

# The Living Church



*Wide World Photos.*

## BISHOP MANNING VISITS WELFARE ISLAND

Carolina Sweifel, 84, was one of those confirmed at the City Mission Chapel. The Rev. Dr. L. C. Sunderland and Chaplain Sidney N. Ussher are shown with the Bishop and candidate.

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(Actual Size)  
Nos. 14, 15, 16



Nos. 3 and 4



No. 5



Nos. 9 and 12



Nos. 6 and 7



No. 1



Crucifix  
With Cord  
Nos. 14c, 15c,  
and 16c



Nos. 2, 8, 10,  
and 11

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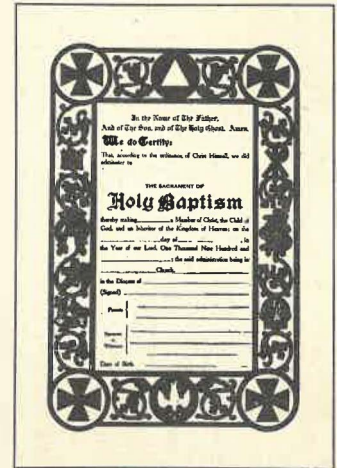
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# The Living Church

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## Church Calendar



### JUNE

5. Second Sunday After Trinity.
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.

## KALENDAR OF COMING EVENTS

### JUNE

8. Regional Rural Conference of Sewanee Province at Vicksburg, Miss.
12. Blue Grass Conference (Kentucky and Lexington), at Versailles.
14. South Florida, Young People's Camp at Camp Wingmann; Arizona Summer School at Prescott.
15. National Convention of Federated Church Women at Detroit.
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; 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.; Midwest Church Workers' Summer Conference at Racine, Wis.; Wellesley Conference for Church Work; Wisconsin Rural Leadership Summer School at Madison.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JUNE

13. All Saints', Orange, N. J.
14. Christ Church, Williamsport, Pa.
15. St. Mary the Virgin, New York.
16. St. Luke's, Germantown, Pa.
17. Corpus Christi, New York.
18. St. Andrew's, Baltimore, Md.

# 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.

### "Why Provinces?"

TO THE EDITOR: I have just completed a careful reading of the Journal of the Eighteenth Annual Synod of the Province of New York and New Jersey (Protestant Episcopal) which was held at Christ Church, Bronxville, New York, January 12-14 of this year. Once again the question strikes the casual reader forcibly: Why provinces? Their present work is unnecessary and gratuitous. They are uncertain of the reason for their own existence, as shown on p. 13 in the resolution offered concerning the advisability of having less frequent meetings. They do nothing and apparently arrive nowhere. And for what reason?

The obvious answer is to be found in the most worthwhile report in the journal, namely that on missions, pp. 32-35, which states the heart of the whole matter:

"The Commission on Missions of the Provincial Synod has had one meeting during the year, at which it discussed the difficult question as to how to be of service to the dioceses in the Province in these matters. It was felt that between the interests and activities of the dioceses on the one hand, and those of the General Convention on the other there was not much opportunity for the functioning of the Provincial Commission"

nor for the provinces themselves, for that matter. They are wedged betwixt Scylla and Charybdis, and extrication under present conditions is impossible except by dissolution.

Why, then, bother with the provinces, when we are already overwhelmed with secretariats, committees, organizations, and so forth? The storm of criticism which has broken over the National Council by all missionary-minded, thinking Churchmen is largely due to over-administrative expense. Shall we add to it on a smaller scale?

What we need is real provinces with definite functions, under archiepiscopal supervision, to take the burden from "281" and put them back locally nearer home, where they indubitably belong. Can we improve on the age-old, time-tested system of all the rest of the Catholic Church? How much longer is this Church to remain overburdened by supernationalistic nomenclature, and the creation of new titles and offices every day?

(Rev.) A. APPLETON PACKARD, JR.  
Kingston, N. Y.

### "The Next Step"

TO THE EDITOR: One single sentence in the editorial The Next Step, in your issue of May 21st, is a trumpet call. It should have been printed in black-face type, because it reaches right down to the root of things in that it questions whether we ought not now to begin to place emphasis upon paying to God what we owe to Him as an honest debt. *The Episcopal Church has never emphasized the principal of tithing. Ought it not begin to do so now?*

This question is the most pertinent that could be asked. Nine-tenths of our income is all that we can consider as rightly belonging to us; the other tenth belongs to God. If we withhold that tenth from Him we are defrauding debtors to the degree of our shortage.

The fault lies not so much with the individual, perhaps. It lies more with the Church which has neglected, perhaps through timidity, to point out to him that it is an obligation

which he must discharge, an obligation more sacred, even, than any which he can owe, money-wise, to any fellow-man. Those who do not thus tithe are unwitting cheats, quite unconscious of their dereliction in most cases, because they have no knowledge that they owe such a debt.

It follows, therefore, that we cannot plume ourselves upon being benevolent in money ways, until we begin to make gifts to the work of God as carried on by the Church, by charitable and educational organizations, and through other organized or unorganized channels, *entirely over and above* what we hand over in payment of our debt of one-tenth. Why should we not have "tithe boxes" in every home, into which we will deposit one dime out of every dollar we receive, the accumulation to be turned over, from time to time, to some agent of our Creditor? Of course the particular form of the "tithe box" does not matter. It could very well be a separate bank account or a bookkeeping method which would automatically emit a check payable to some agent of our Creditor, from time to time.

I hope that THE LIVING CHURCH after this, its first clarion call, will gird on the full panoply of its armor and go forth, with a continuously blaring trumpet, to unremittingly battle for the instillation in the consciousness of all who profess and call themselves Christian, of the simple tenet of honesty toward the Father which is embodied in the word "tithing."

H. GIBBS CHASE,  
Director-General, Confraternity  
of the Mystical Life.

New York City.

### Training in Church Music

TO THE EDITOR: Having had considerable experience as organist and trainer of choristers in the Anglican Church, it seems strange there has been no effort made to incorporate in the graded Sunday school course the musical side of the Church services.

Children, boys and girls alike, taught to read music in the public schools would find the only difficulty in the *pointing*.

There is no reason today why the singing of every service in the Church calendar of prayer and praise as laid down in the Book of Common Prayer should not be sung by the congregations into whose charge they are given *if they had been trained*.

There is no reason today why the training of the Sunday school scholars should not result in perfectly sung services before the end of five years. It is only a question of patience, perseverance, and enthusiasm for that one great hope of Christendom, the spiritualizing of the Mass.

It is said that the *Te Deum Laudamus* is too long; that the *Benedicite Omnia Opera* is wearing to the congregation with its constant reiteration. The issue does not rest there at all—the congregation, cut out of all but the most perfunctory participation in them, wearies because of lack of self-expression. . . .

The excuse may be made that there are organizations in the Church working along that line, but their efforts are confined to older members; the work is started too late. Let us start while it is yet day.

Baltimore. MARY MEAD DEAN, Mus.D.

## A Mother of Seven?

**TO THE EDITOR:** Your editorial on The Month of Mary, was, I think, rather unfortunate. In the first place, May is not the month of Mary. The origin of May and June is obscure, but probably has some reference to "major" and "junior"—showing the importance of one over the other. To make May the one month with Christian significance is rather far fetched.

It is a rebuke to what many consider a worthy sentiment, for you to characterize the observance of Mothers' Day as mawkish sentimentality. The use of that phrase, as I understand it, is an attempt to parade a sentiment that people like to believe, but which really does not exist. Does not your phrase apply rather to the presentation of the Virgin Mary? She is presented in art as lovely, young, and almost deified. In fact, she was a hard-pressed mother of a family of at least seven children; the wife of a common laborer, a village carpenter. She did her own work under primitive conditions, was probably always struggling with poverty. She was a mother, a representative of the average mother—not the carefully guarded mother of a wealthy and cultured family, but a struggling, hard-working and self-sacrificing mother, the sort that has reared the majority of mankind. I think in that, and not in the glorification of the fact that Jesus was one of her children, lies her appeal. She was an overtaxed mother, and she trained Jesus.

So far as the fact of her other children is concerned, there again we like to think things that are not true. The Gospel tells the names of her sons and speaks of her daughters. I know the traditions about Joseph's first wife. The Gospel writers did not know it.

Just because people think that Mary should not have borne more children and that she should have been perpetually virgin is no scholarly reason for being blinded to recorded facts. The story says that Jesus was the first-born, and that there was quite a family. That's nice. I like to think of Jesus as roughing it along with the rest of the children, and not as a pampered only child.

According to tradition, the relationship between Joseph and Mary was totally unnatural. Joseph is usually depicted as a very old man, to make people accept the theory of married celibacy more readily. But this would react against their reason for the marriage at all, which was to protect Mary against gossip. If we are to believe the record and not persistent traditions, the marriage between Mary and Joseph was just the sort of marriage that we all know, and the family was a normal, big family, sore pressed for funds, as would be normal in the family of a village carpenter of that day as well as of this.

In condemning "mawkish sentimentality" on the ground that sentimentality and reality do not agree, let us be honest about the Virgin Mary, Joseph, and the family life in Nazareth. It will mean much more to people to know that Jesus' human life was normal than to be taught that it was surrounded by abnormalities on every side.

Anniston, Ala. (Rev.) J. M. STONEY.

## "A Sneer at the Old Testament"

**TO THE EDITOR:** In your issue of March 26th last, Dean Nutter of Nashotah House refers to the song of Moses and Miriam (Exodus 20) as "a wild, barbaric folk tale." I protest against this statement in a Church paper as a sneer at the Old Testament. I object to it further as incorrect historically and from a literary standpoint.

St. Malo, France. ALFRED B. CRUKSHANK.

## A Tribute to Canon George F. Nelson

**TO THE EDITOR:** The death of Canon Nelson was not only a serious loss to the Fresh Air Association of the Cathedral of St. John the Divine, but was a very real grief to the older members of the board who had known him so long; had enjoyed his friendship, and had benefited by his self-sacrificing devotion to our work.

There is no need to recapitulate here the splendid services which he rendered in the diocese, as Bishop Potter's secretary, as vicar of Grace Chapel, as archdeacon and as canon of the Cathedral, and also as secretary of the House of Bishops in General Convention. That has been done admirably and at great length. What concerns us is the help which he gave to our Fresh Air work among the poor in the city of New York for so many years.

Nearly forty years ago, when our work was done as a branch of the Stanton Street Mission, Canon Nelson was deeply interested in it, but it was not until Bishop Potter changed the mission to the Pro-Cathedral that he took us under his wing, as he did so many other of the Bishop's interests. He probably had a more extensive knowledge of the needs of the poorer parishes in the city than anyone else, and when he undertook to portion out the visits to our Fresh Air House of St. John the Divine at Tomkins Cove of these poorer parishes, he began an exhausting work which he continued till he went to St. Luke's Hospital for his final illness. In fact, he was working on this year's schedule up to a few days before his death.

There was no limit to his interest, and only those of us who were very much on the inside knew how much work there was in what he did or how often corrections had to be made in schedules because of altered conditions. It was a joy to see the cheerfulness with which he would come to our meetings to present his schedules, and some of us commented on the jaunty air—no other word can express his bearing in spite of his nearly 90 years—with which he came into the meeting room two months before he died, when the hand of death was already upon him. He had worked for us more than twenty-five years, and at the end his optimism was as great as at the beginning.

We have had many benefactors whose memory will always be dear to us, but outstanding among them all will be that of George Francis Nelson, D.D.

(Rev.) LUCIUS A. EDREBLUTE.

New York City.

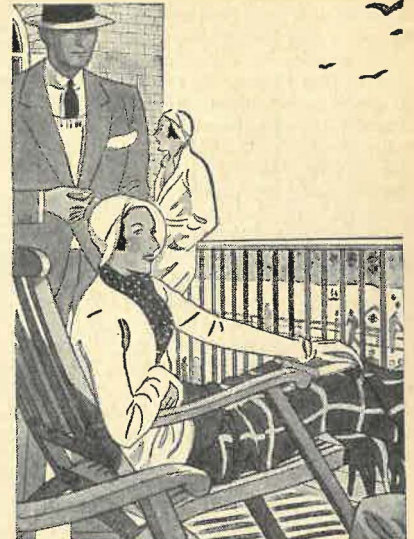
## The Clerical Dress

**TO THE EDITOR:** The two reports of the Church Congress in the last LIVING CHURCH are most enlightening.

Having always had a vague impression, now shown to be erroneous and perhaps uncharitable, that the reason some clergymen disdained to wear clerical garb was because they didn't want their calling known to the general public; or that they feared being summoned suddenly, in case of accident or other emergency, to perform some sacerdotal office when unprepared (perchance out without a Prayer Book), or of being seen on some non-professional errand, or in such unwonted locality or circumstances as might be thought unseemly for one of the cloth, now I realize how I misjudged our reverend fathers, as it appears that their aversion to clerical garments arises merely from a flair for colorful and conspicuous neckties, whose brilliance would be hidden under the bushel of a rabat vest.

L. M. MACKENZIE.

Buffalo, Pa.



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T. E. SMITH

182 Congress Street, Brooklyn, N. Y.

**Bishop Page's Congress Address Criticized**

**T**O THE EDITOR: I have been reading with sad amazement the account of the Church Congress address of Bishop Page. It is amazing in two particulars.

First, his argument reduced to its lowest terms seems to be this, "Let the Church accept a worldly point of view in order to retain worldly people in its membership." And this is amazing, since from the beginning the Church through the mouth of every candidate for Christian baptism has solemnly "renounced" the world as guide or judge of moral conduct.

Second, it is amazing misunderstanding or amazing misrepresentation of the Christian traditional position to say that those who advocate what he terms "severe rule" hold that the "one unpardonable sin is failure in the marriage relationship." This sin, like others, is indeed pardonable. But does Bishop Page seriously propose that this or any other sin shall be considered pardonable *without repentance*, or that this or any other sin shall be declared forgiven *without purpose and effort* toward amendment? To regard as permissible, to sanction, and to pretend to bless, a relationship which Christ defines as adulterous, or to pronounce forgiveness to those who *continue to live in* such a relationship is utterly foreign to the very basic principles of Christian doctrine.

The proposal of Bishop Page is that sinfulness shall be condoned. The Jews faulted Christ for consorting with sinners on the principle that this was condonation of their sin. His reply was that He consorted with sinners in order to call them to repentance; which certainly was not to condone their sins.

Bishop Page says, "No teaching of Jesus stands out more clearly than that of forgiveness," and this is indeed true. But where does he find any exercise of the power of forgiveness except to those who were penitent? The woman whose example he cites is destructive to his own argument. For instead of regarding her marriage relationship as fit to be recognized and blessed, our Lord definitely said, "He whom thou now hast is not thy husband," and the assertion that the woman was "redeemed" is an assumption which can hardly be proved. And when our Lord refused to pronounce sentence of condemnation on the woman taken in adultery, to the end that she should be stoned apart from her partner in sin equally guilty under the law, He sent her away with the solemn command, "Go and sin no more."

But Bishop Page would have us recognize as lawful marriage such irregular unions as that of the woman of Sychar and would have us dismiss some of those whose unions are (according to our Master's definition) adulterous, not with the command to "sin no more" but with a Christian blessing.

The attempt to weaken the canons of the Church in the face of growing immorality, instead of strengthening them, so that they might uphold the Christian standard of marriage for Christians, has been in many ways a most amazing attempt.

We are being told that the House of Bishops in its recent special session expressed full confidence in the National Council. And I am wondering if any notice was taken of the fact that the National Council lent the full power of propaganda through its publicity department to the originally proposed Canon on Marriage and Divorce? Or of the fact that after General Convention the same department gave like publicity to the interpretation of the adopted canon set forth by Bishop Page as if this was an *official* interpretation? How can we have full confidence in National Council if it is to use such power of propaganda in favor of

more lax laws and liberalizing interpretations?

And have we any assurance that the Department of Religious Education will not insert this kind of teaching into the Christian Nurture Series?

It seems unaccountable, and it is certainly lamentable, that National Council should even *seem* to use propaganda in favor of the unauthorized and unaccepted and radical proposals of particular commissions or particular Bishops *before* such views are considered and adopted by General Convention as in harmony with the teaching of our blessed Lord and Master.

(Rev.) THEODORE HAYDN.

Watervliet, N. Y.

**"Honor to Whom Honor Is Due"**

**T**O THE EDITOR: In a secular periodical recently published I am credited with "rebuilding three churches" during the time of my service as missionary in Cuba.

Of course all those in the United States, and Cuba, and on the Isle of Pines who contributed so generously in time and personal labor, or financially, toward that rebuilding know that this statement is incorrect. Two words are lacking: *viz.*, "assisting in," so that the note should read: "assisting in rebuilding." To these [above mentioned], the credit of this rebuilding is due, and only indirectly to my personal efforts in the northland.

Philadelphia. (Rev.) W. W. STEEL.

**Catholic Recovery and Name Changing**

**T**O THE EDITOR: Referring to the Rev. Dr. Middleton's excellent article, Catholic Recovery (L. C., April 16th), and the good response thereto by your three correspondents (L. C., May 7th), let us, somehow, try to get together in the way of forming, say, a sort of name-changing society or association among our American Anglo-Catholics. Suppose our meaningless, not to say harmful or at least misleading legal title, of this most-named Church isn't changed for a score or more years—as it's not likely to be—then, I think, better late than never. WILLIAM STANTON MACOMBE, Germantown, Philadelphia. Layman.

**PUBLISHERS ANNOUNCE SWEEPING ECONOMY SALE**

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## Clerical Changes

### APPOINTMENTS ACCEPTED

CASTLEDINE, Rev. EDWIN, formerly rector of St. Edmund's Church, Richmond, Calif.; to be rector of St. Peter's Church, Redwood City, Calif.

MINNIS, Rev. JOSEPH S., formerly Fellowship student at College of Preachers, Washington Cathedral, Washington, D. C.; to be rector of Christ Church, Joliet, Ill. (C.) Address, 207 Van Buren St., Joliet, July 1st.

TAYLOR, Rev. GEORGE A., formerly rector of St. Philip's Church, Easthampton, Mass. (W.Ma.); to be rector of St. Paul's Church, Albany, N. Y. (A.) Address, 80 Lancaster St., Albany.

### RESIGNATION

THOMAS, Rev. SYDNEY D., as priest-in-charge of St. Stephen's Church, Gilroy, Calif.; to retire.

### SUMMER ACTIVITIES

CHRISTIAN, Rev. GEORGE P., of New York City should be addressed at The Rectory, Paget, Bermuda, from June 15th to September 15th.

PRESSEY, Rev. RICHARD P., rector of Trinity Church, Grantwood, N. J., by appointment of the Bishop of Maine; to be priest-in-charge of St. James' Church, Prouts Neck, Maine, during July.

SIMMONDS, Rev. FRANK H., rector of Grace Church, White Plains, N. Y.; by appointment of the Bishop of Maine; to be priest-in-charge of St. James' Church, Prouts Neck, Maine, from August 1st to September 5th.

### DEGREES CONFERRED

SEABURY DIVINITY SCHOOL—At Seabury commencement exercises held May 17th in the Cathedral of Our Merciful Saviour, Faribault, the honorary degree of Doctor of Divinity was conferred upon the Very Rev. BENJAMIN DUNLAP DAGWELL, of Denver, and the Rev. PHILIP K. EDWARDS, rector of St. Mark's Church, Casper, Wyo.

The degree of Master of Sacred Theology in course was conferred upon the Rev. THOMAS E. ROWE, B.D., of New Westminster, B. C., and the Bachelor of Divinity in course upon the Rev. CHARLES W. BAXTER, the Rev. CHARLES J. GUNNELL, the Rev. LANSING E. KEMPTON, B.A., and in absentia the Rev. PAUL J. TAJIMA of Honolulu.

### ORDINATIONS

#### PRIESTS

CALIFORNIA—On Trinity Sunday in Trinity Church, San Francisco, the Rev. CHARLES F. FRITZ was advanced to the priesthood by the Rt. Rev. E. L. Parsons, D.D., Bishop of the diocese. The candidate was presented by the Rev. Charles P. Deems, D.D., and the Bishop preached.

Mr. Fritz is to be assistant at Trinity Church, with address at 2451 Ridge Road, Berkeley.

MILWAUKEE—In All Saints' Cathedral, Milwaukee, five deacons were advanced to the priesthood by the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of the diocese. The Rev. JOHN GALE FORD, presented by the Rev. E. Reginald Williams, is to be assistant at St. Mark's Church, with address at 2618 N. Hackett Ave.; the Rev. AUGUSTE FELECIEEN MARLIER, presented by the Rev. Vivan A. Peterson, rector of St. James' Church, Cleveland, Ohio, is to be assistant at Holy Cross Church, Kingston, N. Y., with address care of the Holy Cross Rectory; the Rev. JOHN NELSON TAYLOR, presented by the Rev. B. S. Bert, chaplain at Nashotah House, is to be rector of St. Paul's Church, Ashippun, with address Route 2, Oconomowoc; the Rev. Dr. HEWITT B. VINNEDGE, presented by the Rev. F. H. Hallock, professor at Nashotah House, remains as instructor at Nashotah, with address there; the Rev. FREDERICK V. WIELAGE, presented by the Rev. F. G. Williams, rector of Grace Church, Clinton, Iowa, is to be chaplain of the New York City Mission Society with address at 38 Bleecker St., New York City.

The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, preached.

NORTHERN INDIANA—The Rt. Rev. Campbell Gray upon the Feast of St. Angela de Merici, May 31st, advanced the Rev. WALTER LAURENCE FIELDING HAYLOR to the priesthood in St. James' Church, Cleveland, Ohio. Fr. Haylor was presented by the Rev. H. V. Harper, rector of Grace Church, South, Cleveland. The sermon was preached by the Rev. W. E. Hoffenbacher, rector of Trinity Church, Logansport.

For the present Fr. Haylor will remain on the staff of St. James' parish, where he has been working for the past ten months.

OHIO—On May 18th in Trinity Cathedral, Cleveland, the Bishop of the diocese, the Rt. Rev. Warren Lincoln Rogers, D.D., advanced to the priesthood the Rev. FRANCIS TAIT COE. The candidate was presented by the Rev. Charles E. Byrer, D.D., and the sermon was preached by the Rev. John R. Stalker, D.D.

Mr. Coe for the present is to be addressed at Cleveland.

WESTERN MICHIGAN—The Rev. KENNETH A. MORFORD was ordained to the priesthood on Trinity Sunday in Grace Church, Grand Rapids, by the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan. The candidate was presented by Archdeacon L. R. Vercoe and the sermon was preached by the Rev. Lewis B.

(Continued on page 154)

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## EDITORIALS & COMMENTS

### The Laity in Summer

**L**AST WEEK we gave some thought to the subject of the clergy in summer, especially when on vacation. Perhaps a similar discussion of the religious habits of the laity in summer will not be out of order.

It is a matter of rejoicing that the custom of closing churches for the summer is being rapidly outgrown. In our own Church, recognition of religious worship as a year-round duty and privilege is well-nigh universal, while in every denomination there is a growing tendency to follow our example in this respect. Surely if corporate prayer and praise are worth while at all, they are equally so at any and all times of year.

The loyal layman, therefore, will expect to attend church regularly during the summer, wherever he may be and whatever he may be doing. If he has grasped the Catholic ideal he will regard attendance at the Holy Eucharist every Sunday as his norm; but while Anglo-Catholics are often inclined to talk of the obligation to hear Mass every Lord's Day, many of us can learn much from our faithful Evangelical fellow-Churchmen as regards regular attendance at church.

We often hear Churchmen excuse themselves from attending church on summer Sundays either because they have guests who are not Churchmen or because they are themselves guests in a home where the hosts either do not attend church or else belong to some other religious body. In nine cases out of ten, such an explanation is only an excuse, and a weak one at that. The etiquette of hospitality does not involve the neglect of the spiritual life. Your guest or your host will probably respect you more (though whether he does or not is of

secondary importance) if you have character and conviction enough to stand by your religious principles even at the cost of a little inconvenience now and then.

Of course, the converse of the proposition is also true. If you are to insist upon your right to attend your church on Sunday, you must also permit your host or guest to attend his church if he wishes to do so. It is not ordinarily necessary to accompany him to his church, but often it is the courteous thing to do, and entirely permissible, provided you have first attended an early celebration in your own church, if possible. Likewise it is permissible to spend the day golfing, motoring, or picnicking—but only if the day has been begun, as every Lord's Day should begin, by participating in the Lord's own service at His altar.

But corporate worship is only one part of the spiritual life, and it is worse than useless if it is divorced from the interior life. The man or woman who treasures the love of God in his heart does not need to have a set of rules propounded for the guidance of his spiritual life, whether in winter or in summer. To such a person the life of daily prayer and praise is as natural as the physical functions of breathing, eating, and sleeping.

One practical reminder that is always in order at this time of year, and doubly so in these days of pared budgets, has to do with the parish pledge. It is very easy to let this "slide" during the summer, particularly when going away on vacation. When a considerable number of parishioners do this, the parish treasurer is often hard put to it to maintain the financial integrity of the parish during the summer, and

#### YOUR PRAYERS ARE ASKED

for Frederic Cook Morehouse, editor of *The Living Church*, who is seriously ill at his home in Milwaukee. Following two fainting attacks last week Mr. Morehouse has been confined to his bed, and while his condition is not unduly alarming, it is likely that he will be incapacitated for some time.

Your prayers are also asked for Mrs. Morehouse, who is also seriously ill, having been confined to her bed for over a year.

Although it has been the wish of Mr. Morehouse that we should not refer to their illness, we feel that members of *The Living Church Family* will wish to know the facts, and to remember Mr. and Mrs. Morehouse in their prayers.

the individual also finds it difficult in the fall to make up the accumulated arrearage. If the pledge cannot be paid regularly week by week during the summer, it should (whenever possible) be paid in advance, and not allowed to lapse. Most of us, by including the amount of our pledge in the necessary vacation expenses, can manage to write a check for that amount at the beginning of summer as easily as we can at the end, when our resources are likely to be drained to a low level.

**CHURCH PEOPLE** who go away for the summer have a great responsibility in the matter of the clergy whom they find in the places to which they go. This is less heavy, of course, in resorts which have summer chapels, in use only during the holiday months. Here, the responsibility consists mainly of regular contributions and regular attendance. But those Church people who go to little towns which have their own churches and their own all-the-year-round rectors can do immense good or immense harm in the course of their sojourn. "Summer people" are viewed with apprehension by many a rector in a country parish. So long as they confine their criticisms and their descriptions of the way things are managed in their own parishes to *him*, it is not so bad. He may get rather tired, but he has only himself to soothe. The problem comes when the "summer people" begin to tell the parishioners how they might improve their parish.

It is an amazing fact that women who are officers in their own city parish organizations often have so little knowledge of the nature of woman that they will try to reorganize the women's organizations in the country parish, where they are merely guests. Equally astonishing is the fact that men who are vestrymen at home in the city know so little about the nature of man that they will attempt to act as directors, *ex-officio* as it were, of the vestrymen in the country. These things are annoying, to put it mildly. There are other ways in which "summer people" can be and are a hindrance to the work of the Church in their vacation places.

It may require some discernment to discover what is best to do. The visiting clergyman and the resident clergyman both call for careful consideration on the part of the laity, if they are to do the right thing. But this applies to the larger aspects of the matter. There is another aspect, small indeed, which is too frequently overlooked. This is the matter of embarrassing questions. Do not inquire of either clergyman what he thinks of his bishop, of his dean (if he comes from a theological seminary) or of the rector of some other church. Do not press him for his views on highly inflammable subjects, whether theological or political. Remember that he is on holiday! Try to contribute to his rest and refreshment.

Indeed, that should be the rule governing all Church people who have to do with the clergy in summer: try to contribute to their rest and refreshment. The results are sure to be satisfactory to everyone concerned.

**ANGLO-CATHOLIC LEADERS** in England have made a timely appeal for "a cessation of public controversy" among Churchmen, in view of the approaching official celebration of the centenary of the Oxford Movement next year. In a letter in the *Church Times* signed by

The Oxford  
Centenary

Lords Sankey, Halifax, and Mamhead, the superiors of several of the larger Religious orders for men and women, and secular priests such as Canon A. H. Howe Browne and Prebendary Mackay, they say:

"Such controversy in the religious press is almost always de-

plorable, but, at the present time, when the very foundations of religion are being powerfully challenged, it would appear to us unforgivable. It would give to the world what we are convinced is an entirely erroneous impression, that we are mainly concerned about minor differences, and not really at one about the Catholic realities. What hope have we of making our influence tell on English religion, or of forwarding that wider unity for which so many of us will be praying in the coming novena for reunion, if we are unable to exercise Christian charity and forbearance of one another?"

"The official Anglican recognition of, and coöperation with, the celebrations of the centenary of the Oxford Movement, and the attempts already made to amalgamate the great Catholic societies, are most welcome signs of a better spirit, which is meeting with an enthusiastic response from the faithful laity, who are sick and tired of our wranglings. . . ."

"We beg that there may be a cessation of public controversy among us, at least while we are preparing for the centenary: if this could happen, we are convinced that its benefits would be so apparent that after July, 1933, no one would be quick to renew such unfruitful disputes."

The plea is a most timely one, and we trust that it will be well received by Churchmen generally on both sides of the Atlantic. Not only those who call themselves Catholics, but Churchmen of every school of thought have derived immense benefits from the Oxford Movement. Greater dignity in the public services, deeper spiritual vitality in the individual Churchman, renewed appreciation of the value of the sacraments, a wider vision of the nature of the Church, the beginning of the breakdown of Erastianism, and the application of Christianity to the social and economic problems of the day—these fruits of the Oxford Movement are the heritage of no group or party but of the entire Church. The celebration of its centenary ought not to be confined to one school of Churchmen, but ought to be common to Evangelicals, Liberals, and Catholics alike, for all of them are indebted to the leaders in that movement for a revival of much that they treasure today.

**LETTERS** of appreciation of the new format of **THE LIVING CHURCH** continue to come in, and we greatly appreciate all of them. We are also appreciative of the favorable comments of our fellow-editors of the religious press, many of whom have been good enough to devote an editorial note to the subject. Among these are the editors of the *Churchman*, *Southern Churchman*, *Louisiana Churchman*, *Reformed Church Messenger*, *Zion's Herald*, and others—all of whom we count as our very good friends.

Retrenchment is the order of the day in religious periodicals. The Methodists (North) have consolidated their eight *Christian Advocates* into four. The *Presbyterian Banner*, has, like **THE LIVING CHURCH**, made extensive changes in its format. Of the Roman Catholic papers, two weeklies have been reduced to six pages, one reports a sixty per cent loss in advertising volume, another is struggling under a \$17,000 deficit; still another, which claimed a circulation of 10,000 two years ago, has recently been suspended.

And yet, as the *Catholic Citizen* observes, "the heartening thing about this recital is that it is no worse." Dr. Sipler, in his paper published elsewhere in this issue, cites some of the values of the religious press—particularly the weekly. Others will readily suggest themselves to every thoughtful Churchman.

The day of the Church paper has not yet passed; indeed there are signs and portents indicating that, in the changing world order of today and tomorrow, the religious press is on the brink of a period of increasing influence and opportunity.





## The Living Church Pulpit

Sermonette for Second Sunday  
After Trinity

### A FUNDAMENTAL ALTERNATIVE

BY THE VERY REV. WILLIAM H. NES  
DEAN OF CHRIST CHURCH CATHEDRAL, NEW ORLEANS

"For I say unto you, That none of those men which were bidden shall taste of my supper."—ST. LUKE 14:24.

WE HAVE, in the Parable of the Great Supper (and in its close parallel in St. Matthew, the Parable of the Marriage Feast) the declaration of a principle of life which finds reiterated emphasis in our Lord's teaching. It is the declaration that life confronts us with a fundamental alternative and choice, to use the expression of Von Hügel.

In a society which dreads above all else the implications of moral responsibility, which seeks to persuade itself that all roads of behavior converge in the presence of God, if there be any God, I can imagine no more imperative need than that for a restoration of seriousness to life by the rediscovery of this element in the teaching of Jesus, and indeed of all great religious teachers.

Sometimes we are puzzled to understand why so many writers should take pains to eliminate or minimize those passages in which our Lord is represented as the divine Saviour. But this is after all not difficult to fathom. For the progress of science and philosophy, and the advance of material well-being, have combined to show us the absurdity of any notion of perdition. God, if there be a God, will permit no soul to perish. Some people—especially women—are religious, and some are not. Men, as it happens, are too busy to be religious. If you are temperamentally suited to it, religion is a good thing. Probably it has some social value. If there is no God, religious people may be indulged in their harmless illusions, so long as those illusions do not encroach upon the practical affairs of life with any disturbing interference. And if there be a God and any life beyond the grave, we shall all get into heaven anyhow. At all events, if there be a judgment, the American business man can stand on his merits without the need for any atoning Sacrifice.

Thus the Saviourhood of Christ is irrelevant. A Christ who comes to reinforce the ordinary platitudes of morality, we can understand. We can understand the Gospel as good advice. We can understand a teacher who comes to make us a little better than we are by assuring us that we are, naturally and fundamentally, sufficiently good already. But a covenant of mercy with a rebellious race, a proclamation of pardon through the Precious Blood, a demand for complete and absolute regeneration of the human soul, the proclamation of a new birth, the declaration that human sin is so exceeding sinful as to involve the Passion of the Son of God, the exposure of human society as inevitably compassing the death of the Best—all this is profoundly shocking to modern ears.

But the mills of God are grinding out wrath upon an apostate world, as it was in the days of Noah. And that, now at last, not slowly. Already the smug complacencies are withering that flourished so blithely but yesterday. The possibility of ruin—eternal because it is absolute, eternal because eternity is actualized in time—has raised itself abruptly before the eyes of a startled generation. Our Lord was a moral realist, and as a moral realist He proclaimed, in the parable before us and repeatedly elsewhere, the possibility of exclusion from the Kingdom of God. Perhaps we may also be driven to become moral realists, and to see, behind the sham scenery we have erected, a vast perspective confronting us, upward to the Beatific Vision and downward to the abyss of darkness. Then, perhaps, when we have gazed upon the dread reality of the irrevocable, we may find our way once more in penitence to the Foot of the Cross.

### AN ARABIC CHURCH MAGAZINE

BY THE REV. WALTER C. KLEIN, S.S.J.E.

THE BAD FEELING to which the Council of Chalcedon (451) gave rise in the Near East so thoroughly alienated the Churches of this part of the world from the Church of the Empire that when the Moslem Conquest occurred in the seventh century they were glad to make terms with the leaders of the new religion and cut themselves off completely from Constantinople. By far the great majority of Christians in the countries first occupied by Islam were Nestorians and Monophysites, but there were also small communities of Imperialists who surrendered to the inevitable and accepted their position as a "nation" in the Moslem scheme. Naturally all these Christians were slow to give up the daily use of the languages they had spoken so long, but within a century or two necessity forced them to adopt Arabic for ordinary purposes. An Arabic Christian literature grew up, inferior both in matter and in style to the literature of the Moslems, but nevertheless interesting and valuable. Most of the Arabic Christian writers, as may be supposed, were Nestorians or Monophysites, but most important of them all is Said ibn Batriq, a tenth century Melchite patriarch of Alexandria. Within the last few decades these Arabic-speaking Orthodox Christians have become more and more aware of themselves and progressively less inclined to take orders from the Oecumenical Patriarch.

All nations and languages have made their appearance in America, and among them have come representatives of the various Arabic-speaking peoples. Both North and South America have their Arab communities, each of which possesses its own newspapers and magazines. On my desk lies the March number of one such periodical, known as *Majallat al-Kalamat*, "The Word Review," which is the direct cultural heir of the old Moslem-ruled Orthodoxy. It is edited by the Orthodox Bishop of Montreal, Emmanuel Abu Hatab, and published in the Syrian quarter of New York City. It binds together in a very intimate way the widely-distributed flock for which the Bishop is responsible. Besides a great deal of news about his visitations and about baptisms (which are called "christenings," by the way), weddings, and deaths both in the "old country" and here in America, the magazine contains profitable articles on many subjects and comments on what is happening in the Church and in the world. The March number begins with an advertisement of Arabic books for sale. There follow two short bits by the editor, one a brief pastoral exhortation, the other some observations on the fifteenth year of the magazine's existence. Next comes a doctrinal essay on the Notes of the Church by an Orthodox bishop. After this there is an article by a writer of Kingston, Jamaica, on Barnabas and Paul. The next article, one of a series, bears the familiar title, *History Repeats Itself*. It is the work of an Orthodox priest of Homs, in Syria, who attempts to prove a similarity between present and past schisms in the see of Antioch. The next item is the Church Calendar of the month and after this follows an article on *The Journey of the Patriarch Macarius ibn Za'im (of Antioch) to Russia* (seventeenth century). The last contribution, an ascetical essay, is by a parish priest working in Brooklyn, N. Y.

If Bishop Emmanuel Abu Hatab accomplished nothing more through his magazine than to keep his people in touch with each other, we should wonder at his diligence. But he does a great deal more: he maintains the old home contacts, provides his people with interesting reading matter, and keeps their knowledge of events up to date. Although America is not mentioned in this number, except geographically, the Bishop has at least learned American advertising methods. "The best gift you can make to a relative or a friend," he says, "is *Majallat al-Kalamat*."

"WE RECEIVE THIS CHILD into the congregation of Christ's flock," and then through one subterfuge or another keep him away from the congregation, and that at a time when he is building habits.—*Bishop Jenkins*.

# St. Mark's, Portland, Ore., 35 Years a Catholic Center

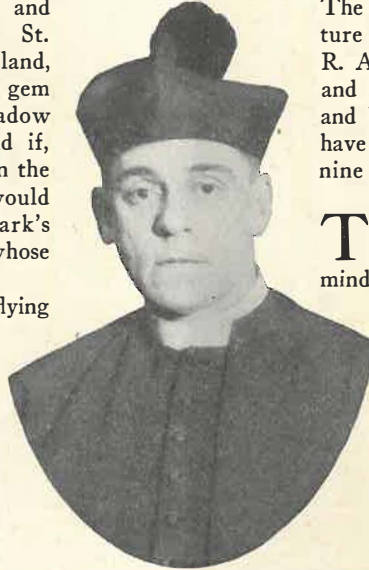
By John W. Lethaby

IF ONE OF THE PIGEONS that preen and plume themselves in the sunlight before St. Mark's, Venice, could fly across to Portland, Oregon, it would be reminded of home by the gem of Romanesque architecture which lies in the shadow of the beautiful green heights of the city. And if, like the birds of the Psalmist, it could fly within the basilica and rest on the marble rood screen he would feel at home for this unique feature of St. Mark's is an exact replica of one in the vast Cathedral whose sign is the Lion.

For 35 years the Catholic flag has been flying at St. Mark's. Under the beloved Fr. John Simpson the parish steadily grew. Through danger and difficulty and opposition he and his chain of faithful successors have taught and practised the Catholic faith. Today a fair sanctuary, garnished with beauty and color, greets the pilgrim who visits St. Mark's and kneels within "the walls embrowned by prayer," to quote Maeterlinck.

Starting with a Sunday school in a private house, the work grew until a chapel known as Trinity Mission was provided. In 1890 a new church was consecrated and a red-letter year, 1897, marked the coming of the Rev. J. E. H. Simpson as rector. Standing under the rood screen one can mark a score of memorials to those who have worshipped at St. Mark's. Among the most generous benefactors is Miss Catherine Percival, for many years a communicant and faithful friend. She has been aptly described as the "good angel of St. Mark's." Not counting her many acts of generosity, Miss Percival provided more than \$40,000 for the building of the new church. To few parishes has it been granted to see "the things hoped for" granted in such full measure. St. Mark's today stands four-square for the full Catholic faith. The church building, erected on the plans of Jamieson Parker, is on the lines of the noble Church of San Zeno in Italy, and is a copy of the former Church of the Evangelists, Philadelphia.

The pilgrim, entering the narthex, will see the new gallery for the choir on the left, and will kneel for a minute in the Chapel of the Annunciation. On the walls and above the altar are paintings and icons full of color and light. St. Mark's fulfils the canon of a Catholic church. It reminds the student of the old basilican churches in Rome going back to the year 420 A. D. It is twice as long as it is wide. The altar is the apex and rallying point of all the church arrangements.



REV. R. A'COURT SIMMONDS

The sanctuary is spacious and at High Mass the picture presented is unforgettable. The rector, the Rev. R. A'Court Simmonds, has trained a corps of servers and acolytes. There are more than twenty young men and boys attached to the work. The present buildings have all been erected during his rectorship of the past nine years.

THE PHOTOGRAPH HEREWITH shows the strength and beauty that have been in the minds of those who planned the new St. Mark's. We rightly retain the term "basilican," for such buildings as our churches are dedicated to the "King of Kings and Lord of Lords." Here we have a good nave with side aisles, two rows of columns. Each row of pillars supports a high wall by means of semi-circular arches. A saddle roof shows the row of clerestory windows that give light to the spacious nave. Owing to lack of space it was not possible to carry out the apse and thus exactly follow the earliest examples in Italy. All told, as a famous church architect wrote, "you have planned a little gem of Romanesque art.

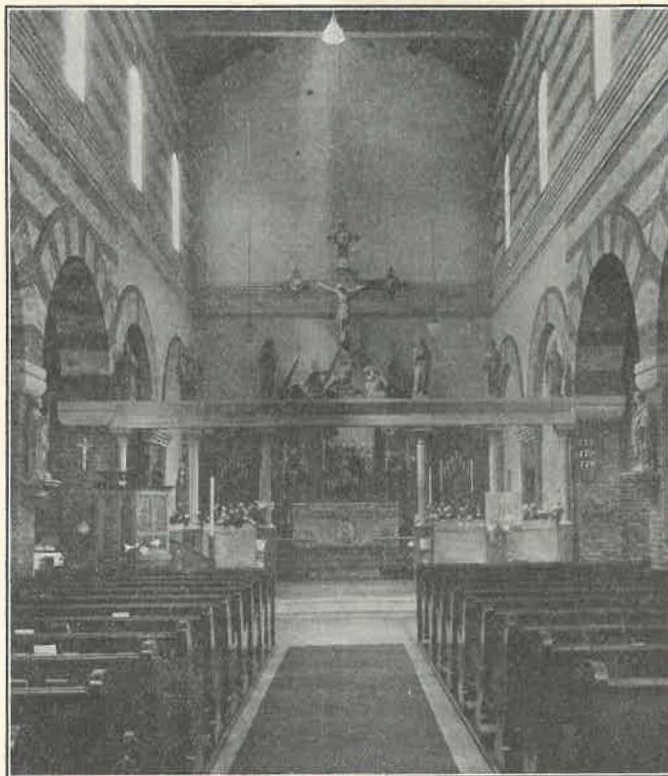
Now make the interior beautiful with gold and color and incense."

Once again we have been granted the fruition of our hopes and prayers. In THE LIVING CHURCH last summer was an article telling of the fine mural work done in the churches of Denver by the Rev. Bernard Geiser. By a happy fortune Fr. Geiser was the guest of the parish of St. Mark, and has now undertaken to carry out a series of mural paintings that will

make glorious the Lady chapel and the sanctuary. One picture of the Annunciation is almost complete.

Time and space fail to tell of the beauties of the inner furnishings of St. Mark's. In the court is a Calvary dedicated to the glory of God and in memory of the late Judge Slater, learned chancellor of the diocese.

We say "good-bye" to St. Mark's beneath the seven sanctuary lamps that glow before the altar. We remember the Seven Lamps of Architecture that Ruskin so eloquently described. We, too, remember the lights of sacrifice made by the many for the work of the Church, of the obedience of the faithful to Catholic ideals, of the memory of those now in Paradise, of the truth that has been presented here for more than fifty years; above all we kindle afresh our lamp of devotion before the altar in the great Memorial Sacrifice of our Divine Redeemer.



INTERIOR, ST. MARK'S CHURCH, PORTLAND, ORE.

# Concerning Isaiah—and Dying Civilizations

An Essay by the Rev. Bernard Iddings Bell, Litt.D., LL.D.

Warden of St. Stephen's College, Columbia University

THAT belonging to a family of repute and self-respect is an advantage to a man, it is foolish to deny—though sometimes we do forget it, or pretend that we do. It is quite true that some men who have sprung from stock of no importance have achieved greatly. In our desire to honor them, we may fail to remark that they have done this in spite, and not because, of their humble origin; and sometimes, too, we forget that, while

one genius like Lincoln comes from obscurity to greatness, a thousand others, equally ambitious, arrive only at pushing arrogance and a crude vulgarity. Good family and sound training do count, and most of the world's leaders have profited from those advantages in their youth. Even Lenin was a nobleman. This is true in the case of religious leaders, as everywhere else. Occasionally one finds an Amos or a Billy Sunday who crudely is effective; and there are truly some saints who have mattered, who have come from early years in which they have been given little: but most of the great spiritual geniuses have been both gentlemen and educated. Moses came from a rearing in Pharaoh's court, to take up his life work for the freeing of slaves. The Buddha was a king, and of a line of kings. Zoroaster came from the highest social rank. The Lord Jesus was humanly of the royal blood of David—none better in Palestine. St. Paul was a Roman citizen and of rabbinical family, privileged to study with Gamaliel. St. Augustine, St. Thomas Aquinas, St. Theresa, St. Bernard, St. Ignatius Loyola were all of knightly families or better. It is mostly so. Isaiah was in the same tradition.

The chief advantage of really belonging, either by birth or by achievement, to this class of people, is that one is thereby the more apt to feel, instinctively, *noblesse oblige*. Unless saved by religion, such men and women may be in danger of damnation by pride—but not commonly by self-seeking. They are not given to regarding the world of their fellows as something greedily to be exploited. The world is ennobled not so much by inferior people clamoring for place and avid for reward, as by those who, being really greater and finer and wiser than their fellows, perceive that they must do, for the unprivileged and frequently incompetent many, what that majority cannot do for itself. For their pains they are rarely loved, and sometimes they are crucified—they who can see more clearly than those, more numerous, who are either scrambling for economic and social toe-holds or else are on the make. But, followed or not, honored or hated, it is they who matter to the world. Isaiah did really belong to those who feel *noblesse oblige*; and because of it, when he came to his majority, he chose to give himself to the service of his nation.

He put his youthful faith in King Uzziah, ruler at the time in Jerusalem, a fascinating and able proponent of optimism and of nationalism. For the time being, the Egyptian and Assyrian imperialisms, to the south and to the north respectively—the forces which were destined to grind at last the Jewish nation to ruin—were quiescent. Jereboam II in the northern kingdom and Uzziah in the southern one—for the Jews were at the time two nations—both went in for patriotism, expansion, and talk of a foredestined prosperity. They forgot—if indeed they ever had perceived—the forces of disintegration within their own peoples. They thought that a temporary prosperity was permanent. They were boomers, and boosters, and gamblers, sure that the dice would continue to fall their way. Isaiah seems to have been

*HAS the Old Testament any light to shed on the muddled problems of a twentieth century depression? ¶ Dr. Bell, one of the foremost scholars in the American Church, thinks so. ¶ In the present article he draws an exceptionally timely lesson from the story of the collapse of Uzziah's kingdom in 740 B. C., and recalls how the Prophet Isaiah preached the Kingdom of God in those strangely modern days.*

equally deceived. Then, suddenly, the bottom dropped out of everything. It came to the year 740 B. C. The old Uzziah's glorious reign of fifty quite accidentally happy years ended in sudden tragedy. The king was a leper. Soon he was dead. His grandiose policy, simultaneously, brought on retaliation from the other lands, an opposition destined to make ridiculous and deadly his showy pretensions and those of his people. It was a time of deflation,

a day for the abandonment of foolish confidence in an unfounded prosperity. Despair was on every hand. Men were stunned. It was the end, or seemed it.

But that ending was really the beginning for Isaiah. Years later he wrote it down for all men to read, the story of that rebirth of his, the story which begins: "In the year that King Uzziah died, I saw the Lord sitting upon His throne." It was religion, for him a new experience. Theretofore he had been subject to the religious temper of his time, the careless indifference of a prosperous people, who regarded religion without awe, or used it as a political and social soothing syrup, who regarded not judgment, repented not, whose faith and practice were polite and easy-going. Now, suddenly, he saw the Lord God—supreme, unchangeable, righteous; and the things of Him as the only stable things. He saw God as no opportunist King, no boastful optimist.

"I saw the Lord," said he, "sitting upon the throne, high and lifted up, and His train filled the temple. Above stood the seraphim, and one cried to another and said, 'Holy, Holy, Holy, O Jehovah of the Hosts.' The whole earth is full of His glory. And the foundations rocked at the voice of Him that cried, and the house was filled with smoke."

THEN, at once, he perceived the worthlessness of that which hitherto he had deemed a proper patriotism, a sufficient social wisdom, their utter inadequacy both for his people and for himself.

"Then said I," he goes on, "then said I, Woe is me! I am undone, because I am a man of unclean lips, and I dwell amid a people of unclean lips—yet mine eyes have seen the King, the Lord of the hosts."

But, like every saint, the instant that he saw the Lord and his own worthlessness and that of a worldly civilization, all at one time, he knew forgiveness.

"Then flew to me one of the seraphim, having a glowing hot coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it and said, 'Lo, this hath touched thy lips: and thine iniquity is done away and thy sin purged.'"

Now he knew clear vision, and forgiveness, and peace of soul, for himself. But these things for himself were not enough. There was still his people—the people—the people—all the pitiable folk about him, whom he himself had helped to feed upon false hopes. What about them? Still *noblesse oblige*! The vision went on.

"And I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then I said, 'Here am I; send me.' And he said, 'Go, and speak to the people. Tell them, You hear but you do not understand; you look on things, but perceive not. The heart of this people is fat, their ears heavy, their eyes blinded. They will not see, for all your telling them the truth, nor hear, nor understand, nor turn again, nor be healed.'"

IT WAS an appalling command. He was to tell the truth *in vain!* Apparently the people were doomed, though he might do his best to turn them to wisdom! "Then said I, 'Lord, how long?'"

"And He answered, 'Until the cities lie waste, without inhabitant, houses without man, and the people are led into captivity far away, and in the midst of the land ruins, forsaken.'" Civilization will die, if it be built upon the wisdom of man rather than God. But fear not, nor despair, God sits supreme, nor can His will forever perish from the earth. "When all this land that you have loved has perished, a new city shall be built, by those who understand. An oak is felled; but there remains the stump thereof, well rooted, which again shall sprout."

Thus ended his great moment of insight into meaning; and in statecraft Isaiah the prophet took the place of Isaiah the politician. Always he spoke, thereafter, in street and council house, that the will of God is the determinant of princes and their policies: that peace is more wise than conflict; that war and international intrigue are silly games; that justice and brotherhood are stronger than chicanery and exploitation; that, whether kings or peoples or social orders come or stay or go, God changes not nor abdicates. Unwaveringly Isaiah proclaimed it. When times grew, temporarily, a little better, he was not beguiled by that. When, on the other hand, Sennacherib's forces invested Jerusalem, he alone did not despair. He never ranted or wailed. Quietly, with all his brains, because he knew the truth, he told it—to a people who did not, would not, could not, understand—until the City was destroyed, the people carried off, the land a desolation. He had failed, you say? Not so. For the remnant who did understand at length returned to build a new Jerusalem.

I HAVE retold this ancient story at some length for our encouragement. The application of the tale is timeless. It has all happened over and over again, as he who reads history well knows; and will happen again and again to the end of days. "These things are written," says the Apostle, of the scriptures, "for our admonition, on whom the ends of the world are come." Not the end of the cosmos, but the end of an epoch, of a civilization.

We sometimes forget that eras in human development do have ends as well as beginnings. We, especially, too much for understanding and wisdom, have pondered a supposed resemblance between civilized society and a living and evolving organism. It is a false, indeed an absurd, analogy. When we combine with it, as many do, a belief that because a thing evolves it grows better—morally better—we are in an even worse danger of misunderstanding civilization. Even in biology, when something is said to evolve, it is not meant that it is getting morally improved thereby. The expression means only that the thing is becoming more complex. And sometimes that very complexity kills it, good or bad. As was long ago said, "There is no moral content in the fact of evolution." Yet we have supposed it so. Every day in every way society gets better and better—improved and made more safe and sure by the mere benevolent passing of time. So we have been fond to believe.

We have forgotten how everything which lifts us from the level of mere beastliness into civilization has been won, and is precariously maintained, only by a tremendous moral effort, at the cost of sweat, of tears, of lives laid down for it. When that effort grows weary, when that moral endeavor slackens, then an epoch ends, a civilization goes to pieces, and men, subsiding once more to levels essentially animal, carry out their task of mutual self-destruction.

It is hard to avoid the conviction that ours is such a time—our world increasingly composed of tired, bored, selfish, and more and more enervated people; hard not to perceive that the World War may have been, instead of an inexplicable interlude in a happy development, rather an early step in a progressive degeneration of society, a degeneration which may take a century more—or less. It will not be a continuous degeneration, if we may judge the future by the past. Spurts of better times may come;

but each level of subsidence may still be lower than the last; until our era ends, as other eras—God alone knows how many—have ended.

There is no way out of our industrial and international muddle which does not involve a new way of thinking about life and its goods. Civilization will not be long preserved from collapse merely by tinkering with economic and international machinery. Individuals and nations are alike motivated by greed. As long as that continues, the disintegration will go on. Leagues of Nations will not stop wars, or the signing with tongue in cheek such bits of paper as the Kellogg Pact. Wars, as the Apostle truly says, come from the lusts which corrupt men's souls. Let those who will, tinker with the machinery. The thing which is out of order is more fundamental.

As far as anybody can see, we are making almost no progress in the re-creation of soundness in the social fabric. One would have thought that after the World War even we fools would have known that war pays nobody; that it exacts a ghastly price in lives and happiness, that it upsets ancient securities, that it forces all nations, conquered and conquerors alike, into bankruptcy or near it. He who ran could read that message. Yet look at what is happening in Asia at the moment while, despite plighted words in noble treaties, we merely murmur, "Tut tut; too bad." Our age will not learn. Its eyes are closed and its ears are heavy and its heart is fat. And industrially we have a state of affairs in which millions have no work, and often not even food; and this despite the fact that we can make things faster and cheaper than any other generation that ever lived. Can we not see that such a condition comes from fundamental maladjustment of individual and social motives? No; all that we try to do about it is to pauperize some of the hungry, and to expand credit, so that we can go on producing even more than we can consume. A civilization led by politicians and bankers with no more wisdom than ours deserves to perish, and most certainly will.

WHO CAN bear this thought—which of us who has seen Uzziah the Once-Great, leprous and dying and decayed? Who can continue wise when the world again grows giddy with a renewed prosperity that, because it is against the immutabilities of God Himself, can never last? Who can stand serene when the hosts encircle the city and the famine comes and men's hearts are shaken by fear? Who with compassion can be understanding of the blindness, the deafness, the stupidity of a people bent on self-destruction? Who can be sure that God still reigns and that the remnant shall return? Who can attain to man's stature in an age like ours?

"I lift up mine eyes unto the hills." So cries the Psalmist. Be it so with me. To the hills do I also lift up mine eyes, away from a too close and exclusive observation of my business, my family, my future, my worries; away from the tiny but absorbing interests of the common life. I look to the hills where the sure things dwell, the things which do not change as years go by. I look to the mountain where Moses, in an ecstasy, heard those laws which must forever govern all mankind; and came down thence to lead others into a promised land which he himself might, perhaps, never see. I look to Horeb, the other mount of God, whither Elijah fled in complete discouragement; where round about him were the tempest and the earthquake and the fire, and then at last the still small voice of God; that mountain from whose heights he reëmerged into the plain, serene for tasks before him, aware at last that there still remained ten thousand who, like himself, had not bowed the knee to Baal. I look, most of all, to the third great hill of God, where hangs upon a cross One whom a dying world rejects but in whose bleeding hands is held the destiny of nations and of men. I lift up mine eyes unto the hills. From whence cometh my help? My help cometh even from the Lord, who hath made heaven and earth.

*In the year that King Uzziah died, I, too, have seen the Lord.*

ANY DEAD FISH can float down stream, but it takes a real live one to swim up against the current.—*Bishop Jenkins.*

# The Mission of the Weekly Publication

By the Rev. Guy Emery Shipler, D.D.

Editor of *The Churchman*

UP TO THE MOMENT of attempting to write this paper I have been unable to discover any sound reason why I should have been asked to do it, except that I am a prejudiced witness. I take some comfort in the thought that Washington, at least, is not unused to witnesses of this type, and that the projected minds of the program committee must have been influenced by environment.

I am somewhat at a loss to know precisely what the committee had in mind as a background for this discussion, but I gather from the general topic that it wished to have presented arguments, *pro* and *con*, as between the value of the monthly periodical and the weekly. Let me at once announce my prejudice as decidedly in favor of the latter.

We would all agree, I suspect, that the period in which we are living calls aloud for the shaping of sound opinion, else we would throw up our editorial jobs tomorrow. We would agree with equal readiness that the special need for this essential emphasis lies in the fact that, as never before in its history, American opinion is being largely moulded, and in sinister directions, by ballyhoo such as the world has never before experienced. If anyone has any doubt on this matter—and I am convinced that no one in this group has—let him read John T. Flynn's article, Edward L. Bernays: The Science of Ballyhoo, in the current *Atlantic*. I quote one paragraph which will have a double significance to this group:

"There is a grave social danger lurking in the discovery which Mr. Bernays has made, that the Mass Mind is to be controlled through its group leaders. 'In this country,' said a learned divine who now acts as public relations counsel to a large corporation, 'we live by thinking. The three institutions that deal in ideas are the school, the Church, and the press. And those are the three institutions that we persist in starving to death.' The good, pragmatical parson aptly dubbed them 'the starveling professions.' And then he proceeded to lecture the public relations counsels of the public utility companies, telling them that they ought to take advantage of this fact—the poverty of the teacher, the preacher, the journalist—and buy them to distribute ideas for the utility business.

"This advice was followed to the letter, and in the last dozen years there has been a wholesale debauchery of otherwise honest men: professors hired to make 'surveys,' doctors employed to make 'experiments,' teachers paid to utter 'warnings,' newspaper men commissioned to make 'reports.'"

May I not add, as an aside, that one of the major satisfactions which comes to me as an editor of a religious journal is based on my conviction that the religious press has never consciously sold out in this fashion, though I could cite instances in the past three years which have come close to it in substance?

I have stressed this point on ballyhoo for what must be an obvious reason. The only way to protect our social order from its invidious effects, so far as I know, is to offset it by the constant presentation of uncolored facts and reasoned, sound, and un-bought interpretation of those facts. I stress the constant equation because of my conviction that a bombardment of fifty-two times a year, with fresh and high-powered ammunition, has many more than four times the effect of less potent ammunition twelve times a year.

A monthly periodical can never be, in any essential way, a news medium; it is keyed to the presentation of features. And we are living today in a world of news, and of a high speed dissemi-

*THIS PAPER was read by Dr. Shipler at the recent annual conference of the editors of the religious press, held at Washington. ¶ Since Dr. Shipler's message is so timely, and since our respected fellow-editor is so well qualified to present it, we are happy to present it to our readers.*

nation of that news. Every hour of the day, the radio is presenting facts, alleged facts, and lying interpretations. Almost every hour of the day and night modern high speed presses are turning out newspapers by the millions; they constitute a complex of truth and lies. No small part of the lies represent the skilled and highly

paid manipulation of news sources by press agents and public relations counsels. Trained in the newspaper game themselves, they are able to get their stuff past even a well-intentioned city desk. There is, in short, a never ceasing fire directed at that which we call the American mind. And who among us will say that it is without deadly effect? If the religious press wishes to resume its traditional rôle of Rip Van Winkle, let it give up the weekly field and go to the monthly.

MOST OF US here recall all too vividly the Palmer Red raids following the World War. And, incidentally, that period represents, in my opinion, one of the loftiest attainments of the religious press. Most of us knew at the time what Frederick Allen has so graphically sketched in his arresting book, *Only Yesterday*; the whole sorry spectacle was put over on America by skilled manipulation of the press. Otherwise sane and intelligent citizens, in every quarter of these United States, read and believed, and raged and howled with a veritable lust for blood. Palmer knew how to pull the strings. All honor to those religious journals which, week after week, denounced the procedure, pleading with their readers to remember some of the fundamentals of their religion, even if they could not manage to retain their common sense. It was no easy task. Ordinarily clear-thinking subscribers filled the mails with letters of cancellation, denouncing editors with the too familiar slogan "Bolshevik," while the government sent its agents nosing around with the hope that some editor might be caught off base and jailed as an example of what ought to happen to all such mealy-mouthed patriots.

I would not for a moment contend that a monthly periodical could not, in such a hot-spot news situation, make a contribution toward genuine enlightenment; but I do contend that, in contrast to a weekly presentation of facts and fair comment, its voice would have been rather worse than that of one crying in a wilderness of uninterrupted turmoil. After all, a machine gun has an advantage, so we are told by our experienced police and army officers, over a single shooter. . . .

All of which leads me to express another conviction though it has no pertinent place in the subject of this discussion. If there is any validity in what I have said regarding the value of the contemporaneous factor in the weekly as opposed to the monthly, it bears with less but still pertinent weight on the daily as opposed to the weekly. While it is true that the gap to be bridged between the weekly and the monthly periodical is much wider than that between the weekly and the daily, I am none the less convinced that the religious forces of America can never make themselves adequately effective until they are represented in the field of daily newspaperdom. I am fully aware of the recent efforts that have been made in that direction; I believe that I have no illusions as to the problems, primarily financial, which are involved. Any one of us who has labored through the years to convince thoughtful people of the essential value of the weekly religious press in our social structure, as opposed, perhaps, to the building of cathedrals, can hardly be the victim of

any illusion when it comes to the problem of raising the millions of dollars necessary to found a daily religious newspaper. And a group of religious editors needs no one to tell them of the multitudes of other hazardous pitfalls scattered about the landscape. In spite of the multiplicity of handicaps, the time will come when America will have not one, but many, religious dailies. And when it does come I trust that those responsible for the venture will have a conception of the religion of Jesus broad enough to include all the far horizons of life. If they do not, they had better save their money, their high hopes, and their energy. Let me repeat: While we are doing a great and necessary job through the weekly religious press, we shall never combat the disintegrating social forces in our American life until we can use modern ammunition by a modern—which is to say a strictly contemporary—method.

PERHAPS I am not wrong in believing that, in addition to the reasons I have assigned to the committee for including this subject in the program, there is another and possibly more practical one. I have no doubt that in the office of many a religious weekly the question has arisen, forced to the front by the tragic economic strain on all periodicals, both religious and secular, as to whether a monthly issue, in place of a weekly, might not go a long way toward a solution. I hesitate to speak on the phase of the subject. I have had many years' experience in daily and weekly journalism, but none in the field of the monthly. Though one cannot be long in any department of journalism without having some contact with other sectors, whatever I say must be discounted for the reason stated.

If someone were to ask me, Would your paper not be better off economically by going to a monthly basis I would reply, No. I might be wrong. The trend among many periodicals in the present crisis would seem to argue against the correctness of the answer. It would be possible to publish a religious weekly on a monthly basis at a material saving in the aggregate of pages throughout the year, and still turn out a journal of respectable size. This would mean a saving in cost of production, including certain supplementary savings in overhead. Since a news monthly is, as I have tried to indicate, a contradiction in terms, it would eliminate, for those of us who carry news departments, the costs connected with their maintenance.

As against these specific savings I would put a probable heavy loss in advertising revenue. This is of special pertinence in the field of religious journalism. Most of our papers carry a large percentage of small advertising copy on a twenty-six and fifty-two time basis. Anyone who knows the traditional mental background of the average small-copy space buyer in the religious press need not be told that an effort to educate such a client to the use of larger copy, aggregating in twelve monthly issues the same yearly space as that of the present fifty-two issues, would be a task lacking every thrill of adventure for a solicitor. I am basing what I say, of course, on reality. If our media were in the mass circulation class and we carried national accounts, the argument would be presented from a quite different point of view.

To revert, in closing, to the news equation, which naturally represents my major concern, it may be of interest to record that, several years ago, when we were discussing the problem of the twice a month versus the weekly issue in our own office, we sent a questionnaire to a cross-section of our readers. We asked them to express freely their preference as between bi-monthly and weekly issues. Seventy-five per cent replied as strongly in favor of the weekly, a large percentage stressing the news interest as central.

Only the other day the editor of the *World Tomorrow* announced that, after an experience of fifteen years on the monthly basis, his journal would shortly become a weekly. He and his colleagues, he said, had become convinced that the interval between publication was so great that the effectiveness of a propaganda journal was largely nullified.

There is a vitality in news and current discussion of news which cannot be gainsaid. Stale news is dull, colorless, devitalized,

and smells of the cemetery. Due to the swift strides in the production of mechanisms for the rapid dissemination of news, America, and for that matter the world, has become news-minded. Like it or not—and it carries many menacing concomitants—this is the fact. By and large it seems to me a wholesome fact, for news is of the stuff of social intercourse, and social intercourse, as well as our religion, centers in the person. Since, in the religion of Jesus, the person is of supreme and sacred value, let the religious press not sacrifice its influence in molding personality, but rather increase it. I for one do not desire to turn over to the paid press agent and public relations counsel any larger part in directing the American mind.

## AUSTRALIA LOSES A SAINTLY BISHOP

BY THE REV. R. HARLEY-JONES  
STAFF CORRESPONDENT OF THE LIVING CHURCH

ON THE MORNING of April 18th the Rt. Rev. Gerald Addington D'Arcy-Irvine, Bishop Coadjutor of the diocese of Sydney, N. S. W., passed to his rest after a short illness. Few people knew that he had been ill as his keen loyalty to the strenuous duties of his office kept his tired body in public evidence right up to the last few days. The late Bishop was in his 70th year and was a son of Canon G. D'Arcy-Irvine, a grandson of the Rev. G. D'Arcy-Irvine, who was chaplain to the Duke of Leinster, and a great-grandson of Colonel Sir Georges D'Arcy-Irvine, Bart., of Castle Irvine, County Fermanagh, Ireland.

The Bishop was born at Wandsworth, England, and came to Australia as a young man. After training for the ministry at Moore Theological College, he was ordained deacon in 1885 by Bishop Barry at St. Andrew's Cathedral, Sydney. The salient characteristic of the Bishop was his exceptional gift of making and holding friends. His saintly personality won the affection of all sorts and conditions of people, and his old world courtesy and loveliness attracted all who knew him. He was trusted because of his continual loyalty to his given word and promise, while his wide sympathies, developed through long years of varied parochial experiences, brought him a multitude of acquaintances who saw in him a true pastor in Christ. In addition to his personal virtues he was endowed with remarkable organizing and administrative ability, which he used with great success when he was elevated to the episcopate in 1926. On several occasions he was administrator in the absence of the Archbishop, and the opportunities thus afforded brought out his latent genius for leadership. As a preacher of the Gospel and a true teacher of the Church, Bishop D'Arcy-Irvine was faithful to the essentials of the Christian faith.

At the funeral on April 20th, St. Andrew's Cathedral was thronged with people while thousands gathered outside in silent respect. Never before has there been such a demonstration of sympathy and affectionate tribute to a bishop's memory in Sydney. The governor of New South Wales, Sir P. Game, attended, as did also the president of the legislative council, Prof. J. B. Peden. All the professions were represented and about 150 clergy formed in the procession. The Primate, the Most Rev. J. C. Wright, D.D., paid a very high tribute to the late Bishop as a friend, colleague, and counsellor. Interment was made at South Head Cemetery.

## RELIGIOUS "BEST SELLERS"

Morehouse Publishing Co., Milwaukee

### General Books

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|---|--|
| 1. <i>Episcopal Church</i> —Atwater.    | 3. <i>Tomorrow's Faith</i> —Oliver.      |
| 2. <i>Prayer Book Reason Why</i> —Boss. | 4. <i>Faith By Which We Live</i> —Fiske. |
|   | 5. <i>Life Abundant</i> —Bell.           |

### Devotional Manuals

- |                                      |   |
|--------------------------------------|---|
| 1. <i>In God's Presence</i> —Gilman. | 2. <i>Manual for Holy Eucharist</i> —Mackenzie. |
|                                      | 3. <i>God's Board</i> .                         |

## Churchwomen Today

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

Ada Loaring-Clark, Editor

**T**HE GOOD SHEPHERD MISSION to the Navajo Indians, situated at Fort Defiance, Arizona, thirty-five miles from Gallup, N. Mex., fills one of the greatest needs among this splendid tribe of Indians.

Navajo  
Indians

"The Navajo Indians are a hard working people, asking no aid except that which helps them help themselves. They are self-supporting and wish so to be. They own great flocks of sheep, from the wool of which the famous Navajo blanket is woven, and with these flocks of sheep they travel from place to place where the forage is best, and so have many but no permanent homes. They have very large families and the tribe is ever increasing in numbers. All the schools on the reservation, government and mission, are full to overflowing and we are constantly turning children away. Thousands of children are of school age but there are no school accommodations for them at this time. The Navajos are anxious that their children attend school and they prefer the mission schools."

So writes Miss Anne E. Cady, devoted missionary to the Navajos for many years.

"One of the greatest needs on the reservation has been a home where the many orphans may be cared for. The Navajos have asked for such a place because the orphans on a reservation have but a poor chance for life. When left with no parents, or only with a mother, an Indian will add this orphan or half-orphan to his family, but more or less as a slave to herd sheep. Some of these children are treated very well, as the Indian understands it, while others are not treated well at all. The Church has come forward and is trying, in a small way, to fill this need at the Good Shepherd Mission.

"In the early days of the mission, when this was the only hospital on the reservation, the need for someone to take in and care for these orphans was brought home to us time and time again. While we still did hospital work five children were brought to us and treated for trachoma and, as no one ever came for them, they were left for us to bring up. Two of these children were left with the tiniest bit of vision in one eye and none in the other. They have been educated in the State School for Blind in New Mexico. The older one, Howard, finished his course in the school for the blind as the honor pupil and is now in his third year at the university, partly earning his way by tuning pianos, keeping up with his sighted companions and preparing to come back here as a missionary to his own people. The other four have done splendidly and have been a credit to this mission which is the only place where a Navajo orphan can be cared for in a Christian home. This attracts much attention from visitors and government officials who visit the reservation.

"With nearly forty thousand Navajo Indians, only two per cent being Christians and ninety per cent illiterate with thousands wishing to come to school, the surface of the work that should be done is only scratched."

**I**T IS INTERESTING to know that letters have come to the Federation of Women's Boards telling of the observance of the day in New Zealand (where it probably began), from Chili, the Argentine, Porto Rico, the Philippine Islands, Japan, China, India, Persia, Bulgaria, Holland, Sweden, and the British Isles,

World Day  
of Prayer

in addition to thousands of places all over the United States and Canada. The program for 1933 has been prepared by Mrs. C. C. Chen of Shanghai and will shortly be translated into many languages. The next World Day of Prayer will be observed on March 3, 1933, the first Friday in Lent.

## Books of the Day

Rev. William H. Dunphy, Editor

**ARTHUR C. A. HALL. THIRD BISHOP OF VERMONT.** By George L. Richardson. Boston: Houghton Mifflin Co., 1932. Pp. xiii, 249. \$3.

**F**ATHER HALL came to America in 1873 when 26 years of age; from that time until his death in 1930 he was an outstanding figure in the life of the Church in America and his biography is a contribution of permanent value to its history. Dr. Richardson has succeeded excellently in his task of love. Wisely he has chosen to pass lightly over the earlier years; though he has not neglected to state the two factors which influenced the entire life of his subject: the Evangelical Revival, with "its deep personal piety and devotion to our Lord," which he was taught at home as a boy, and that of the Oxford Movement, which he learned at Oxford, especially from Father Benson of Cowley and Canon Liddon. With still greater wisdom Dr. Richardson has chosen to pass very lightly over some of the ephemeral controversies, now happily almost forgotten. Some little known bits of work in his younger years, as in British Columbia, are told in considerable detail by a series of interesting excerpts from his letters to his mother. The later years spent as mission priest with a full program of sermons, quiet days, retreats, and as Bishop of Vermont, cannot here be recapitulated. It was a crowded life, filled with many achievements in somewhat diverse fields. As a member of General Convention he played an important part, member, then chairman, of the Committee on Constitution and Canons from 1898 until his death; vitally concerned also with the preparation of the "Marginal Readings" Bible, with Prayer Book Revision, with the Conference on Faith and Order. As an author fifty-five books, as well as some valuable journal articles, are attributed to him. As a pastor "he cared greatly for souls and was never weary of teaching and helping them" (p. 237). Personally "from the beginning of his life to the end Arthur Hall was a consistent and devout penitent" (p. 229).

With the hope of a new edition being required a correction and an addition may be made; Bishop Grafton's work referred to on p. 35 is *A Journey Godward*, not "Upward," to the bibliography *The Eucharist, Fourth Triennial Charge*, Longmans, 1907, a pamphlet of forty-seven closely printed pages should be added.

F. H. H.

**THE PRAYER OF SONSHIP.** By the Rev. B. F. Simpson, Chaplain to the King. (Longmans. \$1).

**T**HE REV. MR. SIMPSON has made a worthy contribution to the unlimited field of interpretation of the Lord's Prayer. The analogy carried throughout the book is that of the attitude of the son to the father, and the appeal is for us to raise the level of that human relationship to the divine level as exemplified by our Lord in His earthly life. This particular treatment will help and please those who seek a reasonable and sympathetic understanding of real prayer.

W. S. H.

**A PRAYER BOOK FOR BOYS,** by Margaret Cropper (Macmillan. \$1). Parents who desire a prayer book for boys of pre-confirmation age will find this a useful manual, one that the child can understand and that will train him up in helpful prayer life.

W. S. H.

### BLUE MOUNTAIN CONFERENCE DATES JUNE 27TH TO JULY 8TH

FREDERICK, MD.—Dr. Frank S. B. Gavin, of the General Theological Seminary, New York City, and Dr. James Thayer Addison of the Episcopal Theological School, Cambridge, Mass., will be the leaders of the clergy conference at the Blue Mountain Conference, June 27th-July 1st, at Hood College, Frederick. Dr. Gavin's subject is the Development of the Anglican Tradition. Dr. Addison will discuss the Aims and Problems of Modern Missions.

Other features of the conference are the School of Church Music, directed by the Rev. Walter Williams, canon precenter, Cathedral of St. John, Providence, R. I.; rector St. Dunstan's College, Commission on Church Music. Mr. Williams will be assisted by Herbert J. Austin, F.R.C.O., organist and choirmaster of St. David's Church, Baltimore, Md. The School of Music will present every phase of Church Music ranging from voice culture to the choosing of proper music suitable to Church seasons. The conference method will be attempted in a course on Christian doctrine, led by Dr. Gavin.

The conference for laymen, July 1st to July 4th, affords men an opportunity of studying vital matters of Church activities and will be led by the Rev. Malcolm S. Taylor, Greenville, S. C.

Bishop Creighton will be the leader of a course on the Domestic Missions Field by area and racial groups.

Miss Mildred Hewitt, secretary for Church Schools, National Department of Religious Education, will present the course on Curriculum.

Church History will be presented by the Rev. Leicester C. Lewis, Ph.D., of St. James' Church, Philadelphia. The course outlined is How the Reformation Happened.

The Rev. T. A. Conover, D.D., is chaplain of the conference and the Rev. N. B. Groton, Whitmarsh, Pa., is president.

A very welcome announcement is the reduction of rates. While the registration fee is the same, the rates for room and food has been reduced 15 to 26 per cent.

### WELLESLEY CONFERENCE MUSIC SCHOOL OPENS JUNE 27TH

BOSTON, MASS.—No Church demands more of its organists in the way of intelligent coöperation in developing the worship element in its services than ours, and there is no end to the questions asked by organists in the process of getting necessary information. And there is no way in which this necessary information can be gotten so thoroughly, pleasantly, and economically as by attendance at the Music School of the Conference for Church Work held annually at Wellesley College, Wellesley. The dates for the 1932 session are June 27th to July 8th, and the dean of the Music School will again be Frederick Johnson, F.A.G.O., organist and choirmaster at the Church of the Advent, 30 Brimmer street, Boston. The Rev. Winfred Douglas, Mus.D., of the National Church Music Commission, will discuss the Gregorian chant in its various aspects as used in psalmody and responses, the music of the Eucharist, and hymns. Prof. Hugh L. Smith, of the Yale University

School of Music, will lecture on the development of Church music prior to the seventeenth century, showing the relation of the music of the Anglican Church to that of the Roman and the transition from the Gregorian to the polyphonic. The fourth course will be presented conjointly with the School for Church Workers, on the history and use of the Book of Common Prayer. It will be led by Marjorie Martin, who is an instructor in the religious education section of the extension courses of Columbia University.

### KANUGA LAKE CONFERENCES BEGIN JUNE 18TH

HENDERSONVILLE, N. C.—The Kanuga Lake Conferences open this year on June 18th with the Y. P. S. L. group, which is followed on July 2d by the junior groups camps. The adult groups, for Church school workers, Woman's Auxiliaries, social service workers, and Y. P. S. L. leaders, then will have the camping grounds from July 16th to the 30th inclusive.

The Kanuga Lake Conference grounds are in big demand this year, having no open dates until after September 15th. If any information is desired the Rev. John L. Jackson, Charlotte, N. C., a director of the adult group, will be glad to supply it.

### RACINE SUMMER CONFERENCE BEGINS JUNE 27TH

RACINE, WIS.—A feature of the Summer Conference for Church Workers to be held at Racine College, Racine, from June 27th to July 8th, will be a course in Psychiatry and Religion, given by the Rev. H. Ralph Higgins, M.A., S.T.M., of the staff of St. Paul's Cathedral, Detroit, Mich. Fr. Higgins is director of the department of pastoral psychology of the diocese of Michigan, and also director of the consultation center for Problems in Personality, which operates under the auspices of the diocese. He is also psychiatric research worker in the State Hospital for Mental Diseases at Ypsilanti, Mich., investigating in the field of the relations between religious development and various types of insanity.

His course is designed particularly for clergy, social service workers, and others who are called upon to deal with problems of human personality and adjustment and will be presented under four sections:

- 1—Principles of Psychiatry: Major types of mental disease, their origin, symptoms, and treatment.
- 2—Mental Mechanisms: a study of the human mind and how it works.
- 3—Mental Therapeutics: leading types of psycho-therapeutic technique.
- 4—The Place of Religion: positive and negative aspects of religion in psycho-therapy, together with a consideration of practical application for clergy and religious workers.

Courses for the Woman's Auxiliary will be led by Archdeacons Deis and Zeigler of the diocese of Chicago. Fr. Deis and Fr. Zeigler have had experience in the mission field and they have planned courses dealing with the work in China, Alaska,

New Mexico, and with the American Indians.

Courses will also be given in preaching by Bishop Stewart of Chicago, in teaching by Bishop Johnson of Colorado, in Bible and Prayer Book Study, by the Rev. Don Frank Fenn, in music by Dr. Louis E. Daniels, in drama by the Rev. Morton C. Stone, in social service by the Rev. Harold Holt, in young people's work by the Rev. LeRoy Burroughs, in Church history by the Rev. T. W. MacDonald, and in religious education by Mrs. Cleon E. Bigler and Miss Vera Gardner.

### SEWANEE CLERGY SCHOOL INSTITUTED

SEWANEE, TENN.—What purports to be a successful and permanent organization of the Church is a new venture sponsored by the well established Sewanee Summer Training School. This venture is to be known as the Sewanee Clergy School and though held at the same time as the adult division of the regular training school August 2d to 12th, it will be entirely apart from it. A point in favor of the new-born organization is that it is open to all clergy of the Church, not just to those within the province. Attendance at the school should not be considered as a part of the rector's vacation time but should be accounted as part of his regular duties.

Leaders: Bishops Mikell, McDowell, Kemerer. Clergy: C. Rankin Barnes, Malcolm S. Taylor, W. H. Nes, H. W. Starr, R. Bland Mitchell. Laymen: Gustavus W. Dyer, John W. Wood. Leaders and their courses:  
Very Rev. W. H. Nes: *Christian Reunion*.  
Bishop Kemerer: *Shepherding and Administering the Parish*.

Prof. G. W. Dyer: *The Gospel and the Industrial Order*.

Rev. C. Rankin Barnes: *Studies in Family Relations*.

Board and lodging for the entire ten days will cost \$20. There are no other fees or charges.

Reservations, together with \$2 deposit (which will be credited on the \$20 charge), should be sent to the associate director, the Rev. R. Bland Mitchell, D.D., 1910 Twelfth avenue, South, Birmingham, Ala.

For further information, address the associate director.

### CASS LAKE SUMMER SCHOOL OPENS JUNE 26TH

DULUTH, MINN.—Because of the limited accommodations, registrations for the Cass Lake Summer School at Cass Lake Mission, diocese of Duluth, June 26th to July 1st, should be made as soon as possible according to Mrs. W. E. A. Le Quesne, 4111 McCulloch street, Duluth, who is in charge of registrations. Registration fee, \$1.50, plus the cost of board and lodging brings the total to \$12.50. Registration fee should be paid in advance. Those persons who have attended the summer school in previous years know that the session is well worth one's while.

Bishop Bennett and Bishop Kemerer are president and vice-president of the conference.



# NEWS OF THE CHURCH

## Ill, Archbishop of Toronto Resigns

Diocese Accepts With Regret the Resignation of Most Rev. J. F. Sweeny, Diocesan Since March

TORONTO, MAY 24.—The Most Rev. James Fielding Sweeny, Archbishop of Toronto, has notified the Bishop of Ottawa (as next in seniority in the province) of his intention to resign on account of continued ill health. Yesterday the executive committee of the diocese of Toronto met at the synod house and issued an official statement, given here in part:

"The intention of the Archbishop being quite plain, the committee had no alternative to acceding to his expressed desire. . . . Archbishop Sweeny has been in impaired health for some time, but, until comparatively recently, has attended to his manifold duties as usual. Only on March 29th last, he was elected to succeed the late Most Rev. David Williams as Metropolitan of the ecclesiastical province of Ontario and it was the full expectation of most Churchmen that his ardent wish of completing 25 years as Diocesan—March, 1934—would be realized. It is in keeping with Archbishop Sweeny's regard for the requirements of his position that he is now relinquishing his personal hope in favor of the needs of the diocese."

The Archbishop was born over 74 years ago in London, England, and, at an early age, came to Canada and attended McGill University, Montreal, where he graduated with the degree of B.A. in 1878, obtaining his M.A. in 1881.

In 1882 he came to Toronto as rector of St. Philip's Church, where he served for 27 years, and during which time he was created successively canon of St. Alban's, archdeacon of Simcoe, and archdeacon of York and Simcoe. In 1909, on the death of Archbishop Sweatman, he was elected Fourth Bishop of Toronto. On March 29th last, he was elected Metropolitan in succession to Archbishop Williams. It is hoped that his coming retirement will be attended by improved health.

Until the resignation is accepted by the House of Bishops His Grace will continue in office and it is expected that Canon Hartly will continue to assist him in the work of administering the diocese. It is probable that a special session of the synod of the diocese will be called in the autumn to elect his successor. Upon his resignation taking effect the Rt. Rev. J. C. Roper, Bishop of Ottawa, becomes automatically Acting Metropolitan of the province.

### CENTENARY OF THE OXFORD MOVEMENT

Fr. Rosenthal, vicar of St. Agatha's, Birmingham, is now in Canada in the interest of the centenary of the Oxford Movement, the observance of which takes place in July, 1933. Since he arrived he has preached at the high celebration at St.

### BISHOP PERRY REMITS PORTION OF SALARY

NEW YORK—The diocese of Rhode Island is making payment of the salary of its bishop as named by the canons of the diocese. Under specific resolution General Convention fixed the salary of the Presiding Bishop at \$15,000 per annum with an allowance of \$5,000 per annum for house rent, travel expenses, etc. From these three items the Presiding Bishop is paying the expenses incident to the provision of episcopal assistance in the diocese of Rhode Island, the maintenance of the episcopal residence, and his personal and traveling expenses. Under this plan there was returned as a lapsed balance to the National Council in the year 1931 from the appropriation of \$20,000 the sum of \$12,802.12 as a saving on this appropriation.

For subsequent years more adequate provision has been made for episcopal assistance in Rhode Island, thereby enabling the Presiding Bishop to give precedence to the work of the whole Church.

Thomas', Toronto, and at St. Bartholomew's; met the clergy at St. Thomas' parish hall and outlined plans for the centenary; and addressed a public meeting.

### THE GOVERNOR-GENERAL AND THE COUNTESS BESSBOROUGH IN TORONTO

His Excellency the Earl of Bessborough, Governor-General of Canada, spent Sunday and Monday in Toronto. On Sunday he read the lessons at St. Paul's Church at the morning service, and in the afternoon attended the parade service of the Garrison Regiments at the Arena. The service was taken by Canon Cody and the address given by Canon W. L. Baynes-Reed.

Lady Bessborough attended on Saturday the dinner at the Royal York Hotel in honor of the twenty-first birthday of the Girl Guides Association of Canada. Mrs. H. D. Warren was reelected chief commissioner for Canada.

### A FINE PIECE OF SOCIAL SERVICE WORK

In the suburbs of Toronto and toward the east there is a considerable area of vacant land owned by the Church. Permission was gained by the diocesan council for social service to use this land for allotment to the unemployed as gardens.

A start was made on a piece of property 350 feet by 600 feet. This was plowed and fertilized by the council and divided into eighty-four lots, 50 x 50 feet. This plowing and fertilizing was the contribution of the men who did it. The lots were numbered and given to the unemployed for the purpose of raising vegetables for their families. No religious restrictions are placed about the lots but already eighteen families from the nearest Church of England parish have secured lots.

Not only was the plowing and fertilizing done for nothing but the grocery stores

## New South Florida Diocesan Installed

Bishop Wing Receives Pastoral Staff Before Capacity Crowd at Cathedral

ORLANDO, FLA.—Formal installation of the Rt. Rev. John Durham Wing, D.D., LL.D., as Bishop of South Florida was made on May 13th, the impressive service held in the Cathedral, Orlando, and attended by a congregation which overtaxed all seating capacity.

Led by the crucifer and the Cathedral choir, the long procession included the Cathedral chapter, the diocesan officers, the standing committee, and nearly all clergy of the diocese, the latter coming from attendance at the diocesan convention which closed the previous day at Lakeland. A second crucifer led the clergy and the Bishop's pastoral staff was borne in front of him as he, in cope and mitre, entered at the end of the procession.

The Very Rev. Melville E. Johnson, dean of the Cathedral, officiated for the installation. Following the processional hymn, Psalms 122 and 46 were sung and the letters of consecration were read by the chancellor. The Te Deum was sung after the installation and Bishop Wing then celebrated the Holy Eucharist, assisted by Dean Johnson. The Rev. William P. S. Lander, president of the standing committee, preached the sermon.

The clergy and other visitors remained for luncheon, served by the Cathedral Church Service League in the chapter house.

Bishop Wing is working zealously to carry forward the noble labors of his predecessors in this field, and has the prayers and coöperation of his people that this diocese may go forward to increasing service and influence for Christ and His Church.

in the neighborhood are supplying the seed as a gift. The only thing that the unemployed are required to provide for themselves are the garden tools they use.

### NEWS IN BRIEF

The diamond jubilee of All Saints' Church, Hamilton, began with a special service on Whitsunday with the rector, the Rev. Dr. Judd, as preacher. On Thursday the Bishop of Niagara was the special speaker at the jubilee service. This was followed by a parish reception. On Trinity Sunday, the preacher at both services was the Rev. Canon Shatford, rector of St. James the Apostle, Montreal.

Every year, throughout Canada, a series of summer schools for Anglican Church Workers is arranged by diocesan committees representing the missionary, religious education, and social service work of the Church. Seven schools are to be held this summer: at Knowlton, Quebec; Asbury College, Ottawa; Appleby School, Oakville; Huron College, London; Emmanuel College, Saskatchewan; Banff, Alberta; and Camp Artaban, Gambia Island, B. C.

## Bishop of New York Ordains Thirteen

Six Ordinands Advanced to the Priesthood and Seven to the Diaconate at Trinity Sunday Service

BY THE REV. HARRISON ROCKWELL

NEW YORK, MAY 27.—An unusually large class of ordinands was presented to Bishop Manning on Trinity Sunday at the Cathedral. Seven men were ordered deacons, and six deacons were advanced to the priesthood. The following were admitted to the diaconate: Frederic L. Lorentzen, Randolph Gall, Peter Hastings Neale, Joseph L. Germeck, Gerald F. Burrill, Stephen F. Bayne, Jr., and Edward T. Theopold; while those ordained priests were the Rev. Messrs. Frederick L. Gamage, D.C.L., C. Reginald Hardcastle, M.D., Joseph Parsell, O.H.C., Leon E. Cartmell, Charles A. Homan and for the Bishop of Virginia, William R. D. Turkington, Jr. The preacher was the Rev. Dr. Frederic S. Fleming, vicar of the Chapel of the Intercession, of which congregation the Rev. Messrs. Bayne and Theopold have been members.

Following a custom of long standing, one inaugurated by Bishop Henry Codman Potter, the newly-ordained deacons accompanied Bishop Manning in the afternoon of the same day, on his annual visitation to the Chapel of the Good Shepherd on Welfare Island, thus beginning their ministry among the group there cared for by Chaplain Ussher of the City Mission Society.

### CHURCH SCHOOLS OF DIOCESE MAKE ANNUAL PRESENTATION

Between two and three thousand children from the Church schools of the diocese assembled at the Cathedral last Saturday afternoon for their annual presentation service. Among the outstanding points of one of the most interesting and significant of all the services which take place during the year at the Cathedral the following may be cited: the total amount given by the children was \$28,750, a decrease of \$6,714 from last year; the largest offering came from the school of the Chapel of the Intercession and amounted to \$1,139. Three other schools which gave more than \$1,000 were those of St. James the Less, Scarsdale, Heavenly Rest, New York, and Christ's Church, Rye. The largest percentage of increase of any diocesan school was that reported from the Church of St. Mary the Virgin, New York. Grace Church, White Plains, of schools of more than 100 pupils, ranked first with an average of \$5.61 per capita; while the Church of the Incarnation, New York, led the schools of less than 100 scholars, with a per capita offering of \$18.55. Banners were awarded to St. Andrew's, Arlington; St. John's, Tuckahoe; and St. Luke's, Beacon, for offerings from parishes whose current expenses are, respectively, less than \$2,000, between \$2,000 and \$4,000, and between \$4,000 and \$6,000.

In spite of the depression, and while there was an expected decrease in the total given, there was an encouraging report of increases in the number of scholars, and 52 schools were awarded shield certificates for increasing their offerings up to 99%, and 12 others were given certificates of honor for doubling their contributions of a year ago.

### GENERAL SEMINARY COMMENCEMENT

The schedule for the annual commencement exercises at the General Theological Seminary was carried out on Monday, Tuesday, and Wednesday of this week as announced in our last issue. Diplomas were received by the following:

William P. Anna, Jr., Stephen F. Bayne, Jr., Raymond P. Black, Robert C. Board, Charles F. Boynton, Gerald F. Burrill, John M. Coleman, Llewellyn O. Diplock, Henry M. Eller, Harvey K. Eward, Joseph L. Germeck, M. L. Johnson, Nelson W. MacKie, Harry B. Malcolm, Robert H. Mize, Jr., John R. Ramsey, Ralph D. Read, William T. Reeves, George A. Robertshaw, Edward E. Rodgers, Walter R. Scott, Philip M. Styles, Edward T. Theopold, Joseph K. Tsukamoto, Richard G. Urban, Daniel M. Welton, Stanley Wilson.

The following received the degree of Bachelor of Sacred Theology:

The Rev. Messrs. J. G. Armstrong, 3d, Edward G. Barrow, John V. Butler, Jr., Leon E. Cartmell, Albert A. Chambers, Robert J. Clarke, Robert J. Gibson, Robert B. Gribbon, E. H. Hamilton, Thomas M. Jones, Frank C. Leeming, Frederic R. Meyers, W. K. Morley, Jr., Clifford E. B. Nobes, C. MacD. Serson, Robert D. Smith, Oscar C. Taylor, W. R. D. Turkington, Jr., John N. Warren, Edward R. Welles, John M. Young, Jr.

Those receiving the degree of Master of Sacred Theology are:

The Rev. Kenneth E. Heim, the Rev. Walter C. Klein, and the Rev. Guthbert A. Simpson.

### THIRTIETH ANNIVERSARY OF GREENWICH HOUSE

Greenwich House, 27 Barrow street, the well known social settlement of the lower west side of New York, celebrated the thirtieth anniversary of its incorporation on Thursday, May 26th. Bishop Henry C. Potter was one of the group of seven incorporators of Greenwich House of whom three are now living—Robert Fulton Cutting, Felix Adler, and Mary Kingsbury Simkhovitch, the founder.

The work which began so modestly in a small house in Jones street now has as its headquarters Greenwich House, 27 Barrow street, Greenwich House Music School, 46 Barrow street, Greenwich House workshops, an apprenticeship school for boys, at 16 Jones street, and Camp Herbert Parsons at LaGrangeville, Dutchess county, N. Y.

Each week about 4,000 people of the neighborhood benefit from the health service, or participate in the educational and recreational facilities offered under expert leadership. Everyone is cordially welcomed regardless of age, creed, or race.

During all of her busy years as director of the growing settlement, Mrs. Simkhovitch has found opportunity to give generously of her time and talents to the work of the Church. She has been a member of the Department of Social Service of the National Council for many years, a prominent worker in the Church League for

Industrial Democracy, a member of the social service commission of the diocese of New York, and an active member of St. Luke's Chapel of Trinity parish.

### ITEMS

Bishop Manning will officiate on Sunday morning, June 5th, at the dedication of St. Martin's Church, Lenox avenue and 122d street. This means that the former Holy Trinity Church has been restored from the devastating fire of some seven years ago and the splendid edifice is now ready for use by the rapidly-growing Negro congregation worshipping there. Under the direction of the City Mission Society, the Rev. John H. Johnson, vicar, has built up during the past four years a work of unusual strength and influence.

On June 1st the Rev. T. Jerome Hayden, Jr., assistant at the Church of the Epiphany, Providence, R. I., will come to be assistant to the Rev. George LaPla Smith at St. Augustine's Chapel, Trinity parish, 105 East Houston street, this city.

One of the lessons learned from the depression is the significance of the verb, to share. The Rev. Dr. Hicks, rector of St. Andrew's, Yonkers, states in his parish leaflet that so far as possible he will discard the use of the word, giving, in favor of the more spiritually-significant term, sharing.

### AMERICAN CHURCH ACQUIRES OLD ESTATE IN PARIS

PROVIDENCE, R. I.—Dean Beekman, of Holy Trinity Church, Paris, the head of the French government, and a cardinal at Rome succeeded in untangling Church and State complications so that the parish has been able to obtain the ancient Chateaubriand estate lying across the Seine not far from the university. This property will be used to minister to American students who to the number of 15,000 are resident at Paris. A sum of \$600,000 was raised and with it a library, a gymnasium, an infirmary, reading rooms, a great Norman chapel, and a residence for the assistants will be built.

There is a spirit of comity between the English and the American Churches. In Dresden there are left scarcely more than 75 American students out of several thousand who were in residence before the war. The English Church has withdrawn, leaving the American Church in the field. In return the American Church leaves the English to the field of Lucerne. English bishops confirm three or four classes of American girls and boys in Florence and American bishops confirm English boys and girls in Dresden and Munich.

### MEMPHIS CATHEDRAL CHAPEL CONSECRATED

MEMPHIS, TENN.—On May 19th the gothic chapel of St. Mary's Cathedral, this city, was consecrated by the Bishop of the diocese, the Rt. Rev. Thomas F. Gailor, D.D., assisted by the Very Rev. Israel H. Noe, dean of the Cathedral.

This chapel, a brick building, was erected in 1875 by Col. R. B. Snowden of Memphis, as a chapel of St. Mary's School, in memory of his mother, Aspasia Bogardus Snowden. In 1931 Bayard Cairns, a nephew of the colonel, had the chapel rebuilt in stone with a carved stone cloister, extending from the east door of the Cathedral, in memory of his mother, Mrs. Cairns.

The entire group of buildings—Bishop's residence, Cathedral, and chapel—is now connected by cloisters.

## Rev. B. F. Simpson Is Kensington Suffragan

Chaplain to King George is Appointed to Succeed Late Dr. J. P. Maud—Bishop of Jarrow Dies

By GEORGE PARSONS

LONDON, May 13.—The Rev. B. F. Simpson, vicar of St. Peter, Cranley Gardens, Kensington, and chaplain to His Majesty, has been appointed to the suffragan bishopric of Kensington in succession to the late Dr. J. P. Maud. You may recall that, in a previous letter, I said that this appointment was likely.

The new Bishop, who is 48 years of age, is known as an eloquent preacher. Educated at University College, Durham, he graduated also at London University before his ordination 25 years ago. After four years at St. Anne's, Soho, he went as home missionary to take charge of St. Peter's, Harrow, of which he was afterwards vicar for seven years. During the war he served as a chaplain to the forces for two years, and was awarded the M. C. From Harrow he went to Stepney, where he was rector and rural dean for six years before going to St. Peter's, Cranley Garden. His appointment is one that will be welcomed by Churchmen of different schools of thought.

### DEATH OF THE BISHOP OF JARROW

On Monday last, there passed to his rest, at the age of 64, the Bishop of Jarrow, Dr. S. S. Knight. He had been suffering from an overstrained heart, and had recently been ordered to give up all work and take a complete rest for three months.

Dr. Knight was, in 1924, appointed Bishop Suffragan of Jarrow in succession to the late Bishop Quirk, and was also made archdeacon and canon residentiary of Durham. He had been lecturer in pastoral theology both at Cambridge and at Durham, and select preacher at Cambridge.

### DORSET CHURCH REDEDICATED

On Sunday last, the Bishop of Sherborne rededicated an old Dorset village church which has been restored in memory of Thomas Hardy.

The church is St. Andrew's, Winterbourne-Tomson, a small building on the edge of Egdon Heath, immortalized by Hardy, and three miles from Bere Regis, the Kingbere of the Wessex novels. Until the work of restoration began, the building, which stands practically in a farmyard, had fallen into disuse, and was rapidly decaying.

The church's age is unknown, but during the restoration Professor Tristram found the remains of ornamental decoration and what appeared to be the head of a figure dating back to about 1300. Archbishop Wake restored the church in 1700. Toward the latter part of the last century it fell into disuse, and it was closed in 1896. In the restoration the old features have been retained, the old oak pews repaired, and a rafted roof constructed.

## NEW JERSEY CHURCH HOSPITAL BEQUEATHED \$25,000

JERSEY CITY, N. J.—Mrs. Philipine H. Hazeltine, of Hoboken, who died March 11th, bequeathed to Christ Hospital, Jersey City, \$25,000. Another matter of interest concerning the hospital is the establishment of a cancer clinic on April 13th. In charge of the work are five specialists. The clinic will give treatment to patients from any part of New Jersey. The Rev. Thomas A. Hyde is hospital superintendent.

## ORANGE, N. J., ASSOCIATION AIDS CHILDREN'S SOCIETIES

ORANGE, N. J.—The trustees of the Gertrude Butts Memorial Home Association, Orange, have authorized the expenditure of a sum, not to exceed \$20,000, for distribution among agencies which care for children. The Children's Aid Society of Newark has received \$1,000; the Children's Aid and Protective Society of the Oranges, \$500; Newark Bureau of Social Service, \$1,500 (\$500 to be used for colored children); Englewood Social Service Federation, \$250; Church Mission of Help, \$750; Bonnie Brae Farm, \$3,000; and for the care of an orphan girl \$350 has been given.

Other amounts authorized to be spent are \$1,000 in Passaic county, in co-operation with the Social Service Clinic of the Northern New Jersey Mental Hygiene Association at Greystone Park, and \$5,000 to be distributed in counties of the diocese outside of Essex and Passaic.

## EVERETT, MASS., RECTOR TO ADDRESS MASONIC BODIES

EVERETT, MASS.—The Rev. William Henry Pettus, rector of Grace Church, this city, has been invited to preach before the several Masonic organizations in and near Portsmouth, N. H., in St. John's Church, Portsmouth, June 19th. Upwards of eight hundred Masons will be in attendance.

The Rev. Mr. Pettus received his Master Mason's degree in Alexandria, Va., when President Taft and members of his cabinet and the United States Senate were in the audience. Mr. Pettus holds his membership from the same lodge over which George Washington was worshipful master.

## TWO CONNECTICUT RECTORS SAIL FOR OVERSEAS

HARTFORD, CONN.—The Rev. William T. Hooper, rector of St. John's Church, Hartford, and canon of Aberdeen Cathedral, sailed for the old country where he has been invited to preach in Aberdeen Cathedral. The ancient edifice is being restored and a new chancel and sanctuary added.

Another Hartford rector to sail for foreign shores is the Rev. George T. Linsley, D.D., who left for England on May 20th to remain for a three months' holiday. Dr. Linsley resigned the rectorship of the Church of the Good Shepherd and will live in Farmington, a suburb of Hartford.

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## Conventions and Convocations

### CONNECTICUT

#### Bishop Brewster Gives Farewell Address; Asks Discontinuance of Retiring Allowance

NEW HAVEN, CONN.—More than usual significance was attached to the annual diocesan convention of Connecticut this year. It was held in the oldest parish of the oldest diocese in the American Church: Christ Church, Stratford, which at this time commemorated its 225th anniversary. It also marked the permanent retirement of the Rt. Rev. Chauncey B. Brewster, D.D., who formally retired on October 16, 1928, but who has since been taking regular visitations for Bishop Acheson. In his farewell address, Bishop Brewster insisted that his retiring allowance cease, a wish that he has expressed every year since 1928 but which until this year the diocese has ignored. The use of the Bishop's House at Hartford, his home for 36 years, he is to retain, however.

At the business meeting on the second day, May 18th, it was decided that the convention next year be held the fourth Tuesday in February in place of May. Permission was given the Bishop to call a special session whenever he deem it necessary. Other changes worth noting: term of archdeacons shortened from four years to two; aided parish missionaries and rectors must send in quarterly reports.

At the convention dinner the history of the host parish from 1707 was given. The bell which still hangs in the church tower is the same that proclaimed to the vicinity the news of the Declaration of Independence. The weathercock still gracing the steeple carries as a badge of honor three bullet holes made by British soldiers using it as a target as they passed through Stratford. The old vane still shows which way the wind blows despite its weatherbeaten countenance.

#### Elections:

*Standing committee:* Rev. Henry E. Kelly and Rev. Loyal Y. Graham elected to supplement those now serving.

*Executive council:* Rev. John N. Lewis, D.D., and Burton Mansfield, D.C.L.

*Deputies to the provincial synod:* Clerical, George B. Gilbert, Frank S. Morehouse, James S. Neil, Howard R. Weir; *Lay,* Harry H. Heminway, Frederick W. Kilbourne, Anson T. McCook, Tracy B. Lord. *Alternates:* Clerical, J. Eldred Brown, R. Cunningham, Anthon T. Gesner, Francis S. Lippitt.

### ERIE

#### Presbyterian Pastor is Preacher at Convention

ERIE, PA.—Ninety thousand dollars more expended in the diocese for the work of the Kingdom in 1931 than in 1930, the deficit of last year paid, the budget for 1932 balanced, the diocesan share of the National Council asking of \$400,000 pledged through the Church Loyalty Fund, payments completed on the parish house of St. Paul's, Farrell, by the Laymen's League, departmental reports showing

activity and progress are some of the achievements made public at the Erie convention.

The Rev. Ralph Marshall Davis, D.D., pastor of the Presbyterian Church of the Covenant, Erie, delivered the sermon.

*Deputies to the provincial synod:* Clerical, Martin Aigner, D.D., Franklin; Philip C. Pearson, New Castle; Frederic B. Atkinson, Sharon; William Heilman, Erie. *Lay,* Col. E. V. D. Selden, Oil City; George Murchie, Sharon; J. H. Chickering, Oil City; E. G. Potter, Smethport.

*Alternates:* Clerical, C. J. Burton, Kane; S. J. Noce, Farrell; G. C. Fohner, Sharon; and A. C. Bennett, St. Mary's. *Lay,* Thomas W. Dickey, New Castle; J. K. Earp, Oil City; Frank Flanders, Erie; and C. J. Smith, Oil City.

### VIRGINIA

#### Negro Clergy Given Same Rights As White Clergy in Convention

RICHMOND, VA.—The amendment removing the restriction from Negro clergymen and another amendment more clearly defining the right of clergy canonically connected with the diocese to seat and vote in the diocesan council, having been approved at the council held in 1931, were finally adopted, in each case by overwhelming majorities at the 137th annual meeting of the council of the diocese of Virginia, held in St. Stephen's Church, Westhampton, Richmond, on May 18th and 19th.

The question of methods of providing homes for the mountain families who are to be removed from the Shenandoah National Park area has been considered by the social service commission of the diocese under the leadership of the Rev. Robert B. Nelson of Winchester, in conjunction with the Hon. W. E. Carson, chairman of the State Park Commission, and the Secretary of the Interior and other national authorities. The plan as outlined to the council and approved by it provides that a sufficient quantity of land outside the park area will be made available, and help provided for such mountain families as may need it, toward the erection of homes.

A resolution of congratulation was extended to Churchill B. Cook, lay delegate from St. David's parish, King William county, and Robert B. Winston, lay delegate from Trinity parish, Louisa county, two Confederate veterans who have each passed their 90th year, and who have attended the council as lay delegates annually for many years. Mr. Cook holds the record of long attendance as this is the 65th consecutive annual council he has attended as lay delegate.

*Delegates to the provincial synod:* Clerical, R. Cary Montague, D.D., W. Roy Mason, B. D. Chambers, Robert B. Nelson; *Lay,* W. Welby Beverley, Blake T. Newton, James M. Lewis, Walter W. Chamblin.

*Alternates:* Clerical, Herbert S. Osburn, Lewis C. Harrison, C. E. Buxton, Charles W. Sheerin; *Lay,* George E. Cary, George H. Ross, Jr., Robert H. Woods, George E. Bowis.

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## Gibson Memorial Chapel, Bris, Va., Consecrated

Building Erected to Memory of Bishop  
Gibson, Progenitor of Mountain Work

BRIS, VA.—On May 29th, the Gibson Memorial Chapel at the Blue Ridge Industrial School, Bris, was consecrated by the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of the diocese. The sermon was preached by the Rt. Rev. Thomas C. Darst, Bishop of East Carolina.

The chapel, the cornerstone of which was laid in 1929, has been completed within the past year. It is a memorial to the Rt. Rev. Robert A. Gibson, former Bishop of the diocese of Virginia, who was greatly interested in all work being carried on among the people of the Virginia mountains. The building was designed by Ralph Adams Cram, well known Boston architect, who gave his services in the interest of the work being done by the school. It is of native stone, all of the work having been done by local workmen. The interior is characterized by a simplicity of outline. Altar, pulpit, and lectern are built of the same rough gray stone as the walls. The Madonna window above the sanctuary is the gift of former and present workers and pupils of the school.

The school, which was founded by the Rev. George P. Mayo in 1910 in an isolated section of Greene county, has developed during the past twenty years into a school of more than two hundred pupils and is filling a distinct need in the section which it serves.

The period of its growth has been identical with the period of transition through which the people of the hills have been passing as a result of improved methods in transportation and road construction.

In the diocese of Virginia, the Blue Ridge Industrial School occupies a unique position, offering to boys and girls of rural sections (mountain sections in particular) opportunities not quite the same as those offered by any other of our Church institutions.

If there is one principle over which no other has been allowed to take precedence, it is that Christian training is a first and absolute necessity. During the twenty years and more of the school's existence, regular worship and religious instruction have been the most important part of its routine, and for this reason the completion of the chapel marks an epoch in its life.

Incidentally, the post office gets its name from the initials of the school—B. R. I. S. It is twenty-three miles from Charlottes-ville.

### Primate of Sweden Inducted

STOCKHOLM—The Most Rev. Dr. Erling Eidem was consecrated as Primate of Sweden and Archbishop of Upsala in the presence of King Gustaf, Crown Prince Gustaf Adolf, and their retinue on May 22d. He is the thirty-third Archbishop of Upsala since the Reformation. The enthronement ceremony was the first held in the Upsala Cathedral in eighteen years.

## WORCESTER, MASS., CHURCH TO BE REBUILT FOR \$325,000

WORCESTER, MASS.—Plans for rebuilding All Saints' Church, Worcester, have been definitely accepted at a cost of \$325,000. This sum does not include the cost of the chancel and organ which have been given separately. The work of rebuilding has started. It will be recalled that All Saints' Church was destroyed by fire on January 20th, supposedly of incendiary origin.

## WEST POINT OFFICIAL CALLED TO SEWANEE MILITARY SCHOOL

SEWANEE, TENN.—Major General William R. Smith, superintendent of the United States Military Academy, West Point, N. Y., has accepted the invitation to associate himself with the University of the South, and beginning September 1st is to be superintendent of the Sewanee Military Academy.

General Smith is a native of Tennessee, and an honor graduate of West Point. For the past four years he has been superintendent of the academy. In military service he has had a varied career. He is a veteran of the Meuse-Argonne campaign, and is a past commander of the American Legion.

### NEWS IN BRIEF

CALIFORNIA—The Whitsunday offering from Trinity Church, San Francisco, toward the national deficit was \$600, which is nearly one-fourth of the total pledge for the year.—At the spring meeting of the convocation of San Francisco, 20 automobiles filled with passengers made a pilgrimage through the hills of Marin county, stopping for brief services at five parish churches and a basket lunch at St. Columba's, Inverness, and winding up at St. John's Church, Ross, where reports were read on work among the isolated, the Unemployed, the Chinese, the Japanese, the Colored, and the Assyrians.

CENTRAL NEW YORK—Fifteen hundred children attended the Church school festal service of the first district of the diocese at Trinity Church, Watertown, on Whitsunday. Clergy of the district were in the chancel. The Rev. Donald Stuart, rector of St. George's Church, Utica, was preacher.—In the second district, the rally was held in Grace Church, Utica, with eleven hundred children present. The preacher was the Rev. Condit N. Eddy, rector of St. Paul's Church, Watertown. Similar services were held at Zion Church, Rome, and St. Paul's Church, Oxford.—The Girls' Friendly Society candidates' class of St. Luke's Memorial Church, Utica, won the achievement banner for the past year at the diocesan conference at Zion Church, Rome, on May 14th. Over 400 delegates were present from throughout the diocese, including a group from the Onondaga Indian Reservation at Syracuse and St. Philip's (colored) Church, Syracuse. Diocesan president of the candidates' group is Mrs. C. B. Runnalls, wife of the rector of Calvary Church, Syracuse. This is the second consecutive year that St. Luke's has won this banner, which is for the highest percentage of attendance and offerings.

RIE—A notable improvement to St. John's Church, Sharon, Pa., is the new baptistry and children's corner, involving a re-arrangement of the entire west end of the church, the gift of Mrs. George H. Boyd, in memory of Mr. Boyd and their son at a cost of \$40,000. Included is a west window rich in color, and a mural decoration illustrating the Christian nurture of children through the ages. The metal work is of new process steel, giving an original effect and an interesting contrast to the brass so commonly seen.

MARYLAND—At a meeting of the Chase Home Trustees, on Monday, May 16th, Mrs. Thomas Iglehart of Baltimore was appointed manager of the Home. Miss Ellen T. Jenkins, who has been manager for over 25 years, presented her resignation to the board about a month ago.

## The Religious Life



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## ORDINATIONS

(Continued from page 138)

Whittemore, rector of the parish. Mr. Morford is to work on the staff of the New York City Mission Society under the Rev. Dr. L. E. Sunderland.

## PRIESTS AND DEACONS

LONG ISLAND—On Trinity Sunday, May 22, at St. Thomas' Church, Brooklyn, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, ordained to the priesthood the Rev. WILLIAM SPEAR KNEBEL, and to the diaconate, JOHN MILTON COLEMAN. Both were presented by the Rev. Duncan M. Genns, D.D., who preached the sermon.

NEWARK—On May 22d in Trinity Cathedral, Newark, the Rev. ROBERT J. CLARKE and the Rev. JOHN CHANDLER MOORE were advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Wilson R. Stearly, D.D. Mr. Clarke, presented by the Rev. John G. Martin, is to remain as vicar of the Church of the Redeemer, Palisades Park. Mr. Moore, presented by the Ven. W. O. Leslie, Jr., remains as vicar at St. Andrew's, Lincoln Park, and Church of the Transfiguration, Towaco, with address at Towaco. The Very Rev. Arthur Dumper, D.D., preached.

At the same service NELSON WRIGHT MACKIE was ordained deacon by the Bishop. He was presented by Dean Dumper. The candidate is to be vicar at St. Andrew's Church, Harrington Park, during June.

## DEACONS

CENTRAL NEW YORK—ROBERT CARLETON DUNN was ordained deacon at St. Paul's Church, Watertown, May 16th by the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of the diocese. The candidate was presented by the Rev. Condit N. Eddy, rector of St. Paul's, the preacher was the Very Rev. H. W. Bell, dean of the first district; the Rev. Cecil Taylor of Adams read the litany, the Rev. W. C. Middleton, rector of Trinity Church, Watertown, was epistoler, and the Rev. Julian M. Bishop, rector of the Church of the Redeemer, Watertown, acted as chaplain to the Bishop.

Mr. Dunn, of Trinidad, B. W. I., was formerly pastor of the Presbyterian church at Chaumont. He was a student in the Auburn Theological Seminary while the Rev. Mr. Eddy was rector of St. John's Church in Auburn. Formerly an Episcopalian, he served as secretary to the Bishop at Trinidad for several years before entering the Presbyterian ministry in this country.

CHICAGO—In St. Peter's Church, Sycamore, the Bishop of the diocese, the Rt. Rev. George Craig Stewart, D.D., ordained to the diaconate ROBERT K. GIFFIN on May 19th. The candidate was presented by the Rev. Charles D. Hering, rector of St. James' Church, Wooster, Ohio, and the Bishop preached.

Mr. Giffin has been lay reader in charge of St. Peter's for the past six months.

## NEWS IN BRIEF

CONNECTICUT—A total number of 216 have been confirmed so far this year in St. James' Church, Danbury, the Rev. Hamilton H. Kellogg, rector. The Rev. Mr. Kellogg, who served as assistant to Bishop Budlong when the Bishop was rector at Christ Church, Greenwich, retains the record of presenting the largest class for confirmation in the American Church.—The Ven. James S. Neill, rector of St. Mary's Church, South Manchester, was reappointed grand chaplain of the Grand Chapter of Royal Arch Masons of Connecticut at the annual convocation held recently in Hartford.—Kenneth D. Perkins of New Haven has been called by the National Council for missionary work in Honolulu. He graduated from Berkeley Divinity School in June.—The United Thank Offering reported at the annual meeting of the New Haven archdeaconry branch of the Woman's Auxiliary during the past triennium was more than \$1,400 greater than that in the previous three-year period. The Ascension Day collection for the U. T. O. to date is \$680. Some 275 people from 34 parishes attended the meeting.—The Rev. Charles C. Edmunds, D.D., rector of the Church of the Holy Advent, Clinton, on June 1st celebrated the fiftieth anniversary of his ordination to the priesthood by offering the Holy Eucharist on that day.

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## ANNOUNCEMENT

## Died

CHOPIN—FREDERICK P. CHOPIN, husband of the late Ella Bixby, entered into life May 6, 1932. He is survived by two daughters, Wilma B. and Anna M.

## BOARDING

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## Health Resorts

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

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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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## POSITIONS WANTED

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CLERGYMAN WANTS SUNDAY DUTY in New York City or vicinity from June 24th to October 9th. Considered helpful preacher. Conforms to ceremonial usage. Reply, A. R.-757, care of THE LIVING CHURCH, Milwaukee, Wis.

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PRIEST IN CITY OF PACIFIC NORTHWEST would like to exchange during August. Privilege of daily Eucharist offered and desired. Address, B-762, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST, 32, now in mission work, wishes to make a change. Reply, M-750, care of THE LIVING CHURCH, Milwaukee, Wis.

SUPPLY WORK FOR JULY OR AUGUST, New York City or vicinity. Reply, C-759, THE LIVING CHURCH, Milwaukee, Wis.

## Miscellaneous

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## RETREAT

RETREAT FOR PRIESTS at Holy Cross, West Park, N. Y., opens on the evening of June 20th and closes the following Friday morning. Conductor, Fr. Harrison, O.H.C. Address, GUESTMASTER.

## UNLEAVENED BREAD

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## Books Received

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

AMERICAN TRACT SOCIETY, New York City:  
*Individual Work for Individuals.* A Record of Personal Experiences and Convictions. By H. Clay Trumbull. \$1.00.

THE MACMILLAN CO., New York City:  
*A History of the United States.* By Edward Channing. Volume I. The Planting of a Nation in the New World, 1000-1600. \$4.00.  
*A History of the United States.* By Edward Channing. Volume II. A Century of Colonial History, 1600-1760. \$4.00.

*A History of the United States.* By Edward Channing. Volume III. The American Revolution, 1761-1789. \$4.00.

*A History of the United States.* By Edward Channing. Volume V. The Period of Transition, 1815-1848. \$4.50.

*A History of the United States.* By Edward Channing. Volume VI. The War for Southern Independence. \$4.75.

*A History of the United States.* By Edward Channing. Supplementary Volume. General Index. Compiled by Eva G. Moore. \$2.00.

*Rebels and Renegades.* By Max Nomad. \$3.00.

A. R. MOWBRAY & CO., LTD., Morehouse Publishing Co., American Agents, Milwaukee: *Charles Gore.* A Biographical Sketch. By Gordon Crosse. \$1.00.

RUSSELL SAGE FOUNDATION, New York City:

*Plans for City Police Jails and Village Lock-ups.* By Hastings H. Hart, Consultant in Delinquency and Penology, Russell Sage Foundation. \$1.50.

*Small Loan Legislation.* By David J. Gallert, of the New York Bar, Walter S. Hilborn, of the New York Bar and Geoffrey May of the Inner Temple, London. A History of the Regulation of the Business of Lending Small Sums. \$3.00.

SIMON AND SCHUSTER, New York City:

*A Short Introduction to the History of Human Stupidity.* By Walter B. Pitkin. \$3.50.

### PAPER-COVERED BOOKS

EDWIN S. GORHAM, INC., New York City: *Friends of the Road.* By Grace Carpenter.

THOMAS SKELTON HARRISON FOUNDATION, Philadelphia:

*Medical Department of the Municipal Court of Philadelphia.* Philadelphia Municipal Court Survey Series. A Report by the Bureau of Municipal Research of Philadelphia. 1932.

MESSAGES DELIVERED BY THE PRESIDING BISHOP AND BY THE RECTORS OF CHRIST CHURCH AND ST. PETER'S IN PHILADELPHIA.

*George Washington the Habitual Worshipper at Christ Church and St. Peter's in Philadelphia.*

THE MACMILLAN CO., New York City: *The Old Testament in the Church.* By Alexander Nairne. 30 cts.

MOREHOUSE PUBLISHING CO., Milwaukee: *The Face of Christ.* A Study in Spiritual Portraiture. By the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago. 50 cts.

A. R. MOWBRAY & CO., LTD., Morehouse Publishing Co., American Agents, Milwaukee: *Christian Moral Principles.* By Charles Gore. 80 cts.

*Magic and Religion.* By Alec R. Vidler. 40 cts.

*Notes of Confirmation Addresses.* By Charles Gore. 10 cts.

*The Pastor and His Guide.* By E. F. Odling. 60 cts.

*The Search for God.* By E. R. Appleton. 80 cts.

*The Way in Prayer.* By the Author of "The Way." \$1.00.

SOCIETY OF ST. JOHN THE EVANGELIST, Cambridge:

*A Calendar.* With some words chiefly from the unpublished retreat addresses of Father Benson, S.S.J.E. Compiled by G. T. Pulley, S.S.J.E. 2/6.

## Church Services

### California

**Church of the Advent, San Francisco**  
261 Fell Street, HE mlock 0454  
REV. K. A. VIALI, 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.; Young People's Mass, 9 A.M.; Church  
school, 9:30 A.M.; Matins, 10 A.M.; High 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:  
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.; 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 Bene-  
diction, 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.

### Minnesota

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. AUSTIN PARDEE, Rector  
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.  
Wednesdays, Thursdays, and Holy Days.

### New Jersey

**Grace Church, Newark**  
Broad and Walnut Streets  
REV. CHARLES L. GOMPH, Rector  
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Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and Holy  
Days, 9:30 A.M., also.  
Confessions: Fridays, 8:00 P.M.; Saturday  
5:00-6:00 and 7:30 P.M.

## CHURCH SERVICES—Continued

### New York

**Cathedral of St. John the Divine, New York City**  
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7-9.

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