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The Living Church

Established 1878

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

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Church Calendar



JUNE

- 11. Saturday. St. Barnabas.
- 12. Third Sunday After Trinity.
- 19. Fourth Sunday After Trinity.
- 24. Friday. Nativity of St. John Baptist.
- 26. Fifth Sunday After Trinity.
- 29. Wednesday. St. Peter.
- 30. Thursday.

JULY

- 1. Friday.
- 3. Sixth Sunday after Trinity.
- 10. Seventh Sunday after Trinity.
- 17. Eighth Sunday after Trinity.
- 24. Ninth Sunday after Trinity.
- 25. Monday. St. James'.
- 31. Tenth Sunday after Trinity.

CALENDAR OF COMING EVENTS

JUNE

- 12. Blue Grass Conference (Kentucky and Lexington), at Versailles.
- 14. South Florida Young People's Camp at Camp Wingmann; Arizona Summer School at Prescott; Wyoming Convocation.
- 15. National Convention of Federated Church Women at Detroit; Florida Y. P. S. L. camp.
- 19. Minnesota Summer School at Carleton College, Northfield; North Dakota Summer School at Pelican Lake, Minn. Olympia Summer Conference at Tacoma, Wash.
- 26. Bethlehem Summer Conference for Religious Education at Bethlehem, Pa. Bowdoin College, Brunswick, Me., Summer School. Erie-Pittsburgh Summer Conference for Church Workers at Kiskiminetas Springs School; Los Angeles Summer Conference at Harvard School; Peninsula Summer Conference at Ocean City, Md.
- 27. Gambier Summer School at Gambier, Ohio; Shrine Mont Summer School at Orkney Springs, Va.; Provincial Conference of New England at Concord, N. H.; Mid-West Church Workers' Summer Conference at Racine, Wis.; Wellesley Conference for Church Work; Wisconsin Rural Leadership Summer School at Madison.
- 30. Florida Adult Conference at Camp Weed.

JULY

- 5. Long Island Summer School at Stony Brook.
- 9. Summer School of the Second Province at Bronxville.
- 11. Southern Ohio Summer School in social service work at Cincinnati.
- 18. Lake Tahoe Summer School at Galilee, Calif.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 20. St. Paul's Cathedral, Fond du Lac, Wis.
- 21. St. Paul's, Harrisburg, Pa.
- 22. St. Timothy's, Roxborough, Philadelphia, Pa.
- 23. St. Paul's, Norwalk, Conn.
- 24. St. James', Pullman, Wash.
- 25. Grace, Louisville, Ky.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

Mining Conditions in Kentucky

TO THE EDITOR: The letters of Bishop Abbott, protesting against the "investigation" of a committee of clergymen in the Kentucky coal fields have been read with great interest and I drew the conclusion that the Bishop's impulsiveness had caused him to magnify the results of the invasion. I still hold to this opinion; but I also believe that the Rev. W. B. Spofford has by his letter demonstrated that his attitude toward the problem in hand was so biased that his "investigation" could hardly be claimed to have been conducted with an open mind. As a Churchman and a citizen I resent and deplore the following statements made by Mr. Spofford:

"I hardly expect that my actions will have the hearty approval of a great many Church people. In Kentucky, as elsewhere, the really 'influential' Episcopalians belong to the owning group. One hardly expects them to throw up their hats and cheer when clergymen point to the fact that their workers are really slaves."

A man who writes such rot utterly fails to appreciate the great sacrifices many thousands of employers are making today to keep their employes on the pay rolls; shows that he does not realize that at heart the great majority of American employers are as sincere as Mr. Spofford in their true Christian interest in the welfare of their employes and the conditions of the working men, and are far more practical in the efforts they are making to alleviate conditions. No one doubts but that everywhere in our social fabric are to be found grave abuses; no people regret such conditions more than the great majority of the "owning" employers. Practical experience and direct responsibility for handling situations teaches that human nature and economic problems make it more difficult to analyze, treat, and solve such situations as exist in Kentucky than the reverend uplifter can realize. Mr. Spofford is without doubt filled with a holy desire to render real Christian service; but he must realize that before he can serve his best he must purge his own mind and heart of ideas and thoughts which give rise to the statements I have here objected to. I hope the Senate will investigate the coal field problems, but this hope was not caused by anything Mr. Spofford or those who talk as he has have done.

Omaha, Neb. WILLIAM RITCHIE, JR.

TO THE EDITOR: The Bishop of Lexington in his letter in the May 28th issue of THE LIVING CHURCH seems to a plain man to leave much not explained. If there is mutual regard on the part of coal operators and miners in Bell and Harlan counties, how in the name of common sense can the visit of college students and New York ministers make trouble? All the communists in the world cannot convert a satisfied people where justice and equity prevail and all classes have respect for each other and treat each other fairly. Russia is bolshevistic today because czarism prevailed there before. Error flourishes in the midst of error but error cannot live in the broad sunshine of truth and open publicity.

From the newspapers, and they are apparently our only source of information, the people of these Kentucky counties are so re-

sentful of outside interference that they apparently use expulsion, intimidation by armed men, and physical force to keep the world from knowing what is actually the truth. Freedom of speech and freedom of the press have both gone down before the weapon of contempt of court.

It is interesting to note from the Bishop's letter that we are now having put forth not merely state rights but county rights. In Article IV, Section 2, of the Constitution, one reads: "The Citizens of each state shall be entitled to all Privileges and Immunities of Citizens in the several States." Apparently the authorities of Bell and Harlan counties do not agree with the Constitution.

Arden, N. C. (Rev.) H. P. SCRATCHLEY.

Diocesan Journals

TO THE EDITOR: In a day when economy is the watchword and every Church organization from the National Council down is trying to reduce its expenses, I wonder if enough attention has been given to the possibility of diminishing the cost of the vast amount of printing which practically every diocese indulges in. For example, the cost of publishing and mailing the diocesan journals for the seven dioceses in New England last year was approximately \$7,190. If one were to add to this the amount spent by the seven dioceses for a large variety of addresses, reports, programs, etc., the above figure would almost unquestionably rise somewhere into the 'teens. These thousands of dollars are spent only by the dioceses in New England, but had one the time and information to add the cost of printing in all the other dioceses across the country, one fairly shudders to think what it would amount to. Before we cut the salaries of missionaries in the field, it would certainly appear to be better to reduce, to an absolute minimum, and in many cases abolish, much of this printing.

How much, I wonder, have those who have charge of the publishing of the diocesan journals really looked into the question of reducing costs by the condensation and elimination of material? The particularly important point is the latter, that is, the question of elimination. In almost all journals, a good deal of material is duplicated. For example, in some of the journals of the New England dioceses, the larger part of the content of the parochial reports appears nicely condensed in a statistical table, while in another part of the journal it takes up a large number of pages written in paragraph form. Again is it necessary to have as detailed reports as many of the journals print? Is it necessary to publish every year the lists of the holdings, say, of the trustees of the diocese? Could not a good many of these things be published once every five years, and then in case anyone wished for the information in the interim years, he could find it out directly from the secretary of the diocese. If the editors carefully scrutinized each item in the journal, it is the belief of the writer that they could find a good many things that could be eliminated, and thereafter never would be missed, except possibly by some stray individual here and there, and he could be sent the information individually, thereby saving the cost of printing.

There appears to be a certain rivalry be-

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WHEN WRITING ADVERTISERS
PLEASE MENTION
THE LIVING CHURCH

tween the different dioceses in trying to publish the nicest looking journal. One cannot but wonder whether, if most business organizations put as much energy into publishing reports of every detail of their work as carefully as the diocese does, they would ever have time to do very much business. Is the keeping of all these records in printed form one-tenth as important as retaining the already very meager salaries of our missionaries at a decent standard?

The diocese of New Hampshire led the way a couple of years ago by reducing the size of its journal 65 pages. This was done largely by the elimination of material which was believed to be unessential. The largest single item of saved expense came in the condensed form of the financial reports. For instance, the trustees of the diocese used to print their entire report of investments, transfers, receipts, and expenditures of all the funds in their hands, and this added anywhere from 40 to 60 pages. In the last journal, for example, the minutes of the convention record that the Bishop stated that the report of the trustees of the diocese was in his hands, and the convention voted that it be accepted but not published in the journal. A considerable saving is also made by having a plan whereby the printer prints part of the journal in advance of the convention, that is, financial and other reports which are to be presented to the convention. Thus, after the convention, as much of this as is desired for the journal is already in type, and the only alteration usually is that of pagination. In the case of the New Hampshire journal, the result of these changes meant not only a saving of approximately one-fourth of the cost of the journal, but also reducing the cost of mailing the journal from 8 cents to 2 cents per copy.

The oversight of the printing of the journal is, I believe, in most of these dioceses in the hands of the bishop and the convention. The writer would suggest the possibility of a careful and thorough consideration of ways and means of reducing all these printing bills, and particularly that of the journal, as a topic which might be discussed at the meetings of the various synods.

(Rev.) GARDINER M. DAY.

Williamstown, Mass.

The Capitalist System

TO THE EDITOR: Dr. Floyd Van Keuren voiced a plea that the Church keep out of "highly controversial matters" according to page 117 of THE LIVING CHURCH, and then on page 109 he writes an article full of controversial matters.

I am really surprised to find him defending the capitalist system so vigorously. I did not think we should find a Christian man doing that in these days, when it is becoming apparent that the capitalist system is beginning to break up. Indeed in a prayer issued, I believe, originally in the diocese of New York, we pray that we may build a social order which shall be Christian, we pray that we may so order our life as a nation that none shall want, and none shall have too much. The person who wrote this prayer, if words mean anything, is of the opinion that this system must be transformed somehow till it be quite different. But Dr. Van Keuren defends the system, and thinks it only needs improvement. And he incidentally condemns socialism and communism, linking the two together. Yet he is not enthusiastic about the system he defends, for he says it depends upon profit making, and admits that the profit making motive is not a high one, but is the only method we know of doing business.

One would expect at this time of day, after all that General Convention has cautiously

said, that a Christian would take a comprehensive view of history, and would realize that we must now look forward to great changes. How shall we change? Shall we leave the direction of the change in the hands of the worldly-minded people through whose mismanagement this depression has come about, or shall Christian people begin to see how their own principles shall be applied, even if this involves embarking on highly controversial matters?

There are men in the Church who have advocated Socialism, as an application of the social principles of Christianity, for years. These men pointed out many years ago that we were headed for a real depression, as a result not of any dishonesty in the working of the capitalist system, as Dr. Van Keuren supposes, but as a result of the system itself. Let me put the matter entirely simply. It is obvious that a man working in a factory, for instance, does not earn enough to enable him to buy that which he has produced. It is therefore impossible for the whole working class ever to earn enough to buy that which they have produced. They may get perhaps a third of the value in wages. The other two-thirds of what they have produced must be used or sold by the owners of the product, that is the capitalist class. Every capitalist nation must therefore have a foreign market in which to sell that part of the product which cannot be sold at home. Otherwise there will be what is fantastically called over-production. Now the foreign markets for all capitalist nations are ceasing to exist, for all civilized nations are now capitalist nations. So the system is coming to a standstill. It will no longer work; the depression is now permanent. This depression may improve a little, but it is now permanent. What shall we do? If we do nothing there is a choice between revolt, and the introduction on the part of the supporters of the system of what will be slavery for the working classes. But Christian people may have a say in the matter, and if they ever go down on their knees as Dr. Van Keuren suggests, they may learn to apply their own Christian principles and the result will be Socialism. Indeed all people who have the welfare of the country at heart should at once recognize that our only hope of salvation is to be found in the steady introduction of measures of constructive Socialism. Or else take your choice between slavery and a communistic revolt.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

TO THE EDITOR: Would it not be well if some method were adopted whereby he who reads may know whether the articles written by officials of organizations were the official opinions of the organization, or merely the private opinion of a person who happened to be associated with the organization?

Persons associated with the National Council frequently have articles in the Church papers. It might be well if we ordinary, very-unofficial folk could know whether the thought expressed (if any) were official or merely that the writer hoped that it might become official.

The immediate cause of this inquiry is the article in THE LIVING CHURCH for May 28th, "Good Reasons for Good Cheer." As capitalistic propaganda it is good stuff. But surely the clergy and laity in New York should know whether this is official utterance of the New York social service commission, or is mere private opinion. Then we of other dioceses would also like to know whether this shows the trend of social service commissions in general, or only in New York, or is not at all indicative of the trend of such commissions.

Because, you see, in spite of its pietistic

atmosphere, it is sop for the capitalistic system which has manifested its failure to handle the problem of democracy. There are some of us who count ourselves as loyal Churchmen but who believe that there is something fundamentally wrong with our economic system. There are probably a great number of clergy and laity who would take strong exception to many or all of the statements made in the first three paragraphs on page 110.

These "malcontents and unsuccessful objectionists" to the present system, of which there are probably quite a few listed as "communicants in good standing" in the Church, have no desire to muzzle free speech or the full expression of opinion, but we do believe that we should know whether these freely expressed opinions are official, semi-official, or merely private.

Philadelphia. (Rev.) CARL I. SHOEMAKER.

Japanese Ball Team Returns Home

TO THE EDITOR: The All-Japan University Baseball Championship team of St. Paul's University, Tokyo, has completed its brief American tour. The party sailed on May 21st from San Francisco. It is with heartfelt gratitude that I wish to thank, on behalf of the university staff, the bishops, the clergy, the laity, and Americans generally, for the exceedingly warm Christian welcome accorded us throughout America. Especially are we grateful for the magnificent civic and Church welcomes accorded us by the Bishops and Churchmen of Olympia, Chicago, Michigan, Western New York, Connecticut, New York, Pennsylvania, Washington, Missouri, Western Missouri, Los Angeles, and California. The members of the party have carried back to Japan in their hearts life-long memories of the kind of Christian welcome we, who teach in Japan, hoped they would receive in America.

The only incident to mar the complete success of the trip was the cancellation of the game with St. Stephen's College at Annandale-on-Hudson. Our party was completely worn out from constant travel. It was raining that morning. The weatherman reported it would rain over Eastern New York throughout the day. Our travel funds were finished and we had to borrow in New York to complete our travel back to the coast. Three weeks were cut off the tour on account of the severe losses we took owing to the yen-dollar exchange, and no university could offer us substantial expense money owing to a decline in American college baseball. It was most unkind of us to disappoint the St. Stephen's director of athletics, Stanley Leeke, and his team, especially since the day later turned out to be fine, but there seemed nothing else to do that morning but cancel the game and for this we are sincerely sorry.

PAUL RUSCH.

St. Paul's University, Tokyo.

"Corruption in New York City"

TO THE EDITOR: Relative to the letter of the (Greek Orthodox) Archbishop of Brooklyn, published in the [May 28th] LIVING CHURCH, I would like to say a word. If a citizen of the United States, who happens also to be a bishop or priest of the Church, feels called upon to criticize unfavorably an official of our government at a time when the final result of the action criticized is unknown, and when necessarily there are differences of opinion among honest men, of course more or less influenced by their political views, surely such a critic should feel

equally bound to express commendation when the final issue would seem to justify it. In any case, remembering that "mankind is loath to praise and prone to condemn," is it not well for our leaders in morals to be exceedingly chary of anything like pre-judged or intemperate condemnation of public officials, at least until the final result is known and can therefore be temperately judged?

Many of us can recall at least one outstanding case of this kind where one act of our President was unqualifiedly condemned, at a time when it surely was to be presumed that he was honestly trying to steer us through very troublous waters; when he knew the shoals and quicksands, as a good pilot was bound to know them as a part of his job; and when, if ever, it was the duty of passengers and crew to let him know that they had confidence in him. But when that terrible voyage was over, if there was any commendation or any withdrawal of criticism on the part of at least one eminent condemner, I greatly regret to say that I have not seen it. And so, it seems to me, is very much the situation as to the present investigation of New York City affairs. No honest citizen can fail to hang his head in shame at the revelations of the depths to which men will sink when they place first their individual interests, and seem to forget entirely their duty to "seek first the Kingdom of God and His righteousness." And is not all this the shame, not of any party or group of men, but of each one of us individual souls made in His image? So let us all withhold condemnation or commendation until the final result; meanwhile hoping—and praying—that our spiritual fathers in God will continue to teach us by precept and example the high calling of each one of us as humble followers of our blessed Lord, and the supreme duty and privilege of love to God and our neighbor.

Elizabeth, N. J. JOHN H. MULCHAHEY.

"Tube Improved, Paste Remains"

TO THE EDITOR: I have not been called upon to fight the battles of THE LIVING CHURCH, nor do I presume to act as a self-appointed defender of that excellent periodical. I do, however, feel free to remark that, in my humble opinion, the letter published in the Correspondence Department of the May 28th issue under the caption, Tube Improved, Paste Remains, is a most uncharitable one. Besides, what is to be gained by publishing such a letter?

If there is a sad lack of charity in the Christian world today (and such a letter indicates it somewhat clearly) may I suggest to your correspondent that he first of all remove the beam from his own eye, in order that he may see the more clearly to extract what he thinks he sees in the eye of someone else.

(Rev.) G. LINN FERGUSON.

Louisville, Ky.



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Clerical Changes

APPOINTMENTS ACCEPTED

HASTINGS, Rev. A. A., warden of St. Michael's Mission, Ethete, Wyo.; has become rector of Ivinson Hall and Sherwood Hall, Laramie, Wyo.

LAIRD, Rev. WILLIAM H., assistant of Bruton Church, Williamsburg, Va. (S. Va.); to be rector of St. Paul's Memorial Church, University, Va. Address, Chancellor St., University. September 1st.

LEWIS, Rev. LEICESTER C., Ph.D., formerly chaplain of the Episcopal Academy, Overbrook, Philadelphia; to be rector of Church of St. Martin's-in-the-Field, Chestnut Hill, Philadelphia. Address, St. Martin's Rectory, Chestnut Hill, Philadelphia.

MACDONALD, Rev. IAN A. R., formerly rector of Christ Church, Clayton, N. Y. (C.N.Y.); to be priest-in-charge of Chenango Mission, McDonough, N. Y. (C.N.Y.) Address, Calvary Church Rectory, McDonough.

TYLER, Rev. BARRETT, P., D.D., formerly rector of All Saints' Church, Brookline, Mass.; has become warden of St. Michael's Mission, Ethete, Wyo.

SUMMER ACTIVITY

THOMAS, Rev. HENRY B., chaplain of Donaldson School, Ilchester, Md., may be addressed at "Juniper Ledge," Ogonquit, Maine, until September 10th.

NEW ADDRESS

JOHNSON, Rev. EDWIN, formerly of Glenwood Springs, Colo.; Grace Church, Colorado Springs, Colo.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—Doctor of Sacred Theology upon the Rt. Rev. FREDERICK D. BUDLONG, D.D., Bishop Coadjutor of Connecticut, the Rt. Rev. STEPHEN E. KEELER, D.D., Bishop Coadjutor of Minnesota (to be formally presented next November), and the Rev. ROBERT P. KREITLER, rector of St. Luke's Church, Scranton, Pa.

NASHOTAH HOUSE—Doctor of Laws upon the Rev. SAMUEL A. B. MERCER, D.D., distinguished Orientalist, of Trinity College, Toronto.

SEABURY DIVINITY SCHOOL—The honorary degree of Doctor of Divinity was recently conferred upon the Rev. PHILIP K. EDWARDS of St. Mark's Church, Casper, Wyo.

WESTERN THEOLOGICAL SEMINARY—The Rev. JOHN ROBERTS, of the Shoshone Mission at Wind River, Wyo., was honored with the degree of Doctor of Divinity at the commencement exercises of that school recently.

ORDINATIONS

PRIESTS

CALIFORNIA—JAMES LAND ELLIS was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. E. L. PARSONS, D.D., on May 25th in the Church of the Advent, San Francisco. He was presented by the Rev. Kenneth L. A. Viall, S.S.J.E., and the Ven. A. W. N. Porter, preached.

Mr. Ellis is to be priest in charge of the Church of St. John the Baptist, at Capitola, with address there.

LOUISIANA—In Grace Church, New Orleans, the Rev. SHERWOOD STROBEL CLAYTON was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. James Craik Morris, D.D., on May 29th. He was presented by the Rev. Sidney L. Vail and the Rev. Donald H. Wattlely preached.

Mr. Clayton is to be curate of Grace Church with address at 4935 Prieur Place.

MINNESOTA—On May 27th in All Saints' Church, Northfield, the Rev. VESPER OTTMER WARD was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. F. A. McEl-

wain, D.D., assisted by the Bishop Coadjutor, the Rt. Rev. Stephen E. Keeler, D.D. The Rev. P. E. Osgood, D.D., preached the sermon. The candidate, presented by the Rev. Theodore C. Wedel, Ph.D., is to continue as rector of the Northfield church and as chaplain at Carleton College, with address at 204 Nevada St.

On June 2d in St. Clement's Church, St. Paul, the Rev. MONROE BAILIE was advanced to the priesthood by Bishop McElwain, Bishop Keeler assisting. He was presented by the Rev. D. H. Atwill, rector of St. Clement's Church, and the Rev. F. D. Butler, rector of St. John's Church, preached. Mr. Bailie is to be rector of St. John's Church, Mankato, after July 1st.

PRIESTS AND DEACONS

PENNSYLVANIA—Four priests and five deacons were ordained in St. James' Church, 22d and Walnut streets, Philadelphia, on May 23d by the Bishop of the diocese, the Rt. Rev. Dr. Francis M. Taitt.

The Rev. ALFRED CLARK ARNOLD, presented by the Rev. A. J. Arnold, is to be assistant at St. James' Church, Philadelphia; the Rev. JAMES CARROLL GILBERT, presented by the Rev. W. D. Parker, is to be assistant in the Country Centre Missions at Langhorne; the Rev. HENRY ECKELMEYER KAUFMANN, presented by the Rev. A. J. Arkin, is to be priest-in-charge of Trinity Mission, Collingdale; the Rev. WALTER WILLIAM WARE, presented by the Rev. H. W. Fulweiler, is to be priest-in-charge of St. Paul's Church, Savannah, Ga.

Those ordained to the diaconate: MENICOS NICHOLAS MENICON, presented by the Rev. John R. Hart, Ph.D., is to be assistant at the Chapel of the Transfiguration, St. Stephen's City Mission, Wissahickon; BENJAMIN RUSSELL PRIEST, presented by the Rev. Henry C. Mitchell, is to be assistant at St. Mary's Church, Wayne; FREDERICK CLENDON TRUSSELL, presented by the Rev. G. G. Bartlett, is to be chaplain of the Church Home for Children, Angora; CHARLES HENGER URBAN, presented by the Rev. Dr. J. R. Hart, is to be assistant at Transfiguration Chapel, Philadelphia; STANLEY LEROY WELSH, presented by the Rev. J. R. McGrory, is to be assistant at City Mission, Philadelphia.

The Rev. Henry C. Mitchell preached.

DEACONS

CENTRAL NEW YORK—SAMUEL PUTNAM HOLIDAY was ordained to the diaconate in Calvary Church, Syracuse, on Tuesday, May 31st, Bishop Coley officiating. The presenter was the Rev. C. Bertram Runnalls, rector of the parish; the preacher, the Ven. A. A. Jaynes, D.D., arch-deacon of the diocese.

MONTANA—DAVID JOHN JONES was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. William F. Faber, D.D., on May 27th in St. Peter's Pro-Cathedral, Helena. He was presented by the Rev. Allen C. Prescott and the Rev. Henry H. Daniels preached the sermon. Mr. Jones is to be curate of the Pro-Cathedral.

NEWS IN BRIEF

GEORGIA—In honor of the twenty-fourth anniversary of his consecration, a dinner was tendered Bishop Reese on May 21st at his home in Savannah. The dinner was given as a surprise and those present included the members of his family and the clergy and their wives.—At St. Paul's Church, Savannah, on Trinity Sunday, Bishop Reese presented shields to those Church schools of the diocese making the largest per cent increase in their Lenten offering over last year: Christ Church school, Valdosta, 100% increase; Grace Church school, Waycross, 10% increase; St. Matthew's Church school, Fitzgerald, 25% increase; St. James' Church school, Pennington, 25% increase; St. Paul's Church school, Albany, 75% increase; All Saints' Church school, Blackshear, first offering made by a school; Christ Church school, St. Simons Island, equalling last year; St. John's Church school, Bainbridge, equalling last year; Calvary Church school, Americus, equalling last year; Christ Church school, Savannah, \$500 or over.

QUINCY—At the acolytes' festival service held at Trinity Church, Rock Island, the Rev. R. F. Cobb, rector, ten clergy and fifty-five acolytes participated, representatives coming from the dioceses of Chicago and Iowa to take part. This is the first service of its kind to be held in the diocese and it is hoped it will be an annual event.

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EDITORIALS & COMMENTS

Holy Baptism

IT IS A CURIOUS FACT that many persons in the Church, even those who emphasize the importance of the Holy Eucharist, minimize the significance of the other major sacrament of Holy Baptism. We are quite right in referring to the mystical presence of our Lord under the creatures of bread and wine as "the Blessed Sacrament," but we are quite wrong if we persist in regarding it as the only "blessed" or major sacrament.

The Prayer Book indeed makes no distinction in importance between Holy Baptism and the Holy Communion. In answer to the query, "How many sacraments hath Christ ordained in His Church?", the answer given in the second Office of Instruction is, "Christ hath ordained two sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord." The stressing of these two greater sacraments, ordained by Christ, is in no way a disparagement of the five lesser ones, instituted by the Church or, as in the case of Holy Order, ordained by our Lord but only for those especially called to a particular form of ministry. It does mean that the sacraments of Holy Baptism and Holy Communion are of equal importance and of universal application for all Christian people.

But if Holy Baptism is as important as the Holy Communion, certainly the baptism of a child—his reception as a member of the Church—ought to be a matter of interest not only to his parents and their intimate friends, but to the entire congregation of the particular parish into which he is received, and indeed to all Church people. A well known English priest, the Rev. Bernard M. Hancock, brought out this point exceptionally well in a letter recently published in the *Church Times*:

"If Mother Church has the heart of a true mother," he wrote, "then the baptism of every baby, in town or country, would be a matter of immense interest at least to all communicants. . . . If Mother Church had a mother heart, many communicants would, especially in our large towns, call on the parents of the newly-baptized, and so indicate that the receiving into the congregation was not a mere form, but a reality."

And he reminds us that "the great Fr. Benson of Cowley said that if we had emphasized Baptism more and Mass less, England would today be more Christian."

THEN, TOO, if Holy Baptism is really as important as the Church teaches, surely the greatest care should be taken in the selection of the godparents. Yet the common practice in this respect is often very lax, and not infrequently godparents are selected for family or social reasons, rather than because they have the requisite religious qualifications.

Often the clergy find it very difficult to combat the prevalent laxity in this matter. Here for instance is a priest who, taking over a parish that has not had the importance of Baptism emphasized sufficiently, writes in perplexity:

"In view of the questions asked and answers that must be given in the public service of Baptism of infants, what attitude should a Catholic priest take concerning godparents who are not confirmed members of the Church? For twenty-five years I have insisted that I couldn't be a party to what seemed to me a mere empty form when members of the denominational bodies are asked to stand as sponsors for infants. Coming to my new field of labor, I find that I stand practically alone on this subject. In your opinion, am I right or wrong?"

Absolutely right!

It is true that neither the American Prayer Book nor the canons of the American Church require that godparents be communicants. However, Article 29 of the canons of the Church of England is very specific on this point, stating that ". . . neither shall any person be admitted God Father or God Mother to any child at Christening or Confirmation before the said person so undertaking has received the Holy Communion." This canon was passed in 1603, well before the American Revolution, and has never, so far as we are aware, been repealed. It is therefore still applicable in this country for, according to Dr. White, the great American authority on canon law:

"The ecclesiastical law of England, in force at the time of the colonization of America, is, so far as it is applicable to our

conditions and circumstances and not superseded by enactments of our own, of force and obligation in our church today."*

BUT we are more interested in the practical phases of the question than in its abstract canonical status. If the Prayer Book does not in so many words state that a godparent must be a communicant, surely the whole context of the baptismal service conveys the clearest sort of implication to that effect.

For what is a godparent anyway? What are his functions? The Prayer Book defines them without the slightest ambiguity.

First of all the godparents make certain promises on behalf of the infant to be baptized. These are:

1. To "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh," and not to "follow, nor be led by them."

2. To "believe all the articles of the Christian faith, as contained in the Apostles' Creed."

3. To "obediently keep God's holy will and commandments, and walk in the same all the days of [his] life."

These are grave and far-reaching promises, especially when made on behalf of a baby who has as yet no conception of what they involve. Having made them, what responsibility has the godparent for seeing that they are kept?

Again the Prayer Book comes to his aid. Acting now not for his godchild but for himself, the godparent promises:

1. To "take heed that this child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health."

2. To "take heed that this child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him."

Can an honest, conscientious Methodist or Presbyterian, not believing in bishops or in Confirmation and perhaps not accepting other things that, in the judgment of this Church, "a Christian ought to know and believe to his soul's health," make such promises in good faith and with any likelihood of keeping them? We think not. Certainly we could not, if circumstances were reversed.

PRIEST, godparents, and the congregation all have their important parts to play in Baptism.

The priest, acting as the vicar of Christ Himself, performs the actual act of baptism: "I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost."

The godparents, as we have seen, act first as sponsors for the child, making certain promises for him, and second as trustees to see, so far as they are able, that those promises are carried out.

The congregation, too, has its part—an important one, that is too often forgotten. For it is neither the priest nor the godparents, but the congregation, that *receives* the child into the Church, which is the Body of Christ. *I* (the priest) baptize; *ye* (the godparents) promise; but *we* (the congregation) "receive this child into the congregation of Christ's flock."

All three of these functions are of prime importance in the administration of Holy Baptism, one of the Church's two greatest sacraments. And that is why Baptism should be a public function, whenever possible, and should be regarded as reverently as the Holy Eucharist itself—not relegated to the status of a polite but unimportant social function.

OUR LONDON LETTER this week contains interesting and important news of a *rapprochement* between the Church of England and the Church of Scotland (Presbyterian). The Scottish Episcopal Church, which is a much smaller body than the established Scottish Church, but which of course is an integral part of the Anglican communion, is also included in the negotiations, which are based upon the Lambeth Appeal.

A New Step Toward Unity

The fact that the Archbishop of Canterbury and the heads of the Scottish Church have already held a preliminary conference, and that both Anglican archbishops are planning to attend the Presbyterian General Assembly, are most hopeful indications, and we shall await further developments with the greatest interest. If a workable plan of union, based upon the historic faith and order, can be devised for these two important Churches, it will have a far-reaching influence throughout the English-speaking world.

AGAIN the *Churchman* feels that it has us in a tight spot. Taking up our reply to its charge of "partisanship," which we admitted if defined as loyalty to the basic doctrines of the Church, it challenges us to defend on this ground "Anglo-Catholic priests who, at High Mass, refuse 'sufficient opportunity . . . to those present to communicate.'"

Sauce for the Gander

Anglo-Catholics teach that the most devout and proper way to receive the Blessed Sacrament is fasting—not for carnal reasons, but because the Spiritual Food of the Body and Blood of Christ is infinitely more important than material food. Where this practice (not dogma) is taught, the converse naturally follows—communicants do not receive at a mid-day High Mass, which is celebrated as an act of corporate worship rather than for individual communions.

But so far as "sufficient opportunity" is concerned, it is, we think, always given, whether anyone avails himself of it or not. Years ago at a certain Anglo-Catholic Cathedral, a dear old lady used to receive the Sacrament regularly at the High Mass, simply in order to exercise her "privilege." If the editor of the *Churchman* wishes to present himself at the altar rail of the Church of St. Mary the Virgin at High Mass next Sunday, we are confident that he will be granted the same courtesy.

THE UNITED LUTHERAN CHURCH, which, like the Episcopal Church, is not a member of the Federal Council but is a "consultative body" has, through its New York synod, administered a mild but well-deserved rebuke to the Council. Says the Lutheran resolution:

The Federal Council

"Resolved, That the United Lutheran synod of New York memorialize the United Lutheran Church in America, to request the Federal Council of Churches of Christ in America that before making public pronouncements and representations with regard to issues of public concern, for which pronouncements and representations certain official Church bodies may not wish to be held responsible, to ascertain first, when possible, the position of all such bodies involved, consultative or otherwise, and to list any such as may not be in agreement."

To which we can only add, Amen.

LIVING CHURCH PULPIT

See page 170.

* White, *Church Law*, page 16.

Our Bible in English

By the Rev. Samuel A. B. Mercer, Ph.D., D.D.

Dean of Divinity, Trinity College, Toronto

ALL GREAT RELIGIONS have had their sacred books and almost all have had their sacred languages. The sacred language of Babylonia and Assyria was Sumerian, in which the liturgy and other sacred books were written; the sacred language of Egypt was the early language in hieroglyphic; the sacred language of the Jews is Hebrew. Various portions of the Christian Church have had and still have their sacred languages. The liturgy and scriptures of the Greek Church are in Greek; those of the Ethiopic Church are in Ethiopic; those of the Coptic Church are in Coptic, and those of the Roman Catholic Church are in Latin.

One of the results of the New Learning and of the Reformation was to emphasize the sacredness not of the language of sacred literature, but of the content; not of the letter, but of the Word; a result which ended in the elevation of the Bible to a unique place. Along with, or as a part of, that result went an emphasis which was placed not on regional or national sacred languages, but on the original language of the Bible as a sacred tongue, namely, Hebrew. Nevertheless, with the awakening and the enlightenment which accompanied the New Learning and the Reformation came the desire on the part of western nations to have their sacred literature, especially the Bible, in their vernacular—the Germans in German, the English in English, and to some extent also the French in French. Yet, wherever the Roman Catholic Church held sway, its official sacred language remained Latin. And to a certain extent German to the Germans and English to the English acquired gradually a certain flavor of sacredness, especially among the less educated classes, who were really ignorant of what the original language of the Bible was. But to the educated among those who moved away from Rome, Hebrew was the sacred language of the Bible, Latin remaining still for some time the sacred language of the liturgy.

Now let us see how the matter stood in respect to our English Christianity. From the landing of Augustine in Kent in 597 until the Reformation the real official Bible was the Latin Vulgate. But Latin was never the language of the people of England. So when missionaries from Gaul in 634 and from Iona in 635 came to preach the Word of Christ they soon learned to do so in the vernacular. But there naturally followed this a desire to put the sacred words into writing. For example, at Whitby, Brother Cædmon, about 670, paraphrased in Anglo-Saxon verse certain small portions of the Old and New Testaments, shortly after that, Aldhelm, Bishop of Sherborne, translated into English the psalms. This was the first actual *translation* of any considerable portion of the Bible into English. Some of Cædmon is still extant, but nothing of Aldhelm remains. Both the paraphrase and the translation were made from the *Latin*.

The greatest name in the history of the early English Church is that of Bede. He wrote extensively, but like all scholars of his day he wrote in Latin. He translated the first part of St. John's Gospel into English; but no part of it is extant. Nor does any part of King Alfred's supposed translation of the first fifty psalms survive with certainty.

The earliest *extant* translation of any considerable portion of the Bible in English is that of the Gospels made by one Aelfric

MUCH HAS BEEN HEARD of late about a new "American Bible," and other modern translations of the Holy Scriptures. ¶ In order to place these various translations into their proper historical perspective, and to offer a brief evaluation of them, the editor invited Dr. Mercer, one of the leading biblical scholars in the Church, to write the accompanying article. ¶ We believe that Dr. Mercer has succeeded remarkably well in outlining the history of Bible translations through the centuries, and in clarifying the present status of various current translations.

at Bath in the tenth century. It was translated from the Latin. Another Aelfric, who was Archbishop of Canterbury, shortly after the time of the first Aelfric, about 990, translated a considerable portion of the Old Testament into English. Two copies of this translation are now known, one at Oxford, the other in the British Museum.

Then came the Norman Conquest, a catastrophe which seems for a time to have crushed the literary development of the English people. For many years after that event English and French

struggled for the supremacy. Yet various attempts were made to render portions of the Bible into the Anglo-Norman vernacular which the common people spoke. However, in the fourteenth century there was a great revival of religion in England, one of the results of which was an increased study of the Bible and a circulation of portions of it in English.

It is important to note that these early versions from Anglo-Saxon times onward were perfectly orthodox, done for and by good and faithful sons of the Church. The Latin Bible was still the sacred and official Book. It is first with the appearance of Wycliffe and his followers that the Bible in English came to be looked upon with suspicion by the orthodox party within the Church. John Wycliffe, a Yorkshireman, was eager that the Bible should reach the masses. He accordingly devoted himself to a translation of the complete Old and New Testaments into English from the *Latin*. He and his associates made two separate versions of the Bible in English, and so by 1382 the first *complete English Bible in manuscript* was finished. This was thoroughly circulated among the common people of England, and Wycliffe had the hardihood to proclaim the Bible in English as the Englishman's supreme spiritual authority.

WE MUST REMEMBER that all this was done long before the invention of printing so that all books thus far were in manuscript form. Up to this point also the Bible was always translated from Latin.

In 1454 printing was invented. A year previous to that the great Christian city of Constantinople was stormed by the Turks. Constantinople had been the home of many students and scholars. The Turks drove away many of these men, who came to Western Europe. There they earned their living by teaching Greek. Christians now learned to realize that the New Testament had been written originally in Greek. They now learned to read the New Testament in Greek and to make translations of it from Greek into English.

Meanwhile the knowledge of Hebrew was spreading through Western Europe, and men were beginning to realize that the original language of the Old Testament was Hebrew. Nevertheless, it took some time before English translators made use of it. William Tyndale about 1525 became the first person to *print* an English translation of the whole of the New Testament. It was a translation from the original Greek, in which he made use of the Vulgate as well as a Latin and Greek text of Erasmus and the German translation of Luther. Tyndale did a good deal of work on the Old Testament, translating straight from the Hebrew, but he was never able to finish it. This was accomplished by

Miles Coverdale, who in 1535-1536 issued the first complete English Bible (including the Apocrypha) ever printed. Thus the first complete edition of the Bible including the Apocrypha was translated from the Hebrew and Greek originals and printed in English. All subsequent English translations of the Bible were based fundamentally upon the Hebrew and Greek originals and not upon Latin alone.

Wycliffe's translation in his first version was stiff and awkward, sometimes unintelligible from an extremely close adherence to the Latin text. His second version was far more readable than the first, and was freed from the greater number of its Latinisms. Tyndale's translation was a truly noble work, faithful, scholarly, yet simple and in popular language. Indeed, it was so well made that it was taken as a basis by the translators of the later Authorized Version, while to Coverdale's translation we owe not a few of the beautiful expressions of our present English Bible.

FRESH TRANSLATIONS and fresh revisions of the Bible in English now followed one another in quick succession. The first to follow Coverdale's was that which is called Matthew's Bible in 1537 which is in reality no new translation at all but largely a compilation from the renderings of Tyndale and Coverdale. Then came Taverner's, a rival edition, in 1539, merely a revision of Matthew's Bible. The Great Bible of 1539 was an entirely new edition based on Matthew's Bible, and was in a sense the first authorized Bible in English. The second edition of the Great Bible, made in 1540, has been called Cranmer's Bible, because it contains a preface by Archbishop Cranmer. On the title page it has, "This is the Bible appointed to the use of the Churches." In 1611 this Bible assumed the form ever since known as the *Authorized Version*, but with many alterations, except in the Psalter, which is exactly that of the Great Bible.

In the reign of Queen Mary, prominent English reformers were forced to seek refuge in Geneva, where they busied themselves in planning and carrying out a new revision of the English Bible. In 1560 the so-called Geneva Bible appeared, popularly known as the "Breeches Bible." The new rendering was an excellent one, and became a serious rival to the Great Bible. As a result, in the reign of Queen Elizabeth, a revision of it was made under the leadership of Archbishop Parker and was published in 1568, becoming known as the Bishops' Bible. During the same reign members of the Roman Catholic party decided to make an English translation. This too was accomplished on the continent. The New Testament was published in 1582 in the English College at Rhemes, and the Old Testament at Douai in 1609-1610. This translation was published "for the more speedy abolishing of false and impious translations put forth by sundry sects" (Preface to the Rhemes Version). The Rhemes and Douai Bible was a rendering from the Latin Vulgate and suffered from extreme literalness and stilted and ambiguous renderings. For example, the famous phrase in our Lord's Prayer is rendered, "Give us today our supersubstantial bread." It must be remembered, however, that the Douai Version in the Roman Catholic Church has never been considered as an authorized one.

The year 1546 is famous as the date of the Council of Trent. For many years before that council controversies had raged in the Western Church about the true number of books to be included in the Bible.

Now, the Hebrew Old Testament included 39 books, and the Greek Old Testament included an additional 14 books. When Jerome made the Vulgate, he put his best efforts on his translation of the Hebrew Old Testament into Latin. But, following the Greek Old Testament and the Old Latin, he included the 14 books, called Apocryphal, although his opinion of them was never very high.

Jerome considered the Apocryphal books as inferior to the rest of the Old Testament. But there were many others, scholars in the Western Church, including St. Augustine, who would make no such distinction between the 14 and the 39.

The result of the controversy was to bring the question before

the Council of Trent, which publicly and officially set its seal of authority on eleven of the 14 books, omitting from its authoritative list the Prayer of Manasses, and First and Second Esdras. Thus from the time of the Council of Trent, the Vulgate has contained 50 books in the Old Testament. The extent of the Old Testament was settled for all time for the *Roman Catholic Church*.

Therefore, when the Douai Version was made, only 50 books were included in the Old Testament. These were all of equal authority. The whole Douai Bible, like the Vulgate after the Council of Trent, contained 77 books.

DURING the Reformation period it became fashionable to emphasize the 39 books of the Hebrew Old Testament at the expense of the 14 Apocryphal books of the Septuagint. The result was that in the English Church a distinction between the 39 and the 14 was made similar to that which Jerome had always made.

In the settlement of religion in England which followed the accession of King James I, the provision of a new and authoritative Bible held a prominent place. James suggested that a revision of the English Bible should be executed mainly by the universities, that it should be approved by the Bishops, Government, and King, and that, unlike former English Bibles, it should have no marginal commentary, which might render it the Bible of a party. A group of about 50 scholars set to work and in 1611 the result of their labors issued from the press—the famous "King James" Version. Apparently it at once superseded the Bishops' Bible as the official version of the Scripture for public service. It thus became the "Authorized Bible."

"King James," like the Septuagint, contained 53 books in the Old Testament, although the 14 Apocryphal books were printed separately with a title page of their own, just as the 27 books of the New Testament had their own title page.

However, controversies about the Apocryphal books continued, and as early as 1629 the Apocrypha began to be omitted from the "King James." But this was done without authority. As the result of a further controversy it was left out, although again without authority, from all the Bibles published by the British and Foreign Bible Society.

Though there is no official decree ordaining its use in the service, it was and is still spoken of as the Authorized Version. It has taken its place as the undisputed Bible of the English-speaking world. Its production fell upon a period when the standard of literary taste, under the influence of such masters as Spenser, Sidney, Hooker, Marlowe, and Shakespeare, was at its highest. Its charm and rhythm is inimitable; and yet the coloring of the original is not obliterated. It ranks as the supreme classic in English literature, and has exercised a potent and lasting influence upon writers of English in all succeeding centuries. Its diction is matchless; its poetry is supreme; and it has an inspiration all its own.

IN SPITE of the supremacy in authority and in merit of "King James," the work of improving and correcting in matters of accuracy of rendering has gone steadily on ever since 1611. Since 1611, much has been learned about the original Hebrew and Greek, about the manuscripts in which the originals have been transmitted to us, and about the life and times of the people who produced the original books in Hebrew and Greek.

So great had become the amount of new knowledge about the original texts of the Bible that in 1870 the convocation of Canterbury appointed a committee to consider the subject of revision. A revision was decided upon and in 1881 the New Testament revision was finished, that of the Old Testament in 1884, and that of the Apocrypha in 1895.

In this revision English scholars did not work alone. There was a committee of leading American scholars to whom was submitted the work of the English revisers from time to time. The comments of the American scholars were carefully considered and largely adopted, and their divergences from the version,

which was ultimately agreed upon by the English scholars, were printed in an appendix to the English book. There was then issued an American edition, in 1900-1901, which is known as the American Revised Version. This edition embodied in its text the change proposed by the American scholars and rejected by their English fellow-workers.

The text of the Revised Version, both English and American, is printed in paragraphs, but the division into chapters and verses has been retained. Various editions have appeared, the most complete being the edition with marginal references. The work was received without enthusiasm, yet it has gradually made its way into the studies of careful readers of the Bible, although it has fallen far short of replacing the Authorized Version in universal esteem.

Meanwhile English-speaking Jews were not idle. Already in 1789 a new English translation of the Pentateuch, in the form of corrections of the King James Version, was published. But it was in America that the first great Jewish translation of the Old Testament appeared, which has held its place ever since in American and English synagogues. It was issued in 1853 by Isaac Leeser. However, in 1894 a revision based upon Leeser's Bible was called for, and after much work and revision, the new Bible translation appeared in 1917. Its scholarship is accurate, its diction simple, and an attempt has been made to give expression to original Jewish sentiment. But at the same time it still remains a revision of the Authorized Version of 1611.

Even with all these improvements the Revised translations have failed to satisfy. Among the masses the King James Version still reigns supreme, and among the scholars attempts to revise the Revised are perennial. Numerous renderings of individual books or portions of books of the Bible appear in biblical periodicals and in commentaries. As a rule these translations are learned and often technically accurate, but generally in abominable English. More ambitious schemes have been undertaken by various English and American scholars. In 1922 Professor James Moffatt, then of England, issued a translation of the Bible, having as his aim to present the books of the Old and New Testaments in effective, intelligible English. In many respects he has succeeded in his attempt. His English is excellent, his renderings generally reliable, but after reading and rereading his version, one is forced to the conclusion that such attempts at modernizing the English Bible must necessarily fail. Once and for all time the translators of King James fixed the model for all future undertakings.

In 1923 an American scholar issued a translation of the New Testament. Professor Edgar J. Goodspeed of the University of Chicago aimed at a modern *American* translation. To a large extent he also has succeeded, but while his rendering is suitable for the study, it is feared that it will never make its way into public use, not because of its own faults, but because of the towering supremacy of the Authorized Version.

As a companion to this American translation of the New Testament, a so-called American translation of the Old Testament was made by four scholars, two Americans and two Canadians, and issued in 1927. A careful reading of this version reveals one of its greatest weaknesses, the unequal value of its various parts. But its greatest weakness of all is its stilted and, in many places, impossible English. Nor is that all. Over and over again renderings are presented which do not in the least express the literal meaning of the original Hebrew.

One great fallacy underlies the work of most modern translators of the Bible, namely, the assumption on their part that they know Hebrew sufficiently well to correct a text corrupted by the passage of time. Men who could not successfully sustain a five-minute conversation in classical Hebrew cannot be expected to be sure guides in the reading of a psalm or a prophecy or an immortal poem of supreme and incomparable quality like the Book of Job. And yet these same men yield to the temptation to tamper with texts which do not fit in with a preconceived rule as to what they ought to be. Hence the numerous passages in these recent versions which not only are not good English but

also which do not represent good Hebrew, not to speak of the unequalled original.

Moreover, such translators do not confine themselves to translating the Bible, but they try to correct and improve it. Their attitude toward the original is not characterized by respect for it but by superiority to it. Nor can an adequate translation be made in a hurry by one man or by a group of four or five men. Any adequate future translation must be made by a group of experts working for many years and assisted by masters of an English style, pure, simple, and sublime.

Nevertheless, modern translations decidedly have their use. With the results of modern research in Hebrew, Aramaic, and Greek much light can be thrown upon difficult and uncertain passages in the manuscripts of the Bible, comparatively late as they are. More accurate renderings can be presented for numerous passages in the Bible. But be it carefully noted that so far no renderings of prime importance in matters of interpretation have been contributed by modern scholarship, although interesting and helpful ones have been suggested.

In short, these modern translations of the Bible are of great value to the serious student of the Bible. Their place is in the study and classroom. We are indebted to their creators; nor would we willingly be without them. But for public use they lack the simplicity, charm, and poetry of the Authorized Version as well as of the two great Revised Versions. King James will not be replaced by any modern version until there arise men of equal poetic and religious inspiration to those who were responsible for its existence. There is a true sense in which it may be said that the text of King James is an inspired text.

RESERVATION

A Sunday Morning Incident in Cornwall

IT WAS IN THE PARISH CHURCH of St. X., in a small town in Cornwall, where there is "perpetual Reservation," on a Sunday in last year. The Low Mass at 8 o'clock had been said by a visiting bishop, with the rector assisting. The people were dispersing, after saying their thanksgiving. The rector had noticed a stranger come into the church toward the end of the service, and after Communion had been given.

He was still kneeling, when the rector went to him, and said: "You came in late, I saw; were you expecting to make your Communion?" "I was," replied the stranger; "but I came too late." The rector then explained that the Blessed Sacrament was reserved in the church, and offered to give Communion, if the man desired it. He accepted gratefully, as he was unavoidably late, and was disappointed at missing his Communion. The rector asked him to come to the Lady chapel, on the altar of which the Blessed Sacrament is reserved, and there communicated him.

After receiving his Communion, the stranger explained. He was a commercial man from London, visiting Cornwall on business, an Evangelical, and a regular attendant at St. Y., a well known church of a very Evangelical type. He had been told by his friends in London to go to a parish a few miles out of the little town, where there is a vicar of pronounced Protestant opinions, who has proclaimed them vigorously, and not spared his criticism of his brethren. The stranger had walked out to the church, intending to make his Communion there; but when he arrived he found it locked, and no "early Communion" provided, so he had to come away.

Feeling very sad and disappointed, he got back to St. X., the parish church, hoping there for better things, only to find the service nearly over; but as the Sacrament is always there, he was able to make his Communion.

He told the rector of St. X. all this, and further said he would take pains to tell his Evangelical friends in London how thankful he was to find the Blessed Sacrament reserved, and what a blessing it had been to him. He said he would never again "speak against Reservation," though it had hitherto been against his principles.

Perhaps it is permitted to hope that the moral of this little tale will be pondered. It has a moral, that is why it is worth while to tell the tale, which has the merit of being true.

—G. R. M., in *Church Times* (London).

RELIEF WORK IN CHINA

Its Romance and Criticisms

By THE VERY REV. HEWLETT JOHNSON, D.D.
DEAN OF CANTERBURY

FLOOD AND FAMINE have their tragic side; relief work undoubtedly has its romantic side. Wheat from a million acres of American prairie sails three thousand miles across the Pacific Ocean, penetrates two hundred miles up the Yangtze to Nanking, and from thence proceeds northward by train to Pengpu, westward again by water four hundred miles to Hankow, and there again it spreads out along roads like the fingers of a hand, two hundred miles in each direction. Difficulties of transit furnish endless problems for solution. Transshipment from ocean carriers demands careful supervision and constant guard against speculation. Bags of flour have been unstitched and stitched again so carefully that only the most minute scrutiny shows where they have been tampered with. Sacks of grain, furnishing suspiciously hard corners, are found to contain long pieces of wood or bricks and stones, inserted to make up the weight of the abstracted grain. Ceaseless vigilance must be exercised to prevent such losses; but even when they occur and when other leakages arise as through the trickle of grain from the seams of sacks carried on the shoulders of coolies, yet one is consoled with the thought that there is no real loss of grain to the famine area but merely a premature distribution to very needy people whose want drives some to theft and others to sweep up the wheat from the ground and separate it from the dirt with which it has been mixed. It is, unfortunately, not only coolies who descend to petty pilfering. While watching the discharge of grain at Nanking, I observed a man led away between two soldiers. He proved to be a Chinese overseer caught in the act of removing under his arm, in a bundle of newspaper, an elongated roll of flour; he met with summary justice. Eventually, the grain reaches the centers of distribution by many modes of transit—launch, lighter, junk, barrow, porter, or pack. Sometimes it travels along routes of adventure. Last week I made inspection in a launch which had just returned from the Communist area in the higher reaches of the river. The wheelhouse and cabin bore bullet marks made in the previous week—but its cargo got through. It is an instance which could be multiplied many times over, and credit must be given to the men who stuck to their duty at the peril of their lives.

Difficulties of transportation are but the prelude to the yet greater difficulties of distribution. It is here that the personal equation means so much. In centers where a large community of high-minded and high-principled men, schooled by generations of ethical and religious training, is available, capable and just administrators are quickly found. One often marvels at the work of these men who, at obvious cost to themselves, and without a scrap of personal gain, render efficient and disinterested services of many kinds. In other centers this supply is lacking and then the problems multiply. Happily, such centers grow scarcer.

The actual distribution of grain flows mainly through the two channels of labor and free relief. Free relief is largely an emergency measure, ministering in the main to the immediate needs of the women and children. This work will decrease as agriculture becomes reestablished and as reclaimed homesteads permit of a return of their owners. There will remain, however, the problem of the widows or orphans; and this is a problem which weighs heavily upon those who are responsible for its solution.

It is no uncommon sight even now to find children on the streets, in some districts, crying in the evening for food and shelter. What the situation would be like if the orphan camp of 3,700 children at Wuchang or the large camp of 80,000 persons at Tsaitien were prematurely disbanded, one does not like to contemplate.

But the main channel of flood relief has of necessity had to be made through labor payments and this safeguards the morale of the workers while it secures a distribution of assistance in the very areas where the need is greatest.

Furthermore, it is a safeguard against future disaster. For hundreds of miles along the banks of the Yangtze River, as well as along the rivers in the flooded area, great dikes have been safeguarding the oftentimes lower lying cultivated land behind their shelter from annual disaster by flood. In the exceptional deluge last summer, these dikes were broken through in many places and the waters carried death to the towns and villages behind them. The broken dikes need immediate repair. In some cases, they need radical remodeling on modern lines and under the supervision of modernly trained Chinese engineers. Payment for this work forms the major part of the relief administration and it is made in grain and generally on a piecework scale. Dike building of this nature involves peculiar problems. Whereas piecework will insure an adequate quantity of work, the personal interests of local workers alone will insure its quality. That is a matter of vital importance and when the people repairing a certain section of the dike are local people they themselves will see that the "tamping," as the stamping down of the earth is called, is well and truly done. Transported refugee labor may result in a greater quantity but a dangerously lessened quality of work. Add to these technical difficulties the other administrative difficulties of distribution of grain among thousands of gangs of workers, and their organization in matters of hygiene and medical supply, and the problems grow.

CRITICISM that China should undertake her own work of relief again reveals ignorance of actual facts. China bought 15,000,000 bushels of wheat from America, who accommodated her with a long term loan at a low rate of interest. She appealed to the League of Nations for assistance in the administration of the work and Sir John Hope Simpson of England was nominated. China herself promised three million dollars a month to meet transportation charges and administrative expenses. As a matter of fact, this is one of the largest efforts in relief work that the Chinese government has ever undertaken during recent centuries, and the results will not be without credit to her labors. It is only since the outbreak of hostilities with Japan that the government has been unable to keep up with the full amount of the monthly payments, and it was mainly at this juncture that an appeal was made to friends of China in foreign countries to help, and made not by the Chinese government, but by those who were deeply interested in Chinese welfare and in the effort of relief, a large proportion of those who made the appeal being Christian missionaries.

The more extremist criticism that China should be left alone to work out her own salvation may also be challenged by an appeal to facts. And I write of these facts now, not as one whose personal knowledge of China is bounded by a residence of however extended a period in one of the Treaty ports. I write as one who has had exceptional opportunities and facilities for seeing things as they really are in the interior. I have already penetrated far in several directions and I propose to penetrate further still. The more I penetrate, the more convinced I become that if China is left alone at this critical moment in her history, not only are vast destructive forces in danger of being let loose, but the Western world will also be deprived of one of the greatest opportunities ever presented to her in connection with the East. For we are at the parting of the ways. The center of gravity of the world's activity is seemingly shifting from west to east, from the Atlantic to the Pacific Ocean. China holds the dominating position in that new world. Sympathetic cooperation with her at this moment will result in a pooling of the resources and experiences of the East and West.

I cannot close without expressing my deepest admiration, born of all that I have seen in my travels of inspection, of the wonderful service that America is rendering to China at this hour. Crippled by her own financial troubles, she yet stretches her hand across the seas to help those who are still more hardly hit than she, both by flood and famine. America in this respect, as in so many more, has acted up to the highest traditions of the Anglo-Saxon race and of a great Christian people.

The Church and Social Work

By Clinton Rogers Woodruff

THE TWELFTH EPISCOPAL SOCIAL WORK Conference held in Philadelphia, May 13th to 17th, in conjunction with the National Conference on Social Work, was characterized by sanity, earnestness, and a due recognition of spiritual values. While there was a good meeting on Friday afternoon, the conference really began with the service of preparation in St. James' on Friday evening, led by the Rev. D. Wilmot Gateson, the rector of the Church of the Saviour, and the celebration of Holy Communion, with the Bishop of the diocese, Dr. Taitt, pontificating. Both services were held in St. James', the host parish to the delegates at breakfast. Dr. Mockridge, the rector of this parish, leaves nothing undone to justify its title of a city church.

Dean Lathrop, almost immediately after his assumption of office as executive secretary of the National Department of Christian Social Service, conceived the idea of having the Episcopal social workers to gather in connection with the National Conference of Social Work. He proceeded to carry out the idea with great success and now for 12 years an increasing number of Church social workers have gathered in conjunction with the National Conference. The one held in Philadelphia under the leadership of the Rev. C. Rankin Barnes was perhaps the most successful of the series. The program, although at times too technical, and not sufficiently evangelistic, for the clergy and laity still need a great amount of stimulation, was an exceedingly interesting one, admirably carried out. There were 35 dioceses represented, from Massachusetts to Japan.

After breakfast on Saturday under the auspices of the diocesan department there was a visitation of Church institutions in buses. The Galilee Mission for "down and outs" was visited. Then the group proceeded to St. John's (Church Settlement) House, at 723 North Bodine street, which adjoins old St. John's Church, now successfully used by a large Rumanian congregation. Deaconess Viola Young is in charge with Mrs. Margaret Woodhouse as librarian. The annual budget is about \$4,200.

Then the Episcopal Hospital, in the heart of a great industrial district, founded in 1852 by the Rt. Rev. Alonzo Potter, D.D., was visited. Its capacity is 450 patients and, during 1931, 5,983 patients were admitted. The out-patient department building erected in 1929, cared for 38,793 patients, and the total number of out-patient visits was 120,796. The hospital's social service department maintains 8 full-time workers and many part-time volunteers. Charles A. Gill is superintendent. Plans are now being prepared for the erection of an eight-story building that will provide space for a maternity as well as a modern department for the care of children.

Twenty-five miles out on the Lancaster Pike is the Church Farm School, at Glen Loch, founded in 1918. It is one of the most successful Church institutions. Its headmaster is the Very Rev. Charles W. Shreiner, D.D. This school is for boys who have been deprived of the friendship and advice of a father. The father may be dead, divorced, or have deserted, and the mother is the support of the family, in which case it would be unlikely that the boy would be able to finish his education after his 15th or 16th year.

Burd School at 4226 Baltimore avenue, Philadelphia, maintained by the rector and vestry of St. Stephen's Church, was next visited. Its principal is Margaret Tappen. It was founded and endowed by Eliza Howard Burd in 1856. Fatherless girls are admitted between 4 and 8, daughters of clergymen being preferred. No charges of any kind are made. Religious supervision is under the auspices of St. Stephen's. The children attend Philadelphia public schools until 18; if unusually talented, students are sent to college or otherwise equipped with a vocational training, business, nursing, and other courses. Emphasis is placed on cultural education.

THE TRIP wound up with tea at St. Martha's House, founded in 1902, a Church Settlement House, at 2029 South 8th street. Miss Dorothy W. Rasey is head worker. The staff consists of 16 paid and part-time workers; 5 domestic workers; 40 volunteer workers.

It was planned to visit the Seamen's Church Institute, at the corner of Dock and Walnut streets, of which the Rev. Percy R. Stockman is superintendent and chaplain, and also the City Mission of which Dr. W. H. Jefferys is director, but so much time was spent at the other places these could not be visited even to drop cards.

On Saturday was the first dinner, the annual dinner it was called, presided over by the Rt. Rev. Charles K. Gilbert, D.D., Suffragan of New York. Bishop Gilbert is a most helpful presiding officer. While progressive and at times almost radical, he is sane, reasonable, coöperative. He is one of those men with whom it is possible to differ without feeling any annoyance or irritation. There are so many of our friends in social work who insist that their particular point of view at a particular moment is the one and only and that difference from it represents either lack of interest or ignorance. Bishop Gilbert has been for many years identified with various social activities and his influence along these lines in the diocese of New York as well as elsewhere has been most wholesome. His approach is the one I sympathize with—it is irenic. We need militant reformers and even at times perhaps gad-flies, but the greatest need is for the mellowing influence of a living man working in a truly irenic spirit.

To report all the fine things said would fill this issue. I can only give a few quotations to show the character of the papers and speeches.

At the dinner on Saturday, the Rev. Dr. Floyd Van Keuren, executive secretary of the social service commission of the diocese of New York, appealed to the 150 Churchmen before him, to "indorse and urge support for unusually good legislation," but not to enter into "highly controversial matters." A clerical department of social service, Dr. Van Keuren declared, "is an unnecessary absurdity when it remains only a paper organization for the purpose of making the diocese look well in print."

"It is a menace," he said, "if it becomes a department of anti-social service by turning itself into a propaganda bureau for class antagonisms of any kind. It would be a pity if the Church should lend its hand to making social service anti-social through association with socialism, communism, and other expressions of proletariat-worship."

Dr. Van Keuren declared that "even bishops, priests, and deacons, as well as wardens, vestrymen, and executive secretaries are social case problems and sometimes need a social service which will renew in them a vigorous attitude toward life and will lift them back again into the fulness of social relationship."

"Social service," he said, "concerns itself with mental, emotional, and spiritual poverties as well as with economic and physiological ones. It nurtures the growth of personal character."

Establishment of proper working conditions with adequate wages is a responsibility of the buyer of the product, as well as of the employer, Miss Mary Van Kleeck, director of industrial studies for the Russell Sage Foundation, said at the luncheon held with the Girls' Friendly Society in one of the outstanding addresses of the Conference.

Membership in such organizations as the National Consumers' League, an organization devoted to investigation of factory conditions and quality of products, was recommended. Not the machine itself, but its management, has been responsible for the present critical situation of the economic world, she pointed out, in pleading for a higher wage and living standard, especially among low-paid groups. She scored

the traditional conservation of the Church in its recommendation of social changes.

Greater knowledge of the New Psychology is needed by the Christian priest if he is to hold the respect of men and women of the modern world and share in the solution of their intimate personal problems, declared the Ven. Joseph T. Ware, executive secretary for social service of the diocese of Ohio.

"The chief reason family problems are not being brought to the minister today, is because he lacks the skill required to deal with them," Dr. Ware said. "The clergyman has a responsibility he cannot shift to anyone else. It is not that problems do not exist or that someone else has solved them that the minister is overlooked. Instead, there has been no idea that the minister could or would help. Instead of coming to the minister first the potential suicide has actually pulled the trigger."

The hospital and institutional chaplain has attained to a new place of dignity and helpfulness, Dr. William H. Jefferys, superintendent of the Philadelphia City Mission, indicated at an informal dinner. The old idea of the chaplaincy as "the dumping ground of the ministry" has passed and hospital staffs and physicians now find the chaplain a great aid in their curative practices, and so I could continue indefinitely.

Fr. Barnes is entitled to hearty felicitations upon the success of the first conference for which he was responsible.

The Living Church Pulpit

Sermonette for the Third Sunday
after Trinity



IS THE FOLD CHRISTIAN?

BY THE REV. CONDIT N. EDDY
RECTOR OF ST. PAUL'S CHURCH, WATERTOWN, N. Y.

"Doth he not leave the ninety and nine in the wilderness, and go after that which is lost until he find it?"—ST. LUKE 15: 4.

IT IS CHARACTERISTIC of the Lord Jesus and His religion, this search for the lost and undeserving. Other systems have promised that if you continue in the fold and behave, you will find comfortable accommodations. Some systems have even welcomed applicants who promised to do the fold credit. The wonder of the Gospel message was the search of the Good Shepherd for the undeserving. "While we were yet sinners, Christ died for us." It echoes all through the New Testament writings. The wonder never grows old.

The trouble is we Christians have difficulty keeping up with the Good Shepherd. The center of gravity in our interest has shifted over. In most of our parishes chief attention is paid to the regulars, not to those on the fringes of the parish. It is much easier and more agreeable to spend time on the faithful and appreciative than on the careless and complaining.

Of course there is another side. The same Master who spoke and exemplified this parable withdrew largely from public preaching to concentrate on a handful. Very likely the first need in your parish, as in ours, is to develop an ever increasing nucleus of those who care, who know what their religion is, and practise it. So the Master thought. A leaven was to leaven the whole lump. But He developed His nucleus for a purpose, to go out and make disciples of all men.

Is not that the answer? The parish you love may be a delightful group, and take marvelous care of its members. But that alone does not make it a Christian fold. The genuinely Christian policy looks ever chiefly to those who stray, who are the chief care of the Good Shepherd. It dares not exhaust itself on the ninety and nine. Self-culture is not the end. It is the means to prepare for the Christian's highest honor—to be found fit to share the Master's toil as He plods over the mountains in His tireless search for those who stray.

Churchwomen Today

Devoted to the News, the Work, and the Thought
of the Women of the Church

Ada Loaring-Clark, Editor

THE DIOCESE OF WESTERN MICHIGAN has in formation a library, called the Frances Hillyer Lending Library. This library is the outcome of the vision of a woman in response to the requests from women for literature that would be helpful

Lending Library

in study. It embraces books of history, biography, and Church activities as well as inspirational books. There are already more than four hundred books in circulation and Mrs. Richard Franchot is not only the librarian but the "mother" of this diocesan movement. Parishes in the diocese make a gift of books, or an annual pledge for its support. The library is housed in the parish house of the Pro-Cathedral at Grand Rapids. Aside from its value as a Church library it has brought into the Church some twenty-five persons and has also brought back to the Church some ten people. This is certainly a worthwhile activity and one that might well be inaugurated in many dioceses.

I RECENTLY had the opportunity of visiting the Diocesan House in Baltimore. What a busy beehive it is! I was particularly interested in the supply department of the Church Service League. This is under the direction of Mrs. Roger A. Walke

Helpful Accomplishment

who told me that nearly ten thousand garments are cut out and made each year. These are distributed to the community as well as to the usual foreign and domestic mission stations. The surgical dressings committee undertakes the cutting out and rolling of many thousands of bandages and of keeping the units in twelve of the local parishes busy.

Splendid work, too, is being done in the work rooms of the Church House, Philadelphia. Some hundred unemployed women have been given work, the larger proportion of these being communicants of our own Church. The material used has been generously donated and the finished garments are most attractive as well as being made of sturdy material.

HOW'S THIS for a really busy day? One of our active missionaries tells me that

"Last Saturday I went to a clinic twenty-five miles north of here and again Monday I went off, to another mountain, for a clinic,

A Busy Day

twenty-five miles in another direction, and had a busy day. In order to get off at 9 o'clock I got up at 5:40, had family prayers for the household before breakfast, irrigated ears and fixed up the sick here, then drove the twenty-five miles and treated fifteen patients. On the way home I called on an Indian plowing a field. A barrel, two days before, had fallen on his face and badly scraped it, all the dust from the plowed field was blowing on it, so I washed it off and doctored it up and came along. Within five miles of the Mission I went to see an old, crippled woman who had been thrown from a horse and hurt. I fixed her up and reached home just in time for supper and evening prayers for the family. Afterwards more ears, eyes, etc., treated, and so called it a day. This is the way our days are filled but happy ones they are."

STATISTICIANS tell us that every additional child in the family cuts in half the chances of divorce, and that as children increase, arithmetically, divorce correspondingly decreases.

YOU CANNOT REMAKE HABITS OF CHARACTER with sensational preaching, brass bands, and claptrap methods. You have to begin earlier.—Bishop Jenkins.

Liberia, the Country and the Church's Mission

By the Rt. Rev. Robert E. Campbell, D.D., O.H.C.

Bishop of Liberia

IN LIBERIA the year 1931 has been a most distressing time. Governmental circles both in England and the United States are deeply concerned about the apparent inactivity of the present government in the matter of effecting internal reforms having to do with the welfare of the Liberian people. The ever present economic depression has made for great uncertainty, if not unrest, all up and down the country. On the Kru Coast word went out from some source that Liberia no longer existed. Deeds of violence followed, calling for the intervention of Liberian troops, who even yet are fighting. In every section of the country the people, both civilized and otherwise, are unable to pay their taxes, to the great embarrassment of the government officers.

This most unhappy situation has had its direct effect on practically all our work. An aggravating factor was the presidential election, which was responsible for much bitterness, and drew several of our native priests into the political arena. Another result has been, all too unfortunately, the almost total collapse of our Church scheme for self-support. Fortunately, foodstuffs of the native type are now very cheap, but this is to be weighed along with soaring import duties, and correspondingly high prices charged by the merchants for any sort of foreign goods. On all sides the people tell us that they are willing and anxious to attain self-support; but that they cannot do so now because of the dearth of remunerative employment. Were not native produce so cheap, our native priests and teachers could not exist on the small allowances, year by year diminishing, which they receive from the Church in the United States.

On the more hopeful side, we are glad to report that, taken as a whole, there exist many encouraging signs of strength and progress, though not revealed by statistics. As a nation, Liberia deserves high praise for having been able to set a spiritual value upon its misfortunes. The result can be felt rather than seen. As a group, clergy and teachers have stuck to their posts, despite real hardships, which in some instances have amounted to actual privation in such necessities as food and clothing.

It is a matter of regret that due to causes too many to enumerate we have been able to open almost no new stations. In those few places where work has been started we can but feel that because the people themselves are attending to the buildings and minor expenses they find their Church much dearer to them than ever before. From most of the parishes and missions the local clergy have reported larger congregations, more communions, deeper devotion than for a long time past.

In April, 1931, there was added to the Holy Cross Mission a band of five Sisters of the Holy Name, who have already proved their worth as a social and religious force among the native people. The hospital at Balahun reports for the year well over 10,000 cases treated. This work as a whole has won the high praise of those Liberian officials who are acquainted with it.

Cape Mount has received several additions to the foreign staff, thereby enabling the principal to reorganize the academic and industrial work at St. John's, and to build a most necessary addition to the concrete dormitory for girls at the House of Bethany. The outstation work from Cape Mount offers special cause for encouragement, even though much remains to be done.

DURING the past year many disquieting reports have come, directly and indirectly, from Liberia, causing some earnest Churchmen to wonder whether or not the continuation of our mission in that country was worth while. ¶ In this article, Bishop Campbell summarizes some of the reasons for unrest in Liberia, and tells of the work that the Church is doing in spite of these distressing conditions. ¶ During the year 1931 Bishop Campbell confirmed 114 persons, and his Suffragan, Bishop Gardiner, confirmed 130.

Our chief educational institution, Cuttington College, at Cape Palmas, is still closed, which means that we have no means whatever of training our clergy and catechists. In a few years we shall be needing new priests, as the older ones drop out. When armed with sufficient funds we can, of course, send our candidates away for their theological course either to Sierra Leone or the Gold Coast, but just now we are in no position to do this. Our hope is that in the near future we shall be able to reopen Cuttington College with new build-

ings and thoroughly reorganized staff and curriculum, for the training of our future priests and catechists in their own country.

During the year the Woman's Auxiliary of the diocese of New York made a generous gift of \$8,000 for a mission launch, which has been a great need for years. Because of the lack of some such conveyance it has been impossible to supervise isolated stations properly. The launch will be named the *Samuel D. Ferguson*. Bishop Ferguson was for more than thirty years the Bishop of Liberia.

There have been printed during the past few months at home statements which shake the confidence of many of her friends in Liberia. Due allowance must be made for two factors. The first is that the ordinary Liberian lacks the background, the educational and social advantages, which those of European ancestry enjoy. The second is that a century is as nothing in the training of a race.

It was most unfair to condemn an entire nation. But suppose, even, that conditions were fully as impossible as they have been pictured, is that any reason for the Church's Mission to lag? Our plea, as in years past, is for the Church to rise up to the challenge of difficult work in a heroic manner. Both money and workers will be needed for this field for many years to come. This is no time for us to sound either retreat or retrenchment.

"A MOST UNUSUAL SERVICE"

A CORRESPONDENT sends us the following delightful bit from a rural Alabama paper:

"Next Sunday afternoon at three o'clock under the big gospel tent a most unusual service will be given in connection with the revival. This is to be family service and all parents are urged to be there with all their children.

"A big lettered Bible will be presented the father and mother attending this service who bring with them the largest number of children. Beautifully decorated chairs will be placed on the platform and the oldest father and the oldest mother present will be invited to come up and occupy these seats and beautiful presents will be presented them. Flowers will be pinned on everyone entering under the tent. A musical program will be rendered and a service long to be remembered will take place. No one can afford to miss it.

"On Sunday night Evangelist Harry S. Allen will deliver a sermon different from any ever given by any preacher. It is to be an illustrated sermon, the speaker does and shows things in the pulpit no one has ever done or shown before. It's entirely different. If you fail to see and hear this service you will never see and hear another like it."

THE JAPANESE GENERAL SYNOD

BY THE REV. C. H. EVANS, IKEBUKURO, TOKYO

THE SEVENTEENTH TRIENNIAL MEETING of the General Synod of the Nippon Sei Kokwai (the Holy Catholic Church of Japan) was held at Sakai, a city in the diocese of Osaka, from Wednesday, April 13th, until Saturday, April 16th. The opening service was held in St. Timothy's Church, Bishop McKim being celebrant, Bishop Heaslett of South Tokyo reading the epistle, and Bishop Lea of Kyushu the gospel, while the sermon was preached by Bishop Matsui of Tokyo on Present Day Trials and the Church's Message.

The synod, together with the Woman's Auxiliary, which met at the same time and place, was most conveniently and comfortably housed in the assembly building (operatives' social center) connected with the prosperous dye works of Mr. Yanagihara, one of the most influential Churchmen of the diocese of Osaka, who, with his wife, was baptized by Bishop McKim some forty years ago. His second son, the Rev. S. Yanagihara, is rector of St. John's Church, Osaka, and son in law of Bishop Naide.

There were present the eleven Bishops of the Sei Kokwai, together with Bishop Norris of North China and Bishop Cooper of Korea, the former, Presiding Bishop of the Church of China, representing that body. The clerical and lay delegates numbered eighty-two, four of each order from each diocese, and one of each from Formosa; in addition there were representatives from all the outlying mission fields.

On the mornings of the second, third, and fourth days, an hour was taken for discussion and analysis of four great questions treated at the last Lambeth Conference: the Christian Doctrine of God, by Bishop Basil of Kobe; the Church's Social Witness, by Bishop Nichols of Kyoto; the Reunion of the Church, by Bishop Lea of Kyushu; the Anglican communion, by Bishop Matsui of Tokyo.

The revised Lectionary was accepted as reported for tentative use throughout the next triennium.

As a measure of economy, it was resolved to do away with the fixed annual meeting of the Kyomuin (National Council), but to increase the membership of its standing committee to eight, with authority to act on all usual business.

A motion for the appointment of a committee who should, in conference with representatives of the Churches in China and Korea, endeavor to find and agree upon some better terms for bishop, priest, and deacon, than those hitherto in use, met with much opposition, and failed to reach a second reading.

In consequence, perhaps, of the arguments based by the opponents of the above motion, on the Bible Society's version of the Scriptures in Japanese, from which the present names for the clergy were taken, a motion was carried requesting that the matter of an "authorized version" of the Scriptures to be used in the services of the Church be taken up by the Committee on Doctrine, Discipline, and Worship, and reported on at the next synod.

Greater effort in extending the Church's work in Manchuria was urged upon the Department of Missions.

A resolution proposing the addition to the Prayer Book of suitable prayers for the departed, for commemoration of the same, both at ordinary times and at the time of the Eucharist, was referred to the Committee on the Prayer Book, with instructions to report on the same to the next synod.

Bishop Matsui is to have complete oversight of all the Japanese Christians of our communion in Manchuria, with authority to exercise all episcopal powers in connection therewith.

At one of the sessions, the president of the recently organized National Council of the Brotherhood of St. Andrew, Prof. T. Y. Negishi, was given the privilege of the floor to make a brief statement as to the aims and progress of the Brotherhood in Japan, and was greeted with much applause.

On the first evening of the synod's meeting, the Church people of the diocese of Osaka gave a dinner at the Osaka Club to all the bishops, delegates, and visitors of the synod and the Woman's Auxiliary, and every afternoon tea was served by the members of the Woman's Auxiliary of Osaka.

Books of the Day

Rev. William H. Dunphy, Editor

THE DEVIL IN LEGEND AND LITERATURE. By Maximilian Rudwin. The Open Court Publishing Co., Chicago. 1931. Pp. 354. \$3.

THE AUTHOR is an authority on this subject. Ten other books have been written by him around this and kindred themes. The literature quoted is extensive, and ranges from very ancient to quite modern times. It is difficult to say which of the twenty-two chapters are most interesting. That on the Names of the Devils gives over two hundred names of the Evil One, and forty more which English people have coined, most of the latter bearing the prefix "old," *e.g.*, "Old Nick." More than fifty titles are cited, among them the sixteen which are found in the New Testament. The chapter on Belief in the Devil is especially valuable, asserting that "the denial of the Devil is the most successful snare Satan ever laid for our souls." The historical facts that Victor Hugo believed in the Devil's personality, as did Charles Baudelaire, and more recently Joris-Karl Huysmans, are of particular note. The enormous amount of literature which has been written around the Devil and his works is listed by our author with scholarly thoroughness, and the whole is crowned with an extensive index. The reader lays down the book with an appalled realization of the sway of evil, and turns, if he be a Christian, with gratefulness to the mighty Fact of Redemption. This is really a very important book, and should be widely read.

J. H. H.

COMMUNION WITH GOD. Prayers of Reality for Chapel, Pastoral, and Private Use, compiled by Elmore McNeill McKee with an introduction by Ernest Fremont Tittle. New York: Ray Long & Richard R. Smith, Inc. 1932. \$1.75.

A COMPILATION OF PRAYERS from the Prayer Book, Ancient Catholic sources, and some modern, with a number written by the compiler, a priest of the Church lately acting as chaplain of Yale. It is interesting to note that the chaplain, in composing prayers for the chapel services, has been influenced in a restraining way by his familiarity with our English liturgy; so that even the "long" prayers are not the customary urbane and informative addresses to God of the non-liturgical minister; and that the ancient prayers are translated into good English. This latter point illustrates the fact, sometimes denied, that still it is possible for scholars who have the background of the English Prayer Book to give us good English for the ecclesiastical Latin, if skill and devotion are employed in the task. The writer of the introduction is a Methodist minister; he likes these "set" prayers. How times have changed when a disciple of Wesley commends a book containing prayers of a liturgical sort, including those for the Catholic Church, and even restrained intercessions for the dead!

P. R. F.

AUDREY AND JOHN. By a Religious of St. Peter's Community, Kilburn (The Catholic Literature Association. 2/.)

THIS STORY of the Oxford Movement, written in the Socratic style, proves very informative regarding the Catholic revival in England. By an imaginary trip of the characters to Oxford and the surrounding points of interest, the reader is provided with a more realistic setting for the historical content, and is made to feel the conviction of the writer that much of the greatest value to the Church in England is being steadily restored and strengthened by the adherents of the Movement.

W. S. H.

NEWS OF THE CHURCH

Fr. Russell Guest Speaker at Buffalo

Expounds Value of the Catholic Faith and Decries Laxness of Churchmen

BUFFALO, N. Y.—Taking as his text the words from the Old Testament, "Not by might nor by power but by My Spirit, saith the Lord," the Rev. Cecil Russell, D.D., representative of the Anglo-Catholic movement in England, preached a splendid sermon in St. Andrew's Church, Buffalo, at the High Mass on May 22d. First of all he said a word of welcome to the many people who were at the service from different parts of the diocese. He spoke of



Matar Studio, New York.
REV. CECIL RUSSELL, D.D.

the very cordial way he had been received in America and of the warmth of welcome which he would take back to England with him. The very fine way in which the diocesan Bishops had received him and the way in which the Presiding Bishop had received him gave him the finest feeling of friendship and fellowship in connection with the movement which he represents.

Fr. Russell reviewed the history of the Catholic Movement and told of the condition in the Church 100 years ago—absent clergy, and bishops who did not visit the diocese to which they had been appointed. Many of the clergy had ten or more parishes from which they derived a large income and then hired others to do the work or left them uncared for. These appointments were especially easy if one were the son of a bishop or of a lord. He spoke of the ruin and decay of the Church buildings, of the lax teaching of the Church, and of the absolute neglect of the sacramental life.

NATIONAL DEFICIENCY FUND TOTALS \$118,162.80

NEW YORK—To June 3d, money received toward the 1932 Deficiency Fund totalled \$118,162.80. An additional sum of over \$100,000 is definitely in sight. Many dioceses have not yet been heard from. The Finance Department is anxious to hear from all units—diocese, parish, or mission—which participated in this offering.

Orange, Va., Rector Is Lost at Sea

Rev. Douglas W. Neff Believed Drowned
When Lost Overboard

RICHMOND, VA.—The Rev. Douglas W. Neff, rector of St. Thomas' Church, Orange, has disappeared and it is feared that he lost his life while on a trip by boat from Norfolk to New York on May 23d. He left Orange on that day, driving to Richmond and was seen late in the day on the steamboat leaving Norfolk for New York.

When the vessel arrived in New York he was not on the boat but presumably was lost overboard. His hat, key ring, and pocketbook containing a small amount of money and personal papers were found in his stateroom.

Mr. Neff was born in Harrisonburg, on October 8, 1891; graduated from the University of Virginia in 1914, and then spent a year or two in professional baseball as a member of the Washington American League Team before entering the Virginia Theological Seminary. Upon the entry of the United States into the World War he volunteered, and after a course at the Officers' Training Camp at Fort Myer became a second lieutenant in Company L, 317th Regiment, later rising to the grade of first lieutenant. He took part in the Argonne, and other campaigns. He was badly gassed and never fully recovered from that experience.

After the close of the war he returned to the seminary, finished the course, and was ordained deacon in 1921 and priest in 1922 by the Rt. Rev. William Cabell Brown, D.D., late Bishop of Virginia. Mr. Neff held the charge of Abingdon and Ware parishes in Gloucester County, diocese of Virginia, from 1921 to 1926, and then became rector of St. Thomas' Church, Orange.

Mr. Neff was one of the best loved of the younger clergy of the diocese, winning hosts of friends in each parish, and was especially successful in his work among boys and young people. He was not married, and leaves one brother, Dr. J. H. Neff, of the University of Virginia, and two brothers living in New York.

Scottish, English Churches to Unite?

Anglican Archbishops to Attend
Presbyterian General Assembly at
Edinburgh—Other English News

BY GEORGE PARSONS

LONDON, May 20.—The forthcoming meetings of the Church of Scotland (Presbyterian) General Assembly in Edinburgh will be of great interest, for one important subject to be considered is the relationship of that Church to the Church of England. A committee of the Church of Scotland has for some time been discussing steps toward a conference with the Church of England and the Episcopal Church in Scotland on the basis of the Lambeth Appeal, in response to the invitation of the late Archbishop Davidson.

The committee having resolved that the practical completion of the Scottish reunion left the way open for the Church to respond to the Anglican invitation, a letter was sent to the Archbishop of Canterbury asking whether, on the side of the Church of England, the way was still open for the proposed conference. A cordial reply was made by the Primate, and the informal discussion took place in London at the end of April.

The committee states that, sensible of the gravity and importance of the prospect which is opened up by the initiation of a conference between two national Churches, it commends the matter to the favorable consideration of the assembly. The assembly will be asked to declare that the time has come for such a conference, and that an intimation to that effect should be made by the Archbishop of Canterbury and Bishop Robberds, Primate of the Episcopal Church in Scotland.

It is now understood that the Archbishop of Canterbury, as well as the Archbishop of York, will attend the General Assembly.

REPTON HEADMASTER TO BISHOPRIC OF CHESTER

The Rev. G. F. Fisher, headmaster of Repton School, has been appointed to the bishopric of Chester, shortly to be vacated by the resignation of Dr. H. C. Paget.

The new Bishop, who is 45 years of age, has been a schoolmaster since he took his degree. The son of a clergyman, he was sent to Marlborough, and was elected to an open scholarship at Exeter College, Oxford. After studying at Wells Theological College, he returned to Marlborough in 1911 as an assistant master, and was ordained on that title.

In June, 1914, when he was only 27, Mr. Fisher was appointed headmaster of Repton in succession to Dr. Temple, the present Archbishop of York. During his eighteen years at Repton Mr. Fisher has

shown himself to be possessed of a wide outlook, organizing ability, and power of leadership. Although he has had no parochial experience, his upbringing in a country rectory will have made him familiar with the conditions of life of the parochial clergy.

CHICHESTER COLLEGE NEWS

At the annual meeting of Chichester Theological College, an encouraging report was made on the progress during the past year. The number of students has now increased to fifty, and though it has not been possible to make a special appeal for the extension of the college, which is much needed, the effort to redeem the college from the heavy mortgages which have rested upon it for many years has met with encouraging success. The proceedings were somewhat saddened by the announcement of Canon Pass that he was retiring from the college at the end of the present year, when he would have completed fourteen years in the capacity of principal. Bishop Southwell, who presided, referred to the valuable contribution to the work of the Church which Canon Pass had made since he was appointed to the post in 1918, when, with ten ex-service candidates and little more than a loan to begin upon, he had re-started the work of the oldest theological college in the country. Canon Pass had slowly built up a wonderful spirit, and created that indefinable atmosphere which was such an important element in the work of training men for the ministry.

PILGRIM TRUST COMPLETES YEAR

The Pilgrim Trust, founded in 1930 with a gift of £2,000,000 from Edward S. Harkness of New York, has now completed a year's work. The administration of so large a sum is naturally a great responsibility, and in their first year the trustees have restricted grants to institutions and purposes of national importance and proved merit, "the continuance of which is threatened by the present financial stringency." Areas suffering from unemployment have had a first claim, and grants for educational settlement, boys' club work, and open spaces for London children, such as the founding site, have been made. Lincoln Cathedral has had a grant of £20,000, Durham Castle £25,000, and four other historic churches have been given £20,500 between them for essential preservation work. By the end of last year the grants had reached £115,321.

FOUNTAINS ABBEY ANNIVERSARY

The eight-hundredth anniversary of the foundation of Fountains Abbey, near Ripon, Yorkshire, falls this year, and the occasion is to be marked by the holding of a united service in the abbey on Sunday, August 14th. The Dean and Chapter of Ripon and the Cathedral choir will take part in the service, and the Duke and Duchess of York, who will be at the time on a private visit to Studley Royal, in the grounds of which the abbey stands, will also be present. After the service, and every evening for a fortnight, the abbey and grounds will be flood-lighted.

New York Colored Church Dedicated

St. Martin's Parish Seems to Thrive on Depression—Gifts Made to Missions—News Briefs

BY HARRISON ROCKWELL

NEW YORK, June 3.—On Sunday, June 5th, at 11 o'clock, the Bishop of New York will be present at St. Martin's Church, Lenox avenue, for the dedication of the same and to open the rebuilt edifice of worship. As readers of this column will recall, St. Martin's is the work for colored people, sponsored by our City Mission Society, which for the past 3 or 4 years has used the former

ST. LUKE'S HOSPITAL RECEIVES BEQUEST

NEW YORK—By the will of Miss Laura Shannon, daughter of the late Georgiana Hegeman and Thomas Waldron Shannon, St. Luke's Hospital receives \$937,500 besides two trust funds of \$62,500 and \$30,000 left to Mary L. Chase and Dr. T. F. X. Sullivan respectively, which eventually will revert to the hospital. The Very Rev. Howard Chandler Robbins and Mrs. Robbins under the same will receive a trust fund of \$350,000.

ple, and the first consecration participated in was that of a Negro bishop. Such is the record of the bishop of the diocese which has more colored people belonging to the Episcopal Church than there are

IN THE INTERESTS OF PEACE

An anti-war demonstration through the streets of New York was staged on May 21st by approximately fifty religious and peace groups. This shows the Church division.

Wide World Photos.



Holy Trinity Church property in West 122d street. Here is one Manhattan parish which is growing rapidly.

St. Martin's is a new work, having been started where it now continues. At first the hall of the parish house was adequate for all needs, but under the leadership of the priest-in-charge, the Rev. John H. Johnson, large numbers have affiliated with the parish and several huge confirmation classes have been presented, the last one numbering about 125. The needed larger space was close at hand in the ruins of the adjoining church where remained the walls of one of the finest edifices our communion has had in New York. Now after many months of work the great plant is again complete. The church is entirely restored, and our work among the colored people of Harlem is tremendously strengthened as they are now to worship in the new St. Martin's, capable of seating over 1,500.

The colored people have a most loyal friend in Bishop Manning. In his convention address of this year he mentioned the new St. Martin's as a work that has interested and delighted him especially. In his episcopate his first confirmation class was in a colored parish; the first parish house he dedicated was for colored peo-

ple in any other diocese in this country, either in the north or south.

DEFINITE GIFTS BY CHURCH SCHOOL

The Church school of St. James' Church, Madison avenue, has not only raised a total of \$1,025 for missionary and social service work but has voted definitely how the money shall be distributed. It is to go to Stuck Memorial Hospital in Alaska, to Archdeacon Townsend in Cuba, to Alab, P. I., Fredericksted, Virgin Islands; Imaichi, Japan; to the diocese of Montana; St. Elizabeth's Hospital, Shanghai; Silver City, Panama; San Juan and Tranquilla, Porto Rico; and to Church Army work of Captain Mallett. This reads like much more than raising money.

ITEMS

The summer schedule of preachers at Trinity Church lists the following: June 19th, Bishop Creighton; June 26th, Dr. Gavin; the Sundays of July, the Rev. W. B. Kinkaid, priest-in-charge; the Sundays of August, the Rev. A. E. Bowles of the staff; the last three Sundays of September, the Rev. Dr. A. M. Sherman; October 2d, the Rev. T. A. Sparks, priest-in-charge.

A new local organization known as the Beer for Prosperity Campaign, Inc., with headquarters at 150 Broadway, lists two of the most prominent of our city clergy among its supporters, the Rev. Dr. Stetson of Trinity Church and the Rev. Dr. Ray of the Transfiguration. It is described as a movement to help elect to Congress candidates who favor the legalization of beer.

Diocesan Problems In Massachusetts

Clergy Confer on Fall Canvass and Financing of the Church's Work
—Other Important Briefs

BY ETHEL M. ROBERTS

BOSTON, June 3.—Clergy from the southern part of the diocese have been in conference at Rest House, Swansea, for the purpose of discussing parish methods, especially with relation to the parish canvass and problems being faced today, and the strengthening, also, of fellowship by meeting together. The leader of the conference is the Rev. Charles H. Collett, corresponding secretary of the National Council's Field Department, known to many of our clergy since he was for three years, 1920 to 1923, vicar of St. Stephen's Church, Boston. This, the first main activity of the field department of which Philip Stafford is secretary, is in line with Bishop Sherrill's admonition at the last diocesan convention that the canvass of the coming autumn will be the crucial period in the financing of the Church's work.

CHURCH ARMY ON TOUR

The Church Army is making its tour of Massachusetts that will take the entire summer to accomplish. Labor Day will see the band again assembled on the steps of the Cathedral church. Dubbed "a hike," in modern parlance, this comprehensive tour means the holding of evangelistic meetings and services in connection with the work of parishes which have invited the aid of the Army captains and cadets.

NEWS IN BRIEF

Memorial windows in stained glass are becoming a feature of parish life in St. Paul's Church, Brockton. May 29th the Walter Rapp memorial window was unveiled and dedicated by the rector, the Rev. Dr. David B. Matthews. This new window depicts the Nativity, for by a wise and thoughtful plan adopted by the vestry of the parish, any ill-advised assembly of scenes will be avoided by the pre-arranged allotment of windows to representations of special occasions in the life of our Lord. The first in this series, that depicting The Annunciation, of which mention was made in THE LIVING CHURCH recently, is a memorial and not a gift by James H. Sceinimer whose death occurred a year ago.

The annual pilgrimage of the Men's Club of the Church of the Advent, Boston, to the Chapel of St. Elizabeth of Hungary on the estate of Ralph Adams Cram in Sudbury took place on May 16th. Solemn Litany in procession was sung as the members wound their way through the orchard and gardens to the chapel where Benediction of the Blessed Sacrament was given.

A portrait of Mrs. Frances M. Groves, who for many years of her life-time was the matron of the Mothers' Rest, Revere Beach, will be unveiled on the afternoon of June 8th. All former guests of the Mothers' Rest who knew Mrs. Groves are invited as are those interested in this phase of Episcopal City Mission Work for tired mothers and their young children.

Five boys from St. Mark's parish, Fall River, have been enrolled in the William Lawrence Camp, the diocesan camp for boys. The awards have been made by the rector, the Rev. Paul Micou, on the basis of the boys' faith and loyalty and promise of leadership, for Mr. Micou is a firm believer in winning and keeping boys attached to their Church and counts camp life under right conditions a potent factor.



BISHOP-ELECT OF ARKANSAS
Consecration of the Very Rev. John Williamson to the see of Arkansas is scheduled to take place in October.

All Saints' Mission, East Lynn, started by the Rev. W. Appleton Lawrence when he was rector of St. Stephen's Church, Lynn, became independent of its mother parish on June 1st. The Rev. Charles M. Charlton, vicar during the past year, will continue as minister-in-charge under the archdeaconry of Lowell. A new member of the staff of St. Stephen's Church, Lynn, will be the Rev. Harold H. Hallett of Pasadena, Calif., who graduates from the Episcopal Theological School, Cambridge, this year.

A service in memory of Mrs. Adams Crocker was held in the Cathedral Church of St. Paul on June 1st. Mrs. Crocker died on May 20th.

The Rev. Dr. William E. Gardner and Mrs. Gardner sailed for Italy on May 31st in order to assume charge for several months of the English speaking congregations in Rome.

MEMORIAL DAY SERVICE HELD AT GETTYSBURG SHRINE

HARRISBURG, PA.—The religious significance of Memorial Day was emphasized at a special service held in the national shrine of the Prince of Peace, Gettysburg, May 29th. Preceding the service there was a procession led by the Gettysburg Post of the Sons of Veterans, who marched in uniform. Then followed the crucifer of St. John's, York, flanked by acolytes from St. John's, Lancaster, bearing lighted tapers. An acolyte of St. John's, York, carried the American flag. Then marched the choir of St. John's, York, consisting of forty voices. These were followed by the clergy.

The national shrine of the Prince of Peace was built specifically as a memorial to the men who fell at Gettysburg. Its significance as such is being increasingly appreciated, and it is most desirable that the Church should be adequately represented in a community which is a mecca for hundreds of thousands of tourists every year. It is a truism that "Gettysburg belongs to the nation." It does, for it has been immortalized by the men who there made the supreme sacrifice for their country, and by the martyred Lincoln who delivered there a quiet address "which was heard around the world."

Religion, Education United Is Crime Cure

Thomas S. Gates, at Philadelphia
Divinity School Commencement,
Stresses Need of Combined Forces

BY ANNA HARRADEN HOWES

PHILADELPHIA, June 3.—A closer alliance of religion and education was declared imperative to halt the growth of crime among American youth by Thomas S. Gates, president of the University of Pennsylvania, at the commencement exercises of the Philadelphia Divinity School held June 2d in St. Andrew's Collegiate Chapel, 42d and Spruce streets, Philadelphia.

"Whatever may be the various causes of crime in our modern America, the failure to prevent it is a failure of education and a failure definitely connected with our lack of emphasis on spiritual values in education," said President Gates.

"I know of no better way to illuminate the instruction which might be given in our schools than to present simply but imaginatively the life and character of Christ as it is set forth in the New Testament. A genuine acquaintance with and reverence for the life and teachings of the Master, a true love of God as revealed in Him, a real faith thus engendered so early in life and reinforced as the boy or girl grows older would be the most constructive contribution imaginable to the fight against crime."

Mr. Gates said that the University of Pennsylvania was planning how "not merely the curriculum but the whole life of the school may be strengthened on the spiritual side," and that the divinity schools are the "power houses" which must supply the current of religious inspiration through ministers who have been made acquainted with the complex problems of the age.

The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, awarded diplomas to seven, and conferred the degree of Bachelor of Theology on nine, Master of Theology on three, Doctor of Theology upon one.

ST. BARNABAS' CHURCH, GERMANTOWN, TO HAVE ANNIVERSARY

Saturday, June 11th, will mark the beginning of the twenty-fifth anniversary week of St. Barnabas' Church, Rittenhouse and McCallum streets, Germantown. It was on June 9, 1907, in St. Philip's Church, West Philadelphia, that Bishop Whitaker, then Bishop of Pennsylvania, ordained a class of eight young men, who immediately received their assignments.

To St. Barnabas' came the Rev. E. Sydney Thomas who from then until now has been rector of this church. In May, 1930, St. Barnabas' mission became S. Barnabas' parish and a new day dawned in the life and history of this church.

St. Barnabas' Church was but two and a half years old when Fr. Thomas took charge.

From June 11th to June 19th inclusive there will be special services at the church. The preacher on Sunday, June 12th, at 11 A.M. will be the Ven. Henry L. Phillips, D.D., senior Negro priest in the American Church.

Chicago C. M. H. Secretary Resigns

Miss Elise K. Walther Accepts Place
On Emergency Relief Commission
—Dean Lutkin Honored

CHICAGO, June 4.—Announcement was made this week of the resignation of Miss Elise K. Walther as executive secretary of the Church Mission of Help in the diocese of Chicago, to accept a position with the Joint Emergency Relief Commission.

Miss Walther has been in charge of the Church Mission of Help in Chicago for the past six and a half years and during that time has been instrumental in establishing the organization as one of the recognized social service agencies of Chicago. Several hundred young women have been under Miss Walther's care during her work for the Church, with an average of about 100 a year.

Miss Walther assumes her new work next week. Her successor with C. M. H. has not been chosen. Mrs. Theodore W. Robinson is president of the diocesan C. M. H.

HONOR DEAN LUTKIN

The days more than sixty years ago when the late Very Rev. Peter C. Lutkin started his musical career as a choir boy at St. James' Church, and forty years ago when he returned to St. James' as organist, were recalled last Sunday afternoon when four Church choirs joined in a memorial service to him.

The service was held in St. James' Church with approximately 150 choristers taking part. Choirs from the Church of the Holy Spirit, Lake Forest, St. James', St. Chrysostom's, and St. Luke's, Evanston, were present. The musical program consisted largely of compositions of Dean Lutkin, together with his favorite hymns. It was recalled by Bishop Stewart, who gave the memorial address, that Dean Lutkin was profoundly interested in the advancement of Church music. He was a member of the commission which revised the Church Hymnal.

ST. ALBAN'S COMMENCEMENT

St. Alban's School, Sycamore, is holding its commencement exercises this week end, with Perry Smith of the North Shore Country Day School scheduled to deliver the commencement address at the final exercises.

Prize awards given by the presidents of various Church colleges will be a feature of the exercises. English prizes are being given by President Pearce of Kenyon and President Ogilby of Trinity. President Bell of St. Stephen's is giving the French prize, and the Rev. Lucien Sennett, who was headmaster at St. Alban's from 1905 to 1913, is giving the Latin prize. Mrs. Charles Palmerston Anderson is continuing the prize for Christian Manliness which Bishop Anderson gave during his lifetime in memory of his son, Charles Patrick Anderson. Dr. Charles L. Street,

headmaster of St. Alban's delivered the baccalaureate address.

HOUGHTELING FORUM JUNE 24-26TH

The Rev. Earle B. Jewell of Red Wing, Minn., has been chosen as the leader of the annual Houghteling Forum, established four years ago by W. F. Pelham at Camp Houghteling in Michigan. This year the conference will be held at St. Alban's School, Sycamore, June 24th to 26th.

The Forum is an intensive period of training for a selected group of laity. The number of attendants is limited to fifty and the conference periods are given over to open and personal discussions of spiritual problems under the guidance of the director.

FR. MINNIS TO JOLIET

The Rev. Joseph S. Minnis, fellowship student at the College of Preachers, Washington, D. C., and priest of the diocese, has been elected rector of Christ Church, Joliet, succeeding the Very Rev. T. DeWitt Tanner, and has accepted, effective July 1st.

Since last October, Fr. Minnis has been at the College of Preachers. He was given the first award of a new fellowship in preaching at the college and was chosen for that honor from a wide field of young priests. He has been devoting his entire time to writing sermons and preaching, under the immediate direction of Bishop Rhinelander.

Before going to Washington, Fr. Minnis was curate at the Church of the Atonement, Chicago. He was reared in Chicago Heights and was a choir boy in St. Ambrose's Church there and later at St. Barnabas'. He attended Nashotah Seminary and was ordained in 1928 by Bishop Ivins of Milwaukee. Before coming to the Church of the Atonement in October, 1929, he was priest in charge of St. Mark's Church, Beaver Dam, Wis.

UNITED THANK OFFERING \$4,257

More than 500 Churchwomen gathered at Grace Church, Oak Park, May 26th for the annual presentation of the United Thank Offering, and presented an offering totaling \$4,257.

In view of existing business conditions, the offering is considered as unusually good. Last fall, at the final presentation of the triennium, the offering amounted to \$5,455, and since the current presentation is the first of the new triennium, it is felt the amount is entirely satisfactory. Also a number of parishes did not report their offerings so that the final amount for the year will be increased.

YOUNG PEOPLE TO MEET

Young people of the province of the midwest are meeting at Brent House, Chicago, June 10th to 12th, when it is expected plans will be made for a national meeting to be held in Chicago during the summer of 1933. Arrangements for the conference are in charge of Arthur Fergus With of Milwaukee, president of the provincial group.

Speakers at the conference will include Bishop Gray, Northern Indiana; Bishop Sturtevant, Fond du Lac; the Rev. Alden Kelly, student chaplain at the University of Wisconsin; the Rev. Charles Scovil,

student chaplain, University of Minnesota; the Rev. Henry Roth, rector, St. Luke's, Racine; Miss Sallie Phillips, associate secretary of young people's work of the national Department of Religious Education, and John Hanstein, president of the young people's association of the sixth province.

NEWS NOTES

The Rev. Walter S. Pond, rector of St. Barnabas' Church, was operated upon for appendicitis on Tuesday. The Very Rev. Frederick G. Dies also underwent an operation this past week at Illinois Research Hospital. Both are reported on the way to recovery.

The Rev. Thomas K. Rogers, recently priested by Bishop Stewart, returned to his home parish—Church of the Redeemer, Hyde Park—last Sunday morning to preach. He was welcomed back by a large congregation. On June 7th, Fr. Rogers will assume charge of Holy Innocents' Chapel, succeeding the Rev. W. S. Pond, resigned. Holy Innocents' is a rapidly growing mission in the Mont Clare district.

Western Theological Seminary Commencement is to be held June 17th.

Bishop Stewart is asking clergy of the diocese to meet with him on June 17th and 18th at Doddridge Farm, Libertyville. The 18th is the anniversary of the Bishop's consecration and, as last year, he is calling his clergy together for consideration of common problems.

A sale for the benefit of 4,000 blind persons in Illinois was held at the Cathedral Shelter on May 24th. The articles consisted of things made by the blind themselves.

The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, has been appointed by Bishop Stewart to be counsellor for the diocesan young people's association.

RURAL WORK PROGRESSES IN COLORADO

DENVER—Under the leadership of the vicar, the Rev. W. O. Richards, the men of St. James' Mission, Meeker, devoted several evenings to cleaning and renovating the church, while the women of the congregation cleaned the parish hall, in preparation for the annual spring visit of Bishop Ingley on May 26th, when a class of seventeen persons was confirmed.

St. James' Mission, Meeker, was built in 1886 when the Rev. Arthur L. Williams, later Bishop of Nebraska, was priest in charge, and is one of the oldest church buildings in western Colorado, as well as one of the most substantial. The Rev. Mr. Richards was formerly a captain in the Church Army. He is making Meeker, which is over forty miles from a railroad, the center of an extensive missionary work, embracing several neighboring counties. Each month he conducts services at Oak Creek, 120 miles away, and Steamboat Springs, and in the fall he plans to begin work at three other stations in the White River region.

For Kindergarten and Primary

TWO HELPS for use in connection with the Birthday Thank Offering: A little folder called Open These Doors, for kindergarten and primary children; and a ten-page leaflet for leaders, How to Use the Birthday Thank Offering in Our Church Schools. A copy may be obtained on request from the Department of Religious Education, 281 Fourth avenue, New York.

Only 321 Anglican Churches Rent Pews

Report of the Free and Open Church Association Shows 57 Dioceses and Missions 100% Free

PHILADELPHIA—A total of 95.7 per cent of all Episcopal churches in the United States, including Alaska, are now free churches, according to the 1931 annual report of the Free and Open Church Association submitted at a recent meeting of the association at its headquarters in Philadelphia.

In but 321 of the total of 7,434 churches, the report points out, is the pew rent system still in operation. In 42 of the dioceses there is not a church which rents its sittings and in the 16 missionary districts there is but one church where pews or sittings are rented, thus making a total of 57 dioceses and missionary districts 100 per cent free.

In its effort to obtain complete statistics for the report, reply postcards were sent by the association to every diocese and missionary district in the United States and Alaska. Eighty of the eighty-nine returned the cards with the requested data. Of the nine which did not return revised figures, seven had no pew rent a year ago and it was assumed that there had been no return to the pew rent system. In the case of the other two the 1932 *Living Church Annual* and the *Diocesan Journal* of 1931 were used to complete the statistical report.

Highlights of the report show seven dioceses and districts have become 100 per cent free since the last report. These are: Harrisburg, Kentucky, Louisiana, Pittsburgh, Southern Ohio, San Joaquin, and Spokane.

A net gain of ninety-five in parishes that have abolished pew rents since the last report is also shown.

In eleven dioceses and districts the number of churches having pew rent has been reduced by more than 50 per cent.

Connecticut has abolished pew rents in 24 parishes, Newark in 22, Rhode Island in 9, and Washington and Pittsburgh in 8 each.

There are no longer any dioceses where the percentage of free churches is lower than 75 per cent. Dioceses and missionary districts 95 per cent and over but less than 100 per cent free number 15; those 90 to 95 per cent free number 10; those 85 to 90 per cent free number 4; those 80 to 85 per cent free number 1; and those 75 to 80 per cent free number 2.

Pennsylvania has 84.3 per cent of its churches free.

The Free and Open Church Association was founded in 1875. When it was organized there were very few pew free Episcopal churches in the United States.

Bridgeman's Have Daughter

NEW YORK—Canon and Mrs. Charles Thorley Bridgeman of Jerusalem announce the birth of a daughter, Mary Catherine, May 5th.

Conventions and Convocations

EAU CLAIRE

Diocese Gives \$600 Toward National Deficit Fund

EAU CLAIRE, WIS.—The fourth annual council of the diocese of Eau Claire met at Christ Church, La Crosse, Wis., May 24th and 25th, the parish celebrating its 75th anniversary and entertaining the council as part of the observance. The diocesan Woman's Auxiliary met at the same time, also as guests of the La Crosse parish.

In his address to the council the Rt. Rev. Frank E. Wilson, D.D., Bishop of the diocese of Eau Claire, pointed out the importance of the inter-communion effected during the past year with the Old Catholic Church and traced the historical background of the Old Catholic communion. The Bishop congratulated the council on the fact that the diocese of Eau Claire three years ago set up a very modest organization which has not been a financial embarrassment to the diocese and has not necessitated the cutting down of overhead expenses. The reports of the treasurers show the diocese in a solvent condition.

The offerings from the various congregations for the deficiency fund of the National Council were presented at a corporate Communion of the Council and show a total of \$600, which is rather more than the proportionate share of the Eau Claire diocese toward the deficiency fund.

Elections were as follows: *Secretary*, the Rev. Arthur D. Jones; *Treasurer*, D. D. Lockerby; *Missionary treasurer*, H. C. Olson.

Standing committee: Rev. R. D. Vinter, Rev. H. E. Chase, Rev. G. L. Hill; Messrs. C. L. Baldwin, O. W. Moehle, H. A. Debney.

Delegates to provincial synod: Clerical, George I. Baldwin, F. V. Hoag, Guy L. Hill, B. A. Williams; Lay, J. A. Boothby, O. W. Moehle, C. A. Dow, G. Van Steenwyk.

A budget was adopted involving certain economies without the reduction of any missionary salaries.

MINNESOTA

\$3,295 Received Toward National Council Deficit Fund

ST. PAUL—The annual council of the diocese convened May 24th and 25th in the Church of St. John the Evangelist, St. Paul, having as its guest for the anniversary the Rt. Rev. Hugh Latimer Burleson, D.D., Assistant to the Presiding Bishop.

Bishop McElwain reported 1,027 confirmations during 1931, a greater number than for several years past. He also reported \$3,295 of the \$5,000 having been received up to date in response to the 9,000 letters sent out in the interest of the national deficit.

The Rt. Rev. Stephen Edwards Keeler, D.D., elected Bishop Coadjutor of the diocese just a year ago, reported having

traveled 23,062 miles since beginning his work in August of 1931.

On the 24th, the council adjourned to attend an informal reception in the recently purchased episcopal residence, the home of the Bishop and Mrs. McElwain located on Lincoln avenue, St. Paul. In the receiving line with the Bishop and Mrs. McElwain were Bishop and Mrs. Keeler and Bishop Burleson. Among the guests was Mrs. H. A. Scandrett of St. Paul, a daughter of the Rt. Rev. Henry Benjamin Whipple, D.D., Minnesota's first Bishop. Mrs. Scandrett is 85 years of age.

J. C. Wade, St. Luke's Church, Minneapolis, was reelected *treasurer* of the diocese; E. R. Coppage of the same parish, *secretary* of the diocese.

The 1933 Council will convene in Gethsemane Church, Minneapolis.

NORTH DAKOTA

Bishop Bartlett Presides at His First Annual Convocation

FARGO, N. D.—The Bishop of the district, the Rt. Rev. Frederick B. Bartlett, presided at his first diocesan convocation and delivered his first annual address at Gethsemane Cathedral, Fargo, May 15th, 16th, and 17th. In his address he stressed the needs of the rural Church and appealed to his people for coöperation and patience as he faces his great task in the state. He has covered the whole diocese since his consecration and finds much to be done, though several avenues have been opened up and work is already progressing. He paid special tribute to his predecessors in office, Bishop Tyler and Bishop Mann.

An exceptional meeting of laymen was held Sunday afternoon when W. D. Swain, executive secretary of the district, delivered an address on Men and the Church. Profitable results are expected from the meeting.

Elections resulted as follows:

Secretary, Rev. H. R. Harrington; *Chancellor*, Judge D. B. Holt; *Treasurer*, E. G. Clapp; *Registrar*, Rev. T. A. Simpson.

Delegates to provincial synod: Clerical, T. A. Simpson, H. S. Brewster, A. Macbeth; Lay, W. B. Overson, A. W. McNair, A. S. King.

QUINCY

Election of Officers Commands Interest of Delegates at Moline Meeting

QUINCY, ILL.—At the annual synod of the diocese of Quincy, meeting in Christ Church, Moline, May 10th, the election of officers seemed the main consideration.

The Rev. Charles D. Maddox, of Tiskilwa, was elected *secretary* of the diocese and John W. Potter, of Rock Island, *treasurer*; Jesse Heylin, of Canton, continues as *chancellor* and the Rev. Leonard C. Hursh, of Quincy, as *registrar*.

The standing committee was reelected.

Delegates to the provincial synod: Clerical, Julius A. Schaad, Robert J. Sudlow, Rodney F. Cobb, Carl A. Heiligstedt; Lay, Samuel W. Birks, William B. Elliott, Thomas Beatty, James W. Bradley.

Alternates: Clerical, Channing F. Savage, Ar-

thur B. Cope, John K. Putt, Leonard C. Hursh; Lay, Frank Schmidt, Robert Pein, Philip Horton, Charles Iliff.

The new officers of the Woman's Auxiliary are Mrs. A. F. Eichelsdoerfer of Rock Island, president; Miss Elona Flessner of Peoria, vice-president; Mrs. J. T. Pickard, of Kewanee, secretary; Mrs. R. F. Taft, of Moline, treasurer, Mrs. A. R. Daniels, of Peoria, U. T. O. custodian, and Mrs. S. W. Mullinix, of Moline, supply secretary.

The Church of the Good Shepherd, Quincy, was chosen for the place of meeting of synod and Auxiliary in May, 1933.

ROCHESTER

New Diocese Holds Its First Annual Convention

ROCHESTER—The first annual convention of the new diocese of Rochester marked its sessions with a diocesan service of installation of its Bishop, the Rt. Rev. David Lincoln Ferris, D.D., in Christ Church, Rochester, the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop of Ohio, acting for the Presiding Bishop as the institutor and also preaching. The Rev. Samuel Tyler, D.D., acted as personal escort to the Bishop and presented him to be installed. There being no Cathedral in the new diocese as yet, Christ Church was chosen as the place of institution as the parish of which Bishop Ferris was rector when chosen Suffragan to Bishop Brent in 1920.

The Bishop gave his annual charge on the morning of Tuesday in which he called attention to the tragic loss of the Trinity Church building, Geneva, destroyed by fire soon after Easter, and asked the diocese to consider the raising of sufficient funds to replace the memorial to Bishop Coxe, a stone altar and reredos, the gift of the whole of the old diocese of Western New York. He called attention also to the imperative need of keeping fire insurance at the highest possible pitch as exemplified in this fire where insurance of \$159,000 will be a sufficient amount to enable the parish to rebuild, though not to refurbish its church.

The convention showed determination to keep its financial conditions on a sound and sane level and never to undertake any piece of work until it has been thought through and fully provided for both financially and in equipment. The convention also determined that its outlook shall not be diocesan and is using every effort to raise the quota it has to give to the general Church to the highest level. The report of the treasurer indicated that the conservative attitude adopted by the diocese is bearing splendid fruit by keeping the working balance of the diocese on a firm foundation.

Officers elected for the coming year:

Secretary and registrar: the Rev. F. C. Lee. Chancellor for three years: E. C. Denton. Treasurer: G. H. Hawks.

Standing committee for two years: the Rev. C. C. W. Carver, S.T.M., the Rev. S. Tyler, D.D.; E. C. Denton, J. M. Prophet. For one year, the Rev. W. C. Compton, S.T.D., the Rev. S. H. Edsall, T. J. Smith, Amory Houghton.

Executive council for two years: the Rev. W. C. Compton, S.T.D., the Rev. G. E. Norton, D.D.; B. B. Chace, S. King Brown. For one year, the Rev. D. L. Leach, the Rev. F. E. Lynch; W. H. Wall, F. W. Whitwell.

Delegates to the provincial synod: Clerical, W. C. Compton, S.T.D., Frank R. Fisher,

J. Kates, D. L. Leach, F. C. Lee, J. G. Spencer; Lay, J. M. Prophet, H. T. Brown, G. S. Tinkler, C. J. Stothers, R. E. Westbury, G. D. Whedon.

Trustees of the Church Pension Fund: The Rev. A. C. Davis, the Rev. C. W. Walker, J. G. Buckley, E. C. Denton, G. D. Whedon.

SOUTH FLORIDA

Opening Service is Memorial to Late Bishop Mann

LAKELAND, FLA.—South Florida's tenth annual convention as a diocese, held in All Saints' Church, Lakeland, May 10th to 12th, marked its opening service as a memorial to Bishop Mann, whose presence and guidance were keenly missed. Bishop Burleson's sermon gave earnest tribute to the noble character and zealous work of Bishop Mann as an able, ever-faithful priest in Western New York and in Kansas City; as a devoted chief shepherd of his people in North Dakota and in South Florida.

The Rev. James G. Glass, D.D., who has served this diocese with marked efficiency as secretary since January, 1923, the first convention as a diocese, declined reelection, and the Rev. Edgar L. Pennington, rector of Grace Church, Ocala, was chosen for this office.

Decision was made to adopt a diocesan coat of arms and seal, designed by Otto W. Hernighe, of New York City.

Unusually large attendance of clergy and of laity attested approval of the change in convention date from January to May, and the next convention is to meet in Miami on May 9, 1933.

SOUTHWESTERN VIRGINIA

Diocesan Offering is \$3,300, More Than Double That Expected

ROANOKE, VA.—A big surprise was in store for the delegates at the annual diocesan council meeting in Christ Church, Roanoke, May 17th and 18th. It was hoped that the Whitsunday offering would reach \$600, but when counted the sum totalled more than \$1,300!

Another feature of convention was Bishop Jett's expression of confidence in the National Council and his plea that criticism of this body be constructive and based only on careful study of its work and its problems.

Washington parish, of which St. Mark's at Dante in Russell county is the principal church, and which had been recorded heretofore as "dormant," had elected a delegate to this council. This delegate was seated as a member of the council and thus the revival of Washington parish was officially recognized. Dickenson county and Giles county were admitted as organized missions.

Under a new canon adopted by the council the convocations of James River and New River were definitely established and the counties comprising each were specified. Heretofore the two convocations in the diocese had not been officially recognized by canon.

Elections resulted as follows:

Delegates to provincial synod: Clerical, E. R. Rogers, Covington; Thomas D. Lewis, Amherst; J. M. Dick, Pulaski; Herbert H. Young, Bluefield. Lay, E. G. Hiron, Covington; Julian H. Rutherford, Roanoke; Charles P. Macgill, Pulaski; H. Minor Davis, Lynchburg.

Alternates: Clerical, Robert A. Magill, Lynch-

burg; Roland Moncure, Salem; D. L. Gwathmey, Wytheville; J. Jaquelin Ambler, Dante. Lay, James A. Cook, Lexington; P. R. Little, Covington; H. W. Riordan, Bristol; R. E. Baylor, Bluefield.

The next Annual Council will be held in St. Paul's Church, Lynchburg, beginning Tuesday, May 16, 1933.

VERMONT

Diocese Celebrates Centennial and Pays Tribute to Its First Bishop

ROCK POINT, BURLINGTON, VT.—A spirit of genuine gratitude for the past and a vision of opportunity for development in the future marked the centennial celebration of the diocese of Vermont, held at St. Paul's Church, Burlington, on May 10th. Because of the illness of the Rev. Dr. John Henry Hopkins, his paper on the life and work of his grandfather, the Rt. Rev. John Henry Hopkins, who was consecrated the first Bishop of the independent diocese of Vermont on October 31, 1832, was read by the Rev. Vedder Van Dyck to more than a hundred clerical and lay delegates, and an equal number of delegates and guests of the Woman's Auxiliary, at Rock Point. The untiring zeal of Bishop Hopkins, a pioneer of the Church in New England, as theologian, hymnologist, artist, and architect were recounted also by the Rev. Dr. B. I. Bell in his sermon on Democratic Catholicism preached at St. Paul's Church.

Governor S. C. Wilson brought the greetings of the state to the convention at the mass meeting Wednesday evening. Professor Frederick Tupper of the University of Vermont, as presiding officer, welcomed Sir Wilfred Grenfell to his home state.

At the Woman's Auxiliary meeting Lady Grenfell told of the proposed bazaar to be held in October at Copley Plaza Hotel, Boston, for the benefit of the people of Labrador.

WESTERN MASSACHUSETTS

Diocesan Clergy Pensions Raised From \$1,200 to \$1,500

WORCESTER, MASS.—At the annual convention of the diocese, held in Christ Church, Fitchburg, May 17th and 18th, it was voted that pensions of the clergy be raised by \$300, making the amount \$1,500, a trust fund to be utilized for this purpose. It was also voted to divide the diocesan apportionment equally between the general Church and the diocese. A proposal to form a diocesan council after a hot debate was defeated and referred back to the committee on the canon for further study until next convention. The financial missionary program is to continue as during the past year.

These subjects constituted the main centers of argument at the convention.

Deputies to the provincial synod: Clerical, A. Vincent Bennett, Fitchburg; Marshall E. Mott, Springfield; Arthur Murray, North Adams; John H. Nolan, Springfield. Lay, George S. Barton, Worcester; George A. Gaskill, Worcester; Jeffrey Kingsbury, Westfield; Frank J. Pope, Great Barrington.

Alternates: Clerical, Frederick H. Danker, Worcester; John H. Lever, Worcester; William Smith, Worcester; Frederick H. Sleep, Fitchburg.

ENGLISH APPEAL TO U. S. CHRISTIANS ON WAR DEBTS

NEW YORK—An appeal signed by such representative Anglicans as the Bishops of Lichfield, Liverpool, Birmingham, Chichester, St. Albans, Portsmouth, Hereford, and Worcester, as well as Nonconformist leaders, entitled "An Appeal for the Remission of Reparation Payments and International War Debts" has been forwarded to the Federal Council of Churches of Christ in America according to a recent announcement. The document reads in part:

"Nations as well as individuals must learn to forgive. As we look back on the horrors of the Great War, and contemplate its disastrous consequences, we are persuaded that the nations are called to a great and comprehensive act of reconciliation. We must abandon the spirit of re- crimination and the dark war-spirit of suspicion and hatred. It may be that the abandonment of reparations will become compulsory through the collapse of Germany. Our appeal is that, while there is yet time for an act of grace, those who believe in Christ should make their voices heard in the demand for a cancellation by forgiveness of all reparations and international war debts, in the name of Jesus, the Prince of Peace."

BISHOP BENNETT TAKES CHARGE IN RHODE ISLAND

PROVIDENCE, R. I.—The Bishop of Rhode Island has informed his diocese that his duties as Presiding Bishop will prevent his continuous residence in Rhode Island, especially in the autumn and winter months, during the next five years, and he has, therefore, after advising with the standing committee and clergy, asked Bishop Bennett of Duluth to take up residence and duty in Rhode Island during his term of office as Presiding Bishop. Bishop Bennett was relieved of the administration of his own diocese after the consecration of his Coadjutor, Bishop Kemmerer, in 1930.

MEMPHIS CHURCH CELEBRATES CENTENNIAL

MEMPHIS, TENN.—Calvary Church, Memphis, the Rev. Charles F. Blaisdell, D.D., rector, began the celebration of the one hundredth anniversary of the founding of the parish with a corporate Communion in the early morning of May 15th, followed by the usual "Mothers' day" breakfast of the acolytes with their mothers. At the midday service Bishop Gailor preached.

Calvary was founded in the summer of 1832 by the Rev. Thomas Wright, rector of St. Paul's Church, Randolph, who found in the then newly settled village of Memphis ten communicants of the Church. St. Paul's parish has long since disappeared, and Randolph has become a tiny village on the river bank while Memphis has become the metropolis of the Mississippi delta. At least eighteen direct descendants of the original ten communicants are known to be actively connected with Calvary parish today.

Rev. C. P. Holbrook, Brooklyn, Ill.; Resigns

Rector From Lexington Temporarily in Charge of Church of the Nativity

BY CHARLES HENRY WEBB

BROOKLYN, June 2.—The Rev. Charles P. Holbrook, rector of the Church of the Nativity, Ocean avenue, Brooklyn, has been obliged to resign his parish on account of ill health. The Rev. Thomas L. Settle, of the diocese of Lexington, has been placed temporarily in charge of the church.

JUNIOR CHURCHMEN ISSUE WEEKLY

The *Cathedral Junior Message* is a weekly published by the Church school of the Cathedral congregation. The writing is all done by the scholars except a short message from the dean each week. The issue of May 29th contains an interesting description of the diocesan rally of Church schools of the diocese, held at the Cathedral on Saturday, May 21st.

FR. HEIM KEEPS ANNIVERSARY

The Rev. Edward Heim, rector of St. John's Church, Long Island City, and chaplain of Kings County Hospital, kept the tenth anniversary of his priesthood and his rectorship on St. Barnabas' Day. Fr. Heim was deacon-in-charge of his present parish from March, 1912, until his ordination to the priesthood in 1922, when he became rector. The hospital chaplaincy he has held as deacon and priest for twenty-seven years, having been appointed March 1, 1905, by Judge James McInerney, then first deputy commissioner of charities.

CHURCH CHARITY FOUNDATION FESTIVAL

The spring festival of the Church Charity Foundation was held May 26th. This annual event is one of the means whereby the churches of the diocese express their interest in this diocesan institution. There was a brief service in St. John's Chapel at which the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop, made an address. There were sales tables operating all day in the nurses' residence adjacent to St. John's Hospital, where many sorts of goods were offered, mostly the handiwork of members of the women's board. Luncheon and dinner were served in the dining room and in the living room of the Home for the Aged, the waitresses being young women of the various parishes. The function was well attended, and well patronized, as usual.

North Carolina Colleges Begin Vacations

RALEIGH, N. C.—St. Mary's School and Junior College and St. Augustine's College, Raleigh, have closed their doors for the summer. At St. Mary's the fall term will open with a new principal, Mrs. Margaret Cruikshank, and possibly a new rector, the Rev. W. W. Way ending his services at the close of school May 28th.

St. Augustine's reports a successful year despite the hard times, a large number of students already being enrolled for the fall term.

SOUTHERN COLORED PRIEST ON NATIONAL MISSIONS BOARD

NEW YORK—The Rev. Robert I. Johnson, rector of St. Cyprian's Church, New Bern, N. C., who was recently elected a member of the National Council's Department of Domestic Missions, has been a missionary in East Carolina for more than twenty years. He was born in Christiansburg, Va., in 1886. Won to an interest in the Church by Bishop Talbot of Bethlehem, he was ordained deacon in 1913 by Bishop Strange, Bishop Darst's predecessor, and priest in 1917 by Bishop Darst.

From 1910 to 1918 he was in charge of



REV. ROBERT I. JOHNSON

the Belhaven group of missions which at times included five churches, where he carried on active religious and educational work and did considerable building.

When in 1918 Mr. Johnson went to St. Cyprian's, New Bern, membership there had dwindled to 50. It is now over 200. He has been constantly associated with community activities for public welfare; he is a member of the North Carolina Interracial Commission and of the colored advisory board of the state board of charities. He is the diocesan agent for the proposed hospital and training school of the Good Shepherd, to be built at New Bern, an advance work project toward which the diocese of Pennsylvania has given funds and in which the Duke Foundation and the Rosenwald Fund are interested.

GROTON SCHOOL HEADMASTER CELEBRATES 75TH BIRTHDAY

GROTON, MASS.—Dr. Endicott Peabody, headmaster of Groton School since 1884 and a well known educator, celebrated his 75th birthday on May 31st. Many have been the Harvard and Yale students that have come under his tutelage in the almost fifty years he has served as headmaster and to whom he has said that "education without God is worthless."

Dr. Peabody was educated at Cheltenham College and at Trinity College, Cambridge, England, and has honorary degrees from Harvard and Yale.

ALBANY CATHEDRAL DEAN RESIGNS

ALBANY, N. Y.—The Very Rev. George L. Richardson, D.D., dean of the Cathedral of All Saints, Albany, has resigned, effective August 1st. Dean Richardson relinquishes his work at the Cathedral with the feeling that it requires a more vigorous man. He has accepted the rectorship of All Saints' Church, Peterborough, N. H.

SPOKANE RECTOR CELEBRATES SOLEMN HIGH MASS

SPOKANE, WASH.—Another milestone was marked in the progress of the Catholic faith in the real Northwest, when, on the Feast of Corpus Christi, Solemn High Mass was sung in Holy Trinity Church, Spokane, Wash., by the rector, the Rev.



AT CORPUS CHRISTI CELEBRATION

AT REAR: Left, Fr. Nelson; center, Fr. Glazebrook; right, Fr. Morfit.

Donald Glazebrook. Assisting Fr. Glazebrook were the Rev. Philip Nelson of St. James', Pullman, Wash., as deacon and Canon Charles C. Morfit, Jr., of the Cathedral of St. John the Evangelist, as sub-deacon. Fr. Nelson is student pastor at the state college.

So often those in the east interested in the Catholic Movement are unaware of the advance being made in the outposts of the Church in that vast area west of the Rockies. For a quarter of a century, Holy Trinity, Spokane, has consistently sought to teach and practise the Catholic faith in its entirety, most of the time fighting a lonely battle in a section of country comprising thousands of square miles lying between the Rockies and the Cascades. Its rectors, Frs. Barry, Worthing, Randall, and Palmer lived more or less isolated clerical lives because of their convictions.

It is hoped that before next Corpus Christi, arrangements may be made for the creation of a Province of the Pacific Northwest, in the Confraternity of the Blessed Sacrament, so that there may be an opportunity for fellowship among members of the Confraternity on the Feast of Corpus Christi, in this section of the country. It would seem that 1933, the centenary of the Oxford Movement, would be a fitting time to extend the influence of that teaching which, emphasizing the sacramental life of the Church, offers the best bulwark against the encroachments of materialism and skepticism from without and within.

CHURCH WORK IN ARIZONA

NEW YORK—The Bishop of Arizona, after making a survey of religious resources in parts of the diocese, found a group of thirteen little towns where there were no religious services of any kind. Only two of these towns had church buildings and both were closed.

Over one area of about five thousand square miles in the Harqua Hala Valley the ranchers were visited with a view to finding whether they would approve if the Church started work among them. One rancher said, "I ain't aidin' nor abettin' no preacher," but he has since become a good friend of the Church. There were five little towns in this area.

Into this field went the Rev. and Mrs. Edmund T. Simpson, about four years ago. Shortly after they had undertaken the care of the five little towns the gov-

ernment opened a great tract of 285,000 acres as homesteads for war veterans. This at once created a need for the Church even greater than existed in the more or less static little towns.

The settlers, many of them in none too good health, brought their wives and children who had been accustomed to living in civilized communities with all the comforts which that implies. They began living in little board shacks, heated by wood fires, lighted by kerosene lamps, the nearest water supply a well five to fifteen miles away. No church, no hospital, no doctor, no store, and this not a temporary camp but a permanent home.

The Church has built a guild hall in each of three centers. Each one is a small room but it is the largest in the community, and has become the center of community life. They are also used as schools. There are five schools in this region now. Altogether there are some two thousand people, and the Church is doing the only religious work that is done among them.

Mrs. Simpson learned to make hooked rugs and to weave, and is teaching the women. The men have made some looms. The children have been brought together occasionally for parties which are their only experience in recreation with other children. Some of the men are learning to do work in iron wood, a very hard wood which takes a fine polish; a market for this work is needed, however, to make it profitable.

Baptisms and confirmations are now beginning to take place among these people.

A church and rectory are being built at Salome, in the center of the field.

The latest development is the discovery of a new vein of gold. The owners are making preparation for a community of perhaps fourteen hundred people, and these also will be a part of Mr. Simpson's growing field. The work that was started for the five little towns will include those towns and the homesteaders and the miners. It is a notable instance of the Church's seizing an early opportunity for pioneer work.

WORK OF THE MISSIONARY IN COLORADO

DENVER, COLO.—The 50th anniversary of the establishment of St. Mark's Mission, Durango, was observed recently when Bishop Ingley made a visit to the San Juan Basin. The Rev. S. A. McPhetres is the vicar at Durango, and is making that town the center of Church life and inspiration for the entire region. Recently, during the period of many weeks when the little mining camp of Silverton was cut off from railroad communication with the rest of the world by reason of heavy snow slides, Mr. McPhetres went as far as possible by train, and then made a journey of seven miles on foot, over the snow, crawling over a railroad bridge which had been badly damaged by the snow slides, in order to reach Silverton to officiate at the burial of a child who had been killed in the snow.

Another young clergyman who is doing missionary work in western Colorado is the Rev. Victor M. Walne, vicar of the Church of the Good Samaritan, at Gunnison. He makes regular visits to seven other small towns in that part of the state, one of them being sixty miles from Gunnison, where he makes his headquarters. There are very few communicants in any of these places, but several people have asked for confirmation soon. There is no minister of any denomination in any of these places with the exception of a Roman priest in one town, and the services of the Church are eagerly welcomed by the people.

CONDITIONS PITIABLE AMONG RHODE ISLAND'S NEEDY

PROVIDENCE, R. I.—The Rev. George N. Holcomb, diocesan missionary, at a recent meeting held in St. Luke's Church, East Greenwich, described the pitiful state of family after family in the rural regions. Rhode Island agriculture outside of the suburbs of the larger cities has never prospered, but now even the business of cutting and selling wood, almost the sole resource for cash, has had to be abandoned he said. Many families are using oil burners and other families who do use wood have to ask for credit and that makes it out of the question for poor farmers who are the source of supply. As a result, many households have to be maintained week in and week out, fed and clothed; yet in spite of all this widespread poverty the Church schools have flourished and have given surprisingly large funds to the diocese.

JAPANESE MISSION AT SEATTLE SOON TO BE A REALITY

SEATTLE, WASH.—After worshipping for twenty-five years in small and old houses the Japanese Church people of St. Peter's Mission, Seattle, saw the first steps taken on May 21st toward the erection of a roomier and more worthy center of work and worship. On that day the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, cut the first sod on what is to be the site of a parish hall, with sanctuary, class rooms, and kitchen, in which the Americanized young people as well as the older Japanese speaking people will be able to worship and find Church education and recreation.

A goodly number of the clergy of the diocese, as well as lay men and women interested in bringing the Church to our Oriental neighbors, attended the ceremony. Turf was cut by Bishop Huston,



TURNING OF THE SOD FOR JAPANESE MISSION

In center, Bishop Huston; to the left of him, the Very Rev. J. D. McLaughlan, Ph.D., and the Rev. H. H. Gowen, D.D.; to the right of him, the Rev. R. J. Arney and the Rev. G. Shoji.

UNIQUE DRAMA COURSES AT WELLESLEY

WELLESLEY, MASS.—“How can we utilize the inherent dramatic value in the lives of historic characters of local or world interest?” This question, often presented to the Rev. Phillips E. Osgood, D.D., in his capacity as chairman of the National Commission on Church Drama, will be answered by him in his course in the Drama School of the Conference for Church Work, which will be held in Wellesley College beginning June 27th. He will analyze and develop the possibilities of drama material in such diverse characters as St. Patrick, “Bloody Mary,” Savonarola, and others, providing help for those who want to do such work for their own parish productions. A course on ceremonial and ornaments, their history and meaning, will be given by the Rev. Frederic W. Fitts of St. John's, Roxbury,

Dean McLaughlan, the Rev. Messrs. Herbert H. Gowen, D.D., founder of the Japanese mission, R. J. Arney, G. Shoji, priest in charge, and Deaconess Peppers, after appropriate devotions had been offered by the Bishop, assisted by the Rev. Messrs. Gowen and Arney.

The parish hall is intended to be the first unit of what it is hoped will be a complete plant including a church and rectory. The hall is being made possible by help from the National Council and will be 70 x 98 feet in size. H. B. Wilbur is chairman of the building committee and C. A. Merriman the architect.

Mass., assisted by his wife. Completing the curriculum of the drama school there is offered a two-hour workshop course covering every detail of preparation and production, the teacher of which will be Robert E. Wilkinson, a member of the Episcopal Actors' Guild, who is actively identified with the Little Theater movement in Westchester county, New York, and was for some years associated with Dr. Guthrie in the experiments in dramatic worship at St. Mark's in-the-Bouwerie, New York.

DR. L. C. LEWIS ACCEPTS CHESTNUT HILL, PA., POST

PHILADELPHIA—The Rev. Leicester Crosby Lewis, Ph.D., chaplain of the Episcopal Academy in Overbrook and director of the School of Religion at St. James' Church, 22d and Walnut streets, has accepted the rectorship of the Church of St. Martin's-in-the-Field, Chestnut Hill, and is already at work in his new field. The Rev. Wood Stewart recently resigned the Chestnut Hill pastorate.

Dr. Lewis is recognized as one of the most scholarly priests of the Church. He was born in New York City in 1887 and graduated from Columbia University and the General Theological Seminary. As Fellow of the latter he studied in Germany at Berlin and Tübingen.

Upon his return to America Dr. Lewis was professor of Church history at the Western Seminary in Chicago for seven years and served as chaplain to the Sisters of St. Mary. He spent another year in France and since 1922 has been associated

FLORIDA OFFERING IS \$2,600

JACKSONVILLE, FLA.—Sharing in the national Whitsunday offering and seeking to meet at least a part of the 1932 prospective deficit in both the national and diocesan budgets, the response to the diocesan appeal is decidedly encouraging. The fact that her people have responded to this great crisis in the Church with a cash offering of something over \$2,100 and additional pledges of \$500 is something for which the diocese of Florida is grateful. This offering will be proportionately divided between the general Church and the missionary work in the diocese.

with the Episcopal Academy. Besides membership in several American scientific societies, Dr. Lewis is a member of La Societe d'Histoire Ecclesiastique de la France of Paris and of Die Gesellschaft fuer Kirchengeschichte of Berlin. He is examining chaplain to the Bishop of Pennsylvania and chairman of the Commission on Adult Education of the diocese of Pennsylvania.

In Philadelphia and at the College of Preachers in Washington he has conducted numerous classes in the better understanding of Christianity and is local director of the National Retreat Movement of Washington. Dr. Lewis recently succeeded the late Rev. Dr. Floyd W. Tomkins as chaplain of the Society of the Companions of the Holy Cross.

Dr. Lewis' publications include *The Philosophical Principles of French Modernism*, and *A Soldier Boy of '61*.

LOS ANGELES SUMMER SCHOOL OPENS JUNE 26TH

LOS ANGELES—A fine program has been drawn up for the Los Angeles Summer School, which convenes at Harvard School on June 26th and adjourns July 1st. Social service, religious education, Church music, and Church School leadership are some of the courses to be conducted under the guidance of expert tutors.

It is requested that anyone intending to register, do so now in order to get the best accommodations. Checks for registration (\$2) should be made payable to William Ellwood Craig, 149 N. Sichel street, Los Angeles, and are required in advance.

Michigan Bishop Visits Reformatory

MICHIGAN SUMMER SCHOOL TO CONVENE JUNE 26TH

BLOOMFIELD HILLS, MICH.—Breaking a ten year tradition, the locale of the summer conference in Michigan has been changed from Hillsdale College to Cranbrook School for Boys in Bloomfield Hills. The conference is to be held from June 26th to July 2d.

The list of faculty for the conference includes the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago; Miss Helen Wright of New York, on the staff of the National Girls' Friendly Society; Mrs. Robert G. Happ of Fort Wayne, Ind.; Mrs. Helen G. Hogge, of the Mental Hygiene Clinic, Highland Park public schools; Rev. Francis B. Creamer, vicar of Christ Church Chapel, Grosse Pointe Farms; Miss Edna Valpey of St. Joseph's Church, Detroit; Rev. W. Hamilton Aulenbach, assistant minister of Christ Church, Bloomfield Hills; Mrs. Ferd M. Broock, dean of girls; Rev. George S. Rathbun, rector of St. Barnabas' Church, Detroit, dean of boys, the Rt. Rev. Herman Page, D.D., Bishop of the diocese, chaplain; and Mr. Piper, director.

IONIA, MICH.—When Bishop McCormick came to Ionia on May 29th, on his annual visitation, he went to Michigan Reformatory, of which the rector of St. John's Church is chaplain, and confirmed fifteen inmates. In the course of his address the Bishop referred to a Memorial Day service he held in Germany in 1919, and as the men filed out one of them told the Bishop that he was present at that service. The Bishop's knowledge of the units present proved the inmate was telling the truth. One of the men confirmed was baptized with several others the previous Sunday, and was named Harold by Chaplain White—he said his name was Haley Comet, given him by the doctor at his birth. There are some 2,000 inmates in the institution.

SOUTH CAROLINA AIDS BY \$2,000

CHARLESTON, S. C.—Incomplete reports of the Whitsunday offering indicate that about \$2,000 has been contributed by this diocese toward the Deficiency Fund of \$400,000. The last report of the diocesan treasurer shows that already the minimum of \$2,000 has been paid through the regular pledges for the national program. This amount should be greatly increased by payments on pledges made between now and the end of the year.

UNITY SERVICE HELD IN BAYONNE, N. J., CHURCH

BAYONNE, N. J.—Calvary Church, Bayonne, the Rev. John Quincy Martin, Jr., rector, was the scene of what is believed by many to have been the first union service of Anglican, Orthodox, and Old Catholic parishes in the United States, on the evening of Whitsunday. In commemoration of the Birthday of the Church, the rectors of the three Anglican parishes together with the rectors of the Russian Orthodox and Polish National Catholic churches of that city assisted in the service. In commemoration of the Gift of Tongues the collect for the day was said by the various national priests in their own tongues, and by Fr. Link in German, by Fr. Lewis-Jones in Welch, by Fr. Bubb in French, and by Fr. Martin in Spanish.

INTERNATIONAL RELATIONS INSTITUTE OPENS JUNE 20TH

PHILADELPHIA—The entire program of the Mid-West Institute of International Relations is now complete. This institute, arranged by the American Friends Service Committee, will be held at Northwestern University, Evanston, Ill., from June 20th to July 2d, and will offer a remarkable opportunity for the study of world relationships, and the tremendous problems connected therewith. A dozen courses, of college grade, will be offered, some continuing throughout the entire period, and so arranged that each student may attend all the classes.

American Foreign Policy will be discussed, and the Political Problems in Establishing World Peace. There will be courses in the sociological and spiritual aspects of the war-peace question. The course on the Economic Aspects of International Relations will be of great interest, as also Grover Clark's series on the Orient in World Affairs. The progress of the disarmament movement will be presented, and current peace issues in the United States discussed. Courses on Building and Breaking the War Habit, Education in World Affairs, and the Biological Background of Peace will offer practical applications for the information and ideas gained in the other courses.

A feature of the institute will be the series of ten evening lectures, open to the public without charge, which will be given by Edward A. Steiner of Grinnell College; President Glenn Frank of the University of Wisconsin; Rabbi Louis L. Mann, assistant editor of *Unity*; Kirby Page, and others of like standing.

The charge to regularly enrolled stu-



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[See THE LIVING CHURCH of June 4th]

dents is \$35 for the entire period, for room, board, and tuition. For further information, write to the Mid-West headquarters of the American Friends Service Committee, Room 1011, 105 West Monroe St., Chicago.

EVERGREEN SUMMER SCHOOL CONVENES AUGUST 1ST

DENVER, COLO.—Plans for an unusually interesting and happy summer have been completed for the Evergreen Summer Conferences.

The Church Workers' Conference begins August 1st and closes August 12th, with the Rev. Kenneth L. A. Viall, S.S.J.E., of the Church of the Advent, San Francisco, as chaplain. His subject for the conference will be the Prayer Book and Practical Religion. The Rev. Gregory Mabry, of St. Paul's Church, Long Island, will give a series of talks on the Mysticism of St. John. The Rev. Harry Watts, canon of St. John's Cathedral, Denver, will have the course in Christian Social Service, Volunteer Social Work in the Parish.

Classes in Religious Education will be in charge of Miss Evelyn Spickard, director of religious education at the Church of the Atonement, Chicago, and will carry N. A. L. A. credit; Mrs. F. A. McNeil (Elizabeth Beecher) will conduct the work for the Woman's Auxiliary, emphasizing the work of the Auxiliary in the domestic mission field. A practical course in sacrify and altar guild work will be given by the Sisters of St. Mary in their chapel in Evergreen.

The School of the Prophets will begin August 15th and close August 26th. The subject of the school this year will be the Priest as Pastor: the Rev. Gregory Mabry dealing with the topic of the Pastor and the Good Shepherd; Bishop Beecher of Western Nebraska, the Pastor and the Flock; and the Rev. Kenneth Viall, the Pastor and the Wolves. The Very Rev. R. F. Philbrook, dean of Trinity Cathedral, Davenport, will be the leader of the round table discussions, evenings.

COLORADO MITE BOXES YIELD \$4,500

DENVER—At the annual Church school missionary rally service, held in St. John's Cathedral, Denver, recently, the Lenten Mite Box Offerings amounted to \$4,500.

A retreat for women will be conducted by Dean Philbrook under the auspices of the Sisters of St. Mary, August 12th to 15th, at St. Raphael's House. The retreat for priests will be held at Hart House, August 29th to September 2d, with the Rev. Gregory Mabry as conductor. The conferences will close with a Young People's Fellowship Conference, September 2d to 5th.

Hart House will be open for guests from July 1st on, with Miss Virginia Holbert, of St. John's parish, Boulder, as hostess. Throughout the entire conference period a book shop will be maintained providing the best recent religious publications. Church music, with daily instructions in hymn singing and chanting, will be a feature of both the Church Workers' Conference and the School of the Prophets, the faculty for the Music School being the Rev. C. Winfred Douglas, Mus.D., canon of St. Paul's Cathedral, Fond du Lac, and editor for the joint commission on Church music; and the Rev. Walter Williams, canon precentor of St. John's Cathedral, Providence, R. I., and president of St. Dunstan's College of Sacred Music.

REVISION MADE IN HILLSDALE, MICH., COLLEGE POLICY

HILLSDALE, MICH.—Since the resignation of Dr. W. G. Spencer as president of Hillsdale College, a plan of administration which is unique in higher education has been approved. It involves not only participation of the faculty and trustees, but also of the students in the administrative affairs of the college.

The organization of the administrative board of the faculty consists of five members. They are Prof. D. M. Trout, Lola B. McCullough, B. A. Barber, Virfel Roe, and A. P. Herman, who are chairmen of committees on publicity, student enrolment, financial relations, scholarship awards, and chapel services respectively.

Prof. Clark L. Herron, D.Sc., is acting president of the college and chairman of the administrative board. He was chosen because of his conspicuous record of service which has proved his abilities not only in various fields of administration, but also in the field of religious work. Hillsdale will continue as a Christian college, and feels that in Dr. Herron she has a man who will interpret her ideals well. Professor Herron has been head of the department of mathematics since 1902; registrar from 1905 to 1926; dean of the college since 1926. For twenty years he has been a director of the M. I. A. A., and judge advocate of this organization for ten years. For twenty years he has been superintendent of the Church school; is president of the board of trustees of the college church; and has for many years taught a Church school class besides.

**OLD SWEDES', PHILADELPHIA,
SENDS PRAYER BOOKS OVERSEAS**

NEW YORK—A suggestion having been made to the Commission on Ecclesiastical Relations that the prelates and needy professors of the Church of Sweden would appreciate copies of the American Prayer Book, the matter was mentioned to the Rev. John Lowry Hady, rector of Old Swedes' Church (Gloria Dei), Philadelphia. The Rev. Mr. Hady eagerly seized the opportunity to meet this suggestion in connection with the approaching consecration of the new Archbishop at Upsala, the Rev. Dr. Erling Eidem. Ignoring the suggestion that plain copies of the Prayer Book be sent, the rector and wardens of Gloria Dei sent copies worthy of the occasion, suitably inscribed. The notice was very short, but the response prompt.

It may be recalled that the Swedes were the first settlers along the Delaware River. They established a number of missions in New Jersey, Delaware, and Pennsylvania. These churches extended their courtesy to the English settlers when they arrived. Gradually, with the passing of the Swedish people, these churches were transferred to the English Church. Prior to that time most cordial relationships existed, a pastor of the Swedish Church even assuming charge of Christ Church, Philadelphia, when it was temporarily without a rector.

**NASHOTAH HOUSE PROFESSOR
TO GIVE COURSE AT GAMBIER**

CLEVELAND—Because of the increased interest in the distinctive character of the English Church and of American Church contacts to the traditional aspects of Church history, the conference committee has secured Fr. W. Freeman Whitman of Nashotah House, Nashotah, Wis., to give a course that will enlighten the clergy and other members of the Gambier Conference as to the true historical values of the confused period of the seventeenth century.

There will be other courses that will be of interest to the layman as well as to priests of the Church. The conference, which is held at Kenyon College, convenes June 27th. For information write to the registrar, 2241 Prospect avenue, Cleveland.

**CORNWALL, N. Y., RECTOR
25 YEARS A PRIEST**

CORNWALL, N. Y.—Congratulations, written and oral, were accorded the Rev. Robert Gay, rector of St. John's Church, this city, when on May 22d he observed the 25th anniversary of his ordination to the priesthood. Many prominent civic and religious leaders were in the procession at the special service.

Priest 51 Years; Resigns Parish

ST. PAUL, MINN.—The Rev. A. G. Pinkham, this city, on June 5th celebrated his 51st anniversary as a priest of the Church. At the same time comes the announcement of his resignation as rector of the Church of the Ascension, to take effect July 1st, a rectorship he has held for the past 26 years.

† Necrology †

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

WILLIAM H. BULKLEY, PRIEST

CHEBOYGAN, MICH.—The Rev. William H. Bulkley, veteran priest of the diocese of Michigan, died at his home in Pointe aux Pins, on Bois Blanc Island, May 6th, at the age of 82. Since his retirement in 1918, Mr. Bulkley had served as rector emeritus of the summer mission of the Church of the Transfiguration, Pointe aux Pins. He came to the diocese of Michigan in 1889, and during the thirty years of his ministry here had served in the parishes and missions in the northern part of the diocese—Alpena, Hagensville, Hillman, Long Rapids, and Onaway.

**PERCIVAL LAWSON SPENCER,
PRIEST**

TORONTO—The Rev. Canon Percival Lawson Spencer, who was one of the oldest clergymen in the diocese of Niagara, died at Hamilton, Ont., recently. He was 87 years of age and had been in failing health for several months. He was a veteran of the Fenian Raid, and of his nine children three followed their father into the priesthood and one became a deaconess.

Canon Spencer was born in Portsmouth, England, and received his early education there. He came to this country as a young man and graduated from Trinity College in Toronto. He was ordained a priest by the Bishop of Toronto sixty years ago.

Canon Spencer took an active part in the work here among Jews. He was chaplain of the Veterans of '66 Society.

WALTER T. CLEGHORN, PRIEST

LOS ANGELES—The Rev. Walter Thomas Cleghorn, vicar of St. Philip's Church, Los Angeles, died at the Good Samaritan Hospital on May 23d, after an illness of heart trouble from which he has suffered the past year.

Born on the Island of St. Kitts, British West Indies, in 1879, Fr. Cleghorn was educated on the island, graduating from Lady Mico College in 1898. Four years were spent in teaching, first as headmaster of St. George's School, Bassiterre, and then in a like position at St. John's School, Capisterre, both on the Island of St. Kitts. Then, prior to taking orders, his parents offered him the opportunity of travel and study in the United States. During this period he studied the conditions of the people of his own race in this country and came under the influence of the Rt. Rev. William Montgomery Brown, Bishop of Arkansas, who persuaded him to take orders in the American Church. In 1907 he took his A.B. degree at Oskaloosa College. He had also studied for a time at the General Theological Seminary, and in 1908 he was ordained deacon and in



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1909 advanced to the priesthood by Bishop Brown.

After serving at two missions in Arkansas, Fr. Cleghorn was called in 1910 by Bishop Johnson to the work in Los Angeles, which at that time consisted of a mere handful of colored people worshipping in a residence. From this small beginning there has developed under his leadership a congregation of three hundred communicants, and a church erected. Funeral services were held in St. Philip's Church with the Bishop officiating, assisted by the Suffragan Bishop and about two score priests in attendance. Among the attending rectors were two colored priests, Fr. David R. Wallace of St. Augustine's, Oakland, Calif., and Fr. Henry B. Browne, Chicago. Requiem Mass was celebrated by Fr. A. T. Reasoner, who has been shepherding the flock during the last few months of the vicar's illness.

FLORA ANNIE M. DALE

BOSTON—After a number of years of invalidism, Mrs. Flora Annie MacFayden Dale, the widow of Oliver Augustine Dale, long deceased, and the mother of the Rev. Oliver Boynton Dale, S.S.J.E., of the Church of St. Mary the Virgin, New York City, died at the Palmer Memorial Hospital in Boston, on May 25th.

Mrs. Dale, who was an associate of the Sisters of St. Margaret, spent the greater part of each year at St. Margaret's Convent in Louisburg Square, Boston, and it was there that her body was taken to await burial. On May 27th, the office of the dead was sung in the convent chapel and a night watch maintained by the Sisters and associates until the hour of the community Mass on Saturday which was celebrated by the chaplain-general, the Rev. Spence Burton, superior S.S.J.E. Later a Solemn High Mass of requiem was sung at the Church of St. John the Evangelist, Bowdoin street, with the Rev. Fr. Hoffman, S.S.J.E., as celebrant; the Rev. Stephen Webster, rector of St. Peter's Church, Weston, as deacon; and Brother Thomas, S.S.J.E., as subdeacon. In the sanctuary were the entire community of the Fathers and Brothers of the Society of St. John the Evangelist resident in Boston and Cambridge. Interment was made in the family lot at Georgetown.

Besides Fr. Dale, Mrs. Dale is survived by another son, Albert E. Dale, and a daughter, Mrs. Marion D. Rae, both of New York City.

MRS. HARRISON W. FOREMAN

ERIE, PA.—Mrs. Harrison W. Foreman, wife of the archdeacon of Erie, died suddenly of heart trouble on Thursday evening, May 12th, at Hamoh Hospital, where she had been taken earlier in the day for observation and treatment.

Prayers were conducted on Friday at the home in Erie, 1045 West 6th street, by the Rt. Rev. John C. Ward, D.D., Bishop of Erie. Funeral services were conducted on Monday, May 16th by the Rt. Rev. Edward Huntington Coley, D.D., Suffragan Bishop of Central New York, assisted by the Rev. Wilson E. Tanner, D.D., rector of Trinity Church, Binghamton, the Rev. Robert J. Parker, rector of

the parish, the Rev. William D. Rogers, rector of St. James' Church, Trenton, N. J., a life long friend of the family, the Rev. J. A. Springsted, rector of the Church of the Messiah, Glens Falls, and the Rev. S. G. Sherwood, rector of the Church of the Ascension, Rockville Center, L. I., at her old home in Clinton, N. Y., with burial at Clinton Cemetery.

Mrs. Foreman was formerly Miss Florence Adelaide Nichols and is survived by her husband, one son, William, and her father and mother.

Mrs. Foreman served as secretary of the fourth district of the Woman's Auxiliary for a number of years.

MRS. WALTER H. MOORE

RACINE, WIS.—Julie Adriance Moore, mother of the Rev. George S. A. Moore, rector of Immanuel Church, Racine, and a former editor of THE LIVING CHURCH, and widow of the Very Rev. Walter H. Moore, D.D., who was known as the "beloved dean," died May 29th in St. Luke's Hospital, this city. She was for many years prominent in social, religious, and literary circles but for the past six years had lived quietly in Racine at the home of her son.

Funeral services were held in Immanuel Church June 2d.

ALICE M. RAY

NEW YORK—Mrs. Alice M. Ray, mother of the Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration, New York, died May 27th at the rectory

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in East 29th street in the 81st year of her age. In addition to her son, Mrs. Ray is survived by a daughter, Alice Sledge Kay. The funeral service was held at the church Sunday afternoon and was conducted by the Rev. Dr. Ray. Interment was in the family plot in Madison county, Mississippi.

MRS. SAMUEL UPJOHN

PHILADELPHIA—On May 15th, Mary Louisa, wife of the late Rev. Samuel Upjohn, D.D., died at her home in Chestnut Hill. Mrs. Upjohn was in her 87th year. Dr. Upjohn was for many years rector of St. Luke's Church, Germantown, and was a prominent clergyman in the diocese of Pennsylvania.

NEWS IN BRIEF

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of the diocese, entertained the Clergy Wives Club, organized under her leadership several years ago to promote friendship among rectors' wives, at the G. F. S. Holiday House, Wiawaka on Lake George, June 3d, 4th, and 5th. Sixty members of the club attended the house party.

BETHLEHEM—In St. James' Church, Bethlehem, several memorial gifts were dedicated on May 12th: Bishop's chair and prayer desk, the gift of the vestry; the altar, the gift of Mr. and Mrs. R. J. Jensen; priest's bench and prayer desk, the gift of Dr. and Mrs. W. G. Bowers; Communion rails, R. J. Jensen and Laura L. Jensen; credence table, the guild; alms basins, Mrs. Charles Peel and son Robert; hymn boards, Clyde Dunkle and an anonymous donor; Communion rail cushions, Mr. and Mrs. G. Croneberger and Mr. and Mrs. Walter Johnson; altar and prayer desk cushions, the guild; Communion service, Miss Sadie Holzer; altar book, the Rev. J. R. Ramsay.

CENTRAL NEW YORK—The rectory of St. Paul's Church, Aurora, has recently been much improved by an addition which contains a rector's study on the lower floor and a large sleeping room and bath above. This was provided by a generous member of the parish who made the improvement not only for the benefit of the rector but also to aid the unemployment situation in that town.

ERIE—Dr. Emma Schreiner, a well known physician of Philadelphia for many years, who died recently in Erie, has given to St. John's Church, through Sister Eva Mary of the Sisters of St. Margaret, an Italian plaster plaque of the Madonna and Child. It was blessed by the rector, the Rev. William Heilman, on Trinity Sunday together with a brass memorial tablet made by him commemorating the gift.—Awards were made in the recent presentation service of the children's Lenten mite box offering to winning Church schools arranged in three groups: first, St. John's, Franklin, largest total offering, and a flag, which is retained permanently, for the highest average offering having been won for the third time; second group: Church of Our Father, Foxburg, largest total offering and Emmanuel Church, Emporium, highest average offering. St. Paul's, Farrell, Christ Mission, Punxsutawney, and Grace Church, North Girard, received shields for a 10% increase offering over that of last year; third group, Trinity, Fairview, highest average, and is tied with Holy Cross, North East, for the largest total offering, while St. Matthew's, Eldred, Holy Trinity, Houtzdale, St. John's, Kane, and Holy Cross, North East, were given shields for a 10% increase. The prize for the class having the largest total offering was given to the Roswell Bible Class, Trinity Memorial Church, Warren. The largest birthday thank offering was from Trinity Memorial Church, Warren, and the largest from Little Helpers, St. James' Church, Titusville.—At the annual diocesan meeting of the Woman's Auxiliary gifts were voted to the Bishop's discretionary fund, St. Barnabas' House-by-the-Lake, St. Paul's, Farrell, scholarships for the summer school, in support of the Vacation Bible School, and toward sending a delegate to the Summer School on Rural Work at Madison, Wis.

GEORGIA—A class of seventeen was confirmed by Bishop Reese at St. Augustine's, Savannah, on Trinity Sunday and four at St. Bartholomew's, Burroughs, on the first Sunday after Trinity, one of them for St. Augustine's. The Ven. J. Henry Brown, D.D., archdeacon for colored work in the diocese, is the vicar of St. Augustine's Church and St. Bartholomew's Mission.—Bishop Reese took part in the dedication of the Samuel Henry Bishop dining hall, at Fort Valley High and Industrial School, Fort Valley, given by friends and admirers of Mr. Bishop who was the first executive secretary of the American Institute for Negroes. Because the school gives two years of college work and normal training, it was decided to change the name from the Fort Valley High and Industrial School to the Fort Valley Normal and Industrial School.

HARRISBURG—A new parish house for St. Andrew's Mission, York, was dedicated by Bishop Brown, May 24th.—In recognition of his appointment as canon of St. Stephen's Cathedral, Harrisburg, the Rev. Paul S. Atkins, rector of St. John's Church, York, has been presented with a set of vestments by the altar guild of that parish.

HARRISBURG—An anonymous friend of St. Andrew's Church, Harrisburg, has offered to match every dollar raised by the parish to pay off its mortgage of \$6,800. This parish received recently a dossal given by Mrs. Fred Schultz in memory of her mother, and a gift of \$200 to the endowment fund from Mrs. Harvey M. Ehling in memory of her husband.—Bishop Brown has confirmed 809 persons since his induction into office.

IOWA—Camp Morrison, the diocesan camp for boys, opens this year for boys 14 years old and up on June 20th and for younger boys, 10 to 13 years of age, on July 4th. It is urged that early registration be made, accompanied by the usual fee of \$2. A fine program is planned.

LOS ANGELES—The second anniversary of the consecration of the Suffragan Bishop, the Rt. Rev. Robert B. Gooden, D.D., was observed by the clergy of the convocation of Los Angeles on May 27th. Bishop Gooden celebrated the Holy Communion at the altar of St. Saviour's Chapel, Harvard School, which had been the scene of his ministry for twenty years prior to his consecration. In the sanctuary with the Suffragan Bishop were the Bishop of the diocese and the Rev. Harold H. Kelly, Bishop Gooden's successor as headmaster.—Whitsunday, May 15th, was the high point in the three day celebration of the fifty-eighth anniversary of the coming of the Church to Anaheim, and also the erection of St. Michael's Church. St. Michael's is the oldest church building in the diocese, the Church of Our Saviour, San Gabriel, being a close second, having been built seven months later. In point of organization St. Michael's ranks fourth among the parishes of the diocese.

NEWARK—On May 16th, at St. Paul's Church, Hoboken, there was added to the war memorials at the World War shrine in the church a German flag, presented by the German government through its consul at Hoboken.—For the eleventh season the diocese of Newark will hold a camp at Eagle's Nest Farm, Delaware. The girls' camp will begin on June 29th and end on July 30th. The boys' camp will have August 1st as its initial date and close on September 3d. Any information regarding the camp may be obtained by addressing the Ven. William O. Leslie, Jr., 99 Main street, Orange.—The Young People's Fellowship of the diocese of Newark had its annual outing, a sail up the Hudson, on the afternoon of May 21st, the *Chauncey M. Depew* having been chartered for the occasion.—The annual United Thank Offering service of the diocesan Woman's Auxiliary was held at St. Paul's Church, Englewood, on May 20th, the Rt. Rev. Hugh L. Burlison, D.D., Assistant to the Presiding Bishop, being the preacher. In the afternoon the Rev. G. R. Senner spoke on Rural Work in the Church.—A tablet to the memory of the late Rev. Jesse C. Joralemon, who served at Grace Church, Greenville, a suburb of Jersey City, for 24 years, was unveiled at a special service on May 22d, the Rt. Rev. Wilson R. Stearly, D.D., officiating. The Rev. Mr. Joralemon died May 25, 1931. He became rector of Grace Church September 28, 1902, and served there until 1914, when he left to take his place as chaplain of the National Soldiers' Home at Hampton, Va., where he remained until 1919. He then returned to Grace Church where he remained until his death.

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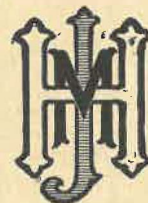
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NORTH DAKOTA—All Saints' Church, Valley City, celebrated its semicentennial by presenting for confirmation to Bishop Bartlett twelve candidates. Besides Valley City six rural points were represented. One family traveled 120 miles for the service. During the fifty years, All Saints' Church has contributed many communicants to other sections of the country. In spite of the fact that it is but a congregation made up of the poorer classes all obligations have been met, local as well as national.—D. B. Holt of Fargo has been appointed district judge by the Hon. George F. Shafer, governor of the state, and is a candidate for that office in the next election. Mr. Holt has been chancellor of the district for the past twenty-five years and is a member of the Cathedral chapter at Fargo.

PENNSYLVANIA—At the recent commencement exercises of the Church Training School of the diocese, graduates attending were: Mrs. S. Harrington Littell, wife of the Bishop of Honolulu; Miss Helen Skiles from Japan; Miss Kathleen Thompson from Nenana, Alaska; Deaconess Margaret S. Peet, Miss Lillian M. Tiff, and Mrs. Paul Dole from Connecticut; Miss Adeline R. Ross from Wyoming. Miss Ross during the past year received the award of the Sangreal for her many years of service to the American Indians.

PITTSBURGH—A memorial service for city firemen who lost their lives in line of duty during the past year was held in Trinity Cathedral, Sunday evening, May 29th. The Very Rev. N. R. High Moor, dean of the Cathedral, spoke on *Let We Forget*.

QUINCY—A new carpet for the entire church and chapel has been presented to St. Paul's, Peoria, by the women of St. Paul's Guild who for the past three years have made this one of their special aims. An altar rail and new oak flooring on the altar pace and sanctuary in the chapel have been presented by St. Elizabeth's Guild.—At a recent baptism in St. Stephen's Church, Peoria, a two-year-old boy was baptized together with his mother, father, aunt, and grandmother, and his great-grandmother was his sponsor.

ROCHESTER—At Christ Church, Corning, a class of 62 was confirmed by Bishop Ferris on Whitson Monday. This class is the largest of the year in the diocese.

SOUTH FLORIDA—St. Paul's Church, Winter Haven, has recently completed the final payment on its indebtedness and is to be consecrated by Bishop Wing on St. John the Baptist's Day, June 24th.—It was decided by the Daughters of the King, meeting in annual convention at Orlando on May 18th, to meet next year on the day preceding the convention of the diocese at Miami.

SOUTHWESTERN VIRGINIA—The total of the children's diocesan Lenten offering was approximately \$3,500, or about twenty per cent lower than last year.

WESTERN MASSACHUSETTS—The largest confirmation class in the history of All Saints' Church, Worcester, was presented by the rector, the Rev. John H. Lever, on April 17th. The Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba, in the absence of Bishop Davies, confirmed the class of 116 persons.—The Woman's Auxiliary of the diocese held its spring meeting in Holy Trinity, Southbridge, on May 20th. The United Thank Offering which was presented at the time amounted to \$960.

Western Nebraska Missions

BISHOP BECHER has commented recently on the disastrous effect of the transiency of the Church population in the district of Western Nebraska; disastrous, at least, in the way it prevents the development of financially strong, self-supporting parishes.

"Nearly three hundred persons were confirmed in 1931," he says, "which is more than usual, but our removals and transfers keep our communicant enrolment reduced to the minimum. This is one of the discouraging features of our work in the mission field . . . and is the main reason why our missionary fields do not become self-supporting dioceses."

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung Mass and Sermon
10:30 A.M.; Solemn Evensong and Sermon, 7:30
P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Saturdays 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTNAM, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Morning Prayer, Holy Communion, and Sermon,
11; Evening Prayer, 4.
Week-days: Holy Communion, 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5.

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Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

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Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

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Solemn Mass and Sermon, 10:30 A.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
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Mass). Sermon and Benediction at 8.
Daily: Mass at 7. Mon., Wed., and Fri., at
9:30. Other Days at 8.
Friday: Benediction at 8 P.M.
Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

St. Mary's Church, Pittsburgh

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THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and 7:00
P.M. to 8:00 P.M., Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturdays, 5-5:30, 7:30-8:30.

Books Received

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

D. APPLETON AND COMPANY, Brooklyn:
Expatriates. By M. A. Dormie. \$2.00.

HARPER AND BROTHERS, New York City:
The Teachers' Commentary. General Editor,
Hugh Martin. \$2.50.

Christianity and the New World. By F. R.
Barry. \$3.00.

RAY LONG AND RICHARD R. SMITH, INC.,
New York City:

That Strange Little Brown Man Gandhi, By
Frederick B. Fisher. \$2.50.

LOTHROP, LEE AND SHEPARD CO., Bos-
ton:

The Lance of Kanana. A Story of Arabia. By
Harry W. French ("Abd El Ardavan").
Drawings by Wilfred Jones.

PAPER-COVERED BOOKS

THE CATHOLIC SOCIAL GUILD, Oxford,
England:

The Catholic Social Movement in Germany.
By Professor T. Brauer, Ph.D. Director of
the Christian Trade Union College at Konigs-
winter. The Catholic Social Year Book 1932,
Twenty-third Year of Issue. Sixpence Net.

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ANNOUNCEMENTS

Died

CARSON—At the Milwaukee branch of the National Soldiers' Home, on Saturday, May 21, 1932, **FREDERICK DUDLEY CARSON**, aged 87 years, 2 months, 25 days. Born in Augusta, Me., February 26, 1845, he is survived by three sons, the Rev. Charles F. of Milwaukee, Willis Morrill of Minneapolis, and Ralph Henry of Bellingham, Wash. Burial took place in the Soldiers' Home Cemetery May 24th, the Rev. Charles F. Carson assisting the military chaplain.
"Defend, O Lord, this Thy child with Thy heavenly grace."

Memorial

May Kidder Chase

MAY KIDDER CHASE, daughter of the late Rev. and Mrs. Charles Holland Kidder returned to the Source from Whom she sprang, June 6, 1931.

"One Heavenly Angel, yesterday, today and forever," is the tribute which her husband H. Gibbs Chase pays to her.

Resolution

James C. Tattersall

The trustees of Burlington College have heard with great sorrow of the sudden death of their fellow trustee, **JAMES C. TATTERSALL**, on Tuesday, May 17, 1932.

Mr. Tattersall has for some years been a very active trustee and member of the executive committee, and has given much time and thought to the finances of St. Mary's Hall, being particularly helpful this last year in arranging for the transfer of the funds after the closing of the Burlington City Loan and Trust Company, to the Trenton Trust Company. Through his efforts funds were provided temporarily to take care of the school budget as well as to safeguard the endowments in the future.

Mr. Tattersall's generous gifts with other contributions have enabled us to make certain necessary improvements to the hall and to reduce the debt which had accumulated in past years.

We will greatly miss his wise counsel, his ever-ready help, and his warm friendship.

We, the trustees, desire to place on record our appreciation of him as a man and as a fellow-worker, to express to his wife and family our affection for him, and our heartfelt sympathy with them in this hour of their great bereavement.

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REV. J. T. WARD, Secretary,
Trustees of Burlington College.

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PRIEST DESIRES SUNDAY SUPPLY WORK or temporary duty. Reply, C-768, care of **THE LIVING CHURCH**, Milwaukee, Wis.

RECTOR DESIRES SUPPLY DUTY for July or August or both, in east, midwest or south. Excellent recommendations. Address, M-764, **THE LIVING CHURCH**, Milwaukee, Wis.

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