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The Living Church

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

VOL. LXXV MILWAUKEE, WISCONSIN, OCTOBER 9, 1926 No. 24

The Bishops' Crusade

EDITORIAL

Bishop Bury's Last Official Tour

THE ASSISTANT BISHOP OF LONDON

Modern Philanthropy

ELIZABETH B. CANADAY

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The Missionary District of Cuba held its twentieth annual convocation this year. There were reported: 20 organized and 22 unorganized missions and 30 preaching stations; 10 adult and 697 infant baptisms; 236 confirmations; 4,927 services, including 870 celebrations of the Holy Communion; 2,130 communicants; 24 Sunday schools, with 120 teachers and 1,925 pupils; 11 day schools with 40 teachers and 882 pupils; 1 bishop, 18 priests (12 of them Cuban), 1 deacon, 20 lay readers. Received as school fees, $9,656. In round figures, contributions for parish support, $8,500; for the district $1,700; for general missions, $2,200.

Many a man sits retailing out heaven and salvation for pence and half-pence; and he sells his soul with it, like brown paper, into the bargain.—*Sydney Smith.*

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VOL. LXXV MILWAUKEE, WISCONSIN, OCTOBER 9, 1926 No. 24

EDITORIALS & COMMENTS

The Bishops' Crusade

THE Bishops' Crusade is to come during January and February. What will it be? One sees the need for it at so many points, one glimpses the possibilities of it along so many lines, that his interest cannot fail to be heightened by the wonder: just where will our Right Reverend Fathers lay hold of the problem?

It is puzzling at first to think why January is chosen. That is the month of inventories and audits, of annual meetings and diocesan conventions. If ever the world is clamoring to shut out the divine call it is then. Even the more worldly side of Church life is necessarily to the fore. Yet the campaign is announced as one seeking not funds but a spiritual revival, not the giving of a larger portion of our means but the unstinted gift of ourselves.

Perhaps this, in addition to the fact that the diocesan conventions make an excellent point of departure, an immediate contact with every parish and mission, gives a reason for the choice of such a time. The every-member canvass is finished, the reports are all in, and the Church is financed for the year. There can then be no question of a campaign for funds camouflaged as a crusade for religious awakening. It must at such a time be perfectly clear that it is men the bishops are seeking, and not means.

For the only seriously considerable criticism of the Nation-wide Campaign (after all, no good substitute has been found for this first, descriptive title) is that, in recent years, the note of personal service has been lost, and that of giving has alone been heard. No doubt this was inevitable. You cannot blow two calls together on the same bugle. The appeal for men and money cannot well be made simultaneously. The innate human tendency to lay hold of the nearest portion of any task made the workers, in spite of any exhortations or commands, emphasize one part of the campaign to the neglect of the other. Being in their daily life more habituated to the accumulation of money than of spiritual power, that was naturally the portion of the task that was first done. And it was well done. Though at no time has the total objective been reached, any serious critic has merely to compare the Church's total giving before and under the present system to know that the Campaign, continued in the annual awakenings, was an incredible success.

And now, we trust, the bishops are coming forward to supply the thing that was lacking, to sound the call for personal service. And what inspiration lies in the fact that it is a Bishops' Crusade! Here is an answer to Bishop Headlam's criticism of the American episcopate as too occupied with the machinery of government. Here is a refutation of the false theory once advanced by a most loyal and interested business-man: "What we want in a bishop is not religion but executive ability; in fact a devout man is just that much unfitted for the job." Our bishops are reasserting themselves as chief pastors, arousing their under-shepherds to the task of seeking the Master's lost sheep here and now.

At least this is what we are hopefully expecting of the Crusade, the plans for which are not yet announced, presumably not yet complete. The Church has successfully raised large sums of money. Perhaps that success has gone as far as it can, until by some such means as this we increase our stores of spiritual power. Not presuming to attempt to lead our acknowledged leaders, but as asking for guidance in some of the places where our need is most readily felt, we venture to enumerate some of the points at which we feel a lack to exist in the lives of Churchmen, a lack which to some extent can be supplied by such a Crusade.

FROM the start we hope there will be an insistent emphasis on the need of personal conversion. If the Crusade accomplished no more than to make the majority of us take seriously our baptismal union with God, as a union not only with His Person but with His Purpose, all the other results sought would inevitably flow. Our chief weakness is the attempt to rest in a religion of ideas; our greatest need, to seek the religion of experience.

And as for most of us this must be an experience of doing and serving, rather than the mystic's experience of contemplation, let us hope the Crusade will inspire us to seek this experience fearlessly, along the widest and most Christian lines. Let us hope the bishops will make us see the Church as, indeed, the Communion of Saints in heaven, but on earth a company of sinners seeking escape from sin. If our people can be made to grasp the truth that the real triumph of the Church is not when we add to her com-

municant list the town's outstanding citizen, but when we bring back to God the man who has most need of Him, if the campaign can end with our best citizens personally and sympathetically interested in our worst, its success will have surpassed our most daring hope.

Can we hope further? Can we hope that our people, comfortable for the most part, profiting in great measure from things as they are, will be brought to the realization that the Church is not a part of the existing order, but apart from it? If Churchmen can grasp effectively the fact that, as Christians, we stand over against the present organization of society, committed neither to its total rejection nor its total acceptance; if we can be roused to take up actively our task of finding what the world now has that is really worth while, and giving ourselves wholeheartedly to its furtherance; if we can be stirred to admit fearlessly what is wrong with the thing we thoughtlessly call our civilization, and to spend without stint the power of our position and influence (our numbers literally do not signify) for the eradication of that wrong; if the Crusade can leave the whole Church awake to the need for a Christian answer to the problems of life in a modern world, seeking and trying to apply that answer, it will have justified to mankind our ecclesiastical existence.

IT is a large task, to inspire men with such a conviction of the reality of God and the eternal wisdom of the Christ that they will forego personal dignity at the call of the Divine Compassion. It is a still larger one so to fill comfortable people with the Divine Love that they will let slip personal profit for the sake of human needs. It is the most gigantic task that men can ever face to save the personal, eternal souls, not the economic existence, of the comfortable classes. But this is what our bishops have fearlessly set out to do, when they commit themselves to a Crusade for the conversion of the Episcopal Church.

Bishops can only begin such a Crusade. It must be furthered by the self-effacing effort of every parish priest, and its final success can only come by the effective and hearty coöperation of the laity. The Church is men and women, not bishops and clergy. The Crusade will, in the last resort, stand or fall by *us*. We must stir up in ourselves and arouse in others an attitude of willing expectancy, looking forward to an opportunity to take new hold on the Kingdom of God. We must ask eagerly for a share in the work, and do it with all our might. We must bring, to hear the message, others who without us might let it pass unheeded. We must be willing to coöperate with methods that may not please all of us, and to work for results whose utility we may not immediately see. We must pray for its deepest and farthest success, and work for that nearest at hand.

The task of converting the Church membership as a whole can be immeasurably lightened if each of us will strive beforehand to convert himself, both to the task and to its ultimate purpose.

HERE is a page editorial in the *Nation* of September 22d that is nothing less than a libel upon our Bishop of Central New York.

Advertising what appears to be an infidel book, we read that *The Bible Unmasked* is a "daring exposure"; that in its pages "The Bible [is] stripped of its last claim"; that "Religious believers will be shocked to learn what they have accepted as divine truth"; that "In former times the book would have been cast into the flames and its author tortured to death." All of which would scarcely have aroused one from his apathy toward such stuff were it not that the Bishop of Central New York is prominently brought into it as though he were a party to such infidelity. "And now comes the Right Reverend Bishop Charles Fiske *of St. Paul's Protestant Episcopal Church of Baltimore, Maryland,* who publicly admits that the Bible is no longer an authority in matters of history or science." If the book is as unintelligent as the advertisement it must be a stupid production.

Bishop Fiske Misrepresented

Bishop Fiske is doing a remarkable work by his writings. His books are leaders in promoting religion and Churchmanship and in making both of them intelligible to a popular constituency. And no one is doing more than he for decency and religion by his articles in the magazines. He has notable articles in the October and the May *Harper's,* the September *Atlantic,* and the April *Mercury,* and the *Forum* promises one from his pen in its November issue. And his occasional papers in The Living Church are among our choicest offerings to our readers. We hope to print his Catholic Congress sermon in next week's issue.

It is nothing less than criminal to drag his name into the advertisement of an infidel book.

ACKNOWLEDGMENTS

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BLUE MONDAY MUSINGS

By Presbyter Ignotus

WITHOUT doubt, these glorious days make it sure that "I was breathed on by the rural Pan." To get outside the noisy city, with its smells of gasoline and asphalt and its frightful racket, into regions of green stillness, is to realize what *Paradise* means in its original use. (Of course, when the weather grows cooler, and one can have his windows shut, the case is different!) There has been an animated correspondence of late as to how one can close out unwelcome sounds when trying to get to sleep; and suggestions ranged from putting paraffine plugs inside one's ears to lying with one's arms entwined about his head so as to create an artificial temporary deafness. What joy it is to find none of those devices necessary, and to compose oneself in the hush of a quiet hillside!

This little dingle in the northern foot-hills appeals to every sense. The hillock where the house stands is said to be an Indian mound, built for a lookout; it seems artificial, certainly, its sides are so regular and its situation so well chosen. When they dug the cellar an Indian burial place was found, with signs of a great burning. As I look out from the veranda, it has not changed much since their days, the human habitations are so concealed by forests; and all the birds of these climes make their habitation among the branches that overhang. Three New England states come together within rifle-shot of where I sit; but there is a sense of solitude which not even the exuberant camping parties that stroll down the road toward the old swimming-hole can much alter.

The village, a mile or two away, looks the very ideal place for all the serene, slightly melancholy people to dwell of whom Sarah Orne Jewett and Mary Wilkins used to write. Broad streets, shaded by secular elms, dignified old houses that just fall short of being colonial, the wide river flowing between fields of onions and tobacco, and the chimes pealing out from the tower of the seminary: it is a veritable Eden, to all appearance. And I yet fancy that it is like the original Eden in that serpents are not lacking. These country villages, so Arcadian in appearance, have more intimate opportunities for malevolent gossip than larger towns; and one sometimes finds them divided into cliques among which envenomed bitterness is the ordinary relation. Someone has said that in the country the dramatic instinct, failing satisfaction in the theater, expresses itself in the activities of neighborly life and turns everything into tragedy or melodrama. That may account for part of it; but it is a sad sort of burlesque which results often.

Alas! there is no church of the Prayer Book in this community, as is too commonly the case; and the faithful Church people (like my hosts) have to drive ten or fifteen miles to service. In winter, when the roads are impassable, the radio brings them in touch with certain metropolitan churches, hundreds of miles away, with a curious feeling of immediacy. What a perpetually renewed wonder there is in that! I can never get accustomed to the snatching out of the ether voices from far away. The cheap argument against miracles, that they do not happen, loses its point in the presence of what all mankind would have counted miraculous even a generation ago. Who shall say where wider experience may lead us?

But the Church is not unmindful of her duties, and provides a faithful shepherd for all her scattered sheep among the hills. I have been much impressed by learning how the local missionary works over a district, small indeed, if you compare it with the vast expanses of the West, but a veritable diocese in extent measured by eastern standards. To serve three or four altars regularly, going up-hill and down-dale in all sorts of weather, and then to keep in touch with a long list of isolated households, is not easy; but it means incessant toil, and, let us hope, a reward hereafter proportioned to the labor.

It is curious to find how much of discrimination against the "Episcopalian dissenters" remains among the representatives of the old established order. For example, there are two excellent boarding schools within this district, where the prevailing type of religion is that so described. Whenever a Church boy or girl comes to one of these, the local pastor endeavors to get them to identify themselves with the "school church," saying that it will not affect their connection with their home church in the least, and that no effort will be made to loosen their loyalty. But if they yield to his persuasion, they are expected to participate with others in the rite of Breaking Bread, and learn that there is no difference between "ministers" of any name or class. When their own clergy decline to give them letters of commendation, they are held up to contumely by the example of this or that rector who does. And the clearest distinction is made between Catholics of the Roman communion, who are allowed to go a long way off, if need be, to their own services every Sunday, and the other Catholics, who are hindered if not actually forbidden to enjoy the same liberty. The Roman Church is to be honored because she has instructed her children that they are to demand their rights: we are altogether too mealy-mouthed in requiring at least the same treatment. A girls' college in this neighborhood, where there is no Episcopal church, insists on attendance at the college chapel Sunday mornings of all our people enrolled there; while formally allowing Roman Catholic girls to go by bus or trolley to the nearest town where there are Roman Catholic services. Such may be a natural penalty for retaining our clumsy nickname and allowing a semblance of "federation"; but it is thoroughly pernicious in its consequences and ought to be stopped.

A pathetic feature of life in such a community is the using of religious affiliations for business purposes. The dominant sect does not hesitate to signify that it means to have business relations only with members of its own organization; so one finds, *e. g.*, an Italian shoemaker attending Protestant services, or a renegade Churchman apologizing for his desertion, on purely business grounds. The Scotch have a proverb, "Gie yer ain fish-guts to yer ain sea-maws"; and that is seldom forgotten here. It is all rather piteous, and makes one regret the more our unhappy divisions.

Forty miles away, over the hills, lies New Zion, of which I have written here in other years. Yesterday we motored over there, the roads winding through forests, past little clearings of two hundred years ago, wherein stand deserted farmsteads, with now and then a camp, or by chance a cultivated holding. The wave of foreign occupation has scarcely touched those abandoned fields as yet; and the lonely houses that used to shelter happy families are gaunt and ghostly now. Across the country huge skeleton pillars stalk, like the Martians of Wells' romance, bearing electric wires from a great hydro-electric center, yet making the activities of loom and wheel seem all the more remote from there. The main-traveled road, with its incessant stream of automobiles east and west, lies in the valley dividing this countryside; and prosperous factory towns alternate with half-awakened villages, wayside booths, gasoline stations, and tourists' camps on either hand. We crossed this highway and plunged up toward the height of the New Zion hill, overtopping all the region in serene isolation. The hamlet, with its twenty houses, seemed asleep as we reached the summit; but very soon "Daddy's" house burst into vivid life, with its swarm of children awakening into welcome. You may perhaps remember this wise and dear friend of all youngsters, who has more than twenty years kept "open house" on this hill-top for children of the stage, and finds in that gracious hospitality relaxation from the labors of the courtroom. The great recreation-

room of the house is adorned with spoils of oriental journeys he has made, the latest only last spring; and tiny Frances dances for our amusement on Eastern rugs and amid colored lamps that speak of Cairo and Damascus.

I was interested in seeing how even the wisest medical men may be mistaken in their prognosis, as we called upon one of "Daddy's" protegées, now grown a little older. Three or four years ago, they told me that she could not possibly live more than a few weeks; she was in bed at a sanitarium for tuberculosis, and though she was smiling as always, and radiant, they said the shadows of the grave were deepening round her. But we found her apparently strong and well, rejoicing in the tonic air of the hill-top, with its far-stretching view, and looking forward to a happy marriage soon. It was a fresh evidence of the *vis medicatrix amoris;* and we gave thanks for it.

Returning in the twilight, we passed a stone by the roadside inscribed with the names of certain colonial worthies, who at that spot were killed and scalped by the Indians nearly two centuries ago. I recalled those poor relics of barbarism preserved at Fort Ticonderoga in the museum, each stretched on its smoke-dried frame, and wondered if by any chance they might have come from here.

The leisure of a peaceful countryside gives opportunity for reading such as in town we may not have. I have discovered here in the library of my friends a copy of Athenaeus' *Deipnophists*, and have been improving my mind with its first knowledge of that curious work. Among its varied dissertations upon all sorts of themes, those on luxury are evidence, surely, that even the most extravagantly self-pleasing of our generation fall far behind antiquity, try as they may to surpass or even equal it. And it is worth noting that they seem to have had jazz in old times; for Aristoxenus says, "We, since the theaters have become completely barbarized, and since music has become entirely ruined and vulgar, we, being but a few, will recall to our minds, sitting by ourselves, what music once was." And the comments on indecorous dances, which are "popular with the vulgar," imply that same calamity, though the Charleston must have been unknown by name.

I count the season lost which does not bring to me the knowledge of at least one new beauty spot. Yesterday I drove over the Molly Stark Highway from Brattleboro to Bennington, and so accomplished that end. The road for nearly forty miles west, reaching its culmination on the Hog-back, 2200 feet high, from which five states can be seen at once. Most of the way is through forest, with now and then a fertile intervale, or a tiny village; and I can hardly think of anything lovelier, even in Switzerland. The road was traversed by only a few cars, and we had it almost to ourselves. Turning aside for five miles, we came to the largest earth dam in the world, lately completed, near Whitingham: holding back the waters in an artificial lake which almost fills a wide lonely valley, and affording much hydro-electric power for mills, etc., miles away. We traversed Wilmington, a pleasant town filled with visitors, bowled along beside a river, and at length descended by many curves into Bennington, one of the most attractive places I have found. The newer part, down on the plain, is fairly old as we reckon age; and I was delighted to see that the custom of an older age which places the owner's mansion, dignified and spacious, in close juxtaposition with his factory, so that there is no excuse for squalor even about the purely industrial. Accommodations for Tourists signs were everywhere present (too many of them spelled "Accomodations," alas!) and one fine old house on the principal business street was the Convent of the Little Flower, offering shelter for lady tourists—surely a reasonable adaptation of the medieval hospitality of religious houses which I wish we might see extended.

But up on the western slope of the hill is the region in which one may well rejoice. Old Bennington reposes there, in ample stately leisure, with the Bennington battle monument crowning all. An ancient meeting house, the very old-fashioned Walloomsac Inn, and comfortable houses which look as if they were middle eighteenth century at latest; then the park, from which rises a giant pointed shaft to commemorate that almost decisive battle wherein Stark and his colonials turned back British regulars helterskelter in confusion. Inside the monument, among other relics, is preserved Gen. Burgoyne's kettle, captured and kept to illustrate the fortunes of war. Across the fields Mt. Anthony rises, with Equinox in the background: beyond, the Green Mountains, with a glimpse of Monadnock and other summits still further east. How happy they ought to be who dwell in the homes surrounding, with such a prospect! If there be any reincarnation, I shall hope to have at least one brief period as a Benningtonian.

This incredible story is vouched for by a good Churchman in Canada. A couple of Christian Scientists had one child, a little daughter, who died after a sudden illness. The day after the funeral the Churchwoman called to express her sympathy with them in their bereavement—only to find a card party in full blast. Repressing her feelings, however, she managed to utter some expressions of regret; to which the mother replied: "That is quite all right, my dear. We thought we had a little girl, but it was only a sweet error!"

I cut this edifying account from the *New York Herald-Tribune*:

"SAINT'S SKULL AND BONES DIVIDED BETWEEN TOWNS

"Rome, Aug. 30.—A new version of the judgment of Solomon by Cardinal Camlualdi, Archbishop of Palermo, promises to iron out a dispute eight centuries old between two Sicilian communes. The clash arose over the bones of Niccolo Politi, who was later beatified, between the village of Aderno, where he was honored, and the nearby village of Alcara, where he passed most of his life and died. The remains of Politi were kept in Alcara, where a church in his honor was erected, but frequent attempts by the villagers of Aderno to raid the relics maintained a perpetual feud.

"The Cardinal Archbishop has decided that Politi's skull shall be transferred to Aderno, and his bones remain in Alcara."

"The laws of the state and the country must be enforced and maintained, or . . . will again be extinguished by that public opinion which, at present, it is content to outrage." Such is the concluding sentence of a fine editorial in a recent *Independent*, one word only being omitted. It is a brave protest against the brood of evils which come in the wake of a broken law. But the law is only a statute, not a constitutional provision; and a statute of the state, not of the nation, besides; it has to do with horseracing! Why is not every word of this applicable to the 18th Amendment?

ON LIGHTING A VOTIVE CANDLE

Father of Lights! I offer unto Thee—
A symbol of my poor unperfect prayer—
This light, of all created things most fair,
Filled with profoundest lessonings for me.

Of Faith and Hope and Love it speaks. Its dart
Of flame, like Faith, soars evermore above;
Hope that illumes; the glowing warmth of love,
Spending itself—a humble, loving heart.

It speaks of many another candle light
That shed its gleams upon my pilgrim way:
Candles that sank and died at Tenebrae;
That glowed with love on Maundy Thursday night;

Adoring lights of many a Holy Hour;
Candles that throbbed along the petalled way,
In childish hands, on Corpus Christi day;
The Paschal light,—a soaring ivory tower.

Altars at Benediction, blazing clear;
The starry feast of Candlemass; the line
Of twinkling jewels at Our Lady's shrine;
All seen again in this that glimmers here.

It speaks of constancy. This tiny light,
—When I this very prayer have forgot—
Will burn through all the day, and waver not,
Will still be burning, far into the night.

Within its flame birth-hour and death-hour meet:
It brings to mind Baptismal vows gone by;
It points me to the hour when I shall lie
With candles burning at my head and feet.

—Elizabeth Carnahan.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

PRAYER

October 10: Nineteenth Sunday after Trinity

Prayer and God's Omniscience

Read St. Luke 11:9-13.

PRAYER is the soul's approach to God. As such it is perfectly intelligible and raises no problem. The difficulty comes in when we consider prayer as determining or altering God's attitude to us. There is, in the first place, the problem of God's sufficient knowledge of our needs. If God knows what is good for us, why should we pray? Ought we not rather to assume that God does not need prompting and reminding? One answer is that it is not sufficient that God should know; we must ourselves know, and learn to desire what God wills. We may take it for granted that He desires to pour His benefits upon us, but there is surely much that He cannot give till we are in a mood to receive. We are moral beings whose true well-being lies in coöperation with God.

October 11

Prayer and God's Love

Read St. John 16:1-16.

IT is to be remembered that in Christian prayer we are dealing with God who maintains, as our Father, a personal relationship to us. In any personal relationship which is close and intimate, we do not take the knowledge and will to benefit for granted. Such passive acquiescence in a parent's or a friend's good-will toward us soon develops on our part into insensibility. We like to receive the expressions of trust and confidence that requests imply. Imagine the quality of a friendship in which a favor is never asked! Taking attitudes of kindness and good will for granted is a dangerous thing. God, we remember, is a Person. We have no right to assume that He is indifferent to our requests, our confidences, our expressions of trust and dependence.

October 12

Prayer and God's Love

Read I St. John 5:10-15.

OUR Lord pointed to the relation of father and child in order to explain the proper relation of God and the individual man in prayer. Now it seems to me that the view which conceives our relation to God after this frank analogy, a relation of happy domestic confidence and frank avowal of desires, is something much truer and more natural and wholesome than the ascetic view which supposes that on the higher levels of spiritual life all desires are to be laid aside except the one desire to be conformed to God's will. It is true that in the intercourse of father and child, the desire of the child might be wholly selfish and its pleasure in getting the toy quite separate from any thought of its father. But what the ascetic view overlooks is that this interplay between the child and the father of desire and gratification may itself be the vehicle of a love which infinitely transcends the value of the gifts given. The utterance of desire, the action of giving in response, may be sacramental. A father would certainly be glad to find that his child cared more for pleasing him than for any present it might get, but would any father rejoice to find that all desires in his child had been extinguished except the sole desire to please him?"—*Edwyn Bevan.*

October 13

Uttered Prayer

Read Hosea 14.

TAKE with you words, and turn to the Lord." But need we pray in words? Prayer is certainly not dependent upon them, since there are moments in which we draw near to God when words are not needed. It is a different matter, however, to say that words are quite non-essential. Words give definiteness to thought and desire. They have, also, that highly sacramental value of which Dr. Bevan speaks. They are the outward sign of an interchange between persons. They have their many gracious usages. One who neglects to catch the mood of prayer in definite words is apt to forget that it is a Father to whom he speaks: He is likely to commune more with himself than with heaven. He is in danger of falling into vagueness. The value of words in relation to prayer can be well seen in the collects of the Prayer book. There, prayer and words have met at their best.

October 14

The Attitude of Prayer

Read II Chronicles 6:1-20.

KNEELING is the Church's attitude of prayer. Kneeling in prayer is an ancient custom. It calls to mind the humility of him who supplicates the throne of grace. Is there other value? It is lately being discovered how much bodily postures and actions affect the mind. The posture in which we essay the mood has something vital to do with its creation. We can learn something of that from the modern behavioristic psychology. Action and alertness call for erect posture. Kneeling secures the relaxation which is conducive to prayer; it suggests detachment from surrounding distractions; and secures for one the feeling of submission to a will not our own. To kneel is to invite the temper of prayer.

October 15

Common Prayer

Read Acts 2:41-47.

MANY people believe in prayer who yet question the value of common prayer. Do we really need to pray together? The answer is that religion is not a matter of private concern only. It is a social matter, men living a life together for the good of a still greater whole. If prayer is of benefit to the individual life, it is of benefit to the corporate body, from which, in Christianity, at least, the individual can never be disassociated, and apart from which he can never realize his true individual life at all. We should note, too, the teaching value of common prayer. It is possibly not too much to say that common prayer has been the cause of, and the incentive to prayer as a private act. Jevons has noted this in his study of comparative religions. "Public worship," he says, "has been from the beginning the condition without which private worship could not begin and without which private worship could not continue."

October 16

The Time of Prayer

Read Acts 3:1-16.

PRAYER is not dependent upon time, yet regular time should be appointed for prayer. We shall want to begin the day with the thought of God in our minds, to ask His blessing upon its ventures, and to secure His guidance through its difficulties and temptations. In the same way we shall want to thank Him for His mercies, when the day closes, and to give ourselves into His protection for the night. With such observance many dismiss prayer. But often the most valuable of prayers are those which are made during the day, in the presence of tasks, difficulties, and other concrete situations. They may be, often must be brief. The lips may not repeat them. Such prayers may be: "Lord, give me strength for this task"; "Grant me wisdom to make a right decision here"; "Give me patience with this person." They may be ejaculations: "Lord, help me"; "Guide me."

A Page of Verse

TWO poems for autumn are particularly appropriate these days when the first frost is in the air and the pleasures of the summer are rapidly becoming memories of the past. The first, by a contributor who is well known to the readers of THE LIVING CHURCH, looks forward to the approaching winter:

EVANGEL FOR AUTUMN

Autumn-tide again!
The year flows on
Toward stillness of the winter,
That weird sea.

Autumn-tide in hearts!
Spreading at hand
The winter sea of life,—
Truth half-guessed!

A swelling rumor floats
Of lands of sun,
Dreamless of cold and storm,
Those warm and fair.

—FLORENCE MARY BENNETT.

THE SECOND is a poignant bit of *vers libre:*

AUTUMN

The aching outline of that maple tree
Stretched hungrily against the ash-gray autumn sky,
Reaching to God to give it loveliness
Is hurting me;
For I have starved and felt and reached for Beauty—
Touched it most when earthliness
Had made it seem afar.
Look!—A light wind sways the maple
And a branch just meets the evening star.

—GEORGIA KIRKPATRICK.

IF A NUMBER of people selected at random were questioned as to the favorite color of each, probably blue would prove to be the color generally named. And yet to each individual, blue would suggest a different picture. A writer whose verse is new to our columns thus describes her reactions:

BLUE

Blue, of the mountain blue,
Sapphire and cornflower blue;
Blue of the pine-tree shadow,
Outstretched on the dunes of snow.

Blue, of the gentian blue,
Fringed cups of sun-lit hue;
Blue, of the dew mist-made,
Outspread on the meadow-glade.

Blue, of the sunrise blue,
Eyes of a child, sweet innocent blue;
Blue, of the dust-flower plant,
Making the sand-patch jubilant.

Blue, of the ocean blue,
Steel-blue, when storm-clouds brew;
Blue of the midnight sky,
Where star-lanterned deserts lie.

Blue, of Our Lady's robe,
The blue of the heavenly globe;
It nestles her Child on her breast,
Sweet Child of Mary, blest.

—BLENDA TJERNBLOM.

THE GLORY of an autumn sunset is invested with a mystical significance for another new contributor:

THE LOGOS

"If I may but touch the hem of His garment, I shall be whole."

Splendor on splendor flamed over the western sky,
Singeing my very soul with blazing pageantry:
Pomp of eternal creation was there to see—
I dared not look for long.

There, through the veil of dust held in translucent air,
Glory eternal shone: loveliness fairest fair,
Beauty of holiness and perfect Love were there—
My eyes were dim with pain.

Then from the radiant sky, ringing, a voice gave cry,
"These are the Robes of Christ, the Word, who passeth by:
"Stretch forth thy hand and touch! Wait not! and instantly
"Thy faith shall make thee strong."

—GEORGE MOORDYKE.

HERE IS a lullaby carol written in sixteenth century style:

SIXTEENTH CENTURY CAROL

Angels sing in the star-bright sky;
Mary whispers a lullaby:
Sleep, little Jesus, sleep. . . .

Men have no room, but in their stead
Beasts lend their manger for His bed.
Sleep, little Jesus, sleep. . . .

So to the ends of the wondering earth
Dumb things share in the Holy Birth.
Sleep, little Jesus, sleep. . . .

Seers seek the awful Mystery
Of a little Child's simplicity—
Sleep, little Jesus, sleep. . . .

The palace lights grow dim with dread,
For a strange Light haloes a cattle-shed.
Sleep, little Jesus, sleep. . . .

Shepherds rise from the dewy sod,
Haste to worship the Lamb of God—
Sleep, little Jesus, sleep. . . .

Oh, let us quietly go with them,
Lest we wake the Child of Bethlehem—
Sleep, little Jesus, sleep. . . .

—THEDA KENYON.

FINALLY we have a meditation in verse by the popular Dean of the Cathedral of St. John the Divine, New York:

THE SHECHINAH
(A Post Communion Meditation)

When sunlight fades from vale and wooded hill,
Ere earth's imperial lord wends his bright way,
Fearful lest she grow doubtful of the dawn
He leaves his promise with the western sky
In hues beyond all mortal imagery:
Soft, iridescent, as, through gates ajar,
Light shines when heavenly hosts go forth to war.
So my rapt soul discerns Thy Presence still,
As earth discerns the nearness of the day,
Even when its imminent brightness is withdrawn.

HOWARD CHANDLER ROBBINS.

Bishop Bury's Last Official Tour*

Reprinted from the *Anglican Church Magazine*

ON MAY 10th I set out for Riga by the Riga-Ostend express, and had the unique experience of being the only passenger to leave that port, owing to the general strike in this country. Literally, though accompanied by our chaplain at Ostend, I was the only other person on that large platform. All the officials received me with interested and welcoming smiles, and one of the conductors called out at the end of the platform, "Here comes the traveler for Riga"; at which summons the conductor of the through carriage for Riga came forward with smiles and bowed me into my *coupé* in the *wagon-lit*. I suppose such an exceptional experience will never come to one again.

I will only just touch upon matters that I think may be of general interest in connection with this visitation, assuming that my readers will picture me as taking the usual services and Confirmations in each place visited. At Riga, however, the outstanding experience was my visit to the Orthodox Cathedral on the Saturday evening, where I addressed the congregation, accompanied by Archbishop John, and did my best to cheer and encourage them as usual. The great church was crowded to the doors and everybody was keenly interested in my message, when interpreted by a Russian friend. I also took part in the service, and blessed them from the altar steps, and as I left, and outside there was a stirring scene which reminded me of the Kremlin in other days. The Bishop came to dine with me at the legation, and on the Sunday evening after our own services, at which his two arch-priests had been present to represent him, as he could not leave his own Liturgy, I learned to my great amazement and abiding gratitude that my visit to them in the same circumstances and at a similar service a little more than two years ago had saved their Cathedral from being turned into a state museum. I could hardly believe that such a thing was possible, but he assured me it was so, and told me that the President had summoned him on the Monday morning and had asked the meaning and purpose of the English bishop's visit to his Cathedral on the Saturday evening, and why I had not visited the Roman Catholic archbishop nor their own newly appointed Lutheran state bishop. He had informed him, he said, that I had come on behalf of the Church of England, bringing messages from its clergy and laity of cheer and encouragement, and because of the longstanding friendly relations between our two Churches which had been so greatly strengthened by Anglican sympathy with the Orthodox Church in its time of travail and suffering. He told me this had made a great impression on the President and had, he repeated, saved his Cathedral. I took care, therefore, to call on the President before I left, as I knew he would hear of my visit and of the Archbishop being entertained at the British legation. He lives in the greatest poverty in a cellar under his Cathedral, as the government took away his official residence from him, but this, of course, he does not mind, as he, like every other Russian bishop, is a monk and pledged to great austerity of life.

From Riga I went on to Esthonia and found that the financial position there is a very anxious one, perhaps more anxious than in any other of the Baltic countries. I crossed over the Gulf to Finland, through the ice fields still there, and saw seals dive from their floes as our vessel approached; and so on to Helsingfors. Finland is the one bright spot in the Baltic countries, just as Czecho-Slovakia is in the Balkans, and is marked by just the same strong anglophile feeling and sympathy. Building is going on in all directions, and from all parts of the country one hears of industry and prosperity and increase of patriotic feeling. Apart from our English services, I had an especial interest in having the oldest church placed at my disposal for an evening service to which about 700 Finns came to increase our congregation and thoroughly entered into our worship, as psalms and canticles and hymns were printed in Finnish for their use. Great numbers of Finns, however, speak English, and it is being taught largely by Anglo-Russian refugees, and so, many were able to follow not only the prayers but the sermon. The visit was in some ways an historic event, as it was the first time an English bishop had preached to Finns for 800 years, the last one being Bishop Henry, who is now their patron saint, and who was martyred at Abo almost as soon as he began his mission. An Anglo-Finnish Society has already been formed, and I attended its second meeting, when the room was crowded to the doors, many being unable to get in, and a great many new members being enrolled at the close. I am sure it will interest my readers to know the very keen interest and sympathy which are being felt in Finland toward this country, and especially in our Church, as they have an Episcopal Church, their succession having been obtained from Sweden, and it was the Bishop himself who had placed the church at my disposal.

IN LENINGRAD, where I was the guest of the British mission, apart from our services at the mission, which were extremely well attended, I made the acquaintance of the Chief Commissar, M. Weinstein by name, and found him quite agreeable and ready to give me the permission which I went to ask of him to see our English church and the buildings connected with it. It is under the charge of an official to whose care all embassy property has been entrusted, and I started, accompanied by the agent, as the consul-general is now called. I went carefully over that very familiar sanctuary of ours, and found, although burglars had entered it early in the Revolution, that it was very little changed and hardly at all injured. It seemed even as if there were no dust after all these years, for books were in their places, the organ open as if it had been played the day before, all the altar ornaments in their place, and everything looking just as if there were going to be a service next day. Many things, however, I could see had disappeared from the sacristy, but on going into the chaplain's house I found that his chief articles of furniture all appeared to be there, carefully labelled, and his study just as I recollected it, pictures upon the walls, chairs in their places, and books upon the shelves. I am hoping it may be possible to secure the return of his property.

At Moscow, where I went in due course, I found, just as I had in Leningrad, that the Soviet government is considering itself the trustee of Russia's artistic treasures. The Hermitage, at Leningrad, that far-famed collection of pictures and gold and jeweled treasures, and *objets d'art* of all kinds is, I should say, absolutely intact, and I was taken over by the director himself. At Moscow, where this time I was allowed to visit the Kremlin and the art gallery, things were just as I had left them so far as I could judge, but M. Weinstein had told me that his government was particularly anxious not only to keep up the artistic traditions of Russia, but to make them more general; and so I was not surprised to see little parties of very poor children and of working people going about with lecturers to explain both the pictures and artistic furniture. I wish space permitted to describe how interesting and discerning were these lectures to those who could have little knowledge of what art really means. In Russia, however, this time I was very careful about calling on bishops or archbishops, or attending any services of the Russian Church, lest I should bring any of them into trouble or suspicion, for the number of exiled and imprisoned clergy and bishops, I am told, is greater than ever.

Let me, however, though there are so many things one could describe, say a few words with respect to Leninism as a new religion, for that is what I feel sure it is going to be. It will be an irony indeed, if that government which has done

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* The Rt. Rev. Herbert Bury, D.D., Assistant Bishop of London, has recently resigned as Anglican Bishop for North and Central Europe. This account, taken from the official European diocesan magazine, is most interesting to Americans for the light which it throws on religious conditions in Russia and the Baltic countries, and for the Bishop's prophecy of a new religion based on the personality of Lenin.

its best to root out religion from the hearts of its people should only succeed in giving another one to the world. This is what I saw everywhere—in shops, at the opera, in railway stations, and other public places is a bust or portrait or picture of Lenin. The old portraits of the Tsar, the pictures of our Lord, of the saints, of the Holy Mother, are gone, and in their place everywhere is Lenin, always Lenin, and no one else. In one of the largest stores I saw his portrait arranged and draped in red with a light thrown upon it, and his name and date. In the great factories and work-shops I am told also is a Lenin corner, where his portrait or bust appears with hangings of black and red and a light thrown upon it, and with some such text as—"Lenin is dead, but Leninism lives." Then, too, there is his mausoleum, the large wooden erection outside the Kremlin, which is not without some taste and very impressive, and surrounded by guards. Every day, from five to six, a long procession enters and passes round Lenin as he lies there embalmed. There was a long queue of many, many thousands, but my arrival with the British flag on the front of the car secured my immediate entrance, and I was much impressed by all the arrangements. One goes along a long passage draped in red and dimly lighted, then descends many steps, and along another passage of scarlet, and with lights, and then enters a large space brilliantly lighted, in the middle of which Lenin's body lies, the face very wax-like in appearance, in a glass case. Soldiers are on guard just as we have seen them at a royal Lying-in-State, and are deeply impressive with their solemn appearance and downcast look. Men, women, and children pass all around and out in the same way they entered. A bright light burns over it by day and night, and as I left I could not but say to myself, "There is the beginning of a new religion."

A STRONG LEADER (for he was that, though he failed), he has left much in the way of writings, and to his shrine pilgrims come from all parts of the world. Already he is being considered as more than man, for no one may sit in the empty chair at the head of the Council table, which is roped off, and with the dates of the time during which he occupied it. He was more than man, they are feeling already, and no ordinary man may sit in his place. Think of what this means in the way of impressing a deeply religious and mystical people like the Russians, with propaganda ever at work amongst them. Soon pilgrims to his shrine will have visions in which Lenin has appeared and said this or that, and then things will happen at his shrine, and in due time cures take place there. It is a terrible thing to contemplate, the coming of Leninism—Communism in its worst and most deadly form, so different from the Communism contemplated by the first believers, in which they *gave* everything for the common good; for Leninism aims at *taking* all from those who possess and giving it to those who do not possess, and killing and starving to death those who have possessed. I can only say, "God preserve us from Leninism," but I must confess to great forebodings.

I must hurry on this account of my last official visitation, merely mentioning Warsaw, which I took on my way to Vienna, and where I had my usual inspiring services and Confirmations for the Jews, and dined on the Sunday evening in a house which had been shelled and riddled with bullets during the Pilzudsky revolution. The balcony had been shot away, and all the walls, as I have said. Some of the furniture and hangings showed still how dangerous it had been to be at all near to the President's residence. My last official ministrations were at Vienna, in the beautiful little embassy church that we possess there, for I cannot call it by any other name, though we have only a legation now. I was the guest of Lord Chilston, our minister there, who read the Lessons and attended every service. He took me out on the Sunday evening to the famous Benedictine monastery known as Klosterberg, where the librarian, who is next in official importance to the Abbot himself, received us, and showed us the many interesting things there, and told us of the very arduous, though by no means hopeless, conditions under which the Benedictines are now keeping their various monasteries together under the republic, and doing their useful and valuable work in so many parishes.

If I except one or two countries on the Baltic, I should say, on the whole, that things are improving in the countries I visited, and I feel much more hopeful than I did last time I was there, about Russia. The peasants have made good their position of private proprietorship. The New Economic Policy which Lenin inaugurated, after confessing his failure as a Communist, is more and more promoting private enterprise. The conditions of the working classes, especially as to houses, are definitely improving; and I believe, though the Terror still persists with respect to so many of the clergy, that the government is becoming more disposed to recognize that their religion means much to the Russian people, and that it undoubtedly helps them to be good and loyal citizens. On the morning I left Moscow I learned that a priest, in the village where some of our staff have little country places, had, after a month's waiting, been allowed on the previous day, a Sunday, to have his religious procession with banners and lights, out of doors, while offering prayers for rain. This is a little ray of hope with which I will conclude, hoping that my readers will not be disappointed that I have not told them more of my experiences and perhaps more about our perfectly delightful English Church services, with their goodly numbers of communicants, and the British agent in both places, reading the Lessons, morning and evening, as well as finding us the room and everything else necessary for the services. I have not said anything about the chaplains, as they have sent their own accounts, but I loved being with them and sharing their work. I am more grateful than I can say for all their great kindness and hospitality.

Herbert Bury,
Assistant Bishop of London,
Lately Bishop for North and Central Europe.

A HYMN OF FAITH

I know not why my Father wills
That I should suffer pain;
I know not why my life seems loss,
When I would have it gain!

I know not why—but like the rose
Blooms this sweet thought—"He knows, He knows!"

I know not why the sweetest things
Of life are all withheld,
Nor why my tenderest, budding hopes
Before they bloom, are felled!

I know not why, when others smile,
My tears must fall like rain;
Why, though I plant the seeds with care,
I never reap the grain.

I know not why—but like the rose
Blooms this sweet thought—"He knows, He knows!"

I know not why the dearest things
I treasure are withdrawn,
But hope says softly, "They'll be thine,
To grace another Dawn!

I know not why—but as I learn
To hope and trust in Him,
My sorrows fade like autumn leaves,
And all my fears grow dim!

I know not why—but like the rose,
Blooms this sweet thought—"He knows, He knows!"

—Wright Field.

A FLORIDA STORM INCIDENT

One of our Florida priests writes:

"I happily escaped all damage in the hurricane except that my tallest coconut palm got blown over—broke off just at roots—will save digging up the stump. My old house got hurt beyond repairs, but I can stay in it until I can help myself and build new. When it rains I can shift.

"On day after storm I rescued a family of fishermen, two men, wife, two boys, and girl of two. Lady and girl had lost all clothing. They had left their house two miles out in Pine Island Sound, fled on a small house boat, sank, and took refuge in the Mangrove Timber all night. A four year old girl disappeared in the excitement when the boat sank. You ought to have seen the dress I made for the little two year old cherub. It is a classic. Thank God for preservation."

Modern Philanthropy

By Elizabeth B. Canaday

ONE of the great arts of the day, and a science as well, is the business of modern philanthropy. Patently, then, the modern philanthropist must be an artist and a scientist.

Gifts to charitable enterprises are not done haphazardly any more. Years of study and oftentimes thorough observations conducted all unknown to any but the potential donor and his confidants, usually precede the gift.

Even in the smaller enterprises this is true. And, at this point, it should be said that much of the finest, most thorough social work is getting done these days by the smaller institutions.

Both thought and thoroughness have characterized one small fresh-air center for instance, of which to date little has been written. Reference is made to Rethmore Home, a unique health project administered by the New York City Mission Society in a large old house provided for the purpose by Mrs. J. Hull Browning at Tenafly. Designed to care for the smaller children from three to seven years of age, Rethmore Home has for more than thirty-five years occupied a place of its own among the vacation centers philanthropically operated.

It was in 1891 that the late J. Hull Browning and Mrs. Browning, long intent on contributing something toward the fresh-air idea, then just getting under way, were driving one Sunday in their phaeton near their home in Tenafly. For several years they had been looking about for a site on which to establish their cherished dream of a vacation place for tiny unaccompanied children whose home conditions made it impossible for them to have proper air or food in the summer or for their mothers to take them away to the country.

They passed the big house now known as Rethmore Home, set in a huge grass-tangled lawn under spreading trees. At the back a little brook wound cheerily. Wide porches encircled the house.

"That is the sort of place I would like for a fresh-air home," Mrs. Browning said.

"Why not that place?" asked Mr. Browning.

Since then to this day every summer, though her comrade has long since passed on, Mrs. Browning has been hostess to hundreds of little underweight and anemic children at Rethmore Home. There, with the aid of the New York City Mission Society, which provides a trained staff of workers and assists in the administration, more than two hundred rundown children, who would otherwise have no respite from the summer's heat, each year enjoy a real vacation from four to twelve weeks long. Each morning throughout the summer Mrs. Browning herself comes down the hill from her own home on Engle Street to give at least three hours a day to personal association with the Rethmore headworker and the seventy little boys and girls who sojourn at one time under the Rethmore roof.

When the World War came on, additional buildings were erected on the place for recreational and dormitory purposes, soldiers from Camp Merritt being frequent guests of the Brownings. But after that single interlude, dormitories were turned again to their original purpose, and new ones equipped likewise for little visitors. Thus it happens that for the little child whose parents cannot afford to take him to the country, there is a place where he can go. This means that for little children like Mary Wellman, of Brooklyn, summer may become a joyous adventure instead of an ordeal.

The story of Mary, unique in certain respects, is typical in its essentials of the need which Rethmore Home is filling.

Over in Brooklyn early in June a hospital received a call from a boarding house for an ambulance. A child had been severely burned.

The child proved to be a little five-year-old flaxen-haired girl. In the absence of her mother, a dishwasher in a large hotel, she had pulled over a coffee pot and scalded her entire left arm and side.

Several weeks in the hospital served to heal the burn sufficiently for the little girl to be returned to her boarding house; great red scars drawing her soft fair skin, her little body pinched and thin from suffering.

Two weeks later a social service visitor called at the boarding house to see the child. As no one answered her ring, she pushed open the front door and went upstairs to the room which the child and her mother occupied.

Silence greeted her knock.

Then slowly the door opened a crack. A pale little face peered out of the gloom.

"I came to visit you, Mary, and to see how the arm is getting on."

At this, the visitor was welcomed a bit shyly into a room where the only sunlight sifted around drawn shades. On the floor, dimly discernible, was a pile of broken dishes, the little girl's only playthings. No signs of breakfast could be seen. It was then ten o'clock. The child was still in her nightie.

Seating herself on a rickety chair, the visitor questioned the little girl as gently as she could.

She learned that the mother went to work every morning at six, returning in the evening about nine. The landlady, who was to look after the child, had many other roomers and children of her own. On this particular morning she had gone shopping early.

Throwing up the shades, the visitor looked more closely at the little face, wan with the pallor of undernourishment and lack of sunshine. On one tiny arm, from shoulder to wrist, great half-healed scars showed angry and red.

That was why Mary Wellman came to be included in the first summer party of little, run-down children from three to seven years of age, who were sent there during the season just now closing, to Rethmore Home at Tenafly.

At the end of two weeks, Mary tipped the scales with a gain of five pounds and received a string of bright beads from Mrs. M. V. Lindner, headworker, as a prize for having made the greatest gain among the girls.

PRIZES were given to three other youngsters at the end of the same period: one to a little boy, who, like Mary, showed the largest increase in weight for his group; and two for good behavior, one to a little boy, and the other to a little girl.

"It has been our desire," explained Mrs. Lindner to a visitor, "to inspire the children with a wish to help themselves in the matter of convalescence and health-building. If they drink their milk willingly, take their naps at the prescribed time without reluctance, and eat the foods which have been carefully chosen for their nourishment values, the gain is much more noticeable than if they do not enter gladly into the spirit of the thing."

And no one, seeing the four parties of seventy little youngsters which each, in turn, frolicked over the big Rethmore lawns this summer, could doubt that anything but joy attended the venture.

Some of the children who needed especially long periods were allowed to stay six and eight weeks or longer, and many of them begged to stay and were allowed to do so throughout the summer. The average gain for the first two weeks was between four and five pounds. Probably one reason for their delight was the sincere sort of mothering which the headworker herself has extended to each little youngster.

"I am going to marry Mrs. Lindner," cried one young Caruso ardently, meanwhile directing the full radiance of his six-year-old affection in an adoring glance at the headworker.

"When is the wedding to occur?" asked the visitor.

"When my Mudder comes," was the quick response, "wid de flowers." And he scampered away around the corner of the big porch, his little brown khaki-clad figure, with bare feet to match, twinkling happily through the long grass.

As for little Mary, the long summer days got in their good work. When the same visitor went again to Rethmore Home

toward the close of the season, Mary was browned and plump. The scars were there, of course, but rapidly shrinking. Instead of standing with glance downcast whenever a stranger looked at her, Mary's blue eyes gazed inquiringly. And she was not afraid to talk. How much her summer with other children, in an environment of country air and good food, had meant only the years can measure. There are bright spots in the childhood memory of every man and woman which time never dulls.

One interesting bit from the report submitted this week by the Rethmore headnurse, Mabel P. Baacke, to the Rev. L. Ernest Sunderland, D.D., superintendent of the New York City Mission Society, gives a brief glimpse of the care given to health details.

"On taking over the medical supervision of children at Rethmore Fresh Air Camp, the first thing was to establish a clinic, which was done in the boys' dormitory. Here each morning immediately after breakfast the children lined up for inspection. All cases requiring treatment were given attention before the child was allowed to join in the camp activities.

"An isolation room was fitted up in the main house where any suspicious cases were immediately taken.

"We appreciated very much having as our camp physician so capable a man as Dr. Lewis W. Allen. Dr. Allen was always ready and willing to offer advice on any case brought to his attention.

"On arrival of all parties, admission baths were given, heads examined and treated where necessary, and weights taken, after which weekly weights of all children were taken and recorded.

"During the excessive heat the children all received daily showers or tub baths; in cooler weather two baths a week being given.

"Combs were kept in a weak solution of disinfectant—separate combs being used on each head.

"Tooth brush drill was held daily.

"Heads fine-combed and dirty heads given very special care.

"Dr. Allen advised putting five children on a special tonic, which was done, and these children all showed marked results. These, with the other undernourished children, were given malted milk and graham crackers at 10:30 each morning."

HOW VIRGINIA CHURCHMEN VIEW LYNCH LAW

VIRGINIA has been receiving a good deal of very unpleasant notoriety during the past few weeks. A small crowd of men invaded the Wythe County jail at Wytheville recently and, apparently without meeting with any resistance, took out a young Negro and lynched him. A few weeks later a hooded mob took a Roman Catholic priest out into Princess Anne County and grilled him—his offense being that he was interested in work among Negroes and had in charge a band composed of little Negro boys. Still more recently two young women of Bristol were taken out into the country to a vacant house and whipped with straps.

How long are the decent, intelligent people of Virginia going to stand for this sort of invisible government? On what meat do these creatures feed that they should take the law into their own hands and act as judge, jury, prosecuting witnesses, and executioners? Are we to have a government here in Virginia of morons, for morons, and by morons?

The outrageous thing about these disgraceful affairs is the apparent apathy displayed by the county officials in bringing to justice members of the mob. Are our officials afraid of the votes of men who are too cowardly to act in the open? If so, for the fair name of the Old Dominion, are there not enough decent people left in the state to force these puppets into permanent retirement?

Wythe County, we understand, wonders why a whole community should be blamed for the acts of a few lawless men. When Wythe County has apprehended these men and has seen them sent where they belong, the odium will be lifted from her fair name and placed where it should be—but until then the decent people are as responsible as the guilty. In any event the respectable people were so little concerned with the character of their public officials and the security of their jail that this thing could take place. Who else is to blame?—*Southwestern Episcopalian.*

THE ROAD which ascends from sin to devotion is like the dawn, which, when it rises, does not drive away the darkness in a moment but little by little.—*St. Francis de Sales.*

AROUND THE CLOCK

By Evelyn A. Cummins

THE *Nation* of London has issued a very interesting questionnaire, and much discussion has been aroused by it in the press and among the *Nation's* contemporaries. The questionnaire has on the whole been welcomed as an indication of current religious thought. The first answers available showed that a large majority of people replied No to the first question. A still larger majority answered No to question 5, and very few replied Yes to question 11.

These are the questions submitted. It has rightly been said that it is very difficult to answer categorically Yes or No to this so-called census, but that is what is required, no qualifications or amplifications being allowed. On analysis it seems almost impossible for any thinking, reasoning person to be able to do so. For example, how can a creative power be impersonal and purposive? Purposive implies knowledge and ultimate consciousness, and appetite implies consciousness. Words, words, words. Yet the questionnaire is most intriguing, and furnishes fine material for countless arguments and discussions.

"1. Do you believe in a personal God?
"2. Do you believe in an impersonal, purposive, and creative power of which living beings are the vehicle, corresponding to the Life Force, the *élan vital,* the Evolutionary Appetite, etc.?
"3. Do you believe that the basis of reality is matter?
"4. Do you believe in personal immortality?
"5. Do you believe that Jesus Christ was divine in a sense in which all living men could not be said to be divine?
"6. Do you believe in any form of Christianity?
"7. Do you believe in the Apostles' Creed?
"8. Do you believe in the formulated tenets of any Church?
"9. Are you an active member of any Church?
"10. Do you voluntarily attend any religious service regularly?
"11. Do you accept the first chapter of Genesis as historical?
"12. Do you regard the Bible as inspired in a sense in which the literature of your own country could not be said to be inspired?
"13. Do you believe in transubstantiation?
"14. Do you believe that Nature is indifferent to our ideals?"

THERE is a legend that in his old age St. John had a pet bird which he kept with him as a companion. He is supposed to have spent a good deal of time feeding it and playing with it. One day, so the story runs, a certain hunter was passing by and expressed amazement at seeing the great Apostle thus engaged. St. John asked the man if he always kept his bow bent. "No," said the hunter, "for that would make it useless." "Then," replied St. John, "if you unbend your bow to prevent its being useless, thus do I unbend my mind for the same reason."

A GOOD BOOK for light reading is *Beau Sabreur,* by the talented author of the ever popular *Beau Geste.* P. C. Wren, the author of the two books, has been an Oxford scholar, a teacher, professor, journalist, explorer, boxer, sailor, and has served in three armies. He has served in the Foreign Legion, like some of the men in his novels.

MR. E. H. SOTHERN and his wife (Julia Marlowe) have announced that they will give their Shakespearian scenery, costumes, and properties to the new Memorial Theatre at Stratford-on-Avon. This collection is said to be worth about $200,000. It is to be carried to England by the United States Line, free of charge.

AN ENGLISH novelist, E. S. Caldwell, has said of the reactions of character:

"There is scarcely a meeting together of people in which some one, or two, or several, are not destined to act and re-act upon the lives of one another.

"So individualistic is human nature on the one hand, that we may not feel the slightest thrill of any chord of response between our own lives and the lives of the multitudes we come across; but, on the other hand, so magnetic is human attraction, so subtle is human influence, so necessary to development is human contact, that we are not really living unless or until someone or something invades the region of our personality, and either leaves its impression there or carries away ours with it."

If we only could make ourselves fully realize this and remember it, how careful we should be at all times.

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.

BUT IS THAT WHAT IS MEANT BY MODERNISM?

To the Editor of The Living Church:

One of your correspondents asks "of what use is Modernism to be worth existence"? Since he mentions the Church Army, let me give him an instance that may seem pertinent.

Every week night on a corner of two main streets in Brooklyn a loud voiced orator harangues the multitude. He is an ardent Romanist, and now that there seems to be some chance of the nation having a Roman Catholic candidate for the presidency, this speaker has a number of confederates in other sections. He talks first on social topics and then on religion in general and finally drifts into a defense and eulogy of the Roman Church. Every night he is "heckled," among others by "free thinkers." He is referred to certain passages in the Bible, which is at hand and is openly read. He is asked how could God order the early Israelites to murder thousands of innocent children or how could God send savage bears to rend to pieces some children who mocked the prophet as "old bald-head." Then Thomas Paine, Ingersoll, and others of like ilk are quoted on these passages, which quotations are read from the little nickel editions published by the million from Missouri, which publications by the way are much advertised in Church papers. The answers of the speaker are pathetic in the extreme and call forth storms of ridicule from the crowd. He has no modern knowledge of the subject. He does not know, nor does your correspondent know, that so-called Modernism in its higher criticism has taken the sting out of such contentions. The old deistic and other free thinking contenders have been utterly silenced by modern research. Let this at least be accredited to Modernism.

True Modern promulgation has no system such as your correspondent demands. It cannot have. Truth in the large, that is, catholic truth, cannot be narrowed into a system. It searches all systems and levels all barriers. It of course proceeds in systematic or scientific ways, but it leaves no furrowed field. A so-called system is *ipso facto* uncatholic.

Brooklyn, August 30th. Otis Stewart.

"WHAT THE CHURCH LACKS"

To the Editor of The Living Church:

In the issue of August 21st under the heading What the Church Lacks, your correspondent asks, "Did you or anyone else ever find two or three gathered" (in churches open for prayer where the Blessed Sacrament is not reserved)? In Christ Church Cathedral in this city there is a daily celebration of the Holy Eucharist but no open reservation, yet I have frequently seen two or three (and sometimes more) at their devotions in the empty church. I agree with your correspondent that it would be a gain every way if we had "the good Lord on the altar" as the old Irishwoman so well expressed it; but it is interesting to know that there is one church at least, and therefore undoubtedly others, where this lack does not prevent the faithful from making their devotions.

Isn't your correspondent unduly pessimistic anyway regarding the Church we all love? Did not Episcopalians "begin to worship Jesus Christ" in the Sacrament of the Altar a good while ago—if indeed they ever ceased to do so, which one would hesitate to admit? And was there ever a time when the Protestant Episcopal Church did *not* "show signs of life?"

Josephine E. Kimball.

Hartford, Conn., September 21st.

PRAYER BOOK REVISION

To the Editor of The Living Church:

I am very glad to realize that the revision of our precious time-honored Communion Office is still open, and not a "closed question" for a generation or two to come. Being now in a state of flux, it is very tender (like creatures shedding their old and getting a new skin), and is in danger of being manipulated into a form which a decade from now Churchmen of judgment and liturgical instinct will greatly regret. *Festina lente* should be the motto of this recasting and phrasing of the core of our form of worship, if anywhere within the pages of the Prayer Book.

The letter from the Ven. Charles Raymond Barnes, in the September 25th issue, gives a very wise and helpful suggestion for the proper rearrangement of the Communion proper, which many of us would heartily welcome, for the reason he gives. And before said revision is finally closed, I desire (as others have done) to beg most earnestly for a reconsideration of the supposed emendation introducing (!) the Lord's Prayer. That is a sentence which rouses our revulsion—even to the point of rebellion—said to have come from some old Coptic version of the Liturgy: "And now as our Saviour Christ hath taught us," etc.

I submit that that introductory phrase is not only entirely unnecessary, but utterly foreign to the language of the rest of this most magnificent piece of noble and perfect address to our Heavenly Father in our own or any other tongue—the Canon of the Holy Eucharist. The proposed phrase immediately shocks the devout Anglican mind, with its reverent dignity and controlled emotional restraint, as vapid and puerile; it is a sudden fall from the height of the glorious language of our supreme devotion as excruciating as a tail-spin of an airplane! For good judgment and good taste's sake, let us have it *out* again.

Personally, there is only one disturbing break, only one flaw, in the whole magnificent Liturgy as we have always had it, and as I have had the priest's inestimable privilege of reading it for forty-three years: namely the requirement of saying—in the Prayer for the Church—"and especially for *this congregation* here present," when the fact is there are only the faithful "two or three" present to receive the Gift from the Lord's hands.

I know all about the angels and archangels, and all the great company involved, but the structure of the whole prayer provides for that conception; and there is an uncomfortable sense of *unreality* about reading "*this congregation*"—which means the whole flock together—with only a handful present. And unreality is *absurdity* to the balanced mind, and it always makes me stop and "hitch" at every minor celebration.

I wish we might have "or *thy servants here present*" in brackets after "this congregation."

(Rev.) Hobart B. Whitney.

Athens, N. Y. September 25th.

AGAIN "THE YOUTH OF TODAY"

To the Editor of the Living Church:

I am still Mid-Victorian enough to hesitate entering into a discussion with a lady. Nevertheless, I must defend myself somewhat against several implied or expressed charges. In the first place, *I* am not personally responsible for the attitude of the modern youth toward organized Christianity. I deliberately wrote "organized Christianity" instead of the Church because I wished to include in the assertion all forms of religious organizations. For over twenty years of my career, though at different times, I have taught boys of all kinds of religious affiliations, and I have been thrown into contact with all sorts and conditions, and my conclusions are based upon things as they are. I have been all my life trying to show people that Anglicanism has a message for the world; so why make *me* say or intimate that there is no sincerity in the Episcopal Church?

I was merely diagnosing the very apparent disease. Any Churchgoer can determine for himself or herself whether the young people are going to religious services. By draft time figures, we should have over twenty million men under thirty years of age in these United States. Are they attending Church services? I repeat, it is not what *I* think but what the *young* say and think. I gave my testimony based upon my experience. Accusing *me* of failure to show the youth the beauty of the B. C. P. or the interest of the Old Testament is of no value. I know that a dignified Morning Prayer or an elaborate High Mass is equally boring to the great majority of American youth. What they do desire is sincere and in their problems given by a thoughtful man, perfectly conversant with modern

thought. Fundamentalism leaves them untouched: professionalism of any sort in phrase or tone drives them away. Saying that the attempt to reconcile science and religion is futile is merely to say that God has but one form of truth, a self-evident untruth. To say so to the modern boy or girl is not only to alienate them but also to make them choose science rather than religion. What I think or believe is apart from the subject, or what any one of my age thinks or believes is of small value unless we can get the young to listen to us. American Protestantism and American Judaism have been teaching the young of this land the Ten Commandments ever since the Revolution; if the young are so bad, as is implied, will someone tell me why the mere teaching of the Commandments has failed?

Here I must decline to accept any statement that our criminals come solely from the foreign-born families. I am now teaching Americans of English, colonial, German, Italian, Spanish, Polish, Jew, and Greek ancestry, and I defy any one to say one is worse or better than another.

In conclusion, why will people read into a communication what is not there. Does one accuse a doctor of causing the disease when he makes the diagnosis?

(Rev.) H. P. Scratchley.

The Penlea Farm, Murray Hill, N. J.

TWO FAITHFUL PRIESTS

Wilson Macdonald

PRIEST AND MISSIONARY

THE death of Fr. Macdonald came as a great shock and a still greater grief and bereavement to his many friends among the clergy and laity. Fr. Macdonald was a man whom to know was to love and reverence. The young, especially boys and youths in their teens, were attracted by his frank, affectionate comradeship; older folk, men, and women, admired his quiet, modest charm; and all were drawn to his deeply spiritual personality. Most of his ministry (and most of his life after college days) was spent in teaching boys—first as headmaster of the Cathedral Choir School, then as assistant at St. James', Fordham, and in his last days as master of the Boys' School at Sagada. But even out of working hours and days, he was to be found helping, inspiring, entertaining, ministering to the young. If there were any young people near-by where he was spending his vacation, they were sooner or later drawn to him. One of his greatest joys during the latter part of his ministry in New York was the singing of the Saturday Children's Eucharist at St. Luke's Chapel. He loved the Holy Sacrifice for itself, and, when possible, celebrated every day; but he also loved this service because it gave him a place at the altar as leader in the worship of children. His gifts as a preacher were above the ordinary. His literary style, both in preaching and in writing reviews (which he often did for the *American Church Monthly*) was simple, clear, and direct—a reflection of his own character.

THE LATE REV.
STANLEY M. CLEVELAND

Fr. Macdonald was a thorough, convinced Catholic; an enthusiastic propagandist, if you will, for the faith and practice which he had discovered after a varied spiritual pilgrimage. In other words, he was a true missionary, longing to share with others the joy of Catholic faith and life and worship. Hence, it was no surprise to his friends when he answered the challenge uttered one day at a meeting of the New York Catholic Club by Fr. Lathrop, calling on Catholic priests to rally to the call of Sagada. Letters received from that glorious out-post were full of quiet, deep joy—the joy of being able to teach and practise the Catholic Faith in a thoroughly Catholic atmosphere, far from the trammels of prejudice and the snarls of controversy. The daily Mass, the High Mass which he loved to sing—and sang so well—his teaching of the boys, his association with Fr. Hartzel, the great promise of harvest, if only the laborers would come—these things filled him with a joyful enthusiasm that was characteristically boyish.

Something has been said of his spiritual pilgrimage. Early in his young manhood, Wilson Macdonald grew dissatisfied with the Protestant religion of his youth, and drifted into "Liberalism." Yet he felt the need of some sort of religious fellowship. It was a sermon preached by one of the leaders of liberal Protestant or Broad Church thought in our communion which led him to consider becoming a communicant of the Protestant Episcopal Church. "For," he used to say, "I felt sure that a Church that could harbor Dr. ———— in its ministry, and countenance the teaching of such heresy from its pulpit would be none too straight for me." So he was confirmed, and soon after became headmaster of the choir school of the Cathedral of St. John the Divine. There he learned something of the power of the sacramental life from the boys, who were communicants, and seeking to find in the Blessed Sacrament what they found there, he found It —the Pearl of Great Price, Jesus Christ Himself, *God* as well as Man. The rest of the Catholic religion came logically and rather swiftly. Where once he was led, he became a leader; and taught by his example even more than by word of mouth the Catholic religion. One could not see him celebrate the Holy Mysteries without knowing that Wilson Macdonald believed and worshipped the Real Presence of Jesus Christ in the most holy Sacrament of the Altar, and stood at the altar as a priest after the order of Melchisedec. Many young men have caught from him the vision of the Catholic life and felt under his leading the first stirrings of the divine call to the priesthood which he so worthily fulfilled.

May God raise up many priests like him, to carry on his work.

Stanley Matthews Cleveland

PRIEST AND PASTOR

A FRONT LINE chaplain, a man of God, a loyal priest of the Church, one whose influence with the students of several universities was ever for God and righteousness, entered into rest when the Rev. Stanley Matthews Cleveland died at Christ Hospital, Cincinnati, Sunday, September 26th, after a brave battle against an insidious disease, with a constitution already weakened by his strenuous war experiences.

He was the son of the late James Harlan Cleveland, prominent at the Cincinnati bar and United States district attorney, and Grace Elizabeth (Matthews) Cleveland, daughter of the Hon. Stanley Matthews, one time justice of the United States Supreme Court, and educated at St. Paul's School, Concord, Princeton University, the University of Virginia, and the General Theological Seminary, being a Fellow of the last mentioned institution.

The barest facts of his record show what a useful and inspiring career was his, though cut off so untimely. Rector of the Church of the Ascension, Wyoming, a suburb of Cincinnati, a year as Y. M. C. A. worker in France, then chaplain of the 307th Infantry, 77th Division, A. E. F., being one of the first to reach the "Lost Battalion," assistant and student pastor in Christ Church, Princeton, student pastor at the University of Wisconsin, and latterly provincial chaplain of the Sisterhood of the Transfiguration at the mother house, Bethany Home, Glendale, Ohio.

In 1915 he was married to Marian Phelps VanBuren, in Washington, D. C., and his widow and four children, widowed mother, three brothers, and two sisters are his nearest relatives.

A requiem at Bethany Home chapel and burial service at Christ Church, Glendale, were held on September 28th.

Some lives have in them a quality which may perhaps be compared to that secret of which the early Venetians knew the mystery—some secret of light, some sweet, transparent coloring, a hidden treasure of hope shining through after shadow.—*Mrs. Ritchie, "Miss Angel."*

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

In view of the presence in this country of the Bishop of London, we are particularly glad of the timely appearance of *Twenty-five Years As Bishop of London*, by Charles Herbert (Morehouse Publishing Co. $1.00). This is not an official biography, but "a tribute from an outside source," written upon the completion of Dr. Ingram's twenty-five years' episcopate. It is a small book: in fact, one could wish there were more of it, especially in the chapter devoted to the Bishop's boyhood. For it is interesting to think that Arthur Foley Winnington Ingram grew up (like the famous Benson brothers, the don, the priest, and the writer of light fiction) in that period before we became machine-ridden and money-mad; when the sons of English gentlemen inherited a way of life more nearly approaching the perfection of fine living than any that has been known in any other country or time. That it could not have existed without a foundation of social injustice is true, and that Bishop Ingram, son of a priest and product of Marlborough and Oxford, should come to devote his life to the poorest of the poor in London slums is a significant fact. He said himself, very simply, when a curate at Lichfield Cathedral, "It was really the sense that it was *too* happy a life for a man of thirty which made me offer myself, first for Brisbane, and then, when the Bishop would not allow that, for East London."

He went in 1888, being among the pioneers in social work. In 1901 he was consecrated Bishop of London—thirty-eight years of devotion are described in this book. A man fitted by inheritance and training "to be the popular incumbent of some wealthy and aristocratic parish" gave himself to this life of stress and strain, great labors, and great rewards. All Churchmen know how much the Bishop of London is beloved, not only in his own immense diocese but throughout the whole Church. *Punch*, says the author, hit off the strenuousness of the Bishop's public and private life in a witty set of verses The Lay of the Suffering Bishop, beginning:

> "From morn till evening, from evening till night,
> I preach and organize, lecture and write.
> And all over London my gaitered legs fly.
> Was ever a Bishop so busy as I?"

We have not said much here of Bishop Ingram's personality, but his charm, his strength of character, and his conspicuous genius for sympathy and friendship are well set forth in this book.

Now we turn to his own last volume of sermons, *The Sword of Goliath*, also published by Morehouse ($1.40). Each sermon is followed by Questions and Answers, the questions being such as the Bishop is accustomed to deal with after he has given an instruction in a parish church. This one, for instance, is typical: "Ought we to give our minds free play or should we turn our thoughts from speculations that may lead to doubt, as we guard our thoughts from moral dangers?" And the straightforward answer: "I believe that we ought to give our minds free play. That is to say, do not be afraid to face difficulties. . . . Only . . . do not read all the sceptical literature, and then think that listening to the lessons read in church is good enough for the other side. . . . . Read both sides, and pray for guidance, and you will not go wrong."

The sermons (astonishingly direct and simple!) could only have been conceived and preached by a Christian of humble sincerity, one, too, who understands humanity and does not remain aloof from it. Nothing could be more practical than the advice given for conduct of life, while here and there come penetrating flashes of observation. Jealousy, the Bishop says roundly, is one of the greatest curses in life. "Cruel as the grave," said the Israelite so long ago!

Not in any of these sermons is there subtlety of thought, or indulgence in irony, or any striving for effect.

A remarkable aspect of religious work in London is described in *Wilson Carlile and the Church Army* (3rd revised edition, Church Army Bookroom, one shilling). The paper cover announces Thrilling Stories of His Life, Adventures, and Work. They are indeed, and more than that, they are amusing and pathetic and inspiring. Bishop Ingram made the hero and founder of the Church Army a Prebendary of St. Paul's in 1905, as "a graceful and kindly acknowledgment" of his services to the Church. ("It is an honorary appointment except for a small fee and a bottle of sherry for preaching in the Cathedral once a year—the sherry is thrown away on Prebendary Carlile.") Our first view of him, in the frontispiece, is of a very unclerical-looking, humorously smiling old gentleman in khaki, holding that ludicrous instrument, the trombone. Yes, he plays on it at mission meetings, and on an ancient and honorable harmonium too—one which he bought in 1862, as a boy of fifteen, and saved up for out of an allowance of one shilling and ninepence a week (this being intended for luncheon and bus fares in the City). His determined ambition helped him to make a large fortune in the silk business while still a very young man. When it was wiped out in the financial disaster of 1873, it proved the proverbial blessing in disguise, for his conversion took place shortly after. Followed Confirmation and, later, Orders, and complete dedication to the saving of souls. The actual dangers and physical violence which Mr. Carlile and his helpers suffered from London roughs over and over again are told in detail; they never dreamed of giving up.

Eight years of work and stumbling experiment were necessary before the time was ripe for the beginning of the Church Army. At last it was organized—a butler and a groom from large houses near the district were the first to offer themselves for training as officers—and this meant that the layman, especially the working man, could preach and work for Christ under the authority of the Church. The C. A. has become a huge affair, and because it is not so well known in this country it should interest all Church workers to read this account of it compiled by its own literary department. Those of us who think we do not care for social work will be interested in spite of ourselves by the extraordinary figure of Wilson Carlile. The aesthetic shudder with which we view the trombone in the aforementioned frontispiece and the repugnance with which we read of the hymn-singing workers being knocked down and pelted with eggs and cabbages in their early days, will give way to an amazed respect before we have gone very far in the narrative. At eighty Mr. Carlile is still carrying on. Probably he has never known a bored moment in his life.

Of two books written especially for boys, *The Young Moose Hunters*, by C. A. Stephens, and *Jack in the Mountains*, by James F. Crook (Boston, L. C. Page & Co. $1.75 each), we should unhesitatingly choose the former, which is quite a good tale, carrying the reader swimmingly, if rather gently, to the end. Whether it is a reprint or not we are not sure, but there is a "backwood" atmosphere about it that suggests a bygone Maine rather than the happy hunting ground it is today. The grammar in some places is peculiar, to say the least!

Jack in the Mountains has such attractive pictures and decorations by Charles Livingston Bull that it is disappointing not to find a correspondingly good story, indeed, it can barely be called a story, being rather the account of how a family lives on a North Carolina farm, with a few historical and hunting tales thrown in. Well put together, but hardly a book for anyone who wants to feel live thrills running up and down his spine!

> The body sins not; 'tis the will
> That makes the action good or ill.—*Herrick.*

Church Kalendar

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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.*

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.

KALENDAR OF COMING EVENTS

OCTOBER

12. Second Annual Catholic Congress, Milwaukee, Wis. General Meeting, Federation of Catholic Priests, Milwaukee, Wis.
13. Nashotah Alumni Luncheon, Milwaukee, Wis.
20. Convention of Maryland, Baltimore. Election of Bishop Coadjutor. Fifth Provincial Synod, Racine, Wis.
26. Synod of First Province, Concord, N. H. Synod of Third Province, Bethlehem, Pa.

CATHOLIC CONGRESS CYCLE OF PRAYER

WEEK OF TWENTIETH TRINITY

Church of the Saviour, Camden, N. J.
Church of the Mediator, Chicago, Ill.
Howe School Chapel, Howe, Ind.
Christ Church, Ontario, Calif.

APPOINTMENTS ACCEPTED

BUMSTED, Rev. W. F., formerly in charge of Ivy Parish, Albermarle Co., Va.; to be in charge of Rivanna Parish. New address, Columbia, Va. September 23, 1926.

CRAIK, Rev. CHARLES E., JR., formerly assistant of Grace Church, Orange, N. J.; to be assistant of Incarnation Chapel, New York City. New address, 210 East 31st Street, New York City. October 1st.

DALLINGER, Rev. JOHN R., formerly vicar of St. Andrew's Parish, Groton and Ayer, Mass.; to be assistant at Grace Church, Newton, Mass. New address, 66 Marlborough St. October 1st.

DU PLAN, Rev. AUSTIN E., formerly missionary-in-charge of Christ Church, Flint, Mich.; to be rector of Grace Church, Port Huron, Mich. January 1, 1927.

ENGLISH, Rev. E. L. D., formerly rector of St. Andrew's Church, Algonac, Mich.; to be priest-in-charge of Christ Church, Flint, Mich. January 1, 1927.

FOLEY, Rev. WILLIAM D., formerly of the Diocese of Quincy, but more recently supplying missions in Minnesota under the Archdeacon's supervision while studying at the University of Minnesota; to be rector of St. Mark's Church, Lake City, Minn.

GRIFFITH, Rev. G. TAYLOR; to be chaplain of the Good Samaritan Hospital, Portland, Ore. New address, Corner Twenty-third and Marshall Sts., Portland, Ore.

JONES, Rev. H. BOARDMAN, formerly assistant at St. Paul's Church, Albany, N. Y.; to be deacon-in-charge of St. Margaret's Church, Menands, N. Y., September 15, 1926.

KLOMAN, Rev. HENRY F., formerly rector of St. Peter's Church, Salisbury, Md.; to be rector of Emmanuel Church, Cumberland, Md. October 25th.

LAIDLAW, Rev. GILBERT W., formerly rector of St. James' Church, Pullman, Wash.; to be rector of St. Andrew's Church, Algonac, Mich., with charge of St. Paul's Mission, Harsen's Island, Diocese of Michigan. October 17th.

LANDER, Rev. WILLIAM P. S., formerly rector of St. Luke's Church, Forest Hills, Long Island, N. Y.; to be rector of Holy Trinity Church, West Palm Beach, Fla. October 11th.

LEWIS, Rev. HARRELL J.; to be assistant minister at St. Mark's Church, Washington, D. C., and superintendent of the Church school. September 14th, 1926.

MORGAN, Rev. A. RUFUS, formerly rector of St. Mark's Church, Chester, S. C.; to be executive secretary and general missionary, Diocese of Upper South Carolina, having been released from engagement to be rector of St. James', Marietta, Ga. New address, Diocesan Headquarters, Trinity Parish House, Columbia, S. C. November 1st.

OSBORNE, Rev. JAMES A., formerly of the Diocese of Montreal; to be on the staff of the Church of the Advent, Boston, Mass. New address, The Rectory, 28 Brimmer St., Boston, Mass. October 1.

SAUNDERS, Rev. A. EDWARD, formerly rector of St. James' Church, Hibbing Minn.; to be rector of Trinity Church, Tulsa, Okla. November 1st.

SEITZ, Rev. OSCAR; to be in charge of St. James' Mission, Roseville, Mich., also of a new mission at Halfway, both on the outskirts of northeast Detroit.

SHIPWAY, Rev. WALTER A. A., formerly of 416 Lafayette St., New York City; to be assistant at Emmanuel Church, Cleveland, Ohio. New address, 8614 Euclid Ave., Cleveland, Ohio. September 28th.

SPOER, Rev. H. H., D.D., formerly chairman of Foreign-Born Americans Division, Diocese of Michigan; to be teacher of English and American Literature and History, St. Alban's School, Sycamore, Ill.

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

TEMPLE, Rev. JOHN, formerly rector of St. John's Church, White Bear Lake, Minn.; to be rector of St. Paul's Church, Winona, Minn. October 1.

WEBSTER, Rev. KIRBY, formerly curate at St. Luke's Cathedral, Portland, Maine; to be curate of St. John's Church, Waterbury, Conn.

WHARTON, Rev. GEORGE E., formerly rector of Christ Church, Boonville, Mo.; to be rector of Grace Church, Jefferson City, Mo. New address, 405 E. High St. October 1, 1926.

WHITE, Rev. E. G., formerly rector of St. Peter's Church, Hillsdale, Mich.; to be rector of St. John's Church, Ionia, Mich. October 1, 1926.

WHITEHEAD, (Rev.) C. B., formerly local pastor of the Methodist Church at Marcus, Iowa, and now a candidate for Holy Orders; in charge of St. Peter's Church, New Ulm, and All Souls' Church, Sleepy Eye, Minn. October 1, 1926.

WILCOX, Rev. EDWIN, P., D.D., formerly secretary of the Diocese of West Missouri and Bishop's missionary; to be rector of Grace Church, Winfield, Kans. September 1, 1926.

RESIGNATIONS

HYDE, Rev. ARTHUR P. S.; as rector of St. Peter's Church, Peekskill, N. Y., November 30th.

MUNDAY, Rev. JOHN, formerly rector of Grace Church, Port Huron, Mich.; to retire, January 1, 1927.

PIERCE, Rev. GEORGE DONALD, as rector of St. Luke's, Plattsmouth, Neb.; to be extraparochial in Long Island. New address, 147-18 Franconia Ave., Flushing, N. Y.

READ, Rev. RICHARD S., as rector of Holy Trinity Church, Minneapolis, Minn.; effective October 15, 1926.

NEW ADDRESSES

ANDREWS, Rev. E. B., formerly rector of St. Matthew's Church, Wheeling, W. Va.; 5506 Wilkins Ave., Pittsburgh, Pa.

BOSS, Rev. A. I. ERNEST, formerly of 248 Como Ave., Columbus, Ohio, September 29, 1926.

MCKIM, Ven. JOHN COLE, Archdeacon of Tohoku; Catholic Church Compound, Hayama, Koriyama City, Japan.

OSBORNE, Rev. W. H., formerly of Tampa, Fla.; Box 322, Glendale, Calif.

RAMSAY, Rev. CHARLES L., formerly of 1426 Virginia Park, Detroit, Mich.; 606 Dorchester Road, Birmingham, Mich., October 1, 1926.

STREET, Rev. CHARLES L., formerly of 5650 Dorchester Ave., Chicago, Ill.; 5756 Kimbark Ave., Chicago, Ill., October 1, 1926.

VAN SYCKEL, Rev. N. D., formerly of 9 Norwood Ave., Summit, N. J.; Beechwood Hotel, Summit, N. J.

WATKINS, Rev. WILBUR F., formerly of Baltimore, Md.; 2 Grace Court, Brooklyn, N. Y.

CORRECT ADDRESS

NEWBERY, Rev. ALFRED, assistant at Church of the Redeemer; 1410 E. 56th St., Chicago, Ill.

ORDINATIONS

DEACON

KENTUCKY—On Sunday, September 19th, in St. Luke's Church, Anchorage, Bishop Woodcock ordained to the diaconate THOMAS S. KELL, the candidate being presented by the Very Rev. Richard L. McCready, dean of Christ Church Cathedral, a former rector of St. Luke's, who also delivered the sermon. Mr. Kell, though brought up a Churchman, had spent several years as pastor in another communion. An unusual feature of the service was the fact that immediately after the ordination, the newly-ordained deacon presented for Confirmation a class which he had prepared.

PRIEST

MAINE—On Thursday, September 23, 1926, in St. Luke's Cathedral, Portland, the Rt. Rev. Benjamin Brewster, D.D., Bishop of the diocese, advanced to the priesthood, the Rev. WALLACE C. GOODFELLOW, minister-in-charge of St. Andrew's Church, Millinocket, Maine. Mr. Goodfellow will remain in charge.

DIED

GILL—On Sunday, September 19th, at Oakland, Calif., EMMA FRANCES GILL, widow of the late Rev. William Gill.

"Sorrow vanquished, labor ended, Jordan passed."

PRATT—Entered into life eternal, September 19th, at Chicago, Ill., MARY THORINGTON PRATT, dear and fond wife of the Rev. George B. Pratt. Services were at St. Simon's Church, Tuesday, September 21st. Interment at Graceland Cemetery.

"Perpetual rest and peace finally came upon her."

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POSITIONS OFFERED

CLERICAL

A SMALL PARISH IN SOUTHERN MICHIGAN, with a small indebtedness, but sound financially, with two women's organizations and one men's club working well and no factions, needs a young energetic rector who is a good leader. Fine possibilities for both rector and parish. Please state age, size of family, health, and experience. All replies will be treated confidentially. P-693, LIVING CHURCH, Milwaukee, Wis.

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.

WANTED—IN THE EAST, A CATHOLIC priest to say daily Mass in return for board and rooms. Pleasant surroundings. Desirable for literary work or retired priest. Address E. L. P.-695, care of LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED

Miscellaneous

WANTED—YOUNG CHURCHWOMAN TO help in Altar Bread Department at St. Margaret's Convent, 17 Louisburg Sq., Boston, Mass. All living expenses with moderate salary. Address The Rev. Mother Superior.

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.

POSITIONS WANTED

Clerical

A MARRIED PRIEST (NO CHILDREN), Catholic, desires a change. Good references. Address Box T-690, Living Church, Milwaukee, Wis.

PARISH PRIEST, MARRIED, DESIRES TO make a change. Sensible Churchman; experienced in work among Young people. Address L-694, Living Church, Milwaukee, Wis.

PRIEST DESIRES PARISH, CURACY, OR supply. Address P-680, Living Church, Milwaukee, Wis.

PRIEST, OUT AND OUT CATHOLIC, celibate, still in the forties, splendid constitution, excellent record and references, wants out and out Catholic parish, curacy, or growing mission, also is experienced teacher in Classics and English branches. Experienced in all these lines, but largely in P. E. parishes. Either seaboard preferred, would consider any location, home, or abroad, where daily Mass, late Sundays, and Penance, taught and practised. Address E-699, 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

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

DEACONESS, EXPERIENCED IN PAROchial and educational work, desires position in active parish. References. Address S-696, Living Church, Milwaukee, Wis.

EMPLOYMENT AS SEXTON OR CAREtaker in parish, near Boston, or in New York, desired by single man. References given. Address M-689, Living Church, Milwaukee, Wis.

MATRON—DIETITIAN—HOUSE KEEPER, graduate Drexel Institute Philadelphia, experienced and well qualified Scottish-American desires post in either capacity in church home or school. Tactful and successful with the difficult young. Address P.-697, Living Church, Milwaukee, Wis.

POSITION AS COMPANION AND SECRETary, by a clergyman's sister, past middle age, good health. Address P-692, Living Church, Milwaukee, Wis.

SOUTHERN CHURCHWOMAN DESIRES office employment. Served as secretary to Bishop in mission field three years. Would consider place in Church institution. State salary available. W-700, Living Church, Milwaukee, Wis.

WANTED—POSITION AS HOUSEMOTHER or companion in school or private family, by middle-aged refined Churchwoman. Active, cheerful, and willing. Experience in boys' school as assistant matron and housekeeper. Can give best of references. Please state salary. Box T-691, Living Church, Milwaukee, Wis.

WOMAN WITH CONSIDERABLE EXPERIence with children desires first class position to take complete charge of motherless children in private life. G-698, Living Church, Milwaukee, Wis.

YOUNG LADY, COMPETENT ORGANIST, can take advanced or simple services, student of New York Conservatory, desires organist position in or near New York, in charge of mixed choir, or under choir director. Write Rev. Sidney Winter, St. Paul's Parish, Owego, N. Y.

UNLEAVENED BREAD

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

VESTMENTS

ALTAR LINENS: PLAIN OR HAND EMbroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Linens, Silks, Fringes. Church designs stamped for embroidering. Interviews 1 to 5 P.M. Address Miss M. C. Andolin (formerly with Cox Sons & Vining), 45 West 39th Street, New York City.

ALTAR AND SURPLICE LINEN, NEW LOW price list issued on all Pure Irish Linens for Church uses. Send for samples and latest quotations to direct importer. Mary Fawcett, 115 Franklin St., New York City.

CHURCH EMBROIDERIES, ALTAR HANGings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application, The Sisters of St. John the Divine, 28 Major Street, Toronto, Canada.

ALTAR FURNISHINGS

THE WARHAM GUILD WAS ESTABLISHED in 1913 for the making of all "Ornaments of the Church and of the Ministers thereof." It supplies Surplices and Vestments, and furnishes Altars, etc. All work designed and made by artists and craftsmen. Descriptive leaflet from The Secretary, The Warham Guild, Ltd., 72 Margaret Street, London, W. 1, England.

PARISH AND CHURCH

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

STAINED GLASS

JAMES POWELL & SONS (WHITE FRIARS), Ltd., London, England. Stained Glass. Designs and estimates submitted on receipt of full particulars. Distributor: Adrian Buck, 665 Fifth Ave., New York City.

MAGAZINE

THE HENRY STREET CHURCHMAN, A monthly magazine with twelve pages of devotional and instructive features in the interest of the Catholic religion. Subscriptions, $1.00. 292 Henry Street, New York.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPItal 237 L. 17th St. N. Y. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms $10-20. Age limit 60.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Lovely ocean view, bright rooms, table unique, managed by Southern Churchwoman.

Los Angeles

VINE VILLA: "The House by the Side of the Road." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address Vine Villa, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices $25.00 to $35.00 per week.

New York City

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

ANNOUNCEMENTS

ANGLO-CATHOLIC CONGRESS IN ENGland—Notice is given by the Duke of Newcastle as chairman of the Committee of International Arrangements that during the week of July 3-10, 1927, the Third Anglo-Catholic Congress will be held in London, the subject for discussion being The Holy Eucharist. Mr. Haley Fiske, of New York, has accepted an appointment as secretary of an American Committee of Coöperation, and inquiries may be addressed to him at 1 Madison Ave., New York. Arrangements are being made for a reduced rate of transportation costs to the Congress, and also for those who wish to join the Anglo-Catholic Pilgrimage to the Holy Land, which starts immediately after the Congress.

THE EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church. The Sixty-fourth Annual Meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 26, 1926, in the Board Room of the Platt Building, 130 South Twenty-second Street, Philadelphia, Penn., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. Lord Gilberson, *General Secretary.*

TRAVEL

ST. GEORGE'S EXCURSION TO EUROPE, July, 1927, Cathedral Tour. Write for special offer. Thompson Travel Bureau, Saginaw, W. S., Mich.

SISTERS OF THE HOLY NATIVITY

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

CHURCH SERVICES

District of Columbia

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

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 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
Rev. H. Percy Silver, S.T.D., Rector
Sundays: 8, 10, 11 A.M.; 4:00 P.M.
Noonday Services Daily 12:20

Holy Cross Church
Avenue C. between 3d and 4th Sts.
Sunday Masses, 8 and 10 A.M.
Confessions: Saturdays, 9 to 11 A.M.
7 to 8:30 P.M.

RADIO BROADCASTS

KFBU, ST. MATTHEW'S CATHEDRAL, Laramie, Wyo., 372 meters. Religious programs Sundays and Wednesdays, 9 P.M. Sermon, question box, with answers by the Ven. Royal H. Balcom, Archdeacon of Wyoming.

WHAS, COURIER-JOURNAL, LOUISVILLE, Ky., 399.8 meters. Choral Evensong from Louisville Cathedral, every Sunday, 4:30 P.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 499.7 meters. Service from St. Mary's Cathedral (Gailor Memorial), Memphis, second Sunday at 11 A.M., C. S. Time.

BOOKS RECEIVED

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

D. Appleton & Co. New York City.

The International Labor Organization. By Paul Périgord. Price $3.

George H. Doran Co. 244 Madison Ave., New York City.

The Repression of Crime. By Harry Elmer Barnes. Price $2.50.

E. P. Dutton & Co. 681 Fifth Ave., New York City.

The Riddle of Society. By Dr. Charles Platt. Price $2.00.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

An Introduction to the Study of Education. By Ellwood P. Cubberley, Dean of the School of Education, Leland Stanford, Jr., University. Price $2.50.

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

The Word Abideth. By Thomas Tracy Walsh. Price $1.00.

Through Creative Evolution to Incarnation and the Goal of Humanity. By Rev. J. Gurnhill, B.A., of Emmanuel College, Cambridge; member of the Aristotelian Society, and Canon of Lincoln. Price $2.50.

The Prophet Jonah: The Book and the Sign. By A. D. Martin. With an Introductory Note by Arthur S. Peake, M.A., D.D., Rylands professor of Biblical Exegesis in the University of Manchester. Price $1.60.

G. P. Putnam's Sons. 2-6 West 45th St., New York City.

Notes on European History. By William Edwards. Vol. I. The Break Up of the Roman Empire to 1494. Vol. II. The Reformation and Ascendancy of France.

The Conquest of New England by the Immigrant. By Daniel Chauncey Brewer.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

The Achievement of the Master. By Herbert R. Purinton, professor of Biblical Literature and Religion in Bates College, and Sadie Brackett Costello. Price $1.25 net.

The Stratford Co. Boston, Mass.

Assisi of Saint Francis. And Other Essays of Italy. By Joseph Wickham, M.A., Litt.D., head of the Department of English in Townsend Harris Hall, College of the City of New York. Price $2.00.

PAPER-COVERED BOOKS

The Lutheran Literary Board. Burlington, Iowa.

The First Page of the Bible. By the late Dr. F. Bettex. Translated from the second German edition with the former translation compared and revised. Fifth English edition (Ninth and tenth thousand). Price 45 cts.

PAMPHLETS

From the Author.

America, Awake! Awake!! By Rev. Frederick W. Peabody.

INFORMATION BUREAU

While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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

OPENING OF ST. AGNES' SCHOOL

ALBANY, N. Y.—St. Agnes' School for Girls, this city, opened with an enrolment of 240 pupils. Among the boarding pupils are several daughters of missionaries. The school has always been a home for a number of girls separated from their parents by reason of vocation; and it provides a domestic life as well as distinctive Christian training. Classes in religious instruction are under the personal supervision of Bishop Nelson.

Bishop Oldham presided at the opening exercises this year and made a short address.

English and Scottish Church Congresses Both Hold Sessions

Conference of Modern Churchmen —Dean of Chester Sails

The Living Church News Bureau
London, September 24, 1926

THE SIXTY-FIRST CHURCH CONGRESS will meet at Southport, in Lancashire, from Monday, October 4th, to Friday, October 8th, the general subject being The Eternal Spirit. The following is the official program:

Monday, October 4th. Afternoon—Christ Church and Cambridge Hall: Address by the president (the Bishop of Liverpool), and speech by the Archbishop of York.

Tuesday, October 5th. Morning—Official services. Preachers: Christ Church: the Archbishop of York; Holy Trinity Church: The Bishop of Lichfield; St. Andrew's Church: the Bishop of Hereford; St. Luke's Church: the Bishop of Chester.

Afternoon—The Eternal Spirit in Nature. Cambridge Hall and Opera House: the Rev. J. C. Hardwick.

Evening.—The Eternal Spirit in the Bible. Cambridge Hall and Christ Church: the Rev. Professor D. C. Simpson (Keble College, Oxford); the Rev. Professor A. H. McNeile (Trinity College, Dublin); the Rev. Sir Edwyn C. Hoskyns (Corpus Christi College, Cambridge).

Wednesday, October 6th. Morning—The Eternal Spirit in Theology and the Church. Cambridge Hall and Opera House: the Rev. Professor F. R. Barry (Knutsford and King's College, London); Canon G. E. Newsom (vicar of Newcastle-on-Tyne).

Evening—Cambridge Hall: The Way of the Spirit (In the Individual): Dr. William Brown (Wylde Reader in Mental Philosophy, Oxford); Miss Evelyn Underhill. Christ Church: The Way of the Spirit (In the Community): Mrs. Creighton and the Bishop of Manchester.

Thursday, October 7th. Morning—Cambridge Hall: Preparing His Way (By the Service of Physical Welfare); Dr. W. E. Henderson (County Medical Officer of Health, Westmorland); Capt. R. L. Reiss. Opera House: Preparing His Way (By the Expression of Beauty); Dr. Percy Dearmer; Sir Henry Hadow (Vice-Chancellor of Sheffield University).

Afternoon—Cambridge Hall: Preparing His Way (By Mental Development); Mr. R. A. Raven (Rugby School); Canon Gamble (Bristol). Opera House: Preparing His Way (By Devotional Service); the Bishop of Ripon; Dr. R. G. Parsons (Manchester).

Evening—The Spirit and Evangelism. Cambridge Hall and Christ Church: Canon C. E. Raven (Liverpool); Dr. Garfield Williams (secretary of Missionary Council of Church Assembly).

Friday, October 8th. Morning—Service in Liverpool Cathedral. Conductor: the Bishop of Liverpool.

It will be seen from the foregoing program that it eliminates almost entirely the element of discussion and debate. In this respect the Southport Congress breaks fresh ground, and a new conception of the function of these gatherings is evidently at work. The purpose is to get beneath the controversies of the moment to the deep forces that have made Christianity the greatest influence of life and hope for humanity throughout so many ages. Now that the administrative activity of the Church has found a practical outlet in the Church Assembly and its subordinate bodies, there is at once a great need and a great opportunity for a gathering of Churchmen which can at regular intervals recall the whole Church of England to the ideals of life in an atmosphere of devotion rather than of discussion. For this reason, Churchmen will follow with intense interest the forthcoming proceedings at Southport. There is no denying the fact that doubts had arisen as to whether the type of Church Congress to which we had become accustomed was really worth while, and whether its usefulness was not a thing of the past.

ART EXHIBITION

The Ecclesiastical Loan Collection and Art Exhibition in connection with the Congress will be formally opened by the Bishop of Liverpool on Saturday afternoon, October 2d. Among the exhibits is an interesting collection from Liverpool Cathedral. This includes Communion plate belonging to the Cathedral, a notable exhibit being a chalice of fourteenth century date. Sir Giles Gilbert Scott's drawings of the Cathedral (as it will eventually be) have been lent by the Liverpool Cathedral Committee. A large section of the loan collection will be devoted to the Franciscan objects, illustrative of the life and work of the saint, the seventh centenary of whose death is now being commemorated.

SCOTTISH CHURCH CONGRESS

Simultaneously with the Southport Congress (which in some respects is an unfortunate choice of date), a Scottish Church Congress, the second of its kind, will be held in Glasgow from October 6th to 8th. The aim of the Congress is to draw Churchpeople together in a common effort, and at the same time to present the Church's Faith worthily and strikingly to the community at large. It will begin with a solemn Eucharist in St. Mary's Cathedral on Wednesday, October 6th, at 8 A.M., when the Primus (Dr. Robberds, Bishop of Brechin) will be the celebrant, assisted by all the other bishops of the province, and there will be a corporate Communion of members of the Congress. For the meetings, the St. Andrew's Hall, holding five thousand people, has been taken, but the smaller Berkeley Hall will be used in the mornings and afternoons.

At the morning sessions the subject will be The Layman—as a Christian, as a Scottish Churchman, and as a Member of the Church Universal. The speakers will be the Dean of Carlisle, Canon Spence Elliott, and Miss Ruth Rouse from England, and the Bishop of Aberdeen, Provost Erskine Hill, and Mr. Balfour Melville.

The afternoon meetings will treat of The Church, The Church's Worship, and The Church's Authority, and the speakers will be Fr. Timothy Rees, C.R., Dr. Rawlinson, Fr. F. Underhill, and Fr. S. A. King, Mr. Bertram Talbot, and the Bishop of Moray—an expert in liturgies.

The chief feature of the Congress, however, will be the evening meetings in St. Andrew's hall, which will take the form of a teaching mission by Fr. Vernon, S.D.C. Finally, on the Saturday a solemn Eucharist of Thanksgiving will be sung by the Bishop of the diocese at 8 A.M., in St. Mary's Cathedral.

CONFERENCE OF MODERN CHURCHMEN

The Conference of Modern Churchmen was held at Girton College, Cambridge, when about one hundred and seventy Modern Church men and women assembled to discuss The Psychology and History of the Sacraments.

In his inaugural address, the Rev. C. F. Russell (late Fellow of Pembroke College, Cambridge) urged those present to try to keep out a bitter and controversial spirit when dealing with the subjects

discussed. There were plenty of Christian people who did not agree, but they were all of the family of Christians together. They differed in regard to experience of Sacraments, but behind their differences there was a great deal of conscious experience. On the other hand, it was not true to say that they only differed in their interpretation and agreed in their experience. They also differed in their experience, and that raised the point that it was a fact that when they had exactly the same event happening, and different people having experience of it, their actual experience disagreed as well as the way that they described it; and, therefore, if they were going to insist, as people were trying to do nowadays, that all religious theory and doctrine must be based on experience, it became a very interesting question, Whose experience?

Some parts of modern sacramental experience as well as theory were to be explained as due to ideas which had survived from primitive times, when Man had not only a different conception of the nature of God, but a different conception of the constitution of society. Mr. Russell pointed out various ways in which these early ideas based on primitive conceptions could still be found to show themselves more or less clearly in the modern Sacraments. He suggested that in many respects it was better to recognize frankly that these survivals of ideas were based on an entirely different conception of the universe and organizations of men, and that they would do better if they cut themselves adrift from these ideas rather than try to find, by special pleading, ways in which they could still defend the use of the old language.

The papers contributed during the conference were on more or less familiar lines, and dealt with different elements of pre-Christian religion, which are supposed in some sense to have prepared the way for the acceptance of the Christian Sacraments. It is interesting to note, however, that there are now certain doctrines which Modernist Churchmen appear to regard as settled, and there are indications even of the formation of a Modernist Churchman's Creed!

DEAN OF CHESTER SAILS

The Dean of Chester (the Very Rev. F. S. M. Bennett) left England last Friday for a three months tour to Canada and the United States, to which latter country he was invited by the Bishop of Washington and the Dean and Chapter of Washington Cathedral. The purpose of his visit is to meet various deans and chapters and to confer with them about planning Church conferences and synods. During the tour the Dean will preach in Quebec, Toronto, and Harvard. He will spend a week at Harvard University, preaching and delivering addresses. A week or ten days will be spent in New York. The Dean will preach at Washington Cathedral on December 5th, and will return home the week before Christmas. Since Dean Bennett's appointment six years ago, about £25,000 has been spent on improving Chester Cathedral, and, as your readers have been made aware, he has led the way in making the Cathedral much more freely available for public use than was formerly the case.

PILGRIMAGE TO ENGLISH SHRINE

Nearly one thousand Anglo-Catholics from the Black Country, Birmingham, Wolverhampton, and Stafford, made a pilgrimage to the site of St. Chad's shrine, in Lichfield Cathedral, recently. The procession, headed in sections by priests, paraded the principal streets of Lichfield. At the site of the shrine the Bishop of Stafford recited the Collect of St. Chad, and after a special service, at which the preacher was Canon Thicknesse, rector of Wigan, the Bishop of Lichfield gave the blessing. Later, the pilgrims visited the Well of St. Chad, which is supposed to have been the Baptistery of St. Chad over twelve hundred years ago.

SCHOOL OF RELIGION

The Anglo-Catholic School of Religion, which but for the general strike would have been held in June, has now been arranged for the first week of October. It will be held in Tunbridge Wells, and Bishop King, now Canon of Rochester, will preside. The general subject is The Catholic Way of Life, and it will be treated under three headings—(1) Worship, (2) Forgiveness, (3) Service. On the second day a public meeting will be held at the opera house, with the Mayor of Tunbridge Wells in the chair. Miss Sheila Kaye-Smith, the famous authoress, will be among the speakers.

ASSISTANT BISHOP FOR COREA

The Archbishop of Canterbury has appointed the Rev. H. J. Embling to be Assistant Bishop in Corea. Mr. Embling took his degree at Lincoln College, Oxford, in 1908, and served as assistant priest at St. Stephen's, Poplar, and at the Charterhouse Mission up to 1913. Throughout the war he was a naval chaplain until 1920, when he returned to Southwark (College of St. Saviour). Since 1922 he has been on the staff at Liddon House, Mayfair. His appointment will relieve Bishop Trollope, who has been feeling the strain of the spiritual oversight of a diocese extending over such a large area. At the same time, there are schemes afoot for the division of the diocese, and both the staff of priests in the mission and the growing circle of churches in England interested in Corea will be hoping confidently that this step will lead to a great extension of the Church's activity.

The consecration is to take place in Westminster Abbey on St. Michael's Day, and the new Bishop will probably leave for Corea in November.

George Parsons.

Bishop of London Concludes His Canadian Tour With Winnipeg Ovation

Distinguished Visitor Has Had Royal Welcome in Dominion—Two New Dioceses

The Living Church News Bureau
Toronto, October 1, 1926

The wonderfully successful Canadian tour of the Bishop of London closed on Tuesday evening last when he addressed a vast audience at the Winnipeg Skating Rink on The Church and The Child, the Primate presiding. The meeting was under the joint auspices of the Council for Social Service and the General Board of Religious Education, both of which have been in session at Winnipeg, where the missionary society is now in session.

Before coming East to Winnipeg the Bishop of London laid the cornerstone of the Cathedral at Victoria, British Columbia, addressed the provincial synod of British Columbia at Vancouver, Archbishop De Pencier presiding, spoke at the annual meeting of the New Westminster Diocesan Woman's Auxiliary, visited in the dioceses of Kootenay and Cariboo, addressed numerous service clubs on Empire Settlement, and spoke on the same subject at the City Hall, Regina, Saskatchewan.

He came to Winnipeg last Saturday and laid the cornerstone of the new All Saints' Church, the Primate and practically all the Canadian bishops and many delegates to the annual meetings of the boards of the General Synod being present, as well as most of the clergy of Winnipeg, and the present rector, the Rev. H. R. Ragg, and his two predecessors, Archdeacon Heathcote, of Vancouver, and the Rev. W. M. Loucks, of Toronto.

Having well and truly laid the cornerstone, the Bishop told the people that his heart held for them a message of love from the old city of London, of which he is the one hundred and eighth Lord Bishop. He believes in beautiful churches because he believes in a God with a beautiful mind. This lovely country is a reflection of the lovely mind of God and this church a confession that those in it believe in the sacrifice of Jesus. This church is a sermon in stone, he said, to remind all that Jesus died for all. He hoped it would be a home for all—all races, he emphasized, not only British-born but all who are in Canada from other lands as well.

With all of the pulpits occupied by visiting bishops, Sunday last was a notable day for the Anglican churches of Winnipeg. Attendance at the services is reported to have attained record proportions, but conspicuous in this respect were the two at which the preacher was the Bishop of London.

TWO CHURCHES PACKED

Preaching in St. Matthew's in the morning and in St. Luke's at night, the distinguished British visitor was greeted by congregations which filled both churches long before the service was due to open. In both instances the services were broadcast in the school rooms where a portion of the overflow crowds was accommodated.

An hour and twenty minutes before the evening service opened, St. Luke's Church was filled and shortly afterward the accommodation in the school room was taxed to the limit by the throngs which sought to hear the Bishop. Before the

BISHOP SMITH ILL; CANNOT ATTEND CONGRESS

Sault Ste. Marie, Ont.—The Rt. Rev. R. Rocksborough Smith, newly consecrated Coadjutor Bishop of Algoma, has been suffering for the past two weeks from a sharp attack of sciatica, and has been forced to cancel his acceptance of the invitation to be present at the Catholic Congress in Milwaukee next week. The Bishop has been confined to his room, and has been unable to move into the see house. He is improving, however, and hopes to begin to take up his episcopal duties shortly.

service was actually opened thousands were turned away. The service was conducted by the rector, Canon Bertal Heeney, with Archbishop Matheson, the Rev. John Richardson, and the Rev. Dr. T. B. R. Westgate taking part.

After being introduced by the rector as "the most beloved bishop in the British Empire" the Bishop, in his opening remarks, thanked the congregation for the very hearty welcome which had been extended to him. His visit to Canada, he said, had been a great inspiration to him, and he would return to England re-invigorated in body and mind as a result of his experiences.

The Bishop's message was an appeal for a more vital missionary interest on the part of the Church. The British and Canadian Churches were products of missionary activity, and no diocese or parish could thrive which did not get the missionary vision. In the Old Country it had been established that funds for local needs had increased in accordance with the increase of givings for foreign missions. Congregations, like individuals, should learn to lay up treasures in heaven.

Christianity was the only religion which was fighting for world recognition, he said, and today its teachings were being welcomed as never before. Even the Mohammedan world was becoming responsive. In China and Africa it was bringing a new day, but more workers were needed, and the situation required that the home churches should rise to the occasion. A world actuated with the ideals of Christ must be the aim of the Church, he declared.

A DOUBLE SERVICE

So many flocked to hear the Bishop of London at St. Matthew's in the morning that before church bells in the city pealed out the call to divine worship, the big church was filled to capacity, and between 400 and 500 people had to be accommodated in the school room in the basement. The Bishop thus had two congregations at St. Matthew's, while, as the service was broadcast by CKY, there were thousands in Winnipeg and beyond who, over the radio, heard the Bishop make an eloquent and stirring appeal to humanity not to forget the higher things of life, "those that give the most solid pleasure," in the desire "to make good and get rich." A receiving set was installed in the basement school room, and as the congregation there was furnished with pamphlets containing the order of service, it was able to take part in this simultaneously with the congregation in the church auditorium, joining in the hymns and repeating the lessons.

Sir James Aikins, lieutenant-governor, and Sir James Craig, premier of northern Ireland, were among those present in the church auditorium, and Archbishop Matheson, Archdeacon McElheran, rector of St. Matthew's, and Dr. H. M. Speechly, president of the Brotherhood of St. Andrew, took part in the service.

Introducing the Bishop of London, Archdeacon McElheran said he would like him to take back with him to his people the greetings of St. Matthew's Church. The congregation had sent more than 700 men overseas to aid in the fight for all that the British people held dear, and 112 of those brave boys had sacrificed their lives. The message which he would like the Bishop to take back was that the Church here was struggling earnestly and hopefully to carry on its great work and that it was deeply appreciative of the greatness of its heritage.

RECALLS WAR SERMON TO CANADIANS

Commenting on the rector's remarks, the Bishop of London opened his sermon with the words "We shall never forget the wondrous way in which you Canadian people sprang to arms to help us in the motherland." He recalled wonderful services that he had held "down the line." There was one occasion, he said, when he had addressed 10,000 Canadians in a French town. "I had held six services, I was hoarse and the time had passed for this particular service, but the Canadians sent a message stating that they would wait till I came. I ultimately got to that great congregation, with seventy-two young officers around me. As I had been in just eastern Canada before, I said, 'This reminds me of Toronto and Montreal,' when I was reminded by someone of Winnipeg. I often think of that vast congregation of brave men, for within three weeks 6,000 of the men were killed or wounded and twenty-two of the young officers were dead."

The Bishop said he had been asked to preach at St. Matthew's Church because it was St. Matthew's festival. That reminded him of the St. Matthew's Church at Bethnal Green to which he had ministered. There the people were poor, but he had asked them to hold to religion with the riches it would bring to soul and mind. On this occasion he did not think he could bring any better message than that in the words, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also."

Pointing out that he was addressing himself more particularly to keen business men, the Bishop of London said, "I want you to understand that it is not wrong to be a keen business man. We will make a great mistake if we conclude from the words I have quoted that we are to be slackers in any line of endeavor. You have come out here to make good, and you who have been born here desire to make good. You have taken your lives in your hands. You have courage. That is as it should be in this great new land which is capable of becoming one of the greatest nations of the earth. In striving to make good you are doing your duty. May you make good in business, on the farm, or in any other sphere of activity. Do your best.

"But," added the Bishop, impressively, "is there no need of the warning contained in the words I have quoted? Is there no need to warn the keen business men against laying up for themselves treasures upon earth? When the Church is neglected for the golf links, when Holy Communion ceases to be what it was, when the Bible is never opened, when there is no time to read a good book even, is there no need to give heed to these warning words, which ring out like the notes of a great bell—'Lay not up for yourselves treasures upon earth; for where your treasure is there will your heart be'?"

BISHOPS AND CLERGY AT THE CONSECRATION OF THE RT. REV. R. ROCKSBOROUGH SMITH AS COADJUTOR BISHOP OF ALGOMA, SAULT STE. MARIE, ONT., SEPTEMBER 21, 1926.

TWO NEW DIOCESES APPROVED BY RUPERT'S LAND PROVINCIAL SYNOD

Unanimous concurrence of the lower house of the synod of Rupert's Land was given to the suggestion from the House of Bishops that two new dioceses be formed from two existing ones. The message asked for approval "in the setting apart of the proposed two new dioceses to be carved respectively out of the existing dioceses of Saskatchewan and Qu' Appelle, it being understood that the name or designation of each diocese is to be assigned by the mother diocese in each case."

This will not go into effect, however, till the endowment of the new sees is raised.

Bishop Manning Returns from Europe; Defends His Treaty Stand

Dr. Brooks Begins Rectorship——General Seminary Opens—New York Notes

The Living Church News Bureau
New York, October 2, 1926

The Rt. Rev. William T. Manning, D.D., Bishop of New York, returned on Friday, October 1st, from a ten weeks vacation spent in France, Switzerland, and Italy. Part of his time abroad was devoted to the study of some of the cathedrals in the countries visited. On this subject the Bishop stated that all he had seen has given him fuller confidence in the greatness of the design of the Cathedral of St. John the Divine in New York, and that, wonderful as the cathedrals of the Old World are, the one now rising on Morningside Heights will be "one of the most glorious of all." To reporters Bishop Manning said he had experienced nowhere any of the hostility that has been reported as shown to Americans but that at all times he had been treated with the utmost kindness and courtesy. He characterized Premier Mussolini, with whom the Bishop had an interview, as the most powerful personality in Europe today. Asked to comment on the much-discussed decision of Presiding Bishop Murray to attend the Milwaukee Catholic Congress, Bishop Manning replied that he felt sure that "anything he may do would be wise, well-considered, and proper for him to do as Presiding Bishop of the Episcopal Church."

NEW RECTORSHIP BEGINS AT ST. THOMAS'

Succeeding the Rt. Rev. Ernest M. Stires, D.D., now Bishop of Long Island, the Rev. Dr. Roelif Hasbrouck Brooks began on Wednesday, Michaelmas, his new duties as rector of St. Thomas' Church, Fifth Avenue and 53d Street. The coming of the new rector to this, one of the most influential of American parishes, perhaps the wealthiest so far as its parishioners are concerned, is regarded as an event of much importance. Dr. Stires' long and very popular rectorship, plus the building of the new St. Thomas', some twelve or thirteen years ago, have made this Fifth Avenue church famous. Dr. Brooks will preach his first sermon there tomorrow.

The departure of Dr. Brooks from Albany, where for twenty-one years he has been the beloved pastor of St. Paul's Church, was marked by an extraordinary demonstration on the part of various groups of citizens of the capital city. Clubs and civic organizations arranged a series of farewells which are striking tributes to Dr. Brooks as a Churchman and citizen. Perhaps the most noteworthy was the reception accorded him by 500 members of Temple Beth Emeth who gave over their Friday night service to honor the new rector of St. Thomas'. Thus, his own record as a leading citizen of Albany and the prestige of St. Thomas' combine to make the new rectorship one of much promise and one of great interest to all Churchmen.

Dr. Brooks is fifty-one years of age. In addition to him and Mrs. Brooks, the rectory family includes a daughter, Miss Emily, aged nineteen, and a son, John, aged seventeen.

GENERAL SEMINARY OPENS

On St. Michael's Day, Wednesday, September 29th, the General Theological Seminary, located in Chelsea Square at Ninth Avenue and 20th Street, opened its buildings for the new scholastic year. A total enrolment of about 125, with some fifty new men, is reported. This is an increase over the figures of last year. The personnel of the faculty remains the same: Dr. Boynton of the department of Pastoral Theology has returned from a trip around the world, taken during his sabbatical year, and is resuming his duties; the Rev. Leonard Hodgson and the Rev. H. H. Hassinger are continuing the direction of the department of Christian Ethics. That chair is vacant and has been since the death of Professor Hunt in July, 1925. The Rev. Paul B. Bull of the Community of the Resurrection, England, will be at the seminary again this year, teaching in the Pastoral Theology department. Fr. Bull is recognized throughout the Anglican communion as an authority on preaching and on the technique of sermon construction. The General Seminary is fortunate in having his courses; they are elective for middlers and seniors.

Evensong is sung daily at six o'clock in the seminary chapel; to this service the public is welcome. The plainsong chants sung by the choir of students and the sight of the large company of young men preparing for the priesthood are worth the visit of Churchmen to Chelsea Square.

BISHOP MANNING DEFENDS HIS STAND ON TREATY

In reply to the recently made statements of Bishop Brent anent the Lausanne Treaty, former Ambassador James W. Gerard, vice-chairman of the American Committee opposed to the treaty, has made public a letter from Bishop William T. Manning of New York. The latter states that he is quite familiar with the arguments put forth by the state department and has had many letters from those representing business interests. These, he writes, seem to disregard the moral issues at stake, and he feels it is the duty of the bishops to take a stand in defense of the weak. Bishop Manning writes: "It would seem to me a very sad thing for the Eastern Church to see bishops of our Church lending their countenance and support to the treaty which was practically written by the Turks to suit themselves."

IMPROVEMENTS AT ST. ANN'S CHURCH

Up at St. Ann's Church in the Bronx, located at 140th Street and St. Ann's Avenue, in the section of the city known as Morrisania, extensive work has been done during the summer months in the way of redecoration and restoration of the fabric of this old and historic church. The improvements have all been in keeping with its colonial design; a new lighting system has been installed, and the sanctuary decorated in plain gold. Last Sunday the services were festal in nature to mark the reopening of the church; the preachers were the Rev. C. B. Ackley of St. Mary's, 126th Street, in the morning, and the Rev. H. G. Willis of East Orange, a former rector, in the evening. The present rector is the Rev. Edward C. Russell, under whose leadership the work in this venerable parish is being carried on with marked effectiveness.

MEMORIAL WINDOW TO FR. SMITHERS

At St. Paul's Church, Poughkeepsie, there will be unveiled on October 14th a window in memory of the late rector, the event taking place on the anniversary. The inscription below the window reads: "In memory of the Reverend Francis Sydney Smithers, Jr., Beloved Rector of this Church, 1918-1925. Given by the congregation of St. Paul's Church. 'Lovest thou Me? Yea, Lord, Thou knowest that I love Thee. Feed My sheep.'" The window, which is from the studios of James Powell and Sons of London, shows in one light the figure of Christ, and in the other that of St. Peter.

OVER IN BROOKLYN

Tomorrow the Rev. Dr. George Parkin Atwater, widely known through the Church as an author and preacher, begins his new work as rector of Grace Church on Brooklyn Heights. Dr. Atwater comes to New York from a long and successful rectorate at the Church of Our Saviour, Akron, Ohio.

The Rev. Samuel Dorrance has also entered upon new work on Brooklyn Heights, succeeding Dr. Creighton, now the Bishop of Mexico, as the rector of St. Ann's Church, Clinton and Livingston Streets.

The Rev. R. R. Sloane is the new rector of St. Luke's Church, Clinton Avenue, where he succeeds the late Dr. Henry C. Swentzel.

RESIGNATION OF REV. A. P. S. HYDE

The Rev. Arthur P. S. Hyde, rector of St. Peter's Church at Peekskill, has been obliged to resign that work on account of the condition of his health. The death of his son, illness in his family, and a too great concentration on the work of his parish, ministering without vacation—these have contributed to a condition which makes his withdrawal from parish duty a necessity. Fr. Hyde has been rector at Peekskill for three years and in that time has done much toward the spiritual and material upbuilding of the parish. His resignation takes effect November 30th. Until that time he will continue in charge of the parish and aid in the selection of his successor.

NEW YORK NEWS NOTES

St. Francis' Day, October 4th, will have its observance wider than usual this year by reason of this being the 700th anniversary of the saint's death. Several parishes will observe the day at their altars on Monday. At the Cathedral, the festival will be marked by Evensong on Sunday when the preacher will be the Rev. Dr. Gavin of the General Seminary.

The Rev. Paul B. Bull, C.R., will be the preacher at Evensong at the Cathedral on Sunday, October 10th.

The Brides' Altar at the Church of The Transfiguration, previously described and pictured in these pages, will be dedicated tomorrow, Founders' Day in that parish.

The Rev. Edward C. Russell, rector of St. Ann's Church, New York, took part in the ceremonies of New York Signers Day at the Sesqui-Centennial in Philadelphia, on Monday, September 20th. Fr. Russell, rector of the "Morris Church," read an essay on the life of Lewis Morris, the only signer of the Declaration of Independence from New York City. He was accompanied to Philadelphia by a delegation from the Bronx Board of Trade, a

Roman Catholic chaplain, and other prominent citizens of the Morrisania part of New York.

According to the will of the late Mrs. Kate S. Richardson of New York, the Seamen's Church Institute is to receive a bequest of $50,000.

A tablet was unveiled last Sunday morning in St. Peter's Church, West 20th Street, by the rector, the Rev. Dr. Thomas S. Cline, in memory of Harriet Edith Winter, "a faithful and beloved pupil and teacher" in the parish. Another tablet in this church pays honor to Clement C. Moore, author of *The Night Before Christmas*, who was the founder of St. Peter's Church, then in the village of Chelsea.

Harrison Rockwell.

New England Clergy Unite in Paying Last Tribute to Dean Rousmaniere

Bishop Lawrence Writes Eulogy—Massachusetts Coadjutor Returns—Dr. Sturges Succeeds as Dean of St. Paul's

The Living Church News Bureau
Boston, Mass., October 2, 1926

It was with universal regret that the word was received of the comparatively sudden passing of the Very Rev. Edmund Swett Rousmaniere, D.D., Dean of the Cathedral Church of St. Paul, Boston, on Sunday last. He had been unable to do any active duty since first being seized with illness on December 13th last, and, though very seriously ill for several months, he had rallied sufficiently to be about and, early in the summer, he had left the city and gone to his summer home in Yarmouthport, Barnstable County. While still there he suffered a further heart attack on Friday, September 24th. Again he seemed on the following day to be rallying, but it was without avail, and thus the end came at about 6:30 on the morning of Sunday, September 26th.

In writing to the Cathedral congregation of him, Bishop Lawrence says, "'Sorrow and gratitude mingle in our hearts this week: sorrow that we shall see our beloved Dean no more; gratitude that we have known him, have been helped and led by him." Reminding them that he had known the Dean for forty years, and relating the circumstances under which he came to St. Paul's in 1909, and was inducted as Dean in October, 1912, on the church being transferred by the parish to the diocese for a cathedral, the Bishop goes on to tell of all the Dean had done to make this church a true cathedral.

"When the Dean took charge, he told me that his interest was in the souls of the people rather than in the development of administration. . . . . True to his ideal, the spiritual development of the people worshipping day after day, year after year, in the Cathedral has outstripped the growth in organization. His classes in personal religion, his leaflets which have gone around the world, and especially his personal, pastoral, intimate talks with those who have come to him for guidance, comfort, and faith, have renewed the hopes and lives of thousands. . . . . The best of it was that Edmund Rousmaniere lived as he believed. Throughout his intensely busy life, sometimes under trying conditions, and tested by trying people, he sustained his equanimity of temper, his cheerful optimism, and his patient spirit . . . . His life with God was as simple as that of a child with his father: his companionship with Christ was that of a younger brother with an elder. Prayer was as natural to him as breathing, and heaven was all about him. Throughout this last year of weakness he has given us an example of how to live and how to die."

The funeral took place from the Cathedral on the afternoon of the feast of St. Michael and All Angels. A memorial celebration of the Holy Communion took place for the immediate families and the Cathedral staff at eleven, the celebrant being the Rev. Dr. Philemon F. Sturges, Dean Rousmaniere's successor, who was assisted by the Rev. Messrs. Henry Goddard and Frederick J. Walton, both of the Cathedral staff, Bishop Lawrence also being present. The late Dean's body was brought to the Cathedral at noon and placed in the chancel where a guard of two acolytes, one at the head and one at the foot, kept vigil until the hour for the service. The honorary pallbearers were the Rev. Messrs. John M. Groton, rector of Grace Church, New Bedford; Charles E. Jackson, rector of St Mark's Pro-Cathedral, Grand Rapids, Mich.; John W. Suter, Jr., New York City; Allen W. Clark, Hanover, N. H.; Ralph M. Harper, rector of St. John's Church, Winthrop, Frederic C. Lawrence, and W. C. Hicks, representing the Cathedral staff. In the procession, besides a representative gathering of the diocesan clergy, were the Cathedral chapter, the standing committee of the diocese, and the vestries of the Dean's two former parishes—Grace Church, New Bedford, and Grace Church, Providence.

The sentences and Psalms were read by Bishop Slattery, Dean Sturges read the lesson, and the closing prayers were read by Bishop Dallas of New Hampshire, the benediction being given by the Bishop of the diocese, the Rt. Rev. William Lawrence, D.D. Other bishops in the procession were Bishop Babcock, Suffragan of the diocese, the Bishops of Michigan and Rhode Island, and the Rt. Rev. J. W. Atwood, D.D., retired Bishop of Arizona. The processional hymn was For All the Saints, the recessional being I Heard the Sound of Voices, the choir further singing the anthem Souls of the Righteous. There was a vast gathering of people unable to gain admission to the Cathedral for whom the Rev. E. T. Sullivan, D.D., held an outdoor service from the Cathedral porch. Burial took place in Mount Auburn Cemetery.

BISHOP SLATTERY RETURNS FROM EUROPE

The Bishop Coadjutor of the diocese and Mrs. Slattery returned on Wednesday morning from a vacation trip in Europe. The Bishop had been absent for about two months, during which time he traveled in England and France and attended the opening sessions of the League of Nations in Geneva, being present on the admission of Germany to the League. His first official act after his return was that of officiating at the burial of the late Dean. Sunday, October 3d, he attended the twenty-fifth anniversary celebration of St. Mark's Church, Fall River, and, in the immediate future he expects to preside over a quiet day for the clergy of the diocese.

DR. STURGES COMES TO THE CATHEDRAL

The Rev. Philemon F. Sturges, D.D., elected in the spring to become vicar of the Cathedral with the right of succession, arrived immediately after the last Sunday in September, and commenced his official connection with the diocese and Cathedral on October 1st.

NEWS NOTES

The Rev. Brian C. Roberts, rector of Holy Trinity Church, Marlborough, has been seriously ill in the Massachusetts General Hospital, but his friends are glad to note that he shows promise of early improvement. Reginald H. H. Bulteel.

BISHOP OF LONDON IN IOWA

Iowa City, Ia.—It is not likely that the Bishop of London will spend a busier day in the United States than the one he spent at Iowa City on Sunday, October 3d.

The day began with a celebration of the Holy Communion at seven and again at eight. At this latter service, the Bishop of London was the celebrant and gave his blessing to a congregation which filled the church. At 10:45, after breakfast with Bishop Harry S. Longley and a group of clergy, the Bishop of London preached to a great congregation which filled Trinity Church and the churchyard. In the afternoon at four o'clock, the Bishop spoke to 2,500 university students at the Memorial Union. In the evening, the National Student Council unit entertained him at supper and sang songs familiar to American youth. The Bishop said that he had not had a happier time since he left England.

At Iowa City, the Bishop urged upon the students a higher morality, a consciousness of their souls in addition to their careers and pocketbooks. He was amazed at the fact that only 200 students out of the vast student body in Iowa University were Churchmen. At the service in the Memorial Union, he preached the need of religious unity, of reunion in one Holy Catholic Church, of a return to the sacraments, and faith in the divinity of God's Son.

At the morning service in Trinity Church, the Bishop wore his cope and mitre and at the afternoon service his purple cassock. He speaks fearlessly the message of his heart which is the need of sacramental Christianity by the world's people. This message, coupled with his genial personality and Christian character, won the hearts of all who heard him. The president of the University of Iowa said, "The service this afternoon is the finest thing we have ever had."

ANGLO-CATHOLIC CONGRESS IN ENGLAND

New York—Notice has been given by the Duke of Newcastle as chairman of the Committee of International Arrangements that during the week of July 3, 1927, the third Anglo-Catholic Congress will be held in London, the subject for discussion being The Holy Eucharist. Mr. Haley Fiske of New York has accepted appointment as secretary of an American committee of cooperation, and inquiries may be addressed to him at 1 Madison Avenue, New York. Arrangements are being made for a reduced rate of transportation to the Congress and also for those who wish to join the Anglo-Catholic Pilgrimage to the Holy Land, which starts immediately after the Congress.

Chicago Awaiting Bishop of London; Bishop Darst Tells Crusade Plans

Chairman of Commission is Enthusiastic Over Evangelism Campaign—News Notes

The Living Church News Bureau
Chicago, October 2, 1926

CHICAGO IS EAGERLY EXPECTING THE coming of the Lord Bishop of London on Monday, October 4th. The Bishop will be welcomed by a delegation of clergy when he arrives on Monday morning. The Bishop of Chicago and the rector of St. Paul's parish will entertain the Bishop at luncheon at the new St. Paul's parish house, when the clergy of the diocese will also be guests. The Church Club will have the Bishop as their guest at a dinner at the La Salle Hotel in the evening, when a large assembly of the clergy and laity will be present. The Bishop during the week will speak to the students of Northwestern and of Chicago universities, and on the following Sunday, October 10th, he will preach at St. Luke's, Evanston, in the morning and at the Chicago Evening Club in the evening.

BISHOP DARST'S JOURNEY

Bishop Darst, chairman of the national commission in charge of the Bishops' Crusade, was in Chicago on Thursday, September 30th. Speaking of his trip throughout the West, the Bishop was greatly encouraged, and said:

"The campaign is not only taking hold in our Church, but is serving to awaken other religious bodies to a realization of the need for such a movement. In Chicago and elsewhere religious leaders are joining together in such movements which promise to revolutionize the Christian Church in the minds of Americans.

"We can look for a marvelous deepening of the spiritual side of men's lives in the next few years, if response to our campaign plan on the part of both clergy and laity is any indication. The professional evangelist is rapidly passing from sight, and in his place the pastor is rapidly assuming the duties of the evangelist. There also is growing evidence of the development of lay evangelism throughout the nation."

Referring to the "idle as a painted picture" designation given by the commission to the American Church of today, the Bishop said: "The Church has been guilty of complacency and lethargy. As a Church we have been too self-satisfied with our condition. We have lacked zeal and consciousness for the task which was before us. We have not been united in our cause for Christianity. It cannot now be said that 'our Church is united because frozen together,' for there is evidence throughout America of a deep spiritual awakening."

UNITED CHARITIES WORK AT THE DEANERY MEETING

Six hundred and fifty thousand dollars is spent yearly by the United Charities of Chicago for the relief and help of the needy and poor of this great city. This is altogether apart from the huge amounts spent by the Jews and the Roman Catholics in their charity work of a general kind. A single department of the United Charities, the Legal Aid Bureau, handles 17,000 "cases" yearly. These and other interesting facts were told by Mr. Joel Hunter, superintendent of the United Charities, at the northeastern deanery meeting at St. Michael and All Angels' Church, Berwyn, on September 27th. This large and remarkable society puts most of its emphasis on the family. Its work is not only the relief of the family, but the continuous standardizing and improving of family conditions. Speaking of case work done recently in a unit of 184 families, Mr. Hunter said that twenty per cent showed improvement, twenty per cent deterioration, and sixty per cent were static. The conclusion was that fifty per cent of these families had shown improvement from their contact with the society.

In the afternoon Mr. J. N. Eisenlord, director of circulation of the Chicago *Daily News*, spoke on some of the motives and problems of circulation which a great newspaper has to meet.

CAMPAIGN FOR ST. ALBAN'S AND THE CHAPEL AT UNIVERSITY OF ILLINOIS

The intensive campaign for St. Alban's School, Sycamore, and the student center and chapel at the University of Illinois, is going steadily on, under the direction of Mr. Franklin H. Spencer. On Sunday, October 10th, all the clergy of the diocese will be asked to remind their people of the drive and to ask for subscriptions during that week. The committee has distributed pledge cards, circulars, and posters throughout the parishes and missions of the diocese, and is expecting good results. At the meeting of the northeastern deanery on Monday, September 27th, Dean Edwards, in asking for the support and interest of the clergy in the campaign, spoke of a visit that he had recently made to the student quarters at Urbana and of the urgent need of the chapel and a new working center or guild hall there, if the interest and support of the large number of Church students is to be continued.

The needs of St. Alban's School at Sycamore are just as pressing. The work has prospered under Fr. Hastings' devoted leadership, and if it is to continue to expand, it must have the extra buildings and equipment asked for in the gymnasium, infirmary, and faculty houses.

PROFESSOR FOSTER'S ILLNESS

The prayers of the clergy were offered at the Eucharist at the meeting of the northeastern deanery for the Rev. Professor Theodore B. Foster, now in charge of the Church of Our Saviour, Elmhurst. Professor Foster has been ill since Lent, and has been suffering greatly since the beginning of July, when he was confined to bed. For the last three weeks his condition has been serious, but the latest reports are that he is better, and the doctors have assured Mrs. Foster of his ultimate recovery. Professor Foster has many friends in this diocese, and in the East, where he spent the first part of his ministry, who will sympathize with him in his illness and rejoice at the prospect of his recovery.

NEWS NOTES

On Sunday, September 26th, a dedicatory recital on the fine new organ of the new Emmanuel Church, La Grange, was given by William H. Barnes, recitalist and organ architect. The choir of the church also rendered some beautiful selections.

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largely attended of the West Side Suburban Institute was held at St. Ann's Church on the night of the feast of St. Michael and All Angels. Sixteen of the seventeen schools were represented. The address at Evening Prayer was given by the Rev. Gerald G. Moore, and the address at the evening session was made by Miss Lulu D. Johnston on A Year With the High School Graduating Class.

H. B. GWYN.

SERIOUS SITUATION IN CHINA

[By Telegraph]

New York—Great anxiety is felt for the safety of our missionaries in China.

At Nanchang, where murders and pillaging are reported, the Rev. Lloyd B. Craighill is stationed with his wife and child. He was appointed from Virginia, has been there ten years, and has built up an excellent work. John S. and Edward Littell, sons of the Rev. S. H. Littell of Hankow, have lately returned to China after graduating at Trinity College and are teachers at Boone University.

Wuchang reports are very serious, the city being under siege and food reported very scarce. There are no direct reports as to our workers there.

NEW YORK—A cable from Bishop Huntington at Anking says: "Fighting at Nanchang. All are safe."

The Rev. and Mrs. Lloyd Craighill are stationed at Nanchang. Deaconess Pitcher is on furlough.

BISHOP SLATTERY URGES LEAGUE ENTRY

BOSTON, MASS.—The Rt. Rev. Charles L. Slattery, D.D., Bishop Coadjutor of Massachusetts, arrived in Boston September 29th, aboard the S.S. *Scythia*, after more than two months abroad with Mrs. Slattery.

Bishop Slattery was in Geneva during the opening week of the Assembly of the League of Nations, being present when Germany was admitted to the League. With regard to American participation in the League, Bishop Slattery said in an interview given to the Boston *Transcript*:

"I am more convinced than ever that our government ought to be represented, not only as it is now represented on the various international commissions and committees, but also openly and avowedly as an active member of the League. We have nationally nothing to lose and everything to gain by coming out of our provincial isolation, and we have the opportunity of using our ideals and our prosperity in the service of humanity for the benefit of our own people incidentally, but more than that for the peace and happiness of the world. As I saw the League, and met its influential members, I felt that with all its limitations it represented the will of Christ for the world which He came to save."

The Bishop, who sailed for Europe from Montreal early in July, reviewing his experiences abroad said:

"I have spent most of the summer in England, and have been impressed by the courage of the English people in meeting the hard conditions which the coal strike imposes upon them, and I am more impressed than ever with the vitality of the English Church. I spent an afternoon in the House of Commons and heard a debate on the strike, in which Mr. Lloyd George and Mr. Ramsey McDonald took part. I did not hear our government called 'Shylock,' but I think it would make for respect and good feeling if our government could find a way to treat the part of the English debt to us which England borrowed for France with the same generosity with which we have treated the debt incurred by France directly. Personally, I wish we might go further, but I do not see how any clear-seeing person could wish our government to do less than that.

"I also spent a week in Paris and another week in Geneva. I heard not one discourteous word about America while I was in France, and on the contrary, as an American, received everywhere the most cordial consideration. My week in Geneva was the opening week of the Assembly of the League of Nations. I was present when, by unanimous vote, Germany was admitted a member of the League, and also the morning when the German delegates were formally received. Herr Stresemann made his speech and Monsieur Briand replied with thrilling welcome, announcing that in this historic act the war was closed.

"I also heard in a more personal way Sir Austen Chamberlain, Lord Cecil, Viscount Ishii, Dr. Natobe, M. Loucheur, and others. The plea of the Japanese that the League could not really be counted a success till America had entered it, was moving. The difficulties and risks were frankly faced and completely understood, but there is grim determination on the part of these leaders of the states of the world to sink their national ambitions and fears in an endeavor to keep together, and to serve the unity and peace of the world. 'Be just and fear not' seemed to be the motto of the League. A large proportion of the foreign ministers of the world are members of the Assembly. The advantage of these men living together as friends and learning one another's problems is beyond calculation."

MEETING OF FOREIGN-BORN DIVISION

NEW YORK—The Foreign-Born Americans Division of the National Council held its annual conference in September, at Cragsmoor, N. Y. In addition to the members of the staff, Drs. Burgess, Emhardt, and Lau, and Messrs. Knapp and Lamkie, there were present the domestic secretary, Dean Davis, and the Rev. Messrs. Bartlett and Kemerer of the Field Department. The racial specialists and diocesan directors attending included the Rev. C. T. Bridgeman (of Jerusalem), Dr. Spoer, Canon Leslie, Dean Hammarsköld, and the Rev. Messrs. Broburg, Haughwout, Cotter, and Keating Smith.

Reports of actual accomplishments in the field, presentation of problems and discussion of needs, filled the conference sessions with unflagging interest. Dr. Hammarsköld and Mr. Broburg, leaders in the work among Scandinavian peoples, held the attention of all by their vivid description of the results so far achieved and of the opportunities open to the Church. The troubles of the Russian Orthodox Church in this country, at present the victim of Bolshevik intrigue, were described by Dr. Emhardt, who also gave a clear account of the situation of various Orthodox and other foreign-language Churches in the United States.

Dr. Spoer spoke of the contacts which he had been able to make as director of foreign-born activities in the Diocese of Michigan. Canon Leslie, dean of Italian work, gave a careful survey of the status of our work among these new Americans. Close attention was given to the need of additional publications issued by the division, notably a series of booklets dealing with various races, and a special Eng-

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VOL. IX No. 1

The Future of the Episcopal Church in America ..... *Henry Davies*

The Egyptian Hallel .. *Herbert H. Gowen*

Vita Sanctae Brigidae Virginis ..... *W. F. Whitman*

Aramaic and the Synoptic Problem ..... *J. F. Springer*

Notes, Comments, and Problem ..... *Burton S. Easton*

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Brief Notes on Books Received.

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SELDEN PEABODY DELANY, D.D., EDITOR

October, 1926 Vol. XX. No. 2
Subscriptions, $3.00. Single Copies, 25 cts.

EDITORIAL COMMENT:
A Miraculous Institution—An Argument against the Catholic Religion—A Cause of Marital Unhappiness—Shall We Have Evening Mass?—Priests in Search of Jobs—Can the State Do Wrong?—Social Factors in Reunion.

THE PAST, PRESENT, AND FUTURE OF THE CHURCH (With Photograph)
The Presiding Bishop

HAS THE EPISCOPAL CHURCH A FUTURE?
J. G. H. Barry

PROSPECTS OF THE CATHOLIC MOVEMENT
Marshall Bowyer Stewart

DO WE NEED RELIGIOUS ORDERS IN THE EPISCOPAL CHURCH?
Paul B. Bull

WHAT WILL BECOME OF RELIGIOUS JOURNALISM?
A. Philip McMahon

ARE WE EXTENDING THE CHURCH TO THE COUNTRY DISTRICTS?
Edwin S. Ford

CROSS CURRENTS IN THE TIDE OF CHRISTIAN UNITY
Floyd W. Tomkins, Jr.

THE TRAINING OF THE CLERGY
E. J. M. Nutter

FUTURE MISSIONARY OBLIGATIONS
William C. Sturgis

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lish catechism for children of Swedish descent.

The presentation of the division's policies to men's clubs and women's auxiliaries was a subject discussed by Mr. Lamkie. The widespread use of Mr. Knapp's charts, both within and without the Church, was a distinct surprise to the conference.

Perhaps the deepest impression was made by the Rev. Mr. Kemerer, who pictured the enormous problem of the Mexican population in Los Angeles, Arizona, New Mexico, and Texas, and the pitifully small work being done—in one center only, El Paso. Mr. Cotter, just returned from a survey of these conditions, reinforced the plea for additional workers in this all-important field. The members of the conference drew up a resolution directing the division to call the attention of the Department of Missions to the necessity of promoting work along the southern border.

MILWAUKEE READY FOR CATHOLIC CONGRESS

Milwaukee, Wis.—Milwaukee is ready to welcome the Catholic Congress. The local committee in charge of arrangements is doing everything in its power to provide for the comfort and entertainment of its guests. In this it has been generously assisted by the Milwaukee Association of Commerce, the Elks' Club, the congregation of Immanuel Presbyterian Church, and local Churchmen.

Members of the Catholic Congress will be welcomed by Milwaukee Churchmen as a unit. Partisanship has been conspicuously absent in the Congress preparations, and all of the city churches are represented on the committee of welcome.

The ministers of the solemn pontifical Mass, which will be held in All Saints' Cathedral on Wednesday morning, October 13th, have now been announced. The Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, will pontificate. The celebrant will be the Rev. Selden Peabody Delany, D.D., of the Church of St. Mary the Virgin, New York City, who was formerly Dean of the Cathedral here. He will be assisted by the Very Rev. Charles S. Hutchinson, D.D., Dean of All Saints' Cathedral, as deacon; the Rev. William Pitt McCune, Ph.D., rector of St. Ignatius' Church, New York City, as sub-deacon; the Rev. S. Atmore Caine, rector of St. Timothy's Church, Philadelphia, as master of ceremonies; Mr. Isaac Lea Nicholson, of Milwaukee, as second master of ceremonies; and the Rev. Winfred Douglas, Mus.D., canon of Fond du Lac, as director of the choir.

The Bishop of Milwaukee is the honorary president of the Congress, and the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, is chairman of the local committee. Other members of the committee are:

Ernest A. Barlow, All Saints' Cathedral; Rev. Nathaniel D. Bigelow, St. John's Church; Rev. F. H. O. Bowman, St. Edmund's Church; Miss Frances F. Bussey, All Saints' Cathedral; Frederick E. Chandler, All Saints' Cathedral; A. W. Cheatham, St. James' Church; Ven. William Dawson, Archdeacon of Madison; James K. Edsall, St. Paul's Church; Very Rev. Charles S. Hutchinson, D.D., All Saints' Cathedral; Herbert N. Laflin, St. Mark's Church; Rev. A. H. Lord, St. James' Church; Rev. H. H. Lumpkin, Grace Church, Madison; Frederic C. Morehouse, All Saints' Cathedral; Charles M. Morris, All Saints' Cathedral; W. F. Myers, St. Paul's Church; Very Rev. E. J. M. Nutter, D.D., Nashotah House; Carl B. Rix, president, Church Club of Milwaukee; Rev. Henry Scott Rubel, St. Paul's Church; Rev. William H. Stone, St. Luke's Church; Rev. Harwood Sturtevant, St. Luke's Church, Racine; Henry F. Tyrrell, All Saints' Cathedral; Rev. Robert D. Vinter, Christ Church, La-Crosse; August H. Vogel, St. James' Church; Rev. Holmes Whitmore, St. Paul's Church; Rev. C. B. B. Wright, St. Stephen's Church.

NEW YORK CATHOLIC CLUB MEETS

New York—The first meeting of the New York Catholic Club for the season 1926-27, was held at Grace Church, Jersey City, for the fifth consecutive year. The attendance was very large.

Fr. Bryan, rector, sang the Mass of the Holy Ghost; and the president, the Rev. Joseph P. McComas, S.T.D., delivered a charge, emphasizing the need for the greatest care on the part of priests that the people be truly edified and so be led to increased devotion to our Lord.

The Very Rev. Leonid Turkevich, of the Russian Seminary, author of *Essays in Orthodox Theology*, made an address on The Russian Orthodox Church Today.

The official delegates to the Catholic Congress, Frs. W. M. Mitcham and John Whiting Crowell, expect to leave for Milwaukee on the 10th. A number of other members of the club will attend.

KENYON OPENS WITH SEVERAL CHANGES

Gambier, Ohio—Kenyon College opened its doors September 22d upon the 103d collegiate year, admitting 115 new students from a wide territory to make a total enrolment of approximately 275. Bexley Hall, the divinity school, is comfortably full with twenty-two registered.

Dr. William F. Peirce commences at this time the thirty-first year of his administration as president of the college. In 1896 Dr. Peirce, then a young faculty member, was given the reins, making him the youngest college president in this country. From a struggling institution suffering from the effects of the Civil War, and from years of strife within itself, he has raised it to its present eminent position.

After four years as a professor at Bexley Hall, this marks the beginning of Dr. Charles Emory Byrer's administration as dean. Dr. Byrer is well trained for the post, and as a graduate of both Kenyon and Bexley is thoroughly sympathetic with the work at hand.

Dr. John Coulson, who comes from the University of Pittsburgh to take up work as assistant professor of Physics, was born in England, but took his bachelor's and master's work at Harvard. His work for the doctorate was taken at the University of Berlin. He has contributed technical articles to leading scientific journals.

A Kenyon graduate, Philip W. Timberlake, '17, returns to his alma mater as assistant professor of English. Dr. Timberlake taught in secondary schools for a time, and then entered the graduate school at Princeton, where he took his work for the doctorate.

Succeeding the late Professor Denston in the Mathematics department comes Bruce H. Redditt, who spent a number of years at Johns Hopkins, first taking his master's degree, then as instructor, and commencing his work for the doctorate. He has served at Washington and Lee University, and at Lebanon Valley College.

The Rev. C. Sturges Ball, the new professor of Homiletics at Bexley Hall, was a Congregational minister for years until his ordination in 1921. He has just completed nine years as professor of Bibli-

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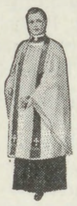
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cal Literature at Goucher College, Baltimore.

Plans are moving ahead for the dedication of the magnificent new Samuel Mather Science Hall on October 9th, and the placing of interior equipment is being rushed.

MEETINGS OF ALBANY ARCHDEACONRIES

ALBANY, N. Y.—The five archdeaconries of the Diocese of Albany held their autumn meetings consecutively during the last ten days of September, in order that the Rev. L. G. Wood, of the National Council, might hold conferences at the meetings and present the Three Parish Plan. The archdeaconries of the Susquehanna and Mohawk united with the third district of the Diocese of Central New York at Unadilla. Bishops Oldham and Coley attended this meeting and made addresses. The Archdeaconry of Albany met at St. Peter's Church, Albany. The Rev. C. C. Harriman, rector of St. Peter's, was elected Archdeacon of Albany, to succeed the Ven. Dr. R. H. Brooks. The Archdeaconry of Troy met at Zion Church, Hudson Falls, and the Archdeaconry of Ogdensburgh at Plattsburgh. Bishop Oldham spoke at one session of each meeting. The meetings were well attended, the conferences held by the national Field Department's representative being eagerly welcomed.

INCARNATION, NEW YORK, ON WINTER BASIS

NEW YORK—The Church of the Incarnation, Madison Avenue and 35th Street, resumed its regular order of services Sunday, October 3d. Noonday services are again held every weekday, except Saturday, from 12:20 to 12:40, and consist of prayer, singing, and a brief address.

The Incarnation Home at Lake Mohegan (conducted as a summer home from July 1st to September 1st) has begun its convalescent work. Through the Chapel of the Incarnation and through various social service agencies connected with city hospitals, many people are sent to the Home to convalesce.

The nutritional lunches for undernourished children are already supplying the necessary calories for the little children of the Chapel of the Incarnation at 240 East 31st Street. A hot noonday meal is given to more than one hundred children daily at a very small fee.

ALBANY'S TRIBUTE TO DR. BROOKS

ALBANY, N. Y.—The churches and city of Albany united in various expressions of honor to the Ven. Dr. R. H. Brooks, Archdeacon of Albany and rector of St. Paul's Church for twenty years, who on October 1st became rector of St. Thomas' Church, New York. Dr. Brooks is greatly beloved not only by his own parish but by the community, which he has served generously and efficiently. In addition to the office of Archdeacon of Albany, Dr. Brooks has been president of the Board of Examining Chaplains and has served the diocese in many ways. Farewell luncheons and receptions were given Dr. Brooks by the Fort Orange Club, the Masonic fraternity, the Rotarians, the County Board of Child Welfare, in all of which he has been active. An extraordinary tribute was that of the congregation of Beth Emeth in the Jewish temple, where Dr. Brooks addressed a large gathering.

The parish of St. Paul's held a reception for Dr. and Mrs. Brooks on Monday evening, September 27th, in the parish house, which was attended by hundreds of parishioners as well as friends from various churches in the city.

Dr. Brooks' last Sunday at St. Paul's was characteristic of his useful ministry: the Holy Communion at eight o'clock, Morning Prayer and sermon later, followed by ministration of baptism. Again at two o'clock there was a service of baptism and at three Bishop Nelson confirmed candidates presented by the rector. At four o'clock Dr. Brooks dedicated the new church of St. Stephen's Parish, Elsmere, a building which is the result of his missionary endeavor in a growing suburb of Albany. At eight o'clock in the evening he held his farewell service at St. Paul's.

NASHOTAH REOPENS

NASHOTAH, WIS.—Nashotah House opened its eighty-fourth year on the feast of St. Michael and All Angels, September 29th, with an enrolment of sixty-one students in the seminary and collegiate departments.

The opening service consisted of a solemn High Mass, with Dean Nutter as celebrant, the Rev. V. A. Peterson, deacon, and the Rev. G. C. Story, subdeacon. The preacher was the Very Rev. C. S. Hutchinson, D.D., Dean of All Saints' Cathedral, Milwaukee.

The president's house, known as the "Fort," has been remodeled as a dormitory, giving increased accommodations for twenty-three men and two priests. This building will be used to house the two junior college classes. It is modern and up to date in every respect, and it is surprising how excellently the architect has made use of the opportunities.

There are two additions to the faculty this year. The Rev. F. Rolland Severance, B.Litt., M.A., will lecture in apologetics, sociology, and economics. Fr. Severance comes to Nashotah from St. Clement's, Philadelphia, after having spent five years in the Philippine Islands. The Rev. Kenneth A. Bray will instruct in the college in Latin and Greek, and will also have charge of the athletics and physical culture of the students. Fr. Bray has spent two years on the faculty of St. Stephen's College.

In the afternoon there was a meeting of the board of trustees.

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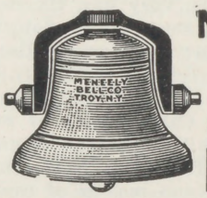

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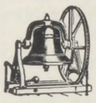

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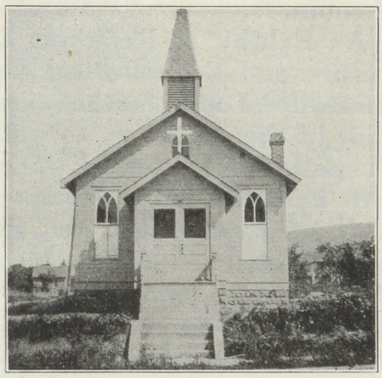
PROF. ADDISON JOINS B. U. FACULTY

Boston, Mass.—The Boston University School of Theology faculty has been augmented this year by the Rev. Prof. James Thayer Addison, author of *Chinese Ancestor Worship and Its Relation With Christianity*, as professor of missions. He teaches in the Episcopal Theological School, Cambridge.

A NEW MISSION

Hellertown, Pa.—St. George's mission worshipped in an old school house for seventeen long years. On October 10, 1926, they will see the fulfilment of their dreams and hopes. The chapel which was built



ST. GEORGE'S CHAPEL
HELLERTOWN, PA.
To be consecrated October 10th

during the spring and summer will be consecrated. It is not a pretentious building, it cost only a little over $5,000, but it is ever so much better than school desks, black boards, etc.

GAUDET SCHOOL OPENS

New Orleans, La.—The Gaudet Normal and Industrial School, one of the American Church Institute schools for Negro children, maintained in New Orleans by the Diocese of Louisiana, opened its doors on September 15th with the largest enrolment in its history.

Last year the children were all very small, the average age being about nine or ten years, but this year there will be larger classes in the higher grades, and it has been necessary to employ an additional teacher to instruct the upper classes. A registered trained nurse is also among the faculty, to give special attention to the health and hygiene of the school. One of the first things done was to arrange for the vaccination of all the new pupils.

The school keeps in touch with Mrs. Gaudet, who is still living in Chicago, and who writes for information nearly every month. The Church pays Mrs. Gaudet a pension and keeps a room always ready for her at the school, although she has never occupied it since she left four years ago.

Financially, the school is in good shape, the aid furnished by the community chest of New Orleans having been of the greatest assistance. Due to the increased enrolment, revenue from tuition will be greater than expected, but other expenses for board and operation will increase proportionately. The school has a bank loan under which it has been struggling for a long time, and it is earnestly hoped that some contributions for reducing this will be received during the fall.

TO DEDICATE NEW JERSEY CHURCH

Maplewood, N. J.—Sunday, October 10th, at 4 o'clock in the afternoon, is the time set by the Bishop of Newark for the dedication service of the new St. George's Church, Maplewood.

The new altar and reredos which have been given to the parish by the women of the church is being installed by the Gorham Co. of New York City, under whose supervision it was made in Italy. They are Caen stone, and the mensa is of Bottichino marble. The rectangular panels in the reredos are of Numidian marble, having seven statues, the central one being that of Thorwaldson's figure of Christ, while on either side will be the figures of the four evangelists, and on the ends the figures of SS. Peter and Paul.

The new altar rail is also the gift of the women. The new pulpit and the new Austin organ are memorials.

PATRONAL FESTIVAL OBSERVED

Goffstown, N. H.—St. Matthew's Church, Goffstown, observed the festival of its patron saint the week of September 19th.

At the unpretentious but impressive little edifice in the heart of the community, the first Vespers with solemn procession were held Sunday night with the Rev. Granville Mercer Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, N. Y., officiating, and the Rev. Francis M. Banfil, rector of St. Matthew's, assisting. Masses were celebrated during the remainder of the week by Fr. Williams and Fr. Banfil as part of the festival ceremony.

September has still further significance for St. Matthew's parishioners. Thirty-one years ago, September 24, 1895, Fr. Banfil was ordained to the priesthood, at the Cathedral in Milwaukee, Wis., by Bishop Nicholson.

IGOROTS STUDY FOR ORDERS

Manila, P. I.—The Rev. Hobart E. Studley and the Rev. William L. Ziadie, of the Missionary District of the Philippine Islands, have just inaugurated a theological course for three Igorot students and a Filipino lay reader, in Manila, and under their direction the following young men will study:

Crispino Salustriano, now head of one of the departments of the Philippine National Bank, in Manila. He has been connected with St. Luke's Church for many years, acting for some time as lay reader. He gives all his spare time to the church and nothing has taken place on the compound of St. Luke's for many years in which he has not had a helpful hand. Two or three years ago, when there was no priest in charge, he carried on a very prosperous Church school of about three hundred children whom he gathered in from the streets.

Isodoro Alberin, an Ilocano by descent, but born in Baguio, has lived among the Igorots practically all his life, so that he has been closely in touch with them and their ways of living. He has been a teacher and principal in a school in the Igorot country.

Mark Suluen, a former pupil of All Saints' Mission at Bontoc, and a graduate of the high school of the Trinidad Agricultural School in Baguio, is very highly spoken of by his teachers.

George Tait has been in America for eight years. He put himself through high

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school and the University of Toledo, Ohio. He comes back with an A.B. degree, and so far as is known he is the first Igorot boy to have graduated from college, with the exception of Hilary Clapp, who received his degree of M.D. from the medical college connected with the University of the Philippines. He, too, is a former pupil of All Saints' Mission, Bontoc.

SYNOD OF WASHINGTON

BETHLEHEM, PA.—The Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem and president of the Province of Washington, will address the opening meeting of the synod of the province which will be held in Nativity Cathedral, Bethlehem, on Tuesday, October 26th, at 4:30 P.M. The Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop, will speak at a mass meeting in the Cathedral the same evening.

In addition to the addresses mentioned, the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia, will conduct a devotional service at the official opening of the synod. There will also be the service of Holy Communion in Nativity Cathedral.

The committee on proceedings has arranged that the various committees and commissions who have reports to make at the business meeting can hold conferences during the forenoon and early afternoon of the first day. These informal meetings will be held in the Hotel Bethlehem, where luncheon will be served at 1 o'clock. The luncheons, dinners, and over-night hospitality for the members of the synod are the gifts of the Church people of Bethlehem and are being arranged by a local committee, of which Bishop Sterrett of Bethlehem is the chairman and Dean G. Wilmot Gateson is the executive officer. The synod will continue in session until Thursday afternoon.

REGIONAL MEETING OF W. A.

LEXINGTON, KY.—The Woman's Auxiliary of the Blue Grass region of the diocese held its meeting in Christ Church Cathedral, September 23d, opening with Holy Communion. The Bishop of the diocese was the celebrant, the Dean of the Cathedral assisting.

After Holy Communion meeting was called to order by Mrs. W. H. Johnstone, diocesan president of the Woman's Auxiliary. The principal speaker for the morning session was Mrs. A. M. Harrison, a member of the Christian Church here, whose subject was Christian Unity With Christian People.

Announcement was made that an institute of one week would be held in the Cathedral parish beginning the second week in next January, to be conducted by Dr. W. C. Sturgis, of the educational division of the National Council. Associated with him will be Miss Beardsley, a U.T.O. missionary, now working in the diocese. This institute will be open, not merely to the people of this city but to the whole diocese.

At the afternoon session, Dean Turch, of the law department of the University of Kentucky, spoke on The Prospect of World Peace. The Rev. W. A. Seager, of the Church's mission in Nanking, China, had as his subject the Church in this fast-growing and promising field.

SYNOD OF SEWANEE

JACKSONVILLE, FLA.—The Synod of the Province of Sewanee will meet in the Church of the Good Shepherd, Jacksonville, on November 16th, 17th, and 18th.

CHURCH NORMAL SCHOOL OPENS

BALTIMORE, MD.—The Baltimore Church Normal School began its sessions for 1926-1927 in the Diocesan House, 409 North Charles Street, October 7th, and will hold meetings one Thursday night each month up to and including May 5th. A commencement service will be held in St. Mary's Church, Hampden, May 8th. It has been asked that there be a Corporate Communion in each church for teachers and officers on November 7th.

The Christian Nurture System will be taught throughout with the exception of the Kindergarten course, which has been especially prepared by Miss May Richardson and is built on Christian Nurture principles.

Platform lectures will be given each School evening by the Rev. B. B. Lovett, D.D. Dr. Lovett this year will place particular emphasis on the content of the Prayer Book.

The Diocesan Church School Commission is arranging for diocesan examinations for the pupils of the Church schools and a system of diocese-wide credits is being projected.

NEW MISSION CHURCH IN PHILIPPINES

MANILA, P. I.—In Besao, one of the outstations of Sagada, a small chapel that had stood for several years within the *ili*, or native village, was finally moved to the mission compound on the top of the hill, near the school, where it was used until it went to pieces some three or four years ago. Then it was taken down, for it had become a menace and it was feared it might blow down and kill some one.

Deaconess Hargreaves, who had been stationed at Besao, went home on furlough in 1922 and was permitted to ask friends for funds with which to erect a new building. She secured about $5,000. On her return to the islands plans were drawn and some of the materials gathered, but she died before work was actually begun. The Rev. Paul Hartzell was in charge of Besao when construction of the new church was begun and he felt strongly that it would be far more advantageous, and that the Igorots would appreciate the church more, if it were built down in the village rather than away up on the hill. Accordingly a lot was secured there and the church has been completed.

It has a stone foundation and a concrete floor. It is a frame church with an apsidal chancel. The walls are of shingle and the roof of corrugated iron. It stands

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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.

on the slope of the hillside on the upper side of a section where the people live, only twenty-five feet from the main trail through the village. It has an excellent location and is a building large enough to meet all needs for many years to come. Deaconess Hargreaves' name was Anne, and in order to commemorate her interest and her life and work in Besao, the church has been named for the one whose name she bore, St. Anne, mother of the Blessed Virgin Mary. The church, finally completed, was opened for initial services on St. Anne's Day, July 26th.

CONFERENCE AT RHINELANDER, WISCONSIN

Rhinelander, Wis.—A conference on the Church's Program, held here September 22d-23d, was largely attended by the clergy and laity of the Diocese of Fond du Lac. At Evensong the Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, preached a very forceful and effective sermon on "Personal Responsibility" in just seven minutes. At dinner, Mr. Frank W. Radford of Oshkosh acted as toastmaster; Mr. E. O. Brown of Rhinelander gave an address of welcome; Dr. Kemerer spoke on The Place of the Parish in the World, and Bishop Weller unfolded plans for the Bishops' Crusade. Thursday began with a Corporate Communion, and at 9 A.M. Mr. Francis S. Lamb of Oshkosh discussed the Diocesan Budget; Fr. Sturtevant, the Rev. A. P. Curtiss, and others discussed Boys Work. At 11:30 a joint meeting was held with the Woman's Auxiliary, addressed by the Bishop, and the Rev. J. E. Hodson, of Sturgeon Bay. The conference was concluded with luncheon and addresses. Success of the conference was largely due to the Rev. Roy W. Mason, of Rhinelander, chairman of the field department of the diocese, and his hospitable parishioners.

At the meeting of the Woman's Auxiliary resolutions were passed pledging the support of the women for the Church's Program and also for the Bishops' Crusade.

New officers elected were: President, Mrs. Louis A. Pradt, of Wausau; vice-presidents, Mrs. F. G. Deis, Oconto, Mrs. E. O. Brown, Rhinelander, Mrs. O. H. Hertzberg, Sheboygan Falls; recording secretary, Mrs. Arthur LaMotte, of Rhinelander; corresponding secretary, Miss Nellie Dunbar, Wausau; treasurer, Mrs. W. A. L. McDonald, Green Bay; supply secretary, Mrs. E. W. Averill, Fond du Lac; U. T. O. custodian, Miss Nellie Powers, Oshkosh. Delegates to the House of Churchwomen of the Midwest Province: Mrs. L. A. Pradt, Mrs. F. G. Deis, Mrs. R. H. Weller, Mrs. E. W. Averill, and Mrs. J. N. Barnett, of Oshkosh. Alternates: Mrs. R. J. LaSelle, Rhinelander, Mrs. Geo. B. Nelson, Stevens Point, Mrs. A. M. Skinner, Wausau, Mrs. H. S. Gatley, Appleton, and Mrs. Isaac P. Witter, Wisconsin Rapids.

NEW RECTOR OF TRINITY CHURCH, TULSA

Tulsa, Okla.—The Rev. A. Edward Saunders, rector of St. James' Church, Hibbing, Minn., has accepted a call to the rectorship of Trinity Church, Tulsa, Okla., and will take up his new duties on All Saints' Day. The rectorship of this important parish has been vacant for several months, since the former rector, the Rev. R. P. Crum, became rector of St. Mark's Church, San Antonio.

The Rev. A. E. Saunders is thirty-three years of age, and received his training at Northwestern University and the Garrett Biblical Institute. During the World War he served in the aviation detachment of the U. S. Marine Corps, and he is now state chaplain of the American Legion. Prior to the war he had begun to prepare for Holy Orders, and in the fall of 1922 he was appointed as a lay reader to the charge of St. James' mission, Hibbing. On October 8th, 1923, he was ordained to the diaconate by the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth. During his four years' work at Hibbing he has made a notable record. The communicant list of thirty-eight has increased to more than 200, a guild hall and rectory have been built, and a church edifice is now in process of erection. His father, the Rev. Albert E. Saunders, who has served in the Methodist ministry in and around Chicago for the past forty-six years, is pastor of the Brookfield M. E. Church, Riverside, Ill.

Religious contention is the devil's harvest.—*La Fontaine.*

There is a tragic possibility that the mission home for needy children, conducted by Dr. and Mrs. Burke at Fort Yukon in connection with the Hudson Stuck Hospital, may have to be closed for lack of funds and the children dispersed in spite of the fact that some of them are wholly dependent on the mission. See the article about this in the *Spirit of Missions* for September.

Bishop Fox's famous Euphelia Bumps is no more; at least she is still rambling on but with a new owner, probably writing intimate reminiscences of the Bishop in her spare time. The Bishop has a real car now, name not decided, given partly by Church people in Pontiac, Mich., who were his parishioners when he was there twelve years ago.

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GRAPHIC

"Graphic, gently ironic and penetrating. This reviewer for one can testify that no recent novel has held him into the watches of the night as has this book of Lewis Browne's."—Henry Hazlitt, New York Sun (two columns).

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CLARENCE W. CHARLES, PRIEST

DETROIT, MICH.—The Rev. Clarence W. Charles, assistant at All Saints' Church for Deaf Mutes, Columbus, Ohio, and general missionary to the deaf in the Province of the Midwest, died here after an operation on August 24th.

Clarence W. Charles was born in Mansfield, Ohio, November 17, 1866, the son of Isaac B. and Esther A. (Dickson) Charles. He was educated at the Ohio School for the Deaf and Gallaudet College for the Deaf, Washington, D. C. He was married in 1900 to Clara B. Scott, and was ordained deacon in 1915 and priest in 1920 by Bishop T. I. Reese.

SAMUEL H. DAVIS, PRIEST

HONOLULU, T. H.—There passed to his great reward on Monday, September 13th, the Rev. Samuel H. Davis, retired, of Kealakekua, S. Kona, Hawaii.

Mr. Davis was a typical pioneer who was able to work intelligently with his hands in the building of churches mission houses, and in the making of Church furniture.

He received his theological education at St. Boniface College, Warminster, England, and was ordained deacon on Sunday, June 17, 1868, in All Saints' Church, Edinburgh, Scotland, by the Rt. Rev. Thomas Baker Morrell, D.D., Bishop Coadjutor of Edinburgh. He left England in July, 1868, for Zanzibar, Central Africa.

He left Zanzibar and came to Honolulu in the early seventies. He was given charge of Christ Church, Kona. On December 17, 1876, he was ordained priest by Bishop Willis and transferred to Lahaina, Maui, where he was not only priest-in-charge of the mission but also chaplain to the Sisters who had the care of St. Cross School for girls. Later, when the Sisters left Lahaina for Honolulu, he was again sent to Kona where he was priest-in-charge until his resignation from active service in 1902. He was a faithful priest and an indefatigable worker.

For the past few years he was not only stone deaf but totally blind.

THOMAS HINES, PRIEST

GARY, IND.—The Rev. Thomas Hines, formerly rector of the Church of the Good Shepherd, East Chicago, Md., died at Mercy Hospital, Gary, September 27th.

The Rev. Thomas Hines, son of a Methodist minister of the same name, was born in Leighton and Buzzard, a suburb of London, England, April 26, 1849. He came to the United States in 1869, settling in Illinois at Girard where he became a Methodist minister, preaching at different places in Illinois. Later his studies into the history and the faith of the Church led him to resign his work as a Methodist. He was confirmed by Bishop Seymour of Springfield in a mission station at Marva, Ill., on November 22, 1881, and was licensed as lay reader under the direction of the Rev. W. H. Moore, then rector of St. John's, Decatur, Ill., and later he was lay reader at the Pro-Cathedral in Springfield.

On April 25, 1883, he was ordained deacon by Bishop Seymour, and advanced by him to the priesthood on May 6, 1884. After several years of service in the Diocese of Springfield, Fr. Hines accepted a call to Holy Trinity Church, Manistee, in the Diocese of Western Michigan, remaining there until October, 1897, when he returned to Illinois, where he was rector of St. Paul's Church, Warsaw, and of St. Andrew's Church, Peoria, in the Diocese of Quincy.

On June 24, 1914, he was transferred to the Diocese of Northern Indiana and was appointed by Bishop White to be in charge of the Mission of the Good Shepherd, East Chicago. There was there at that time but a small group of sixteen communicants, worshipping in a hall. At the end of the first year under his charge, there had been built a church building of their own commensurate with the needs of the congregation at a cost of $3,600. Two classes for Confirmation had been presented, and there was a goodly congregation, the communicant list having increased within the year from sixteen to seventy-one. The mission was meeting all its obligations to the diocese and to the general Church. In 1920 the parish was incorporated and admitted into union with the Council of the Diocese, and Fr. Hines became its first rector. Failing health caused his retirement November 1, 1925. After illness and much suffering which he bore as a stalwart Christian soldier, he died at Mercy Hospital.

Requiems were said on Thursday, September 30th, at the Church of the Good Shepherd, East Chicago, and at St. Paul's Pro-Cathedral, Mishawaka. On Friday, October 1st, at 7:30 A.M. in the Church of the Good Shepherd, East Chicago, the burial office was said by the Rev. Cassius H. Hunt, rector of St. Alban's, Indiana Harbor, the requiem by the Rev. F. Murray Clayton, present rector of the parish, the Bishop pontificating and taking the absolution of the body. The funeral procession drove to Springfield, Ill., the same day, where the interment took place in Oak Ridge Cemetery at 4:30 P.M. Fr. Clayton, together with the family, accompanied the body.

Fr. Hines is survived by his widow, and by one daughter, Mrs. Wilson of Peoria, Illinois, and two grandchildren.

ALLEN PUTNAM PERLEY

WILLIAMSPORT, PA.—Allen Putnam Perley, senior warden of Christ Church, Williamsport, died at his home here on September 15th, after a short illness. Mr. Perley, who was born March 8, 1845, at Oldtown, Me., was one of the lumber pioneers of central Pennsylvania, when that industry was at its height. His activity in the work of the Church dates from 1883, when he became a vestryman of Christ Church. In 1904 he was made a warden. Mr. Perley was one of the active laymen in the undivided Diocese of Central Pennsylvania; and when the Diocese of Harrisburg was set apart, he became chairman of the finance committee and treasurer of the incorporated trustees of the diocese.

As a Churchman and a citizen he was honored and loved by all who knew him: he had the grace of making and keeping friends of all ages and kinds. When he died the entire city joined in doing honor to his memory. The burial office was said at his late home by the Bishop of Harrisburg, the Rt. Rev. James H. Darlington, D.D., and the Rev. Hiram R. Bennett, rector of the parish.

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EMMA FRANCES GILL

Oakland, Calif.—Mrs. Emma Gill, widow of the late Rev. William Gill, passed to her eternal rest on Sunday, September 19th, at her home here. She was the faithful helpmeet of her husband in his ministry spent in the mission fields of the Church, in Illinois, Colorado, and Northern California. Since Mr. Gill's death, Mrs. Gill with her family has resided in Oakland. The funeral was held at St. Peter's Church, Rockridge, Oakland, on Tuesday, September 21st, St. Matthew's Day, the Rev. Edgar F. Gee, rector, with the Rev. Lloyd B. Thomas, rector of Trinity Church, officiating.

NEWS IN BRIEF

Bethlehem—The Rt. Rev. Frank W. Sterrett, D.D., Coadjutor, has returned to Bethlehem from his summer home at Laurel Run and has begun his visitations. Mrs. Sterrett is in the Orthopedic Hospital, Philadelphia, suffering from a nervous breakdown. Bishop Talbot returned on October 2d, and began his visitations on October 3d. He preached in the Pro-Cathedral, October 3d, at 10:45, and in the Mediator, Allentown, in the evening.—The Department of Religious Education, which met in Trinity Church, Pottsville, on September 23d, has decided to hold another summer school next year, specializing more and more on young people's work. The custom of holding local institutes for Sunday school workers will also be revived.

Connecticut—The committee on the deficit in this diocese has reported that the share assumed by Connecticut, $50,000, has been oversubscribed.

East Carolina—On All Saints' Day, 1926, the Rev. Robert B. Drane, D.D., will celebrate his fiftieth anniversary as rector of St. Paul's Church, Edenton, N. C.

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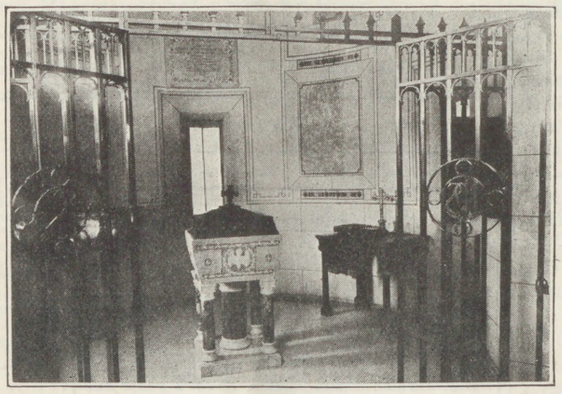

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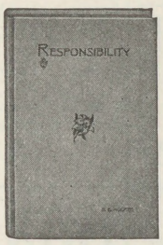

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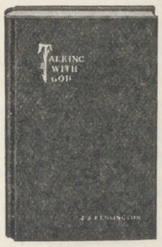

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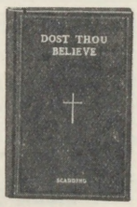

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