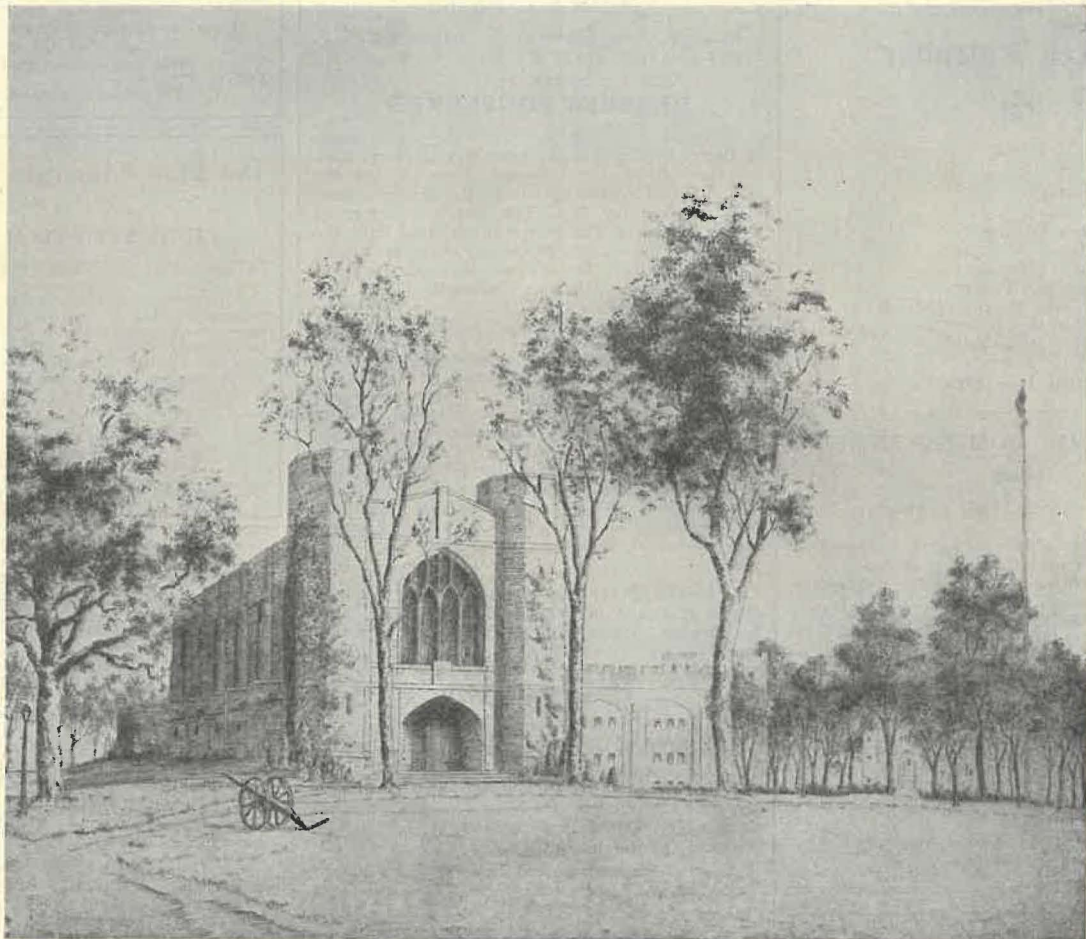


The Living Church



CHAPEL, ST. JOHN'S MILITARY ACADEMY, DELAFIELD, WISCONSIN
From an etching made especially for "The Living Church" by Wil King
(See editorial on page 710, and article on page 711)

School and Camp Number

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. SMYTHE H. LINDSAY.....Managing Editor
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Devotional Editor
 ELIZABETH MCCrackENLiterary Editor
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Published and printed by MOREHOUSE PUBLISHING CO., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis. Entered as second class matter at the Post Office, Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS,
 LATIN-AMERICAN COUNTRIES,
 AND SPAIN\$4.00 per year
 CANADA AND NEWFOUNDLAND.... 4.50 per year
 OTHER FOREIGN COUNTRIES..... 5.00 per year

Church Calendar



JUNE

- 9. Whitsunday. (Pentecost.)
- 10. Whitsun Monday.
- 11. Whitsun Tuesday.
- 12, 14, 15. Ember Days.
- 16. Trinity Sunday.
- 17. St. Barnabas.* (Monday.)
- 23. First Sunday after Trinity.
- 24. Nativity St. John Baptist. (Monday.)
- 29. St. Peter. (Saturday.)
- 30. Second Sunday after Trinity.

* Transferred from June 11th.

KALENDAR OF COMING EVENTS

JUNE

- 9-16. Episcopal Social Work Conference, Montreal.
- 10-12. Annual assembly of Liberal Evangelicals at St. Paul's Cathedral, Boston.
- 12-14. Forward Movement Commission Meeting, Chattanooga, Tenn.
- 20-22. Convocation of Cuba.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 17. St. Agnes', Washington, D. C.
- 18. Grace and St. Peter's, Baltimore, Md.
- 19. St. Paul's, Harrisburg, Pa.
- 20. St. John's, Lancaster, Pa.
- 21. St. Luke's, Somers, N. Y.
- 22. St. John's, Norristown, Pa.

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Clerical Changes

APPOINTMENTS ACCEPTED

FISHBURNE, Rev. CHARLES C., Jr., of Winnsboro, S. C. (U.S.C.); has accepted a call to the rectorship of Christ Church, Martinsville, Va. (Sw. V.), and plans to take charge there in the middle of June.

PUTMAN, Rev. LANSING G., formerly rector of All Saints' Church, Atlantic City, N. J.; has been appointed as assistant at the Church of the Transfiguration, New York City.

RUNKLE, Rev. JOHN CURTIN, formerly rector of St. James' Church, St. James, L. I., N. Y.; has accepted a call to Christ Church, Eastville, and Old Hungars, Bridgetown, Va. (S.V.), effective June 1st. Address, Eastville, Va.

SCHROCK, Rev. ALBERT LINNELL, formerly rector of St. James' Church, Goshen, Ind. (N.I.); is rector of the Church of the Good Shepherd, Allegan, Mich. (W.M.). Address, 414 N. Cedar St.

NEW ADDRESS

BURTON, Rev. CHARLES J., formerly 216 S. Fraley St.; 408 Chase St., Kane, Pa.

DEGREES CONFERRED

GENERAL THEOLOGICAL SEMINARY—The degree of Doctor of Theology in course was conferred upon the Rev. CUTHBERT AIKMAN SIMPSON and the Rev. FELIX LOSSING CIRLOT at the commencement exercises on May 22d. The honorary degree of Doctor of Sacred Theology was conferred upon the Rev. Dr. FREDERIC S. FLEMING, rector of Trinity Parish; the Rev. Dr. FRANK HOWARD NELSON, rector of Christ Church, Cincinnati, Ohio; and the Rev. Dr. ZEBARNEY T. PHILLIPS, rector of the Church of the Epiphany, Washington, D. C.

HOBART COLLEGE—The honorary degree of Doctor of Humane Letters upon Dr. WILLIAM MATHER LEWIS, president of Lafayette College; Doctor of Literature degree upon WALTER HUSTON LILLARD, headmaster of Tabor Academy, Marion, Mass., and Mrs. BLANCHARD HOWARD BARTLETT, director of the Hobart Little Theatre; Doctor of Divinity degree upon the Rev. LEWIS EDWIN WARD, rector of St. Luke's Church, Jamestown, N. Y.; Doctor of Laws degree upon Dr. HAWKINS KING JENKINS, missionary physician in the Philippines.

WESTERN MARYLAND COLLEGE—The honorary degree of Doctor of Divinity upon the Rev. PAUL L. POWLES, rector of Trinity Church, Martinsburg, W. Va.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rev. ROBERT KNOWLTON GUMM was advanced to the priesthood by Bishop Sherrill of Massachusetts in St. Paul's Church, Brockton, May 24th. The candidate was presented by the Rev. David B. Matthews, D.D., and will continue as curate at St. Matthew's Church, Brock-

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ton, with address at 15 Oakland Ave. The Rev. Charles L. Taylor, Jr., preached the sermon.

MICHIGAN—The Rev. VAN FRANCIS GARRETT was advanced to the priesthood by Bishop Page of Michigan in St. Paul's Church, Flint, May 27th. The ordinand, presented by the Rev. Lane W. Barton, is assistant at St. Paul's Church, Flint, Mich. The Rev. J. F. Sant preached the sermon.

QUINCY—The Rev. EDWIN W. M. JOHNSON, M.D., was advanced to the priesthood by Bishop White of Springfield, acting for Bishop Fawcett of Quincy, in St. Paul's Church, Peoria, Ill., May 21st. The ordinand was presented by the Rev. W. L. Essex, and will do missionary work in the diocese of Quincy, with address at 601 Main St., Peoria, Ill. The Rev. Alfred Newbery preached the sermon.

DEACON

WASHINGTON—WILLIAM CURTIS DRAPER, Jr., was ordained to the diaconate in the Bethlehem Chapel of Washington Cathedral by Bishop Freeman of Washington May 29th. The candidate was presented by the Rev. George W. Atkinson, D.D., and is to undertake work at the Cathedral. The Bishop preached the sermon.

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Not One Dollar for "Entertainment"

TO THE EDITOR: It is with regret that I read in THE LIVING CHURCH of May 11th the statement that \$1,000 a year, designated by the National Council for the Bishop of Honolulu's Discretionary Fund, is reported as given to the Bishop for extending hospitality to visitors (an expense which you add "is regarded as necessary and desirable, Honolulu being one of the strategic points of the Church").

Not one dollar can be used for entertainment. The entire sum (which is quite insufficient) will go to piece out salaries of clergy and lay workers, some of whom are receiving less than a living wage under the recent cuts which our missionary district has undergone.

(Rt. Rev.) S. HARRINGTON LITTELL,
Honolulu, Hawaii. Bishop of Honolulu.

Newman's Prayer

TO THE EDITOR: I am interested in the letter of Mr. John W. Lethaby (L. C., June 1st) on the origin of the prayer, "O Lord, Support us all the day long," etc., based on the final paragraph of one of John Henry Newman's sermons.

In the year 1876 the Rev. George W. Douglas, at that time a tutor in the General Seminary, New York, invited a small group of students to meet with him once a week for special study and devotion, and he always closed the meeting with that prayer, which, he said, was based on the sermon of Newman, with which we were all familiar. There were some verbal additions; but whether Mr. Douglas had arranged it himself or had brought it from England, he did not say.

In 1883 I published a small *Manual of Devotion*, in which I gave Mr. Douglas' version of the prayer, and, I think that that was the first time the prayer appeared in print in this country.

(Rt. Rev.) THOMAS F. GAILOR,
Sewanee, Tenn. Bishop of Tennessee.

Religion in the Colleges

TO THE EDITOR: Religion in the Colleges by the Rev. Wilford O. Cross (L. C., May 25th) is an able and a stimulating article; his suggestion for a teaching order that will devote itself to the universities is practical, having in its favor the experience of the Church in the Middle Ages. Such an order, with religion and learning as its foundation, could fight the battle for Christ

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and the Church, win the college youth for Christianity, and, ultimately, transform the nation.

Why can we not do it? Surely there is a sufficient number of priests and laymen who would be eager to devote their lives to such a cause—men who are fitted by training and aptitude and who are imbued with Christ's religion. What an inspiring vision it is to see a house of religion on every university campus, one with an intellectual rating equal to that of the sciences and the humanities!

If for three or two years, or even one year, the Church were to concentrate all its energies and wealth on religious education in the colleges, what a mighty stride forward we would take now and what a difference there would be in the future of the Church and of our nation!

(Rev.) G. M. RUTTER,
Cleveland, Ohio.

TO THE EDITOR: Thank you for that fine article Religion in the Colleges by Fr. Cross (L. C., May 25th). As one on the inside of both the religious order and school, may I say that the "solution" suggested really raises the fundamental problem and is a psychological "passing the buck." The only fitting final paragraph for that article should read, "I hereby give myself to God under vows of poverty, chastity, and obedience, and call for others to make this adventure for God along with me."

The problem is men and money. Both of these must come from the clergy and laity. If every bishop, priest, and deacon, whatever his job, will teach the glories of our Catholic heritage by precept and example, I am sure we have enough adventurous heroism in the youth of our Church to make the response. As a first step, may I suggest some intercessions taken from the leaflet of the Confraternity of the Blessed Sacrament:

O God we beseech Thee

To grant a greater appreciation of the Religious Orders and their work,

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High in Virginia Alleghenies, 100 miles due west of Washington, central in Third Province, on fine motoring road. Meet Mt. Jackson buses and trains. Group of ten cottages about Cathedral Shrine and Refectory Hall. Church owned and operated at cost. Invites Church people and all from Easter to Advent. Outings \$2.00 a day. Vacations \$12.50 a week. Also Church groups and conferences. Prospectus, etc. Rev. Edmund L. Woodward, M.D., Director, Shrine Mont, Orkney Springs, Va.

That the Clergy may teach more fully the privilege and joy of Religious Vocation—of giving one's life in humility and self-oblation.

That parents may see the wisdom of supporting and sending their children to Church schools.

That more of the younger Clergy seeking work may offer themselves to be tested in the Religious Orders.

To the heads of all Church schools, may I make this suggestion of thorough Christian teaching and practice. At St. Andrew's, and similarly at Kent, we teach everything from the Holy Cross Catechism, the Life of Christ, a rapid review of Jewish and Christian History, through Sacramental Philosophy and Practice. It can be done and it works.

This letter is scrappy and written under pressure. If more people used the intercessions and cooperate with God to bring them into

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Junior Conference for Boys and Girls (age 12, 13, and 14 years), June 29-July 12th, Cost \$17.25.
Adult Conference, July 13-27th, Cost \$23.25, each, two in room; \$27.25, one in room.
Clergy Conference, July 15-27th, Cost \$20.25, each, two in room; \$22.25, one in room; \$13.25 for clergy lodging at boys' camp and supplying their own bedding.

Special Laymen's Conference, July 19-21st, Cost \$4.25.
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effect, we may yet be able to kill the awful ambitions of some young men, which may be summed up thus: short preparation, speedy ordination, quick marriage—and what?

(Rev.) FRANCIS W. G. PARKER, O.H.C.
St. Andrews, Tenn.

The Handmaids of Mercy

TO THE EDITOR: Owing to the heavy burden of correspondence which the ads in the Church papers have entailed, I am asking the hospitality of your correspondence column that I may save inquirers and myself the need for the first letter between us.

The Handmaids of Mercy is an order which is as yet in the making. Its reasons for existence are only in its differences from those orders already operating, so without any intention of offense or disrespect to these, the differences must be stated plainly. Our plan is: no vows, perfect freedom to leave, no austerities but those demanded by circumstances, a close relation with women of the Church outside, no restrictions on types of Churchmanship, an active life giving its own causes for sacrifice, no silent meals, very few hours of silence, no silent spots in house, no age limits, no financial ones. The order is open to all earnest communicants, though at present we (are trying to) arrange only for postulants of the white race. I have had inquiries from ten states.

Our driving force is to be, it is hoped, love for God, the Church, humanity—individual as well as collective. The aim is service in these directions, of whatever sort God opens to us as a possibility, and certain improvements in regard to Church work, especially in institutions. Simplicity is a key-note of the order.

Correspondence is therefore invited—from those to whom our objectives appeal, and who can offer us help to get together and begin the life planned. We need a house, we need a particular sphere of action in which to begin our work, and we need support. None of those now interested in joining is rich. Apparently, from the letters, none is uneducated. But we need to get together our tiny nucleus of an order and try out the life together. All is now tentative. If God wants us to try this out, surely He will open the way to serve Him in this manner. If He doesn't want the order started, neither do we.

MARY MCENNERY ERHARD.

808 Hudson street,
Hoboken, N. J.

The Negro

TO THE EDITOR: A secular paper gives a splendid report of the convention address of Bishop Penick of North Carolina. I hasten to thoroughly indorse his courageous utterance with respect to the Church and the Negro.

Says the good Bishop: "I hope that we are through talking about the Negro Problem. So long as we refer to the Negro as problematical, he will regard himself as such. So long as we assume that he is a dependent

creature, just so long will he behave as such and hold out his hand for help. . . . There is nothing novel about such a policy in North Carolina. It is as old as the universal Christian Church. The only novel feature about it is that we are putting into practice what we have long professed with our lips. With this confidence in our Negro brethren, we look to them to pull their own weight in the boat, not as wards of the Church, not as problem children in the family, but as self-supporting members of Christ's Church, and self-respecting citizens of the kingdom of God."

We agree fully with the Bishop of North Carolina, with this seeming difference. Many years ago, our friend, the late Rev. Dr. E. L. Goodwin, editor of the *Southern Churchman*, said to us, in substance: "I am in favor of the Suffragan Episcopate, the Missionary Episcopate, and any other agency which will bring the Negro into the Church, and will help us to work out the true ideal." While I stand, heartily, for the ideal, I am for liberty to those who cannot go thus far at present. To my mind this is more advantageous than waiting on the cemetery, the seminary, and time, to yield such condition that the ideal can be unanimously realized.

(Rev.) GEORGE F. BRAGG, JR.
Baltimore, Md.

Capital Punishment

TO THE EDITOR: Fr. Souder's important letter on the death penalty for murder (L. C., May 25th) hits the nail on the head several times. It is hard to see how a Christian could find anything seriously wrong with his argument. Yet only the day before reading it, I read the following in Koch-Preuss' *Handbook of Moral Theology*, Vol. II, page 87: "The unlawful killing of a human being with malice aforethought is a terrible crime because it interferes with the sovereignty of God, who is the Master of life and death."

Justly, therefore, is cold-blooded murder punished by death (capital punishment)." You will remember that Fr. Souder wrote, quoting Dr. Temple: "It is always immoral to treat a person only as a means to some end other than his own well-being."

If, as the *Handbook of Moral Theology* declares, God is the Master of life and death, then it would not seem to be man's province to inflict capital punishment upon a murderer or suspected murderer. It seems hard to reconcile the truth that God is Master of life

and death with the sentence meted out to Hauptmann by a human judge upon the decision of several other human judges.

Wollaston, Mass. H. J. MAINWARING.

Christ the Healer

CHRIST ALONE is the Healer. There is no other name in which the oppressed can be delivered, as of old, and the sick and diseased be healed but in the holy Name of Jesus.

—J. M. Hickson.

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- The Holy Spirit*
- Instructions on the Parables.* C. H. Feilding
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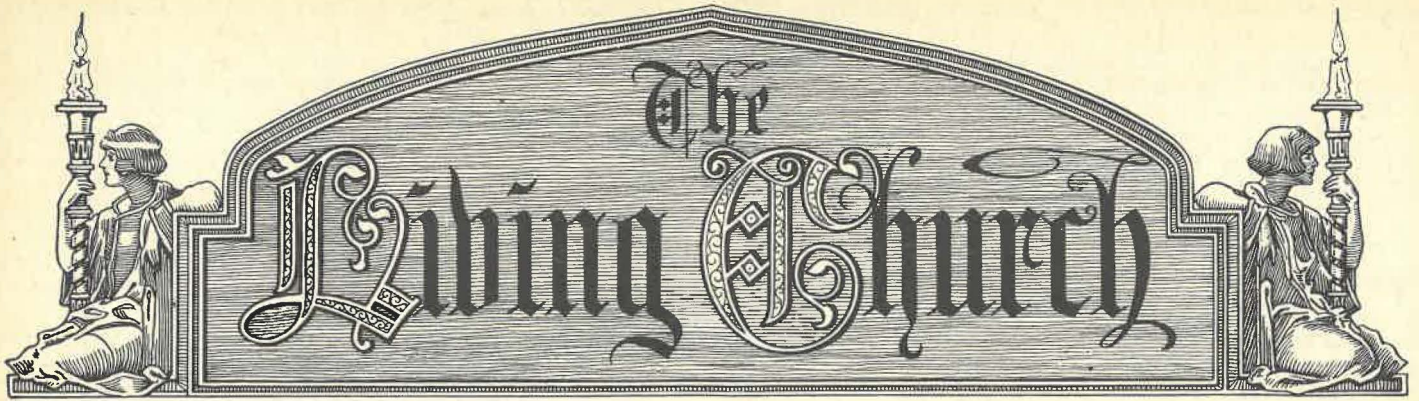
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EDITORIALS & COMMENTS

In His Name

WE OFTEN hear it said of Church boarding schools, Church camps, and Church conferences that they must measure up to the standard of secular boarding schools and camps and conferences. Otherwise, those who say this declare, even Church people will not use them. Girls, we are told, will prefer the camps of the Girl Scouts to the holiday houses of the Girls' Friendly Society, if those houses do not offer all that the camps offer. Young people will not attend the conferences provided by their parishes or dioceses or provinces unless these are able to furnish a program equal to that of secular conferences. As for Church boarding schools, they must be equipped with every advantage of the most expensive secular schools or parents will not select them. Of course, all this is true. And the Church schools and camps and conferences do not take issue with it. What they do is to measure up to the standard and in many instances to exceed it. Anyone who has made a study of the subject is well aware that certain of our Church boarding schools, Church camps, and Church conferences are far in advance of any secular schools, camps, or conferences in the land.

The significant fact, however, is that this achievement is not the result of competition nor of imitation. Our best schools did not set out to be as good as or better than the secular schools. They were founded in every single instance to meet a certain need or demand and to meet it well. Practically every Church boarding school in the country which goes back fifty or sixty or seventy years was begun for the reason that there was no boarding school of any sort in the region, and one was wanted. Most of these schools offered in the beginning what we are wont to call a "general education." All of them, as soon as preparation for college was desired, offered that. From small beginnings, these Church boarding schools have actually become the models according to which new secular schools fashion themselves, so far as the curriculum and the ordinary school routine is concerned. The Church, not the secular community, was the pioneer.

So with camps. It was not so very long ago that the only camps known to boys and girls whose parents had small incomes were the parish camps. The rector or the organist took

the boys for a little outing; the rector's wife or his mother or his sister planned for the girls. The place was a country or suburban place lent by a devoted parishioner. The money required was given by the rector's friends or relatives, if the parish had limited resources. Several of those little enterprises have become the particular Church camps of the present time, which even the best secular agencies regard as patterns. Yet they grew out of the natural wish of the rector to give the Church school children and the choir a bit more outdoor summer recreation than that provided by the old-fashioned Church school picnic.

Church summer conferences began quite as simply and informally. A little company met at a friend's summer home, or in the quarters of a Church boarding school, emptied of its children for the vacation. One conference, with such a small beginning as this, is now so large and so important that it draws Church people not only from all parts of this country, but also from England and Europe. Yet it began merely because a few Church people wished to meet together, and invite a few others, to talk about the Christian life and how to make it more effective in and for the world.

THE CHURCH in these endeavors has never had as its aim a better school or a better camp or a better conference than the secular agencies could offer. No, the Church has in every instance seen a need and tried to meet it. The seed has been planted in faith and God has given the increase. We are accustomed to thinking of the medieval Church as the leader of the medieval community in education and in social service. But, for some reason, we are only too likely to overlook the fact that the Church of today is still a pioneer in all good things.

Sometimes it is said that the Church is slow to learn or to adopt "modern methods." If this really be the case in some fields (we are inclined to doubt it, ourselves), it certainly is not so in education and social service. Different the Church method may be, but it is used in the light of a knowledge of the "modern methods" employed elsewhere. Indeed, it has a modernity all its own. There was the boy, for example, who was observed to spend a few moments in the school chapel three times

a day during more than a week. When asked by one of his teachers if he were praying with a special intention, he replied: "Yes, for the football team." And there was the girl who insisted upon wearing an old dress at commencement and giving the cost of a new one to the school missionary fund, as a thank offering for having passed all her examinations without a condition. "No, I must not have it," she said when her mother declared affectionately that she might have the new dress and make the offering also, the family being able to afford it. "No," repeated the girl. "I promised God that I would *really* offer it." There is a term that we hear frequently when young people are under serious discussion: "living realistically." Surely this boy and this girl in Church boarding schools were learning to "live realistically" as Christian children.

Processions are always a feature of life. In even the most ancient of books there are accounts of processions. An interesting and valuable study might be made of the procession in the life of the world. If someone should make that study, one characteristic of the Christian procession will be mentioned, though this may not be emphasized because it is so familiar. This characteristic is its start. "Let us go forth in peace," says the leader. "In the Name of Christ, Amen," respond the others in the line, whether it be long or short. We do not, to be sure, always hear these words when we see a Church procession. But they are implicit in it. The processional cross implies the words. When there is no processional cross, still does the Christian leader advance in peace, and still do the others follow in the Name of the Lord.

It is this vital truth that gives to anything begun and continued by Christian people what is commonly called the "Church plus." They may be doing something new or something very old; they may be doing something large or something very small. But they are proceeding in peace, in the Name of the Lord; Christ is their Invisible Leader; God is with them. What they go forth to do, they will do because the Cause of God needs it. It may become great; it may remain very small. But it will always be different just because of the reason why it was begun and the way in which it was continued.

There are a great many reasons why our Church boarding schools and Church camps and Church conferences are indispensable. And there are several reasons why they are regarded with admiration by secular agencies. But the central reason is the nature of their beginning and continuing: "Let us go forth in peace" said their founders. "In the Name of Christ, Amen," responded those who followed them.

Exit the NRA

THE ECHOES of the momentous decision of the Supreme Court sweeping away the National Recovery Administration will reverberate for many years to come. How far-reaching its consequences may be cannot be foreseen, but it is certain that it will have a very great effect on the future history of this country.

Meanwhile, amid all the "excursions and alarms" and the hysterical outbursts of congressmen and others, certain facts stand out clearly. The positive values of the NRA must be preserved, and the important question of the hour is not whether but how to secure them.

First of these is the abolition of child labor. There is a constitutional amendment pending that would place this matter squarely in the hands of the federal government where it belongs. The lives of our children are our greatest national treasure, and their health and welfare should certainly be the

concern of the whole nation. The states that have not yet ratified this amendment should do so as rapidly as possible so that this vital matter at least can be removed from the political vagaries to which the rest of the national security program will probably be subjected.

The other great gain of the NRA that must be preserved is the right of collective bargaining with the values that are so closely allied to it, namely, the regulation of minimum wages and maximum hours of labor. These values can be maintained in three ways: by state action, by federal action, or by the action of industry itself. The first of these leads to inequalities, making it difficult for industry in one state to compete fairly with similar industry in another state. The second is the method that has now been ruled unconstitutional and that would have to be approached in another way, perhaps through constitutional amendment. The third is the way that would doubtless be best for all concerned, but it would require the business world to set its own house in order and that it lamentably failed to do three years ago. Perhaps a lesson has been learned in the meantime. The statements of Harper Sibley, our fellow Churchman who is the new head of the United States Chamber of Commerce, and other industrial leaders, seem to indicate that leadership along these lines is available, but whether industry as a whole has the desire and the courage to unite in such a program remains to be seen.

Meanwhile, hysterical talk about making the Constitution fit the New Deal or the New Deal fit the Constitution, with the implied thought that one or the other must be forcibly overthrown, is destructive, unwise, and—we use the much abused expression advisedly—un-American.

Our Cover Series

THE ILLUSTRATION on the cover of this issue is from an etching made especially for THE LIVING CHURCH by the well-known Wisconsin artist, Wil King. We are happy to announce that it introduces a series of such etchings by Mr. King which will be reproduced on the covers of subsequent issues.

Mr. King is planning to devote a considerable part of the summer to making these etchings. He has already completed several studies in his own state, notably the historic bell tower and the chapel at Nashotah House, and the picturesque parish church at Delafield. He is planning next to do a study of Seabury-Western Seminary in Evanston and other Church subjects in and near Chicago. Later he plans to go East to make similar studies in New England and along the Atlantic seaboard.

In addition to the cover reproductions, Mr. King has agreed to strike off a limited edition of sixty-five copies of each etching, to be placed on sale by the publishers of THE LIVING CHURCH at \$7.50 each. Eventually it is hoped that a considerable series of them may be published in book form.

Meanwhile, we shall welcome suggestions from our readers as to subjects to be included by Mr. King in this series. And we hope that readers who like the illustrations will order copies of the etchings, since it is through the sale of these that the project must be financed.

Fault Finding

IT IS EASY to find fault, if one has that disposition. There was once a man who, not being able to find any other fault with his coal, complained that there were too many prehistoric toads in it.

—Mark Twain.

A Summer Pilgrimage

By Wil King

(See Cover Illustration and Editorial)

IF YOU are a pilgrim and have a bent for seeing things picturesque or historical you will want to make a pilgrimage to the Wisconsin village that was once called Hayopolis, meaning the city of hay. It was called this because of the abundance of that crop grown in its vicinity. Later the name was changed to Nemahbin and then finally to Delafield, by which title it is known today.

Delafield is known for a number of things: the fertile picturesque countryside with its wooded slopes, numerous lakes and summer resorts, but perhaps better still it is known as the home of St. John's Military Academy, whose chapel is the object of our visit. It also is the site of St. John Chrysostom's, the first Episcopal parish church in this part of the country, popularly called the "Little Red Church." And then there is Nashotah House two miles distant.

As you proceed through the village there are several sign posts on a roadway leading to the west which direct you to St. John's. A few yards beyond is another sign stating that the school golf course is open to the public. You will regret that your clubs have been left behind but it is just as well that they were because there is much to see and to enjoy.

This westerly road bordered by tall trees, the thick foliage of which forms a soft canopy overhead, leads up a sharp incline behind which jut through the trees the battlements and towers of the mediievally designed school buildings.

There are several entrances to the campus on your right but to see the chapel properly it is best to see it from the front early in the afternoon when the brilliant summer sun casts a colorful pattern of light and shade across its façade. To do this continue to the last building and here turn to the right which brings you to the chapel. All the charm of St. John's Chapel lies before us with the school buildings in the background repeating in fainter and time-worn hues its mediieval design and pattern.

In this church men and youths of many faiths worship the one God. Among the famous who have entered these divine portals is Count Von Luckner, that loved and human warrior of the seas.

The chapel was paid for by friends and alumni, dedicated in 1921, and completed in 1926. The late Gen. Leonard Wood officiated at the laying of the cornerstone.

Due to its being set on an open and almost level plain or plateau, the chapel gives a first impression of being rather squat. A close view disproves this illusion and within the walls under the lofty arched ceiling, this first reaction is almost or entirely forgotten.

The exterior and interior are excellent examples of ecclesiastical mediieval architecture, built entirely of stone with the exception of the pews and doors which are of oak and hand-hewn.

St. John's Chapel is indeed "built for all time" as Col. Roy F. Farrand, the headmaster of St. John's who accompanied me on my visit about the campus, put it. It is beautifully

IN THE FIRST of a series of summer pilgrimages to points of Church interest, in order to picture and describe them to readers of THE LIVING CHURCH, Mr. King visits St. John's Academy, Delafield, Wis. Next week he will continue on to nearby Nashotah House, which has played such a prominent part in the Church life of the Middle West.

kept and there is much to interest the student of churches. I will, however, call your attention to a few things only, those which you might well overlook without a guide. In the other points of interest the joy of discovery shall be yours.

The balcony is entered by climbing a winding stone stair-

way leading from the vestibule. From this vantage point the view is magnificent and makes us aware of the hugeness of the chapel with compelling force. Here too you will see on either side carved in mortar the initials of the men who had charge of the construction work, which is a revival of an old mediieval custom.

Downstairs and in the church, Col. Roy F. Farrand called my attention to a bit of round amber colored glass in the first window to the right.

"That piece of glass," he said, "comes from one of the windows in the Amiens Cathedral in France which I found there during the War."

A rosette from a window in the Verdun Cathedral, surrounded by bits of glass from the war-torn Rheims Cathedral, is in the opposite window.

The side walls below the windows are of handmade bricks, their rounded edges conforming harmoniously with the beautiful pastel shades. These bricks were once the walls of "Nashotah House" which burned some years ago. This building was in the early days the residence of the founder of St. John's.

A close view of the altar is well worth while. It is made of a natural pale green stone found by Col. Farrand during one of his walks in the vicinity. Fortunately there was enough to complete the altar because the soft color contrast of the delicate green to the stone around it is delightful.

IN MY ETCHING* on the cover of THE LIVING CHURCH I have shown some of the school buildings in the distance and the beacon, a memorial to Dr. Sydney Thomas Smythe, the founder of St. John's, which the officers and students salute as they pass.

The day after Dr. Smythe died the idea of building the beacon as typifying the shedding of his spirit over the school originated in the minds of a group of cadets. They interested the entire student body who gathered the stones from which the monument is made, Col. C. L. Brosius of the Military Department designed the monument, and the money to pay for it was raised by subscription among the cadets. It was built as promptly as possible and the light of the beacon has shone upon the activities of St. John's and upon its faculty and students ever since.

When you have seen the chapel, the thickly treed campus, and the ivy-covered school buildings from which emerge spritely uniformed boys, you too will say, St. John's is well worth a visit.

* Signed and numbered prints of the original etching may be obtained from Morehouse Publishing Co., Milwaukee, Wis., at \$7.50 each.

Christian Education

By Sister Rachel, O.S.A.

Margaret Hall School, Versailles, Kentucky

WE HAVE all heard a great deal about the present alarming state of world unrest and ferment. A civilization which is seething in the crucible of transition is capable of exploding into chaos, but it is also capable of forming into Christendom. The possibilities in the direction of regeneration and growth are at least as great as the possibilities in the direction of degeneration and death. Here is a basis of hope, rather than an excuse for a familiar and constraining fear. Here is a magnificent opportunity for the Christian philosophy of life to give direction and purpose to the new order that shall emerge. The burden of these disturbing years bears most heavily upon the young who are influenced so profoundly by the general insecurity and disillusionment. It is the task of Christian education to meet the need of children for security and for an ideal which inspires their loyalty. Even greater than our need for new methods, better curricula, and more equipment, is our need for strengthening the hope and purpose that is behind our work as teachers. Our responsibility is as great as our opportunity.

Human creatures differ from inanimate creation most strikingly in their power to transmit life and experience, and to modify and be modified by environment. The individual dies; the group goes on, and the accumulated store of experience—experience of knowledge and beauty and goodness—is transmitted from generation to generation by the process called "education."

This passing on of knowledge is no mere *means* to later life; it is a part of life itself. There must be giving and receiving, before the status of humanity is achieved. There can be no life in a vacuum. By this method of giving and receiving, the race's experience is passed on to children. They, in their turn, having made it their own, and left their mark upon it, pass it on to new generations.

Education, then, since it is not a preparation for life, but life itself, must have the same purpose which life has. And it is here that we part company with the philosophers of education, especially with Mr. John Dewey whom I have followed in the foregoing. As Christians, we know that life is not a goal in itself; education is not a goal in itself. The purpose of life is, for a Christian, the fulfilling of our corporate destiny in union with God.

Behind this hope is a profound conviction that the universe is all of a piece—all destined for a glorious fulfillment. This faith in the oneness of the universe means that matter and mind and spirit are all good, and must have their place in life. These various factors must be controlled by a master sentiment, an overruling and unifying loyalty. For the mature Christian, the love of Christ is the master sentiment.

Oneness of environment calls for oneness of response from us. We are not born unified individuals. We are not, to begin with, at one with ourselves, our fellow creatures, or our God. We have to achieve this unity as we grow up. Growing up is a process of harmonizing the warring forces in ourselves, and ourselves with that portion of the universe which impinges upon our personality. This is education.

Part of the work of Christian teachers is to free children to use the whole of their human endowment, body, mind, and soul, for the work of living, and to open the way for them that

they may perceive and come into living contact with the whole of environment. Our environment is not only physical and intellectual. We have a spiritual environment as well: the whole company of the saints, and the great fellowship which transcends time and space, and includes the faithful Christians of all centuries, as well as those who today, throughout the world, are members of the Mystical Body.

As members of the Body Corporate of Christ, the work of Christian teachers is the work of our Lord Himself, the work of reconciliation. This reconciliation is threefold: He must reconcile man to himself, man to fellowmen, and man to God.

HOW DOES a Christian school go about this task?

First, in reconciling children to themselves. They come to school at all stages of development and misdevelopment. Some have grown rapidly in body and mind, but have been pitifully retarded emotionally or spiritually. Others have attained only a very mediocre level in every respect except one, and at one point their character juts up into an eminence which is far above the rest of their personality. This disharmony within the self means striving and pain. The task of education is to bring these children into harmony with themselves. This may be accomplished by scaling down the high points to a dead level of mediocrity, or we may (and this is the heroic and Christian way) help the individual to rise to the highest level of which he is capable, and there to achieve harmony.

Secondly, children must find their place in society. To this end the subject matter in the curriculum is presented with reference to its significance for society, for the problems that confront us today, and in the light of Christian standards. For example, when the biology class studies adaptation, or the history class studies about Charles Darwin, then and there the question of the relation of religion to science should be brought up and discussed freely. If God is Truth and the source of all wisdom, there is no reason to be afraid of any truth which science can discover. When children who have had experience in this kind of work go to college, instead of a series of solutions to apply to problems, they will have a technique for dealing with the inevitable difficulties that will confront them there, the apparent contradictions between the findings of scholars and the teachings of the Church.

Children learn not only that the duty and privilege of the Church is to criticize and evaluate the institutions of human society, but also that the individual Christian can and must do his share in the building of a just and holy society under the guiding rule of Christ the King.

Christian education cannot of itself reconcile man to God. No education is adequate to that task. But the Church school can do its share in the work by immediately relating situations in the classroom and the House, difficulties and failures, hopes and successes, with the life of prayer and the Sacraments. Education is largely a matter of opening doors. Get the chapel door open and the children will go in. The Church school has an unique opportunity to help children translate their faith and devotion into action, to find their place as useful members of society, and progressively to surrender their whole personality to the love and worship of God.

Do Private Schools Build Christian Character?

By Raymond Richards McOrmond

Headmaster, Westminster School, Simsbury, Conn.

IF THE PRIVATE SCHOOL does not do so, it is not worthy of the name. All natural advantages are on its side. The boys are there throughout the day and throughout the week. The situation is ideal. Unlike the public school or even the day school there are few distractions. The boys themselves are a homogeneous group, selected as a rule from the best homes in America, where the best influences of American life are brought to bear. The masters are men chosen not only for their academic ability but for their fitness in character and breeding to live with and guide the boys under their charge.

The same is true of the girls' private schools, and if anything to a greater degree. Theirs is a more cloistered life, and girls are perhaps more conscientious regarding school regulations and more amenable to suggestion and guidance. I cannot speak with authority about the work of the girls' schools, but I know that the influence upon character of these institutions is extraordinarily effective.

In either case the opportunity of the private school to mold and develop character is a rare one, and the young people who have the privilege of attending such schools during their formative years are fortunate indeed. It is to these young men and women that we must look in later years to be the conscience of the society to which they belong.

Although the most tangible test of any school's success is the college record of its graduates, every headmaster and every experienced teacher knows that the building of Christian character is the daily function and primary objective in the well ordered private boarding school. The day's work does not begin and end with classes, nor does the school dismiss Friday and remain closed until Monday morning. Boys and masters live and work together nearly all of every day and during seven days of every week. The setting and the system generally, as I have said, are ideal, but it is the men of the teaching staff who constitute the first and most important step in the character-building process. Their personal influence remains long after irregular verbs and quadratic equations are forgotten. "It does not matter so much what you study as with whom you study." The personality and character of the teacher is the foundation-stone of the good private school. He is the person chiefly responsible for the training in character which it provides.

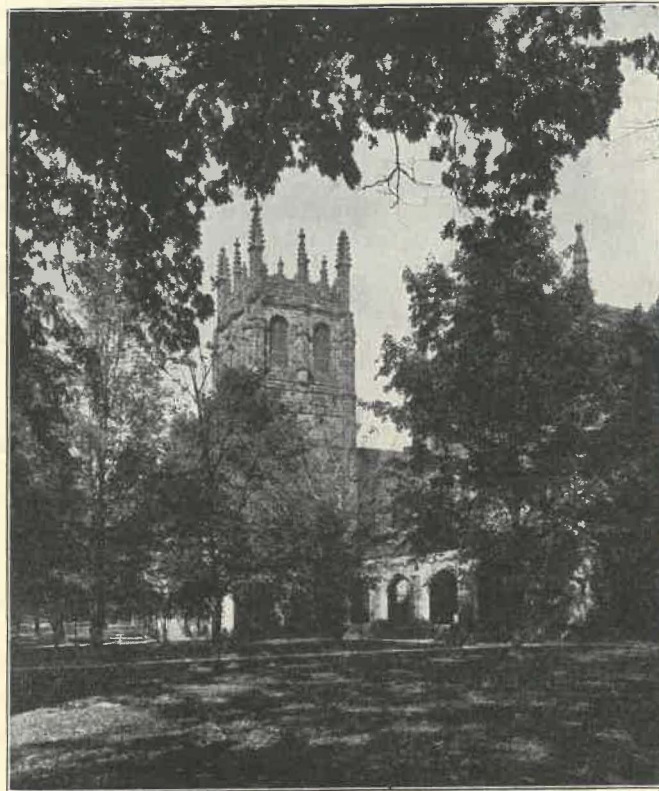
There is little doubt but that the private schools secure the

best teachers for both girls and boys. Not only are these men and women better paid for their services but they are provided with living and living quarters at their schools, a fact which adds substantially to their income and which contributes much to make their position attractive and permanent. It is

true also that as a result their whole life becomes bound up in the lives of their pupils. For the teacher it is an existence full of fascination. The teaching is only part of the day's work. The teachers supervise hours of study. It is the duty and often the pleasure of everyone to take an interest in student organizations. They become the coaches, sponsors, and directors of organizations in music, art, school publications, religious and social groups. The musical clubs are trained by men who have been members of their college organizations. The school newspapers are directed by those who have served on editorial boards of college publications. The teams are coached by former varsity players who inculcate in their pupils not only the knowledge of the game but the fundamental rules of sportsmanship. Each of these teachers has his dormitory group of a dozen or fifteen boys, and he is responsible for

nearly every item of the daily life and conduct of each member of that group. He sees the boy as he arises in the morning and he shakes his hand as he bids him good-night. Three times every day he sits at the table with ten or twelve boys where their conversation, their ideas, and manners are under his personal observation. The life of the private school teacher may be called an easy one in view of the fact that he has three months vacation in the summer, three weeks at Christmas, and two weeks at Easter. But while this man is at work he is busy all the time. There is no end to his day and no end to his week—that is, if he is consecrated to his job.

THE CHOICE of boys in private schools is carefully made, not always for social reasons nor wholly on an academic basis. The private school attempts to combine the best influences found in good homes with the inspiration that comes from a unity of purpose and constant daily association with other boys of maturity, judgment, and character. So the boys themselves make an enormously valuable contribution to the building of Christian character. The boys are both the cause and effect. The school tries to select from its candidates only the best material. And these boys make the school. These boys



THE UNIVERSITY OF THE SOUTH
The Library Tower and Cloister are shown above in this view of the great Southern institution at Sewanee, Tennessee.

in turn teach and lead and inspire the others by their precept and example. It is a wrong conception that boys are chosen for the private school merely because they are wealthy. If that were true, the wrong type might dominate and their influence might be the reverse of good. On the contrary it happens more often that a private school will fill some of its vacant places with boys of character chosen on a scholarship basis. And such boys for generations have proved themselves the leaders and sterling characters of school life.

As soon as the school is organized boys are selected as leaders who will set the character of the group and teach the others. These fellows are the presidents of the classes, the captains of the teams, the editors of the papers, the prefects of the school. They frequently assist the masters in taking attendance and in handling minor matters of discipline in the daily study halls, the chapel exercises, the class rooms, and the dormitories. Such boys are often more effective in the handling of such matters than are the masters themselves. They live with the boys and know conditions as they are. These leaders have in many cases grown up in the school from the age of 13 or 14 years. They have learned to love it and to feel for it as their own. They feel jealous of the school's good name and standing as it might be affected by the existence of any form of dishonesty or immorality in the school group. These fellows constitute and control a public opinion which plays a powerful part in correcting such conditions.

It was only recently, during the early part of the fall term, that a boy attempted to crib in class. An older boy observed him and after the exercise invited him to take a walk. He said, "You know, that kind of thing is not done here and I think you would get along a lot better if you didn't do it." That was all he said. The other boy, although angry at first and seemingly unaffected by the good advice, eventually admitted to his friend that he was wrong, and never again offended in that way.

It was not long ago that a group of boys appeared in a headmaster's study to see him on a private matter. It seems that

a boy had been acting in a manner detrimental to the school and in violation of

one of its fundamental rules of character and it was a boy whose position otherwise was prominent in school life. These fellows resented his act and they came to ask what they could do about it. They wanted to know how much authority could be given them to handle the matter. They did not reveal the boy's name nor was it asked for. The headmaster gave them authority to reason with the fellow and to warn him and to even go so far as to ask his resignation from the school if all other methods failed. They handled the matter so successfully that the boy's attitude was completely changed for the better. The masters could not have been so effective nor could any punishment that they assigned have secured so quickly the desired results. Acts of dishonesty, poor sportsmanship, selfishness, etc., not able to be detected by masters, are constantly found out and corrected by thoughtful, high-minded boys.

In the private school classes and lessons are in many instances the easiest part of the job to perform successfully—this, because lessons are scheduled and follow the laws of the Medes and Persians. But matters of behavior and character begin and end with the day, the term, and the year, and are ever-present.

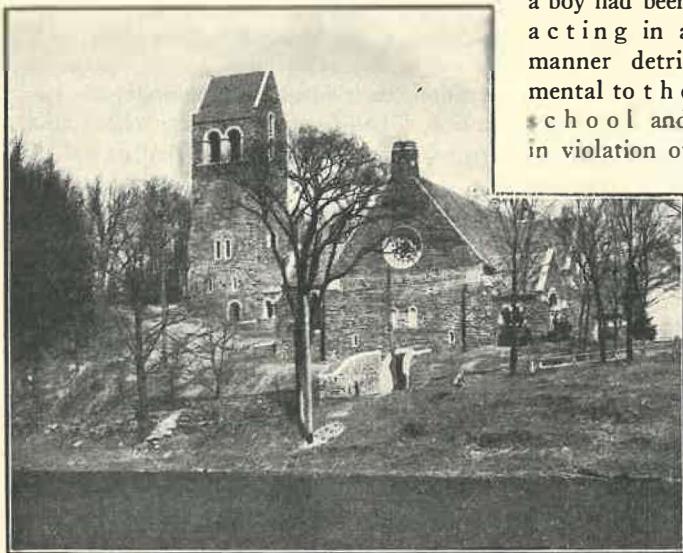
The situation of the private school is usually in the country. And Emerson says that character is nature in its highest form. Character wants room—must not be crowded on by persons nor be judged from glimpses caught in the press of affairs or on few occasions. It needs perspective as a great building. It may not, probably does not, form relations rapidly. And so the character building in the private school requires room in which to grow. It works throughout the day and throughout the week in long walks in the afternoon through the woods, in the course of games on the athletic field, in acts of generosity or selfishness among the boys in the dormitory, in the attitude toward older people, in the daily round of irritating concerns and duties.

The boy has many appointments besides his classes. The usual program of the private school boy consists of about fifteen of these every day. He must be up on time. His room must stand inspection. He must be prompt to breakfast and to each

(Continued on page 720)



LENOX SCHOOL FOR BOYS, LENOX, MASSACHUSETTS



EXTERIOR VIEW, KENT SCHOOL, KENT, CONNECTICUT
This school, conducted by the Order of the Holy Cross, is one of our best known schools for boys.

Sisters' Schools

By the Sister Superior, C.S.M.

St. Katharine's School, Davenport, Iowa

ANOTHER ARTICLE in this issue deals at length with Church schools for girls. That we recognize their value is testified to by the fact that we have 50 such schools today. Of these 12 are conducted by sisters, representing five religious orders. Less well-known than other institutions by reason of the character of the life to which religious are pledged, these schools are carrying on and are quietly building spiritual foundations. Fifteen hundred girls each year are being educated under the direction of the sisters. Religious in their educational work have singular opportunities. Community life spares them the weakness of isolated action. Continuity with the past assures development without break. Change of personnel without change of spirit. This is one of the things that give these schools such a strong hold on their alumnæ. The graduate does not get out of touch with her school because individual sisters have changed. The old girl feels at home with any sister who may be at the school when she returns to visit, and she usually *does* return.

In surveying these schools and comparing them with others, it is apparent that the scholastic standards are in no way behind the best college preparatory institutions. While some members of the various faculties are sisters who are duly qualified to teach, a large majority of the teaching staff are women in secular life. These are, if anything, above the average standard, as the sisters are very particular as to whom they admit to their houses. Also living in the schools as the sisters do, they have better opportunity of keeping in touch with the faculty members than do trustees or superintendents. And life outside the classroom often counts more than mere academic contact. Nothing short of the best can satisfy the sisters.

Schools conducted by religious are in a better way than others to combat the popular departmental conception of religion which has given Karl Marx such influence among our students of today. This is done not by teaching but merely by being what they are. Also, on the positive side, religious are, *per se*, in a position to appeal to the strong demand in modern thinking for the dominance of practise over theory. Our young people are pragmatists, and through the ages the religious life has been the only successful experiment in Christian common life.

Pioneer in establishing sisters' schools is the Community of St. Mary. This order, founded 70 years ago, has found itself called chiefly to educational work. St. Mary's School, Peekskill-on-Hudson, had its beginning in 1868. As a secondary school giving excellent preparation for college, it is too well known to need comment here. The site of an institution built by a religious order is proverbially beautiful, and of such sites, St. Mary's is peer among peers. In response to the economic need of today, this school has adopted a sliding scale of tuition.

In 1868 the Sisters of St. Mary assumed charge of Kemper

Hall, Kenosha, Wis., and saved this splendid school for the Church, as the following letter testifies:

348 Chicago Ave.,
Chicago, January 8, 1886.

My Rev. and Dr. Bro.:



ST. KATHARINE'S SCHOOL, DAVENPORT, IOWA
The Senior House and Pergola are shown in this view.

I am thinking of going to Bermuda for three or four weeks; if I do I cannot be at the meeting of the Trustees of Kemper Hall. It seems to me the burden of the property is greater than the Trustees can bear. They themselves cannot afford to carry it, and outside help is impossible to be obtained. Matters are at a crisis.

I think the property should be offered to the Sisters on such terms as the Trustees may deem wise to propose and as will relieve them from further pecuniary responsibility.

If they decline to take it then we cannot afford to hold it, the property will have to be sold and the school given up. Stern necessity has brought us to this alternative. Either the Sisters must take it, or the property must be sold. I take my stand on this position as an alternative.

I hope the Sisters will see their way to taking the school off our hands and I am sure, they having such a start can make a good thing of it.

Faithfully yours,
W. H. VIBBERT.

Notwithstanding the handicap of debt, the depredation of Lake Michigan and many other vicissitudes, Kemper Hall has taken its place among the foremost schools of today, and this fall it will celebrate the centenary of Bishop Kemper's consecration.

Thus, the torch lighted a hundred years ago by this great Apostle and Evangelist was handed on to the sisters, who have faithfully carried it through the years, and with the help of the faithful will pass on the light to future generations.

St. Katharine's School, Davenport, Iowa, has just celebrated its 50th anniversary. The school was put into the care of the Sisters of St. Mary in 1902. The Church in this section is very weak and many pupils make their first Church contacts when they enroll at St. Katharine's to prepare for college or to do general high school work. This school has great opportunities for spreading the faith among people who have no Christian affiliation. Its scholastic reputation commends it to many who know nothing of religion. Though it may not like St. Paul be all things to all men; yet St. Katharine's has become many things to many girls.

The Sisters of St. Mary also conduct a school for mountain girls, St. Mary's-on-the-Mountain, Sewanee, Tenn., started as a primary school, and from the three "R's" has gradually worked up into a complete high school.

The youngest school run by the Sisters of St. Mary is a school founded for Igorot girls in Sagada, P. I., in 1917.

Education is also a large factor in the work of the Sisters of St. John Baptist. St. John Baptist School, founded in New York in 1880 by the sisters, was later moved to New Jersey, and eight years ago the school moved into a beautiful new build-

ing just outside the village of Mendham. This school too has an excellent reputation for its college preparation and for its modern equipment. At present St. John Baptist School is full to capacity.

Like the Sisters of St. Mary, the St. John Baptist Sisters took over the care of a diocesan school. St. Helen's Hall, Portland, Ore., founded in 1869, was placed under the care of the sisters in 1904. This is the only sisters' school in America that has developed a junior college, thus carrying students two years beyond the high school.

The Order of St. Anne has three schools, all of them recently undertaken. In 1931 the Sisters of St. Anne took over Margaret Hall, Versailles, Ky. St. Margaret's was a diocesan school founded in 1898 and has become a well established college preparatory school. These sisters also conduct a day and boarding school at Arlington Heights, Mass. Their most recent school is located in Chicago.

The Sisterhood of St. John the Divine, a Canadian order, does an interesting piece of educational work at Cooperstown, N. Y. The St. Christina School amalgamated with the Susan Fenimore Cooper Foundation in 1915. Many teachers interested in the newer educational movements visit St. Christina's and study its methods and their results.

At Honolulu, Hawaii, the Sisters of the Transfiguration conduct St. Andrew's Priory school for girls.

There is a vague, but widespread notion among the uninformed that sisters' schools maintain a lower scholastic standard than other schools. In our communion quite the contrary is true. Solid foundations make for fearlessness in discarding what is outworn or unessential. Sisters' schools are conservative in that they never omit fundamentals, but the very fact of a sure foundation makes possible a freedom and flexibility that otherwise might easily be unsound or even dangerous. They have the freedom that Christianity alone can give. The scholastic records of their students is enviable. These schools are endorsed by most of our American colleges and universities.

To the readers of a Church paper it is not necessary to set forth the advantages of education conducted under religious supervision. Only one point in that connection need be noticed here. Occasionally parents hesitate to send their daughters to a sisters' school for fear those daughters might themselves wish to become sisters. There are two answers to this, the first is "Why should they *not* become sisters?" and the second is that as a matter of record very very few girls raised in sisters' schools ever do become sisters. In analyzing the situation one finds that the religious orders in our communion are recruited from other sources. From the school faculties, from social workers associated with the sisters, and from society, professional, or business women seeking a fuller life. The reason for this lies in the fact that the girl educated by the sisters carries with her into the world a spiritual richness that the others have missed, so we rarely find her seeking in a religious order that higher satisfaction that is missing in the lives of those who have not had her spiritual advantages.

The bishops appreciate the work done in sisters' schools, and the services of the sisterhoods for the management of diocesan schools have often been sought by them, but unfortunately there are not enough sisters to meet the demands.

I commend the contents of these pages to the prayers and thoughtful consideration of the readers of THE LIVING CHURCH. The sisters ask for your confidence. They invite your friendly criticism, your help, and your suggestions. In return, such as they have—and that is much—will they give you and your children.

The Sanctuary

Rt. Rev. Philip M. Rhineland, D.D.

Editor

The Religion of the Spirit

LIKE AS THE HART desireth the water-brooks, so longeth my soul after Thee, O God." That is the cry of true religion. Christianity is God's answer to that cry; God's chosen way of bringing His children into union with Himself. "No man cometh unto the Father but by Me." Those words of our Lord mean that anyone, everyone, can really come by Him, though by no other, into living union with the Father. Christianity, at its very heart, then, is the way of union. It is the religion of the Spirit.

So Pentecost stands out as the greatest among Christian festivals. In the coming of the Spirit not only is the Christian Church born into full life. Christianity itself comes into being. Before Pentecost the Christian religion was a promise only. At Pentecost it became, what it has been ever since, and will be to the end, a living union, God-given, God-sustained.

That is the burden of the Church's creed. A well-planned book reaches its climax at the end. The argument or story moves on from point to point, gathering interest, till, in the final chapter, it comes to a head and we know what it is all about. So with the creed. It has a story to tell: the story of how God, in His love, set about to make union with Himself possible for men. The story is in three parts and is printed in three paragraphs or chapters.

In the beginning there is God the Father. God is love, and in love creates and sustains all things in Heaven and earth. There it all began, in God's love; because God loves. That is the first chapter. Then we are told how God's love was turned in our direction; how He sent His Son to open the way for our return to Him. In a few brief sentences we are given a summary of Gospel history. That is the second chapter.

So far there is no hint of union; of union, that is, as actually, practically, made possible for men as it had not been possible before. God's own desire for union with His children is implied in every syllable. But up to this point there is no hint of any bridge over which men today may pass from earth to Heaven where God is, or across the centuries to Christ. That is not the end, however. The creed goes on to make all plain, practical, and personal. The Holy Spirit is the link between the living God and living men. The Holy Spirit binds believers into one holy Fellowship with Him and with each other. The Holy Spirit brings the forgiveness of sins for which Christ died. The Holy Spirit gives life, life in its fulness for body, soul, and spirit; given here and now, but none the less eternal life, the life of the world to come.

So the creed in its third chapter brings the story to its climax. And on Whitsunday we celebrate the feast of the Religion of the Spirit; the feast of Union; our own religion, our own union, shared on equal terms with "saints, apostles, prophets, martyrs." Whitsunday may mean as much to us as did Pentecost to the Apostles. "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all"—on Whitsunday.

A MAN who is turning out careless, imperfect work is turning out a careless, imperfect character for himself.

—Henry Drummond.

The Church School, Educator of Young Women

By Helen Louise Shaw, Ph.D.

Field Secretary, St. Mary's Hall, Burlington, New Jersey



SCENE AT CHATHAM HALL, CHATHAM, VIRGINIA

This Church school for girls has a 200-acre estate. Year round outdoor life is enjoyed by the students.

THE CHURCH SCHOOL is as vital and progressive in its profession to educate young women as it was slightly over one hundred years ago when the movement began with the founding of Stuart Hall in Virginia, Hannah More Academy in Maryland, and St. Mary's Hall in the neighboring state of New Jersey. These schools were outstanding forces in the education of women at a period when it was a radical innovation to admit the fair sex to participate in subjects beyond the rudiments, and when there were no public tax supported schools in the country. They thus met a demand, which at the time could not be satisfied by public instruction because there was none, and they have grown and prospered and continue to hold their place in the modern educational world because they satisfy a demand still not met by the public school. They are, so to speak, the great challenge that the public school, even in democratic America, has not been able to absorb, by its propaganda and by its tremendous power to tax, the leaven of influence that the private school has exerted.

To the Society of Friends and to Churchmen belong the distinction of having been among the earliest propagators of education in this country who have continued their schools under the supervision of the Church. In the Episcopal Church schools education has always been freed from religious controversy, but education with a religious background has been maintained as providing the foundation for service and happiness in the post-school environment.

There are thirty-nine Episcopal Church boarding schools for girls listed in the "Private Schools," for 1933-34. Since this is more than any other Church organization has, it is safe to conclude that our schools have exerted the greatest influence on the education of women: they measure the geographic and intellectual breadth of our land.

In the South there are seventeen, almost half the total number, appearing from Virginia to Texas, the former state having six within its borders: St. Margaret's at Tappahannock, St. Anne's at Charlottesville, Stuart Hall at Staunton, St. Catherine's near Richmond, and St. Agnes' at Alexandria. The Church acquired these schools in 1919-20. Chatham Hall was founded in 1892 and in 1920 it also became a diocesan school, but three years ago this status was again altered to make it an affiliated school, no longer, "the responsibility of a particular diocese." The oldest of these schools is Stuart Hall, begun in 1830 and later named for the wife of that intrepid

cavalry officer, J. E. B. Stuart, who in 1880 became its principal. Robert E. Lee served on the board of trustees. An offshoot of Stuart Hall is St. Hilda's at Charles Town, West Virginia. The National Cathedral School in Washington, D. C., is of more recent origin, being opened at the turn of the century but its rapid growth, its many gifts, and its wide influence are compensations for lack of age. There is also a Cathedral school in Orlando, Florida.

It had long been the custom in the Southern colonies to educate boys in English universities, their preparation being guided by tutors. Therefore, it quite naturally followed, that their sisters, when it became fashionable to train the feminine mind, were entrusted to private institutions. In the South generally, and in New York, education was until recently aristocratic and personal: only the lower classes were taught en masse and the cost was defrayed by philanthropy. A majority of the Church schools were opened after the War Between the States, but to the South belongs the honor of founding the first girls' schools: Stuart Hall, already mentioned, Hannah More Academy at Reisterstown, Maryland, which has had a continuous history since 1832; and St. Mary's School, at Raleigh, North Carolina, in 1842. When Fort Sumter was fired upon, there



ARCHERY PRACTICE AT KEMPER HALL, KENOSHA, WISCONSIN

were eighty girls from below the Mason and Dixon Line enrolled at St. Mary's Hall in Burlington, New Jersey, a school begun in 1837. Among these girls was the niece and ward of Jefferson Davis, who, tradition says, was wont to boast that when her distinguished uncle established court in Richmond, she would be one of the ladies-in-waiting. Many are the exciting tales that have come down to us when, after war was declared, these girls had to be escorted across the lines to their homes. Burlington still possesses the flavor and atmosphere of a Southern town.

These four schools were typical of the development of women's education between 1830 and 1860, when the seminary movement was in full swing. Hundreds of private schools were begun in practically every state in the union; but after the Civil War, when it was proved that higher learning did not poison a woman's mind or make her a useless member of the home and society, many of these academies and seminaries lost their influence, failed, or were merged with women's colleges. Those that survived, as our Church schools have, did so because they constantly adapted their curriculum to the changing educational philosophy. Historically then, the Church schools founded during the seminary period took the place of both the high school and the college: they were the beginning and the end of education. In 1860 there were only forty high schools in the entire country.

MANY CHURCH SCHOOLS were opened between 1860 and 1890: Brownell Hall, Omaha, Nebraska, in 1863; St. Mary's, Peekskill, New York, and St. Mary's in Faribault, Minnesota, in 1868; Kemper Hall in Kenosha, Wisconsin, in 1870; St. Agnes' School at Albany, New York, in 1875; St. John Baptist, Mendham, New Jersey, and Rowland Hall at Salt Lake City, in 1880; St. Katherine's, Davenport, Iowa, and All Saints' at Sioux Falls, South Dakota, in 1884; Harcourt Place School at Gambier, Ohio, in 1887. Though some of these schools doubtless began as "finishing schools," they were, with the rapid growth of women's colleges and with the appearance of women at universities, gradually training students to enter these higher institutions, thus increasing their usefulness by offering something with which very few public high schools can compete.

In the Middle West the private school was the direct result of the discovery of inherent weaknesses in the public school system. In New England the Church school for girls has less representation, there being only one each in Vermont, New Hampshire, and Connecticut, and none in Massachusetts; presumably because of the colonial Puritan-Church-State monopoly which not only established good private schools but very early recognized the duty of the state to set aside funds

for that purpose. Along the Pacific coast are at least four schools which measure up in methods and purpose and equipment to the other fine schools of the country: Annie Wright Seminary at Tacoma, and St. Paul's School at Walla Walla, Washington; St. Helen's Hall, Portland, Oregon; and The Bishop's School at La Jolla, California.



LIBRARY VIEW, ST. JOHN BAPTIST SCHOOL, MENDHAM, NEW JERSEY

The list is long of the schools named for the Virgin: St. Mary's dot the country; at Concord, New Hampshire; at Peekskill, New York; at Raleigh, North Carolina; at Memphis, Tennessee; at San Antonio, Texas; at Faribault, Minnesota; at Burlington, New Jersey.

SINCE our Church schools were among the earliest to introduce higher education for women and since they have continued to multiply, what is their position in the educational world today? In the first place what do

we expect from them? Is it not to develop a gracious and disciplined mind in a well-mannered and graceful and healthy body, so coordinated that the world can be faced with hope and courage and the power to make estimable use of one's creative endowment? It will be noticed that we do not mention "edifice" when defining education. In a book just published the author indicts a materialistic concept of education in the following language: "The chief extravagance into which professional educators fell before the depression was in the erection of unnecessarily costly buildings. Not only material far too expensive but ornamentation and embellishment of the most wasteful and useless type appeared. In a few mining towns and suburban residence towns there appeared 'million dollar buildings.' Considerable boasting is done by chambers of commerce and local clubs, but the situation calls for tears rather than pride. These wealthy communities have spent their money for edifices, not for education. The teachers' salaries in these systems are no higher than in less favored nearby cities. The type of teacher attracted is no different as to training or ability. These cities could have led the United States and perhaps the world in developing education. Properly spent, the money would have attracted and kept the best teachers available, teachers with many times the training and ability of those now employed. Unlimited supplies and materials could have been made available. But local pride, real estate holdings, and politics sacrificed the children to a particularly vicious type of educational extravagance." *

Contrast with this the mellow and historic buildings of one of our Church schools, begun in the late Georgian period of architecture, modernized and enlarged as time and need dictated; a school possessing its own chapel where the beautiful

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* *Introduction to Education*. William H. Burton. D. Appleton-Century Co. 1934. P. 347.

Why Not a Parochial School?

By the Rev. Theodore Patton

Priest in Charge, St. Peter's Mission, Rosedale, Long Island, New York

LET'S BEGIN at the beginning, and try to be as logical as possible. As Churchmen, we believe that the only way possible for a man to realize his fullest growth and strength is through a proper knowledge and experience of God, and an appreciation of spiritual values. More than this, as Churchmen we believe that the religion of the Incarnation of God in Jesus Christ is the way through which men reach this fullest appreciation of spiritual values, and the fullest experience of God. And we believe that Christ's Holy Catholic Church has preserved in all its richness, and, humanly speaking, is trying, to the best of its ability, through its various ministries, to teach, in all the fulness of its power, this religion. In other words, we, as Churchmen, believe in the Church; and if we believe so, then we want the Church's influence to be rooted as deeply as possible in the souls of men. To be so rooted, this influence must begin early in the life of the child.

The Church, in her wisdom, has provided infant baptism. Thus far she is logical. The child is to be nurtured from babyhood in the lap of the Church. The child is to sit at her feet, and learn and grow under her tutelage. But is it true that the child is thus nurtured and tutored by the Church? We have Sunday schools, to be sure, and there is an increasing interest in children's services. But, disregarding the fact that our Sunday schools usually are manned by willing but incompetent teachers, they amount to only one hour a week, or about one per cent of the child's waking time; and added to this, there is the further disadvantage that that one hour is an hour of conscious religious and moral instruction, which often in the case of children is less effective than their work-a-day contacts with Christian souls, who are not consciously teaching these things.

The child's most effective teachers of attitude are his parents, and his most successful school of values his home. Those things upon which his parents place the highest values, the child will grow to feel are of highest importance—be it money, or pleasures, or the Church. By casual remarks passed over the dinner table, by the manner and occasion of their laughter, parents are inevitably shaping the character of the child and his attitude toward life. Unfortunately, we have no direct control over the behavior of parents, other than the chance sprouting of certain seeds sown in the Church.

However, after the child passes five years, the most impressive influence outside his home is probably his associations made at school, and the school itself. The public school system, while it has made remarkable progress in recent years, in respect to equipment and organization, and while it imparts information as effectively as might be expected to so great and so motley an army of children, can hardly be expected to accomplish much beyond the imparting of information: and by "beyond," I mean moral and religious training. The classes of ethics and the Bible readings I am sure fail to satisfy even the vaguest of Churchmen.

In my opinion, if we would have our boys and girls well grounded in the faith, with a sympathetic understanding of practical Christianity, and a true appreciation of their heritage—the Church—there is no other way than to control their early education. Especially do I feel this need today in a modern world which shows a strange neglect and indifference toward the Mother who may be said to have suckled it. What I am

saying is that the reestablishment of parochial schools—call them what you will—is the most logical and most practical step the Church can take, to assure its children of a value—as well as a factual education.

There are thousands of children in the Church whose parents cannot afford to send them to any of our excellent private schools, or, for one reason or another, do not want them to leave home; and *yet* who would welcome a chance to send them to a private Church school in their own community, provided they were satisfied with its academic standing.

One great advantage the parochial school has is the fact that children can be entered at a far younger age than that at which any parent would be willing (or foolish enough) to send them away from home. The parish school could begin at the bottom, with the kindergarten and early grammar grades. Indeed the grammar grades would be its strong fort; although I believe that in time, when the school became well established, it would grow quite naturally into the high school grades.*

EVEN IF so far you have agreed with me, you are wondering about the practicality of such schools. In many cases, it would be far from practical. Yet, on the other hand, there are many churches which have well equipped parish houses, the Sunday school classrooms of which lie idle most of the week. Your school building, ready-made—waiting to be used! But of course, having suitable quarters is far less important than having competent teachers. No such school as I have been advocating should be attempted unless teachers can be had who are not only academically, culturally, and psychologically fitted to teach, but who are also sincere Christians, and loyal Churchmen. I think a young child learns more from what his teacher is, than from what he says. If the teacher is really not quite convinced in his own mind of the fundamental truth of Christianity, and of the world's need for it today—if he entertains at the bottom of his heart what might be called a passive attitude toward his Church—the child is quick to discover it, and the purpose of the parochial school is frustrated. But if such "competent" teachers *are* found—and in many cases they can be found in your own community—I believe the pupil will develop a lively interest in, and a love for his Church, and its ideals—even though great stress is not laid upon these things in the school's curriculum (though to be sure, logically enough, the curriculum *would* include the teachings of the Church). The simple point I am trying to make is that the teacher is more important than the curriculum or the equipment; and that to have a Christian school you must begin with Christian teachers, no matter what else you may have.

It may be that in your community priests with teachers' training and teaching experience could be found, who would welcome such an opportunity. Personally, I think the Church assumes too easily that when a man studies for holy orders, he is necessarily studying for parish work. Today the teacher-

* I do not mean to imply any particular theory of education. Of course such a Church school would be by nature "biased," which alone would antagonize one group of modern educators. But whether the parish school be set up after the traditional pattern, or whether it employ "progressive" ideas, could be left to the individual parish—since both would begin with the solid fact of Christ and His Church.

priest is the exception. I should like to see school teaching a recognized branch in the priesthood, with special consideration given it in our seminaries. But this is another subject, wanting separate treatment.

That such parish schools are indeed practical has been proven to me in my own diocese, where there have been three (that I know of) opened within the past two or three years. In one case, the rector told me that not only had the school *not* been a financial burden to the parish, but that it had actually been able to turn over a considerable amount of money each month toward the support of the parish, and his charge per student is very small. Even if it costs the parish something each month, it seems to me it would be worth the venture.

In some communities there would be less need for such schools than in others, depending upon the type of community, and the character of the public schools. But in dioceses where conditions are over-crowded, and where public schools are public indeed, I believe the need is great.

Religion is not a segregated subject, to be taken up as, for example, one takes Domestic Science or Manual Training. As Churchmen, we should *insist* that the children of the Church be taught History, Geography, Science—all their studies against a background of God. Otherwise, these subjects become hollow, divested of meaning, and our children gain knowledge without wisdom, cleverness without insight.

Do Private Schools Build Christian Character?

(Continued from page 714)

of his classes during the morning. The school chapel is one of his daily appointments as are luncheon and dinner to be met on time. Every boy has a period of his chosen exercise in the afternoon at which he must report promptly and during which he must do his part. After that he must take care of his body according to the daily instructions of his coach. Then there are daily study halls, personal interviews, contacts with boys, coaches, teachers, nurses, and visitors. There is also the free time which he must learn to handle successfully, and there he finds an outlet for his energy in his personal hobbies. Every private school provides such opportunities.

BRIEFLY THEN, the private school day is *life*; and the boy lives it on his own responsibility every day. There is no mother to help him or pick up after him. There are sympathetic helpers, but really he is on his own. If he is late, absent, discourteous, or disobedient, he is taken to task. He must care for his personal property, his health, his baths, his teeth, his clothes, for these things are checked up. Nearly every department of life is included during this *second decade*, the years from ten to twenty, when character is really formed.

There could not be fancied a field more promising than these boarding school years for inculcating whatsoever things are true, lovely, and of good report. The school's duty and responsibility is very heavy, but its first thought is to develop responsibility, courtesy, thoughtfulness, personality, and these are integral parts of Christian character. Parents see the change at the first vacation at home and except for certain periods of doubt and difficulty there is an obvious gain each term and each year as the body and mind develop. As the boy rises in the school he becomes captain, manager, editor, president. He is mature, serious, responsible, and dependable. At least the successful ones become so. All cannot win such honors, but few escape the benefits of competition and association, contacts and friendships which are more precious and more lasting and

more valuable to character than the college years that follow.

Most private schools have a daily chapel exercise at a time which not only fits in with the school program but which lends itself best to the religious and devotional purpose. The service is one consisting of hymn, scripture reading, psalm, and prayer, and it is attended by the whole school. On Sunday the chapel service is longer, including more hymns and perhaps a sermon, all corresponding to the usual church service. The boarding school chapel is a shrine, often a memorial, full of meaning and tradition. It is an essential and a vital part in the school life. Boys frequently lead this service.

Whether the chapel and its services succeed in being a sacred center of prayers and inspiration and of real religious value depends wholly on the persons in charge and the work done to that end by boys, masters, and clergy. Many schools have their own resident chaplain who teaches the Bible and who is in charge of all matters affecting the chapel, whose work generally is that of a parish minister. The boys in the school are the parish. Connected with the chapel is the boys' own society for their religious and charitable activities. Every boy is eligible to membership. The boys take charge of collections, distribute gifts to the needy, boxes at Christmas and Thanksgiving. They interest themselves in institutions for boys less fortunate than themselves, for crippled children and good work of many other kinds. Several private schools have camps in the summer vacation for unfortunate city boys, and boys and masters take turns in their management.

These societies and their attendant duties and responsibility build character of a real Christian kind very rapidly and very soundly, and they do it through Christian service. They build by doing things rather than by being taught. And the school encourages them at every point. It is also true that private schools throughout the country combine at certain periods during the year and in the beginning of the summer in large and very well attended conferences where the most effective methods of doing Christian work are discussed and planned. So the private school does develop the religious side and does fulfill its function of building Christian character. But it does not begin it. It is there. Boys are mystics, and religion is a normal influence and force. Dr. Drury warns, "Do not expect a boy to rhapsodize about the church and if he does, suspect him. The giants of old began as reticent boys. Joseph, Samuel, and David were all quiet lads. But youth is the age of faith. God-awareness is natural then."

The private school realizes this and tries to shoulder its big responsibility. It tries to and it succeeds in bringing God into the school. It does it through several channels and the first is its good men. The private schools have done much. They can do more. They have very heavy responsibilities and they do not shirk them. Some are very religious and perhaps overdo it. And others are too cold and formal to provide any real religion. But all perform a world of good in building Christian character, all private schools worthy of the name.

When from one to three hundred boys are gathered together the first business of organization has to do, not with their studies, but with the everlasting and ever-present personal equation. And the first and biggest job of the school from the opening day to the end of the year and as long as the school stands is the building and safeguarding of each boy's character primarily that he may be able to live successfully with his fellows.

I think the first requisite of character is livableness, and the second is consideration for the rights and privileges and comforts of fellow men.

Church Conferences and Camps

THOUSANDS of communicants in all parts of the nation are preparing for the annual Church conferences.

The conferences will offer opportunities for a renewal of acquaintances, a variety from the "grind" of parish life, and, most important of all, a chance for a renewed emphasis on the Church's work.

Extensive plans have been made by the various conference officials. Prominent authorities on the various courses have been secured, arrangements have been made for the care of the many persons planning to attend, and applications are being received. Conferences, and their programs, include:

PROVINCE OF NEW ENGLAND

Wellesley Conference

The Conference for Church Work, which meets at Wellesley College, Massachusetts, from June 24th to July 3d, has announced for its 31st session perhaps the finest and most useful group of study courses it has ever provided.

Bishop Keeler, Coadjutor of Minnesota, who directed the conference in 1934, will have charge again this year, also giving a course in Personal Religion. The Rev. Dr. Leicester C. Lewis, a leader in the diocese of Pennsylvania, is to be chaplain. He will teach The Outline of Church History, an important course given for the first time in some years. The Rev. Dr. Oliver Hart of Washington comes to Wellesley this year to have charge of the young people's group and will lead a discussion course for them on Christian Discipleship.

Miss Mabel Lee Cooper, head of teacher training of the National Council, is to conduct two courses. For those working with young people there is a discussion group under Miss Frances Arnold, national secretary of the Girls' Friendly Society. Besides these, Church school teachers and educational workers will profit from the Rev. Laurence Piper's lectures on The Use of the Prayer Book in Religious Education, and from the course on The Relation of Architecture, Sculpture, Painting, and Music to the Service of God, given by Miss Letitia Stockett of Baltimore.

The Rev. Royden K. Yerkes of the Philadelphia Divinity School, whose brilliant lectures have been for years a feature of the conference, will this year give a survey of the Bible. The Rev. Dr. Cuthbert Simpson, of the General Theological Seminary, is to have a course on Isaiah. The Rev. Dr. Norman B. Nash, of the Episcopal Theological School, will lecture on The Mind of St. Paul. Both these leaders will stress the significance of these men in their message for us today. Those interested in the missions of our Church have this year an unusual opportunity in that the "board course" on our missions in Latin America will be given by the Ven. Harvey P. Walter of the diocese of Bethlehem, who was for eight years a missionary in Latin America.

Two excellent courses are provided for those interested in religious drama. The Rev. Dr. Phillips E. Osgood, rector of Emmanuel Church in Boston, and chairman of the Church's national Commission on Religious Drama, will lecture on The Drama of Worship Through the Centuries. Mrs. Ruth Nonnenbruch, whose workshop course was so successful last year, will repeat it, giving practical instruction in staging, lighting, costume, and properties, as well as the technique of direction.

Three courses will be given in the school for Christian social ethics. Dr. Nash, dean of the school, will lecture on The Biblical Teaching on Work and Wealth. The Rev. Shelton H. Bishop, rector of St. Philip's Church in the Bronx, New York, perhaps the largest and most widely known Negro church in America,

will lead a discussion group on The Christian's Responsibility in Race Relations. The Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy, has charge of a series of lectures by men and women active in social work, which will deal with topics of vital interest concerning modern industrial problems.

For many years an integral feature of the conference, the School for Church Music this year provides a group of courses which are very practical and of immediate help to organists and

choirmasters. Frederick Johnson, organist at the Church of the Advent, Boston, head of the music department at Bradford Junior College and dean of the N. E. chapter of the American Guild of Organists, is head of the school and has secured the assistance of a group of men who stand high in the musical world.

Concord Conference

"There has been no depression at the Concord Conference," says the new program of the Church Conference of the province of New England which opens June 24th in St. Paul's School, Concord, N. H. A full enrolment has been maintained during recent

years. This year, in response to requests from both delegates and faculty, the conference returns to the original period of nine days, restoring the day taken from the course three years ago even though such restoration means a return to the former charge of \$30, inclusive.

Under the title, Content of the Christian Faith, courses will be given by the Rev. James S. Neill of South Manchester, Conn.; the Rev. Ernest M. Paddock of Cambridge, Mass.; the Rev. Theodore R. Wedel, secretary for Student Work under the National Council; and Bishop Brewster of Maine. Under Religious Education, the following educational directors cover the fundamentals of teaching: Miss Erna B. Blaydow of All Saints' Church, Brookline; Miss Lillian M. Boyd and Mrs. Maude Copley of the educational staff of the diocese of Massachusetts. In addition, Miss Mary Chester Buchan, directress of the Massachusetts Altar Guild, and Sister Eleanora of the Sisterhood of St. Margaret, Boston, will give instruction in all work connected with the altar, sanctuary, and sacristy; and Rowland Halfpenny, organist and choirmaster of All Saints', Brookline, will give a course in The Appreciation of Church Music.

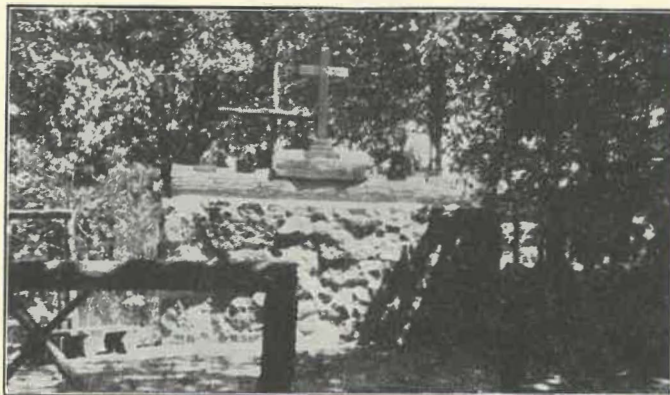
Under The Mission of the Church, the leaders are: The Rev. Messrs. J. Thayer Addison of the Episcopal Theological School, Cambridge, Theodore R. Ludlow of South Orange, N. J., Gardiner M. Day of Williamstown, Mass., and Arthur O. Phinney of Lynn, Mass. The Rev. D. K. Montgomery, newly elected rector of St. Peter's Church, Morristown, N. J., the Rev. N. A. Noble of the Lenox School, and Mrs. Edric A. Weld of the Holderness School, N. H., are conductors of courses in Personal Religion. The Rev. C. P. Trowbridge of Salem is the conference chaplain. The Concord conference is definitely a conference for young people over 17 years of age, although a few older people, especially those accompanying a group of young delegates, are welcomed.

Connecticut Conference

The Connecticut Young People's Conference will be at the Rectory School, Pomfret, from June 23d to June 30th. This conference is planned for young people over 17 years of age, and especially for those who are active in the parishes.

Maine Conference

The annual conference for young people of the diocese of Maine will be held at Bowdoin College, Brunswick, from June 23d to 29th. The dean is the Rev. Tom G. Akeley of Gardiner, Me.



OPEN-AIR ALTARS FEATURE MOST CAMPS

Above is shown an altar constructed at one of the Brotherhood of St. Andrew camps

PROVINCE OF NEW YORK AND NEW JERSEY

New York Summer Conferences

Under the direction of the New York diocesan board of religious education, the Senior Conference will be held at St. Thomas' Camp, Lake Kanawauke, June 26th to July 2d, and the Junior Conference at Fern Rock Camp, Lake Tiorati, June 28th to July 3d.

Bishop Manning of New York is honorary president; the Rev. Ernest W. Churchill, Grace Church, Nyack, is president; the Rev. Ernest K. Banner, S.S.J.E., is chaplain of the Senior Conference, and the Rev. Frank R. Wilson, St. James' Church, Hyde Park, is chaplain of the Junior Conference.

New Jersey Conferences

The New Jersey Diocesan Summer School will be in session from June 30th to July 6th at St. Bernard's School, Gladstone, N. J., under the auspices of the diocesan department of education. The chaplain is the Rev. T. A. Conover. The Laymen's Conference is July 7th and 8th.

W. N. Y.—Rochester Young People's Conference

The dioceses of Western New York and Rochester are to hold their third annual Young People's Summer School Conference at Alfred University, Alfred, New York, from June 30th to July 6th.

The following courses will be offered by the leaders as noted: Wayside Studies of the Master, the Rev. Frank L. Brown, St. Simon's, Rochester. Present Day Religious Problems, Bishop Davis of Western New York. Program Building for Young People's Groups, the Rev. Albert A. Chambers, St. Paul's Cathedral, Buffalo. Christian Moral Adventure, the Rev. Charles W. Walker, St. Mark's, Newark, N. Y. Problems of the Old Testament, the Rev. H. Curtis Whedon, Oxford, N. Y. Problems of the New Testament, the Rev. Howard Hassinger, St. Peter's, Geneva, N. Y. Personal Religion, the Rev. William S. Chalmers, Order of the Holy Cross, West Park, N. Y. Christian Attitudes Toward World Problems, the Rev. Elmore M. McKee, Trinity Church, Buffalo, N. Y. Teaching Religion Creatively, Mrs. Harold Kelleran, St. John's, Youngstown, N. Y.

The chaplain of the conference will be the Rev. Whitney Hale, dean, St. Paul's Cathedral, Buffalo.

First Newark Summer Conference

Twelve courses will be offered to 140 people in the diocese of Newark at Eagle's Nest Camp and the Holiday House grounds during the week of June 23d to 30th. This is the first diocesan summer conference which has ever been undertaken in Newark. The leaders of the conference with the course that they will teach include:

More Abundant Life, a course on personal religion, by the Rev. Charles L. Gomph, rector of Grace Church, Newark. Understanding Latin America, and Why the Missionary Enterprise, by Miss Margaret Marston of the national department of the Woman's Auxiliary. The Story of Public Worship, by the Rev. James A. Mitchell, rector of St. Paul's, Englewood. The Life of Christ, by the Rev. Clifford L. Stanley of Virginia Theological Seminary.

Psychology and Religion, by the Rev. Joseph H. Titus of Jamaica, Long Island. Learning Through Discussion, by Miss Virginia Zimmerman, of the diocese of Long Island. The Heart of the Old Testament, by the Rev. John E. Bailey, rector of All Saints' Church, Glen Rock. The Gospel and Our Generation (Social Service), by the Rev. Arthur Lichtenberger, rector of St. Paul's Church, Brookline, Mass. Principles of Teaching, by the Rev. John H. Rosebaugh, of Tenafly, N. J. Problems of Leadership, by the Rev. A. Vincent Bennett of Fitchburg, Mass. The Teaching of the Church, by the Rev. M. Bowyer Stewart, of General Theological Seminary.

Bishop Benjamin M. Washburn, Coadjutor of Newark, will be the chaplain of the conference and the Rev. A. Stewart Hogenauer, dean and registrar.

New Jersey Summer Schools

At a recent meeting of the diocesan board of religious education arrangements were completed for the three summer schools held annually in the diocese of New Jersey. The Clergy School

will meet at Island Heights from June 17th to 21st with a faculty consisting of the Rev. Professors John Alexander Richardson, and Cuthbert A. Simpson of General Theological Seminary, and Percy L. Urban of Berkeley. In addition the Rev. Dr. John Mockridge of Philadelphia will hold evening conferences. The School for Women and Girls will meet at St. Mary's Hall, Burlington, from July 1st to 7th, with the Rev. J. Mervin Pettit as dean and the Rev. John Talbot Ward as chaplain. The Boys' School will be held this year at St. Bernard's School, Gladstone, N. J., from June 30th to July 7th, the last week-end including a Men's Conference also. Mr. Nicholls, headmaster of St. Bernard's School, will be dean and the Rev. Thomas A. Conover of Bernardsville, chaplain.

Knights of Saints John Camps

There will be three camps under the auspices of this Church fraternity. They are located at Chestertown, New York, Lavalette, New Jersey, and Spring Mount, Pennsylvania. Before July other camps for boys will be arranged. They are Churchly, plain but inexpensive. Information may be obtained from R. D. Pollock, 18 Sparkill avenue, Albany, N. Y.

Long Island Conference

The annual Summer Conference for Young People, held under the auspices of the department of religious education of the diocese of Long Island, will take place from July 7th to 13th at Camp Newcombe, Wading River, L. I. The conference is planned for an informal and intimate consideration of Christian living, both from the social and individual point of view. Any young people, whether resident in the diocese or not, of 15 to 30 years of age, are eligible. The Rev. Joseph H. Titus, Grace Church, Jamaica, L. I., is in charge.

Albany School and Conference

The thirtieth session of the Albany Cathedral Summer School, combined with the Rural Work Conference of the province of New York and New Jersey, will be held at St. Agnes' School, Albany, June 24th to 28th. The daily schedule begins with the Holy Communion at the Cathedral of All Saints, followed by period lectures and conferences, concluding with Evening Prayer and an after-dinner conference.

The Rev. Roland F. Palmer, S.S.J.E., is on the program of both the school and rural work gathering. Other lecturers announced for the latter are the Hon. David C. Adie, commissioner of social welfare, New York State, and the Rev. John G. Spencer, of Hornell, N. Y. On the program of the summer school will also be the Rev. Dr. James Moffatt, of Union Theological Seminary, the Rev. Dr. Fleming James, of Berkeley Divinity School, and the Rev. Dr. E. Clowes Chorley, of Garrison, N. Y.

Full information and registration may be obtained by addressing the Ven. Guy H. Purdy, 68 S. Swan street, Albany, N. Y.

PROVINCE OF WASHINGTON

Blue Mountain Conference

Prominent representatives of the various schools of thought within the Church feature the faculty appointments for the Blue Mountain Conference which will open its tenth year at Penn Hall, Chambersburg, Pa., for a ten-day session June 24th. Such well known names as the Rev. William H. Dunphy former professor of Dogmatic Theology at Nashotah House, and the Rev. Bradford Young of Holy Trinity Church, Brooklyn, are typical of the contrasts which should stimulate thought in this carefully planned conference.

The Rev. Dr. Angus Dun of the Cambridge School is again the chaplain of the conference, while courses on the Bible, Origins of Modern Tendencies, and Personal Religion will be conducted by such leaders as the Rev. Thomas L. Harris of Philadelphia, the Rev. Dr. Noble Powell of Baltimore, and Dr. Lewis B. Franklin of the National Council. Miss Helen Wright Mahon of the national Girls' Friendly Society and Miss Edna Beardsley of the national Woman's Auxiliary will conduct a discussion course on Leadership Training. Twinning Lynes, master of music at Groton School, will be in charge of music and also teach a course entitled Survey of Church Music.

Blue Mountain has made a reputation for having established as a principle of summer conference methods the "group discussion" or "pupil participation." Consequently all courses are so

arranged that an hour's work period for the benefit of all pupils is a feature of the program.

For some years the Children's Conference conducted in connection with the main conference has gained a wide reputation. This year it is to be conducted by Miss Gwendolyn Miles, director of religious education at Grace Church, Providence, R. I. She will be assisted by Miss Frances Young and Miss Beatrice Brunswick. Children from the second through the sixth grades of school age are eligible. Aside from enabling parents to attend and at the same time bring their children, the children themselves learn the proper approach to religious living.

The Blue Mountain Conference has been honored by the acceptance of Bishop Philip M. Rhineland of the office of honorary President, but the Rev. Nathanael B. Groton will again be active president in charge of the conference. Details of admission and catalogues may be obtained from him at St. Thomas' rectory, Whitmarsh, Pa.

Shrine Mont Conferences

Shrine Mont, Orkney Springs, Va., the Rev. Edmund L. Woodward, M.D., director, announces summer conferences in June as follows:

June 10th to 15th Junior Woman's Auxiliary Conference of the province of Washington;

June 17th to 21st, Church Workers' Conference.

In 1934 there was a record increase of attendance at Shrine Mont of 40 per cent affecting all conferences and the entertainment of guests on vacation as well. The year by year improvement of the accommodations keeps pace with the growth in attendance and appreciation of this "Place Apart—for Rest, Devotion, and Fellowship" of spiritual leaders of the Church and their families.

July 1st to 12th, Clergy School.

Faculty and themes of the Clergy School include: Dr. William H. Jefferys of Philadelphia, *The Living Way—Christian Mysticism*. The Rev. Dr. Charles B. Hedrick of Berkeley Divinity School, *Form Criticism and the Life of Christ*. The Rev. Dr. Charles W. Lowry, Jr., of Virginia Theological Seminary, *Some Recent and Contemporary Theologians*. Bishop Tucker of Virginia, *Christian Ethics and the World Today*. The Rev. Dr. Charles Clingman of Birmingham, *The Rectory and Parish Management (Forward Movement Course I)*.

Erie-Pittsburgh Summer Conference

The twenty-second annual Erie-Pittsburgh Summer Conference, to be held June 23d to 28th at Kiskiminetas Springs School, Saltsburg, Pa., is planned to help Church people find inspiration through the worship, classes, fellowship, and recreation to prepare themselves for a more intelligent cooperation in the work of the Church. It is primarily a conference for young people, with classes being offered to meet the needs of the youth of today.

Following the regular five-day conference there will be a quiet week-end of worship and fellowship for mature people who wish an opportunity for stimulating thinking together of some common problems.

Washington Provincial Conference for Colored Church Workers

The Provincial Summer Conference for Colored Church Workers will be held from July 15th to 19th in St. Paul's School, Lawrenceville, Va., with courses by the Rev. Messrs. Robert Bagnell of Philadelphia, Tollie L. Caution of Baltimore, E. E. Miller, and E. R. Carter of Petersburg, Va.

Bethlehem Summer School

The Bethlehem Summer School this year will be held at Hawthorne Inn, Mt. Pocono, the week of June 23d.

Hawthorne Inn is a beautiful spot in the Poconos and affords every comfort. There is the large inn and ten cottages where 150 young folks can be accommodated. Connected with the inn are recreational facilities of all kinds for the delight of the pupils in the free afternoons.

The Rev. F. O. Musser, of Trinity Church, Easton, is chaplain and will give a course on *Worship and Its Significance*. Mrs. John Loman of the department of religious education, diocese of Pennsylvania, will give two courses. The Rev. Glen B. Walter of the Church of the Redeemer, Sayre, will teach a course on *Some of the Church's Missions*. Mrs. T. B. Smythe, of Reading, president of the diocesan Girls' Friendly Society, will teach a course. Mrs. C. Stanley Rogers in charge of religious education and

young people's work at St. Mary's, Ardmore, will give two courses.

The Rev. Thomas B. Smythe of St. Mary's Church, Reading, will also have two courses. One will be on Church History and the other on Church School Lesson Methods. Miss Letty M. Parry of the Scranton public schools will teach two courses. The Rev. Fred Trumbore of St. Clement's Church, Wilkes-Barre, will again give a course on Church Music.

Registrations should be sent to Mrs. Donald W. Denniston, Palmerton, Pa. For programs and further information, address the Rev. George McKinley, Palmerton, Pa., chairman of the summer school committee.

St. Margaret's Summer Conference

St. Margaret's Summer Conference, Tappahannock, Va., is conducted under the joint auspices of the Rappahannock Valley and Piedmont convocations. The Young People's division will be in session July 1st to 6th and the Adult and Children's divisions from July 8th to 13th.

Southern Virginia Conference

The Southern Virginia Summer Conference of Religious Education will be held in Chatham Hall, Chatham, Va., June 24th to 29th. The Rev. Dr. Edwin S. Carter of Petersburg, Va., is dean. Instructors include Dr. Carter and the Rev. Messrs. Taylor Willis, J. M. Marrin, Theodore S. Will, and P. H. Sloan.

West Virginia Conference

The annual Summer Conference of the diocese of West Virginia will be held at Jackson's Mills, W. Va., from June 10th to 15th and the Y. P. F. Convention will meet from the 15th to 16th. The Rev. J. H. A. Bomberger, rector of St. Matthew's Church, Wheeling, will again head the conference. The faculty will be: Bishop W. L. Gravatt, Bishop R. E. L. Strider, the Rev. C. W. Brickman, Fairmont, W. Va., the Rev. Leicester C. Lewis, Miss Dorothy May Fischer, Deaconess Frances Edwards, and the Rev. John Gass, Charleston, W. Va.

Valley Forge Conference

The Valley Forge Conference, to be held at the Valley Forge Military Academy, Wayne, Pa., opens the evening of July 7th and closes July 13th.

Six courses are offered: Science and the Bible, The Life of Our Lord, The Prayer Book in Action, Christian Doctrine, Church History, Church Music.

The faculty includes the Rev. Messrs. Reginald Mallett, Grace Church, White Plains, N. Y.; James M. Niblo, St. John's Church, Norristown, Pa.; Howard M. Stuckert, House of Prayer, Philadelphia; Frank C. Leeming, Christ Church, Bordentown, N. J., and Wallace E. Conkling, St. Luke's Church, Germantown, Philadelphia. The chaplain is the Rev. William S. Chalmers, O.H.C. The Rev. William P. S. Lander, Church of the Good Shepherd, Rosemont, Pa., is the secretary.

PROVINCE OF SEWANEE

Sewanee Summer Training School

The program of the Sewanee Summer Training School for 1935 has not yet been quite completed, but the leaders promise a strong faculty, a good curriculum, and an interesting program.

As previously announced, Bishop Green, Coadjutor of Mississippi, is again director of the Adult Division, Bishop Mikell of Atlanta of the Clergy School, and the Rev. Alfred Loaring-Clark of the Young People's Division.

At least three representatives of the National Council will be on the faculty: Dr. John W. Wood, the Rev. V. C. McMaster, and Mrs. D. D. Taber.

The dates are as follows: Adult Division, July 30th to August 13th. Clergy School, July 30th to August 9th. Young People's Division, August 13th to August 27th.

It will be noted that the Young People's Division will run the full two weeks this year, instead of the eleven days as in the last two years.

The following conferences and other gatherings will be held at Sewanee this summer, in addition to the Sewanee Summer Training School: the Sewanee Conference on Religious Education, July 29th and 30th. The meeting of the Board of Diocesan Chairmen and Directors of Religious Education, July 31st and August 1st. The annual Convention of the Young People's Service League

of the province of Sewanee, probably August 16th and 17th. The national Convention of the Brotherhood of St. Andrew (Boys' and Young Men's Divisions), August 28th to September 2d.

Blue Grass Conference

The fourth annual Blue Grass Conference of the dioceses of Kentucky and Lexington will be held at Margaret Hall School June 10th to 21st. Faculty members are the Rev. Herman Page, of Dayton, Ohio; Miss Mabel Lee Cooper, of the national Department of Religious Education; Miss Judith B. Colston of the Woman's Auxiliary; the Rev. Paul R. Savanack of Cleveland, Ohio, the Rev. J. Wilson Hunter of Ft. Thomas, Ky.; Sister Rachel, O.S.A., of the school; and Prof. W. S. Sterling of Glendale, Ohio. The Rev. Dr. C. P. Sparling of Lexington is dean of the conference, and the Rev. Arthur H. Austin of Louisville is chaplain.

Kanuga Lake Conference

The summer program at Kanuga Lake, conference center of the Episcopal Church near Hendersonville, N. C., will be opened June 10th, with a retreat for women. Following this, the program of conferences will comprise conferences for young people, junior conferences for boys and girls, adult and clergy conferences, with special condensed conference for laymen.

On July 27th, until September 2d, the property, consisting of large lake, inn, annexes and pavilion, will be operated for resort purposes, with boys' camp, situated nearby, in connection therewith. Golf, tennis, horseback riding, swimming, and boating offer inducements for the vacation period.

Among the many leaders in the Church who will be connected with the conferences at Kanuga this season will be: the Rev. C. Rankin Barnes, executive secretary for the Department of Social Service of the National Council; the Rev. Dr. Arthur M. Sherman, member of the Forward Movement staff; Miss Mabel Lee Cooper, National Council, and Mrs. D. D. Taber, field representative for the Woman's Auxiliary.

St. Augustine's Conference

St. Augustine's Conference for Clergy and Church Workers is being held June 3d through June 7th.

Some of the subjects for discussion are, Educational Program of the Parish, continued from last year and conducted by the Rev. Dr. Gardiner L. Tucker, executive secretary of the department of religious education, province of Sewanee; Personal Religion, by the Rev. David T. Eaton, rector of the Church of the Holy Comforter, Burlington, N. C.; An Introduction to the New Testament, by the Rev. Alfred S. Lawrence, rector of the Chapel of the Cross, Chapel Hill, N. C.; Parish Problems, by the Ven. J. H. Brown, archdeacon of Georgia; Work of the Woman's Auxiliary and Young People, by Miss Leila Anderson, Young People's Secretary to the national Woman's Auxiliary; and The Recreational Work for Young People by the staff of the Bishop Tuttle School.

The officers of the conference include the Rev. Edgar H. Goold, chairman, and Archdeacon Baskervill, chaplain.

Regional Rural Conference

The third Regional Rural Conference, sponsored by the Sewanee provincial department of Christian Social Service, will be held at the Alabama Polytechnic Institute from June 11th to 21st. Bishop Green, Coadjutor of Mississippi, is chaplain. The Rev. Dr. Val H. Sessions, of Bolton, Miss., is director.

The purpose of the regional conference is to survey through research the Church's work in the region covered and to study the means by which to compass the extension, the better equipment, and the increased efficiency in that work. At round table conferences the practical problems and needs will have free discussion, based on reports made from each diocese. Such subjects as Religious Education in the Public Schools, Church School Methods, Population Shift in its Relation to Church Life, Seminary Training in its Relation to Rural Work, Community Social Service Through the Church, Social Resources, Local, State, and National, Which the Minister May Use, will be discussed.

South Florida Conference

The diocese of South Florida has announced the dates and staffs for the diocesan Young People's Camps. The general staff for all camps is composed of Bishop Wing of South Florida as

director; Morton O. Nace, business manager; the Rev. H. Irving Louttit, treasurer; William J. Morrison, assistant manager, and the Rev. Harry G. Walker, dietitian.

All sessions will be held at Lake Byrd Lodge, Avon Park. The younger girls' camp, Camp St. Mary, will open June 10th and close June 22d. Camp St. Mary will be directed by Miss Alcesta Tulane of St. Petersburg, Fla., and she will be assisted by Miss Annis Tulane, Mrs. Morton O. Nace, and Miss Hattie Hall.

Camp Perry, for younger boys, will open June 24th and close July 6th. The chaplain will be the Rev. William L. Hargrave, and the director Mr. Nace. Others assisting will be the Rev. H. Irving Louttit, and the Rev. Harold F. Bache.

Camp Wingmann, for boys and girls, opens July 8th and closes July 20th. The camp will be directed by the Rev. H. Irving Louttit, who will be assisted on the staff and faculty by the Rev. W. A. Lillycrop, the Rev. Martin Bram, the Rev. Thomas H. Young, the Rev. William F. Moses, Mr. Nace, the Rev. William L. Hargrave, Miss Annis and Alcesta Tulane.

Vade Mecum Summer Camps

Plans have been settled for the summer camps at Vade Mecum, N. C. There will be two camps for boys, two for girls, and one for the Woman's Auxiliary. The Rev. J. A. Vache, who has so successfully handled the camps for the last three years, will again be the director.

Georgia Summer Conferences

Georgia conferences, under the direction of the diocesan department of religious education, consist of the Adult Division, from June 8th to 22d; the Young People's Division, from June 22d to July 6th; the Junior Girls' Division from July 9th to 20th, and Junior Boys' Division from July 20th to 31st.

Camp Mikell

Camp Mikell, for the young people of the diocese of Atlanta, will be held from June 17th to 29th at Toccoa Falls, Georgia. The Rev. Mortimer Glover of Christ Church, Macon, is the director. Bishop Mikell of Atlanta is the chaplain and dean. The central theme of the courses of instruction will be Christ and My Life.

Louisiana Young People's Camps

Camp Lansing, for Louisiana youth, will open June 17th at Camp Onward, Bay St. Louis, Miss., and closes June 27th. Further information may be obtained from Miss Edith Abbott, Episcopal Student Center, Baton Rouge, La.

A Junior Girls' Camp will be conducted at Waveland, Miss., about five miles from Camp Lansing, at the same time.

Camp Reese

Camp Reese on St. Simon's Island, Georgia, opens its summer sessions June 8th with the Adult Division. This division's camp closes June 22d. The directors are the Rev. Messrs. David Cady Wright of Christ Church, Savannah, and John A. Wright of St. Paul's Church, Augusta. The Young People's Division and College Conference extends from June 22d to July 6th. The Rev. C. C. J. Carpenter of St. John's Church, Savannah, is director. The Junior Girls' and Junior Boys' Divisions extend from July 20th to 31st. The director of the Junior Boys' division is the Rev. Robb White, Jr., of St. Thomas' Church, Thomasville. A new division, known as the "boarding period," has been added this year. Adults and children will be accommodated from August 2d to 19th.

Camp Leach

Camp Leach is the East Carolina diocesan recreational center. The Rev. George S. Gresham is the director. The Senior Camp, Y. P. S. L., will be from June 17th to 30th. The leadership includes Bishop Darst of East Carolina, and the Rev. John Irwin of the Department of Publicity, National Council. Three other camps will follow the Senior Camp: for junior boys, for junior girls, and for boys and girls from the ages of 9 to 12.

Camp McDowell, Alabama

Camp McDowell, for young people, will be held at New Beach Hotel, Battle's Wharf, Alabama, from June 11th to 21st. The staff includes Bishop McDowell of Alabama, the Rev. J. Hodge Alves, director, Mrs. Albert F. Wilson, camp mother, the Rev. P. N. McDonald, chaplain, Miss Lida Holt, secretary-treas-

urer, and Miss Grace Hutchins and Mrs. Nettie Hollowell, hostesses. Other counsellors and instructors are the Rev. Messrs. P. M. Dennis, Gardiner L. Tucker, Thomas Byrne, Mrs. E. H. West, and Walter Alves.

Camp Weed, Florida

Camp Weed, near Panama City, opens with a Y. P. S. L. Camp June 17th to 28th. The Bishop of Florida is the director. The Adult Period will be from July 1st to 11th, with the Rev. Ambler Blackford director; Junior Girls from July 15th to 25th, and Junior Boys from July 26th to August 5th, with the Rev. W. J. Alfriend and Ben Ames Meginniss, Jr., directors.

Southern Institute of International Relations

The second annual Southern Institute of International Relations will be held at St. Luke's Church, Atlanta, Ga., from June 10th to 19th. The institute will be given under the auspices of a committee of 60 Southern citizens and the American Friends Service Committee to train those who work for peace.

PROVINCE OF THE MID-WEST

Gambier Summer Conference

The General Conference of the Gambier Summer Conference will be held on the campus of Kenyon College at Gambier, Ohio, from June 24th to July 5th. The Clergy Conference will be held from July 1st to July 5th.

Instructors include Bishops Rogers of Ohio, Hobson of Southern Ohio, and Paul Jones; the Very Rev. Dr. Chester B. Emerson of Trinity Cathedral, Cleveland; the Rev. W. B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*; Deaconess Frances Edwards, Department of Religious Education, National Council; the Rev. Messrs. Charles T. Webb, clerical master, St. Paul's School, Concord; David R. Covell, executive secretary, diocese of Southern Ohio; Charles L. Taylor, Episcopal Theological School, Cambridge; George M. Rutter, St. Matthew's Church, Cleveland; and Floyd Van Keuren, executive secretary of the social service commission, diocese of New York; Mrs. Robert W. Searle, Religious Drama Council, New York; Mrs. James George, educational secretary, province of the Southwest; Sister Madeline Mary, C.T., and Richard Warner, choirmaster and organist, Christ Church, Glendale, Ohio.

Bishop Rogers is president of the conference, Bishop Hobson is vice-president, the Rev. Harold C. Zeis is executive chairman, the Rev. Elwood L. Haines, dean of the faculty, and Miss Marie Michael, 223 West Seventh street, Cincinnati, is registrar.

Kenosha Conference

Plans for a record-breaking conference of Church school workers of the Middle West, to be held at Kemper Hall, Kenosha, for a two-weeks period starting June 24th, are nearing completion. The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, Evanston, is chairman of the committee.

The Rev. Vernon McMaster of the National Council's Department of Religious Education will be one of the faculty leaders. He will give a course on The Church School and another on The Educational Program of the Parish. Fascism, Communism and Christianity, is the subject of a course to be given by the Rev. Harold Holt of Grace Church, Oak Park, Ill.

Bishop Stewart of Chicago will have a course on The Art of Preaching, and the Rev. Alfred Newbery, Church of the Atonement, a course on Pastoral Psychology. Women of the Church in Action, is the subject of a course under the leadership of Mrs. Charles Spencer Williamson, provincial head of the Woman's Auxiliary.

The Very Rev. Victor Hoag of Eau Claire, Mrs. Marcus Goldman, the Rev. Vivan Peterson, the Rev. Charles Herbert Young, the Rev. John Heuss, and the Rev. Ray Everett Carr are others listed on the faculty at the present time.

The conference at Kenosha is a continuation of the old Racine Conference, the first to be organized in the Middle West. It has maintained the standards and traditions of that conference throughout the years. The registrar is Miss Ruth Anning, 829 Case street, Evanston, Ill.

Fourteenth Annual Rural Leadership School

The University of Wisconsin is holding its fourteenth annual

Rural Leadership Summer School for clergy and lay workers on the agricultural campus, July 1st to 12th, at Madison, Wis. In the previous thirteen sessions of this school over 1,000 leaders have attended, representing twenty different states.

The purpose of this school is to make available to rural religious leaders the facilities of the state university, for to meet the days ahead rural leaders will need:

to use more and better research in all phases of farming and rural living; to understand the larger economic and social issues and policies and the bearing they have on farm life; to provide adequate educational opportunities for the young men and women who will be living in the country tomorrow; to realize still more fully that one of the great needs of the day is the more general application of religious principles to the problems of men, of communities, and of nations, and to recognize the rôle which the Church may take in vitalizing rural community life.

Western Michigan Conference

The Rochdale Summer Conference, Rochdale Inn, Montague, Mich., will open June 23d, and will close on Saturday afternoon, June 29th. On the faculty from outside the diocese are the Rev. Dr. Percy V. Norwood of the Seabury-Western Seminary; the Rev. C. Rankin Barnes, executive secretary of the Department of Social Service, National Council; the Rev. Gilbert W. Laidlaw, rector of St. Paul's Church, Saginaw; and the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette. The director will be the Rev. William A. Simms; the dean of the faculty, the Rev. L. B. Whittemore; the registrar, the Rev. H. L. Nicholson; and the Bishop of Western Michigan will again serve as chaplain.

Michigan Conferences

The Cranbrook Conference, to be held June 23d to 30th at Cranbrook School, Bloomfield Hills, Michigan, will have as its 1935 theme, Discipleship. Anticipated courses include a new organization group plan for young people: a course in Personal Religion by Bishop Page of Michigan; a course on the conference theme by Bishop Maxon, Coadjutor of Tennessee; a course on Rural Work, and a Demonstration Church School. Mrs. F. E. Parker of Bay City will act as conference hostess, the Rev. J. F. Sant as chairman of the Young People's Division, the Rev. I. C. Johnson as dean of young men, and Mrs. J. F. Sant as dean of young women. Miss Elizabeth S. Thomas, 63 E. Hancock avenue, Detroit, can furnish further information.

Announcement has been made by Allan L. Ramsay, director of boys' work in the diocese of Michigan, of the opening of the 1935 season for the two diocesan camps for boys. Camp Frisbie, for younger boys, near Waterford, will have an eight weeks' period, from June 29th through August 24th, and Camp Chickagami, near Alpena, for boys from 12 to 21, will operate during the six weeks from June 29th through August 10th. Mr. Ramsay will supervise Camp Chickagami, where two separate programs will be carried on, for boys from 12 to 15 and from 16 to 21 respectively. The resident director at Camp Frisbie will be Edward Calver, for the past four years connected with the camp staff. Nature lore and camp craft are taught, and every facility is afforded for various types of manual activity including leather work, model aeroplane building, boat construction, etc. The camp accommodates 75 boys.

At Camp Chickagami, the two age groups will join for meals, swimming, and such corporate activities, but will be located in distinctly separate camps to insure the proper type of program for the group. The usual camp activities are engaged in during the morning of each day. These include metal work, wood work, camp craft, photography, and other similar interests. Afternoons are free. Trips and other activities are arranged. The camp is located on Lake Esau, and boating is one of the major activities, the camp owning a considerable fleet of boats. Sailing instruction is given under expert supervision. Enrolment in Camp Chickagami is limited to 50 boys. Further information can be secured from Mr. Ramsay at the Diocesan Office, 63 E. Hancock avenue, Detroit.

Marquette Conference

Plans have been completed for the fourth session of the Marquette Summer Conference. It is to be held in the Lutheran Conference Camp on Fortune Lake, one of the most beautiful small lakes in the Upper Peninsula of Michigan. Members of the teaching staff include Bishop Ablewhite of Marquette, who will act as chaplain, Bishop Wilson of Eau Claire, who will give a course

on The Bible to young people, and on Modern Thought to the clergy. The Rev. Fred Tyner of Minneapolis will lecture to the young people and also to the clergy. The Rev. Earl B. Jewell will give a course to young people on Personal Religion. The Rev. Dr. Glen A. Blackburn will give a course to Church school teachers on The History of the Church in America. The Very Rev. Maurice Clarke will also give a course to Church school teachers on The Training of Children in Worship. The Rev. Arthur R. Willis will give a course to all the members of the conference on Church Music. The registrar of the conference is the Rev. Dr. Blackburn, of Manistique, Michigan.

PROVINCE OF THE NORTHWEST

Evergreen Conference

The Evergreen, Colo., Conference announces the following dates and program:

General Conference, July 29th to August 9th, with the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, chaplain. Others on the program, with their subjects, are the Rev. Harold L. Bowen, rector of St. Mark's Church, Evanston, Ill., The Psalms in Human Life; the Rev. Dr. T. O. Wedel, National Council, Christian Biography; Miss Letitia Lamb, secretary for religious education, Colorado Woman's Auxiliary, Methods in Religious Education; a series of round table discussions under the direction of the Colorado diocesan department of social service; the Rev. F. P. Houghton, National Council, Missions; Sisters of St. Mary, Altar Guild and Sacristy Work.

Retreat for Women, August 11th to 14th, the Very Rev. F. R. Philbrook, Trinity Cathedral, Davenport, Iowa, conductor.

School of the Prophets, August 12th to 23d, with the Rev. Mr. Mabry chaplain, Dr. Wedel will speak on Christianity on the Intellectual Firing Line; Miss Alice van Diest, director of social service activities and relief in Colorado, Opportunities in Social Service—a Challenge to the Priest.

Retreats for Clergy and Seminarians, first, August 23d to 27th; second, August 26th to 30th, with the Rev. Messrs. Mabry and Bowen conductors.

Young People's Fellowship Diocesan Conference, August 30th to September 2d.

At all conferences there will be instructions in Church Music. The faculty consists of the Rev. Dr. Winfred Douglas, canon of the Denver Cathedral, and Lester Groom, of Chicago.

Wa-Li-Ro Summer Choir School

Wa-Li-Ro, a summer choir school, will be held on South Bass Island, Ohio, from June 17th to July 20th. Bishop Rogers of Ohio is president of the council. A well-rounded course is given, including hymn and anthem singing, chanting of the canticles and Psalms, according to speech rhythm, a devotional rendering of the Communion service and general instruction in the music of the Church.

South Dakota Conference

Plans for the annual Summer Conference of the district of South Dakota have been announced by the director of religious education, the Rev. Edgar F. Siegfriedt. The conference is to be held in All Saints' School, Sioux Falls, from June 11th to 21st. The chaplain, the Rev. Fred Clayton, rector of All Saints' Church, Omaha, Neb., will conduct a course on Personal Religion. The Very Rev. Dr. Frederick C. Grant, dean of Seabury-Western Seminary, will give a special course for the clergy, and a general course on The New Bible. Mrs. Paul Barbour, secretary of the national board of the Woman's Auxiliary, is to give a course on The Great Service of the Church. Church History is in charge of the Rev. Le Roy S. Burroughs, student chaplain of the State College, Ames, Iowa. Mrs. William Reid, of Yankton, former music instructor in St. Margaret's School, Tokyo, will teach Church Music. Mrs. George Burnside is to direct the course in Kindergarten Teaching and Methods.

Nebraska Conference

The Nebraska Conference opens June 17th at Doane College, Crete, and closes June 24th. The Bishop of Nebraska is president. Among the instructors will be the Rev. Messrs. F. P. Houghton, Gordon Brant, and Harry S. Longley, Jr.

PROVINCE OF THE SOUTHWEST

Southwest Young People's Conference

The Young People's and Advisers' Conference of the province of the Southwest will be held this year at Camp Wabun Anning, in the Guadalupe Mountains near Kerrville, Texas, from July 1st to 13th. Bishop Spencer of West Missouri is director, and Miss Lynette Giesecke, 1117 Texas avenue, Houston, Texas, is secretary.

Missouri-West Missouri School

The Missouri-West Missouri Summer School will be held June 16th to 21st at Stephens College, Columbia, Mo. The Rev. Richard M. Trelease is dean of the conference and his associate is the Rev. John Lowry Hady.

Texas Conference

The Adult Conference of the diocese of Texas will be held at Camp Allen on Trinity Bay, near Goose Creek, Texas, from June 24th to July 5th. The total cost for the 12 days will be \$23.00. Bishop Quin of Texas will be chaplain, with the Rev. Edmund H. Gibson as director. Mrs. J. C. Tolman will act as hostess and Miss Rebecca Saunders, secretary. The faculty is to be Mrs. C. S. Quin, and the Rev. Messrs. Claude E. Sprouse, James P. DeWolfe, and Dubose Murphy.

North Texas Young People's Conference

The North Texas Young People's Summer Conference will be in session at Seaman Hall and Creighton Chapel, Lubbock, June 17th to 22d. The clergy of the district will confer on methods for advancing the work in cooperation with the Forward Movement. The Rev. Lyle S. Barnett is in charge.

PROVINCE OF THE PACIFIC

Lake Tahoe Summer School

The Lake Tahoe Summer School will be held from July 29th to August 10th. Bishop Jenkins of Nevada and the Rev. Douglas Stuart are the chaplains. Instructors include the Rev. Dr. H. H. Gowen of Seattle, the Rev. Goodrich R. Fenner of Kansas City, Mo., the Ven. Dr. W. R. H. Hodgkin of San Francisco, and Prof. Paul G. Hanft of Pasadena. Further information may be obtained from Miss Ruth Jenkins, Box 1590, Reno, Nevada.

Asilomar Conference

The annual Summer Conference of the diocese of California will be held at Asilomar from June 23d to 29th. Instructors will include Bishops Remington of Eastern Oregon, Parsons of California; the Rev. Messrs. Mark Rifenbark, San Jose, James M. Malloch, Berkeley, A. Ronald Merrix, Oakland, Carol J. Hulsewe, Paso Robles, Oscar F. Green, Palo Alto, and the Ven. W. R. H. Hodgkin, archdeacon of California; Miss Harriet Dunn, executive secretary, Girls' Friendly Society; Mrs. George Williams, Berkeley; Avis E. Harvey, director of religious education, diocese of California, and Miss Anna M. Clark, of St. Margaret's House, Berkeley.

Olympia Conference

The annual Summer Conference of the diocese of Olympia will be held at the Annie Wright Seminary, Tacoma, Wash., from June 23d to 28th. Bishop Moulton of Utah and the Rev. Dr. G. Warfield Hobbs, executive secretary, Department of Publicity, National Council, will be members of the faculty. The diocese will also have summer camps at Goldbar, Wash., for boys from July 7th to 17th and for girls from July 17th to 27th.

Arizona Summer Conference

The Arizona Summer Conference will be held at Prescott from June 10th to 21st. It is conducted by the department of religious education for the purpose of preparing workers for better service in the Church, and to provide an inexpensive vacation. Members of the faculty include Bishop Mitchell of Arizona and the Rev. Dr. D. A. McGregor, executive secretary of the Department of Religious Education, National Council.

Camp Mitchell, under the leadership of the Brotherhood of St. Andrew, is held on the same grounds as the Summer Conference, and at the same time. Camp Cady, for girls, also will be conducted at this time at Prescott.

Jefferson Davis, Communicant

By the Rt. Rev. James R. Winchester, D.D.

HAVING BEEN ASKED to give my impression of the President of the Southern Confederacy as a communicant, I esteem it a privilege to do so.

The following letter from Mrs. Davis at the time of the death of their daughter, Winnie, is sufficient excuse for my claim of friendship in the Davis family:

Dear Mr. Winchester:

Your very beautiful and comforting letter has been received. Please accept my most earnest thanks for your kindly sympathy and for the tribute you paid my child. To know that she is held in such esteem and affection is one of the few comforts left me. My daughter joins me in thanks to you, and I am

The Gerard, New York,
March 19, 1898.

Affectionately yours,
V. JEFFERSON DAVIS.

The daughter, mentioned in the letter, was Margaret who married Mr. Addison Hays, a devoted Churchman; and later made their home in Colorado Springs, in which home I passed a delightful week as a guest. When a student at Washington and Lee University I knew Miss Margaret. She was just out of school on a visit to Col. William Preston Johnston's family in Lexington, Va.

In these days I saw something of Jefferson Davis, Jr., a cadet at the Virginia Military Institute, who later died of yellow fever. Mr. Addison Hays' sister, one of my communicants, gave me a touching episode in the life of young Davis. It seems that a yellow fever sufferer, in an obscure place, came to his knowledge. Unknown to his family and friends he took supplies of nourishment and clothing to the ill man. Going to and fro he changed his clothing to prevent communicating the disease to anyone else. In those days there was an idea prevalent that yellow fever was conveyed in clothing, knowing nothing of the mosquito as a medium. This heroism marked the manhood of a noble heart.

Jefferson Davis' first wife, daughter of Gen. Zachary Taylor, lived only three months after her marriage. In his sorrow Mr. Davis seemed to withdraw from social functions until meeting Miss Varina Howell, whose companionship gave what his bereaved heart craved. Mrs. Davis, nee Varina Howell, was baptized and married in the Episcopal Church at Natchez. During her life at Natchez she told me of having been under the pastoral care of my cousin, a Presbyterian minister, the Rev. Dr. Samuel Winchester. Through this spiritual association my friendship had a congenial beginning. There stands out in my memory a visit she and Mr. Davis made with their daughter, Winnie, to Macon, Ga., where I was rector of Christ Church; and they were guests of my parishioners, Mr. and Mrs. Marshall Johnson. I was invited one evening to join the Davis family at dinner, a memory that I cherish. At the table the conversation drifted most pleasantly upon the Bible. Mr. Davis, in a very positive way, affirmed his belief in the Holy Scriptures as the Word of God, which he read without any doubt regarding their divine inspiration. I recall so well how he thought it a wise plan, for all who could do so, to read the Scriptures in another language besides the English version, in order to get additional light upon its contents. This was a

A HITHERTO relatively unknown view of Jefferson Davis, hero of the South, is here presented by Bishop Winchester who was personally acquainted with many of the leaders of the Confederacy. President Davis' birthday was observed June 3d.

helpful suggestion to me, a young Churchman, coming from an experienced, scholarly student, and encouraged me to go on with my Hebrew and Greek. On this occasion I was deeply impressed by his reverence for spiritual things and also by the deference Miss

Winnie (highly educated in European schools) showed for her father's opinion.

After dinner I was left alone with Mr. Davis in the sitting room, and there I had an insight into his splendidly stored mind of accurate information and marvelous memory.

Dr. John A. Craven, the Federal physician in charge of Mr. Davis during his two and one-half years of prison life at Fortress Monroe, has contributed a rare volume entitled *The Prison Life of Jefferson Davis*, showing his practical, historical, and general information regarding human life.

During this visit to Macon Mr. Davis had a slight attack of illness when I made a pastoral call. I think of him, propped up in his bed, as a picture of one resting on the infinite arms of God.

Years later, after Mr. Davis' death, I visited Macon and called upon Mrs. Johnson, who was an invalid. I found she had not been confirmed. Our conversation naturally turned to Mr. Davis; and I stressed his firm belief in the Bible and urged upon her the Scriptural and Apostolic rite of confirmation. Before leaving her room she received confirmation at my hands. I realized that it was the influence of Mr. Davis that brought her this blessing.

AFTER his imprisonment, at Fortress Monroe, Mr. Davis made Memphis his home and for some years was senior warden in St. Lazarus' Church, where my classmate and friend, Richard H. Allen, served sometimes as junior warden. In my rectorship at Calvary, years later, Mr. Allen became my senior warden and was well versed in theological matters and devoted to the Church. He told me this incident in connection with Mr. Davis. The speaker at St. Lazarus' one Sunday delivered a very striking sermon and someone spoke to Mr. Davis regarding it when the service was over. Mr. Davis agreed that it was a fine sermon and then remarked, "*I read it this morning before coming to church!*"

Mr. Allen's opinion of Mr. Davis which largely influenced his own life, was that he mastered theological subjects and held orthodox views that could not be questioned. His Christian life was manifested in the home. No one can read his letters to Mrs. Davis during the trying times of the Confederacy and his imprisonment, without catching a glimpse of the Christian love for wife and children. A gentleman from New England remarked to me one day that the relationship between the body servant, James H. Jones, and Mr. Davis was an extraordinary thing. It is recorded, as a fact, that on his last visit to Raleigh, N. C., he excused himself from other callers in order that he might go to his room and talk to his friend, James H. Jones. The messages of sympathy from the servants and tenants sent to Mrs. Davis, on the occasion of his death, showed the Christian sympathy that bound master and servant together. James Jones

regretted that he could not be present at the funeral to render some service. This, I think, stands as a Christian climax between master and slave.

In reading the various biographies of Mr. Davis, notably the memoirs by his wife and the history by the Rev. Dr. J. W. Jones, Mr. Davis' Christian life shines with a bright effulgence. He left this world without malice or hatred in his heart, with implicit trust in Christ, his Saviour, and faithful use of the means of grace in the Church. It is no wonder to me, therefore, that the great statesman, Horace Greeley, went on Mr. Davis' bond for \$100,000.

THE GREATEST funeral this Southland has ever held, as I have learned, was that of President Davis. Regardless of Church or creed, assemblies gathered to do honor to one they esteemed as a conscientious hero, who carried out his convictions, his service to God, his country, and his fellow men, reaching four score years, despite illnesses, wounds in battle, and chains in prison.

We may conclude this sketch by referring to the tributes at the time of his funeral. As an example, my parish in Macon held a memorial service. The Rev. Dr. Dudley Powers delivered the sermon in which he said, "To know the love for Mr. Davis it is necessary to tear open the Southern breast and read the heart lessons there."

One of the most extraordinary funeral orations delivered in this country was by Mr. Davis' pastor, the Rev. Dr. Charles E. Minnegerode, rector of St. Paul's Church, Richmond, Va., who baptized and presented Mr. Davis for confirmation to Bishop Johns. When the day of confirmation came, it was quite in keeping with his resolute character, as the Bishop called the candidates to the chancel, Mr. Davis was the first to arise, and, as it were, lead the candidates on, among whom were Gen. Gorgas and several others."

"From that day," said Dr. Minnegerode, "he never looked back and never ceased trying to come up to his baptismal vow and lead a Christian life." He referred, in that funeral address, to the call he made on his beloved parishioner and friend, at Fortress Monroe, saying: "I love that lovely, patient, God fearing soul. It was in this private intercourse that I learned to appreciate his noble, Christian character. True in heart, unselfish and without guile, and loyal unto his death to conscience and convictions."

It was quite a coincidence that all of Mr. Lincoln's cabinet, it has been said, were members of the Episcopal Church. Mr. Stanton, Secretary of War, gave Dr. Minnegerode permission to enter the prison and minister to Mr. Davis, who received the Holy Communion at the hands of his faithful pastor. It was surely a time when the love of God so filled the heart of his faithful servant, Jefferson Davis, that Gen. Miles and the sentinels in charge of the prisoner, seemed bowed in reverence. This Communion service, to my mind, is the outstanding picture of Christ's faithful "soldier and servant" whose life through death illustrated beautifully to me the real "venture of faith."

After his tired body found rest in the Crescent City, where "the Father of Waters" sang the requiem for several years, the call from Virginia was so urgent that the casket of Mr. Davis was transferred to Richmond, so associated with the heart struggles of his life. I think of his character as a wonderful ladder, which he laboriously climbed from earth to Heaven, stepping from the last round into "the Father's home," where misunderstandings are done away, and the "heart's true home is found at last."

Churchwomen Today

Ada Loaring-Clark
Editor

Disciples of the Living Christ

THE GREAT FIFTY DAYS end tomorrow. If we have been faithful in our observance of them Whitsunday will be a day of supreme rejoicing. We shall go forward with the Living Christ, confident in the knowledge of the reality of His promise and the certainty of the power which He has given us. Bishop Hobson tells us that: "Half-way doubting must cease, compromise must come to an end; spasmodic loyalty must go. The disciple must realize that to take the Master's way means to follow Him in all things; to be ready to have Him order and control every area of our life." There is no time equation for us to consider in carrying out these mandates. If we have taken stock of our privileges, our gifts, and our powers, we know we are co-workers with Him in the extension of His Kingdom through the upbuilding of His Church.

Objectives

NOT NEW, no! But we may all work, with renewed vision, for the consummation of the really vital objectives which we have already learned to accept as a permanent part of our program for the extension of the Kingdom." So says Mrs. Fred Ramsey in impressing eight objectives on the Woman's Auxiliary of her diocese. "Not new, no, but in a new light. In the light of *If We Be His Disciples*. As you read down the list say to yourself before each line: If I am His disciple, what am I going to do about:

1. Making the Auxiliary a spiritual force in my parish?
2. Increasing interest in the educational program?
3. Relating our Christian Social Service program to the needs of my parish and community?
4. Interesting the younger women?
5. Fostering Church schools?
6. Sponsoring college student work?
7. Carrying out our United Thank Offering objective—every woman with a blue box?
8. Interesting the uninterested woman?"

Personally I should like to change "interesting the uninterested woman" to—"Using the unused woman!"

Churchwomen of the Negro Race

I HAVE JUST had an opportunity of hearing Miss Esther Brown speak to a group of Auxiliary women at one of our Colored churches. Miss Brown has, for several years, been the field secretary of the Woman's Auxiliary for the Churchwomen of her race. The simple directness of her message was most appealing. It covered the subject of women's work in the Church in such a way that every woman present felt there was an important niche for her to fill. She spoke of the necessity of having an avowed purpose, which should be paramount over social features, for every meeting and among other things she asked for promptness; that the devotional part of each meeting should not be a mere routine but an experience of worship which should benefit every one in attendance.

The worthwhileness of the Bishop Tuttle Memorial Training School is evidenced in Miss Esther Brown.

Religious Unbelief on the Decline

By the Rev. John LaFarge, S.J.

MY QUESTION is not whether I should entertain this or that belief; but whether it is a reasonable thing to believe at all. If we examine the genesis of religious unbelief, we find that in a great number of instances people have given up their religious belief not through any tangible process of reasoning, through any examination of the evidence, but merely because of a general sentiment that unbelief somehow displays more character than belief. In countless variations, from Voltaire to the Little Blue Books, the idea is proclaimed or insinuated, that somehow belief implies a weakening of character; that the believer in the Divine Being or in the Divine Power and Law and Providence, is somewhat of a weakling, unwilling to face the harsh truths of life.

With disingenuous irony, the term "devout," in a derogatory sense, is used of those who profess belief in anything higher than the stock market.

As blow after blow has fallen upon civilization in recent years, shattering the self-confidence of the unbeliever, as well as his own blind faith in the perpetual and automatic progress of society, unbelief has found a less sympathetic hearing. Even the "higher criticism" of the Bible which, in its palmy days, was glorified as the ultimate triumph of intellectual integrity over slavish superstition, is being called to the bar of history. The Rev. Ralph H. Long, executive secretary of the National Lutheran Council, recently attributed to its rationalistic tendency the present religious upheaval in the German reich. Physical science has grown less and less confident of its ability to dispense with mysteries; indeed presents us with a currency of mathematical symbols unredeemable in anything humanly intelligible.

Stripped of these prejudices, after all the storm and stress, what does the unbiased mind find in religious belief? Belief is simply a tribute to reality. I believe, because I am a realist. Through the testimony of God, I find at hand a means of acquainting my mind with a larger reality than I can contact by the immediate experience of my senses or the unaided deductions of reason.

The acceptance of tremendous or unusual truths upon authoritative testimony is, in fact, a perfectly reasonable process, provided sufficient weight of evidence be at hand as to the authority. I have never, for instance, viewed Mussolini with my own eyes. Were a merely casual traveler to inform me of the existence of such an individual, and of the incredible events and changes which are attributable to him in his native land, I would be credulous if I believed him. But for many a year past the evidence as to Mussolini's existence and Mussolini's works and attributes has rolled in upon my consciousness like a flood. To doubt of their reality at this stage of life would not be a sign of mental strength or character, it would be a sign of merely petulant weakness. Through my natural, unconscious belief in what is universally reported to me, by authoritative testimony of friend and foe, admirer and detester of Mussolini, I am put in touch with certain incontrovertible realities, some of them pleasant, others unpleasant. Am I weaker or lesser because of this expansion of my knowledge?

FR. LAFARGE, son of the well-known artist, John LaFarge, has, for the past eight or nine years, been associate editor of "America," national Roman Catholic weekly. He is active in various movements pertaining to Roman Catholic life and interracial problems.

And is God's testimony less credible than man's?

The true function of scientific doubt, viewed with dispassionate eye, is not to destroy the foundations of religious belief, but rather to perfect religious belief by clearly discriminating between such matters as show indisputable

evidences of the Divine testimony, and such as show signs of being merely human misconceptions. I may accept religious doctrines merely on hearsay, accept them from persons who are not qualified to testify, and omit any further inquiry as to their justification. Because I stop at this is not necessarily a proof that the doctrines are erroneous. It merely shows that my process of religious inquiry is incomplete, and remains incomplete until I have reached witnesses who are competent to testify.

The present multiplication of means of intercommunication, such as the press and the radio, has raised practically to infinitude the number of things that men must accept upon faith, in every conceivable line of knowledge. The unbelievable has become a commonplace. Is it not about time to call a halt to the absurd prejudice which would place the barbed wire of universal doubt around the most significant of all forms of human knowledge? Is it not time to insist that man be free to believe, and to express his belief in a Creator, in Immortality, in Divine Providence and Authority, since man is free to believe in what is reasonably evidenced if he is not to sink to the level of the brute? The dignity, the manliness of belief can stand a little publicizing in an age glorifying stratosphere records and marathon mileages.

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The Church School, Educator of Young Women

(Continued from page 718)

services of the Church are sung by the school; where the girls can be confirmed and often return to be married; an institution which spends a high percentage of its income on teachers' salaries, insisting on having a sufficient number of cultivated, specially trained, and experienced teachers to insure the best development of every pupil; where the methods of teaching conform to accepted thinking in progressive educational philosophy; a school administered by a principal selected for ability and personality by a board of trustees composed of business men, alumnae, and both spiritual and scholarly advisers who have no personal ambition to gratify in their policy toward the school; a place where all profits are returned to the students in the form of an enriched curriculum and in a lowered tuition which is approximately one-half the rate charged by non-sectarian schools of the same high standard; a school fully accredited by colleges; a member of the Association of Private Schools, and in addition offering a general course which necessitates no further formal education.

Such is the atmosphere of one of the first Church schools to be founded, a school now preparing to celebrate its 100th anniversary: St. Mary's Hall, Burlington, which by a happy combination of tradition and progress is illustrative of the many fine schools for young women scattered over this land.

Books of the Day

By Elizabeth McCracken

A Junior Dictionary

THE THORNDIKE-CENTURY JUNIOR DICTIONARY. By Edward L. Thorndike. School Edition, Scott, Foresman. \$1.32. Home Edition, D. Appleton-Century. \$2.00.

IT MAY SURPRISE some readers to see a dictionary for young people featured in a special number calling attention to schools, camps, and conferences. But persons who have much to do with the management of camps as well as schools and conferences know how often boys and girls and older persons also ask the question: "What does that word mean?" Indeed, the definition of words is frequently played as a game around the camp fire. How few persons there are in any group who know, for example, what "lurid" really means, or "hectic," or even "livid."

This new dictionary contains 23,281 definitions of words and 1,610 pictures. One of the differences from adult dictionaries that will at once strike anyone who examines the *Thorndike-Century Junior Dictionary* is that the definitions are longer. Another difference is the extensive use of sentences to illustrate the meaning of words. Also, unlike the adult dictionary, this *Junior Dictionary* gives the ordinary and general meaning first, following this with the rarer and more difficult meanings. Regardless of parts of speech, the definitions are arranged in the order of their familiarity.

Dr. Thorndike has included in the *Junior Dictionary* the words most likely to be used or sought by children. It need hardly be said that this list is also that of the great majority of adults. Indeed, the *Junior Dictionary* is very likely to be consulted by the whole family or the whole camp or the whole school or the whole conference. But it is intended to be, and it really is, a *Junior Dictionary*: a children's book.

Primitive Culture

PATTERNS OF CULTURE. By Ruth Benedict. Houghton Mifflin. \$2.50.

THIS VOLUME, with an appreciative Foreword by Dr. Franz Boas, is as interesting in its contents as it is finely written. Miss Benedict believes that too often anthropologists have confined themselves to a synthetic description of the customs and mores of primitive peoples, after the manner of Frazer in *The Golden Bough*, and have not taken adequate pains to analyze this material, in the rare cases where it is still accessible, so as to display its diversity as well as its agreement.

Consequently, she has chosen the study of three widely separated groups, the Zuñi of New Mexico, the natives of Dobu, in Melanesia, and the Kwakiutl Indians of Vancouver Island, to show what she terms "patterns of culture." The result is extremely interesting. In the case of the Zuñi we have an illustration of what Spengler would call the "Apollonian" pattern, that is, the culture which holds itself in, which is communal and restrained. In the case of the Dobu we have a culture which rests upon the war-unit, some named locality of from four to twenty villages, and is treacherous to all outside. In the case of the Kwakiutl we have a culture which is "Dionysian" rather than "Apollonian," that is, one which lets itself go, is individual, frenetic, and unrestrained. These differences are illustrated with a large amount of valuable material.

Miss Benedict's analysis, moreover, is placed in a setting which discusses the nature of society and the relation of the individual to the tribal culture. She has no difficulty in showing that individual variations are often extremely uncomfortable and that the pressure upon the individual to force him to conform is extremely great.

HERBERT H. GOWEN.

Light Fiction

NOW WE SET OUT. By Susan Ertz. Appleton-Century Company. \$2.50.

WE HAVE come to associate Miss Ertz' work with studies of mature characters. But this volume is about two young people—two talented, attractive young English people, Stephen and Lita, who fall in love at sight, marry in haste at a registry office,

and honeymoon in Italy. Recalled by family troubles, the entrance of each in-law means an added problem and an added drain on their already slender resources. But the real rift in the lute is Lita's small income, whose source is unfortunate, and this rift asserts itself from time to time like the twinge of an aching tooth. Stephen—and by no means merely because he is jealous by nature—regards this money as tainted and its use as a blow at his self-respect; this view entirely escapes Lita. So after six months of hectic skirmishing, now comic, now tragic, the couple are face to face with a separation, when Miss Ertz, with cheerful optimism, comes to the rescue with an unexpected solution. One hopes—also with cheerful optimism—that now the couple will really "set out." No doubt the skirmishes will continue, but at least they will have a different crux.

M. P. E.

Holiday Books for Children

HOLIDAY SHORE. By Edith M. Patch and Carroll Lane Fenten. Illustrated. Macmillan. \$2.00.

WHAT SHALL WE PLAY? By Edna Geister. Illustrated. Revised Edition. Harper. \$1.50.

ROUND THE WORLD. By Esther Brann. Illustrated. Macmillan. \$1.00.

MANY families and schools are familiar with the "Holiday" books of Edith M. Patch: *Holiday Pond*, *Holiday Meadow*, and *Holiday Hill*. They are among the best guides to nature study provided for children. Like that classic of other days, Mrs. Gatty's *Parables of Nature*, the "Holiday" books give accurate information in the form of charming stories. This new volume, *Holiday Shore*, in which Carroll Lane Fenten has collaborated, is one of the best. The drawings by Dr. Fenten are not only delightful but unusual, as the accompanying one of the goose barnacles will show.



GOOSE BARNACLES
From "Holiday Shore"

It is often said that children will not use books of games; what they prefer is to "make up their own games." *What Shall We Play?* will help them to do just that. The games in it were actually planned for fourteen real children, whose ages ranged from fourteen years to six months. The book has two parts: Games for Indoors and Games for Outdoors, like most other such books. But its subdivisions are so new that even children will notice them: Not Noisy Games, Very Noisy Games, Sidewalk Games, When the Aunts and Uncles Played, Too. The book is invaluable for the director of sports, whether in the family or in the school or camp.

The third book is for little children. It is a "travel book" that even the kindergartners will understand and like. Its colored pictures, by the author, have the attractive quality of French picture books with their clear, bright colors and simple lines.

The Life of a Criminal

LIMEY BREAKS IN. By James Spenser. Longmans, Green. \$3.50.

THOSE WHO ENJOYED *Limey: An Englishman Joins the Gang*, will enjoy the new volume, *Limey Breaks In*, which describes his adventures in England as a school boy, burglar, truant, confidence-trickster, passer of false coin, and safe breaker. The present volume deals with the first part of his life and the earlier volume with the latter part. Confessions of criminals seem to be popular reading these days, and no doubt this volume will be popular for it is well written and has the ease of a good novel. For one, I am not particularly partial to such books, although I suppose they promote a certain amount of moralizing concerning conditions which make such characters possible.

C. R. W.

NEWS OF THE CHURCH

Mid-Japan Bishop Elected by Synod

Professor of Central Theological College, St. Paul's University, Tokyo, Chosen; Fourth Native Bishop

TOKYO—At the 18th triennial General Synod of the Church in Japan recently held in Sendai, the see city of the diocese of Tohoku, the Rev. Paul Shinji Sasaki, professor of Liturgics and Applied Theology, Central Theological College, St. Paul's University, Tokyo, was elected second Bishop of the diocese of Mid-Japan.

Bishop-elect Sasaki will be the fourth native of Japan to be elevated to the Anglican episcopate.

The diocese of Mid-Japan has been a missionary district of the Church of England in Canada since its foundation 30 years ago and the Rt. Rev. Dr. H. J. Hamilton, who resigned and left Japan last year, was its first Bishop. Prof. Sasaki succeeds Bishop Hamilton.

The Canadian Church will continue to subsidize the missionary work of the diocese which includes several prefectures stretching through the central part of the empire from the Pacific Ocean on the east to the Japan Sea on the west.

Prof. Sasaki, who will be consecrated Bishop on St. James' Day, July 25th, at one of the churches in Nagoya, see city of the diocese, was born in Tokyo, March 11, 1885, and is a graduate of the Azabu Middle School and the former S. P. G. Seikyosha Shinggako. During the years of 1922 and 1923 he studied at the Society of the Sacred Mission, Kelham, Wycliffe Hall, Oxford, and Westcott House, Cambridge, England. Besides being a member of the Shingakuin faculty, Prof. Sasaki has been rector of Meiji Church, Tokyo, for the past 17 years, except for his absence in England. During the school years of 1920-21 he was head of the Department of Religions of St. Paul's University, Tokyo, and University chaplain. Bishop-elect Sasaki was ordained deacon at St. Andrew's Church, Tokyo, in 1912 and priest in 1917.

New Hampshire School to Change Location

CONCORD, N. H.—After 50 years of life as a school in Concord, St. Mary's School has decided to give up the present location in Concord, relinquish its four buildings, and move into the White Mountains in the center of the winter sports region of New Hampshire.

The place chosen is a beautiful estate in the Franconia region on what is known as Sugar Hill. The school trustees were unanimous in voting the change.



THE BISHOP-ELECT OF MID-JAPAN

Eucharistic Conference of C. B. S. in New York

NEW YORK—The New York and New Jersey province of the Confraternity of the Blessed Sacrament held its annual Eucharistic Conference in St. Ignatius' Church on Ascension Day. Following a solemn High Mass and procession at the church, there was a luncheon in the Hotel Bretton, attended by many members of the C. B. S. The conference took place in the afternoon in St. Ignatius' parish hall. The speakers were Bishop Gray of Northern Indiana and Prof. Howard R. Patch of Smith College.

Notwithstanding the fact that Ascension Day services in their own parish churches kept some away and that the date being Memorial Day prevented others from being present, there was a good attendance at the Mass and a large attendance at the conference proper.

Springfield Synod Wants Order to Take Control of Orphanage

SPRINGFIELD, ILL.—The proposal to place the Orphanage of the Holy Child under the administration of one of the religious orders met with hearty approval at the 50th annual synod of the diocese of Springfield which met in St. Paul's Church, Alton, May 16th. Methods were adopted for the better support of the orphanage.

The financial condition of the diocese, according to the treasurer, Ernest Wilson, is "healthy, if not prosperous." All obligations are being discharged.

Members of the standing committee are: the Rev. Messrs. Robert H. Atchison, H. L. Miller, Jerry Wallace, and Dr. G. P. Hoster; and Messrs. H. M. Andre, C. M. Hathaway, H. W. Faulkner, and C. C. Jones.

Quincy Considering Electing Coadjutor

Special Committee Appointed to Confer on Situation; Illinois Centenary Celebrated by Hundreds

PEORIA, ILL.—Bishop Fawcett of Quincy asked the 58th annual synod of the diocese of Quincy at its meeting in St. Paul's Church here May 21st and 22d to consider, because of his long illness, the possibility of electing a coadjutor in the near future. A special committee was appointed to confer with the Bishop on this matter.

The liquidation of the diocesan indebtedness was considered, and a committee, headed by John W. Potter, of Rock Island, diocesan treasurer, will endeavor to collect a special Centennial Fund for this purpose.

ILLINOIS CENTENARY OBSERVED

The centenary of the founding of the diocese of Illinois was celebrated the first day. Five hundred people motored from Peoria to Jubilee College where prayers were said by the Bishop of Springfield at the grave of Bishop Philander Chase, first Bishop of Illinois.

At an outdoor assembly, on the sloping hillside in front of the old college building, addresses were delivered by the Rev. Dr. William F. Pierce, president of Kenyon College, and Bishop Rogers of Ohio. In the evening more than 600 people attended the centennial banquet in Peoria. Addresses were made by the Rev. Channing F. Savage, rector of Christ Church, Moline, Austin J. Lindstrom, president of the Church Club of Chicago, and Bishop Stewart of Chicago.

Members of the Standing Committee are: the Rev. Messrs. William L. Essex, C. A. C. Heiligstedt, John K. Putt; and Messrs. Carl F. Harsch, Frank E. Brandt, and Robert C. Blakeslee.

Delegates elected to the provincial synod: the Rev. Messrs. John S. Neal, Frederick C. Price, John K. Putt, and Channing F. Savage. Alternates, the Rev. Messrs. William L. Essex, Charles D. Maddox, Carl A. G. Heiligstedt, and Julius A. Schaad. Lay delegates, Messrs. Frank E. Brandt of Rock Island, Samuel Birks of Peoria, Charles S. Cockle of Peoria, and Thomas Beatty of Quincy. Alternates, Messrs. Frank Pray of Keeweenaw, Thomas Downie of Galesburg, Dr. E. B. Phelps of Rock Island, and A. S. Griswold of Moline.

Twins Form 10 Per Cent of Wheaton, Ill., School

WHEATON, ILL.—Trinity Church, Wheaton, in the diocese of Chicago, claims a record for twins. More than 10 per cent of the total membership of the Church school is twins. In the parish are seven sets of twins, six of these in the Church school. The latest addition to the list are the twins of Mr. and Mrs. W. D. Williams. Mr. Williams is tenor soloist in the Trinity church choir.

New York Children Present \$22,104.49

Offering Shows Increase Over Total for Last Year; Bishop Manning Makes Address

NEW YORK—A vested choir of 1,550 children, by actual count, led the procession on the afternoon of May 25th at the annual service for the presentation of the missionary offerings of the children of the diocese of New York in the Cathedral of St. John the Divine. About 1,100 other children followed, with 100 of the clergy.

The procession passed in review before Bishop Manning of New York, who stood in front of the Bishop's House. The vestments of the choir made a brilliant picture, ranging from the blue worn by the girl choristers of St. Edward the Martyr, the crimson of the girls of Grace Chapel, and the purple of the girls from St. Clement's to the customary black and white of the boy choristers, and the scarlet and white of the acolytes of St. Ambrose's. The resources of both New and Old Synod Houses were requisitioned to provide vesting rooms for all these boys and girls.

Bishop Manning made the address and presented the honor certificates and banner awards. The Rev. Canon H. Adey Prichard, executive secretary of the committee on the program of the Church, which sponsors this service, announced the awards. The total amount of the offering from the children was announced as \$22,104.49. The total at last year's service was \$21,400.03. The increase is \$704.19.

The afternoon was mild and sunny. After the service, the children who had come by buses and private cars from all parts of the diocese, were permitted to linger on the Cathedral Close for a while before starting for home. There are so many children in the Church schools of the diocese that only a comparatively few can attend the service. They are represented by the chosen delegates, numbering 2,650 this year.

Maine Convention Hears Plea for Forward Movement Progress

PORTLAND, ME.—At the 116th annual convention of the diocese of Maine, held in the Cathedral Church of St. Luke May 15th, Bishop Brewster urged an aroused interest and systematic methods for vestries and lay people as a step in the Forward Movement. The Rev. Dr. Spence Burton, Superior, S.S.J.E., preached.

Elections resulted as follows:

Standing committee: the Rev. Messrs. J. Arthur Glasier, William E. Patterson, and Arthur T. Stray; and Charles B. Clarke, Justice Sidney St. Felix Thaxter, and Pres. Kenneth C. M. Sills of Bowdoin College.

Clerical deputies to the provincial synod: the Rev. Messrs. A. E. Scott, J. Arthur Glasier, William E. Patterson, Tom G. Akeley. Alternates, the Rev. Messrs. William E. Berger, Ernest O. Kenyon, Arthur T. Stray, and A. L. Whittaker.

Lay deputies: Messrs. Fred C. Scribner, Jr., John C. Arnold, R. Hallowell Gardiner, and Dr. Charles F. S. Lincoln. Alternates, Messrs. George H. Beard, Allan P. Stevens, Frank Coombs, and Frank Small, Augusta.



Wide World Photo.

MISSIONARY OFFERING SERVICE AT CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

The annual service for the presentation of the missionary offerings of the children of the diocese of New York was held at the Cathedral of St. John the Divine. A general view inside the Cathedral during the service is shown above.

Portland, Ore., Hospital Given \$37,500 in Will

PORTLAND, ORE.—By the will of the late W. B. Ayer, who died recently in Portland, the Good Samaritan Hospital, our Church hospital, received a bequest, undesignated, of \$37,500. Mr. Ayer was a native of Portland, and has been a very generous donor to the hospital for many years.

Summer Activities of G. T. S. Faculty

NEW YORK—The Rev. Dr. M. Bowyer Stewart will be a member of the faculty of the annual clergy conference of the diocese of Newark late in June. Both Dr. Stewart and the Rev. Dr. Howard C. Robins will give courses at the College of Preachers, Washington, D. C., in June. The Rev. Dr. Cuthbert A. Simpson will be on the faculty of the summer school of the diocese of New Jersey and will also give a course at the Wellesley Summer Conference. The Rev. Dr. John A. Richardson will give a course at the summer school of the diocese of New Jersey.

English Church Officials Approve Plans to Support New Housing Area Parishes

LONDON—The Ecclesiastical Commissioners for England announce in their annual report, just issued, that they have been impressed by the claims for assistance for the endowment of new districts and for making provision for the cure of souls in new housing areas having very large populations.

The commissioners consider that the time has arrived when the appropriations for grants to meet benefactions and for grants on the ground of local claim should be reduced, with a view to making possible a larger appropriation for grants for the endowment of new districts, and also with a view to initiating a new scheme of temporary grants for the benefit of new housing areas. Accordingly the commissioners propose to allocate the capital sum of £365,000 for various grants, including £158,500 in endowing new districts with not more in each case than £250 a year.

Berkeley May Merge With Another School

Bill Before Legislature Gives Permission for Action; No Immediate Steps Planned

NEW HAVEN, CONN.—Berkeley Divinity School may merge with another school in the near future.

Berkeley authorities, while stating no definite merger with any particular school was planned at the present time, said such action was possible. A combination with the Yale Divinity School is said to be among plans to be considered.

The merger of Berkeley with another school is permitted under a bill submitted to the state house of representatives. The school trustees said the bill is merely permissive, and that no immediate merger steps are contemplated. It was thought wise, they said, to gain permission of the General Assembly to merge with another school in event such a decision is reached. No particular school is under consideration at this time.

Florida Council Hears Plea for Increased Lay Coöperation

PENSACOLA, FLA.—A 25 per cent falling off in confirmations of 1934 over those of 1933 brought an urgent appeal from Bishop Juhan of Florida to the 92d annual diocesan council for the coöperation of the laity in bringing persons to confirmation. The council met in Christ Church here May 15th and 16th.

Bishop Juhan said the decrease in confirmations may be due to more thorough preparation and higher standards being demanded by the diocesan clergy.

Improvements in Church property were enumerated by the Bishop. Bishop Maxon, Coadjutor of Tennessee, was the speaker at the diocesan banquet.

Deputies elected to the provincial synod: the Rev. Messrs. L. Fitz-James Hindry, G. H. Harrison, Thomas A. Scofield, Francis B. Wakefield, John C. Turner, and Ambler M. Blackford; and Messrs. Walter S. Criswell, J. C. Watson, T. A. Thompson, John H. Carter, Sr., and H. A. Davis. Alternates, the Rev. Messrs. Newton Middleton, Merritt F. Williams, Alfred St. John Matthews, John L. Oldham, and Douglas B. Leatherbury; and Messrs. John P. Ingle, G. C. Hallmark, Fred Sawyer, and B. W. Helvenston.

Mrs. J. D. Russell was reelected president of the Woman's Auxiliary, and Miss Marjorie J. Yonge president of the Daughters of the King.

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Roman Church's Protest in Mexico is Praised by Wisconsin U. Professor

MADISON, WIS.—The Roman Catholic Church in Mexico, in protesting against laws now being enforced, is defending the cause of free institutions, Prof. Chester Lloyd Jones, director of the University of Wisconsin School of Commerce, said in his address recently before the Madison Conference of Jews and Christians.

He declared that "the rights which any faith may enjoy is a question for Mexico to decide. If abuses do exist, it is clear that they involve no wrong which calls for 'interventions' of any sort from outside the national border."

Bishop McCormick to Give Address at Seabury-Western Commencement

CHICAGO—Bishop McCormick of Western Michigan will deliver the commencement address at Seabury-Western Theological Seminary June 11th at 11 A.M., in the Anderson Memorial Chapel. Two features of the commencement exercises will be the formal presentation of the Bishop Stewart centennial portrait, painted by Ernest Klempner, and the commencement concert on the Allen memorial organ in the seminary chapel.

The alumni banquet will be held the evening of June 10th.

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Springfield Parish to Observe Centenary

SPRINGFIELD, ILL.—St. Paul's Church, Springfield, will observe the centenary of its founding by Bishop Chase June 9th to 16th. Bishop White of Springfield and the rector, the Ven. E. J. Haughton, will conduct the services on Whitsunday, and Bishop Spencer of West Missouri will preach Trinity Sunday.

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Pope's Invitation Receives Challenge

**Bishop Stewart Emphasizes Millions
of Catholics Deny Autocratic
Papal Claims**

CHICAGO—Denial that the Anglican communion need establish relationship with the Church of Rome in order to maintain its catholicity was made in a statement by Bishop Stewart of Chicago, issued in comment upon the Pope's invitation to the Church of England to "return to Rome."

"The utterance of the Pope is in accordance with Rome's policy of assuming that the Roman Catholic Church is the whole Catholic Church and that communion with the Bishop of Rome is a *sine qua non* of Catholicity," said Bishop Stewart.

"This assumption the Anglican communion repudiates and denies. The Archbishop of Canterbury before whom the King recently knelt to receive a blessing, and the Archbishop of York must have smiled when they heard the papal invitation.

"There are about forty millions of Anglicans and four times that many Eastern Orthodox Churchmen who are Catholics and not Protestants, holding the historic Catholic faith, sharing in valid Catholic sacraments and ministered by valid Catholic priests and bishops who prefer to live their lives without the dominance of a sovereign pontiff in Rome whose reiterated claims to sole and autocratic rule are not justified by the practice and rule of the primitive Church as reflected in the New Testament, and in the early days of the Church before Rome based her claims upon grounds which later critical ages showed to be unwarranted.

"Anglicans prefer Catholicism which is less feudal in its government and more consistent with the principles of true democracy."

**Dean Peacock Preaches Farewell
Sermon; Many Praise His Work**

NORFOLK, VA.—The Very Rev. H. Dobson Peacock May 26th preached his farewell sermon to a congregation which completely filled Christ Church, Norfolk, Va. After the close of the service, Rear Admiral Guy S. Burrage, U.S.N., retired, advanced and requested the congregation to join him in silent prayer for the welfare of the dean and his family.

For the past few weeks various civic and Church organizations have been giving farewell parties to the dean. At a dinner given by the Norfolk Clericus Bishop Thomson of Southern Virginia and others spoke of the courage and kindness which have marked his ministry in Norfolk. On another occasion, Bishop Collins Denny of the Methodist Church, Rabbi Mendoza of Olef Sholem Temple, Fr. Vincent Warren of the Roman Catholic Church, and the Rev. Dr. Roland C. Wagner of the Baptist Church united in giving expressions of appreciation of the work the dean has done in this community. The Mayor and City Council of Norfolk asked him to attend their regular meeting that he might receive their thanks for his influence in the life of the city. Dean Peacock and his family sailed for England June 1st.

**Bishop of New Hampshire Urges
Forward Movement Coöperation**

LANCASTER, N. H.—Parochialism was decried by Bishop Dallas of New Hampshire in his address to the convention of the diocese of New Hampshire which met here May 20th and 21st. He urged coöperation with the Forward Movement.

The Rev. Arthur M. Dunstan and Robert J. Peaslee were elected to the standing committee. Edgar F. Woodman was elected treasurer. The Rev. William Porter Niles and Edward K. Woodworth were elected to the executive council. Provincial synod delegates: the Rev. Messrs. S. S. Drury, Arthur M. Dunstan, William Porter Niles, L. F. Piper; and Dr. Louis W. Flanders, Dr. Benjamin W. Baker, Prof. W. A. Eddy, and Lewis E. Davidson.

Dr. Aldrich Bryn Mawr Preacher
NEW YORK—The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascen-

sion, was the preacher of the baccalaureate sermon at Bryn Mawr College May 26th. The Rev. Dr. Howard C. Robbins of the General Theological Seminary occupied the pulpit at the Church of the Ascension.

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The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear in October, but its distribution must be planned now, before the summer vacation period. It is issued at the request of the Executive Board of the Woman's Auxiliary, and it is to be a handbook of U.T.O. information, interesting to every woman of the Church. Its sale, and the securing of yearly subscriptions, will increase the offering, develop more missionary-minded Church people, and permit THE SPIRIT OF MISSIONS to celebrate its one hundredth birthday with a splendid bouquet of new readers.

If details have not reached you through your officers, write immediately, and they will be mailed. The need is for immediate action, to make this the most widely-read of all United Thank Offering Numbers.

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Guild of All Souls Reelects Officers

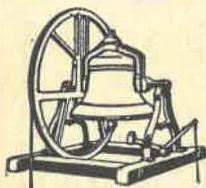
T. E. Smith Chosen for 38th Term
as Secretary; Fr. Joiner Superior
and Fr. Stoskopf Warden

ORANGE, N. J.—T. E. Smith was re-elected secretary of the Guild of All Souls for his 38th term at the annual conference at All Saints' Church here. The Guild has 1,300 members, including 10 bishops.

The Rev. Dr. Franklin Joiner of Philadelphia was reelected superior, and the Rev. Dr. William B. Stoskopf of Chicago was reelected warden. The Rev. Frs. W. F. Venables of Newark and Jerome Harris of New York City were added to the council.

Dr. Stoskopf was the preacher at the service.

The purpose of the Guild of All Souls is to encourage intercessory prayer for the dying and the departed.



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Convention of East Carolina Celebrates Bishop's Anniversary

BEAUFORT, N. C.—The main feature of the 52d annual convention of the diocese of East Carolina in St. Paul's Church here May 15th and 16th was the celebration of the 20th anniversary of the consecration of Bishop Darst.

The Rev. C. A. Ashby, acting for the anniversary committee and the people of the diocese, presented the Bishop a loving cup, a Book of Remembrance, and a purse.

The convention changed a canon, making it possible for one-third of the members of any vestry to be women.

Members of the Standing Committee are: the Rev. Messrs. Stephen Gardner, A. C. D. Noe,

and Charles E. Williams; and Messrs. E. R. Conger and John G. Bragaw.

Delegates to the Provincial Synod: the Rev. Messrs. Stephen Gardner, W. R. Noe, Lawrence M. Fenwick, B. F. Huske, Alexander Miller, and J. L. Malone; and Messrs. Dale Wooten, George C. Royall, Judge George Rountree, Edmund Harding, W. R. Gibbs, and J. Q. Beckwith.

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Forward Movement Stresses Whitsunday

All Churchmen Summoned to Renew Vows of Christian Discipleship and Receive Communion

CINCINNATI—An inspiring opportunity is to be offered the membership of the Episcopal Church on Whitsunday to give expression to the desires which have been stirring in many hearts during and since the Lenten period. Throughout the Church, from Maine to California and from the Canadian border to the Mexican gulf, our people in the Whitsunday Act of Affirmation will renew the vows of Christian discipleship and together receive the Holy Communion for the strengthening of their souls. There has perhaps been nothing like it in the history of our branch of Christ's Church. Our bishops and clergy summon each one to be present and do his part to make Whitsunday in the year of our Lord, 1935, a new beginning for ourselves as individuals and for the witness of the Church in a world of sorest need.

Early in the fourth week in May letters to 5,400 clergy went out from the headquarters of the Forward Movement with suggestions for the use of the 10 days before Whitsunday and enclosing a sample copy of the Act of Affirmation. The office is receiving rapid and heavy orders for copies of this service and for the booklet *Follow On*, evidencing the widespread response of the Church to these new helps issued by the Movement. The first edition of a quarter of a million each of these publications bids fair to be soon exhausted.

IN THE DIOCESAN CONVENTIONS

The work of the Forward Movement was stressed in many of the diocesan conventions which met in April and May. In his convention address the Bishop of New York called attention to the times of confusion, uncertainty, and fear in which we are living and reminded the convention of the great opportunity thus given to the Church and the desperate need of the world for the message of the Gospel. He called upon his people to let the Forward Movement express itself in new life and in new devotion to the cause of Christ and urged the faithful use of the Forward Movement daily helps to Christian living.

The Bishop of Western Massachusetts hailed the Forward Movement with joyful and enthusiastic welcome because it proposed first of all a re-conversion, a renewal, and perfecting of individual discipleship—and suggested the possibility to his clergy that the call of a re-consecration of every follower of Jesus Christ might be presented in a personal interview to every soul in his diocese. He concluded his address by saying, "I shall give to it (the Forward Movement) all my power, beginning, please God, with myself."

The Bishop of Eastern North Carolina summoned the people of his diocese to a renewal of spiritual energy, casting off sloth, indifference, and worldliness. "I believe with all my soul," he said, "that the Church of the living God, consecrated to its task, appropriating the promised power, moving for-

ward under the leadership of Jesus can solve every problem that threatens the peace of the world today; that it can enlist its youth in the great adventure of redemption; that it can so permeate society with its divine purpose that justice will be restored to its rightful place and men made in His image lifted from their degradation and placed on that sure road over which as sons of God they may walk into the promised land of their heritage. In the name of our Master Christ I call you to go forward today."

BISHOP OUTLINES PROGRAM

The Bishop of Western New York made the Forward Movement in that diocese the subject of the second part of his convention address, outlining a very effective program for putting the Forward Movement into effect in the diocese. After the Rev. Arthur M. Sherman of the staff of the Forward Movement had presented the general aspects of the Movement to the convention, Bishop Davis sent the following message to the chairman of the Commission: "Tell Bishop Hobson the diocese of Western New York is wholeheartedly with the Forward Movement and pledges its enthusiastic support." A commission already in existence on Religious Revival was changed to the Commission on the Forward Movement.

The convention of the diocese of Montana passed a resolution thanking the promoters of the Forward Movement for "that splendid pamphlet," *Disciples of the Living Christ*, and expressed the hope that some such devotional literature might be made available for all of next year. Montana is earnestly striving to make the Forward Movement a reality in the diocese and to that end the convention was greatly helped by the presence and inspiring message of Bishop Cross, one of the members of the Commission.

The diocese of Mississippi holds its convention in January, but held a clergy conference in May with the Forward Movement as its dominant theme, emphasizing the need of strengthening and deepening the spiritual life of the individual and the home circle. Bishop Bratton gave the principal address, of which one of the clergy reports: "A wonderful heart to heart talk, as the Bishop always gives . . . but . . . to us this talk lifted us up more than usual. The Bishop took the Forward Movement and every part of it . . . lifted it up . . . and placed it on the altar. Money giving, Time giving, all . . . were lifted up to the Heavenly Father. We, ourselves . . . all we have . . . comes from the Father. Bishop Green outlined the program in mind—(1) the carrying out of the Forward Movement; (2) Whitsunday

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Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

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Sermon and Benediction, 7:30 P.M.
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Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine, Cathedral Heights New York City

Sundays: 8 and 9, Holy Communion. 9:30,
Children's Service. 10, Morning Prayer or Litany.
11, Holy Communion and Sermon. 4, Evening
Prayer and Sermon.

Week-days: 7:30, Holy Communion (also on
Saints' Days at 10). 9:30, Morning Prayer. 5,
Evening Prayer (choral). Organ Recital, Satur-
days, 4:30.

St. Bartholomew's Church, New York

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NEW YORK—Continued

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8:00 P.M., Choral Evensong and Sermon.

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Daily Services: 8:30 A.M., Holy Communion;
Noonday Service 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

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REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

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Week-day Mass, 7 A.M. Thurs. 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

offering; (3) assisting in the Laymen's League."

A group of priests were recently talking together of the unusually large congregations since Easter in the city where they serve and of the use of the Forward Movement leaflets, when one of them broke forth with the remark, "Something is happening in the Church." A clergyman in the diocese of Ohio in a personal letter to a friend, who is a member of the Joint Commission on the Forward Movement, rejoices in the fact of a vigorous spirit of fresh life in his parish. "I present 22 more adults for confirmation on Monday (82 already presented this year) and have already started class three. This Forward Movement is all right. Keep it up. Get something started in the fall." And he suggests emphasis on church attendance, discussion classes, men's visitation of parishes, and clergy calling. Something is happening in that parish and it has evidently begun with the rector himself. Not the least among the encouraging signs is the spirit of revival among the clergy. A priest writes of his gratitude for the Forward Movement: "I want to express my appreciation for the tremendous impulse joining the Forward Movement has given to my spiritual life. To me, discipleship brings the only meaning there can be in the Christian Church. I thank God that you and your group are pressing forward in the simple challenge to all of us toward looking at the matter frankly and without institutional or theological bias."

As a step toward reinvigorating the life of the Church there are being held all over the diocese of Texas district meetings of laymen at which the laymen themselves do all the talking.

A RULE OF LIFE

As a result of the widespread use of the pamphlet on *Discipleship*, and in response to a request for a rule of life for lay people, the diocese of Maryland has proposed some simple rules, one of which is to read a book on the Christian religion monthly. The books suggested are of timeless value and have helped in forming Christian character for centuries. They are *The Confessions of St. Augustine*; *The Imitation of Christ* by Thomas à Kempis; *The Spiritual Combat* by Scupoli; *The Devout Life* by St. Francis de Sales; *Holy Living* by Jeremy Taylor; and *The Practice of the Presence of God* by Brother Lawrence.

There is always a grave danger in mass distribution of literature that it be lightly esteemed and its use neglected. Placing the Forward Movement literature at the back of the church and asking the congregation to take it as they go out is almost as bad as placing it in the pews for people to sit on. One effective way of individualizing the pamphlets has been found to be to have a lay visitation of the parish, thus distributing the booklets personally.

A lay reader in charge of a congregation has had the name of each person written on the pamphlet and then given to him. Whatever method of personal distribution is followed the value of the gift will be increased if the distributor gives something of himself with the little book.

600 Choristers Sing in Chicago

CHICAGO—Orchestra Hall was the scene of the great spring festival concert of the Chicago Chormasters' Association the afternoon of May 19th, when 600 choristers from 20 Episcopal churches were assembled on the hall platform. Robert R. Birch, of the Church of the Redeemer, directed the huge chorus.

Canon Bell Plans Intensive Study of Church Union

PROVIDENCE, R. I.—Canon Bernard Iddings Bell of the Cathedral of St. John, Providence, sailed in May for two months in England, where he will make an intensive study of the work of the Church Union, the society formed last year by the merger of the English Church Union and the Anglo-Catholic Congress. It is the most powerful organization of English Churchmen, with more than 60,000 lay members.

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RETREATS

WEST PARK, N. Y.—Retreat for laymen. There will be a retreat for laymen at Holy Cross, beginning the evening of July 3d and closing with dinner on July 4th. Please notify the GUESTMASTER. No charges.

WEST PARK, N. Y.—Retreat for Priests. The annual Embertide retreat for priests and candidates for Holy Orders will be held at Holy Cross beginning the evening of September 16th and closing after Mass September 20th. Please notify the GUESTMASTER. No charges. Conductor to be announced later.

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News of Other Communion

HUMAN RELATIONS INSTITUTE AT WILLIAMSTOWN

NEW YORK (NCJC)—A Williamstown Institute of Human Relations will be held at Williams College, Williamstown, Mass., from August 24th to 30th under the auspices of the National Conference of Jews and Christians.

The Institute will be headed by Newton D. Baker, Prof. Carlton J. H. Hayes of Columbia University, and Roger W. Straus, co-chairmen of the National Conference. Several hundred lay and clerical leaders of the Protestant, Catholic, and Jewish faiths from all parts of the country will attend.

This is the first venture of its kind ever held in this country. The Institute of Human Relations follows the well-known Institute of Politics held annually at Williamstown.

300TH INTER-FAITH ORGANIZATION INAUGURATED

LOS ANGELES (NCJC)—The 300th American community to undertake permanent educational work for improved understanding among Protestants, Catholics, and Jews, and cooperation on common tasks, was enrolled with the decision of the University Conference of Religious Work in Los Angeles to extend its program to the community of greater Los Angeles.

INSTITUTE TO CONSIDER ROLE OF CHURCH AMID CHANGE

UNIVERSITY, VA. (NCJC)—The relation of the Church to the social order will be one of the principal questions considered in round table conferences on The Church in a Changing World which will be held from July 1st to 11th in connection with the Institute of Public Affairs at the University of Virginia. Protestant, Catholic, and Jewish clergymen will be the principal speakers.

AMERICAN CHURCH IN MOSCOW PLANNED BY U. C. C.

NEW YORK (NCJC)—The possibilities of establishing an American church in Moscow to serve members of the American colony, will be investigated by the American Section of the Universal Christian Council on Life and Work, it was decided at a meeting of the American Section. Dr. Walter Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, was designated as the special investigator of the American Section in connection with the project.

The council approved plans for the opening of the American church in Berlin. The Rev. Dr. Henry S. Leiper, secretary of the American Section, has been ap-

pointed by the American and Foreign Church Union, which controls the church property, to handle the details of the re-opening of the church.

Nurses Honor Florence Nightingale

NEW YORK—More than 2,000 nurses attended the memorial service for Florence Nightingale held in the Cathedral of St. John the Divine on the evening of Sunday, May 19th. Among the hospitals sending delegations were St. Luke's, Mount Sinai, the Presbyterian, Bellevue, the Fifth Avenue, Harlem, Flower, and Roosevelt. They represent many religious beliefs, including the Jewish. This service is an annual event, taking place on the Sunday in May nearest to Florence Nightingale's birthday. Bishop Manning of New York delivered a short address of welcome. The Rev. Dr. Charles Reynolds Brown, dean emeritus of Yale Divinity School, was the preacher.

More than 300 nurses in full uniform attended the Florence Nightingale Service at Grace Church, White Plains, on May 12th, under the auspices of the St. Barnabas' Guild for Nurses. The nurses in attendance represented 16 hospitals in the county and the Westchester County Chapter of the American Red Cross, as well as the White Plains Visiting Nurse Association. The sermon was preached by the Rev. Reginald Mallett, rector of Grace Church and chaplain of the White Plains branch of the guild.

Celebrates 15th Anniversary

SCARSDALE, N. Y.—The Rev. Alan R. Chalmers celebrated his 15th anniversary as rector of the Church of St. James the Less May 26th. Bishop Manning of New York preached and dedicated a new altar of Botticino marble recently received from Italy.

VACATIONING IN EUROPE ?

SEND for free calendar and folders concerning events of interest this summer in the British Isles and on the Continent. Remember, the travel rates are extremely low. We will be happy to aid you in your plans.

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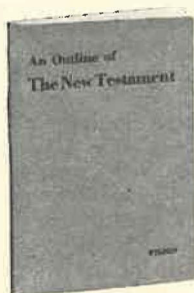
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