Church a devoted and earnest worker in her cause.

"Of his civic life we can add nothing that is not already public knowledge. Always at the service of his fellows in any good cause, he gave of his best without any physical or mental reservations. Active, industrious; a strong and exceptional personality; and with judgment and tact that were unflinching. The city may well mourn his loss.

"But it is in the Church Militant that his absence will be most deeply felt. A devoted servant of Christ and His Church; few laymen have given more time, thought and energy to religion. And few were so honored, respected, and loved. To his work as Chairman of the Nation-wide Campaign in this diocese the Church owes much of the awakened spirit

which has followed this great work. Three times he was elected by a practically unanimous vote as delegate to the General Convention of the Church. As a member of the Church Council of the Diocese, his services were widely valued. He was acknowledged as one of the leading laymen of the Church.

"We who knew him and worked with him in St. George's parish, where he gave over thirty years of service as vestryman and warden, are at a loss to express the deep sense of our bereavement. His simple and unquestioning faith in God; his earnest devotion to Christ and His Church; his enthusiastic response to all of her calls, either spiritual or material; his genial, friendly spirit bound him to us with bonds of steel. We loved him as it falls to few to be loved. We deeply mourn his loss, but are comforted by the sure knowledge that his soul is in the care of the loving Saviour whom he so faithfully and devoutly worshipped.

"To his devoted family we extend our deepest sympathy."

JESSE HIGGINS,	A. F. SPITZLI
Rector Emeritus.	G. C. CLARK
DONALD C. STUART,	A. S. HUNTER
Rector.	A. H. KIRKLAND
F. J. DAVIS,	A. L. JOHNSTONE
Warden.	M. W. JONES
E. C. CLARK	S. A. SEELEY
W. D. PECKHAM, M.D.	Vestrymen.

## MAKE YOUR WANTS KNOWN

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OF

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No single advertisement inserted in this department for less than \$1.00.

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

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

## POSITION OFFERED

CLERICAL

LOCUM TENENS WANTED FOR COUNTRY parish, January until July, 1927. Must be an active parish priest and good preacher. Worker among boys essential. Moderate ritual with no frills. For further information write REV. SIDNEY WINTER, Owego, N. Y.

MISCELLANEOUS

WANTED—ORGANIST-CHOIRMASTER for church in Northwest. Excellent organ and choir. Men, women, and boys. Good opportunity for pupils. Must be a Churchman. Write, stating experience and salary required, to XYZ-677, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—CHOIRMASTER AND ORGANIST for parish of 900 communicants with mixed choir of forty voices, in city of 25,000. Splendid teaching field. Apply REV. C. C. BENTLEY, St. Stephen's Church, Olean, N. Y.

WANTED—A LADY TO HELP IN CHURCH Home for girls, near New York, light duties, elementary teaching, salary small. Address M-688, care of LIVING CHURCH, Milwaukee, Wis.



## POSITIONS WANTED

## CLERICAL

**MARRIED PRIEST (NO CHILDREN).** Catholic, desires a change. Good references. Address Box T-690, LIVING CHURCH, Milwaukee, Wis.

**PRIEST: YOUNG, EXPERIENCED, MODERATE** Churchman, desires parish, or supply work. Would appreciate communication with a bishop. Middle west preferred. Address E-673, LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES PARISH, CURACY, OR** supply. Address P-680, LIVING CHURCH, Milwaukee, Wis.

**REV. PERCY DIX, OF LATROBE, PA.,** would like to hear from any small parish or mission where Church services are wanted; and at a small cost. Permanent or temporary engagement. Good at Church music. Elderly, unmarried.

## MISCELLANEOUS

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**COMPANION-SECRETARY TO ELDERLY** lady, by clergyman's daughter. Exceptional references. Address K-660, care of LIVING CHURCH, Milwaukee, Wis.

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Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days

## New York City

## Cathedral of St. John the Divine,

Amsterdam Avenue and 111th Street  
Sunday Services: 8:00, 10:00, and 11:00  
A.M.; 4:00 P.M.  
Daily Services 7:30 and 10:00 A.M.; 5:00  
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## BOOKS RECEIVED

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

The Bobbs-Merrill Co. Indianapolis, Ind.

*Miracles: A Modern View.* By Floyd L. Darrow, author of *Through Science to God.* Price \$2.50.

Christopher Publishing House. Boston 20, Mass.  
*Sermons From My High Pulpit.* The Church of the Living Messiah. Price \$2.00 net.

*Peace On Earth.* Versus another World-War. By J. C. McFeeters, D.D., minister in the Reformed Presbyterian Church; author of *The Covenanters in America, Sketches of the Covenanters*, etc., etc. Price \$1.50 net.

*Songs of the Lord.* The Church of the Living Messiah. Price \$2.00 net.

*America in the Coming Crisis.* An Appeal to Christian Patriots to Align our Country with Jesus for her Safety in the next War. By J. C. McFeeters, D.D., minister in the Reformed Presbyterian Church; author of *The New Heaven and the New Earth, The Covenanters in America*, etc., etc. Price \$1.50 net.

Dorrance & Co. 931 Drexel Building, Philadelphia, Pa.

*Moses in Red.* The Revolt of Israel as a typical Revolution. By Lincoln Steffens. Price \$1.75.

Lothrop, Lee & Shepard Co. Boston, Mass.  
*The House That Ran Away.* A Story for Girls. By Lola Pierce. Illustrated by Florence J. Hoopes. Price \$1.50.



*A Boy of Old Quebec.* A Story of Adventure in Woods and Indian Towns. By Orison Robbins. Illustrated by W. F. Stecher. Price \$1.75.

*Inger Johanne's Lively Doings.* Translated from the Norwegian of Dikken Zwilgmeyer by Emilie Poulsson. Illustrated by Florence Lilley Young. Price \$1.75.

*The Brown Castle.* By Rebecca Rice. Illustrated by W. F. Stecher. Price \$1.50.

*Grey Sprite, the Silver Knight.* His Adventures in the Old, Old Forest. By Francis E. Park. Illustrated by Elisabeth B. Warren.

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

*The Unity of Faith and Knowledge.* By John A. W. Haas, president of Muhlenberg College. Price \$2.00.

*Homely Spirituals.* By Rev. Hugh Francis Blunt, LL.D. Price \$1.50.

*The New Man and the Divine Society.* A Study in Christianity. Volume I. By Richard Roberts. Price \$2.00.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

*Chimes and the Children.* Talks to Children. By Walter Russell Bowie, D.D., rector, Grace Church, New York. Price \$1.25.

W. A. Wilde Co. 131 Clarendon St., Boston, Mass.  
*Select Notes on the International Sunday School Lessons.* Improved Uniform Series: Course for 1927. Studies in the Christian Life: (First Quarter) January-March. The Life and Letters of Peter: (Second Quarter) April-June. Early Kings and Prophets of Israel; From Samuel to Isaiah: (Six months' Course) July-December. Four full-page half-tone pictures and over 125 illustrations in the text. By Amos R. Wells, Litt.D., LL.D., for twenty years Dr. Peloubet's associate in writing this book. Price \$2.00 postpaid.

#### BROCHURES

The National Abbey of Order of Readers and Evangelists in the American Church. Box 163, Postoffice, Kansas City, Kansas.

*Constitution of the Order of Readers and Evangelists in the American Church.*

*The Ministry of Laymen in the American Church.* By W. Arthur MacDuffee, 32°, Reader.

*The Teaching of the American Church.* By W. Arthur MacDuffee, 32°, Reader.

*The Continuity of the American Church.* By W. Arthur MacDuffee, 32°, Reader.

*The Sacraments of the American Church.* By W. Arthur MacDuffee, 32°, Reader.

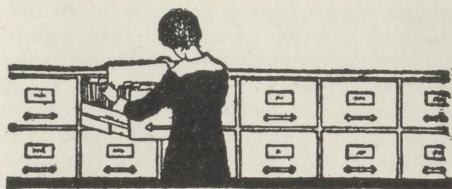
*The Worship of the American Church.* By W. Arthur MacDuffee, 32°, Reader.

#### PAMPHLETS

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

*Indian Tribes and Missions.* V. Missions to the Natives of Alaska. Publication No. 11. Quarterly 25 cts. August, 1926.

#### INFORMATION BUREAU



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

## King of Italy Visits Assisi Amidst Popular Rejoicings and Ceremonial

### Italy United in Franciscan Celebration—The Vatican and Fascism—The League of Nations

The Living Church News Bureau  
London, September 17, 1926

DR. WALTER SETON HAS NOW SENT HIS second letter to the *Church Times* concerning the doings at Assisi. He remarks that in a most wonderful manner has the Franciscan appeal gone right home to the heart of Italy, not merely to Assisi. Some time ago a subscription was started among the communes of Italy to provide for the campanile which stands in the heart of the city a great bell. It weighs about four tons. Hundreds of Italian communes have given their quota to it. On the front of the bell is a portrait of the little poor man and the text of the Cantic of the Sun in Italian which St. Francis composed at San Damiano in 1225. This bell was blessed on September 8th by the Bishop of Assisi. Although it was essentially a religious occasion, many of the civic forces of the town took part, Fascists, Scouts, the town band, and the fire brigade. After he had baptized and blessed it, he rang it, while the band played the national anthem, and the Fascist hymn, Giovannizza.

Another ceremony which deeply stirred those taking part in it followed the same evening, after the ringing of the Ave Maria. A small shrine had been built at the corner of the Piazza Minerva. Here was placed a large mass of hewn stone from Monte La Verna, where the saint received the stigmata. This stone was the gift of the city of Florence. First there was a civic ceremony with speeches by the mayors of Florence and Assisi, and immediately afterward a procession arrived from the Cathedral. In the procession was the Bishop of Assisi bearing the Host. The Bishop mounted the steps of the shrine, consecrated the stone (which was made into an altar for the shrine), and then gave Benediction to the people who were present in thousands. The *Tantum Ergo* was sung with great reverence.

On Sunday the King of Italy came to Assisi. Arriving quite early he went at once to San Francisco, incidentally being the first King of Italy to visit a Papal basilica. Before the High Altar he stood, while Benediction was given, with the autograph blessing of Brother Leo. Afterward he heard Mass at his own special request and spent an hour in the Cathedral. He then drove to the Piazza del Commune where the ceremony of the formal presentation of the bell given by the communes of Italy took place. The most striking part of the ceremony was the singing of the Cantic of the Sun by a large choir in the Piazza. The setting was extremely picturesque. The Piazza was full from end to end, and on all sides were the banners of the guilds and of the communes. Grouped on the steps of the temple of Minerva (now a church) was the choir which was conducted by a Franciscan. At the conclusion of the Cantic the great bell was rung, symbolizing the unity of Italy in admiration for the writer of the Cantic.

One further ceremony took place also

that day in the little church of San Damiano. Here the Cantic of the Sun was composed. St. Francis was ill and nearly blind. On Sunday the blind of Italy presented a votive urn to San Damiano, and a choir of two hundred blind persons sang the Cantic of the Sun. It must have been a touching and a moving spectacle.

The Anglo-Catholic pilgrimage has arrived and is occupied in seeing the holy places of Assisi.

#### THE VATICAN AND FASCISM

It is a pleasant picture to read of a united and orderly Italy singing the praises of the little, poor man, so perhaps it is less attractive to turn to a criticism of Fascism by a writer in the *Illustration* (French). It is by Monsieur Naudeau, who is writing a series of articles on New Italy. The article on Fascism and the Church is long and detailed. Some time ago there was an idea current that an arrangement had been made between the Vatican and the Fascists, whereby the self-imposed imprisonment of the Pope at the Vatican was to come to an end. Then there seemed to be difficulties in the way. Now an explanation has come about. Mussolini first set about a policy of conciliation; he wished to have the support of the Church. He allowed religious instruction in the schools, restored the crucifix, and allowed visits to be interchanged between Vatican and government officials. But the clergy did not necessarily sympathize with Fascism. Some did, some were neutral, a third party stood with the Catholic popular party with a Christian socialist program. But the Vatican attitude is puzzling. It does not altogether like the nationalist outlook of the Fascists, as its claim to be the spiritual center of the world might be hindered.

Monsieur Naudeau takes the line (a controversial one, but highly interesting) that the success of the Fascists was at the expense not so much of the Communists and Socialists as is commonly supposed but at the expense of the Catholic popular party. The Vatican is for a time nonplussed, but it would seem that the views of the Fascists, though tending to order, are not altogether compatible with the Christian gospel. Monsieur Naudeau's views are highly interesting, even if liable to challenge. In the meantime the attempt of a French fanatic upon the life of the dictator of Italy has caused considerable ill-feeling between Italy and France.

#### THE LEAGUE OF NATIONS

Germany has now entered the League, and the Treaty of Locarno has been ratified. I have heard nothing more about the suggestion to buy back Eupen-Malmedy from Belgium, and we will hope that the ratification of Locarno will mean that this has been relegated to the waste paper basket. It is regrettable that a Christian power like Spain should threaten to withdraw, while there are some eager that non-Christian powers such as Turkey and the Soviet government should be admitted. We fear that there is not yet enough Christianity in the League.

C. H. PALMER.



## Archbishop of Algoma Resigns; Bishop Coadjutor is Consecrated

**Bishops Harris and Maxon Represent American Church—Synod of Rupert's Land**

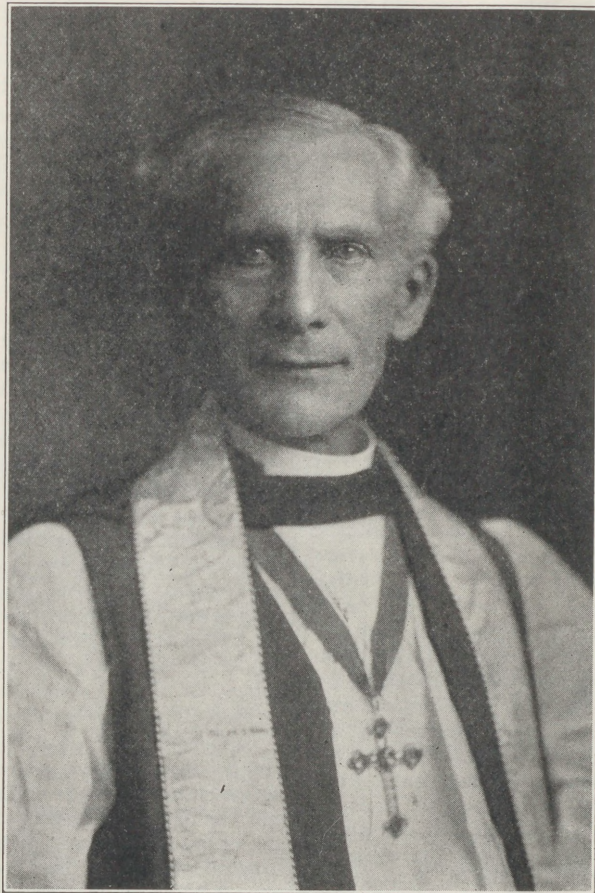
The Living Church News Bureau  
Toronto, September 24, 1926

THE ANNOUNCEMENT HAS JUST BEEN made that the Most Rev. George Thorneloe, D.D., Archbishop of Algoma and Metropolitan of the Ecclesiastical Province of Ontario, has tendered his resignation on account of advanced age and ill health. It will become effective on January 30th, the anniversary of His

was ordained in 1875 and soon afterward became canon of Quebec Cathedral.

Academic and ecclesiastical honors immediately descended upon him. He was appointed university examiner and university preacher, prolocutor of the General Synod, and in 1892 was proposed for the bishopric of Quebec. In 1896 he was elected third Bishop of Algoma.

Later Dr. Thorneloe was elected Bishop Coadjutor of Ontario, and a year or two after, Bishop of Nova Scotia, but he declined both appointments. When Archbishop Hamilton of Ottawa resigned in 1914 he was chosen as successor, and when



THE MOST REV. GEORGE THORNELOE, D.D.  
Archbishop of Algoma and Metropolitan of Ontario

Archbishop Thorneloe has announced that he will retire on January 30th, on account of advanced age.

Grace's assumption of his work in this diocese.

Dr. Thorneloe will be succeeded automatically as Bishop of Algoma by the Rt. Rev. R. Rocksborough Smith, just consecrated as Bishop Coadjutor. The next Metropolitan of the province will be chosen by the House of Bishops, and will probably be the Rt. Rev. David Williams, D.D., Bishop of Huron, who, after Dr. Thorneloe, is the senior member of the episcopal bench.

Dr. Thorneloe will be long remembered in the Diocese of Algoma for his great ability as an administrator and for his profound scholarship, as well as for the missionary zeal which he has exhibited since coming to succeed the late Bishop Sullivan. A son of the late Rev. James Thorneloe, sometime rector of St. Luke's Church, Montreal, he was born in 1848, and received his education at Bishop's College School and the University of Bishop's College, Lennoxville, Que. He

he declined the preferment was summoned to the capital, where the synod paid him the compliment of unanimously electing him for a second time. Even the solicitations of the House of Bishops failed to persuade him to accept the translation, however, but his fellow bishops recognized his devotion to his own diocese by making him Metropolitan, with the title of Archbishop.

His wife, formerly Miss Mary Fuller, died in Sault Ste. Marie three years ago.

### CONSECRATION OF DR. ROCKSBOROUGH SMITH

In the presence of a large congregation representative of not only the Diocese of Algoma but of the Province of Ontario and of other parts of the Church in Canada, the consecration of the Rev. Remington Rocksborough Smith, M.A., D.D., to be Bishop Coadjutor of Algoma, took place in St. Luke's Pro-cathedral, Sault Ste. Marie, Ont., on the feast of St. Matthew.

The Archbishop of Algoma, acting as

Metropolitan of the province, was the consecrator, assisted by the Bishops of Huron, Toronto, Ottawa, Niagara, Montreal, and Quebec. The sermon preached by the Bishop of Montreal was based on the ninth verse of the 36th Psalm: "For with thee is the well of life and in Thy light shall we see light." It was an eloquent appeal for the spiritual leadership that the sacred and apostolic ministry can give to the Church and World in these times.

Afterwards followed the litany, said by the Bishop of Niagara, and the questions were put to the Bishop-elect by the Archbishop. All the bishops present assisted the Archbishop in the laying-on-of-hands.

In addition to the bishops already mentioned there were present the Bishop of Marquette and Bishop Maxon, Bishop Coadjutor of Tennessee, both of the American Church.

At the conclusion of the service the long procession re-formed, and so leaving the Cathedral brought to an end the first consecration of a bishop in these parts, and of the first bishop to be elected by the synod of the Diocese of Algoma.

The episcopal robes and pectoral cross to be used by Dr. Rocksborough Smith were the gift of the corporation of the University of Bishop's College, Quebec, and the episcopal ring was presented to him by his divinity students at Lennoxville.

Immediately after the consecration a banquet provided by the members of the Woman's Auxiliary was held for the Archbishop and the new Coadjutor Bishop and other bishops and clergy attending the consecration in St. Luke's Hall. The Archbishop presided. He warmly welcomed the Rt. Rev. Dr. Rocksborough Smith as his coadjutor and bespoke for him a hearty welcome and loyal coöperation.

The Bishop of Niagara proposed the toast of "The Church of England in the Province of Ontario." The Bishop of Huron responded, and the Bishop of Toronto, in proposing the toast of "The Diocese of Algoma and the Archbishop," brought greetings from the mother diocese of Toronto, out of which Algoma had been carved in 1873.

The toast to "The New Coadjutor Bishop" was proposed by the Bishop of Quebec, who spoke of how much the gift of Dr. Rocksborough Smith to Algoma meant as a loss to the Church in Quebec.

The Bishop Coadjutor was received with long and hearty applause. On behalf of himself and his wife, he warmly thanked one and all for the hearty welcome which he had received since arriving in the diocese and city. He spoke in a very human manner of the wrench of parting with the work which he had been engaged in at Lennoxville. He spoke also of the wonderful support he had felt on this important day in his life in the prayers that had been offered on his behalf, not only elsewhere in Canada, but in England and far-off India, Burma, and even Australia. He went on to say that in spite of his theological work he had wide parochial experience, and assured all that he had real sympathetic knowledge of some of the hard conditions that belong to some of the work of the Church in the missionary field, and though at present he came a complete stranger to conditions in the diocese, he felt that his election was in its way a real call from God to leave his happy work elsewhere and come and do his best to assist the Archbishop.

The Bishop of Ottawa was called upon to propose the toast of "Our Brethren of the American Episcopal Church," which



was happily responded to by the Bishop of Marquette and Bishop Maxon.

Bishop Seager, of Ontario, who arrived too late for the consecration service, was also a guest at the banquet.

On the eve of the consecration of Dr. Rocksborough Smith to the office of Coadjutor Bishop of Algoma, and eventually successor to His Grace, Archbishop Thorneloe, the Archbishop was the recipient of an illuminated address accompanied by a check of \$2,500 as a personal gift from the clergy and laity of the diocese. The presentation was made informally in St. Luke's rectory by the Ven. Archdeacon G. Gilmour, on behalf of the deaneries of the diocese.

The address referred to His Grace's long service to the Church and the affection and respect in which he is held by those who have been connected with him in his thirty years of arduous and faithful work as bishop in the far-flung regions of his diocese. It closed with the deep regret that age and uncertainty of health would no longer guarantee its continuance and prayed that he will still, by his prayers and the influence of his great personality, help on the future work yet to be accomplished in these parts.

His Grace in reply thanked all his fellow workers and he referred to his long career of over fifty-two years in the ministry of the Church.

#### PROVINCIAL SYNOD OF RUPERT'S LAND

Tribute to the work of new Canadians in the upbuilding of the West was paid by His Grace, the Most Rev. Samuel Pritchard Matheson, Archbishop of Rupert's Land and Primate of All Canada, in his charge to the provincial synod of Rupert's Land. Addressing seven bishops and clerical and lay delegates from the vast area stretching from Labrador to Alaska, he said: "We need larger accessions of settlers in this Northwest, not merely as Church people, but as loyal citizens of what is destined to be, if all goes well, a vast section of our empire."

"Far be it from me to utter a word against the incoming of peoples of any other class. We say that we need settlers, and I say let them come from all over. Those who have already come from other countries than Great Britain are in many instances proving very good settlers and builders up of our country. In many cases which have come under my own observation, in Manitoba, such people have taken up uninviting districts, and they have in a few years converted their holdings into profitable farms and gardens."

Continuing, the Primate declared that if these so-called "new Canadians" are properly treated, they would not be wanting in years to come in doing their part not only in singing "We'll never let the old flag fall," but in holding it up. Despite this, however, it was desirable, he said, to encourage British immigration.

A wide extension of the application of the British Empire settlement scheme to the prairie province of Western Canada was strongly urged in a resolution adopted by the House of Bishops and concurred in by the House of Delegates at the meeting of the synod on the following day. To enable the scheme to be extended the motion suggested that more land should be made available in addition to the land now in possession of the Soldier Settlement Board.

An exchange of parishes for a year or more between clergy in Great Britain and in Canada with a view to assisting in the promotion of the British Empire settlement scheme was recommended in a

resolution adopted by the House of Delegates. The motion, which was adopted, suggested that the Social Service Council of the Anglican Church be requested to take steps to make the proposed exchanges possible.

#### DOMINION W. A. MEETING AT LONDON

The sum of \$15,720.75 was the total of the annual united thanksgiving collection received at the Dominion Board of the Woman's Auxiliary, now in convention at Cronyn Hall, London, Ont. This was the largest amount ever received at one collection in the history of the organization and the women who are representing all parts of Canada at the meetings greeted the announcement with enthusiasm, and high hopes for the future of the work at home and abroad marked all the sessions, which were conducted by Mrs. Gilbert Ferabee, the dominion president. From the



THE RT. REV.  
R. ROCKSBOROUGH SMITH, D.D.  
Coadjutor Bishop of Algoma

The newly-consecrated prelate will succeed Archbishop Thorneloe as Bishop of Algoma, on January 30th. Bishop Smith will be a guest at the Catholic Congress in Milwaukee, October 12th.

report of the recording secretary, Miss Margaret Waud, it was shown that the society has now a membership of 92,023, an increase of 8,116 over the previous year, and this was felt to be a certain augury of success in the future.

The features of the afternoon meeting were the addresses of the Rt. Rev. H. J. Hamilton, D.D., the Lord Bishop of Mid-Japan; of Mrs. J. W. Denness Cooper, the educational secretary of the Woman's Auxiliary of the Diocese of New York, who brought greetings from the American Woman's Auxiliary to Canada, of the president, Mrs. Ferabee, and the presentation of dominion life membership certificates to Miss Gower, the supply secretary of the Huron diocesan Auxiliary, and to Miss Carrie of Goderich.

Bishop Hamilton told of the work and the needs of his diocese. He painted a vivid word picture of a convention of Churchmen in Japan in which two Japanese bishops participated, the only non-English-speaking bishops of the Church, who have been appointed and are being supported by their own dioceses. He was very hopeful for widening the scope of the work in his adopted country and urged the need for a Church sanitarium to help in the combating of tuberculosis, which is on the increase in Japan.

Four new workers from Canada were also badly needed to further the work of Christianity among silk workers and as a staff for the sanitarium which must be built.

In a brief address Mrs. Cooper brought congratulations to the organization from the sister organization in the United States. She spoke of the achievements of the American Woman's Auxiliary in recent years and told of methods used to deepen the spiritual life of members. She felt that only through personal consecration and fully developed spirituality could the work of missionary societies prosper.

Miss Glassco, the dominion president of the Girls' Friendly Society, appealed to the delegates to assist with the girls' work in their parishes. She felt that, although the older women might be called on to sacrifice somewhat in order to help the girls, they would not be the losers eventually.

#### TRINITY COLLEGE ALUMNI

With a registration of 140 clergy the annual conference and reunion of clerical alumni and associates of University of Trinity College was held at the college, when Very Rev. William W. Craig, M.A., D.D., Dean of Ontario, delivered the first of the Dean Starr Memorial Lectures on The Church in Relation to the Problems of the Day. The reunion is of especial interest and significance this year not alone in point of the numbers of graduates who have returned for it from all parts of the country, but in the fact that owing to the transition period through which the life of the college is passing it forms more than ever a link between the old and the new Trinity. It is also the first college activity at which the Rev. F. H. Cosgrave has participated as provost of Trinity, and the rousing cheers with which he was greeted at the social evening on Monday left no doubt as to the feelings of Trinity graduates on the choice of the corporation.

The graduates gathered for a devotional hour conducted by the Rev. C. E. Riley, rector of St. George's Church, St. Catharines. This was followed at 11:30 by the Starr lecture. These lectures, inaugurated some five years ago, form the nucleus of the yearly conference. They have been conducted in years past by such leaders in thought as Archdeacon Davidson of Regina, Dr. Mercer, and Bishop Brent, who have dealt with the relationship of the Church to the problems of the day in its varying aspects. Dr. Craig this year is giving a study of the influence of the development of science on religious thought.

At the luncheon meeting, which was later held in Trinity House, the Rev. Canon G. E. Simmons, M.A., principal of St. Andrew's College, China, gave a graphic picture of conditions in that land. While admitting the gravity of the situation, Canon Simmons seemed optimistic of the future, and enthusiastic over the possibilities in China.

#### WYCLIFFE COLLEGE ALUMNI

The Wycliffe College Alumni Association commenced a three-day session with a large number of graduates from Canada, the United States, and Japan in attendance.

The Rev. Dr. Sedgewick, of the Metropolitan Church, was the chief speaker at the luncheon, while the alumni dinner in the evening was presided over by the Rev. R. A. Armstrong, president of the association. At this function greetings were



brought by graduates from all parts of Canada and the United States.

WYCLIFFE COLLEGE TO  
CELEBRATE JUBILEE

Wycliffe College next year will celebrate the golden jubilee of its foundation. At the annual meeting of the college alumni a strong committee was appointed

to make arrangements for a proper celebration of the event.

A very cordial spirit between Trinity and Wycliffe Colleges was shown when a delegation from Wycliffe visited Trinity alumni in the morning and conveyed greetings from Wycliffe. In the afternoon Trinity alumni carried greetings to Wycliffe alumni.

can Legion since the War. Mr. Willis did postgraduate work at the University of Chicago in 1924.

#### NEWS NOTES

The third annual bazaar for the benefit of St. Mary's Home will be held on November 4th. The bazaar has become one of the leading functions of the year. Mrs. Carl L. Gowdy and Mrs. John Oliphant are co-chairmen. The bazaar, which has been held at the Blackstone Hotel, will be held this year at the New Palmer House in the heart of the shopping district.

At the September meeting of the Finance Committee of St. Christopher's Church, Oak Park, it was decided to take the necessary steps to organize as a parish. The Rev. John S. Cole is priest-in-charge. President B. I. Bell of St. Stephen's College spent part of his early ministry here, as did the late Rev. Hedley Cooper.

The Church Club of Chicago will entertain the Bishop of London at dinner at the Hotel La Salle on Monday evening, October 4th. H. B. GWYN.

## Chicago Orthodox Express Gratitude for Use of St. Paul's Church

### Summer at Chase House—The Witness Articles—Chicago News Notes

The Living Church News Bureau  
Chicago, September 25, 1926

SOMETIMES WE THINK THAT MANY OF the niceties and little courtesies have gone out of life. Sometimes in our Church relations we boast of our informality, even when we deal with the great dignitaries of the Church. Often the standards of the Old World calls us to account for our thoughtlessness. For example, here are two delightful letters written to the rector and congregation of St. Paul's Church, Chicago, for their kindness in opening their church in Holy Week to the Hellenic Orthodox Church of St. Constantine, when their building had been destroyed by fire.

"Rev. GEORGE H. THOMAS,  
St. Paul's Church, Chicago.

"Dear Brother in Christ,

"In behalf of my congregation and self, I am taking this opportunity to express our sincere gratitude for the courtesy and kindness you so willingly manifested in enabling us to conduct our Holy Week services in your beautiful church.

"I trust that you will not experience the conflagration that visited our shrine of worship, and hope that we may in some earthly manner more fittingly express our appreciation,

"Brotherly yours,  
"REV. MARK E. PETRAKI,  
Pastor Hellenic Orthodox  
Church, St. Constantine.

"To the Episcopalian minister and to the whole community of his church:

"There are no words and there is no way to express our thanks to all of you for the sacrifice, by donating your church during our Holy days. We are proud the Episcopalians were the only ones who realized our most pitiful condition.

"We are offering our gratitude,

"Your most humble

"Greek Orthodox Members of  
the St. Constantine Church."

#### SUMMER AT CHASE HOUSE

Not long ago a kind friend of Chase House offered to supply the House with flowers, if it was not closed in summer. The resident replied: "Send the flowers when you will. Chase House never closes." And it never does. Our leading Church settlement has had a very busy summer, with Deaconess Wilson as acting head resident. The nursery was open from seven in the morning until six at night. The kindergarten met every day. The gymnasium was in constant use by boys and girls who throng the streets of this interesting region. Boy scouts, girl scouts, girls' clubs, young men's clubs, mothers' clubs, and many other organizations were meeting all the time. Valuable conferences were held daily with men and women seeking advice and aid from the social worker. A new feature this year was "street play." Because of the lack of play grounds in the neighborhood, Chase House obtained permission from the city to close

off two blocks in the vicinity. The city provided tressles to be placed at each end of the block during play time to keep out traffic, and workers from Chase House directed and played games with a large number of children for two hours each evening.

Chicago has its annual tag day for children on October 11th. It is one of the few tag days permitted by the authorities, and is held under the auspices of the Children's Benefit League. A large sum is collected each year at the street corners. Chase House is one of the members of the league that shares in the offerings and has made extensive plans for the day. Here is a touching prayer written by a "kiddie" for the occasion:

"Dear Lord, send pleasant weather  
On Monday, our Tag Day,  
To help our little children  
On their long weary way.

"For we are poor, poor kiddies  
And you help us to live,  
So dear Lord, ask each citizen  
To give and give and give."

#### THE WITNESS ARTICLES

In a letter which I have received from the Rev. W. B. Spofford, managing editor of the *Witness*, concerning the recent interesting and startling articles written by Mr. Cross on The Morality of the Undergraduate, Mr. Spofford, who says that the account in our letter last week is very good and fair, declares that there is no question about the facts as given by Mr. Cross. Mr. Cross was concerned more in pointing to causes rather than to conditions which, of course, the newspapers stressed.

Mr. Spofford says that the editors of the *Witness* have adequate evidence to support the one or two statements of conditions made by Mr. Cross. He was present with Mr. Cross when one of the Chicago papers offered him a large sum to speak out, which he flatly refused to do. Mr. Cross's conduct was particularly commendable, because, first, he is admittedly a poor student, working his way through college and seminary; secondly, because of the conduct of the newspaper men who virtually kidnapped him and put him through a third degree that lasted thirty-six hours; and thirdly, because he did not want to involve others. Some of Mr. Cross's critics have written admitting that they had condemned him in the newspapers before they had read his articles in the *Witness*.

#### NEW ASSISTANT AT ST. CHRYSOSTOM'S

The Rev. W. Taylor Willis, rector of Christ Church, Point Pleasant, W. Va., has been appointed assistant at St. Chrysostom's Church, Chicago. He served overseas during the War as chaplain of the 38th Division. He was chaplain of the West Virginia troops on the Mexican border during the trouble of 1916, and has been active in the work of the Ameri-

### BISHOP MURRAY RETURNS

#### Primate Back in New York After Making Record as Fisherman

The Living Church News Bureau  
New York, September 25, 1926

HERE IN NEW YORK, SEPTEMBER IS NOT unlike July or August, so far as the presence of the city rectors is concerned. Many of them are still away, although the first Sunday in October will see practically all of them at their altars again.

The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, ended his vacation this week and returned yesterday to his office at the Church Missions House, 281 Fourth Avenue. There will be widespread rejoicing over the announcement that Bishop Murray has recovered quite fully from the serious illness which he experienced last spring. He is resuming his duties with characteristic vigor and has planned an extensive trip through the various dioceses, which will take him into most of the states. Like the head of the nation, the primus of the American Church found valuable relaxation from strenuous duties in the pastime of fishing. At Chester, Nova Scotia, where Bishop Murray has his summer camp, he is credited with the remarkable record in that sport of 488 fish in seventeen fishing days. Without doubt the hand that cast the fishing rod so effectively has gained new strength and vigor for carrying a pastoral staff before this Bishop's flock, nation-wide in extent. Certainly, all Churchmen will trust so.

Immediately after receipt of the news of the recent Florida disaster, Bishop Murray sent the following telegram to the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida: "Our hearts go out to you, your clergy, and your people, in loving sympathy in the great catastrophe that has overtaken Southern Florida. What Church losses have we sustained? Can we afford you any assistance?"

#### BISHOPS RETURNING

The Rt. Rev. William T. Manning, D.D., Bishop of New York, with Mrs. Manning and other traveling companions, sailed today from England on the *Aquitania*. They have been away from New York since July 19th. The Bishop is scheduled



to preach at the Cathedral on Sunday, October 3d, at eleven o'clock.

The Rt. Rev. Herbert Shipman, D.D., junior Suffragan Bishop of New York, who has been out of active duty for nearly a year on account of ill health, is now recovered and will resume his duties on October 1st.

## CATHEDRAL NOTES

Tomorrow afternoon at the Cathedral of St. John the Divine will be held the annual memorial service for the Gold Star Association of America, a meeting especially for the "Gold Star mothers" whose sons gave their lives in the World War. The preacher at the service will be Dean Robbins.

The Cathedral Sunday school will resume its sessions on Sunday, October 10th. This is conducted by the staff and students of the New York Training School for Deaconesses, and is designed for the children living in the neighborhood of the Cathedral. There is a junior department, a high school department, and an adult Bible class. For information concerning any of these, application should be made to Deaconess Gillespy at 419 West 110th Street.

With many now turning their thoughts to Church activities, we make mention again of the sewing class, conducted by the Cathedral unit of the Church Women's Patriotic League, which meets in Old Synod Hall every Wednesday to make garments and surgical dressings for the city hospitals. There is urgent need for more workers.

## NEW YORK NEWS NOTES

A memorial service for the late Rev. Wilson Macdonald will be held tomorrow morning at St. James' Church, Fordham, this city, where Fr. Macdonald was an assistant priest, previous to going to Sagada.

The first meeting after vacation time of the New York Catholic Club (or, more correctly, the Clerical Union for the Maintenance and Defense of Catholic Principles) will be held on Tuesday, September 28th, at Grace Church, Jersey City. There will be a sung Mass at eleven, when the president, the Rev. Dr. J. P. McComas, will give a charge to the members. The address of the day will be given by the Very Rev. Leonid Turkevich, who will speak on present-day conditions in the Russian Church.

Construction of the new tower at St. James' Church, Madison Avenue and 71st Street, is progressing. When completed this will give the church an impressive appearance on its important corner. The erection of the tower marks the completion of the very extensive structural alterations that have been made to St. James' Church in the recent past.

Among the few visiting preachers in the city tomorrow is the Very Rev. C. C. W. Carver, Dean of All Saints' Cathedral at Albany, who comes to preach at Columbia University (St. Paul's Chapel) at Evening.

Major-General Charles P. Summerall, whose appointment to be Chief of Staff of the United States Army was announced this week by the War Department, is a communicant of the Church.

## CORRECTION

There was shown recently in these columns a cut of the interior of the new Christ Church at Bronxville. Instead of it being the Lady Chapel, as incorrectly titled, it pictured the spacious chancel and high altar of that imposing new edifice.

HARRISON ROCKWELL.

## CAMPAIGN FOR SEATTLE CATHEDRAL

[By Telegraph]

Seattle, Wash.—The ten days' campaign to raise \$300,000 for the building of St. Mark's Cathedral here has resulted in the giving or pledging of \$401,000.

SEATTLE, WASH.—A ten-day campaign for \$300,000 to make possible the building of a new St. Mark's Cathedral in this city was brought to a successful close Thursday night, September 23d. An army of three hundred workers from the various parishes solicited subscriptions from men and women of every creed and occu-

An integral part of the new Cathedral will be the memorial chapel, given by two members of St. Mark's parish and proposed as a memorial to Miss Wilhelmina Christina Thomsen. This will be used for the daily services and will be open continually for private devotions. A children's corner is also planned.

## NOVENA TO PRECEDE CATHOLIC CONGRESS

MILWAUKEE, WIS.—Parishes and individuals interested in the Catholic Congress which is to meet here October 12th to 14th have been asked by the Congress



PROPOSED ST. MARK'S CATHEDRAL, SEATTLE  
From an Architect's Drawing

pation in Seattle and the Diocese of Olympia.

The site for the Cathedral, a tract of 400 feet frontage and 700 feet in depth, ending in a high bluff overlooking Lake Union and on a ridge which dominates the city, was secured for the Church in 1923. On February 4, 1926, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, accepted the new St. Mark's Church site for the Cathedral. The edifice will cost some \$755,000, including the site and furnishings, and the recent campaign for \$300,000 was to provide the last unit of this sum.

The Cathedral will be of gothic architecture, and will be an imposing structure of cruciform design. The approximate dimensions will be 200 feet in length, 60 feet wide in the nave, 120 feet wide at the crossing, the chancel continuing with 60 feet in width, and 120 feet high. It is planned to seat twelve hundred people. Special attention has been given in the plans to adequate lighting, acoustics, and ventilation.

committee to participate in a novena of prayer, beginning October 2d, for the success of the Congress. The subjects suggested for intercession during the nine days have been announced as follows:

Saturday, October 2d—For the American Church, increase of her ministry and the sanctification of her people.

Sunday, October 3d—Guidance of the Holy Spirit for the Congress, especially for all engaged in organizing the details of its work.

Monday, October 4th—For the arousing of the interest of the people in the Church's advance; for a deepening of their spirit of prayer.

Tuesday, October 5th—Direction of the Holy Spirit for the essayists at the Congress, that the Catholic religion in belief and conduct may be truly taught and truly believed.

Wednesday, October 6th—For the conversion of many souls to the Faith through the activities of the Congress.

Thursday, October 7th—For God's blessing on the parish groups in attendance on the Congress and that many parishes may participate.

Friday, October 8th—That the results of the Congress may be enduring to the glory of God and to the help of His people.

Saturday, October 9th—For the congregation



of All Saints' Cathedral, Milwaukee, and for a blessing upon all laboring for the success of the Congress.

Sunday, October 10th—For a blessing on the further work of the Central Conference of Associated Catholic Priests in forwarding the project of an annual Catholic Congress.

The daily devotions to be said with the above intentions are the Lord's Prayer, the *Veni Creator*, and the Collect for the Nineteenth Sunday after Trinity. Priests are asked to celebrate Mass for the intention of the Congress on the two Sundays during the novena.

A number of changes have been made in the order of the Congress program, which was printed in *THE LIVING CHURCH* last week. The corrected program is as follows:

Tuesday Evening, October 12th—Address of Welcome, by The Bishop of Milwaukee. The American Catholic Revival: Its History, Mr. Frederic C. Morehouse (Milwaukee); Its Future, Prof. Chauncey Brewster Tinker (Yale University).

Wednesday Morning, October 13th—Solemn Pontifical Mass. Preacher, The Bishop of Central New York.

Wednesday Afternoon—The Limits of Religious Toleration: Dogma, Rev. Frederic S. Fleming, D.D. (Chicago); Pious Opinion, Rev. M. Bowyer Stewart, D.D. (Nashotah).

Wednesday Evening—The Christian Witness: And Industrial Relations, Mr. Haley Fiske (New York); In a Work-a-Day World, Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado.

Thursday Morning, October 14th—Pilgrimage to Nashotah. Guests of Nashotah House at Luncheon.

Thursday Afternoon—The Catholic Religion and Family Life: In the Home, Mr. W. W. Grant, Jr. (Denver); In the School, Very Rev. Robert Scott Chalmers (Dallas).

Thursday Evening—The Catholic Religion and Foreign Missions: Method, Rev. Winfred Douglas, Mus.D. (Evergreen, Colo.); Motive, Rev. Alfred Newbery (Chicago).

#### NATIONAL CATHEDRAL CAMPAIGN IN CLEVELAND

CLEVELAND, OHIO—The project for the completion of the National Cathedral at Washington is being presented to the Church people of Cleveland for two weeks, beginning on Sunday, September 26th. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, with associates from the National Cathedral Foundation, will be here as guests of Mr. Samuel Mather.

A local committee, consisting of Mr. T. Livingstone Mather, chairman, Miss Katherine Mather, Mr. James R. Garfield, Mr. Alexander C. Brown, Mrs. James D. Ireland, Mrs. Eugene R. Grasselli, Mr. Samuel Lewis, and the Very Rev. Francis S. White, has arranged an elaborate program.

Besides the Bishop, the guests include the Very Rev. G. C. F. Bratenahl, D.D., who is a native of Cleveland and who will be the guest of Mrs. Bratenahl's mother, Mrs. Alexander C. Brown; the Rev. Canon Franklin J. Bohanan, D.D., field secretary; Mr. Edwin N. Lewis, executive secretary; and Maj. Gen. Grote Hutcheson, U. S. A., retired, director general of the Foundation, who will be a guest with Bishop Freeman at Mr. Samuel Mather's home.

On Sunday morning Bishop Freeman spoke on the project at Trinity Cathedral; Dean Bratenahl's at St. Paul's, Fortieth and Euclid Avenue, and Canon Bohanan at the Church of the Ascension, Detroit Avenue, Lakewood. In the evening, Bishop Freeman preached at St. James', Painesville. The following Sunday the Bishop will preach at Emmanuel Church, and Dean Bratenahl at Trinity Cathedral.

#### FIFTEEN BISHOPS TO ATTEND CONGRESS

MILWAUKEE, WIS.—The Rt. Rev. Joanides Philaretos, Greek Orthodox Bishop of Chicago, together with a number of his clergy, have become members of the Catholic Congress and will be present at the Milwaukee Congress on October 12th. Bishop Joanides is well known to Churchmen in the Middle West, as he spent two years as a student at Nashotah Seminary.

Another notable guest of the Congress will be the Rt. Rev. R. Rocksborough Smith, D.D., newly-consecrated Coadjutor Bishop of Algoma, Canada. The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, has also announced his acceptance of the invitation to be present, so that fifteen bishops in all have now signified their intention of attending the Congress, and it is likely that the number will be greatly increased.

#### REV. J. M. ROBINSON STRICKEN

BOSTON, MASS.—The many friends in America of the Rev. J. M. Robinson, M.A., will be grieved to learn that he suffered a stroke on August 25th, at his home, Ovoca Manor, Wicklow. His right side is paralyzed; but he has no pain and is gradually regaining the use of his arm and leg. Fr. Robinson has made many visits here, and has endeared himself to a host of friends. His lectures have been interesting and instructive, and he has shone as a raconteur.

#### PLATON RETURNS TO AMERICA

NEW YORK—Metropolitan Platon, the ruling Archbishop of the Russian Orthodox Church in America, arrived on September 24th on the *Mauretania* after a brief visit in Europe. He was met at the pier by a number of his clergy and laymen, headed by Archbishop Aftimios, his chief vicar bishop.

They all repaired to the Syrian Orthodox Cathedral in Brooklyn, where a service of thanksgiving was held, and an address of welcome in English made by Aftimios, to which Platon replied in English. The Metropolitan will officiate next Sunday at his temporary Cathedral, which is our St. Augustine's Chapel, Houston Street, New York City.

Among the reception committee were the Rev. Drs. Emhardt and Burgess, officers of the Foreign-Born Americans Division of the National Council, who have been in constant touch with the Russian Church in America in their extreme difficulties.

The following statement was made by the Metropolitan Platon on his return:

"Returning from Europe, where I was attending to important ecclesiastical matters, I am happy to be greeted by my beloved flock. I am going to resume immediately my duties as the ruling Archbishop of the Russian Orthodox Church in America, to which I was appointed by His Holiness, the late Patriarch Tikhon of all the Russias.

"Our Church consists of over two hundred parishes and numbers hundreds of thousands of communicants who maintain the true canonical laws.

"Consisting of Russians, Ukrainians, Ruthenians, Galicians, and Syrians, they all remain faithful to the true Russian Orthodox Church, while the representa-

## VISITORS to the CATHOLIC CONGRESS

IN MILWAUKEE

(October 12, 13, 14)

should proceed, on arrival, to All Saints' Cathedral Guild Hall, 228 Juneau Avenue, to register and secure assignment of room.

An Exhibit of Religious Literature and Ecclesiastical Supplies will be open on the second floor of that building, to which all visitors are invited. There will be included a loan exhibit of Vestments, etc., and exhibits of leading Church supply houses and publishers. The Exhibit will be open during the day hours from Tuesday morning, October 12th, to Friday afternoon, October 15th, inclusive.

Invitations to participate in this Exhibit have been conveyed only to such houses as are believed to be equipped to supply articles useful to Churchmen or to Churches sympathetic with the Catholic Congress; but since no censorship is exercised over articles displayed, the management of the Congress assumes no responsibility for the value or suitability of such articles.

Visitors are invited also to call at the publishing house of the Morehouse Publishing Company, 1801 Fond du Lac Avenue. It is suggested that, to prevent unnecessary absence from the Congress sessions, visitors plan to include Friday, October 15th, in their stay in Milwaukee for the purpose of visiting the Exhibit and the Morehouse Publishing Co., and to see Churches not included in the Congress program, and other places of interest in Milwaukee. Mail may be addressed in care of Morehouse Publishing Co.

Among Churches, St. Paul's, Marshall and Knapp Streets (one block from the Cathedral), and St. James', Grand Avenue at Ninth Street (about two miles distant, reached by direct bus), are especially worth seeing. Visitors are also invited to inspect St. John's Home (for aged Churchwomen), 640 Cass Street (around the corner northwest from the Cathedral Hall). The Public Museum, in the Public Library building opposite St. James' Church, is one of the most notable in this country and is well worth a visit.



tive of the schismatic Church supported by the bolshevik government, John Kedrovsky, who took possession of our St. Nicholas Cathedral in New York City in April, 1926, has no followers. The last few months have emphasized this and we trust that we will be restored in our rights, as truth must be always victorious at the end.

"God in His mercy is not forsaking us. Most of the nations, and America more than others, has a deep sympathy with our Church trials. Both the American public opinion and American Churches are standing by us. In a country of religious freedom the artificial movement with bolshevik influences back of it cannot succeed.

"A notable instance of helpfulness is that manifested by the Episcopal Church of America. At its National Council meeting at Racine, Wis., last May it has adopted resolutions not recognizing Kedrovsky's authority and offering all their moral support to me and our Church. Some of their churches, when Russians were lacking facilities for worship, have given their buildings.

"While words are inadequate to express profound gratitude of Russians, I would like the Americans to know how deeply we feel it. May God bless and keep the country and the people who follow His law.

"During my stay in Europe I had firsthand information from Russia. The religious feeling which was always so deep in the souls of Russian people is going to survive all persecutions. Churches are more filled than ever and the spiritual force growing from it will be an important factor in the resurrection of Russia."

#### BISHOP TUCKER INSTALLED AS COADJUTOR OF VIRGINIA

RICHMOND, VA.—On St. Matthew's Day, September 21st, the formal installation of the Rt. Rev. H. St. George Tucker, D.D., formerly Bishop of Kyoto, as Bishop Coadjutor of Virginia took place at St. Paul's Church, Richmond, of which the Bishop's brother, the Rev. B. D. Tucker, Jr., D.D., is rector. A large number of clergy of the Dioceses of Virginia and Southern Virginia were present and took part in the service.

The certificate of Bishop Tucker's election was read by the Rev. Berryman Green, D.D., the president of the standing committee of the diocese, after which Bishop Brown made the official announcement of Bishop Tucker's entrance upon the duties of his office. The sermon was preached by the Rt. Rev. Beverley D. Tucker, D.D., the Bishop of Southern Virginia and father of Bishop St. George Tucker. The Holy Communion was celebrated by the new Bishop Coadjutor.

After the service the bishops and visiting clergy were guests at a luncheon given by the vestry of St. Paul's Church.

#### MARGARET HALL OPENS

VERSAILLES, KY.—Margaret Hall, the diocesan school for girls, opened the 1926-27 session, on September 15th, with an enrolment of forty-five pupils, the largest in the school's life.

Ten states are represented in this enrolment; twelve students coming from New York, and thirty-three from Pennsylvania, Ohio, West Virginia, Indiana, Florida, California, Mississippi, Tennessee, and Kentucky.

To be able to accommodate the increase in pupils, Darneal Cottage has been renovated and reconstructed, and will be occupied by the members of the senior class, under the care of Miss Katherine Kienzle, a member of the faculty.

## Bishop of London Sermon Library

Thirteen Volumes, in Box, \$12.00

[Or, where desired, \$1.00 in advance and \$1.00 per month for twelve months afterward. Carriage unpaid.]

Price separately is \$1.40 per volume; a saving of \$6.20 on the set.

The Bishop of London is the great popular preacher of the Anglican communion today. Does a crisis in World history arise? He expresses the voice of the English conscience. He strengthened and sustained his people by his ringing messages during the War. In the midst of the darkest days he spoke of Victory and Peace. As a Mission Preacher he is unexcelled, and seven of these volumes contain as many courses of sermons preached at Parochial Missions during various Lents, including the series of 1925. The Questions from the People, with the Bishop's Answers, are features of each of these Mission series. They probe into the depths of Christian experience and of the problems of the universe and of the human heart. They are answers to the questions that are rung from the anxieties of the people.

To the Clergy, these volumes are the best guides to popular preaching—in its best sense—since they comprise those actual, burning discourses that have successively aroused multitudes, while the Addresses to the Clergy and the Sermons on various great occasions show the versatility of the man.

This set of thirteen volumes is sold at less than the price of nine volumes separately. Thus one may already possess four of these volumes and still be able to purchase the entire set, in box, cheaper than he could purchase the remaining volumes separately to fill out his set. *There is positively no reduction in the price of single volumes, any of which may be purchased separately at \$1.40.*

No young or middle-aged clergyman can afford not to possess this set as his guide to successful preaching.

The volumes are classified in three divisions as follows:

### I. LENTEN-MISSION SERMONS

#### The Sword of Goliath

The new volume for 1926, just published. It contains eleven sermons preached at different places, of which five are followed by Questions and Answers relating to all sorts of problems that were referred to the Bishop.

#### The Gospel of the Miraculous \*

Seven Lenten-Mission Sermons with Questions and Answers. The First Miracle, The Miracle of Forgiveness, The Miracle of Peace, The Miracle of Life, etc. Also six addresses: Is Religion a Bore, Is Prayer Reasonable, Are Miracles Credible, etc.

#### The Mysteries of God \*

Fourteen Lenten-Mission Sermons, five Addresses to Men, one Address to Ladies. Questions and Answers.

#### The Love of the Trinity \*

Two introductory addresses. Twelve Lenten-Mission Sermons. Four Addresses in Westminster Abbey. Six Addresses to Men. Questions and Answers.

#### Joy in God \*

Twelve Lenten-Mission Sermons, four Addresses to Men, one to Girls. Questions and Answers.

#### A Mission of the Spirit \*

Nineteen Lenten-Mission Sermons. Questions and Answers.

#### The Call of the Father \*

Nineteen Lenten-Mission Sermons. Questions and Answers.

### II. WAR AND AFTER-WAR SERMONS

#### The Church in Time of War

Published early in the War. Three addresses entitled What Are We Fighting For? Six Quiet Day Addresses to Clergy. Six Addresses to Church Workers. Four Sermons on the War: one to Boys, one at the Canadian Memorial Service, one to Mourners, one "to the Nation." Two War Messages.

#### Victory and After

Published in 1919, shortly after the Armistice. Three sermons of the dark days entitled "In Deep Waters." Three Advent Sermons. Four Tributes to the Fallen. Eight Lenten and one Easter Sermon.

#### The Spirit of Peace

Published in 1921. Twenty-two Sermons of the Church's Seasons.

#### Rebuilding the Walls

Published in 1922. Twenty-two Sermons.

### III. MISCELLANEOUS SERMONS

#### The Eyes of Flame

Published at the outbreak of the War. Two series of Quiet Day Meditations for the Clergy. Three Sermons to Church Workers. Three Addresses to Men. Seven Sermons upon Special

Occasions, including the famous sermon at the outbreak of War, August 9, 1914, "Drinking the Cup."

#### The Attractiveness of Goodness \*

Thirteen miscellaneous Sermons.

\* These may also be obtained in paper, price 50 cents each.

### Twenty-five Years as Bishop of London

By Charles Herbert. Price \$1.00. Postage about 10 cts.

An appreciative biography of the great Bishop, in small compass—118 pages—covering not only the years of his episcopate but his earlier life as well. The story is of absorbing interest, and it aptly develops the theme of the Bishop's large-heartedness, his sympathy with all sorts and conditions of men, his humble following of his Lord as His servant and therefore the servant of his fellow men, though placed in one of the most exalted positions in the English Church and State.

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MILWAUKEE, WIS.



**MEMORIAL WINDOW FOR ST. PAUL'S, MILWAUKEE**

MILWAUKEE, WIS.—A finely designed Tiffany favrile glass window of two openings, which has for its subject Christ Appearing to His Disciples on the Road to Emmaus, has been given St. Paul's Church, Milwaukee, in memory of Hoel H. Camp and Anna B. Camp by members of their family.

In the foreground of the window are portrayed the figures of Christ, in the

**PRIMATE VISITS SEE CITY**

BALTIMORE, MD.—The Most Rev. John Gardner Murray, D.D., Presiding Bishop of the American Church, in returning from his three months' vacation, which he spent at his summer home near Chester, Nova Scotia, came first to his see city of Baltimore, where he was Saturday and Sunday, September 19th and 20th.

On the afternoon of the 20th, the Bishop laid the cornerstone of the new Church of the Holy Nativity, Forest Park, at



CAMP MEMORIAL WINDOW  
Installed in St. Paul's Church, Milwaukee

left opening, and of the two disciples, in the right opening, as they greet one another upon the road. The simple white garments of the Christ figure are in marked contrast to those of the disciples, which are of rich and beautifully blended tones of blue, purple, and reddish brown. Along the roadside are thick clumps of low pink flowering shrubs and from the left heavily foliated branches of the trees arch across the sky. In the right background a green hillside, crowned by the dark silhouette of a giant pine, slopes toward the center where the waters of a lake reflect the soft saffron and rose tones of the sky above.

At the base of the window, in a separate panel of green and reddish-brown favrile glass, there appears the inscription:

"To the Glory of God  
and in loving memory of  
Hoel H. Camp  
Jan. 27-1822 May 22-1909  
Anna B. Camp  
May 7-1833 Dec. 16-1920"

The window was designed and made at the ecclesiastical department of the Tiffany Studios, New York City.

which time the Ven. E. T. Helfenstein, D.D., Archdeacon of Baltimore, made the principal address.

The new church, which is to be a graceful building in the perpendicular style, is to be erected as rapidly as possible, and will complete the parish's plant, the rectory and the parish house having already been provided. The church will cost about \$165,000, with organ and other necessities.

This congregation was established as a diocesan mission in 1912, and the Rev. Hugh W. S. Powers was appointed priest-in-charge. The parish house and rectory were built immediately, at a cost of nearly \$30,000. The congregation grew steadily, and was admitted into union with the diocese as an independent congregation in 1920. The next year the indebtedness was extinguished, opening the way for the construction of the church.

It is of interest to note that the Rev. Mr. Powers has remained with the church for the fifteen years of its existence, and that, during the last five years, the communicant membership has grown from

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305 to 540, and that the average income of the parish during the past three years has been over \$20,000. It is reasonably certain that the work will continue to succeed.

On Sunday evening the Presiding Bishop solemnized the marriage of the Rev. Wade E. Stonesifer, formerly of St. James' Church, Irvington, to Miss Dorothy Anne Hempfling in the Church of St. Thomas-on-the-Alameda. After a short honeymoon, the Rev. Mr. Stonesifer and Mrs. Stonesifer go to Brooklyn, N. Y., where Mr. Stonesifer becomes an assistant at St. Ann's Church, October 1st.

Monday morning found the Primate at his desk at 281 Fourth Avenue, New York City. He made the following statement, which appeared in a special dispatch to the Baltimore Sun:

"What we are in need of is perspective. A sound, common-sense standard of values, a balancing of judgments, as well as of budgets, on the really worthwhile things of life. One is impressed with these facts when he takes his vacation in the wilds, and gives himself time to think things out."

Bishop Murray's schedule of engagements calls for him to go into nearly every state in the Union before June of next year.

#### WUCHANG MISSIONARIES SAFE

NEW YORK—Bishop Roots in a cable received September 23d from Hankow says: Returned to Hankow September 23d. All are safe. Wuchang still besieged. No means of communication since September 20th.

NEW YORK—The following cable was received by the National Council on September 22d from Shanghai:

Bishop Roots arrived here on September 16th. Left for Hankow that night. Bishop Gilman, Mr. E. P. Miller, Rev. R. E. Wood, Miss E. C. Stedman, the Rev. A. S. Kean, Miss M. E. Sibson, Miss C. T. Barr, Miss C. M. Bennett, Dr. Theodore Bliss, Miss N. G. Johnson, Dr. M. L. James, Miss J. M. Ravenal, Miss M. G. Cabot, Miss M. E. Buchanan, Miss W. E. Steward, are in Wuchang. All are safe, but cannot leave.

#### FAMINE IN KIANGSI

KIUKIANG, CHINA—A large part of the province of Kiangsi is threatened with famine and, strange as it may seem, from two opposed causes, drought and floods.

The past two years have been very dry. The rains last spring came too late to save the crops. When the rain did come it was torrential and over a wide area. This caused a phenomenal rise in the Yangtse river. It rose to 44 feet, 9 inches here at Kiukiang, the highest known for years. Furthermore the rise was very rapid. On July 3d I walked around the bund. On July 5th I went over part of the same ground in a boat. The result of the phenomenal rise was that the dykes broke in a number of places and now one looking across the river sees large sections of farming land and houses under water. Thousands are leaving their homes to seek a living elsewhere.

The heat of this summer has been intense and cholera has broken out in many places. Meanwhile war is going on in a number of places. Soldiers are everywhere. The combination of war, famine, and disease is bringing untold sufferings to many. And to think, all of it is preventable. It is to be hoped that money will

be provided to relieve the distress but such relief will be only temporary. So long as the selfish greed, which now prevails, continues there will be suffering. The great need is the spirit of Jesus Christ to replace the present spirit of greed.

T. L. SINCLAIR.

#### TWO LYNCHBURG CHURCHES UNITE

LYNCHBURG, VA.—A movement of unprecedented interest in this diocese and to many outside is the consolidation of Grace Memorial Church and St. Paul's Church at Lynchburg, which is now in progress. This will unite the two oldest and largest Episcopal churches in the city. At the end of 1925 there were 440 communicants of St. Paul's and 320 of Grace, so that the communicant strength of the congregations combined will be 760. The present members of Grace Church will be transferred to St. Paul's and the Rev. Carleton Barnwell, now rector of Grace, becomes the rector of St. Paul's.

On the first Sunday in October the Rev. Carleton Barnwell will conduct his first service as rector of St. Paul's.

It is hoped that in the near future there may appear a brief history of Grace Memorial Church.

#### MASSACHUSETTS NEWS NOTES

BOSTON, MASS.—The Rt. Rev. William Lawrence, D.D., Bishop of Massachusetts, preached at the eleven o'clock service on Sunday, September 19th, in St. Stephen's Church, Cohasset. The rector, the Rev. C. C. Wilson, was assisted in the service by the Rev. Robert C. Wilson, who has served for the past twenty-four years at Wusih, Soochow, and Zanzok in the District of Shanghai. Special programs were played on the carillon before and after this service, and again at 7:00 P.M., by the Chevalier Kamiel Lefèvere.

On the following day, the Massachusetts Clerical Association held its initial meeting for this season, at St. Stephen's, the new president, the Rev. William Harman van Allen, D.D., being in the chair for the first time. After luncheon in the parish house, the business meeting took place. A short address was given relative to the carillon by the Chevalier Kamiel Lefèvere, who, later in the afternoon, played a special concert for the entertainment of the visiting clergy. The Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, New York, gave a very interesting talk on the building of the Cathedral of St. John the Divine, New York.

The association will hold its next meeting in the Cathedral Church of St. Paul,

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MR. T. E. SMITH, West Park, N. Y.



Boston, on Monday, October 4th, and the special speaker for the occasion will be the Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the American Church.

The Diocese of Massachusetts is following out the suggestions of the Field Department of the National Church, by preparing its own version of the pamphlet entitled *Our Parish Apportionment*. It is also preparing its own diocesan bulletin in the "Three Parish" series as advised by the Field Department.

Extensive improvements have been made to St. Andrew's Church, Martha's Vineyard, the Rev. A. B. Papineau, rector. A choir room has been built and the chancel has been enlarged, affording room for the accommodation of a new pipe organ. The new parish house of Grace Church, Vineyard Haven, in the same parish, has one of the most beautiful interiors of anything of the kind in the diocese, and serves not only the parish but also as a meeting place for community organizations during the winter.

The Church of St. Mary's of the Harbor, Provincetown, has a resident clergyman during the summer season, for the rest of the year is in charge of the general missionary, who goes once or twice a month. The congregation has two very excellent and faithful layreaders who conduct services in the absence of the missionary, so that on no Sunday are these services omitted. There is also a very talented young lady in the congregation who acts as superintendent in a very good Church school.

On the morning of Sunday, September 19th, a service of dedication was held in the Church of the Ascension, Fall River, when choir stalls, given as a memorial to Randall N. Durfee, a faithful and devoted officer of the Church, first as treasurer and later as warden of the parish, by his widow and children, were dedicated.

REGINALD H. H. BULTEEL.

### PORTO RICO SCHOOLS

MAYAGUEZ, PORTO RICO—St. Andrew's School, Mayaguez, has opened again with a full corps of teachers, as has also St. John's School, San Juan, and the New World School, Manati.

Miss Frances McNulty of Kansas has taken the fifth and sixth grades in St. Andrew's, and Miss Carmen Garcia, the first and second. Miss Garcia is the first graduate of St. Catherine's Training School for Church Workers, of which Miss Ethel Robinson has been in charge for the past two years.

On account of the interest shown in Latin America the past year, through the study classes, St. Andrew's has gained many new friends, among whom is Mrs. H. A. Brown, of Burlington, N. J., who has been a visitor in the island and expects to come again after Christmas. Mrs. Brown has been very much interested in the work of the industrial department of St. Andrew's, where the girls are taught all kinds of embroidery and drawn work, and she is available as a speaker on the island work in places not too distant from her home.

### SHANGHAI SCHOOLS HAVE NORMAL REGISTRATION

SHANGHAI, CHINA—Registration in the educational institutions of the Missionary District of Shanghai are very nearly normal this year. St. John's University has 308, St. John's Middle School 300, Soochow Boys' School 300, St. Mary's Hall 300, and Mahan School 130.

### TWO GENEROUS GIFTS

COLUMBIA, S. C.—A gift of \$5,000 by Maj. W. B. Moore of York toward the building of a chapel at Voorhees Normal and Industrial School for Negroes at Denmark, S. C., was announced at the meeting of the executive council of the Diocese of Upper South Carolina, which met in Columbia on September 15th. A like sum was also announced as a gift from Major Moore to be used in the construction of the new plant for the Church of the Holy Trinity, Clemson College.

At the same meeting of the executive council, the office of executive secretary and general missionary for the diocese was created, and the Rev. A. Rufus Morgan was elected to fill the position. He had accepted a call to become rector of St. James' Church, Marietta, Ga., but has

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The Presiding Bishop

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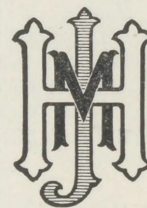
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since been released that he may enter upon the new work in Upper South Carolina. He will begin this work the first of November, having his headquarters in the diocesan headquarters, Trinity parish house, Columbia, S. C. He will thus continue as editor of the Piedmont Churchman and secretary of the diocese.

**ALABAMA CHURCH DEDICATED**

EUFULA, ALA.—“The little brown church in the wildwood” very aptly describes St. Stephen’s Church near Glennville, dedicated by Bishop McDowell of Alabama on September 5th.

It was an auspicious occasion when people of different denominations for a radius of twenty-five miles gathered to-



ST. STEPHEN'S CHURCH  
Glennville, Ala.

gether in the new edifice for the dedication services. The church is in old English style, painted brown with light green trimmings, and is set in a grove of old oak trees. It has a pleasing interior finished in harmonizing colors and the large altar is especially worthy of mention.

At the dedication service were Bishop McDowell, the Rev. C. M. Murray, the Rev. J. H. Alvis, and the new rector, the Rev. J. W. Heyes, who is also rector of St. James', Eufaula, and Grace Church, Clayton, Ala.

After the interesting services a sumptuous barbecue dinner was served to the many visitors on the grounds of “Elmoreland.”

**NOTES FROM CUBA**

HAVANA, CUBA—The Cathedral School, Havana, Miss Mary C. Nichols, principal, has opened its twenty-third year with a large enrolment. Two new teachers on the staff are Miss Alicia Platt, daughter of a prominent layman of Havana, and Miss Elizabeth Ogden of Lynchburg, Va. Miss Ogden has already had experience in the mission field, having taught two years ago at Camij, Porto Rico.

Miss Gertrude Lester, who has been for several years at the Cathedral School, has been transferred to the school of Calvario Mission in the Jesus del Monte section of Havana, the Rev. R. D. Barrios, priest-in-charge. Miss Lester and Miss Ethel Diaz, daughter of Archdeacon Diaz Vólero, will build up the school work there. After a quarter century of faithful service Mrs. Flora Perez has retired from the Calvario school on account of age.

The Council of Advice of the district of

Cuba has elected as its president Archdeacon Diaz Vólero, and secretary, Mr. W. L. Platt, both of Havana.

Two of the clergy of Cuba have been quite ill this summer. Archdeacon McCarthy of Camagüey, while on furlough with Mrs. McCarthy, was taken seriously ill in the Andes in Bolivia, and was obliged to return to New York, where he is recovering. He and Mrs. McCarthy were unable to carry out their plan to visit Mrs. McCarthy's family in Argentina. The Rev. Reese F. Thornton, who with Mrs. Thornton has been doing remarkably successful work at LaGloria, Cuba, was taken ill early in the summer and went to the United States to recuperate.

Considerable interest has been manifested in Cluba this summer in the news of the abandonment of the Roman Church by another priest, in this instance the Rev. Juan Sellarés y Esplugas, very prominent in the order of the Scapulars. He gives as his reasons the characteristic practices of the Roman communion. Some ten years ago one of the writings of our Archdeacon Diaz Vólero fell into the hands of Fr. Sellarés, and since then he has read everything that the Archdeacon has written. He was married in Holy Trinity Cathedral this summer, and he and his wife have become regular communicants there. He is now teaching in Havana.

**GIFT TO  
ST. LOUIS INSTITUTION**

ST. LOUIS, Mo.—A gift of \$40,000 has been made to the Episcopal Orphans' Home of St. Louis by Edwin Gould of New York, chairman of the board of the St. Louis Southwestern Railroad. There had been solicitation for the gift, and no conditions were attached. Mr. Gould has visited the Orphans' Home several times when in St. Louis, and had sent a number of smaller contributions.

The Home was established in 1845 and is one of the oldest institutions in Missouri. It has a branch, the Arthur Brittain Hall, to which boys are transferred when they reach the age of twelve.

**IMPROVEMENTS AT  
HOWE SCHOOL**

HOWE, IND.—The enrolment of Howe School has filled the school to capacity. Although the erection of White Hall increased the accommodations, every room is now filled and some boys have been asked to wait until there may be vacancies. The growth of the school has made it necessary to add three masters to the faculty.

Many improvements have been made during the summer. The new administration building has been completed. It stands on the west side of the campus, facing on the O. I. M. Highway. The material is buff brick trimmed with Bedford stone, of fireproof construction. On the main floor are the offices of the rector, secretary, and business manager, the accounting department, the quartermaster's store, and the printing department. On the second floor are two suites for married masters, two for single masters, and the faculty club room.

The water supply has been greatly increased by digging new wells and extending a six inch water main through the length of the campus, connecting with every building.

One of the very beautiful improvements of the summer is the erection in the chapel of marble steps at the altar, a memorial

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to Bishop John Hazen White. A pavement of exquisite faience tile is being laid in the sanctuary as a memorial to the Rev. Dr. Charles N. Spalding, the first rector of the school. Directly in front of the altar is the Agnus Dei, and in the floor tiles are the four evangelists and many emblems of the Passion. The choir is being paved with red quarry tile in memory of Miss Mary Nichols and her brother Charles Stewart Nichols, who for a quarter of a century was a trustee and the treasurer of Howe School.

The next step in the building program includes a modern power house and a natatorium adjoining the gymnasium. A new library building is an urgent need because of the steady increase in the enrollment.

#### WESTERN MICHIGAN CONFERENCE

GRAND HAVEN, MICH.—A successful three days' conference of the clergy and representative laymen of the Diocese of Western Michigan came to an end Friday night, September 17th.

The conference was held in the buildings of Akeley Hall, the diocesan school, Grand Haven, and opened with dinner Wednesday. The attendance was most encouraging; with four exceptions all the clergy in active service were present, and a good number of laymen.

The leaders were the Rev. B. T. Kemerer, associate secretary of the National Council, and the Rev. John G. Magee of Nanking, China. The conference opened each morning with the celebration of the Holy Communion early, and closed with Compline at ten P.M.

#### LEAVES PARIS FOR FLORENCE

PARIS, FRANCE—The Rev. Killian A. Stimpson, for three years chaplain of St. Luke's Chapel in the Latin Quarter and director of the U. S. Students' and Artists' Club here, is leaving on October 1st to become rector of St. James' Church, Florence, Italy. Florence has a large American colony and an ever increasing number of American students who spend most of the winter there. Canon Stimpson hopes to start a students' club there and to make it a center for all Americans. A circulating library and an information bureau will be maintained, and the rector stands ready to be of service in any way possible.

The Rev. Harris Masterson will become chaplain of St. Luke's and of the student work in Paris.

#### EDUCATIONAL CONFERENCE AT TAYLOR HALL

RACINE, WIS.—A training conference for educational secretaries of the Woman's Auxiliary was held at Taylor Hall, from September 21st to the 24th, under the direction of Miss Laura Boyer. There were forty-four women in attendance, representing twenty-three dioceses.

The program was in charge of Miss Boyer, who had arranged some very helpful courses. The daily Bible class was conducted by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; a training class in the discussion method was conducted by Miss Boyer. A normal class on *Beyond City Limits*, the mission study textbook for this year, was led by Mrs. Wright Haff, of the Diocese of New York. The discussions on the prob-

lems of rural work were most stimulating, and the interest in the subject was increased by an address by the Rev. F. D. Goodwin, secretary for rural work under the Department of Christian Social Service and the author of the textbook.

A meditation was given every evening by Miss Elizabeth Matthews of the Diocese of Southern Ohio, who also conducted a conference on The Spiritual Value of Educational Work. Besides the regular classes there was ample opportunity for conference and discussion of the concrete problems that come to educational secretaries. All the women who were privileged to attend voted it a most helpful and worthwhile conference and the hope was expressed that it might become an annual affair.

#### SECOND LINWOOD PARK CONFERENCE

LINWOOD PARK, OHIO—The first clergy conference, held here last year, was a conspicuous success. This one was, if possible, better. The place, Linwood Park, is one of those beautiful spots on the shores of Lake Erie, about thirty-eight miles west of Cleveland, to which for many years people have resorted as cottagers or transients, the latter for the most part staying in the fine Hotel Linwood, where the conference has twice assembled.

The conference met in a large room north of the office, which comfortably accommodated the seventy-five clergy present. There is also a large screened porch, where on warmer days some of the meetings were held. There is a church on the grounds in which is celebrated the Holy Communion.

The first matter discussed was that of Evangelism, introduced by the Rev. Stephen E. Keeler, Jr., rector of St. Paul's, Akron, who also toward the end of the program spoke specifically on the same subject, and in a very vigorous and clear manner made everything well understood by his audience; but when Bishop Rogers arose, and in a tender and searching way brought home to every clergyman the difficulties which would attend this movement, asking that every man prepare himself to take up the work in his own parish, his speech had so affected the hearts of all that it took on the character of a retreat. Evangelism occupied a large part of the time and attention of the conference.

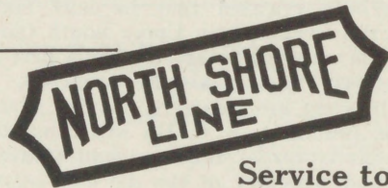
Of course a great deal of the discussion hovered around the Church's Program, for which the conference had primarily assembled. The Ven. Archdeacon Patterson spoke most energetically.

The story of China's work was ably put forth by the Rev. John G. Magee of Nanking. The Rt. Rev. M. S. Barnwell, D.D., spoke on The Secretary's Work.

A resolution was passed that a Pay-up Sunday be set for December 5th, when an endeavor will be made to have, if possible, the balance of the offerings paid in full.

It was also announced that Bishop Darst and his assistant will be at Trinity Cathedral, Cleveland, and at Epiphany in Toledo to commence the Bishops' Crusade, and it was urged upon the clergy that they make a special effort to attend, and, having learned from the Bishop the methods, to go back to their parishes and put them into effect.

The laity assembled on Friday afternoon after the clergy had gone, and the conference with them lasted over Sunday.



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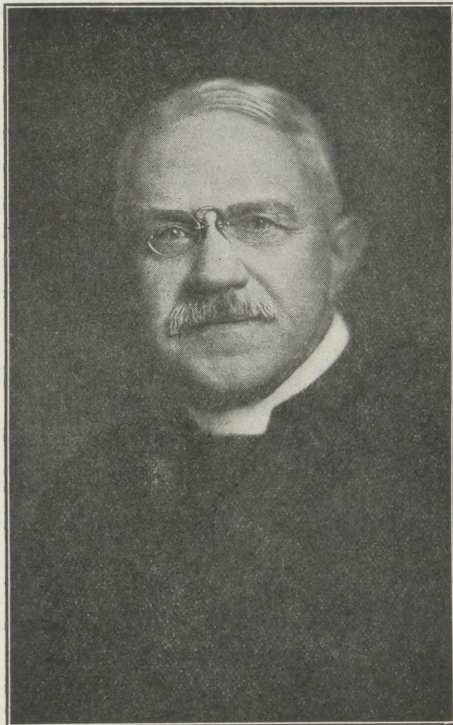


## † Necrology †

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

### EDMUND SWETT ROUSMANIERE, PRIEST

BOSTON, MASS.—The Very Rev. Edmund Swett Rousmaniere, D.D., Dean of the Cathedral Church of St. Paul, Boston, and for many years one of the most prominent members of General Convention, passed away at his summer home on Cape Cod, Sunday, September 26th. The Dean has been in poor health for over a year. On Friday he suffered another heart attack, but seemed on Saturday to be recovering.



THE LATE VERY REV.  
EDMUND S. ROUSMANIERE, D.D.  
Dean of St. Paul's Cathedral, Boston

The late Dean was born in Boston, October 27, 1858, the son of John Easton and Abby Whitmore (Swett) Rousmaniere. He was graduated from Harvard in 1883, and from the Episcopal Theological School in 1886, with the degree of Bachelor of Divinity. He received his doctorate in Divinity from Brown University in 1905. Ordained deacon in 1886 by Bishop Paddock and priest the following year by Bishop Clark, Dr. Rousmaniere's first charge was as rector of All Saints' Church, Pontiac, R. I., from 1886 to 1889. He then served successively at Grace Church, New Bedford, for ten years; at Grace Church, Providence, R. I., for eleven years, and at St. Paul's Church, Boston, for two years, from 1910 to 1912. While at New Bedford he was for a year dean of the southern convocation, and was then appointed Archdeacon of New Bedford. He was a deputy to the General Conventions of 1904, 1907, 1913, 1916, and 1919, and also served for two years as chairman of the standing committee of the Diocese of Massachusetts. Dean Rousmaniere was married in 1890 to Miss Sophie Knight, of Providence, R. I.

### H. JOHN CORNELL, PRIEST

NEWPORT, R. I.—The Rev. H. John Cornell, who for eighteen years prior to 1894 was in charge of the American church at Nice, France, died today at his home in Portsmouth, which he had built in 1895 after he had retired as an active priest. Since his retirement, the Rev. Canon Cornell and his wife had spent much of their time at their Portsmouth home. Of late years he had been in failing health.

He was born in New York on June 11, 1839. He received the degree of master of arts at Princeton in 1862. He studied for the ministry at the Princeton Theological Seminary and was ordained a deacon in 1863, and priest the following year.

### EDWARD ELLIS, JR., PRIEST

RICHMOND, VA.—The Rev. Edward Ellis, Jr., rector of St. Paul's (colored) Church, Gordonsville, in the Diocese of Virginia, died suddenly on Thursday, September 16th, aged 55 years. The funeral was held in St. Paul's Church on Sunday afternoon, being conducted by the Rev. C. A. Langston, rector of Christ Church, Gordonsville, and the Rev. G. MacLaren Brydon, of Richmond. Interment was in Evergreen Cemetery, Richmond, on Monday, the service being held by Bishop Brown, and the Rev. Messrs. Brydon and J. L. Taylor, D.D., rector of St. Philip's Church.

Mr. Ellis was ordained about ten years ago, coming into the ministry from business life. He was minister of St. Cyprian's Mission in Richmond for several years, until he took charge of Trinity Mission, Charlottesville, and St. Paul's Church and School, Gordonsville, about four years ago.

### STANLEY M. CLEVELAND, PRIEST

CINCINNATI, OHIO—The Rev. Stanley Matthews Cleveland, for a number of years student chaplain at the University of Wisconsin, died at the Bethany Home, Glendale, Saturday night, September 25th, after a prolonged illness. Solemn High Mass of Requiem was celebrated in the chapel of the home on Tuesday morning the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, being the celebrant. Interment was in Spring Grove Cemetery, Cincinnati.

The late Fr. Cleveland was born at Glendale, Ohio, April 1st, 1889, the son of James Harlan and Grace Elizabeth (Matthews) Cleveland. He was educated at St. Paul's School, Concord, Princeton University, and the University of Virginia, from which he was graduated in 1910. He was an instructor at the University of Virginia for a year following his graduation, after which he went to the General Theological Seminary, graduating in 1914. He was ordained deacon in May of that year by Bishop Francis, acting for Bishop Vincent, who advanced him to the priesthood in April, 1915. He married Marian Phelps Van Buren, April 17, 1915.

Fr. Cleveland was a fellow of the General Seminary in 1914 and 1915, after which he served for two years as rector of the Church of the Ascension, Wyoming, Ohio. During the war, he was with the Y. M. C. A. in France, and later served as chaplain to the 307th Infantry, 77th Division, A. E. F., with the rank of first lieutenant. On his return, he was for two years assistant at Trinity Church and student pastor at Princeton University, Princeton, N. J. From 1921 to 1924 Fr. Cleveland was the efficient student pastor at the University of Wis-

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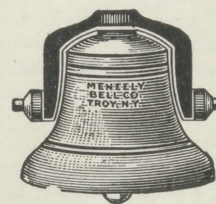
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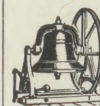
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THE LATE  
FREDERIC JACKSON BOWNE  
(See THE LIVING CHURCH of September 25th, page 749.)

consin, and was in charge of St. Francis' House and the university chapel. From this work he was forced by ill health two years ago, and since that time he has lived in semi-retirement at Glendale, Ohio, and has served as provincial chaplain to the Community of the Transfiguration.

#### DOUGLAS TSOU, DEACON

KULING, CHINA—The Rev. Douglas Tsou, deacon, died August 16th, in Kuling. The Rev. Mr. Tsou was graduated from the theological seminary in 1925 and was appointed to Kiukiang station, where he did good work until ill health forced him to come to Kuling for rest. He died of tuberculosis. It was hoped that he might recover in the higher altitude but the disease was too far advanced.

#### SISTER FRANCES, C.S.M.

CHICAGO, ILL.—One of the best known and best beloved of the Sisters of St. Mary, Sister Frances, entered into rest at Kemper Hall, Kenosha, Wis., on Saturday, September 18th. She was long identified with the Sisters' work in the Diocese of Chicago.

Sister Frances was born on July 5, 1844. She was the daughter of the Rev. George C. Street, who was for some years canon of the Cathedral of SS. Peter and Paul in Chicago. She became a member of the Community of St. Mary in 1879, and was for many years active in the Sisters' work here. She started St. Mary's Home for Children, which began in a small wooden building on the corner of Washington Boulevard and Peoria Street, across from the Cathedral. Later on, through her efforts, the present property on Jackson Boulevard was obtained and the present splendid home was built. About six years ago she retired from this work and was stationed at Kemper Hall. She did parish visiting for a while at St. Andrew's Mission, Kenosha. For the last few years she had been confined to her bed with rheumatism.

The funeral was held at Kemper Hall on Tuesday, September 21st. The Requiem was celebrated by the Rev. W. H. Willard-Jones, chaplain at Kemper Hall, assisted by the Rev. Malcolm Van Zandt and the Rev. C. L. Street. Bishop Griswold took part in the service and said the last prayers at the grave.

#### FRANK G. BELL

SAVANNAH, GA.—Frank G. Bell, president and manager of the Savannah *Morning News* and a prominent Churchman, died suddenly on Thursday evening, August 12th. He was buried the following day from St. Paul's Church, of which he had long been a communicant. The service was conducted by the Rev. S. B. McGlohon, rector of St. Paul's, assisted by the Rev. Henry Bell Hodgkins, rector of St. Michael and All Angels'.

Mr. Bell was born of English parents, in Alexandria, Va., October 25, 1858. He was the youngest child and is survived by two brothers, Edward and Lewis Bell of Alexandria. In 1883, the year before he came to Savannah, he was married to Miss Florence May Lambert of Alexandria. They have two sons, Frank G. Bell, Jr., and Malcolm Bell. Frank Bell, Jr., lives in South Carolina. Mr. Bell leaves four grandchildren, children of Mr. and Mrs. Malcolm Bell. They are Katharine, Laura, Malcolm Bell, Jr., and Frank G. Bell, 3d.

When Mr. Bell came to Savannah in 1884 he was a young man. He found then his connection with the *Morning News* which he has sustained during all the intervening years until he became not merely its president and manager, but the spirit which has sustained and developed it, and made it a factor in the life of Savannah and south Georgia.

Mr. Bell was one of the most prominent Catholic Churchmen in the South and a very much beloved man. His loss is deeply felt by St. Paul's parish and the city of Savannah.

#### KATE SCUDDER

COVINGTON, KY.—On Saturday, August 14th, at her home here, Miss Kate Scudder, honorary president of the Woman's Auxiliary of the Diocese of Lexington, peacefully passed away, after but a few weeks of illness.

Miss Scudder's service to her Church, her community, and her state, will always be remembered; and no one could pay a more fitting tribute to her life and labors than did the Bishop of the diocese in which she worked. Miss Scudder was president of the auxiliary of the diocese for nineteen years; its honorary president for five.

As the parish church, at the time of her death, was undergoing repairs, her burial took place from the chapel in Spring Grove Cemetery, Cincinnati, Ohio, on Tuesday, the 17th. Interment was in this cemetery. The burial service was conducted by the Bishop of the diocese and the Rev. J. D. Gibson, her rector.

#### NEWS IN BRIEF

EAST CAROLINA—The Rev. G. F. Cameron, rector of St. James' Church, Ayden, N. C., has been appointed editor of the *Mission Herald*, the official organ of the Diocese of East Carolina, and also official correspondent. He is well qualified for his new work, being a graduate of Buie's Creek Academy, Class of '13, and a recipient of the B.A. degree from the University of Virginia, Class of '21, and B.D. degree from the Virginia Theological Seminary, Class of '24. He succeeds the Rev. Theodore Partrick, Jr., who was recently chosen editor of the *Carolina Churchman*, official organ of the Diocese of North Carolina. Contract has been let to the Free Will Baptist Press for printing the *Mission Herald* in Ayden.

NORTHERN INDIANA—The Rev. L. W. Applegate, formerly rector of Christ Church, Gary, Ind., from 1907 to 1911, was elected rector emeritus recently on his seventy-sixth birthday. Fr. Applegate is not now engaged in parochial work, and is living in Hobart, Ind.

OHIO—A children's corner has been erected in the nave of St. Mark's Church, Toledo, and

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was opened for use on Sunday, September 19th, by the rector, the Rev. Eugene S. Pearce. The week day department of religious instruction began its daily sessions on Monday, September 27th, with a full staff of experienced and duly accredited teachers. The newest addition to the parish staff is Albert E. Och, who assumed the position as master of the choir and parish organist on September 1st. Mr. Och came from Trinity Church, Williamsport, Pa., where for six years he built up a male choir of forty voices and was signally successful. He plans to have a Church school choir and an auxiliary choir of women's voices, these choirs to be used at other than the regular services.

UTAH—A very inspiring conference for present and prospective members of the Girls' Friendly Society was held at St. Paul's Church, Salt Lake City, with Miss Aileen Renison, of Los Angeles, as leader, the last two days of August and the first of September. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, officiated at the opening service of Holy Communion, and clergy of the district led the devotions at the various sessions.

WESTERN NEW YORK—During the last month Christ Church, Rochester, has lost one of her most faithful men in the person of Mr. Frank A. Ward. He served as treasurer of the parish for fifty-three years beginning in 1873, as vestryman from 1879 to 1899, and as a warden since 1899. The prudence and thoughtfulness with which he guided the financial affairs of the parish have had a great deal to do with its progress. His life was an example and an inspiration, and his memory will be cherished through the years by the great number who have, in some degree, his vision of duty in the Master's Kingdom.—The Department of Religious Education of the diocese has this year tried the plan of having the county conferences on Sunday. It has been a great success and the increased attendance by this plan has made those in charge feel that the plan will be used another year. The conference in Wellsville, on October 10th, will include addresses by Mrs. Lewis E. Ward, of Bath, Miss Mildred James, of Corning, and the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of the diocese.—A conference of the leaders of the Church school service program was held at St. Luke's Church, Brockport, on Saturday, September 18th. Splendid attendance and interest marked every meeting.

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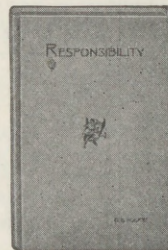
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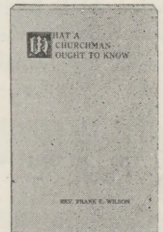
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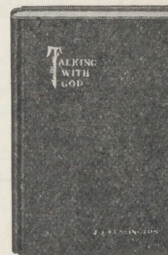
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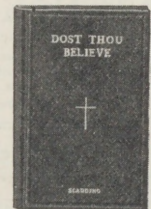
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