



The Living Church

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No. 20

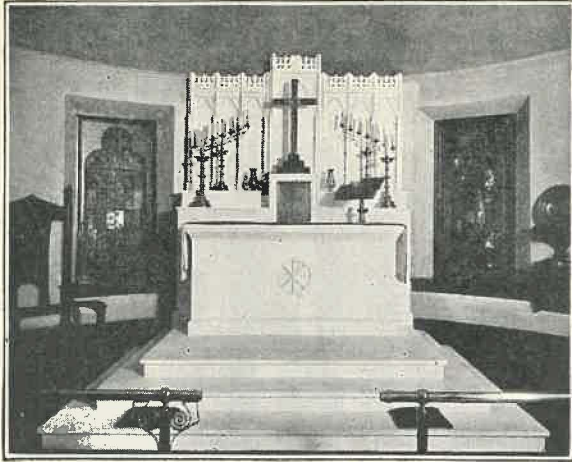
After Lausanne

EDITORIAL

Significant Passages From
Addresses at Lausanne

Accomplishments of the
Past Year in Haiti

THE BISHOP OF HAITI



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Established 1878

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EDITORIALS & COMMENTS

After Lausanne

Florence, August 29th.

LAUSANNE has completed its work and has sent forth its reports, not as pronouncements of a council, but as weighty papers to be carefully read, studied, and discussed.

From one point of view much was accomplished; from another, pathetically little. The best and most hopeful part does not appear in the documents at all. It is that the Christian world, at least as represented by its best and most representative men, wishes to come together.

This, practically, is what the composite mind has registered:

A Church that is greater than the churches, one, holy, catholic, and apostolic. To most of the delegates, that Church appears to be the sum total of the churches; and the churches remain autonomous factors, the whole (and possibly each) accepting the faith expressed in the Apostles' and the Nicene Creeds, and each accepting the sacraments of Baptism and the Holy Communion in some form; all granting that in the latter there is a Presence of Christ, most of them holding that it is a "special" or a "real" Presence, both these terms having been accepted by an overwhelming majority of votes but failing for lack of absolute unanimity. All grant that there must be in all these churches a ministry that is accredited by all. Beyond that are, for the most part, reservations as to the separate positions of the different factors represented; and nowhere is this conception definitely stated. I am not using the actual terms of the reports. They are not before me at the moment, and I am trying to express what seems to be the general mind rather than the written language. The final report, in which relations between the churches were stated in a pan-Protestant form, did not receive unanimous assent, and so was not sent forth with the others, but obviously expressed the very general sentiment, and not a few of the Anglican delegates seemed willing to accept it.

WHEN a ministry accredited by all was affirmed as necessary to unity in this united Church, it was clearly understood that episcopal, presbyteral, and congregational factors must be correlated. No attempt was made to correlate them or to go further than the expression of the principle.

That means that an episcopate would everywhere

be accepted; but what should be its function was not discussed. Neither was there any attempt to deal with the Papacy.

That bishops should ordain, or should act with others in ordaining, was, I think, commonly understood, though it was not directly expressed. But no one inquired what a bishop was to ordain. I do not think the term *priest* was once used in debate, neither can I discover that in the minds of the delegates there was the desire that bishops should ordain priests. I do not forget that among Anglicans there was for generations, and in some quarters is today, a "low" view of the priesthood. Yet there was always the clearly expressed corporate intention to "continue" the ancient ministry of bishops, priests, and deacons in the Church, and that corporate intention was sufficient to cure any defective intentions that there might have been among individual bishops and others. The individual bishops intended to do what the Church intended.

But—given valid bishops in this faraway united Church—what reason have we to believe that their ordinations would constitute priests in any Catholic sense? There would be no continuity of intention, as in the Anglican Churches, and, apparently, no current intention. No definite form of ordination was discussed. Bishops might conceivably ordain ministers; but that these would or could be priests, in the absence of any corporate or continuing intention of the Church, as well, generally, as of any individual intention, is not clear. The presumption would seem to be otherwise.

I think this bears out the contention that THE LIVING CHURCH has more than once made that, in formulating the terms of the Quadrilateral in 1886, it was a grave error to speak of the historic episcopate rather than of the historic ministry of bishops, priests, and deacons. We seemed to the world to be demanding something for which we gave no sufficient reason. We staked everything on the necessity on their part of accepting bishops. They all refused it in 1886. Now, forty years later, they have come to the position where they are prepared to accept the historic episcopate; and lo, we now find that the bishops they are prepared to accept are bishops wholly apart from priests and deacons. So far reaching is the effect of the error made, inadvertently, by our fathers in 1886!

As far as I can see, we must now begin anew to propose to the Christian world the necessity of ac-

cepting the historic priesthood, which would probably have been accepted by this time along with the episcopate if we had propounded the whole threefold historic ministry to them at the time when we dislocated the latter by urging upon them the episcopate alone. For my part I cannot see that the acceptance of the historic episcopate divorced from the historic priesthood is of much value in paving the way for unity.

But Lausanne has not so much as heard whether there be an historic priesthood.

TWO sacraments have been accepted, each with a very incomplete and deficient statement of its functions and purport. I want to say frankly that I was surprised at the degree of high sacramental appreciation that was expressed by many on the Protestant side. There are Presbyterians and Congregationalists who will go much beyond our Low Churchmen in their sacramental language.

But of the "five commonly called sacraments," apart from the reservation that there are those who accept seven sacraments, and apart from the statements in regard to the ministry, nothing was said. Can we, then, conceive of a huge section of a united Church that does not accept or administer Confirmation? That supplies no sacramental preparation for admission to Holy Communion? I am not thinking now of the technical questions of what constitutes a sacrament nor of how many of these there may be. We have had too much trouble on this knotty subject in the Anglican communion to expect Protestants to come, at one fell swoop, to the Catholic position. But I am thinking of the fact of Confirmation. There never has been an accepted part of the Catholic Church, east or west, that did not accept and practise Confirmation, either at the hands of a bishop or with the anointing oil that had been consecrated by a bishop. If the historic episcopate should be introduced into this united Church, there is nothing to indicate that the children would be brought to the bishop to be confirmed by him, nor that Confirmation would be made the normal preparation for the Holy Communion. Can we contemplate a vast section of the Catholic Church in which there would be this variation from the historic practice?

AND then I am frankly anxious over the fact that these really advanced representatives of the Protestant Churches of America and Europe do not appreciate any necessity for entering into vital relationship with the historic Catholic Church. Most of them hold that in the formation of their respective Churches there was no break from that Church. Lutherans, Presbyterians, and Congregationalists avowed this principle. Consequently their conception of the Catholic Church varies greatly from that of the fathers of the Church and from current Catholic teaching.

To hold that all baptized persons are *ipso facto* members of this Catholic Church is one thing; to hold that voluntary organizations that these have formed are corporate sections of that Church is quite another. Moreover some of these Churches (in the modern sense) have many members that are not baptized, and some of them actually refuse baptism to children. Where, then, is the principle that baptism is an act of admission to the Church, even if it followed that baptized members were free to form voluntary organizations of their own and to reckon these as Churches, free from any obligation to recognize the binding authority of the whole?

To regain a united Church is, undoubtedly, an earnest desire on the part of these faithful people; but that that united Church should be simply the old-time

historic Church, the authority of which is certainly repudiated by them today, does not seem to be recognized by them.

That is to say, two totally different conceptions were manifest in this conference. One group was striving to find a way to bring back into corporate relationship with the old-time Church the other group, which, in the conception of the former, was, *as organizations*, now unrelated to it. The second group was consciously seeking nothing of the kind, but rather a basis for bringing existing organizations into a measure of unity with each other, so that there might be common action and intercommunion between them all. One conceives of an urgent need for corporate unity, the other contemplates a federal unity. Can these two conceptions be correlated? Perhaps, ultimately; but not until they are frankly faced as difficulties, as they were not at Lausanne. The overwhelming majority not only held tenaciously to the latter view but resented the suggestion of the former.

WHY should not Protestant Christianity be definitely encouraged to seek its own kind of unity, leaving Anglicans and Easterns entirely out? In my judgment we only embarrass them, especially when we do not definitely assert what are the differences that stand between us, but minimize them, as invariably we do.

It would be an immense gain in Christendom if the definitely Protestant world would form a single organization, based on their own tenets and formed according to their own conceptions. They do not want to be hampered by such ideas as creeds, historic ministries, bishops and priests. They have no interest in discussing the nature either of episcopate or priesthood, of Confirmation, of sacramental grace. The issues in which they are interested are quite other than these.

At Lausanne they went (from their point of view) a long way to meet what they conceive to be our views, as steps toward unity. But they do not appreciate *why* we are so insistent on "our own way" nor what a long, long way from corporate reunion we are still left after all this splendid fraternization.

Frankly, my reluctant conclusion is that we Anglicans are standing in the way of the attainment of a Protestant unity by Protestants. If it could be understood everywhere that this would be a unity that definitely excludes us, I think we could exercise a "friendly neutrality" while standing one side, and not seeking to press our conceptions of unity upon those whose conceptions and desires are radically different. Our exclusion from such a "united Church" ought to be entirely compatible with the most friendly feeling toward it. And if our own Protestant section should make strong efforts to commit the Anglican Churches to this basis of pan-Protestant unity—I am not sure that it would if the issue were properly drawn—then we can only say that our Anglican Armageddon would have arrived and leave the outcome in the hands of the Holy Spirit.

This does not mean that the experiment at Lausanne was unwise nor that its result was failure. Let it be remembered that *we* were the hosts; and hosts could not exclude themselves. We did right to sponsor this conference. We are doing wisely to accept our places on the Continuation committee and we are not likely to be represented by men so weak that they will surrender the Anglican position in the interest of a pan-Protestant unity.

But we ought to face facts. If, by insisting on the only sort of unity in which we could participate, we are perpetuating the hundreds of sects into which

Protestantism is divided, beyond the period in which Protestantism itself could unite them or many of them, are we helping or hampering the work of unity?

Eventually, we believe that Catholic unity will come, simply because we believe it to be the will of God that it should come. How, ultimately, to merge the unity of pan-Protestantism into the unity of the historic Catholic Church would be a question for future generations to discuss. The *will to be merged* must probably be a preliminary condition. In the meantime a united Protestantism in place of a disunited, chaotic Protestantism would be a real step forward.

As for Anglican Churchmanship, God would direct it. If it were His will that it be overshadowed by, numerically, a much larger Protestantism on the one hand and a much larger Roman Catholicism on the other in western Christendom, the future would still be His.

After all, truth will ultimately prevail, and it will be the Holy Spirit, rather than any human logic, that will eventually point the way to truth and unity, without sacrificing either one in the supposed interest of the other.—THE EDITOR.

[This editorial letter concludes the series that have been supplied by the editor while in attendance at the Lausanne Conference. The editor expects shortly to resume his duties at home.]

A *SPEAKERS' MANUAL*, for the use of clergy and laity in presenting the mission and program of the Church, has been issued by the Field Department. We read it at one sitting, since it is only about fifty pages long; but perhaps that was a mistake. It is tense and vibrant with emotion, and if you read it all at once it hurts. Maybe that is a good thing after all, and no mistake. We hope the *Manual* will be widely and effectively used, for it is vigorously modern and makes a strong plea for the Christian mission.

The Speakers' Manual

Great care will be needed in its use. It is not just a plain statement of plain fact or doctrine, that a plain man could easily learn and teach, but abounds in forceful expressions which might easily be mis-learned and mistaught. A plain man might make an awful parody of it if he tried to paraphrase it, and would find it difficult to read effectively as it stands. In other words, it should be diligently studied before being used.

No doubt a new edition will correct a few slips in language. Perhaps our missionary appeals will be equally good if—we timidly suggest—the essence of non-Christian religions is better presented than it is here. And for a year or so we have wondered whether we should quite believe that "Christ has no hands but our hands," etc.; aside from our belief in His present living humanity, we question the negation: should we take the attitude that Christ has no resources except what we afford Him?

Since anything issuing from the Field Department is of concern to the whole Church, we have ventured upon these few criticisms in the hope that the *Manual* may be made still more excellent. We believe it has great power for the demolition of easy complacency, and for the service of Christ our God.

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WHAT WAS CHRISTIANITY?

A Note on Christology

BY THE REV. PROFESSOR H. MAURICE RELTON, D.D.,

In the Church Union Gazette

HAS the religion that Jesus taught become in the course of its history so radically transformed as to differ from its Founder to the extent of becoming a religion *about* Him, rather than His religion? There are those who would have us believe that His religion was in its essence a revelation of the Fatherhood of God; that He summed up and presented in matchless form the finest fruits of the pre-Christian prophetic teaching of the Old Testament, and that the key to the meaning of Christianity is to be found in the Sermon on the Mount and the ethical teaching, of which that sermon may be taken to be a typical summary. He was the culmination of a long line of Hebrew prophets, and the religious genius *par excellence*. As the mightiest spiritual force of the ancient world, He came to know God as Father in an intensity of spiritual apprehension never before achieved by any human being, and today still unparalleled and certainly not surpassed in all the long history of man's efforts after communion with the Unseen. The essence of His message to His own generation was this revelation of the reality of God as Father, and both by His teaching about God, and still more by His practice of the Presence of God, He convinced men to try the experiment of following in His steps, and so with Him they came, and ever since have come, to share in His experience, and to know with Him and through Him the one God and Father of us all. If He could be cross-examined today in the light of the subsequent development of what is before the world now as the Christian faith, He Himself, it is assumed, would be the first to tell us that a profound mistake has been made. He never meant men to direct their worship to His Person. He pointed them beyond Himself to God. He would ask us to abandon absolutely what is termed "Jesus-worship," and return with Him to "primitive" Christianity, with its pure ethical ideal, and its summons to all men to worship the one true God. "I am a man," He would say, "bone of your bone; flesh of your flesh. I range myself with you all in our common quest after communion with God. I have in myself experienced it to a degree far transcending your efforts, and I am here to help you to share in my joy. Cease then to center your thoughts and affections in me. I am but the Way. I point you beyond myself to Him who is revealed through me to you. Let us pray, 'Our Father, which art in Heaven.'"

According to this line of thought, the whole Christological controversy, with its culmination in the Nicene Creed and the Chalcedonian formula, has been a vast mistake. The Church set out to teach an ethical message derived from its Founder, and ended by worshipping His Person. . . .

Here then we have a clear issue between two rival religions—the religion of Jesus the worshipper, and the religion that worships Jesus. The one holds Jesus to be in the ultimate analysis man raised to fellowship with God; the other holds Jesus to be God the Son incarnate. "Jesus the worshipper" is our guide to faith in God; "Jesus worshipped" is the object of our faith, and through Him, as the Second Person of the Blessed Trinity, we have access to God our Father. The one regards Jesus as the product of an evolutionary process; the other holds Him to have been the Incarnation in this world of the Second Person of the Blessed Trinity. The one religion would hold that God was in Christ as in no other—the maximum of the Divine Immanence *in a person's* life rather than the Incarnation of God the Son *in a personal* life. The one accounts for Jesus Christ as a man who in some sense came to have the value of God for us; the other holds Him to be the God-man—eternally divine and becoming human. The Church believes in One who was God and became man; not in one who was man and must in some sense be called God as having the value of the divine in us and for us.

DAY AND NIGHT I look forward with quiet certainty of hope, believing, though I can see but little daylight, that all this tangled web will resolve itself into golden threads of twined, harmonious life, guiding both us, and those we love, together, through this life to the resurrection of the flesh, when we shall at least know the reality and the fulness of life and love.

—C. Kingsley.

DAILY BIBLE STUDIES

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

THE FIGHT OF FAITH

Sunday, September 18: Fourteenth Sunday after Trinity

READ I Timothy 6:11-16.

MANY of us are spiritual slackers. We are brave enough to fight visible enemies and ordinary difficulties, but the contest against sin and temptation seems to be a kind of poetic imagery. Yet the hardest battle in all human history is the personal contest, and we shall never be free from it until we enter Paradise. We might well be discouraged did we not know that it is the fight of faith; that is, first, we can trust Christ to help us; second, we have an assurance of final victory through His victory; and third, we are upheld through loyalty to *the Faith*—that is, the divine declaration of Truth given to us by Christ and held sacred by the Church as His gift.

Hymn 113

Monday, September 19

READ Ephesians 6:10-18.

ST. PAUL gives us the weapons with which we may fight against the world, the flesh, and the devil. Some of these weapons are for protection, others are for attack, and we need both. We must be prepared for temptation by Truth—that is, the Faith; by Righteousness—that is, active service in Christ's name; by Peace—that is the power of love; by Faith—that is, messages of God; and by Salvation—that is, looking to Jesus, who died for our sins and rose again for our justification. And then we must attack the enemy with the gracious and inspired Word of God, and we must pray for strength and so find courage to go out and drive evil from the field. It is this twofold character of our human struggle that keeps us from falling into spiritual sleep. We must defend ourselves and we must attack evil.

Hymn 498

Tuesday, September 20

READ I Samuel 17:40-47.

DAVID'S words, when he ran out to attack Goliath with his sling and stones, are as true today as when the shepherd lad challenged the giant with them (verse 45). For we find in them the declaration of the varied conflict. Christians use spiritual weapons; those who oppose Christianity use carnal, that is, material weapons. In our fight there is little wisdom in the argument or philosophy or theories of science (note the word "theories"; the theories or suppositions of science are quite other than science itself). We fight in the Name of God. We know, because God has told us. "Blessed art thou—for flesh and blood hath not revealed it unto thee, but My Father which is in heaven" (St. Matt. 16:17). The faith and life of a Christian are not held by syllogism or logic. We know, because God has given a revelation through Jesus Christ.

Hymn 117

Wednesday, September 21

READ Romans 8:35-39.

THIS life-long human conflict has many blessings. It is by no means a gloomy experience. We know that it is a worthwhile struggle. We know that Christ, the Son of God and Son of Man, passed through it. We know that millions of men have fought the good fight of Faith, and millions are fighting today, though there is no sounding of trumpets or waving of banners. We know that, if we persevere, we shall be "more than conquerors," because we shall share the victory of Jesus Christ. And we know that He is with us in the conflict, cheering, comforting, blessing. No created thing can separate us from His love and care. We prove our loyalty when we rejoice in our human struggle. "We march to victory!"

Hymn 533

Thursday, September 22

READ I John 5:1-5.

ST. JOHN the Divine, "the disciple whom Jesus loved," had a vision in the Isle of Patmos, and that vision gave him a power in his message which we feel even today as we read. He made faith in Jesus Christ as the Son of God the supreme thing. To believe is to overcome. How can we fight with assurance if we are in doubt? Can we be "light half-believers in our casual creeds" and yet hope to conquer in life's battle? No more pitiable rhyme was ever written than this:

"For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right."

It makes all the difference in the world what you believe and how you believe it. And the "Faith once for all delivered unto the saints" is the only Faith, the Faith by which we live (Gal. 2:20).

Hymn 211

Friday, September 23

READ St. Luke 22:31-34.

CHRISt prayed for Peter. So we learn the meaning of prayer. Christ communed with the Father concerning Peter. So He communes with the Father concerning you and me—O blessed truth! But why did He not pray that Peter might not deny Him, instead of praying that Peter's faith might not fail? Evidently Christ placed faith as the most important thing. If I lose my faith I lose everything! Moral issues weaken. Judgment fails. Hope dies. Life is a mockery. We only really *live* when we *believe*. There is nothing heroic in agnosticism. The infidel is a coward because he will not listen to God whose voice is calling him; he is afraid of what God might say to him. Peter failed sadly, but his faith stood the test. Forgiven and restored he cried to the Risen Christ: "Thou knowest that I love Thee!"

Hymn 147

Saturday, September 24

READ St. Mark 5:35-43.

BE not afraid; only believe!" The precious cry comes down through the ages and we hear the Master speaking these words to us. His saddest cry is in contrast: "When the Son of Man cometh shall He find faith on the earth?" When He calls us away from earth shall He find us believing? If I can believe, all things are possible (St. Mark 9:23). The dear Christ wishes us to believe in Him and in His words. He will increase our faith; and when Satan tries to make us doubt, when temptations and trials sorely press, if we call upon Him fears and apprehensions will go. Nothing can give such comfort and peace as a life of faith. Reason can go so far, and then it is baffled. Strength soon or late will fail. But faith—the *Faith*—founded upon the Rock Christ Jesus, can never fail.

Hymn 212

Dear Lord, help me to fight the good fight of faith that so I may lay hold on eternal life. Speak to me, strengthen me, love me; and when the storms threaten, walk Thou upon the waves and let me hear Thy voice: "It is I. Be not afraid." Amen.

ESPECIALLY should an effort be made on every Sunday in the year to learn some portion of the Will of God more perfectly than before; some truth or aspect of His Revelation of Himself in the Gospel; some Christian duty, as taught by the example or the words of Christ. Without a positive effort of this kind a Sunday is a lost Sunday: we shall think of it thus in eternity.—*Dr. Liddon.*

Significant Passages From Addresses at Lausanne

THE BISHOP OF BOMBAY

ASK to be allowed to bear my witness about the traditional view of the Catholic Church. I hope to hear an equally convincing statement about the other view.

The traditional view contains two elements:

(1) The bishop has inherited the authority of the Apostles, and he, like them, speaks for Christ in ordination.

(2) The person ordained is made God's man, the representative of Christ to the Church.

(1) The first of these points involves the apostolical succession. Some of you, I know, have long since completely closed your ears against this theory, because you say that the transition from the Apostles to the bishops cannot be proved. If it did happen, it happened in a time when our evidence is confessedly fragmentary. But, even so, there is real evidence. St. Paul writes to Timothy to provide for a succession in teaching (II Tim. 2:2). Clement of Rome (ad. Cor. 44) says that SS. Peter and Paul provided for a succession in the episcopate (by which word he still means the same as the New Testament writers do). The whole Christian world used the laying on of hands from the Apostles' times, and to a Jew that implied some kind of transmission (*cp.* Numb. 27, vv. 18 to 20); and it was Jews who started this custom. The whole Christian world at the end of the second century believed the bishops of certain sees to be the successors of Apostles in those places. It is true that these and other items which might be cited are only fragmentary pieces of evidence in favor of what tradition says. But no one can live on a mission field so long as I have, without seeing that tradition is right. The order of proceedings is universal. First the missionary itinerates, secondly he or his successor settles in a suitable headquarters, and from there superintends the Church in the surrounding district; thirdly, that duty of supervision passes into the hands of a local minister. That is the normal, natural, almost necessary development. That is exactly how the authority of the Apostles passed into that of the bishops. Calvin made the most amazing mistake for an able man when he tried to reform the Church by reconstructing it after the pattern of the apostolic age *minus* the Apostles. The Spirit that had directed the history of the primitive Church was wiser than Calvin. Consequently, I feel no reason to doubt, but every reason to accept, the tradition that the bishops succeeded the Apostles in everything that they could succeed to. . . .

It is principally because of the immense symbolical value of the traditional method of ordination that I believe that it is divine, and that Christendom, if it wishes to be united, will return to it for the general ministries of the Church.

BISHOP GORE

SPEAKING generally, our modern critics are not disposed to deny that the New Testament as it stands presents us with this idea of the Church as a visible sacramental society, the home of the great salvation, grounded upon a positive Word of God, which it holds in common and which has the content which I have just described. It is very generally agreed that the doctrine of the Trinity and of the Incarnation is found implicit in the New Testament as it stands, and that the doctrine of what we call the Nicene Creed is not more than the doctrine of St. Paul or St. John made explicit, with the one word *Homoousios* added to exclude the Arian interpretation of the Son as a demigod—a word in which it is not likely that St. Paul or St. John would have found, under the circumstances of its selection, anything to object to. So through Church history the Creed maintained its ground as the summary of the scriptural and apostolic faith. And at the time of the Great Schism and the later schisms of the Reformation this doctrine of the Trinity and the Incarnation of the Eternal Son in the person of Jesus of Nazareth—the doctrine of the Nicene Creed—was the agreed point among all the divisions of Christendom, Catholic and Protestant.

THE METROPOLITAN CHRYSOSTOM

[*Archbishop of Athens*]

THE Church is, of course, invisible as well as visible. All its members are united in one Body by grace, as St. Paul says (I Cor. 12:12; Eph. 4:1; Rom. 12:3-8), and this bond of grace is invisible. The faithful are also united by a common belief and by the sacraments: and these belong, in part, to the sphere of the unseen; so that in this aspect, again, the Church has an invisible character. And this twofold nature of the Church, seen and unseen, can be inferred from the Bible and the Fathers, which teach us to regard the Church as symbolizing the two natures, divine and human, in the one Person of the Lord, whose work the Church continues. Like Him, therefore, the Church must be at one and the same time outward and inward, human and divine, in virtue of its correspondence with the divine and human natures of its Founder: visible, therefore, and at the same time invisible.

BISHOP FRANCIS J. McCONNELL

[*Methodist*]

CHRISTIAN mysticism at its best appears to be that keen awareness of divine realities which comes out of persistent doing of the divine will—it is the awareness of the practised soul. Just as training of any faculty brings at last to that faculty a directness of perception and of execution which seems altogether mysterious to an uninstructed onlooker, so constant exercise of the whole life in righteousness brings an awareness of spiritual values, keener than eyesight, swifter than formal reasoning, and more instantaneous than deliberate resolution.

PROFESSOR ADOLF DEISSMANN, D.D.

[*German Lutheran*]

ARE we compelled to interpret the two stages, the gospel of Jesus about the Kingdom of God and the gospel of the Apostles about Jesus Christ, as a "twofold gospel"? The honored senior member of our Berlin Theological Faculty, Adolf von Harnack, from whom we must all, either directly or indirectly, have learned, sought to clarify the great problem of the inner development of primitive Christianity with this formula. Nevertheless I cannot quite bring myself to adopt the formula of the "twofold gospel"; for it does not exclude at least two misunderstandings.

First, the misunderstanding lying in the idea that in primitive times there were two different types of gospel. Now this is not the case: because in speaking of the gospel of Jesus and the gospel of the Apostles, we are dealing not with two types, one following upon and taking the place of the other, but with two expressions of the one gospel which grew up in inseparable combination.

Secondly, the formula "twofold gospel" lies open to the misunderstanding that the inner history of primitive Christianity was the unfolding of a gradually developing doctrinal idea: Chapter I, the teaching of Jesus concerning the Kingdom of God; Chapter II, The teaching of the Apostles concerning Jesus Christ.

Over against that, it must be emphasized that what actually happened, as a matter of historical sequence, was that in this successive appearance of the gospel preaching of Jesus and the gospel preaching of the Apostles, there was a progress from the gospel of Jesus to the Christ-cult of the Apostles, and that thus the later and enriched gospel of the Apostles was actually a cult gospel; it was that cult form of the primitive gospel which worship and propaganda required.

Looked at in this way, the apostolic gospel appears not only as a quantitative enrichment, but also as the essential precondition for the future development of the Mother Church in Jerusalem into the ecumenical Church, the Church for all nations and all times.

REV. J. VERNON BARTLETT, D.D.

[Congregationalist]

WHILE I have stressed the nature of Christianity and of its sacraments in terms of personality, and personal rather than sub-personal conceptions of sacramental means of grace, I rejoice to recognize that personality is far from one and the same as individualism, or even individuality in any restricted sense; it is the soul of corporate and even institutional life also, so far as these attain their highest human forms. It may be common, then, to the Catholic and Evangelical emphasis on the corporate and the individual aspects of religion respectively. As regards the feeling among Catholics that the Evangelical conception of the sacraments is too subjective, I would beg them constantly to remember that Evangelicals regard all grace as due to the action of the Holy Spirit, and that to them this makes sacramental grace as objective as it need or can be for persons as such.

REV. WILFRED MONOD

[Reformed Church of France]

I.

THE Gospel shows us Jesus Christ, visible, in Palestine. The Church is a second "Holy Land" where Jesus Christ, invisible in the souls, manifests His spiritual Presence through the Christian institutions.

II.

In the sacramental life of the Church, we find, enlarged and glorified, the two commandments of which our Lord said that they sum up the perfect Law: "Love God, love your neighbor."

III.

The Love of God gives an infinite expansion to the individual soul, and introduces it, even here, into eternal life.

The love of one's neighbor replaces the struggle for life by the fraternal collaboration in the service of God's Kingdom.

Now, in the mystical realm of the Church, the Body of Jesus Christ, the sacraments of Baptism and of the Lord's Supper widen and transfigure, through grace, the first and second commandments.

IV.

Baptism is the divine seal, imposed in the name of Jesus Christ on each individual, a vocation addressed to the soul, a prophecy of unfoldings, offered or promised.

The *Lord's Supper* is the mystical pledge and the food of human unity in the name of the blood shed by the Saviour for all mankind; it remains a never ceasing call to service and consecration.

V.

Morally speaking, Baptism—the *sacrament of personality*—signifies: "Thou art the child of God. . . . Become it!"

Morally speaking, the Holy Supper signifies: "Thou art the brother of Jesus Christ and of the Brothers—behave accordingly!"

So the sacrament of Regeneration and the sacrament of Communion fundamentally unite all the disciples of Our Saviour and establish the Catholic basis of a true Christendom.

VI.

Consequently, the Christians of the whole world, giving due respect to the dogmas, rites, symbolic interpretations, and sacraments of every Church, do humbly and fraternally turn their hearts toward practical intercommunion.

By this everyone will know that you are My disciples, if you have love one for another."

SURSUM CORDA

LOVE the high and sacramental mystery of night
When veils of darkness are like curtains hung
Before a shrine of glory,
And stars are candles lit
Before the tabernacle of the sky.
The clouds are drifts of incense blown aloft
By a majestic thurifer who swings
The golden censer of the moon;
And all is hushed
Until the birds at dawn,
Like sanctus bells,
Proclaim the sun.

LUCILE WOOD FERGUSON.

THE ART IN STAINED GLASS

BY JAMES H. HOGAN

THE visitors to Chartres Cathedral in the summer of 1914 enjoyed one of the most wonderful emotional experiences to be had, when they entered by the west door out of the glare of the sunshine.

It was like entering Aladdin's cave. All was mysterious gloom, but suspended from above seemed to be marvelous cascades of jewels of the very purest quality. Gradually as the eye accustomed itself to the change of light, the details of the architecture began to loom out, the jewels formed themselves into definite shapes and became stained glass windows.

The same visitors paying a return visit now will be disappointed. A great deal of the magic and mystery of the interior has gone. Many of the windows have been cleaned. No doubt this has been done to preserve them, and it is proper that the future generation should be thought of.

Much of the depth and richness the windows possessed undoubtedly was due to dirt, and when first erected they must have been very bright and garish. Do they look garish?

The building then was new; the stone had only just been worked, and all the mouldings were clean cut; age had not softened them.

So the whole was homogeneous; the windows were in keeping with their setting.

Today in many of our new cathedrals and churches the mistake is being made of putting in new windows already antiquated. That is to say, the stained glass worker has endeavored as far as possible to make his window look like the thirteenth century original as it exists today.

This is absolutely wrong.

In a few years, when dirt begins to collect on them, these modern windows will have no color left and they will be dull and opaque. Whereas if the glass had been left to ripen with the stone, they would get the homogeneous effect which we so admire in the old buildings.

The glass workers in the fourteenth, fifteenth, and sixteenth centuries knew better than to try to make their work resemble the period before them. They accepted their own period and style, and left us to think what we liked. But at least they were honest. No pretending and no deceit were practised.

The fifteenth century liked white glass with delicately painted detail and better drawing as they understood it. Therefore they made no attempt to do otherwise. We in the twentieth century also do not see with the same eyes as the thirteenth century artists. Much has been learned since, perhaps also much has been forgotten.

It is the spirit of the old work which should be studied. How well and simply they told the story; the restraint they show, their appreciation of the limitations of the craft; and how ingeniously they used the limited materials at their command.

There are nowadays many stained glass studios turning out what can be called spurious antique windows. Is it not time a voice should be raised against this? Archaic drawing is nonsense in the twentieth century. This is not saying that stained glass should be treated as in any way realistic or pictorial. There is a tremendous difference between being archaic and being decorative. The first is imitative and uninspired, the other needs skill, selection, and great power of design.

The sense of beauty is also different today. The fifteenth century was a coarser and more primitive age. This is seen in the types of faces they drew. What need is there to copy them?

We know much more about the character of the many saints than they did. Why not express this in the drawing of each particular figure we are portraying?

There are figures of Moses, St. George, and other heroic characters in some of our windows that look like consumptive dope fiends, all weak in their legs, with yards of undefinable draperies twisting about them, and having the most monstrous distortion depicted for hands and feet.

Undoubtedly the first consideration in designing a stained glass window should be good color patterns. If this is done it pleases the eye, which makes the observer want to know what the subject is about. How satisfying it is to him to read all the story and character, finishing up with the face itself, expressing, as it should, all the spiritual faith of a believer.

Accomplishments of the Past Year in Haiti

By the Rt. Rev. Harry Roberts Carson, D.D.

Bishop of Haiti

SOMETHING of distinct accomplishment can now be told. From the beginning of my episcopate, I have not been able to do other than stress not alone inadequate equipment but also discreditable equipment of almost the entire field, notwithstanding our presence here for more than fifty years, for a part of the time as a supposedly national Church and then, later, as a missionary district of the American Church. I am grateful to the National Council and to many other friends of the work that I am permitted now to report that changes are taking place rapidly.

Let me report first as to the material state and condition of my charge.

Two attractive churches, of stone and brick, have been built during the year. One is the Church of the Ascension, at Thor, a suburb of Port au Prince. The other is St. Thomas' Church, Arcahaie, a city whose history is closely interwoven with national history.

The church at Thor is a memorial to Alexander Battiste, who died in 1920, an honored and much loved presbyter of the Church. It is also a witness to the work that is being done by Mrs. Estelle S. Royce, our one American woman worker. Her salary is appropriated from the United Thank Offering. The entire cost of the church has been met by the profits of the Industrial School for Girls, of which she is the founder and directress. It is my hope that next year we can build our theological school on the same grounds with the church, amply sufficient for both, so that the Church of the Ascension may not only be the source of spiritual supplies for the ministry of the future but come to be also the center of missionary work in a thickly settled section. The cost of the church was \$2,730, inclusive of furnishings and purchase price of land. The work of Mrs. Royce has received general commendation; personally I am proud of it and grateful for what it has accomplished under her wise direction.

The new St. Thomas' Church, Arcahaie, has likewise an interesting history. The largest sum received for its construction came from the mission study classes of the diocese of Pennsylvania, as their Lenten offering for this special purpose. The sum which had been hoped for was largely exceeded; instead of \$1,000, \$1,500 was offered. The new church will be a striking object lesson, as also the ground of genuine gratitude, as it stands in contrast with the unsightly structure which hitherto has borne the name of St. Thomas' Church. The cost of the new church was \$3,265, exclusive of the land and the furnishings, which were supplied for this, as for the church at Thor, by the associates of the Sisterhood of St. Margaret, Boston.

A young officer of the U. S. Marine Corps, temporarily bearing commission in the gendarmerie of Haiti, with the help of another officer in a near-by station, has been supervising the construction of a church at Mirebalais. This is in a mountainous region where at one time there were frequent political disturbances, but which is now as peaceful as Happy Valley. I have been told that Bishop Holly laid the cornerstone of a church on the same lot more than fifty years ago. No work followed.

Construction of the Cathedral of the Holy Trinity, Port au Prince, was begun on October 11, 1926, although sufficient funds for its completion are not yet in hand. Our prayer is that the work may go forward without let or hindrance and that within a year we may be worshipping within its walls. Our present Church of the Holy Trinity cannot long survive. It is always in need of repairs. Its floor is unsafe and its side walls are far from secure from the props, which are themselves rotting. It is altogether inadequate to the purposes of a church whether in the mission field or elsewhere. Earnestly I ask that every effort be made to complete the building fund of our present un-

dertaking which, though called a Cathedral, is after all a very modest church, to cost about \$50,000, including everything necessary for its holy purposes.

The generosity of a friend in the diocese of Southern Ohio is providing for the Church of the Holy Innocents, Port de Paix, the people providing the lot. This mission was opened three years ago, and under the zealous ministrations of the Rev. Elie O. Najac it has made remarkable progress. Although worshipping in a rented room, we have two schools, one for boys and the other for girls, which are doing commendable work.

A new church has been built in the mountain district of Leogane, at Petit-Harpon, under the Rev. David B. Macombe, and at Matthew, in the plains of Leogane, under the Rev. Ledoux L. Paraison, these both being of the familiar type, bamboo walls and palm-thatched roofs. Concrete flooring has made the two chapels, Bonne Nouvelle, at Cormiers, and L'Epiphanie, at Palmiste-a-vin, much more attractive.

Our schools number twenty and, so far as I can judge, are doing excellent work. By reason of construction work of the Cathedral going on in the place formerly occupied by the boys' school in Port au Prince, I have been obliged to close the school as the appropriation is insufficient for both rental and salaries of teachers. This, however, is less of a hardship in the capital than it would be elsewhere, because here educational matters are not so closely associated with the Roman Catholic Church as in other parts of the republic.

As I write of the improvement of the material fabric of the Church in Haiti, I cannot but recall the ministry of the Rev. Albert R. Llwyd, Archdeacon of Port au Prince, who died in New York City, October 16, 1926. As commissary for the several bishops-in-charge of this district since February, 1918, he was constantly confronted by pressing needs without the means to satisfy them, and to no one would the improved material side of the Church have brought greater happiness than to him.

Gladly I make record of the services of the clergy and of their loyal coöperation in whatever plan has been presented to them toward making their ministry effective. The annual convocations are well attended, and interest is keen in the general work of the Church. This is illustrated by their success in meeting for the second time the budget assigned to this district, and even exceeding it by almost 100 per cent.

Only one who really knows the people, their limited resources, and their few opportunities even to touch the wonderful life of the Church, can realize the significance of their offering. Missions, crusades, rallies, posters, literature, are all unknown to them, and yet there is a feeling of gratefulness for the privilege of sharing in the work of the Church throughout the world. To many of them, to speak of the world mission of the Church is like speaking of a tropical jungle to an Alaskan Eskimo; they just cannot visualize it at all. For more than a century, a high wall of exclusion has not only kept the stranger from their land, but it has kept them from participation in the progress of the world elsewhere. Now the wall is down and they are eager to give as well as to receive.

INCONSISTENCY

AS I SIT WRITING this article, my neighbor's raw native servant is singing in true Bantu style, "De heaben in his blindness bows down to wood and stone." My superiority complex surges up like a volcano. "How absurd," I say, "and utterly inconsistent. You are just a heathen yourself." And then I ask myself whether he is more inconsistent than white people who sing, "Were the whole realm of nature mine, that were an offering far too small. Love so amazing, so Divine, demands my soul, my life, my all," and then tinkle their tickey into the collection bag.

For whether we be consistent or inconsistent, human nature, white or black, is just one.—*Church Chronicle* (South Africa).

THE CHRONICLES OF CARLINGFORD

BY ELIZABETH CARNAHAN

MRS. OLIPHANT'S Chronicles of Carlingford have fallen into an oblivion which is scarcely deserved, for they are almost as good as the Chronicles of Barset. The dissidence of Dissent was never better portrayed than in *Salem Chapel*; and clever, managing Lucilla Marjoribanks is a cousin of Jane Austen's Emma.

Of particular interest to Church readers are the stories which center around St. Roque's, and its young priest, Frank Wentworth (admittedly the author's favorite character) "who held 'views' of the most dangerous complexion, and indeed was as near Rome as a strong and lofty conviction of the really superior catholicity of the Anglican Church would permit him to be."

Carlingford parish church still boasted high pews and a gallery, and a three-decker pulpit, but St. Roque's, "though not old, had been built by Gilbert Scott," and "was very fair to see, on Easter morning. Above the communion table, the carved oaken cross of the reredos was wreathed tenderly with white fragrant festoons of spring lilies, and the choristers made another white line, two deep, down each side of the chancel."

Those choristers and lilies were the cause of a conflict between young Wentworth and his Aunt Leonora, who visited him at Easter, to see if he deserved the living of Skelmersdale, which was in her gift. But the lilies, and the candles, and the chanting; and what she called his habit of "diffusing the rubric"; the grey cloaks of his parish visitors; and his pocket edition of the *Imitation*, with little picture cards in it, especially "the meek face of a saint, with some villainous Latin inscription beginning with the terrible words *Ora Pro Nobis*"—were all too much for Aunt Leonora. "What dissenting chapels are there in the town?" she said. "There must surely be a Bethesda or Zion or something, where the Gospel is preached."

The grey-cloaked parish workers are always referred to as "a sisterhood," although they are not Religious, but put off their title of "Sister" when they put off their cloaks. The heroine, Lucy Wodehouse, is one of their number, and is given that name even in a discussion of her marriage. "Oh, Mary, how can you talk of such things at such a time?" said the young Sister of Mercy, turning those severe eyes of youthful devotion upon her elder sister, who, to tell the truth, not having been brought up to it, as she said, felt much the same on Easter Eve as at other times in her life. "When I was young," she said, "it used to be so different. We took our own pleasure, and never thought of our fellow-creatures. The young people are so good nowadays."

Carlingford possessed two bookshops, one of them shunned by Aunt Leonora, because it bore the hated name, "Masters," and displayed engravings of "a suspiciously devotional character." It is in Masters' that we see Lady Western buying copies of *The Christian Year* at a side table piled with *Christian Years* in every size and binding, from "a tiny miniature copy just made to slip into an Anglican waistcoat pocket," to "a big red-leaved morocco-bound edition."

"And I want two copies of *The Christian Year*," said Lady Western, "Not the very smallest copy, Mr. Masters, and not that solemn one. I want something pretty, with a little ornament and gilding. They are for two little protegees of mine."

The tragic element is supplied by the secession to Rome of the hero's brother, Gerald Wentworth, who, as a married man with children, must go as a layman, surrendering the priesthood that had been the breath of life to him.

"But I cannot!" he cried. "I cannot relinquish my life. I am a priest or nothing. I have put my hand to the plough, and I cannot go back. If I am not a priest, I am nothing."

The pathos is deepened by the uncomprehension of his family. His poor, foolish, little wife is quite bewildered. "It never needed to have come to this," she sobs. "It is a family living, and it is not likely that his father would make any disturbance, and the Bishop is an old friend. He might have preached in six surplices, if he had liked, who would have cared? And as for confession, I don't believe there is anybody in the world who had done anything wrong that could have helped confessing to Gerald; he is so good. And then Edward Plumstead and he go on talking about articles and subscription and nonsense, till they make my head swim. I am sure I would subscribe any amount—a thousand pounds, if I had it—only to make him hear reason."

The only person who understands is his brother Frank, whom he visits at St. Roque's, looking wistfully, "with pathetic speechless eyes," at the various activities. "He was no priest now; he was nothing, a man whose career was over." The parishioners eyed him with interest. "He don't look weakly nor sickly," said one, "but he smiles at the little uns for all the world like my man smiled the night he was took away."

The hero's own affairs get into a sad tangle, requiring a whole volume for their straightening out. "If it were only as easy," he thought once, "to know what ought to be done in one's personal affairs as to decide what is the due state of mind expected by the Church on the second Sunday after Easter."

Matters are not improved for him by the opposition of the rector of Carlingford. "He threatens to have me up before somebody or other—Dr. Lushington, I suppose, who is the new Council of Trent." But Wentworth himself becomes rector of Carlingford, with a free hand in the parish, and all ends happily.

The Carlingford novels come quite triumphantly through the inevitable comparison with the Barchester books; and the present revival of interest in Trollope might well be followed by a restoration of Mrs. Oliphant to her well-deserved place of honor. Incidentally, her books give a picture of parish life in the vanguard of the Movement sixty years ago, which is not given by Trollope. Frank Wentworth's work is described with sympathetic detail; and without that touch of burlesque to be found in Trollope's account of Mr. Oriel's parish.

Most of these quotations have been taken from *The Perpetual Curate*. The series should be read in the following order: *The Rector* and *The Doctor's Family* (one volume), *Salem Chapel*, *The Perpetual Curate*, *Miss Marjoribanks*, *Phoebe Junior*.

FORTY YEARS AGO

(From THE LIVING CHURCH of September 17, 1887)

IT IS affirmed that legate from Russia, in bishop's orders, accompanied by three priests, has set forth to negotiate intercommunion with the Abyssinian Church.

THE DEAN OF YORK, presiding recently at a meeting of the Church of England Funeral Reform Association, said that the society's efforts to curtail funeral and mourning expenditure had been generally successful, and a costly and ostentatious funeral was now considered a mark of vulgarity.

LAST WINTER the Rev. Messrs. G. A. Bastian Perera and H. de Silva were admitted to priest's orders by the Bishop of Colombo, at Baddegama. The Rev. J. Allcock writes that this was the first ordination held in the Singalese language. [Perhaps this event in India marks the beginning of the modern policy of fostering native ministries in the several mission fields.]

ON ST. BARTHOLOMEW'S DAY the Archbishop of York consecrated in York Minster the Ven. James Waring Bardsley, Archdeacon of Liverpool, to the bishopric of Sodor and Man. [Since the episcopate of Bishop Bardsley, four bishops, including the present one, have presided over the see of Sodor and Man.]

THE FIRST SERVICE was held in the beautiful St. Augustine's Church, Santa Monica, Calif., August 28th, conducted by the Rev. Messrs. J. D. H. Browne, D. F. MacKenzie, and Henry Scott Jeffrys. [The present rector of this parish, which now has a communicant list of 625, is the Rev. W. N. Pierson.]

REPORTS from the convocation of Washington territory say that the Church in that area has never been in so healthy a condition as it is today. [This missionary jurisdiction, with Bishop John Adams Paddock at its head, now comprises the diocese of Olympia and the missionary district of Spokane.]

ACTIVE Church work is maintained and is extending at St. Edmund's mission, North Milwaukee. [This work is now a growing parish, under the rectorship of the Rev. F. H. O. Bowman, and is well within the city limits of Milwaukee.]

THE ARCHBISHOP OF CANTERBURY has received letters from the Patriarch of Jerusalem and the Patriarch of Alexandria acknowledging the appointment of Bishop Blyth as the first Anglican Bishop in Jerusalem.

A HEART without sorrow is like a world without a revelation: it has nothing but a twilight of God about it.

—F. W. Faber.

An Unappreciated City—Lyons

By Deaconess Clarine V. B. Woodward

THERE has never been but one answer to my query—"Is not Lyons interesting?" and that has been, "I know nothing about it, I merely spent the night there to break my journey. It is just a modern commercial city."

Now, I should say, that to select Lyons to break a journey is the one thing not to do. I cannot even now regard with philosophic calm those *rapides* going to and from Paris with every nook and corner booked in advance from the terminals. Nor shall I ever forget the heat of a hot wave in southern France, nor do I like any short stops anywhere, so I cannot be considered prejudiced when I say that I could not sleep at night for the thrill of Lyons. Also I must add in that connection that I was not kept awake by a poor bed. Never, in that land of perfect beds, have I known any to equal those of the Bristol at Lyons.

Marseilles, dating back to the fifth century B. C., is even older than Lyons, but, I am obliged to admit, there is little there to suggest its mighty past. Lyons not only was the very cradle of French Christianity, but shows today an unbroken chain of interest of various kinds from the first century to the last, when Napoleon I created the great silk industry which absorbs its life today. Let me say in passing that even the silk industry has been set to the music of history, for there is a museum in which one traces the art of weaving in all countries and at all periods—the Musée Historique des Tissus.

It is the history of that early Gallo-Roman Church, however, that is the most enthralling, especially to us who know that one theory of the origin of Anglican Christianity is its derivation from France and through France from Asia Minor, and so will you first visit with me the latest of the Lyonnaise churches, that of Notre Dame de Fourvière, close to the ancient edifice of the same name. We will ascend to the heights of Fourvière from the Place St. Jean, second class, for an infinitesimal sum, in the company of friars and market women, or, for another trifle, in lonely splendor in the first class. Among the recent frescoes which adorn the wall is one of St. John standing in a golden cloud in Ephesus, next to him Pothinus, the bishop, and Irenæus, the priest, stepping into the boat in which they were to sail along the Mediterranean to Marseilles and up the Rhône to Lyons, and the church founded by them is the first Christian church in France of which we have trustworthy records and dating back to the second century. The fresco continues with the saints of the early Gallic Church prostrating themselves before the strangers, and further along we see some of the great characters of the glorious Church of France, St. Louis, and others. There are architectural suggestions scattered about, and over all the rejoicing chorus of those in glory.

That is how it all began, and later we will see the fruit it bore, but before descending we will have a good luncheon at the Restaurant Gay, out under the plane trees, and look down

over the city, the Rhône, and the Saône flowing through it—the rushing Rhône and the peaceful Saône—look down on the silk industry section, and the great Place de Bellecœur. We may take two routes down; both will take us past Roman ruins and relics of early martyrs. We chose the leafy green one, and one enchantment after another greeted our eyes, but when we got to the bottom we found it was the one we had not

planned, and it was too hot to go up again and see the spot where the bones of Irenæus are said to be. Not the merest smatterers in Christian history but knows of the martyrs of Lyons and Vienne under Marcus Aurelius, but how many know that one can enter the crypt of the sixth century Church of St. Martin d'Ainay and stand among the bones of Blandina and her faithful companions? They are buried underneath the chapel of St. Blandina.

The Church of St. Martin d'Ainay, which transports one to Italy in thought, is visited by archeologists from far and near. Do you know that Lyons claims to be not only the residence of Augustus Caesar, but the birthplace of Marcus Aurelius and Claudius Caesar, Caracalla, and St. Ambrose?

In early times it was one of the most important of the Roman colonies, Lugdunum, in which for six years Augustus Caesar lived to organize the country. In the Church of St. Nizier an altar is shown in the crypt wherein Pothinus, who died a martyr in 117, is said to have celebrated the Holy Mysteries. This crypt was then situated in the middle of a wood, to quote the local guide book, and Christians used to cross the Saône in boats and go secretly to the services.

The Cathedral Church of St. Jean, commenced in 1110, witnessed the coronation as pope of John XXII and the marriage of Henry IV with Marie de Medici. At either end of the high altar are two crosses, witnessing to the attempt to unite the Latin and Greek Churches of the Council of Lyons in 1274.

Cinco Mars was beheaded in Lyons by Richelieu in the Place des Terreaux, which was the bed of an ancient Roman canal.

Among the great moderns born there was Puvis de Chavannes. One sees his paintings and the charming portrait of his mother in the Lyons gallery of fine arts, once a Benedictine monastery. Oh! the peace and beauty of entering that archway after the heat and glare of the streets, and sitting under green trees and looking at old Roman sarcophagi and then going upstairs and seeing the work of the modern Lyonnaise!

Other great people born there were Meissonier and Ampère; Madame de Sevigné lived there for four years—the house, in a street of old houses, is marked by a tablet.

Baedeker says Lyons is the handsomest modern city in France, and so it is, with its rivers and innumerable bridges, its great Place Bellecœur, its parks and outdoor restaurants, and the heights of La Fourvière, but Baedeker fails to arouse the imagination of those who would feel the soul of a city.



CHURCH OF ST. MARTIN D'AINAY, LYONS



PLACE BELLECOEUR, LYONS

A PIONEER SOCIETY

By MRS. MALLORY TAYLOR

THE proverbial old trunk in the attic has recently come to light in an ancient farmhouse in Westmoreland County, Virginia, on the farm where George Washington was born. The most interesting portion of its contents was the secretary's book of one of the first societies of Churchwomen. Feeling every one should share in this small portion of Church history, I am "passing it along," through these columns, hoping "the vision" of these women will help others to fulfill their obligations, realizing that "where there is no vision, the people perish."

In 1838, Bishop Payne went to Liberia and served there as a priest until 1851, when he was consecrated bishop, the first of our bishops in Africa. In October, 1871, ill health forced him to resign. On his return to this country he took charge of St. Peter's, Oak Grove, Washington parish, Va. He died on October 23, 1874, and was buried at the Theological Seminary, near Alexandria.

On November 9, 1871, we find that he called "a meeting of the ladies" connected with the parish and "the following articles of association and rules for the regulation of their proceedings were proposed and unanimously adopted."

The first one was, "We, the ladies of Washington parish, Westmoreland County, Va., recognizing scriptural authority for the coöperation of women as an essential part of the work of the Church, do associate ourselves in a society to be called 'The Sisterhood for Christian Work in Washington Parish.'"

The name sounds quaint and lengthy after being familiar for so long with the terse "W. A.," but if we will stop to remember that the General Convention only authorized the Woman's Auxiliary to the Board of Missions on October 16, 1871—but twenty-four days before Bishop Payne organized the "sisterhood"—we will understand that it was a pioneer name for a pioneer society. The second rule reads, "The objects of this society are the promotion of the religious improvement of its members, to assist the parish and the Sunday school by providing clothes for the scholars, to minister to the poor and needy, and to advance the cause of the Gospel at home and abroad." You note in this last word a touch of the missionary spirit with which Bishop Payne must have been imbued.

In addition to the regular duties of the secretary, the fifth rule states, she shall, "when requested to do so, read papers or articles bearing on the work of the society or suited to promote the religious improvement of its members," thus forecasting the programs of our later meetings.

We find in the seventh rule, "There shall be a meeting of the society once in two weeks on Thursday, alternating in the houses of such members of the society as may find it convenient to have them." Evidently it was not often convenient, as there are records of only two meetings held anywhere except in the vestry room during the four years that the minutes report.

The last two rules would not be bad ones for every W. A. to adopt. They are: "The members shall each state anything of interest to the society and suggest measures tending to promote its object"; and "The meetings of the society shall not exceed two hours; one-half hour may be devoted to reading anything of interest to the society."

The rules, which were eleven in number, tradition says were drawn up by a kinsman of George Washington; both General Washington and General Robert E. Lee were born within a few miles of Oak Grove.

Bishop Payne named his home "Cavalla," after the most prominent of the four mission stations in his old district of Liberia. The place where he elected to live was a small settlement of great ignorance and degradation—one of his first official acts was to marry a large number of couples who had been living together without any service. In a corner of his land he built a schoolhouse, which he called his parish school, and a number of the children of the parish attended that school as "pay pupils." There were no state public schools in Virginia until 1870. The salary of the teacher was paid by the "sisterhood," while Mrs. Payne gave her her board.

I notice in the minutes that Mrs. Payne was present at every meeting, at first as treasurer, and after the secretary moved away, Mrs. Payne filled that office also. We find in November, 1872, the dues of a dollar a year were not sufficient, and the "sisterhood" resolves, "that recognizing the importance

of the principle of systematic charity, we organized a mite society as an auxiliary—the contribution to the mite society shall be at least five cents a month," forecasting the later U. T. O. At the next meeting, which was not until April, 1873, the treasurer reported "that forty persons, of various ages, male and female, had been supplied in part with clothing." At the June, 1873, meeting, the treasurer reported "twenty-five persons supplied with clothes and total receipts of the society of which \$23.68 from mite chests, \$88.73—expended in salary for teacher, \$84.50, balance on hand \$4.23." At the September, 1873, meeting, we come across a sentence which sounds familiar. "After the reading of some accounts of similar appropriations in New York and other places in the United States, on motion the sisterhood adjourned." Also a similar clause in the October, 1873, minutes, "After the reading of extracts from the *Spirit of Missions* the sisterhood adjourned."

The report of the executive committee for the year's work of 1873 is worth reading. "The contributions for the year were \$136.96, expended \$110.32, besides this, contributions in clothing and material had been given in sufficient quantity to relieve eighty-five persons—among these are many children of the parish school, who otherwise would not have been able to attend the school at all. For it is literally true that they had no decent clothing in which to appear. It is easy to object here that parents and friends might at least provide clothes. Perhaps they might if they would in some cases, but in many they cannot—is it Christian to visit the sins of the fathers upon the children by leaving them to grow up in heathenism? Among the objects accomplished, we would not omit the influence of our association, in cherishing the feelings of Christian sisterhood among our numbers and the profit, as we trust derived from articles read and conversations on the subject of Christian work. It should be our ambition to make the parish school in every way efficient, so as to be a source of moral influence not only to the poor, but to all classes of the young in its neighborhood. The executive committee returns thanks to the Giver of all Good for His manifest blessing on the society during the past years. Beginning in faith without visible means to accomplish the good they had in their hearts to do, contributions have come in most providentially—far beyond what they had dared to expect."

The meeting of January 1, 1874, closed as so many of ours do today: "After some general conversation of Church in general and of the society in particular, the society adjourned."

At its October, 1874, session, the minutes report some children's work and new missionary work. One sees the sisterhood increasing in interest. It says: "Since the last meeting a juvenile society of this church has been in operation which has raised by contributions \$15.03, with which amount material has been purchased and some useful clothes made up to send to the Indian missions."

The report for the year 1874 states: "Receipts were \$128.50, of which \$15.46 from the mite society, expenditures \$125.55, of which \$70.00 for salary of teacher and \$6.75 for washing." One pauses to wonder how they accomplished so much.

From the December, 1874, minutes, "She (the teacher) also reported a larger attendance at the parish school than at any previous time and also a warmer interest taken." In the minutes of the May, 1875 meeting, we find an allusion to the difficulties these earnest women had faced for four years without complaint or discouragement, "The minutes of the December meeting were read as bad roads and weather have prevented any regular meetings." But they are still looking for causes of thankfulness—"The parish school continues large. The attendance has been good through the spring, which is a cause for great thankfulness."

The thankfulness continues through the June, 1875, meeting. We find: "The parish school continues large, children very regular in their attendance, and have improved very much in their studies and give no trouble in school." Recollect that most of these children were of the lowest, most ignorant class. There is no report for 1875. The minutes end here, but we notice that Mrs. Wilson, who was the first president, still continues in that capacity. The attendance at the sessions ran very low, only once reaching as high as fifteen, and once each ten and eleven. One can hardly believe they accomplished so much. Surely we who have every chance to read, talk, study, and give to missions, should stand humiliated in the presence of this dauntless band of faithful women.

The Goal of Social Work*

By Clinton Rogers Woodruff

AT times it seems as if there were almost as many goals of social work as there were social workers and writers. Some assert that the goal is charity; others the relief of the sick and suffering; others a panacea of some kind; still others do not stop short of a complete reorganization of society, syndicalism, or sovietism. Some years ago I knew a man fairly well—a man of large means—who would make no contribution to any charitable or public undertaking unless it made the advocacy of the single tax its first article of faith.

For a sane, thoughtful discussion of the fundamental aims of social work let me commend the composite book edited by the wise and well beloved Dr. Richard C. Cabot entitled *The Goal of Social Work*. Here we have the goal of social work for children, the adult, and the aged discussed by well-known writers and then the goal of social workers in training, all bound together by Dr. Cabot's stimulating chapter on Christian Charity, which is what we should try "to give or to attain in social work."

These papers deal with human conduct, its molding and guidance. There is little or no suggestion of dependence upon law as such. The necessity for rules and regulation as embodied in laws and ordinances is of course recognized. Society has become too complex to permit people to do as they please. Chaos would result in our economic and social life, without proper rules and regulations, just as chaos would result on our highways if there were no traffic regulations.

Dr. John A. Ryan, who is perhaps the leading writer on social topics among the Roman Catholics, in his recent book, *Declining Liberty*, points out the difference between the liberalism of the eighteenth century and the present day. According to the former, government should keep its hands off industry, and regarded laws for the protection of labor as distasteful. Present day liberalism considers such theory and practice as one-sided and destructive of genuine liberty. It believes in many forms of labor legislation and such restrictions upon the economically powerful as are necessary to prevent the exploitation of the weak. Even though actions of the latter sort are normally free transactions and free contracts, they are abuses of freedom. In other directions Dr. Ryan believes that there has been a decline in civil, economic, and political liberty. As Prof. Carlton J. H. Hayes, of Columbia, himself a splendid type of Roman Catholic scholarship, says:

"This is one of the most important books that has appeared within the last decade. . . . It is a painstaking critique of the morality of private land ownership and rent, of private capital and interest, of profits and wages; and its significance lies in the fact that the morality in question is the moral teaching of the Roman Catholic Church, and that the thoughtful American who reads it has no longer any excuse for being ignorant of the meaning of Roman Catholic social politics. . . . Dr. Ryan in *Distributive Justice* is a master of clarity, precision, and sanity. Primarily an economist, he writes not in the jargon of the professional, but so simply as to be immediately apprehended by laymen. . . . In the main friends and antagonists alike will admire his sanity and tolerance."

In the matter of the freedom of speech, Father Ryan believes that except in the case of a few fundamental principles, which scarcely any one questions, complete liberty of speech and writing, within the limits of public decency, should be permitted and protected in the domains of politics and economics.

SYNDICALISM is a hideous thing, but it attains strength and notoriety through publicity. The California syndicalism law makes it "a crime knowingly to be or to become a member of, or to assist in organizing an association to advocate, teach, or aid and abet the commission of crimes or unlaw-

ful acts of force, violence, or terrorism as a means of accomplishing industrial or political changes." A woman was convicted of a violation of this law through her conspicuous affiliation with the Communist Labor party. Her conviction was unanimously sustained by the Federal Supreme Court. Justices Holmes and Brandeis, often spoken of as the two "liberal" members of the court, concurred in the decision. Mr. Justice Holmes united with Mr. Justice Brandeis in an independent concurring opinion in which occurred these pregnant words: "Fear of serious injury cannot alone justify suppression of free speech and assembly. Men feared witches and burned them. It is the function of speech to free men from the bondage of irrational fears. To justify suppression of free speech there must be reasonable ground to fear that serious evil will result if free speech is practiced. In order to support a finding of clear and present danger it must be shown either that immediate serious violence was to be expected or was advocated, or that the past conduct furnished reason to believe that such advocacy was then contemplated."

Another point of view is embodied in the Memorial Day address of Ambassador Herrick, in the course of which he said: "I insist that it is not incumbent upon us Americans, who fought a seven-years' war for the purpose of securing for ourselves 'the right to life, liberty, and the pursuit of happiness,' to sit quietly by while a band of men who have made themselves the master of a kindly and talented race attempt, with fiendish ingenuity, to inject a fatal poison into our citizens and to undermine the institutions which have brought comfort and happiness to our continent."

There is little evidence that sovietism is making any headway among us. There is a certain amount of blathering, but the American, whether native or foreign born, is not easily swerved from his foundation. If there is any marked tendency, it is toward ultra-conservatism rather than toward ultra-radicalism.

THOSE who may be interested in that milder form of radicalism which has gone under the name of Socialism will find Dr. Harry W. Laidler's *History of Socialist Thought* a most helpful book. Dr. Laidler has been a life long student of the subject, and his purpose is to set forth the main tenets of each important school of Socialism; to distinguish these schools one from the other and to note the influence of each upon the other; to present some of the social forces leading to the rise and decline of various tendencies in the movement; to describe some of the more important personalities whose activities have lent color and direction to their respective schools of thought; to present briefly the main events in the progress of the Socialist parties in various countries and to analyze a number of allied movements aiming at social reconstruction which, though not an integral part of socialism, have contributed to its theoretical and practical aspect.

The opening chapters are devoted to a description of the ethico-religious utopias of the Hebrew prophets and later religious leaders, to the Republic of Plato, the Utopia of Sir Thomas More, and the proposals of other utopian Socialists. Then follows a description of the Marxian or "scientific" Socialist school with an interesting account of the life of Karl Marx, its founder. The Fabian Socialists, under the leadership of Sidney and Beatrice Webb, and Bernard Shaw, the German Revisionist school led by Eduard Bernstein; the newer Marxism of Karl Kautsky; French Syndicalism, and British Guild Socialism are dealt with. Four chapters are devoted to Russia. These include a description of the revolutionary movement in Russia from the early nineteenth century to 1917; an account of the doctrines of Communism, as elaborated by Lenin, Trotsky, Bucharin, Stalin, and Zimoviev, and a description of the activities of the Soviet government. In the concluding chapters Dr. Laidler presents a brief history of the political Socialist movements of many lands.

Socialism until quite recently has made greater progress in England than in the United States, although there are signs

* *The Goal of Social Work*. Edited by Dr. Richard C. Cabot. Boston: Houghton Mifflin & Co. \$2.50.

Declining Liberty and Other Papers. By John A. Ryan, D.D. New York: The Macmillan Co. \$4.00.

History of Socialist Thought. By Harry W. Laidler. New York: Thomas Y. Crowell Co. \$2.50.

The History and Prospects of the Social Sciences. Edited by Harry E. Barnes. New York: Alfred A. Knopf. \$5.00.

of a reaction due in part to the fact that the government has given the Socialists enough rope to allow them to hang themselves. How far they have gone in this direction is shown from the following which I clipped from *The Ratepayer* (London):

"Speaking at Cinderford on February 1, 1927, Comrade Purcell, M.P., said: 'Should war eventuate with China, we ought to do everything possible to prevent our army in China being successful. It is not a nice thing to say. It would mean, I am sorry to say, that our own men would have to suffer, but if we enter into war we must consider the proper side of it, and in my opinion the proper side in this instance is the Chinese workers. We must stand by them.'—(*Daily Express*, February 2, 1927.)

"When the *Daily Express* correspondent read through to him the summarized version of his speech, Comrade Purcell replied that it was quite correct, and was what he intended to convey.

"We have always known that the Socialist party includes most of the unfortunate people who are ready at all times to cry, 'This country is always wrong,' but we really think this speech of Mr. Purcell's carries matters rather to the extreme limit."

THOSE desiring a thoughtful consideration of the *Popular Ownership of Property* with especial reference to its newer forms and social consequences will find most helpful the recent volume of the proceedings of the Academy of Political Science published under that title and edited by William L. Ransom and Parker T. Moon.

Great have been the changes of the past few years in every corner of the field of industry, and no group has been more vitally affected by these changes than the women wage earners. Alice Henry in her *Women and the Labor Movement* (George H. Doran Co.) gives a clear, concise, and interesting record of the employment of women in the industries of the United States. She writes with first hand knowledge and with the coöperation of those who have been responsible for latter day developments.

For many years the introduction of women into industry and their economic liberation was considered as the one and only goal by many social workers. Now the alleviation of their industrial condition is stressed by many.

The History and Prospects of the Social Science is another composite volume, edited by Harry Elmer Barnes, designed to appraise the striking transformations in human society which have been brought about by the rise of modern critical thought, science, technology, and industry. The contributors are numbered among the thoughtful men who are devoting their thought and efforts in this field of discussion, and the result is a substantial volume for the guidance of those who would keep abreast of modern developments.

In the Sage Foundation publication entitled *Employees' Representation*, I came across the hopeful prophecy that the future of industry lies "in some form of industrial representation," made to the manufacturing group of the Chamber of Commerce of the United States at an annual meeting by the vice-president of the American Car and Foundry Company. Industrial representation he defined as "the joint assumption of certain features of managerial control by representatives of management and employes," usually taking the form of "works councils." "In a form of industrial representation," said Mr. Dickerman, "lies the industrial hope for the future. The progress made in the past ten years is an earnest of what may be expected as the years pass. Pictured against the somber background of five thousand years how bright and how pregnant with hope is the progress made in the past century. Justice, knowledge, and generosity are the handmaidens of the present day industrialist."

These books cover a wide field and illustrate how varied is the social field, and I cannot better close this hasty survey of them than by quoting from Miss Hardwick's contribution to *The Goal of Social Work*: "Share whatever is best in your own life experience." The safe and healing quality of this advice is due, Dr. Cabot tells us, to the fact that it "urges us to pass on to those we try to help something better and stronger than ourselves."

VERSICLE

STRIVE not to hasten the work of the Spirit:
Would you unroll the bud of the iris,
Or unclasp the petals of the rose?

CHARLES BALLARD.

AROUND THE CLOCK

By Evelyn A. Cummins

RECENTLY Miss Winnington-Ingram won a prize of one guinea for her set of old Testament questions in *The Spectator*. These are some of her questions. And by the way, if any one wants the answers to these or other "general knowledge" questions printed in this department I will be glad to give them the keys which I have in answer to the same, if they will write me in care of THE LIVING CHURCH.

"Who named his daughters Jemima, Kezia, and Kerenhappuch?
"Whose bedroom was furnished with a bed and table, stool and candlestick?

"Who had one new coat a year?

"Who had a new coat torn into twelve pieces?

"Who was left-handed?

"Who was lame in his feet?

"Who was bald-headed?

"Who used 'mouldy bread and old shoes'?

"Where do you find mentioned: (a) an ostrich; (b) a duke;

(c) cracknels; (d) badger skins; (e) apes and peacocks?"

"What is the origin of these epitaphs: (a) I shall go with him, but he shall not return to me; (b) Her children rise up and call her blessed; (c) The Lord gave and the Lord hath taken away; (d) I shall see him but not now."

A correspondent thereafter wrote to the *Spectator* and said he would have liked to add another to the above list of questions, namely: "Who mentions salt in connection with an egg?"

BY VOTE of the readers of a French paper the following restaurants are the most popular in Paris:

Larue, Rue Royale
L'Ane Rouge, Avenue Trudaine
Fouquet's, Champ Elysées
Le Caneton, Rue de la Bourse
Romano, Rue Caumartin
La Reine Pedauque, Rue de la Pépinière
Poccardi Boulevard des Italiens
Rôtisserie Perigourdine, Place St. Michel
La Perousse, Quai des Grands Augustins
Drouant, Place Gaillon

THE *Spectator* offered a prize of £5 for the best philosophy of life "which could be written on the back of a post card."

This entry, which was said by the editor to be a "simple philosophy of life which seems to have just the right proportion of ease and brevity, while being at the same time workable and sincere," won the prize:

"Love, Trust, Dare, And Go On Doing It."

Some of the other entries follow:

"Make life worth living for itself.
Make life worth living for others.
Make life worth living for ever."

"The philosophy of life involves a particular set of values by which we endeavor to obtain the development and enrichment of life; bringing thereby into complete harmony the facts of the spiritual and material world of which we are a part, so that neither the one nor the other should preponderate to the detriment of our intellectual balance."

"What's the end of life? A halter, said the criminal.

What's the end of life? Death, said the fool.

What's the end of life? The beginning of wonder, said the wise man."

"Swim with the stream of life."

"Forget the past, make the best of the present, and don't worry about the future."

MESSRS. METHUEN, British publishers, have offered a competition for detective stories, with a first prize of £250 and a second prize of £150. They define a detective story as "that branch of fiction in which murder or theft is committed and steps are taken to unravel the mystery or to bring the culprit to justice." The judges are Father Ronald Knox, Mr. H. C. Bailey, and Mr. A. A. Milne. Typed manuscripts, from 70,000 to 100,000 words, must be sent in to the publishers by May 19, 1928.

SIR ARTHUR CONAN DOYLE considers that the best Sherlock Holmes story is the one called *The Speckled Band*.

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 reserves the right to exercise discretion as to what shall be published.

AFTER LAUSANNE

To the Editor of *The Living Church*:

IN A RECENT issue you ask whether your readers consider you have fallen down in your reporting of the Lausanne conference. No, certainly not. Your reports were instructive, and to the point.

As for the conference itself, it has been successful if only in that it has shown that the differences between Anglicans and Protestants are fundamental and irreconcilable. In practically every case our delegates lined up with the Orthodox against the ambiguities and vagueness of the Protestants. It has been made abundantly clear that the sects will never accept reunion on the only terms we can offer it, and that ends it.

One cannot help feeling that the Roman Church was well advised in staying away from Lausanne, and that we might well follow the same course hereafter. There is no doubt that the Orthodox have attended for the last time. Reunion has too long been surrounded with the glamor of illusion. Now that the illusion is destroyed, let us face the facts. Our Church is Catholic, and Protestantism will have none of us.

Chicago, September 9th.

A. EWART.

To the Editor of *The Living Church*:

LAST NIGHT after reading the Editor's rather harrowing account of the closing of Lausanne, I dreamed that I was up in the gallery of Trinity Chapel, looking down on a service. The pews had all been removed and people were moving all about the nave—my attention was held by the Bishop Coadjutor of Milwaukee, who was rushing about and clinging to pillars in an effort to escape from the Bishop of New York, both in Geneva gowns—who soon ran him down. Whereupon the Orthodox Delegation, occupying the rear seats of the choir stalls, threw up their hands, and marched out in solemn procession, down the nave, in horrified protest at such behavior. The choir, looking shocked, were just following when I awoke.

Aside from this somewhat wearing effect I think the reporting of Lausanne has been simply beyond praise.

Quogue, L. I., September 9th. MEREDITH HARDING.

AWFULLY PLACID

To the Editor of *The Living Church*:

I WISH WE Episcopalians could get real information on certain of the subjects you refer to in your fascinating paper. You give us tantalizing flashes of a subject, and then it seems gone forever. Life is too packed, I suppose, already.

Now about the papal disannulling of some prominent marriages. I see a good deal of a Roman Catholic, and I am told that the Roman Catholics hold an opinion called, I think, the Pauline Clause, or some title like that. In it any marriage contracted before one or other of the parties becomes a Roman Catholic, is rendered void by their conversion to the Roman faith. I have put it badly. If two Episcopalians contract marriage and subsequently one of them "goes over to Rome," their marriage is no marriage. The Pauline Clause, or whatever its name is, surely referred to heathen marriage. But couldn't you explain our position authoritatively so that we may be informed as to the real attitude of the Roman Christians regarding us? If what I am told is true in regard to marriage outside their communion, isn't it seriously discouraging? I mean, does it not show that Roman Catholics treat us rather like uninstructed heathen?

Then the editor who is at the conference made a remark about the naval disarmament subject in a letter from London. It implied that the American attitude without doubt was the fair one. That was strange. Does he mean that just because America is so wealthy she ought to rule the seas? Is there no weight to be given to island nations in their desire to ensure food to their people in wartime?

May I say how glad I am you printed Bishop Webb's timely words about the supply and demand system in the clergy schools? Another Church paper seemed to advocate the "ca canny" idea, perfectly deadly to us as a Church. Can't anybody see we die for want of men of the right sort to *expand* our borders? Really, we Episcopalians are so awfully placid!

Daly City, Calif., August 30th.

ELLA M. CRUM.

THE MOST CRYING NEED

To the Editor of *The Living Church*:

I HAVE READ the letter by the Rev. C. Edgar Haupt in the September 3d issue of *THE LIVING CHURCH*. Its subject of Religious Education is indeed an important one, which the average Episcopalian easily overlooks.

If I were asked what is the most crying need of the American Episcopal Church, I might differ with many people. Some would answer: "increase in members," "money," "more men in the ministry," and so on *ad infinitum*. My answer is "complete, intensive instruction of children in faith and devotion." The seeds must be planted in the proper place. There are numerous people who continually moan over the lack of interest of young people in the Church or the deficiency of able candidates for the priesthood, but who never give a thought to the subject of instructing these young people earlier in life when they are children, and at least giving them the foundation for a lively and practising faith. Why subject a person to the average "Sunday school" and then expect in the average case a daily, practical, loving faith? If we were content with learning to read in the same manner, I am afraid we should be a nation of illiterates. The children must be taught to pray as much as they are taught to read and write, and also the use of the sacraments. This must be done rather than giving instruction in elementary theology, learning Bible stories, and walking into Sunday school at the correct hour. Prayer is the backbone of any religion, and no one can make any progress without it.

It is my daily hope and prayer that some day (and that soon) we of the American Church will awaken, adopt the practice of maintaining parish schools where children can receive daily practice in faith and devotion mingled with lessons in reading, writing, and arithmetic, and recess recreation, this opportunity being given them without the hindrance or obstacle of tuition.

Money given and spent in the erection and maintenance of such schools would be a great charity. We spend much on hospitals, memorial windows, church furnishings, and buildings. Couldn't some of this be used for the purpose of obeying our Lord when he said, "Suffer little children to come unto Me"? Isn't it as great a charity to give the opportunity for a soul to be cured and saved, as a body?

If we of the American Church would be farsighted and make an investment there are certain returns. The investment is time, energy, and money spent in showing the child faith and devotion; the feeding and fertilizing of the tree at its root. Our harvest would be an increase of real faith among the laity, increase in number of communicants, more vocations to the priesthood and religious life, and many other fruits that indirectly spring from a vital and radiant, spiritual life.

Let us all ponder over a very terse and truthful quotation I once saw in a number of *THE LIVING CHURCH*: "The care of children is the sign of a falling or a standing Church."—*Gaelic Churchman*.

JOSEPH I. CULVER.

New York City, September 3d.

"MODERATE CHURCHMANSHIP"

To the Editor of *The Living Church*:

THE TWO LETTERS on Moderate Churchmanship in *THE LIVING CHURCH* of this date are truly reassuring to persons who suffer because of the uncharitableness often shown by extremists in the Church which so constantly teaches a gospel of love.

A case in point occurred some time ago, when a priest was asked by another of equally advanced views, but of a finer nature, why he had used at a certain celebration an unusual amount of ceremonial, although knowing that it might be somewhat confusing to that particular congregation. The reply of the celebrant was, "I wanted to make the 'Prots' mad."

This sad story was told me by a sympathizer with the celebrant, in a tone of gay approval. Is it unreasonable to say that a priest who would deliberately try to stir up perturbed feeling at the most sacred of all services, among "brethren for whom Christ died," was in a *diabolical* state of soul, and needed moderation?

I. H. DANA.

Boston, August 6, 1927.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE IMITATION OF CHRIST

THE IMITATION OF CHRIST. Translated and edited from a newly discovered manuscript. Edited by Albert Hyma. Century Company, New York and London. Price \$2.50.

THERE is something startling about a new version of the *Imitation*, and even more so about a new source. In those who love the greatest of Christian classics the appearance of Mr. Hyma's version will awaken both hope and fear. For those who really know and care it is the hope that will be realized. On opening this handsome, yet modest volume we meet first of all a portrait of St. Thomas of satisfying authenticity showing between his surplice and biretta a large, steady countenance, whose well moulded lines proclaim the beauty of the spirit rather than the flesh.

Then follows a long historic introduction making known to us the background out of which emerged Thomas Hemerken of Kempen, born in Kempen, near Cologne, in 1379, son of one John Hemerken (Mr. Little Hammer), a small farmer and blacksmith.

What made this boy, Thomas, world famous was not so much in himself as in a great wave of spiritual energy which was at that time sweeping through the Rhineland and the Low Countries. It is known in history as the *Devotio Moderna*, a movement not loudly heralded in history, but very fruitful of pupils who made its principles felt throughout the world—Desiderius Erasmus for one. The guide and prophet of this movement was one Gerard Groote, and into his influence little Thomas from Kempen was drawn in his boyhood as a pupil in one of the monastic schools. In this move he gained the friendship and patronage of a priest and devoted follower of Groote's, Florentius Radewijns. Under the guidance of these men he became a member of the Brotherhood of the Common Life in the house of Radeijns at Deventer, passing through seven years of piety and learning into young manhood. Then fell the blow of pestilence in the summer of 1398, leaving young Thomas almost the sole guardian of the spiritual writings of various members of the brotherhood and some weighty spiritual letters.

This great endowment was further enriched by his spending the next two years with the aged Groote himself and receiving from his lips his choicest precepts and counsels, invested with the added sanctity of his approaching death, which came in the year 1400. During these two years Thomas either found or wrote a book of spiritual maxims, which, with revisions and additions, became the *Imitation* which we know.

So much for history. The further light of textual criticism is thrown upon the work by Dr. Hagen, librarian of the city of Lubeck, who has discovered manuscripts coming from old convents of Sisters of the Common Life and containing the sixth, seventh, eighth, and ninth chapters of the fourth book of the *Imitation*. Through a detailed and rational comparison of these manuscripts with the text of the *Imitation*, it is evident that a large part of the present book came from these interior sources, that portions of these sources were omitted and that most, if not all, the remainder of the book was written by St. Thomas himself. The conclusion is that the *Imitation* enshrines the teaching of Groote and his movement, enlarged and interpreted by Radewijns and given to the world by the masterly pen of St. Thomas. Are not his words more impressive as the voice of the Spirit speaking through a school of saints than as the individual sayings of a lonely genius? In the text Mr. Hyma reverts to the division into verses which he insists was the original arrangement of St. Thomas himself. There is a strong contrary opinion that the versification was arbitrarily imposed, as in the case of Holy Scripture, as late as the seventeenth century. Such is the view of the Oxford Press edition. Whatever the fact, the versification, like that of the Psalms, makes each great thought stand out more clearly.

But if the book looks more like the Bible it reads less like it. Our English versions hitherto have, consciously or not, been reminiscent of the Authorized Version. This translation, without any wilful phrase making, or any real loss of dignity, comes much closer to the diction of our own day. This may mean a loss in sentiment, but surely a gain in sense. It must make it easier, for those who most need the *Imitation*, to build its great truths into the structure of their lives. Mr. Hyma has done a great service to the cause of intelligent Christian devotion; and no one who loves that cause should be ignorant of his work.

JOHN MITCHEL PAGE.

NEEDLEWORK IN RELIGION. By M. Symonds (Mrs. G. Antrobus) and G. Preece. With many illustrations in the Text and 36 plates from Ancient and Modern Examples. London: Putman and Sons. \$6.50.

THIS is an unusual book both for its beauty in printing, and the happy selection of the illustrations, and for the rare combination of the most practical advice and directions for the needleworker with an illuminating survey of the whole history of Church embroidery. The photographs of early Coptic, British, and Roman altar hangings and vestments give evidence of a spiritual zeal that was eloquent and devout with needle and paint brush, even before it became vocal.

The first chapter on the Origin of Patterns, and the use of symbols for teaching an unlettered people, is absorbing, with its graphic marginal drawings and constant reference to the beautiful plates of museum pieces. Many comments are especially illuminating to the lay reader, such as the fact that the Greek cross acquired and kept its equilateral form, because of the idealistic nature of the people, whereas that of the Latins assumed the longer shape because of the realistic trend of the Western mind. One realizes, in reading, the significance of details of ritual and ornament which have been passed over as mere decoration, but which are in reality an expression of a rich heritage of spiritual experience and aspiration.

The full page line drawings of vestments are splendidly executed and the chapters devoted to the subject (describing also the ritual of the Eastern Church, in its points of difference, such as the use of a round altar in the Sanctuary, with a fair linen which touches the ground on all sides like a table cloth) give directions for their making and decoration as well as showing their origin, ecclesiastical significance, and development. Although the book is in no sense controversial, the material itself affords a magnificent argument for the use of proper eucharistic vestments of the prescribed colors, not only for their beauty and suitability, but as a method of teaching visually the meaning of our Church calendar, and the different degrees and Holy Orders.

The second half of the book gives minute directions and diagrams of different kinds of embroidery, appliqué, etc., comprehensible even to a beginner, and invaluable to a skilled needlewoman for its concise summary of stitches (for example, four different ways to "model flesh") also of tools, methods of framing, padding, and backing. The all-important questions of suitability and restraint in any project for Church decoration is emphasized and the necessity of considering the effect of artificial or stained glass lighting upon the colors chosen, and the relation of the design architecturally to the spaces to be filled. Indices with directions for the care, storage, and laundry of altar-linens are included at the end. One wishes that the book might become "required reading" for every altar guild in the country, for it will do much to augment the reviving interest in an art which was once part of the strength of our faith as well as one of the glories of our worship.

OLIVE REMINGTON GOLDMAN.



ANGLICAN AND EASTERN ORTHODOX DELEGATES AT LAUSANNE

Taken after a luncheon together at the Hotel Beauséjour (See THE LIVING CHURCH of September 10th).

SEATED: Canon Douglas.

FRONT Row: Bishop of Gloucester (Dr. Headlam); Archbishop of Sydney (Australia) (Dr. Wright); Archbishop of Poland; the Russian Metropolitan Eulogios; Metropolitan of Leontopolis (Alexandria); Archbishop of Thyatira (Constantinople); Primate of Ireland (Dr. Darcy); Metropolitan of Navpaktos (Greece); Old Catholic Archbishop of Utrecht (Holland), Dr. Kennick; Rumanian Archbishop Nektarios; Archbishop Barsawm of Homs (Syrian-Orthodox); Metropolitan of Nubia (Alexandria); Archbishop of Dublin (Dr. Gregg).

SECOND Row: Father Turkevich (Poland); Armenian Bishop Tourian of Manchester; Athelstan Riley; Father Bulgakov (Russian); Bishop of Bombay (Dr. Palmer); Bishop of Ottawa, Canada; Bishop of New York (Dr. Manning); Professor Hall (America); Bishop of Adelaide (Australia); Armenian Vardapet Balakian, of Paris; Old Catholic Archbishop Vlijmen; Archimandrite Paraskeviades; Archdeacon MacNutt; Bishop of Manchester (Dr. Temple).

THIRD Row: Canon Quick; Professor Glubokovsky (Bulgaria); Professor Alivisatos (Greece); Bishop of Rhode Island (Dr. Perry); Bishop of California (Dr. Parsons); Dean Washburn.

FOURTH Row: Bishop Williams (S. Africa); F. C. Morehouse, Editor of THE LIVING CHURCH; Dr. George Craig Stewart; Rev. W. Holland; Bishop of Tinnevely, India; Professor Dyobouniotes (Greece); Bishop Küry (Old Catholic).

FIFTH Row: Bishop of Limerick, Ireland; Bishop Ireny, Serbia; Sir Harry Reichell, Wales; Canon Abbott Smith, Canada; Dr. Grigor Peradse, Georgia.

SIXTH Row: Professor Arsenieff, Poland; the Dean of Christ Church, Dublin; the Bishop of Honduras.

SEVENTH Row: Dr. Talbot Rogers; Canon Tissington Tatlow; Canon E. S. Woods; President K. C. M. Sills.

EIGHTH Row: The Bishop of Hong Kong; Dr. Bell (U. S. A.); J. Bristow, Ireland.

LEFT: ORTHODOX DELEGATES AT LAUSANNE

FRONT Row: Very Rev. B. Turkevich (Poland); Nicolaos, Archbishop of Nubia; Christoforos, Archbishop of Leontopolis; Dionisy, Metropolitan of Warsaw, Poland; Germanos, Metropolitan of Thyatira; Eulogios, Metropolitan of the Russian Orthodox Churches in West Europe; Stephen, Metropolitan of Sofia, Bulgaria; L. Tourian, Armenian Bishop of Manchester, England; Nektarios, Metropolitan of Chernowitz, Rumania; Ambrosios, Metropolitan of Navpaktos.

SECOND Row: Rev. K. Skumbourdis of Jerusalem; Archimandrite K. Valiadis of the Greek Orthodox Church of Lausanne; Archimandrite M. Constantinidis of the Greek Church of London; Very Rev. S. Bulgakov, professor of the Russian Theological Institute of Paris; Very Rev. S. Tzankoff, professor of the Theological Academy of Sofia, Bulgaria; Archimandrite Th. Paraskeviadis of the Greek Church of Dresden.

THIRD Row: Deacon Popadopolos of Jerusalem; Dr. K. Dyobouniotes of the Greek University at Athens; Dr. N. Glubokovsky, professor of the Theological Academy of Sofia, Bulgaria; Dr. D. Bahanos of the University of Athens; Dr. M. Alivisatos, professor of the University of Athens; Dr. N. Arsenieff, professor of the University of Koenigsberg and of the Theological Academy of Warsaw, Poland; Dr. G. Peradse of the Church of Georgia.



PRESIDENT, BISHOPS, CLERGY, AND LAITY AT NIOBRARA CONVOCATION

Mr. Coolidge had an excellent opportunity to observe the Church's work among Indians at the convocation recently held at Pine Ridge, S. D. In the front row, left to right, are Mrs. Coolidge, Bishop Roberts, Bishop Burleson, President Coolidge, John Coolidge. The Indian priests on Mrs. Coolidge's right are the Rev. Messrs. Amos Ross, Philip Deloria, Dallas Shaw, and Luke Walker. (See THE LIVING CHURCH of September 3d.)

Church Calendar



SEPTEMBER

18. Fourteenth Sunday after Trinity.
21. Wednesday. Ember Day. St. Matthew, Evangelist.
23. Friday. Ember Day.
24. Saturday. Ember Day.
25. Fifteenth Sunday after Trinity.
29. Thursday. St. Michael and All Angels.
30. Friday.

CALENDAR OF COMING EVENTS

SEPTEMBER

17. Laymen's Conference, Delaware, N. J.
20. Clergy Conference of diocese of East Carolina, Wrightsville Beach, N. C.
21. Council of Continental Bishops, Grand Canyon, Ariz.

CATHOLIC CONGRESS CYCLE OF PRAYER

FIFTEENTH SUNDAY AFTER TRINITY

All Saints', Northfield, Minn.
St. Luke's, Racine, Wis.
Transfiguration Sisters, Honolulu.
The Saviour, Camden, N. J.

APPOINTMENTS ACCEPTED

COWAN, Rev. JOHN J., formerly of Cristobal, Canal Zone; to be priest-in-charge of St. Barnabas' Church, Dunsmuir, Calif. (Sac.) September 15th.

DE OVIES, Rev. RAIMUNDO, formerly rector of Trinity Church, Galveston, Tex.; to be chaplain of University of the South, Sewanee, Tenn.

FAIRCHILD, Rev. ROY H., rector of St. Ambrose's Church, Chicago Heights, Ill.; to be rector of All Saints' Church, West Plains, Mo. (W.Mo.) September 29th.

GATES, Rev. HORATIO, formerly vicar of Coos Bay missions, Coquille, Ore.; to be general missionary in the diocese of Oregon. Address, The Wilder Apartments, Corvallis, Ore.

LAUDERBURN, Rev. FREDERIC C., formerly assistant minister of Trinity Church, Pittsburgh, Pa.; to be instructor in Pastoral Theology at the General Theological Seminary, New York City. Address, Chelsea Square. September 15th.

LYNCH, Rev. FRANCIS E., formerly rector of Rock Springs parish, Harford Co., Md.; to be rector of Trinity Church, Victoria, Tex. (W.T.) October 15th.

MILLS, Rev. JAMES, formerly rector of St. Paul's Church, Duluth, Minn. (D.); to be Dean of St. Paul's Cathedral, Oklahoma City, Okla. Address, 127 West 7th St. October 1st.

MITCHELL, Rev. M. B., formerly priest-in-charge of St. Mary's Church, Hot Springs, Ark.; to be priest-in-charge of St. Augustine's Church, Fort Smith, Ark. Address, 720 N. 10th St. September 15th.

PEARSON, Rev. WILLIAM CHARLES, formerly priest-in-charge of the Holy Spirit Indian mission, Orleans, Calif. (Sac.); to be rector of Emmanuel Church, Grass Valley, and Trinity Church, Nevada City, Calif. (Sac.) Address, Grass Valley, Calif.

TEMPLE, Rev. CHARLES HOSEA, formerly assistant at Christ Church, Fitchburg, Mass. (W. Ma.); to be rector of St. Mark's Church, Warren, R. I. September 11th.

WINECOFF, Rev. THOMAS E., formerly priest-in-charge of St. James' and other missions, Riverton, Wyo.; to be rector of Church of Good Shepherd, Scranton, Pa. October 1st.

RESIGNATIONS

COOPER, Rev. ALBERT S., as rector of the Church of the Redeemer, Orangeburg, S. C.

JENKIN, Rev. HAROLD, as priest-in-charge of St. Andrew's Church, Syracuse, N. Y., and the Onandaga Indian Reservation. New address, 172 Emma St., Syracuse, September 1st.

CORRECTION

COMFORT, Rev. J. W., has become rector emeritus of St. James' Church, Vincennes, Ind., and not of St. James' Church, Lawrenceville, Ill., as mentioned in the September 3d issue of THE LIVING CHURCH. His address is Lawrenceville, Ill.

NEW ADDRESS

PARKERSON, Rev. CLAUDE R., rector of St. Peter's Church, Fort Atkinson, Wis. (Mil.), formerly 607 N. Main St.; 8 South Sixth St.

ORDINATIONS

DEACON

NEWARK—On Thursday, September 8th, at St. George's Church, Passaic, WESLEY H. DES JARDINS was ordained to the diaconate by Bishop Stearly. The candidate was presented by the Rev. Albert J. M. Wilson, rector of St. John's parish, and the sermon was preached by the Rev. Edgar L. Cook of St. Paul's Church, Jersey City, by whom Mr. Des Jardins, formerly a minister of the Baptist Church, was presented for confirmation.

The Rev. H. M. Ladd, Archdeacon of Paterson, said the litany, and the epistle was read by the Rev. John E. Bailey of Glen Rock, N. J.

Mr. Des Jardins will continue to be in charge of St. George's mission, which has greatly flourished under his leadership in the past year.

PRIEST

NEBRASKA—On Sunday, September 4th, the Rt. Rev. Ernest Vincent Shayler, D.D., Bishop of the diocese, ordained to the priesthood the Rev. WILLIAM JOHN WOON in St. Matthew's Church, Lincoln. The Bishop was assisted by the Rev. L. W. McMillin of Lincoln, the Rev. George L. Freeborn of Albion, and the Rev. A. H. Haubert of Bellevue. The Rev. Mr. Woon assumes charge of St. Matthew's Church, Lincoln, as vicar. He was formerly a Methodist minister in Lincoln, but spent his period of preparation and diaconate at Christ Church, Central City.

DIED

ABRAHAM—Mrs. JOSEPH G. ABRAHAM, mother of the Rev. Robert E. Abraham, rector of the Church of the Holy Communion, Rock Springs, Wyo., died on August 14th. The funeral was held from Calvary Church, Ashland, Ky., the service being conducted by the Rev. W. H. Hampton of Ironton, Ohio, assisted by the Rev. Charles Hale, rector of Calvary Church.

KILPATRICK—Entered into life eternal, on September 2d, at her home in Philadelphia, ANNIE KILPATRICK, née Grier, wife of James Kilpatrick, and mother of the Rev. Messrs. W. C. and A. J. Kilpatrick. Funeral service at Christ Church, Franklinville, Philadelphia.

"O then what raptured greetings
On Canaan's happy shore!"

RUSSELL—At her home in Norwalk, Conn., after a lingering illness, CHRISTINE GRAEME, wife of William Fraser RUSSELL and daughter of Theodore Eugene Smith, general secretary of the Guild of All Souls. Requiem Mass for the repose of her soul was said in St. Paul's Church, Norwalk, Conn. Interment at Kingston, N. Y.

"Jesu mercy, Mary help!"

STRING—Entered into rest, June 29, 1927, JANE R. STRING, widow of Charles J. String. Consecrated to a life of service for others, her radiant, spiritual power was a blessing to those who needed her.

"O Love that will not let me go,
I rest my weary soul on Thee
I give Thee back the life I owe
That in Thine ocean depths its flow
May richer, fuller be."

SWEET—On September 10th, the Rev. CHARLES F. SWEET, D.D., died at Peekskill, N. Y., age seventy-two years.
"May the Lord Jesus Have Mercy."

WETMORE—Died very suddenly at sunrise, August 30, 1927, at his home, "Struan," Arden, N. C., THOMAS BADGER WETMORE, only son of the late Rev. Thomas Wetmore and Susannah, his wife, aged twenty-six years.
"Young men be strong."

"Blessed are the pure in heart."

MEMORIAL

James Provoost Thomas, Jr.

In thankful memory of JAMES PROVOOST THOMAS, JR., who entered into life, September 13th, 1924, in his seventeenth year.

"How a boy he lived through all the singing season and ere the day of sorrow departed as he came."

WON'T you tell ten friends in your parish that you find your diocesan paper good reading? (Suggestion from Erie.)

MAKE YOUR WANTS KNOWN

THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion \$1.00. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

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

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

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

POSITIONS OFFERED

CLERICAL

ASSISTANT WANTED FOR RAPIDLY DEVELOPING New England parish; communicant strength 1,000, Church school 750. Adequate salary for right man. Liberal Churchmanship. H-932, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

YOUNG CHURCH WOMAN, TO TEACH three grammar grades, and a business course. Apply to the Sister in Charge, St. MARGARET'S HOME, Ralston, Morris Co., N. J.

CHOIRMASTER AND ORGANIST IN MIDDLE west. Catholic Churchman preferred. Give age, and whether married or single. Also salary to start. D-939, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER FOR new organ in Michigan. Good teaching field. State lowest salary to start, age, and last position. M-938, LIVING CHURCH, Milwaukee, Wis.

WANTED—ORGANIST CHOIRMASTER. Boys and mixed choir. Modern three manual organ, moderate salary, with good opportunity for teaching. Box 315, HUDSON, N. Y.

POSITIONS WANTED

CLERICAL

CATHOLIC PRIEST, ENGLISHMAN, PUBLIC school, noted preacher, sing Mass, etc., desires post in America. Married (35), highly recommended, experienced. Adequate stipend. Write, BENNETT-HAINES, Parish Church, Kingston, Jamaica, B. W. I.

PRIEST, IN GOOD STANDING, IN HIS prime and in good health, desires to make a change. Salary, \$2,400 and house. M-937, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF CITY PARISH DESIRES pastorate in country or village or suburb, with home for wife and self. Moderate Churchman. Address, ATLANTIC-940, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—SEASIDE PARISH, CLERGYMAN, aged forty, married, small family, after long missionary experience desires change to seaside parish where there is real need. Address, A. B. C-936, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CATHEDRAL TRAINED ORGANIST—Choirmaster, fifteen years' service, desires position. Modern three-manual organ, living salary, and use of organ for teaching and practice, necessary. Recitalist of reputation. Open for engagement. Address Box H-907, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, F. R. 826, THE LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers—(round). St. EDMUND'S GUILD, 179 Meinecke Ave., Milwaukee, Wis.

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

VESTMENTS

ALTAR LINENS: PLAIN OR HAND-embroidered. Silk Altar Hangings, Stoles, Burses, Veils, Markers, Damasks, Fringes, Surplice linens. Materials stamped for embroidering. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York City. Interviews by appointment. Telephone, Penn. 6288.

CATHEDRAL STUDIO, WASHINGTON AND London. Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60. Imported duty free. Miss L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

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

CHURCH FURNISHINGS

PAINTINGS, ALTARS, PEWS, CHANCEL Furniture, Altar furnishings. State what is wanted and catalogs with prices will be sent you. KLAGSTAD ART STUDIO, 307 W. Broadway, Minneapolis, Minn.

CHURCH LINEN

PURE IRISH LINEN AT WHOLESALE prices for Altar Guilds, rectors, and others. Also Handkerchiefs. Samples on request. MARY FAWCETT, 350 Broadway, New York City.

PARISH AND CHURCH

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

MISCELLANEOUS

DIVINITY STUDENT DESIRES TO PUR- chase second-hand cotta and black cassock, in good condition. Height 5 feet, 6 inches; chest 38. Address, QUINTER KEPHART, DuBois School, Monteagle, Tenn.

MONEY IN OLD LETTERS. LOOK IN THE old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices. GEORGE HAKES, 290 Broadway, N. Y.

SYRACUSE UNIVERSITY OFFERS EVE-ning College Courses, featuring the employment-study plan. A bulletin describing this system sent on request. Address, THE REV. KENNETH V. MACDONALD, P. O. Box 204, Fulton, N. Y.

FOR RENT

SMALL, FURNISHED HOME, ON BEAUTI-ful lake, near Dixie Highway, Central Florida. Lovely, all-year round climate. Near bus lines. Bathing, fishing, use of boat and car. Address, H. P. 934, LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORTS

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10-\$20. Age limit 60.

ST. PHOEBE'S HOUSE OF REST IN Litchfield Hills. Church privileges. Address DEACONESS-IN-CHARGE, Lakeside, Conn.

APPEAL

ST. MARY'S CHURCH, KANSAS CITY, MO., having, without outside assistance, paid off a mortgage of forty years' standing, is now faced with the necessity of raising \$10,000 to replace the large organ. Those desiring to help with the fund should mail checks to Mr. F. W. ANDERSON, Treasurer, 1307 Holmes St., Kansas City, Mo. This appeal has the endorsement of the Rt. Rev. S. C. Partridge, D.D., Bishop of West Missouri.

RETREAT

WEST PARK, ULSTER CO., N. Y.—RE- treat for priests will be held (D. V.), at Holy Cross, beginning Monday evening, September 19th, ending Friday morning, September 23d. Conductor: Father Harrison, O.H.C. No charge. Address THE GUESTMASTER, Holy Cross, West Park, N. Y.

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 Intercessions at 8:00.

Illinois

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

Minnesota

Gethsemane Church, Minneapolis
4th Avenue South at 9th Street
REV. DON FRANK PENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New York

Cathedral of St. John the Divine, New York
Amsterdam Avenue and 111th Street
SUNDAY AND WEEKDAY SERVICES
Sundays
The Holy Communion 8:00 A.M.
Holy Baptism (except 1st Sunday) 10:15 A.M.
The Holy Communion with Morn-
ing Prayer (except 1st Sunday) 11:00 A.M.
Holy Baptism (1st Sunday) . . . 3:00 P.M.
Evening Prayer 4:00 P.M.
WEEKDAYS (In Chapel)
The Holy Communion 7:30 A.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M.

Church of St. Mary the Virgin
139 West Forty-Sixth Street
REV. J. G. H. BARRY, D.D., Litt.D., Rector
Sundays: Low Masses, 7:30 and 9:00.
Missa Cantata and Sermon, 10:45.
Full Choir and Orchestra every Sunday.
Week-day Masses, 7:00 and 8:00.
Thursdays, 7:00 and 9:30.

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

RADIO BROADCASTS

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

KGBU, KETCHIKAN, ALASKA—228 meters—St. John's Church, Sunday 11:00 A.M., 7:30 P.M. Pacific Standard Time. Wednes-
day, 9:00 P.M.

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

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

WIBO, EVANSTON, ILL., ST. LUKE'S Church, 226 meters. Sunday mornings, choral Eucharist and sermon by Dr. George Craig Stewart, 11:00 A.M., C. S. Time.

WMC, COMMERCIAL APPEAL, MEMPHIS, Tenn., 500 meters. Service from St. Mary's Cathedral (Gallor Memorial), Sunday, September 18th, at 11:00 A.M. C. S. Time. Sermon by the Dean of the Cathedral.

WNR, MEMPHIS, TENN., 316 METERS. Every Wednesday at 6:00 P.M., C. S. Time Bible class inaugurated by the Very Rev. T. H. Noe, Dean of St. Mary's Cathedral (Gallor Memorial). In the classes Dean Noe will answer questions mailed to him by the listeners.

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

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References re-
quired.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE. Lovely ocean view, table unique, managed by SOUTHERN CHURCHWOMAN.

Los Angeles

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BOOKS RECEIVED

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

Clark Boardman Co. Packard Building, Phila-
delphia, Pa.
States' Rights and National Prohibition. By Archibald E. Stevenson.

Cokesbury Press. Nashville, Tenn.
Princes of the Christian Pulpit and Pastorate. By Harry C. Howard, professor of Homi-
letics and Pastoral Theology, Emory Uni-
versity; a member of the North Alabama
Conference, Methodist Episcopal Church,
South. Price \$2.50.

Dwight Goddard, Thetford, Vt.
Was Jesus Influenced by Buddhism? A com-
parative study of the lives and thoughts
of Gautama and Jesus. By Dwight God-
dard.

J. B. Lippincott Co. Philadelphia, Pa.
The Fortunate Calamity. By "Pansy" (Mrs. G. R. Alden), author of *Ester Ried, Wise and Otherwise, Four Girls at Chataqua*, etc. Price \$1.75.

Longmans, Green & Co. 55 Fifth Ave., New York City.
Some World Problems. By the Rt. Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. With Illustrations. Price \$1.60.

Oxford University Press. American Branch. 35 West 32nd St., New York City.
Plainsong Accompaniment. By J. H. Arnold. With a Preface by Geoffrey Shaw.

University of Chicago Press. Chicago, Ill.
See Freedom and Social Control. By Charles W. Margold.

Harold Vinal, Ltd. 562 Fifth Ave., New York City.
The Garland of Defeat. A Novel. By Florence Mary Bennett (Mrs. Louis Francis Anderson). Price \$2.00.

MUSIC

Oxford University Press. American Branch. 35 West 32nd St., New York City.
Oxford Music. Ten Faux-Bourbons on Well Known Hymns. By Healey Willan.

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MOVIE FOLK ASSIST IN BUILDING NEW CHURCH

SHERMAN, CALIF.—The coöperation of the movie world with the Church in an effort to erect a new church in Sherman is a most interesting development that gives a better light than is usually pictured in the newspapers in reference to Hollywood. After meeting in homes, stores, and halls, the little congregation of Christ Church has been able to build an attractive new church that was dedicated on September 11th by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, assisted by the Rev. D. F. Mackenzie of Los Angeles.

Buck Jones, western motion picture star, staged an elaborate wild west show at a ranch in Hollywood for the building fund of the mission. Other picture folk assisted at a lawn fete which was under the charge of Mrs. Edgar Norton, general chairman of the benefit. Her husband, well known in the films, was her able assistant, together with every member of the congregation.

The Rev. A. H. Wurtele, rector of St. Thomas' Church, Hollywood, founded the mission, now a full-fledged church at Sherman, of which he is priest-in-charge.

Difficulty of Modern Movement Lies in Power of Leaders Within Catholicism

Death of Provost of Trinity College, Dublin—Protest Demolition of Churches, Lincoln

The Living Church News Bureau
 London, September 2, 1927

I HAD NOT INTENDED TO MAKE FURTHER reference to the Modern Churchmen's Conference, which concluded its meetings at Selly Oak, Birmingham, last Monday. But a paper read by Dr. Longford, rector of Caversham, inquiring how far and in what ways the values in which Catholicism finds its real expression can be brought to accord with the modernist point of view, is of such interest that I cannot refrain from summarizing it.

Dr. Longford said that the chief difficulty of the modern movement lay in the power and the bias of the general body of leaders within Catholicism. One of the chief reasons for that bias, even though they admitted that not a few, particularly among Romanists, tended to measure truth by the standard and the supposed interests of the system, was found simply in past methods of training. Universities, ancient, medieval, and modern, had much to answer for. Monastic schools and theological colleges had even more. There was no reason to despair of a modernized Catholicism by reason of any intrinsic disability within the system. Modernism would make full use of all that tradition had to offer, but by way of warning, as well as of guidance, it would hold itself compelled to be explicit as to what it found and as to the moral and spiritual danger of maintaining as valuable things which had lost their value. For the rest, since there must be doctrine in a teaching system, it would insist that for the future all doctrine should be kept sufficiently fluid to be capable of moulding to the needs and outlook of each age. It would say in effect, as Catholicism had not hitherto said, "Schism is the intolerable thing, not heresy."

With regard to baptizing art into the service of religion, modernism was perfectly happy with it so long as it was true art, and welcomed it as normally a natural and true method of expressing and suggesting spiritual values. Unlike Puritanism, modernism did not divorce beauty from goodness and truth. Catholic modernism would not abandon ritual. It would rather cling to it as a real community value so long as it was undogmatized. If heresy could be suffered to right itself, ritual colored by heresy would follow the same course. The future, did they all but grasp their opportunities, was quick with hope of such a Catholicism as the world had never yet seen. Lamsanne was showing men the opening of the gates. Let them press forward without delay into their heritage.

DR. MAJOR ON PRACTICAL REUNION

Dr. Major, principal of Ripon Hall, Oxford, answering the question, which was put to him at the conference, "What ought they, as Anglican modernists, to do in the matter of practical reunion?" said that, if they waited until all English Churchmen were agreed upon a practical policy, they would wait until doomsday. He urged that they ought to admit to Holy Communion all communicants from other Christian bodies who desired to communicate

at their altars, and that Anglicans ought not to hesitate to communicate at the altars of other Christian bodies if they were willing to permit them to do so. They ought also to do all in their power to advance modern Christian education, both among the clergy and laity, and if possible also interdenominationally. They ought always, and even at considerable cost to themselves, to adopt and support a Church policy which put first things first, and to coöperate heartily with those of other Christian communions in philanthropic and humanitarian endeavor. As regarded the stages of reunion, the modernist would advocate that they began with intercommunion, and proceeded through denominational coöperation to federation. Organic unity was necessarily the last stage, and would seem to demand submission and absorption on the part of the smaller denominations. The reunited Church of the future must be wide enough to include the Quaker, and also wide enough to include the Romanist, if they so willed.

Dr. Major is certainly candid in pointing out what, in his opinion, reunion would mean for English Churchmen. The first step, he says, is to admit all those who call themselves Christians to the Holy Communion at our altars. The Church is thus to go back to the days when Dean Stanley, for example, administered Holy Communion to a Unitarian in Westminster Abbey.

OVERSEAS BISHOP GIVES IMPRESSION OF CHURCH AT HOME

The Bishop of Mauritius (Dr. Golding-Bird), who has been on a three months' visit to England, in a letter to the *Times*, on the eve of his departure to his diocese, gives some impressions regarding the Church at home. The Bishop writes:

"My first impression is one of profound thankfulness for the very real awakening to the call, not only of 'our people overseas', but of the non-Christian world. This is splendid, and most heartening to us overseas workers. But I have another impression—I wish I had not. It is this. Is not the Church in England suffering from a surfeit of good things? It has been my privilege to be present at many inspiring services—High Masses, Solemn Evensongs, and the like. Somehow, while appreciating the influence and beauty of these services, I cannot help feeling that all these good things are producing a sort of spiritual dyspepsia; that, while doubtless each bit of ceremonial may in itself be good and spiritually nourishing, too many 'good things' are not producing a healthy spiritual condition. What should be a resultant strong spiritual life is not always apparent.

"One has only to consider the tone of letters on religious matters, say on the Deposited Prayer Book, to see—I hardly know how to express it—a selfish and unhealthy personal outlook. The attitude seems to be: 'How will this affect me?' 'What shall I have to surrender of my good things?'—not what is for the general advancement and good of the whole Church. Perhaps one who has worked many years overseas may possibly—I underline possibly—attach less importance to the 'good things' than to that which is spiritually nourishing—i.e., we appreciate plain fare as the norm, even while on occasion we like rich food.

"One cannot help comparing the devotion of a handful of colored folk worshipping in a little bamboo or iron church, be-

fore an altar made, maybe, of packing-case wood, and their almost pathetic earnestness, with the 'take-it-for-granted' attitude of many who worship at a service rich in ceremonial and with all the accessories money can provide. I am in no way depreciating all these things, but the impression is there. Are not externals getting out of proportion? Is not the real objective of all ceremonial being a bit forgotten? One has only to listen to discussion on certain subjects to feel somewhat uncomfortable as to whether what should be the aim of all religious enterprise is not being lost sight of—devotion to our Lord and the extension of His Kingdom."

DEATH OF PROVOST OF TRINITY COLLEGE, DUBLIN

The Very Rev. Dr. J. H. Bernard, Provost of Trinity College, Dublin, who had been seriously ill for some time, passed to his eternal rest on Monday last, at Dublin.

Dr. Bernard was one of the foremost scholars of the Church of Ireland, and one of the ablest of a long line of distinguished Provosts. He had been treasurer, and then Dean, of St. Patrick's Cathedral, and in 1911 was appointed to the bishopric of Ossory. Four years later he was translated to the archbishopric of Dublin. In 1919 he was appointed vice-chancellor of the University of Dublin, and a month later, on the death of Sir John Mahaffy, was chosen by the Crown to be Provost of Trinity College. He was in his sixty-eighth year.

STUDENTS OF WYCLIFFE HALL, OXFORD, IN JERUSALEM

The principal of Wycliffe Hall, Oxford, and a party of thirty members of the Hall, have been keeping their summer term in Jerusalem, following their usual schedule of lectures and services. Those members of the Hall who have passed their ordination examinations have divided into three groups, studying respectively archeology, reunion, and the building up of a native Palestinian Church. The third group has attended lectures in folklore and Islamics, and has been taken out to villages to witness the actual preaching and for discussion with Moslems. The party has been officially received by the Eastern Patriarch and the dignitaries of the Armenian Church, and entertained by the Archbishop of Jordan, who also recited for them a liturgy in the Chapel of Calvary. From the Bishop in Jerusalem and Mrs. MacInnes they have received every possible kindness and attention.

The party, which has made the usual excursions to the Dead Sea, the Jordan, and St. George's Monastery, will spend about a week in Galilee, and will then return to England, where they expect to arrive on September 17th.

PROTEST DEMOLITION OF ANCIENT CHURCHES

Much opposition has been aroused in Lincoln and neighborhood concerning the threatened demolition of two of the ancient churches in that city—St. Benedict's and St. Peter-at-Arches.

At a recent meeting of the committee of the Architectural and Archeological Society of the county of Lincoln, which was attended by the Bishop of Grantham and the Dean of Lincoln, a strong resolution of protest was adopted. It said:

"The committee has ample evidence that the demolition of buildings of architectural and historical interest is definitely damaging to the welfare of this city, and, moreover, is, as a general rule, unnecessary to its commercial prosperity. The welfare of a community rests on culture and education as much as on industry and

commerce, and it is as well worth while to keep a city interesting as to advance its material prosperity. St. Benedict's Church has features of great architectural interest, and it is one of the three ancient churches which have survived out of about forty-nine which existed during the middle ages. St. Peter-at-Arches is an interesting example of eighteenth century work, and it has special associations with the municipal life of the city. The society has for a long time pressed for the restoration of St. Benedict's Church, and some

offers of funds have been made for the purpose, but no advantage has been taken of such offers. The society has urged that the proximity of the church to the war memorial would seem to make it suitable for special services and for private prayer."

It is to be hoped that the same success as attended the recent London crusade will result from the efforts of Lincoln Church folk to save their ancient churches.

GEORGE PARSONS.

Selzach Passion Play Gives Vivid Story of the Origin of Christianity

More Soviet Browbeating—Anglo-Catholic Pilgrimage to Holy Land

The European News Bureau
London, September 2, 1927

WHILE THE GREAT CONFERENCE ON Faith and Order was sitting at Lausanne there were two events taking place in Switzerland of a great deal more than local importance. These were the wine-growers' festival at Vevey, and the Passion Play acted at Selzach. The former was a mere pagan festival offered in all good faith to Bacchus by the people of the canton of Vaud. Though it attracted people from all parts of Switzerland and also from outside Switzerland, it had nothing especial to recommend it. But the Passion Play of Selzach was for me more than a passing attraction, and at the request of the editor, I venture to give my impressions of it for what they are worth.

I went there the first Sunday of the conference, after hearing Mass at the English Church at Lausanne at an early hour. The distance was fairly long, the journey taking some two and one-half hours in an express train. As the play itself covered a period of five hours, it was a lengthy day, but somehow I felt amply repaid for my journey and felt considerably less weary than at some of the sessions of the conference where the argument often became painfully involved, especially when it was in the German tongue.

Selzach is a small village peopled by small holders and small industrialists in the Roman Catholic and German speaking canton of Solothurn (in French, Soleure). It is situated on the main railroad and highway from Solothurn to Biel, the latter a small town in the canon of Bern where is crossed the linguistic frontier between French and German speaking Switzerland. Above the village towers the great wall of the Jura mountains with the peak of the Weissenstein, whence on a clear day can be seen the Alps some eighty miles away across the intervening plain. Selzach is thus not in the district where tourists chiefly congregate and has not been spoiled by the hotel industry. So the village keeps much of its simplicity and the villagers are straight and frank with rosy, laughing, open faces which it does a man's heart good to see.

The Selzach Passion Play is not very old, dating in fact from the nineties when it was founded by a little band of village stalwarts of whom the principal was Herr Adolf Schlafli, who died three years ago. It has thus no historical tradition behind it as has Oberammergau, and it

may be criticized from this point of view as being entirely modern. But the obvious answer to this is, What good does it do? And I sincerely think that it does a great deal of good, and particularly among the surrounding villagers. It is, to my knowledge, the only Passion Play in Switzerland, and though it is advertised to a certain extent in countries other than Switzerland, it does not seem to attract foreigners to any great extent.

SUGGEST PLAY BE FILMED

At any rate, on the first Sunday in August, the day I witnessed a representation, the vast majority of the audience seemed German speaking and as an actual fact I noticed only two delegates out of the 500 of the World Conference. If it received a great influx of visitors from America and England, it might perhaps become spoiled, but I see no signs of that danger as yet. It is true that a few English enthusiasts who have seen it have been writing letters to the *Times* suggesting that the authorities should be approached that it may be filmed, but we do not think that this is very likely to happen, and considering that tableaux play such a large part in the performance, I think it most unlikely that an effective film could be taken. And apart from the tableaux, such action as there is slow.

But surely the real aim and object of a Passion Play, whether it be one on an ambitious scale as at Oberammergau, or whether a simple thing put on by a village priest in a village church, is that it should bring home the old Bible stories to ordinary people. And that is just what Selzach did. It was a real treat to be able to see the story of Christianity beginning with Adam and Eve and the Fall of Man and ending on the triumphant note of the Ascension, and the simple people who sat next to me seemed to enjoy the treat too.

DIFFERENT FROM OBERAMMERGAU PLAY

The treatment is somewhat different from that of Oberammergau. In the first place it is much shorter, the hours of performance in the morning being from 11:00 to 12:30 and in the afternoon from 2:00 to 4:30. It is also acted in a closed theater with modern stage devices instead of the actors being in the open air as is the case in the Bavarian play. Probably it suffers a good deal in this respect. Only the children of the village who appear in the crowds grow their hair long. The others use wigs and make-up. But whereas at Oberammergau the play is entirely New Testament, beginning with a long-worked out plot of the Sanhedrin and the Temple merchants to bring our Lord to justice after His expulsion of the traders from the Temple, with Old Testament tableaux at the begin-

ning of each scene, at Selzach the actual play begins with the creation of the world. "Gott sprach, 'Es werde Licht,' und es ward Licht." Then Lucifer, a gentleman in red tights, a very obvious villain, came on and tempted Adam and Eve.

After the Fall, we saw Abel murdered by his brother, God's command to Abraham to sacrifice Isaac, Joseph's betrayal by his brethren. All these were extremely well chosen as forerunners of our Lord, innocent men punished. Then came a very good scene with some remarkably fine singing, and showing how the manna in the wilderness was the forerunner of the Most Holy Sacrament of the altar.

"Und Manna dann, in weisslichem Gewimmel,
Dem Volk zur Nahrung fällt herab vom Himmel—
Vorbildend so das heilige Sakrament,
Das Himmelsbrot im neuen Testament."

The two concluding Old Testament scenes were the giving of the law by Moses and the setting up of the brazen serpent. I was a trifle sorry that we had nothing of the prophets, but time was limited and I could not help being struck by the thought of how little the modern child (at any rate in England, I do not know about America), is taught of the old Bible stories. If Catholics do not go to Matins and Evensong as they used to go, somehow they may forget about these old stories which this play vividly brought back to me. And we are apt to forget that the Old Testament is a forerunner of the New, and that its characters are types of the New.

The New Testament scenes began with the Nativity—which makes Selzach what Oberammergau is not, a Nativity Play as well as a Passion Play. I have never seen a Nativity scene quite so well done. For one thing there was a real baby which put out its little hand and tried to stroke the sheep that were brought in by the shepherds. Then came the Wise Men, and afterwards our Lord at twelve years old in the Temple. The baptism of our Lord concluded the morning scenes.

ALL PLAYERS ARE FROM VILLAGE

It would not be fitting to give accounts of individual actors in a play of this sort. But I would mention in passing that Herr Derendiger gave a most reverent and impressive portrayal of the Christus. He is a watchmaker of the village, and all the actors and musicians are from the locality. I was most carefully assured by the management on this point. After the midday halt we found ourselves in the last scenes of our Lord's ministry, the conspiracy of the Sanhedrin, and the farewell at Bethany, and The Last Supper. It was after this that the chorus (who sang excellently throughout), gave us *Gut ist der Herr*. I seem to recollect this from Oberammergau. But not having an Oberammergau text book, I cannot remember whether the words were the same. The music at any rate would not be, as the Oberammergau music is kept carefully secret and cannot easily be copied. But the words and singing were very fine.

The Crucifixion scenes were very much abridged from the Oberammergau scenes which gives them all in a very prolonged manner. Our Lord was crucified alone: there were no malefactors. We were spared the knocking in of the nails which makes the Oberammergau representation rather harrowing. But I think the most effective scene was the taking down from the cross. This was done entirely as a tableau. Then Lucifer came in triumphant, but was speedily put to flight

by the Resurrection, which was done rather banally, heralded by an explosion of gunpowder. This was perhaps inevitable. However, the Ascension showed our Lord triumphant and we went home with profound thankfulness at having been able to witness such a reverent representation of our Lord's Nativity, Passion, and Resurrection.

The Selzach Passion Play has been given every Sunday and Holy Day throughout this summer, and the last performance will be on the last Sunday in September. The play is usually given every five or six years, somewhat more frequently than the Oberammergau play.

MORE SOVIET BROWBEATING

I think I mentioned in my last letter concerning the Lausanne Conference that many of the members of that conference sent a large-hearted message of sympathy to their Orthodox brethren in Russia. It would seem that the persecution of Russian Christians will never cease. Now news comes of an attempt to bring Russian clergy more under subservience to the Soviet government and also it is unfortunate that there should seem to be disagreement between two distinguished Russian bishops, the Metropolitan Anthony of Kiev and Bishop Evlogie, who is Bishop of the Russians domiciled throughout Europe outside Russia. The Metropolitan Sergios, in pursuance of his concordat with the Soviet government, has forwarded to Evlogie a ukase of his synod which, after stating that the latter was entrusted by the Patriarch Tikhon with the care of the Russians in exile and that a like charge had been given to no other bishop, instructs him to see that every Russian cleric in exile sign a document pledging himself to take no action against the present Russian government; to pronounce that any who refuse to sign shall be forthwith suspended from all ministrations and to declare that unless Evlogie shall have himself taken such a pledge by September 15th, he shall be *ipso facto* suspended from his jurisdiction, in which case Sergios himself will assume control of the Russians outside Russia and govern them from Moscow.

Authorities in Paris (the domicile of Evlogie), state that considering that the late Patriarch Tikhon himself made such a declaration in 1923 and that clerics of the Orthodox Church are forbidden to take part in politics, the Metropolitan Evlogie will obey the ukase and see that his subordinates comply with its orders.

POWERS OF SYNOD OF EXILES

But that ukase has direct bearing on a disagreement between Evlogie and Anthony. It seems that there is a question as to the powers of the synod of Russian bishops in exile. Evlogie denies that he owes any allegiance to this synod, as he has received the direct charge of the Russians in exile in Western Europe. This synod sits at Karlovici in Jugo-Slavia. But Anthony has consistently maintained that both by the Patriarch Tikhon's general instruction that while the chaos still existed in Russia and until communication with himself was restored, and also by a canon of the sixth ecumenical synod which prescribed that a bishop exiled should continue to rule his flock in exile, the Karlovici synod is right in assuming control over the exiled Russians in Europe.

The whole matter was brought to a head last year by a ukase of the Karlovici synod making Bishop Tikhon of Berlin independent of Evlogie's jurisdiction, who had in nearly all cases been supported by the majority of exiled Russians in his

claim to being independent of the Karlovici synod. However, Bishop Anthony has strong support in Berlin, and in London and Paris as well he has minorities who are strong and insistent in the Karlovici synod's claims. This party has accepted a ukase from Karlovici deposing Evlogie for contumacy. Meanwhile the Karlovici synod is to meet on September 16th, and considerable interest and anxiety has been aroused as to whether the members will sign the ukase from Russian that they will not attempt to stir up animosity against the present Russian government. If it does submit to this ukase, it will thereby acknowledge that it has no canonical authority. It might also be noted that Evlogie appealed to the Ecumenical Patriarchate which issued a statement two months ago to the effect that it considered this synod as possessing no canonical authority whatsoever.

This dispute seems very regrettable. But Anthony and his friends have invariably represented the most conservative section of the Russian Church. In a way I can sympathize with their opposition to the Russian government, but somehow I cannot help feeling that Metropolitan Anthony is more concerned with standing in opposition to Evlogie and the Ecumenical Patriarch than with signing the objectionable ukase. Whenever I have spoken to the Metropolitan of Kiev he has always appeared to be "agin the government." His animosity to Meletios is well known, and although Meletios is no longer Ecumenical Patriarch, it may well be that the Ecumenical Patriarchate and he are still at loggerheads.

ANGLO-CATHOLIC PILGRIMAGE TO JERUSALEM

While some of us were engaged in discussing our theological differences at Lausanne, others were occupied in making the pilgrimage to Jerusalem which is becoming an annual event for Anglo-Catholics. Two new departures were made this year. The month chosen was August, instead of May, and there was an American delegation accompanying the English pilgrims, which seems to have been a great joy and pleasure to all. As usual there was much intercourse with Orthodox bishops, and particularly interesting was the visit paid to Alexandria where Meletios, once Ecumenical Patriarch, is now "Pope and Patriarch and Ecumenical Judge." From the account of the correspondent in the *Church Times*, we learn that the Patriarch looked very much older and seemed greatly worried. It might appear that there was some complicated political situation that troubled him, for we hear that his address to the pilgrims was courteous, but rather restrained. Here are some extracts:

"If our country has commonly with Palestine alone the honor of the blessing granted by Christ Himself, the Christian Church therein has the gift of the Apostolicity commonly with the Churches of Jerusalem, Antioch, Cyprus, Crete, Ephesus, Thessalonica, Athens, Corinth, and let us add of Rome also.

"We have noted the extraordinary important fact of the Eucharistic Congress and of the approval of your Prayer Book revision sustained by your Church Assembly in the spirit of the indivisible Church. For us the good of the Orthodox and Anglican Church Union is not yet realized. This union is still the subject of our prayers."

But if these pilgrimages have done much good in bringing Anglican and Orthodox together, this pilgrimage is more than unique in bringing American and English Churchmen together so that they may appreciate each other's Catholicity.

One of the English pilgrims wrote back: "The success of the pilgrimage is America. The Coadjutor Bishop of Milwaukee is delightfully good-humored, dignified, and a Catholic all through. The American priests are without exception charming men, courteous and good-mannered, and in all their priestly worked dignified, effec-

tive, and instructive. They have taken the trouble to learn, they are eager to help, and we are all anxious for them to know how much we admire them." I hope that this will not be the last time that American and English priests will cooperate in what is fast becoming a great work toward reunion. C. H. PALMER.

ridge, of Toronto, and a number of the neighboring clergy and choirs, and by the chancellor of the diocese, A. C. Boyce, Esq., of Ottawa.

The consecration began by a procession of the Bishop, clergy, chancellor, and choir. The Bishop then celebrated the Holy Eucharist. The sermon was preached by the Rev. A. P. Banks, of St. Peter's, Sault Ste. Marie, Ont.

The present church is a handsome brick structure, erected in 1923, taking the place of the old stone church which was destroyed, together with the rectory and parish hall, in the disastrous fire of October 4, 1922, when almost the entire town of Haileybury was wiped out. The original church, built in 1893, was the first place of worship of any kind to be erected in the Timiskaming country. The new church has a number of memorials of the pioneers of the early days, among them a stained glass window in memory of C. C. Farr, the founder of Haileybury, font in memory of Mrs. Probyn, and choir stalls in memory of Mr. and Mrs. P. A. Cobbold, who lost their lives in the fire of 1922. Mr. Cobbold, a Cambridge graduate, had long served the church as lay reader.

Great credit is due to the rector of the church, and to its officials, for being able to erect the new church, and to free it from debt for consecration within five years of the fire. The rector is a canon of the diocese and rural dean, a member of the general and provincial synods, and holds other important offices.

The consecration was preceded by two early celebrations of the Holy Eucharist, and the Bishop preached at Evensong.

MISCELLANEOUS NEWS

A memorial church to Edith Cavell is to be erected in Jasper Park, in the heart of the Canadian Rockies. The Lord Mayor of Norwich suggested to the Dean of Norwich that a piece of norman architecture from Norwich Cathedral might be given to be used as a foundation stone for the church. The Dean heartily supports the proposal, and is making a selection from the Cathedral Museum of one or two ancient stones, "which bear indisputable evidence of norman craftsmanship of the last decade of the eleventh century." These stones were built into the norman presbytery about 1096-9, and during necessary restoration work about thirty years ago were displaced.

The Archbishop of Rupert's Land has accepted the nomination by the clergy of the rural deanery of Winnipeg of the Rev. Percy Heywood, to fill the position of rural dean of the district. Mr. Heywood is rector of St. Alban's Church and succeeds the Rev. Canon Bertal Heeneey, rector of St. Luke's, whose term of office expired last month.

The congregation of St. Peter's Church, Alberton, P. E. I., have met and decided to rebuild their church which was totally destroyed by fire, save for the communion vessels and linens, on August 5th. The parish dates back to 1859 when the Rev. R. K. Dwyer came out as a missionary under the C. and C. S. Church people through Canada will admire the pluck and courage of this small congregation in facing the heroic task of rebuilding.

MONTANA young people have a four-page bulletin all their own. The groups in that huge diocese are more than usually far apart, so a means for interchange of ideas and information is of special value. The Rev. W. F. Lewis of Jeffers is editor.

Propose That Synod and Bishop of Honan Be Church Authority in That Diocese

Woman's Auxiliary Triennial in October—Death of Prof. H. F. T. Duckworth

The Living Church News Bureau
Toronto, September 9, 1927

TO SAFEGUARD THE WORK ALREADY accomplished by Anglican missions in the diocese of Honan, China, and to further its development under the new conditions in that country, the board of management of the missionary society propose the recognition of the synod and Bishop of Honan as the Church authority in that diocese, with practically the full responsibility of the work there resting with them, instead of with the mission authorities of the Church in Canada.

The proposal was made by the executive committee, and was adopted by the board of management in their triennial report approved at its meeting at St. Simon's Church for presentation to the general board of missions during the meeting of the general synod in Kingston next week.

The report suggests that the work of the Church in Canada be limited to such missionaries and to such contributions of money as may be agreed upon between the executive committee of the missionary society and the synod of Honan diocese, "it being understood that the synod shall use its best energies toward the attainment of complete self-support and thus release the energies of the Mother Church for work in other fields."

The proposals came as a result of recommendations made by Bishop White, who was required to withdraw from Honan during the trouble there last April. The recommendations are as follows:

- (a) To recognize the synod under its Bishop as the Church authority in the diocese of Honan, and the Canadian Church mission in Honan to be purely an auxiliary of the local Chinese Church.
- (b) To make the current grant for use in the diocese in two sections, one section to be made to the diocesan synod, and the other to the Canadian Church mission in Honan.
- (c) To recognize that no appointments to the mission staff or transfers therefrom, should be made without the diocesan synod or its standing committee being given an opportunity to express their opinion on the same.
- (d) To take steps to define the relationships of the Canadian Church in Honan as regards mission institutions and property.
- (e) To approve the principle of appointing an assistant Chinese Bishop as soon as requirements can be properly satisfied concerning person and necessary financial support.

The report prepared by Canon Gould, general secretary of the missionary society, and reviewed by the board of management, reflected excellent progress in every missionary field.

Indicating the financial growth of the society, the report shows that the total receipts for missionary purposes in 1926 were \$825,600, while in 1911 they were \$250,732.

J. M. McWhinney, who had been acting general treasurer of the missionary society in succession to the late Chancellor Worrell, was elected to that post permanently. The Primate of all Canada presided at the meeting, which was attended by three archbishops, eighteen bishops, and clerical and lay delegates from all parts of Canada.

W. A. TRIENNIAL MEETS IN OCTOBER

Christ Church, Deer Park, Toronto, will be headquarters for the triennial meeting of the Dominion board of the Woman's Auxiliary, which will be held this October in Toronto. The twenty-eight dioceses, embracing territories from coast to coast and including areas in the far north will send representatives of their Woman's Auxiliaries to the Dominion meeting over which Mrs. Ferrabee, of Montreal, the Dominion president, will preside. The Rev. Dr. Cody will address one of the special evening sessions on world conditions and his visit to Geneva.

DEATH OF PROFESSOR DUCKWORTH OF TRINITY COLLEGE

The Rev. H. F. T. Duckworth, professor of ancient history at Trinity College, Toronto, passed away last Wednesday in a hospital in Rouen, France, where he had recently undergone two operations. Professor Duckworth was a graduate of the University of Oxford and formerly a scholar of Merton College.

For the past twenty-six years he has been a professor at Trinity College, and was for some years dean of the college. His published works included a history of the Holy Sepulchre at Jerusalem, a history of the Patriarchs of Constantinople, a work on Greek Liturgies, as well as numerous articles on classical and historical subjects.

In the passing of Professor Duckworth, the University of Toronto and Trinity College have lost a distinguished scholar, who had won the respect and affection of many generations of students.

Speaking of the passing of Professor Duckworth, Provost F. H. Cosgrave of Trinity College said that the college had lost a professor who united great learning to a most attractive personality. While his scholarship inspired admiration, his modesty and kindly disposition secured for him the affection of all who were brought into contact with him.

Professor Duckworth is survived by his widow, who was Miss Hope Hunt of Brantford.

CONSECRATE ST. PAUL'S CHURCH, HAILEYBURY

The consecration of St. Paul's Church, Haileybury, Ont., took place on Sunday, September 4th, the consecration being performed by the Rt. Rev. Rocksborough R. Smith, D.D., Bishop of Algoma, assisted by the rector of the parish, the Rev. Canon Hincks, the Ven. W. A. J. Burt, Arch-deacon of Muskoka, the Rev. H. R. Mock-

Structural Progress at Cathedral and Church of the Heavenly Rest, New York

Labor Day Sermons—St. Peter's, Peekskill, to Celebrate 160th Anniversary.

The Living Church News Bureau
New York, September 10, 1927

IN SPITE OF THE INCLEMENT WEATHER that has prevailed during much of the summer, steady progress has been maintained in the construction work at the Cathedral of St. John the Divine and at the new Church of the Heavenly Rest.

During the past week it was announced that the seven great transverse arches at the Cathedral have been completed and that the nave of the vast structure is now ready for the construction of the roof. A reporter for one of the local papers who is, apparently, willing to sacrifice accuracy for the sake of fine writing, prepared a magnificent description, published in his paper, telling of the building of each arch, fabricated on the ground with a great core of steel in each, and then when finished, raised aloft to its place while admiring spectators watched in breathless suspense, and workmen risked their lives while the mighty arch was swung into place. It provided a thrill for the reader but it was one of short duration, owing to the intrusion of Ralph Adams Cram, the architect of the Cathedral, who hastened to write to the paper for its next issue, praising the excellent description but pointing out that its chief defect lay in the fact that none of these things actually happened. He writes that the arches were laid stone by stone on the temporary steel centering, and now that the seven great arches are completed, the great mass of steel scaffolding that has, for a long time, filled the Cathedral nave will be removed at once. The contractors, Jacob and Youngs, announce that, to date, the progress on the edifice is well ahead of schedule, a statement readily accepted, certainly, because of the amazing speed with which the walls of the Cathedral have risen. Especially interesting is it to see the progress on the great west front, that portion of St. John's which, in days to come, will be most impressive to the visitor. Present plans call for the erection of the west front to a height of thirty-nine feet.

In his letter, above referred to, Mr. Cram writes: "Let me state quite clearly and finally that no steel whatever enters into the masonry construction of the Cathedral of St. John the Divine. It is just as straight and honest masonry as that of Chartres or Amiens or any other gothic cathedral of Europe."

PROGRESS AT NEW CHURCH OF HEAVENLY REST

To step inside the high board fence surrounding the rising walls of the new Church of the Heavenly Rest was to be surprised at the extent to which the work of construction there has progressed. That was particularly true of the building of the parish house, a six-story structure at the rear of the church and which will face on Ninetieth Street. Ninety-five per cent of the steel work of that portion of the building operations is completed. While the weather has hindered somewhat, the architects announce that the cornerstone will be laid according to schedule on All Saints' Day, and that the building will be finished a year from that

date. Ground was broken on November 1, 1926. At present the walls of the church and the nave arches, north and south, have been carried to a height of nineteen feet.

Already there is considerable evidence of the magnificent house of worship which the congregation of the Church of the Heavenly Rest and the Chapel of the Beloved Disciple is to have. Its unexcelled location on Fifth Avenue, opposite the residence of Mrs. Andrew Carnegie and in the midst of the towering apartment houses that have recently been erected in the neighborhood, is further enhanced by the placing of the Mitchell Memorial. The church site faces the Ninetieth Street entrance to Central Park, and it is that entrance which the city is utilizing to construct a memorial to the late Mayor of New York, John Purroy Mitchell. New entrance gate posts of massive size have been erected, and within the park, about a hundred feet back from the avenue, has been built a high stone retaining wall on which is to be placed a bronze memorial tablet. This choice of a location for the Mitchell Memorial will, with the completion of the one of the city's finest churches, make the Ninetieth Street corner of Fifth Avenue one of the most attractive spots in the city.

LABOR DAY SERMONS

The Sunday before Labor Day was, as usual, the occasion for many sermons from the churches on the general subject of the day. At the Cathedral of St. John the Divine marked observance was made by having as the speaker at Evensong Hugh Frayne, official representative of the American Federation of Labor. He made a plea for a better understanding of the aims and purposes of the labor movement, but does not seem, from the reports of his remarks, to have dwelt upon the spiritual significance of his subject.

The sermon of the Rt. Rev. Dr. Hiram R. Hulse, Bishop of Cuba, delivered at the Church of the Heavenly Rest, received unusual attention. The Bishop spoke in favor of capitalism:

"I believe the system we call capitalism is the best system humanity has evolved. It has its faults, of course. But it has produced more physical worldly goods than any other system. It has produced enough to satisfy all the people. The farmer profited least of all by its inventions and discoveries and is seeking some way to better his condition.

"Capitalism has done more for the community than to better its physical conditions. Capitalism has not been of particular advantage to great minds, but it has advanced the lower classes.

"But, men say, the rewards have not been equally divided. The rewards are not equally divided in Russia or Mexico. They never have been and never will be. The capitalistic system produces enough to satisfy the needs of a great body of the community. But man is more than an economic animal, and when he feels he is not being justly treated he's very apt to tear down the system and even die with it if necessary. We talk of the dangers of Bolshevism. Some are exaggerated. It comes mainly from a sense of injustice, and the only way to meet it is to make Bolshevists feel they are justly treated.

"What is lacking in the capitalistic system is the sense of responsibility in those who are at the head of it. In the old days under other systems the serf was re-

sponsible to the lord, the lord to the king, and the king to God. At present no one is responsible to any one. Unless we have a sense of responsibility we will continue to hear of the unrest in Russia, China, and Mexico."

Especially interesting because of the preacher's position was the sermon delivered Sunday morning at the Cathedral by the Rev. Dr. C. K. Gilbert, head of the social service commission of the diocese. Its deep spiritual tone made it a valuable contribution to the sermon of the day. Dr. Gilbert said that American prosperity was not so much a matter for boasting as for serious thought. Under the discipline of poverty, the noted Harvard economist had maintained the nation obtained immunity from moral and spiritual evils, but when prosperity came moral discipline was needed "to fortify us against our prosperity."

"The supreme tragedy of our modern life," the preacher continued, "is that God has nothing to give to the prosperous that they want. It is the unutterable scar at the heart of the Great Giver of more abundant life that we no longer seek spiritual sustenance, but have succumbed to an acquisitive passion. The limitless generosity of God has been defeated by man's blindness to the things that belong to his soul's peace and welfare.

"What helps most to make God a living and abiding reality is a sense of need. Of course, I don't mean to disparage the intellectual element in religion. The Church must minister to the mind as well as to the heart, and we must not be afraid of all that honest study and investigation can tell us of God and His work. There would be little, however, to attract mankind in a religion with nothing to offer in the way of solace to a soul in despair before the overwhelming experiences of life, and those so-called intellectuals who take a peculiar delight in pulling down faith are doing a cruel wrong to a sorely beset humanity.

"However, the most dangerous foe of personal religion is not a misguided intellectualism, but our growing love for material things. For every soul that loses God through mental difficulties there are a thousand who go astray through their greed for riches. The only escape is for us to sense anew the Master's feeling of the real purpose, dignity, and destiny of human life. It seems to me that right now there is need to fasten to the simple, fundamental, and all-essential teachings of the Christian religion, which will show us that it is part of God's plan that material things are here to work with rather than for."

A CHURCH 160 YEARS OLD

St. Peter's Church at VanCortlandtville, near Peekskill, observed its 160th anniversary on September 6th. About 300 persons were present for the occasion, and especially to witness the unveiling of a tablet of commemoration, the gift of Mrs. W. E. Lane of the VanCortlandtville Chapter, D. A. R. The service was directed by the Rev. Lloyd B. Holsapple, rector of St. Peter's Church, Peekskill, and also in charge of this venerable parish at VanCortlandtville.

A CHURCH 100 YEARS OLD

All Saints', Henry Street, will observe the one hundredth anniversary of the laying of the cornerstone of its present structure at Evensong on Sunday, October 2d. A generous gift has made possible the redecoration of the sanctuary and the laying of a new flooring in that portion of the church, improvements which will be finished in time for this centennial. The preacher for the occasion is to be the Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York.

HARRISON ROCKWELL.

Vacation School Record of Chicago This Year to Surpass That of Last

To Rebuild Grace Church—Diamond Jubilee of Church of Our Saviour, Chicago

The Living Church News Bureau
Chicago, September 10, 1927

LAST YEAR THERE WERE 250 VACATION schools in the Chicago district, enrolling 30,000 children. The record this year is not yet complete, but it is expected that the numbers will surpass those of the previous year. Schools have been held all the way from Waukegan, Evanston, and the Gold Coast on the north, to South Chicago on the south, and over to the near and far west sides of the city, besides in nearby towns and suburbs. Sessions were held in the churches for five mornings for five weeks. The response of the children was splendid, the coöperation of the parents excellent. The youngsters wanted to come to the schools, and the parents likewise wanted them, and did what they could to encourage them. In many schools more applied for admission than could well be accommodated. And in many instances the summer school led the children to the church services. For example a little girl was so taken with the school that she attended that she said on the last day, "If it had not been for this wonderful vacation school, I would never have known that this mission church is in the neighborhood."

One of the most successful schools was held at the Church of the Epiphany during July, surpassing previous schools in attendance, interest, work completed, and general deportment. It was led by the pastor, the Rev. John F. Plummer, who was ably assisted by the parish worker of the church, Miss Harker. Prize Day was held on July 29th, the Rev. Frank F. Beckerman presenting the prizes.

This apt comment is made by one of the leaders in this important work: "If every one of the 1,500 odd churches in Chicago would open its doors to the boys and girls and provide a trained teaching staff of Christian leaders for at least five weeks of the vacation period, the Juvenile

Court records of Cook County would tell a different story. We could produce a generation of enthusiasts for the Church, we would cut down the automobile death rate."

NEW GRACE CHURCH, CHICAGO

Grace Church, Chicago, is soon to be rebuilt. It was in September, 1915, that the former Grace Church, including the beautiful Hibbard Memorial Chapel erected in 1906, was destroyed by fire. The parish began in 1849. The first church stood at the northwest corner of Dearborn and Madison Streets, in the heart of the loop, and was consecrated in 1852. In 1856 the building was moved to the corner of Wabash Ave. and Peck Court, south of the old site, and a chapel and rectory were added. The Rev. Dr. Clinton Locke was the prominent figure identified with Grace Church from its early days. Under him the church was again moved farther south on Wabash Ave. Adjoining it on the south was the well known Coliseum, famous throughout the west as a great assembly place and convention hall. Many national conventions for the presidential nominations have been held there.

It was the talented rector of Grace Church and his equally clever and devoted wife who instituted and fostered the first St. Luke's Hospital. In those early days money was hard to get for this new venture, and Dr. Locke is said literally to have carried on the work from week to week. Many times the treasury was empty.

Dr. Locke built the new Grace Church in 1867, and in 1891 the parish house was built, and in 1906 the chapel was added. These were all destroyed in the fire of September, 1915. Since that time services have been held in temporary quarters in the old parish house, and at St. Luke's Hospital, with which the parish has continued its association. The present rector is the Rev. Robert Holmes, formerly assistant at St. Mark's, Evanston.

The new church will be built on to the south of St. Luke's Hospital on Indiana Ave., and will cost approximately \$150,000. The main floor of the hospital will be

connected with the vestibule of the church, and the second floor will adjoin as a gallery, into which patients may be wheeled directly from the wards into the church for the services, without embarrassment to them or disturbing the services.

The gallery will be a memorial to the late Mrs. William Gold Hibbard, a generous supporter of the parish and diocese in past days. The Rt. Rev. E. M. Stires, D.D., Bishop of Long Island, was a former rector of Grace Church, succeeding the Rev. Dr. Locke.

PLAN FOR DIAMOND JUBILEE

Sixty years ago the Church of Our Saviour, Fullerton Ave., Chicago, began its life in a barn at Belden and Cleveland Avenues. The parish is now making plans to celebrate its diamond jubilee. An ambitious program of improvements and additions to the present property, including a new organ, has been framed. One of the charter members of this old parish is still alive and well, Mrs. Anna Halsted, aged ninety-five years.

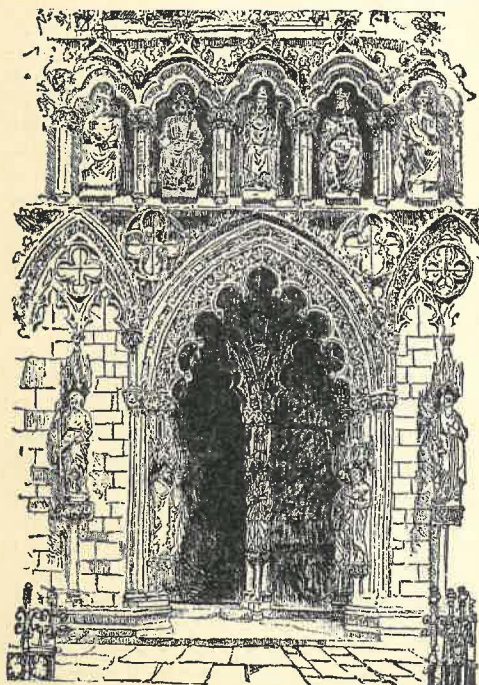
MEETING OF THE CATHOLIC CLUB

Several associate members were added recently to the Catholic Club of Chicago. The meeting of September 1st, at the Church of the Ascension, began with Benediction with an address by the Rev. C. C. Remier, assistant at the Church of the Atonement. A series of conferences followed, after which the Rev. William S. Little, recently a missionary to the Seminole Indians in the Everglades, made an address on Holding Fast.

CLERGY RETREAT

The annual retreat of the clergy of the diocese of Chicago will be held at Doddridge Farm, near Libertyville, October 3d to 6th. The retreat will be conducted by Bishop Anderson. Doddridge Farm is the beautiful new home built as a memorial to Katherine Kreigh Budd by her husband, Britton I. Budd. For the past two summers since its opening it has been the holiday place of the children of St. Mary's Home, Chicago, directed by the Sisters.
H. B. GWYN.

THE CARPENTER who built the parish house for our mission in Hikone, Japan, has become a catechumen, and is going to make a font for the mission.



AUTOBIOGRAPHY OF A CATHEDRAL

By LOUIS HOWLAND

Illustrated from drawings by Joseph Pennell

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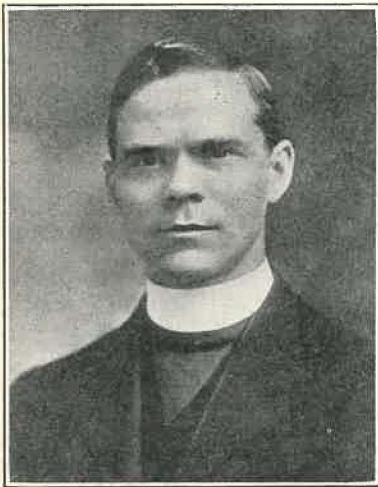
STANDING ROOM ONLY AT NASHOTAH HOUSE

NASHOTAH, Wis.—Nashotah House will open on September 29th with a Solemn High Mass at 10:30 A.M., at which the Bishop of Fond du Lac will be the preacher.

Dean Nutter reports that the dormitories are full to bursting, and that he can consider no further applications for admission this year. The total enrollment is now more than seventy, of which more than forty are expected in the seminary.

DULUTH PRIEST ACCEPTS OKLAHOMA DEANSHIP

DULUTH, MINN.—The Rev. James Mills, rector since 1923 of St. Paul's Church, Duluth, will leave this city October 1st to take up his new duties as Dean of St. Paul's Cathedral, Oklahoma City, Okla., where he will succeed the Very Rev. John



REV. JAMES MILLS

Warren Day, who has accepted a call to be Dean of Grace Cathedral, Topeka, Kans.

The Rev. Mr. Mills was born in Yorkshire, England, but received his theological training at the Philadelphia Divinity School, and was ordained in 1915 by Bishop Rhinelander. He came to this city as an assistant at St. Paul's Church in 1919, after a ministry of four years in the dioceses of Pennsylvania and Erie. He is president of the standing committee of the diocese of Duluth, and was a deputy from this diocese to the last General Convention.

BISHOPS IN CONFERENCE ON CHURCH'S RURAL WORK

COLUMBUS, OHIO—A conference of bishops interested in the development of the Church's rural work will be held at Columbus, September 20th to 23d inclusive. The conference is being organized under the leadership of the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, and the secretary of the division for rural work of the National Council.

As at present arranged, the program of the conference includes the following subjects and leaders:

Tuesday, September 20th: The Importance of Rural America, Dr. Vivian, head of the College of Agriculture of the Ohio State University; The Episcopal Church and Rural America, the Rev. Dr. M. A. Dawber, head of the department for rural work of the Methodist Church.

Wednesday, September 21st: Educating and Arousing the Church to the Value of

Rural Work; the Rt. Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio; Enlisting and Training Men for the Rural Ministry, the Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama; Increasing the Efficiency of the Clergy Now in Village and Country, the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi.

Thursday, September 22d: The Use of Laity in Country Work, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina; Methods of Carrying on Rural Work in Diocese, County, and Parish, the Rt. Rev. David L. Ferris, D.D., Bishop Coadjutor of Western New York; The Church and Country Life Movements, C. J. Galpin, a member of the United States Department of Agriculture.

Friday, September 23d: Social Service in Village and Country, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; Religious Education in Village and Country, the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia.

UTE INDIANS ENJOY ANNUAL BISHOP'S DAY

RANDLETT, UTAH—The seventh annual Bishop's Day for the Indians on the Uintah Indian Reservation in Utah was held on Sunday, August 7th, at the Church of the Holy Spirit (Indian), Randlett, Utah. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, the Archdeacon, and clergy gathered at Randlett on the Thursday preceding to help in preparation, constructing an outdoor altar, rehearsing the choir, and getting ready for the luncheon and games that were to follow the service.

On Sunday the Rev. W. J. Howes, rector, and the Ven. W. F. Bulkley began work at 5 A.M., and with the assistance of a young Indian and the other clergy laid the carpet and placed all the hangings. The clergy, servers, and choir assembled at the church and then, singing the processional, marched down the stretch of lawn to the outdoor altar. The Bishop was the preacher; the Rev. Mr. Howes, in charge of the Indian work centering at Randlett, was the celebrant. Others assisting or present were the Rev. Messrs. H. J. Johnson of Roosevelt, Sterling Talbot, minister for the Indians centering around Whiterocks, E. C. Lewis of Vernal, James Hayes of Park City, and Messrs. Frank Connor, theological student and summer supply at Duchesne, and Frank Gregory, manager of the Emery Memorial House for students at the University of Utah, in Salt Lake City, who led the choir. Some hundreds of Indians and white people from all over the Reservation composed the congregation.

This annual outdoor service is one that is looked forward to by all the people living in the Reservation country. More than fifty of our Indian and white communicants received. The Bishop's sermon was interpreted in Ute by Charlie Traverse, who is one of the leading Indians among the Utes, a communicant and active worker for the Church, taking part in all the services at Randlett.

After the service, while the clergy and workers were meeting the Indians, the Archdeacon took charge of the Indian feast. With the assistance of Mr. Gregory and some of the young people, some 700 people were served.

As evening came near, the Indians and other visitors began to leave, and the clergy, tired out, journeyed to Roosevelt for an evening service there in Trinity Church.

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HOLD MEMORIAL SERVICES FOR GENERAL WOOD IN MANILA

MANILA—The memorial services for Governor General Wood held on Wednesday, August 10th, at the Cathedral of St. Mary and St. John, Manila, were most impressive. The huge edifice, with seating capacity of 1,000, was crowded to the doors with several hundred people unable to gain admission standing outside. General Wood was confirmed in Manila in 1907, and he and Mrs. Wood came regularly to the Cathedral whenever they were at Malacanan.

The services were opened by the singing of Onward Christian Soldiers, sung by a choir formed of members of the Cathedral and union congregations, and the services were conducted by the Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands, the Rev. Benson H. Harvey, acting rector, the Rev. Hobart E. Studley of St. Stephen's Chinese mission, and Dr. James B. Rodgers, president of the Union Theological Seminary. In addition several visiting army and navy chaplains assisted. Major General Fred W. F. Sladen and staff represented the army, Admiral Sumner E. W. Kittelle and staff, the navy. Acting Governor General Gilmore, Senate President Manuel Quezon, and others were present, also representatives from the various consulates.

The service included a beautiful tribute to Governor General Wood by Bishop Mosher, special prayers, taps, and the rendition of the Dead March from Saul, by the Constabulary orchestra.

Initial steps were taken, at the instigation of Acting Governor General Eugene A. Gilmore and Bishop Mosher, to transform the \$2,000,000 Cullion Leper Colony drive now in progress in the United States into a memorial for General Wood. The contribution taken at the memorial service totalled roughly 1,551 pesos.

The time chosen for the services in Manila approximated as closely as was possible the hour when funeral services were being held in Arlington.

PREACHERS AT ST. STEPHEN'S COLLEGE

ANNANDALE-ON-HUDSON, N. Y.—The preachers at St. Stephen's College, Annandale-on-Hudson, for the first semester will be as follows:

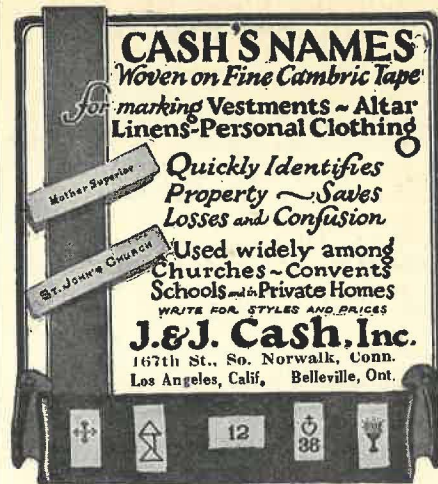
- September 18—The Rt. Rev. J. W. Atwood, D.D., sometime Bishop of Arizona.
- September 25—The Rev. W. P. McCune, Ph.D., rector of St. Ignatius' Church, New York City.
- October 2—The Rev. Dr. Bernard I. Bell, president of the college.
- October 9—The Rt. Rev. Sheldon Munson D. Griswold, Suffragan Bishop of Chicago.
- October 16—The Rev. Lyford P. Edwards, Ph.D., dean of the college.
- October 23d—The Rev. Dr. Alexander Cummins, rector of Christ Church, Poughkeepsie, N. Y.
- October 30—The Rev. Kenneth O. Crosby, chaplain of the college.
- November 6—The Rev. C. E. McAllester, secretary of the diocese of Newark.
- November 13—The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York.
- November 20—The Rev. Dr. Murray Bartlett, president of Hobart College.
- November 27—The Very Rev. G. P. T. Sargent, Dean of the Cathedral, Garden City.
- December 4—The Rev. Dr. J. O. S. Huntington, O.H.C., Superior of the Order of the Holy Cross.
- December 11—The Rev. J. W. Suter, Jr., educational secretary of the National Council.
- January 8—The Rev. Kenneth O. Crosby, chaplain of the college.
- January 15—The Rev. Charles N. Lathrop, social service secretary of the National Council.
- January 22—The Rev. Dr. Bernard I. Bell, president of the college.

LAY CORNERSTONE OF TALLADEGA, ALA., CHURCH

TALLADEGA, ALA.—With a history of more than three quarters of a century as a background, St. Peter's Church, Talladega, the Rev. Joseph H. Harvey, rector, laid the cornerstone of its new building on Sunday afternoon, September 11th. The Rt. Rev. William G. McDowell, D.D., Bishop Coadjutor of Alabama, officiated.

The first service in Talladega was held in 1850 in an upper room of an old store by the Rev. Thomas A. Cook. By degrees the number of communicants increased, and in 1869 the Rev. J. F. Smith came to Talladega and started the building of the church. Early in 1872 a lot was purchased and a building erected, the first service being held in it the latter part of the same year. In October of 1887 the mission became a self-supporting parish.

In 1898 a new church was built, the cornerstone of which is still on the ground. In November, 1924, St. Peter's Church was left a house and lot to be sold and the money obtained therefrom to be used to erect a new church. The house was sold a year later and, together with funds raised, a church was started in June, 1927. Ground was broken in June and work begun early in July, the cornerstone being laid on September 11th.




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EIGHT NEW BISHOPS IN ONE DAY

TORONTO, ONT.—A new record for the Anglican Church for consecrations to the episcopate will be set on St. Luke's Day, October 18th, according to the *Canadian Churchman*. On this day the Archbishop of Canterbury will consecrate in Westminster Abbey no fewer than eight bishops, says this paper, adding that the names of the Bishops-designate of Derby, Gibraltar, Singapore, and Malmesbury (Suffragan) have already been announced, while the see of Dover will be filled at the same time. Presumably the other three bishops are for missionary sees, including that of Hokkaido, Japan, for which a bishop has just been designated.

The largest episcopal consecration recorded in the English Church was over a thousand years ago when, in 909, Archbishop Plegmund, friend of King Alfred, hallowed seven bishops in Canterbury Cathedral in one day, thus filling the sees of Winchester, Sherborne, Selsey, Dorchester, Wells, Crediton, and Ramsbury. This record was almost reached on St. Luke's Day, 1919, when the present Archbishop of Canterbury consecrated six bishops in St. Paul's Cathedral, London.

SPRINGFIELD PLANS LARGE BIRTHDAY THANK OFFERING

SPRINGFIELD, ILL.—During this triennium, the diocese of Springfield has been entering wholeheartedly into the effort to have a worthwhile birthday thank offering to present at General Convention in Washington, and Miss Nellie Smith, the diocesan director of religious education, reports that up to the first of September there is \$136.41 in the fund, with still another year to go. Springfield was credited with giving but \$5.00 for the birthday thank offering at General Convention in New Orleans. 1928 is going to show wonderful advance.

PROGRESS AT HOLY TRINITY, DANVILLE, ILL.

DANVILLE, ILL.—The Rev. Mart Gary Smith has recently assumed the rectorship of the Church of the Holy Trinity, Danville, and since his taking charge on June 1st the church and parish house have been completely renovated at an expense of nearly \$1,000. A comparatively large weekday summer school has been held during July and August. A Young People's Association has been definitely organized and at work. Calls have been made by the rector and Mrs. Smith upon practically every family in any way connected with the church, and the future is bright.

TO HOLD CANADIAN CLERGY SCHOOL

OTTAWA, ONT.—A clergy school is to be held in Ottawa from Monday night, October 3d, to Friday noon, October 7th. On Monday morning at the Church of St. Barnabas the Rev. Fr. Mounsey, C.R., will give a lecture on Worship, and the Rev. Fr. Bickersteth, C.R., will talk on Bishop Gore's Theology.

The conference subjects will be Theory and Practice of Missions, and Dealing With Individual Souls. Public meetings will be held on Tuesday, Wednesday, and Thursday nights, the subjects being The Four Marks of the Church.

CHURCH PROGRAM CONFERENCE OF FOND DU LAC DIOCESE

STEVENS POINT, WIS.—The fifth annual conference of the diocese of Fond du Lac for clergy, wardens, and vestrymen on the Church's program was held September 15th and 16th at the Church of the Intercession, Stevens Point. The Rev. Don Frank Fenn, rector of Gethsemane Church, Minneapolis, and field representative of the National Council, conducted the conference.

The speakers at the dinner for delegates to the conference and Woman's Auxilliary were the Bishop, the Rt. Rev. Reginald Heber Weller, D.D., the Rev. Mr. Fenn, and Miss Grace Lindley, the executive secretary of the Woman's Auxilliary.

On Friday a sample vestry conference was held under the direction of the Rev. Mr. Fenn. The Rev. Lucius D. Hopkins, rector of St. Paul's Church, Big Suamico, gave a talk on Our Rural Problems at the joint meeting of the conference and auxiliary on Friday afternoon.

The 1928 budget was one of the important things that came before the conference.

CHURCH LOSES PROPERTY IN HAITI

PORT AU PRINCE, HAITI—Soon after the Rt. Rev. Harry Roberts Carson, D.D., entered upon his work as Bishop of Haiti, suit was begun against him by Dr. Arthur C. Holly, a son of Bishop James T. Holly, for the possession of a building known as the clinic, in Port au Prince, together with damages to the amount of \$10,000 for illegal possession since 1915.

Judgment was recently given against the Bishop. He was ordered to surrender the property and to pay damages amounting, with legal fees, to almost \$4,000.

Largely through the interest of the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, then general secretary of the Board of Missions, a gift of

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\$5,000 was made by a generous Churchman for the erection and equipment of a free clinic, a need that Bishop Holly had been stressing for many years. His son had been educated in the States through the generosity of American friends that he might be qualified for the work when it should be opened. At that time it was illegal for a foreigner or a foreign corporation to hold title to property in Haiti and so, when the gift was made to Bishop Holly, the title to the property which was purchased was vested in Bishop Holly and his son as guardians of the medical mission.

After many vicissitudes, largely from mismanagement, the clinic was closed by the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, and since then it has been the subject of controversy.

Bishop Carson felt it was his duty to protect such property of the Church as had been handed to him and, authorized to do so, defended the suit that was entered against him. After several years delay, judgment was rendered adversely to him and the property surrendered to the son of Bishop Holly who now enjoys it as a gift made to him rather than to the Church. Anticipating the possibility of an unfavorable decision, the Department of Missions had already authorized the immediate satisfaction of the judgment.

**COMMISSION TO CHINA
SAILS OCTOBER 13TH**

NEW YORK—The commission to visit China, in accordance with the request of the Bishops, expects to sail from Vancouver, British Columbia, by the *Empress of Asia* on October 13th.

Owing to the death of Bishop William Cabell Brown of Virginia, and the additional responsibility suddenly thrust upon the Rt. Rev. Henry St. George Tucker, D.D., it has been necessary for the latter to ask to be released from his agreement to serve on the commission. The Rt. Rev. Louis Childs Sanford, D.D., Bishop of San Joaquin, has kindly agreed to take his place.

The itinerary of the commission so far as determined at present will be approximately as follows:

CHINA—October 28th to December 10th. Address, care of M. P. Walker, 20 Minghong Rd., Shanghai, China. Cable address, Amchumiss, Shanghai.

TOKYO—December 15th to January 1st. Address, St. Luke's Hospital, Tsukiji, Tokyo, Japan. Cable address, St. Luke's, Tokyo.

KYOTO—January 2d to 12th. Address, Karasumaru-Dori, Shimotachi-Uri, Kyoto, Japan. Cable address, Amchumiss, Kyoto.

PHILIPPINE ISLANDS—January 15th to February 15th. Address, care of Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I. Cable address, Bishopsted, Manila.

**RELIGIOUS EDUCATION HEAD
TO VISIT HONOLULU**

HONOLULU—Miss Mabel Lee Cooper, national supervisor of teacher training in the department of religious education, is to pay a visit to the missionary district of Honolulu this fall. Her coming has been timed to correspond with the annual session of the Teacher Training Institute conducted by the district board of religious education. Miss Cooper will teach two courses at the Institute, credit being given in the N. A. T. A. to all students who satisfactorily complete the work.

After the session is finished, Miss Cooper will attend the conference of the clergy of the district at Kohala, on the island of Hawaii, and will at the same time have opportunity to visit some of the mission stations on that island and on Maui.

† Necrology †

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

**CUTHBERT O. S. KEARTON,
PRIEST**

ALBANY, N. Y.—The Rev. Cuthbert O. S. Kearton, rector of Grace Church, Waterford, died at the Samaritan Hospital, Troy, on September 6th, following an illness of six weeks. Mr. Kearton had been rector at Waterford since 1923, in which year he closed a long rectorship of the Church of the Holy Innocents, Albany. He had also served at Trinity Church, Geneva, N. Y., Trinity, Marshall, Mich., and Grace Church, Cherry Valley, N. Y. He had been secretary of the archdeaconry of Albany and at the time of his death was a member of the diocesan committee on a memorial to deceased soldiers. He was a member of St. George's Society, Albany, and of the Troy Burns Club, and was an active leader in Boy Scouts work in his community.

Born in London, Mr. Kearton came to the States in 1887, a graduate of the University of Edinburgh, Scotland. He was graduated from the DeLancey Theological Seminary and ordained to the diaconate by Bishop Cox in 1896 and to the priesthood by Bishop Walker in 1898.

The burial service was from Grace Church, Waterford, by the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, and the Rev. Paul H. Birdsall, rector of Grace Church, Albany, celebrant at the Requiem Mass. Burial was at Geneva, N. Y.

Mr. Kearton is survived by his wife, four sons in America, and a daughter living at Bournemouth, England. One son died in war service.

WILFORD LASH ROBBINS, PRIEST

BETHEL, ME.—The Rev. Dr. Wilford Lash Robbins, former dean of the General Theological Seminary, died at his home at Bethel, Monday, September 5th, aged sixty-eight.

Dean Robbins was born in Boston in 1859, and was educated at the Roxbury Latin School, Amherst College, and the Episcopal Theological School at Cambridge. He also studied in Germany. He was ordained to the diaconate in 1884, and to the priesthood in 1885 by Bishop Pad-dock of Massachusetts. For two years he was rector of the Church of Our Redeemer, Lexington, Mass., at the end of which time Bishop Doane invited him to come to All Saints' Cathedral, Albany, of which Dr. Robbins was Dean for seventeen years.

In Albany he was noted as a preacher of unusual power, as well as a theologian, teacher, and a leader of the Anglo-Catholic movement. In 1903 he was elected dean of the General Theological Seminary, New York, to succeed the late Dean Hoffman. He was instituted as head of that institution in 1903, and served for thirteen years, although under the almost continuous handicap of ill health. In 1916 he resigned on account of his continued and increasing ill health, and lived in retirement at his farm in Maine until the time of his death.

He is survived by one sister, Miss Emily E. Robbins, who lives at Bethel, Maine. He never married. He was the author of

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two books, *An Essay Toward Faith*, and *A Christian Apologetic*.

While in New York, despite ill health, he led a most active life; in addition to his administrative duties as Dean, he taught theology, preached and lectured widely in New York and throughout the country, served on the boards of trustees of many institutions, including Amherst College, Columbia University, Trinity School, the Society for the Promotion of Religion and Learning. He was a member of the Century Club, as well as of numerous clerical associations.

The funeral services were conducted by the Rev. Charles L. Gompf, rector of Christ Church, Newark, N. J. Interment was at Woodlawn Cemetery, Boston.

CHARLES F. SWEET, PRIEST

PEEKSKILL, N. Y.—The Rev. Charles F. Sweet, D.D., non-parochial priest of the diocese of New York, died on Saturday, September 10th, at Peekskill, seventy-two years of age.

Dr. Sweet studied at Cornell University and at Nashotah. He was ordained deacon in 1880 by Bishop Howe and priest in 1881 by Bishop Seymour. He was formerly at St. Thomas' Church, Methuen, Mass., and was principal of the Diocesan School for Boys of the diocese of Maine. He was also a missionary in Japan for some time.

The late Dr. Sweet is the author of *A Champion of the Cross*, and *New Life in the Oldest Empire*.

EDGAR MORRIS THOMPSON, PRIEST

BROOKLYN, N. Y.—A solemn requiem Mass was celebrated on Wednesday, September 7th, at St. James' Church, Brooklyn, for the Rev. Edgar Morris Thompson, late rector emeritus of St. James' Church, who died on Sunday, September 4th, in the College Hospital, after a long illness.

Fr. Thompson was for twelve years rector and three years rector emeritus of the church from which he was buried. He was called to St. James' from the Church of the Intercession, at Stevens Point, Wis.

The Rev. Frank Damrosch, Jr., the present rector, was celebrant of the Mass; the Rev. Harry A. Handel, also of St. James', was deacon, and the Rev. Edward Heim of Brooklyn was subdeacon. Arthur Smith, sacristan of the parish, acted as master of ceremonies.

Masses were said continually at the two altars from 7 o'clock until the hour for the celebration of the requiem by priests of the Clerical Union for the Maintenance and Defense of Catholic Principles, of which Fr. Thompson was a member. Interment was at Cincinnati, Ohio.

STUART DOUGLAS LANSING

WATERTOWN, N. Y.—Stuart Douglas Lansing, Churchman, manufacturer, paper mill authority, banker, and a leading citizen of Watertown, died early September 3d, after an illness of two weeks.

Mr. Lansing was born in Watertown, November 21, 1866. While he was a small child his family moved to Burlington, N. J., where he lived until he finished his education in the Burlington schools and the University of Pennsylvania. Immediately upon graduation from college in 1888 he went to Watertown, entering the employ of the Bagley and Lewall Company. His position was then scarcely more than that of an office boy. His rise was rapid, and in 1897 he became secretary of the company. In 1913 he was elected vice-president of the company. Two years later

within a few weeks after the death of George A. Bagley, Mr. Lansing became president of the company, which is the largest and best known machine manufacturing firm in the world.

Mr. Lansing also served as president of the Jefferson County National Bank, and at the time of his death was chairman of the board of directors of that institution.

Although always interested in public affairs, he refused to accept any position except as member and president of the board of education. He was particularly interested in outdoor sports. He was one of the organizers of the University of Pennsylvania Athletic Association, and served as manager of the university baseball team. He was particularly interested in yachting, and was the owner of one of the finest boats on the eastern end of Lake Ontario. This boat was registered with the Crescent Yacht Club, of which he served as commodore for several years. He was also a member of the Royal Canadian Yacht Club of Toronto, and had done much to promote international racing.

As a Churchman, he was known as the leading spirit in St. Paul's Church, Watertown, of which he was warden. He was a familiar figure at conventions of the diocese of Central New York, where he was a delegate for many times. In 1919 he was elected delegate to the General Convention, and at that convention as well as in the two succeeding conventions in 1922 and 1925, he gave the untiring and earnest zeal which he displayed in every activity of his life.

The burial took place on Monday, September 5th, from St. Paul's Church, with Bishop Fiske officiating, assisted by the Rev. Condit N. Eddy, rector of the parish, and the Rev. Hubert S. Wood, former rector.

He leaves his widow, Mrs. Carrie Bagley Lansing; three children, Edward S., A. Ten Eyck, 2d, and Mrs. Edwin G. Fullenwider of Honolulu; three brothers, A. Ten Eyck Lansing, Charles S. Lansing, and Addison F. Lansing, all of Watertown, and two sisters, Miss Frances Lansing of Watertown and Mrs. Ralph D. Paine of Duham, N. H.

MRS. WILLIAM LAWRENCE

BOSTON, MASS.—The sympathy of all people throughout the entire diocese, and, indeed, throughout the whole American Church, went out abundantly to the Rt. Rev. William Lawrence, D.D., retired Bishop of the diocese, on Wednesday morning, September 7th, when it was announced that Mrs. William Lawrence had passed away on the previous evening, at her home in Readville. Death came as the end of an illness of some months.

Mrs. Lawrence, who, before her marriage, was Miss Julia Cunningham, the daughter of Frederic and Sarah M. Cunningham, was born in Boston on February 15, 1853, and met her husband while he was still a student at the Episcopal Theological School in Cambridge. On May 19, 1874, they were married in Emmanuel Church, Boston, by the Rev. Phillips Brooks, then rector of Trinity Church, Boston, and, later, Bishop Lawrence's predecessor as Bishop of the diocese. On her husband's graduation in the following year, she accompanied him to Lawrence, where, for two years, he served as assistant at Grace Church, in which he was also ordained, and, at the end of that time, on the death of the Rev. George Packard, he succeeded him as rector of this parish. Later they removed to Cambridge, where she once again

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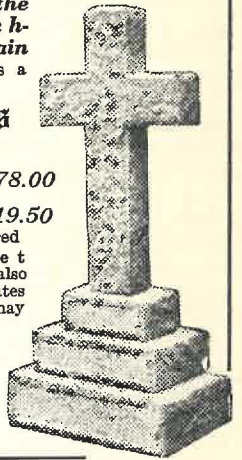
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showed herself active in supporting her husband's efforts as professor of homiletics and pastoral care in the theological school. On the Bishop's consecration, in 1893, they moved to Boston, and, again it was not long before she showed herself a willing partner in the Bishop's labors. She has always made herself notable for her sympathy in whatever the Bishop has undertaken, even including his two well known drives for finances—that for the Clergy Pension Fund, and that for the Harvard University Endowment Fund.

In 1924 Mrs. Lawrence enjoyed with the Bishop the celebration of their golden wedding, her second son being ordained on the same day. At this time, the Bishop and Mrs. Lawrence held a party at which there were present their entire family of two sons and five daughters and also seventeen grandchildren.

Mrs. Lawrence is survived by her husband, and two sons, the Rev. William Appleton Lawrence, rector of Grace Church, Providence, R. I., and the Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge, and by their five daughters, Mrs. Harold Peabody, of Boston; Mrs. Charles Lewis Slattery, wife of the present Bishop of the diocese; Mrs. Morton L. Fearcy, of New York; Mrs. Lansing T. Reed, of New York; and Mrs. Lewis Hunt Mills, of Portland, Ore.

The burial service took place at 11 o'clock on Friday, September 9th, from the Cathedral Church of St. Paul. The services were conducted by the Bishop Coadjutor of the diocese, the Rt. Rev. Samuel G. Babcock, D.D., and the Dean of the Cathedral, the Very Rev. P. F. Sturgis. Others assisting were the Rev. Dr. Endicott Peabody, headmaster of Groton School, and the Rev. Henry Knox Sherrill, rector of Trinity Church, Boston. Interment took place immediately afterwards in Mt. Auburn Cemetery. The committal was said at the graveside by Mrs. Lawrence's own sons.

MRS. CLARENCE R. WAGNER

SCRANTON, PA.—Mrs. Clarence R. Wagner, wife of the Rev. Clarence R. Wagner of Haiti, died in Scranton from typhoid fever.

The Rev. and Mrs. Wagner went from Bound Brook, N. J., last spring to Haiti, where Mr. Wagner was to direct the religious educational work of the Church. Mrs. Wagner, it seems, after a few months in Haiti, began to lose her strength, and she came back to Scranton, her girlhood home, to recuperate. Instead typhus, in her weakened condition, conquered the body.

The whole diocese of Bethlehem is grieved and shocked, as both Mr. and Mrs. Wagner were Bethlehemites. Mr. Wagner was born in Lebanon, educated at Leonard Hall and the General Seminary and served in the diocese. Mrs. Wagner was Miss Frances R. James, a prominent member of St. Luke's Church, Scranton. Mr. Wagner is still in Haiti.

NAMES AND ADDRESSES OF STUDENTS WANTED

PROVIDENCE, R. I.—The names and addresses of Episcopal students planning to attend Brown University, Providence, or the Rhode Island State College, Kingston, are desired by the diocesan department of religious education, 12 South Water Street, Providence, in order that such students may be placed in touch with the parishes adjacent to these institutions.

NEWS IN BRIEF

LOS ANGELES—A retreat for the diocesan clergy will be held at Harvard School, Los Angeles, September 12th to 14th. The conductor will be the Rev. Fr. Joseph, O.S.F., of Merrill, Wis.

MASSACHUSETTS—On Sunday morning, September 4th, the congregation at the Church of St. John the Evangelist, on Bowdoin St., were given a vivid description of events in Wuchang, China, during the siege of last winter. The Rev. Robert E. Wood, who has been stationed in that city for twenty-seven years, told of finding, on his arrival there, a small building which was anything but churchly, while, today, he has one of the most beautiful and best equipped in the country, and that, in spite of all that has happened, it has not been desecrated in any way. He also told graphically of the silent awe which impressed itself on a band of Chinese students who entered the church at the close of the Christmas Mass, bent on destruction, but left the building again silently without disturbance.

MISSISSIPPI—All communications relative to religious education and young people's work for the diocese of Mississippi should be addressed to the Rev. Gordon M. Reese, Box 524, Vicksburg, Miss.

NEW YORK—There was a celebration of the Holy Communion in the Chapel of the Church Missions House on September 8th, the Rev. A. B. Parson officiating, for the Rev. and Mrs. W. L. Ribble, newly appointed for Brazil, and Miss Emily Seaman, Miss Henrietta Barlow, and Miss Mary Wood McKenzie, all returning to Liberia.

PHILIPPINE ISLANDS—Two weddings of interest to the Philippine Islands mission have recently been celebrated in the Cathedral of St. Mary and St. John, Manila. On July 15th, Mrs. Edith Baldwin Ross, of the staff of the House of the Holy Child, Manila, was married to Bayard Stewart, a brother-in-law of Bishop Mosher and superintendent of St. Luke's Hospital in Manila. The ceremony was performed by Bishop Mosher, and the bride was given away by the Rev. Hobart E. Studley, of the Chinese mission church, St. Stephen's.—On July 30th, Miss Katherine Studley, younger daughter of the Rev. and Mrs. Hobart E. Studley, of St. Stephen's Chinese mission, Manila, was married in the Chapel of the Cathedral of St. Mary and St. John, to Owen Knight, by Bishop Mosher. Both Mr. and Mrs. Knight have been teaching in Brent School, Baguio, for the past two years.

WEST MISSOURI—The new building of Trinity Church, Marshall, is undergoing the last stage of its completion and final equipment. The entire basement is being fitted for parochial purposes and will include a chapel, guild room, auditorium, stage, kitchen, and class rooms.—Bishop Partridge will preach on Sunday, September 18th, at the dedication of the parish house and chapel of St. Paul's Church, Kansas City.—The mission congregation of St. Luke the Beloved Physician, Excelsior Springs, has been reorganized by the appointment of an enlarged Bishop's committee, the creation of an Altar Guild, and the placing of the mission in the care of the executive secretary of the diocese. Services are now held in the Elks' Hall. The work of the congregation is centered upon the project of erecting a church building in the near future.

WEST MISSOURI—On Thursday, September 1st, Calvary Church, Sedalia, paid off in full a mortgage of long standing. The parish property is now free of all encumbrance. The Rev. C. G. Fox is rector.

WYOMING—The address of Col. Charles A. Lindbergh was broadcast by remote control from Cheyenne by KPBU, the Cathedral broadcasting station, on September 2d.

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THE DISCRIMINATING EYE will find an inadvertent joke in the *Spirit of Missions* for June. "The Rev. Jonathan Odell was inducted. . . . He had served as a surgeon in the army and continued the practice of medicine after he assumed the duties of the rectorship. During this period a large addition was made to the original burying ground."

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