

The
Living Church



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(See page 48)

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
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 ADA LOARING-CLARKWoman's Editor

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Church Kalendar



JULY

- 21. Fifth Sunday after Trinity.
- 25. St. James. (Thursday.)
- 28. Sixth Sunday after Trinity.
- 31. (Wednesday.)

KALENDAR OF COMING EVENTS

JULY

- 19-22. Girls' Friendly Society Conference, Adelynrood.
- 23-28. Olympia Conference.
- 23-29. Asilomar Conference.
- 26-29. Conference on Social Justice, Adelynrood.
- 29-August 10. Lake Tahoe Summer School.
- 29-August 27. Sewanee Conferences.
- 29-September 2. Evergreen Conferences.
- 30. Special Vermont convention at St. Paul's Church, Burlington, to elect successor to the late Bishop Booth.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 29. St. Mark's, Cleveland, Ohio.
- 30. St. James', Pullman, Wash.
- 31. Grace, Sheboygan, Wis.

AUGUST

- 1-3. Christ Church, New Haven, Conn.

Change in Address

Subscribers who are planning to change their addresses, temporarily or permanently, are urged to notify THE LIVING CHURCH at least two weeks in advance. This will prevent any delay, and insure the prompt arrival of copies.

THE LIVING CHURCH
 1801 W. Fond du Lac Ave.
 MILWAUKEE WISCONSIN

Clerical Changes

APPOINTMENTS ACCEPTED

ANDERSEN, Rev. EDWIN J., formerly vicar of St. Barnabas' Church, Glenwood Springs, Colo., to be vicar of the Mission of the Transfiguration, Evergreen, Colo., effective August 15th.

POTTER, Rev. RUSSELL E., vicar of St. Paul's Church, Fort Morgan, Colo., has been appointed general missionary of the diocese of Colorado, effective August 1st. He will reside in Colorado Springs but will have oversight of a number of congregations, including St. Andrew's, Cripple Creek, St. Luke's, Westcliffe, St. Michael's, Hugo, and St. John's, Breckenridge.

SHAY, Rev. HAROLD T., formerly vicar of St. Matthew's Church, Grand Junction, to be assistant at Ascension parish, Denver, Colo. New address, 600 Gilpin St., Denver. Effective September 1st.

ORDINATIONS

PRIESTS

CUBA—The Rev. REGINALD HEBER GOODEN was advanced to the priesthood by Bishop Hulse of Cuba in Holy Trinity Cathedral, Havana, June 21st. The ordinand was presented by the Ven. J. H. Townsend, and the Very Rev. Hugo Blankingship preached the sermon. The Rev. Mr. Gooden is canon missionary of Holy Trinity Cathedral. Address, Neptuno 54, Havana, Cuba.

FOND DU LAC—The Rev. HARVEY P. KNUDSEN was advanced to the priesthood by Bishop Helfenstein of Maryland, acting for Bishop Sturtevant of Fond du Lac, in the Church of St. Michael and All Angels, Baltimore, Md., June 22d. The ordinand, presented by the Rev. Dr. Don Frank Fenn, is curate at the Church of St. Michael and All Angels.

KANSAS—The Rev. JAMES W. BRETTMANN, the Rev. VIRGIL L. LIVINGSTON, and the Rev. JAMES TEMPLE were advanced to the priesthood by Bishop Wise of Kansas in Grace Cathedral, Topeka, June 30th. The Rev. Samuel E. West preached the sermon. The Rev. Mr. Brettmann was presented by the Rev. Samuel E. West, and is rector of the Church of the Covenant, Junction City. Address, 315 W. 4th St. The Rev. Mr. Livingston was presented by the Rev. Nathaniel D. Bigelow. Temporary address, State Hospital, Elgin, Ill. The Rev. Mr. Temple was presented by the Rev. Melbourne R. Hogarth, and is in charge of St. Augustine's Mission, Wichita, with address at 1507 N. Ash St.

PENNSYLVANIA—The Rev. WILLIAM NEALE LANIGAN was advanced to the priesthood by Bishop Taitt of Pennsylvania in St. John's Church, Norristown, June 17th. The Rev. Mr. Lanigan has been serving as curate at St. John's, Norristown, Pa.

VIRGINIA—The Rev. RONALD H. ROWLAND was advanced to the priesthood by Bishop Tucker of Virginia in Meade Memorial Church, White Post, June 24th. The ordinand was presented by the Rev. George S. Vest, and the Rev. Charles T. Warner preached the sermon. The Rev. Mr. Rowland is rector of Greenway Court Parish, with address at White Post, Va.

DEACONS

ALABAMA—ARCHIBALD BERNARD MOORE was ordained deacon by Bishop Taitt of Pennsylvania, acting for Bishop McDowell of Alabama, in the Chapel of the Mediator, Philadelphia, Pa., June 14th. The candidate was presented by the Rev. J. R. Baird, and is assigned to work in the diocese of Alabama. The Rev. Howard R. Weir preached the sermon.

ATLANTA—GEORGE PALMER PARDINGTON and FRANK WINGFIELD BLACKWELDER were ordained deacons by Bishop Mikell of Atlanta in St. George's Church, Griffin, Ga., June 30th. The Rev. L. W. Blackwelder presented the candidates and the Bishop preached the sermon.

ERIE—WILLIAM ROBERT WEBB was ordained to the diaconate by Bishop Ward of Erie in St. John's Church, Sharon, Pa., June 19th. The candidate was presented by the Ven. Harrison W. Foreman, and is in charge of St. Clement's, Greenville, and St. Edmund's, Mercer, Pa., with address at

Greenville. The Rev. Frederic B. Atkinson preached the sermon.

KANSAS—CHARLES F. REHKOFF was ordained deacon by Bishop Wise of Kansas in Grace Cathedral, Topeka, June 30th. The candidate was presented by the Very Rev. John W. Day, and is in charge of Trinity Church, El Dorado, Kans. The Rev. Samuel E. West preached the sermon.

PENNSYLVANIA—On June 14th, in the Chapel of the Mediator, 51st and Spruce Sts., the following men were ordained to the diaconate by Bishop Taitt of Pennsylvania. The Rev. Howard R. Weir, rector of the Church of the Holy Trinity, preached the ordination sermon.

FREDERICK WILLIAM BALTZ, presented by the Rev. John E. Hill, appointed to clergy staff of the Church of the Holy Trinity, Philadelphia;

WILLIAM JAMES BARNETT, JR., presented by the Rev. Franklin Joiner, to be on staff at St. Clement's Church, Philadelphia;

LEWIS EWALD PIFER III, presented by the Rev. George Copeland, to be assistant at Church of the Resurrection, Philadelphia;

JAMES ARTHUR HILTON, presented by the Rev. Wallace E. Conkling, to be on staff at St. Luke's, Germantown;

ROBERT LONGACRE JACOBY, presented by the Rev. Franklin Joiner, to serve the diocese of Vermont;

MARK MILLS GARCIA, presented by the Very Rev. Granville Taylor, to be on the staff of the Chapel of the Mediator, Philadelphia;

HENRY PENN KRUSEN, presented by the Very Rev. Granville Taylor, to assist at the Chapel of the Mediator, Philadelphia;

LEONARD JOSEPH SACHS, presented by the Rev. George R. Miller, to be in charge of St. George's Church, Philadelphia;

JOHN SAMUEL STEPHENSON, presented by the Rev. H. L. Willson, Jr., to be assistant at St. John's Church, Bala-Cynwyd, Pa.;

WILLIAM CHARLES TAYLOR, JR., presented by the Rev. Howard W. Fulweiler, to be assistant at Christ Church, Media, Pa.

WEST MISSOURI—MAX W. FORESMAN, RICHARD LEROY HARBOUR, and RICHARD AVERY PARK, III, were ordained deacons by Bishop Spencer of West Missouri in St. George's Church, Kansas City, Mo., June 23d. The sermon was preached by the Rev. C. R. Tyner. The Rev. Mr. Foresman was presented by the Rev. Calvin H. Barkow, and is in charge of All Saints' Church, Nevada, Mo. The Rev. C. R. Tyner presented the Rev. Mr. Harbour, who is in charge of Christ Church, Warrensburg, and the Rev. Mr. Park, who is in charge of St. Oswald's Mission, Fairfax, and St. Mary's Mission, Savannah, Mo., with address at Savannah.

DEGREES CONFERRED

AMERICAN INTERNATIONAL COLLEGE—The honorary degree of Doctor of Divinity was conferred June 11th upon the Rev. JOHN HARRISON NOLAN, city missionary of Springfield, Mass.

DARTMOUTH COLLEGE—The honorary degree of Doctor of Divinity recently was conferred upon the Rev. GABRIEL FARRELL, director of the Perkins Institution and Massachusetts School for the Blind.

HAMPDEN-SIDNEY COLLEGE—The degree of Doctor of Laws was conferred at the recent commencement upon Bishop GOODWIN, Coadjutor of Virginia.

UNIVERSITY OF GLASGOW—The honorary degree of Doctor of Divinity was conferred June 19th upon the Rev. Dr. BURTON SCOTT EASTON, professor of the Literature and Interpretation of the New Testament, General Theological Seminary.

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Swedish Ordination

TO THE EDITOR: Speaking of precedent [for story of ordination of an Anglican by a Swedish bishop (see p. 46)], it is not without interest to note that the second Bishop of Illinois, Bishop Whitehouse, made the following announcement to his diocesan convention of 1861:

"Among our clergy entitled to seats in this Convention is the Rev. Jacob Bredberg, an ordained minister of the Church of Sweden whom I have recently received on his letters of orders and other papers from the Bishop of Skara. In this I have of course formally recognized the validity of the episcopate in that venerable Church; guided in this act by the best-informed judgment of the English Church and that of my brethren in the episcopate here. Mr. Bredberg succeeds the Rev. Mr. Onenius in ministering to the Swedes connected with the Church of St. Ansgarius, Chicago" (see page 403—Wordsworth's *The National Church of Sweden*).

And that the successor of Bishop Whitehouse, Bishop McLaren, third Bishop of Illinois, accepted Bredberg without question as a priest of his diocese. On Bredberg's death in 1881, Bishop McLaren spoke of his reception in 1861, saying:

"This act was a formal recognition of the validity of the episcopate of that venerable (Swedish) Church and was taken by my predecessor after consultation with the House of Bishops."

"It is also interesting to note that in his convention address of 1866 (see Journal) Bishop Whitehouse, speaking of his visit to the Church of Sweden, glowingly refers to the "legislative action in the pastoral letter commending emigrant members to our bishops and clergy" (Wordsworth, p. 406).

As to the British—the late Bishop Wordsworth in his *The National Church of Sweden*, p. 402, states that:

"In 1837 Bishop Blomfield (Charles James) 1828-1857 asked Bishop Wingard of Göteborg to confirm for him some children of members of our Church."

It is also interesting to note Wordsworth's reference (p. 207, note) to Botvid, the early post-Reformation Bishop of Straengnaes.

"Bishop Botvid of Straengnaes is an important link in the episcopal succession in Sweden since he consecrated Paulus Junsten of Abo in 1554 who in turn consecrated Archbishop Laurentius Petri Gothus, June 14, 1575. The fact of Botvid's consecration cannot be doubted" (See Nicholson's *Apostolic Succession in the Church of Sweden*, pp. 36-48).

✠ GEORGE CRAIG STEWART,
Chicago, Ill. Bishop of Chicago.

Theology and the Pulpit

TO THE EDITOR:—The letter from a Harvard College candidate for orders (L. C., June 29th) complains that students are not instructed in doctrine. Students haven't anything on the elder communicants of the Church in this respect, with comparatively few exceptions.

Most of us receive a little instruction in preparation for confirmation when we are eleven or twelve years old and that is about the last we ever hear of it.

Apparently, the idea that a preacher's business is theology is old-fashioned and the pulpit is now used for discourses on social,

economic, and political questions. Is this because the people as a whole are indifferent to theology and the preachers are trying to give them what they want?

New York City. PAUL U. FARLEY.

TO THE EDITOR: A letter to the Editor of THE LIVING CHURCH on the subject of Christian religion, I know, may seem a bit odd; for someone will say that is the subject of all sermons. To this I cannot agree; for there are many sermons which have for their main theme something else than the Christian religion—sociology, psychology, philosophy, political conditions, etc. So that today sermons which deal altogether with Christian religion from beginning to end and are not controversial are not so very common.

I am so impressed with the splendid sermon delivered at Trinity Cathedral, Pittsburgh, June 23d, by the Presiding Bishop that I must say a word of appreciation. Free from appearance of great learning, free from references to books which marked him a man of great learning, or quotations of poetry, Dr. Perry quietly and simply and with evidence of deep earnestness and conviction preached to a crowded congregation on the priceless value of Christian religion and made a plea for us to appreciate it and make it more and more a part of our lives. Nothing possibly could have been simpler. Several comments I have heard from members of this congregation indicate their reaction and appreciation of this universal Christian message;

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I believe I would echo the sentiment of the whole congregation in hoping Dr. Perry may long be spared to preside over our Church and to preach as he did June 23d the simple Gospel of Christ.

Pittsburgh, Pa. THEODORE DILLER.

Disturbing Levity

TO THE EDITOR: The Bishop of Chicago and the editor of THE LIVING CHURCH may have good reason to laugh at the Pope's invitation to the Anglican world for reunion with the Holy See (L. C., June 8th and 15th), but after all, is it proper form or good taste in a case of this kind for the spokesmen of the Episcopal Church to make their levity a matter of publicity and open record? I raise the question because our Church above all others has been making a vital issue of Church Unity. And might not Rome laugh, as well as the sectarian bodies, when reading the proceedings of the recent conference of Liberal Evangelicals whose opinion represents that of a large proportion of Churchmen on such subjects as that of orders?

Remember, too, the overwhelming Low Church sentiment among Anglicans who are subjects of the British Empire. As long as High Matins remains the chief Sunday service in the vast majority of Anglican parishes throughout the world, and as long as

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Catholicism in this Church remains in its present diluted condition, let us not laugh at a great sister communion whose catholicity . . . is not questioned. And in spite of Bishop Stewart, I rather doubt if the Archbishops of Canterbury and York smiled or laughed when they heard the papal invitation. More than likely they were thinking what would become of the South India scheme for Reunion.

HENRI H. STUART.

Pekin, Ill.

The Origin of a Prayer

TO THE EDITOR: Even Homer nods, and it is now quite clear that Newman borrowed the famous prayer for Lancelot Andrewes, Bishop and Saint [1555-1626]. A pundit at Oxford confirms me in this, and in our diocesan library is an edition of *The Devotions of Bishop Andrewes*, edited by J. H. N.—evidently the future Cardinal. Perhaps some of your learned readers can find the exact location in Andrewes' 10 volumes. But I am confident that the passage, quoted *verbatim* by Newman, is taken from the famous divine. It may be that the original lies in an ancient Greek or Latin manuscript like our Candle Light hymn, No. 12, which is pure Greek, going back to A. D. 370 or before.

Portland, Ore. JOHN W. LETHABY.

"The Oldest Printed Sermon"

TO THE EDITOR: In regard to the oldest printed sermon (L. C., June 15th), the following items, in the diocesan library here, may interest Mr. Andrews and others:

1682. *Willard, Samuel* (Teacher of a Church in Boston N.E.). The Righteous Man's Death, a Presage of Evil Approaching. A sermon occasioned by the death of Major Thomas Savage, Esq. Preached Feb. 19, 1681. Boston in N.E. Printed by Samuel Green.

1697. A Sermon preached at the departure of the Rev. Mr. Lord and his Church, to go to Carolina, 1697, by Rev. John Danforth of Dorchester.

Note. A Church was gathered at Dorchester, Oct. 22, 1695, and Mr. Joseph Lord was

ordained to its pastoral charge, with a design to move to South Carolina, to encourage the settlement of churches and the promotion of religion in the Southern plantations. The emigrants settled on the North East bank of Ashley River, about 18 miles from Charlestowne. On the sabbath of their arrival, Feb. 2, 1696, it is recorded that for the first time was the Sacrament of the Lord's Supper celebrated at Carolina.

Boston, Mass. (Rev.) JOHN W. SUTER.

"Keep Berkeley at New Haven"

TO THE EDITOR: I understand that Berkeley Divinity is to merge with another divinity school. I believe that it will be a great mistake for Berkeley to become a part of another school.

Berkeley has always been a small school and

until only recently she has had to suffer some financial trouble. However, she can rise up out of that situation as she did once before. Berkeley is in a position as a separate institution to continue her fine method of preparing men for the ministry of our Church. She is soundly entrenched in the teachings of the Church and offers a man sound learning. Her policy has always been unique. She prepares men carefully through close supervision. She devotes her life to the best practical method of education through a process of self-discipline and cooperative work. Berkeley has no fine buildings, but she has a spirit which is worth much more. Men learn to cooperate and to grow spiritually.

Keep Berkeley at New Haven, Conn., and let her serve the Church in her own useful way.

(Rev.) H. H. DONEGAN.

White Plains, N. Y.

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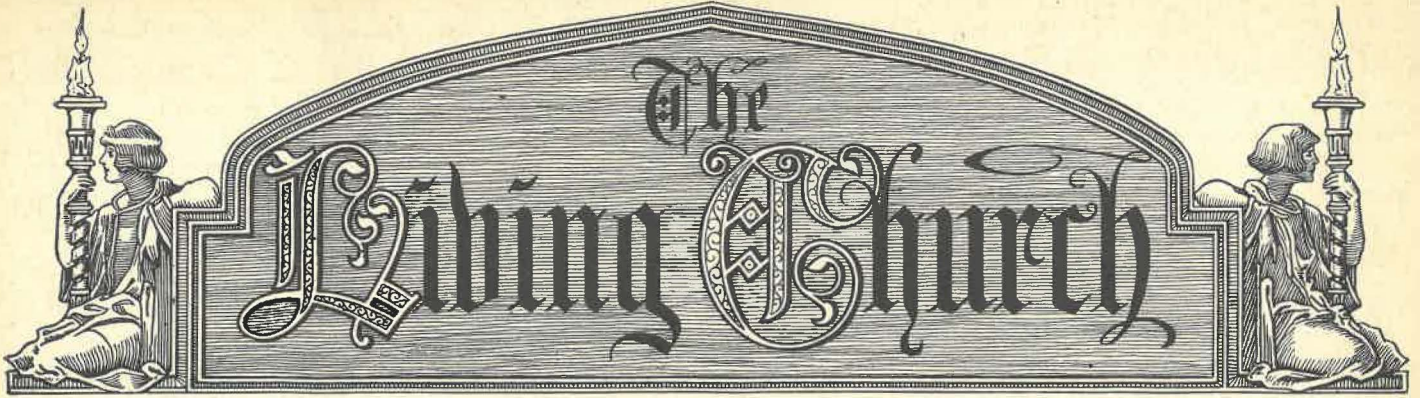
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EDITORIALS & COMMENTS

An Open Letter

Dear Members of the Living Church Family:

WE ARE BEGINNING with this salutation because this is more in the nature of a personal letter from the editor and publishers of **THE LIVING CHURCH** to members of our family of readers, rather than a formal editorial. Its purpose is simply to tell a straightforward story of certain events that have transpired and to give the facts in regard to certain statements that have been made about the Morehouse Publishing Co.

During the past two months, we have received a number of letters from our friends in widely separated parts of the country calling attention to what appears to be an organized campaign of boycott against the Morehouse Publishing Co. Some of our friends report that they have been called upon by delegations representing trade union councils who have informed them that this company does not treat its workers properly, subjecting them to poor working conditions, inadequate wages, and so on. Other delegations have stressed rather the benefits of union membership, with the implication that these are denied to employes of the Morehouse Publishing Co. In some cases, instead of a delegation our friends have received letters making various statements about the Morehouse Publishing Co.—in some instances simply the blunt statement that we are “very unfair to organized labor,” without making any attempt to substantiate the charge.

All of these delegations and letters have one thing in common: They request that the clergy and others have no further dealings with the Morehouse Publishing Co. unless and until our products bear a union label.

We feel under no obligation to reply to the charges of poor working conditions and unfair treatment. The business of the Morehouse Publishing Co. is conducted, in the phrase made famous by General Johnson, “in a goldfish bowl.” Anyone who wishes may investigate the working conditions in our plant, and we have no doubt that any impartial investigator will conclude that they are not only well above the average but exceptionally fine. We are, moreover, confident that any of our employes would testify to that fact freely unless subjected to duress by some outside influence.

The crux of the whole matter is the question of the open shop versus the closed shop. Since 1921 the Morehouse Publishing Co. has operated on an open shop basis. This does not mean that we do not employ members of the various unions—a policy that some employers do follow and endeavor to cover by claiming to run an open shop. Rather it means that our workers are all on an equal footing and are at perfect liberty either to join the union to which they are eligible or to refrain from so doing.

It seems to us that this is the fairest policy when dealing with free men in a free country. If we were either to compel our employes to join the unions or to forbid them to do so we should be guilty of an act of coercion that we feel would violate a fundamental right of Christian individuals.

That does not mean that we are opposed to collective bargaining. On the contrary we favor it and have advocated it frequently in the editorial columns of **THE LIVING CHURCH**. Our employes are at liberty to effect any sort of organization they wish and to designate any group or society, either within or without our organization, as their agent for collective bargaining.

As a matter of fact, we are constantly engaged in collective bargaining with the unions, through our membership in the Employing Printers Association. This is an organization representing the leading open shop printers in Milwaukee, formed with the specific purpose of regulating and improving conditions in the printing industry. The E. P. A. acts as the designated representative of its members for collective bargaining purposes and is ready at all times to negotiate in a spirit of friendly coöperation with any union or other group duly designated as representative of the employes. It is constantly engaged in just such negotiations. The late president of this company, Frederic C. Morehouse, was one of the founders of the E. P. A.; the present president, Linden H. Morehouse, has served as its president and is now a member of its board of directors and of its labor relations committee.

It is thus unnecessary for any union or other trade group claiming to represent either our employes or labor as a whole to go to our customers, either secretly or openly, to present

complaints, grievances, or demands. Indeed to do so, and to endeavor to organize a boycott, without even presenting their case to this company or its designated representative, is a clear violation of the principle of collective bargaining and an attempt to substitute force for the amicable give and take that characterize genuine bargaining, individual or collective.

As to the sick, old age, and mortuary benefits of union membership, which have been pointed out by some of the delegations to which we refer—since any member of our organization is free to join the union, he is at perfect liberty to pay the dues and share in these membership privileges if he desires.

Many of these benefits, however, are the privilege of employes of the Morehouse Publishing Co., whether they are members of the union or not. Since 1921 we have maintained a system of group insurance with health, accident, and life benefits that are exceptionally liberal. Until two years ago these were maintained entirely at the expense of the employer, but at the height of the depression when, in common with other concerns, we were compelled to exercise every possible economy, it was necessary for us to place these on a participating basis. At present the employe has the option of participating in group insurance or not as he wishes. If he does participate he pays a small part of the premium, but the major part of it is still paid by the employer.

The Morehouse Publishing Co. was already operating on a 44-hour week before the advent of the NRA, although many printing plants in this part of the country were operating on a 48-hour basis. The NRA reduced the working week to 40 hours, and the 40-hour week has been continued by this company since the dissolution of the NRA.

As to wages, we have always paid our workers generously and at present they are receiving higher rates than the union scale in every department of the organization. Moreover, they receive a week's vacation with full pay.

Under the state law in Wisconsin our employes are covered by a comprehensive scheme of unemployment insurance, as well as workmen's compensation for accidental injuries in line of their work.

These are the simple facts in the matter. We shall be glad to answer any questions or supply any further information in our power to any members of THE LIVING CHURCH FAMILY or customers of the Morehouse Publishing Co., and we shall be particularly glad if they will report to us any representations concerning this company made by delegations or in letters similar to the ones to which we have referred.

THE EDITOR AND PUBLISHERS.

"An Ecumenical Gesture"

IN OUR news columns we are reporting at some length—indeed, at much greater length than the simple facts seem to warrant—the ordination of a priest by a Swedish Bishop acting for the Bishop of Chicago, and the unhappy controversy that has arisen therefrom. Our Correspondence page also contains a letter from Bishop Stewart citing authorities for his action.

The news of the ordination comes to us in a rather roundabout way. Our London correspondent called our attention to a report that subsequently appeared in the *Church Times* of June 28th under the heading, "An Ecumenical Gesture." Taking advantage of the fact that its American correspondent, who we understand is Canon Bernard Iddings Bell, was in London at the time, the *Church Times* referred to him the news dispatch from a Swedish agency containing the report of the ordination. Unfortunately, Dr. Bell, without taking the time

to consult either Bishop Stewart or the Presiding Bishop, jumped at certain conclusions and wrote an article which constituted a bitter attack upon the Bishop of Chicago. This he did in the name of "Americans" and "American Catholics," though he scarcely had time to consult enough of these to justify such a generalization. We have summarized this attack in our news columns, not in order to give further publicity to it but rather to give Bishop Stewart an opportunity to make a reply, which he has done and which is also published in this issue.

As to Dr. Bell's three reasons for considering the news item "puzzling," he is correct in the first, namely, that no action with reference to the acknowledgment of Swedish orders has been taken by the American Episcopal Church as a whole. However the precedents cited by Bishop Stewart certainly imply at least a tacit recognition of the orders of the Swedish Church during the past half century or more. His second and third points, however, seem to us not to be well taken, because the clergyman in question, the Rev. Eric Ringenhjelm, was and continues to be canonically connected with the diocese of Chicago. Obviously, the ordination of a deacon to the priesthood, wherever it may take place, is the immediate concern of the bishop who is his canonical superior.

We cannot remonstrate with Dr. Bell too strongly for his gratuitous assumption that Bishop Stewart was the dupe of "certain Swedish circles" who were "unable to persuade any English bishop to assume responsibility for such a procedure as this" and therefore "made use of the distant Bishop of Chicago, who almost certainly did not know what was involved." Such an assumption, obviously made on the spur of the moment and without opportunity to consult those who would know the facts, is not worthy of a man of the standing of Dr. Bell. Nor does it add to his credibility when he states "on excellent authority"—which he does not cite—that "the ordination was arranged without the knowledge of persons in America who had every right to such knowledge and without consultation of any sort between officials responsible in England and America." Bishop Stewart's statement clearly shows that the Presiding Bishop, who is the most obvious person in America having every right to such knowledge and who is, incidentally, Dr. Bell's own diocesan, was fully cognizant of the entire matter.

We have not heretofore been dealing with the question of the advisability of having a priest of the American Episcopal Church ordained by a Swedish bishop but rather with the unhappy tactics adopted by the American correspondent of the *Church Times* in making the matter the occasion for a personal attack on Bishop Stewart. As to the primary question, we feel ourselves that the action taken was not a very wise one and that it would have been better for Bishop Stewart to follow his original plan of transferring the Rev. Mr. Ringenhjelm to the Swedish Church, since his ministry was to be exercised in Sweden. Also, we think it singularly odd for a bishop to require, as a condition of ordination (whether by a foreign bishop or any other), that the candidate agree never to seek work in his own diocese or elsewhere in America. With that possible exception, it appears that Bishop Stewart acted canonically within his rights and in consultation with the Presiding Bishop. That certainly establishes his *bona fides* even though the action may have been, and we think it was, an unwise one.

In the absence of an official ruling as to the status of the Swedish episcopate this ordination naturally raises some doubt as to the regularity of Mr. Ringenhjelm's ordination so far as the Episcopal Church is concerned, and it seems to us that it would have been better to avoid any such doubt. But that is no excuse for a canon to go off half-cocked.

A Leading Parish of the Middle West

IN COMMEMORATION of its centennial, St. Paul's Church, Springfield, Ill., has published an interesting souvenir book. Among other things of value it contains a portrait of Bishop Philander Chase that is new to us, showing him with a smiling face, folded hands, and a generally satisfied look. In his left hand he clutches some kind of document on which we can make out the words "Diocese of Ohio." What it is we know not, but the Bishop seems well pleased with it. If it is a mortgage we hope it is one that has long since been burned.

During the hundred years since the first service held by Bishop Chase in a private house in Springfield, followed the next day by a meeting for the formation of a parish, St. Paul's has had a notable history. In all of that time there have been but twelve rectors, among whom were the Rev. Frank M. Greig, during whose rectorship the weekly Eucharist and daily saying of Matins and Evensong were instituted, the Rev. Edward A. Larrabee, and the Rev. Frederick W. Taylor, later Bishop of Quincy. The present rector, the Ven. Edward Haughton, has continued the Catholic tradition of the parish, and under his leadership St. Paul's is not only one of the oldest parishes in the Middle West but also one of the leading ones.

The Bishop-elect of Honan

THE CHINESE CHURCH is to be congratulated upon the advancement of the Rt. Rev. P. Lindel T'sen, Assistant Bishop of Honan, to the Bishopric of that diocese. Bishop T'sen, a graduate of Boone University, the University of Pennsylvania, and Philadelphia Divinity School, thus becomes the second native bishop to occupy a Chinese see and the first diocesan bishop of his nationality. Dr. T'sen is a product of the American Church Mission and served in the districts of Hankow and Anking, as deacon and priest, before his consecration to the episcopate in 1929. His elevation to the rank of Diocesan is thus a matter of particular interest and gratitude on the part of American Church people, who assure him of their prayers and best wishes for himself and for his diocese.

Through the Editor's Window

"The Church of the Resurrection is closed until autumn."—News item.

THE STRIFE is o'er, the battle done,
The church is barred against the sun,
The long vacation has begun.
What a pity!

The powers of death have done their worst
By them Christ's legions are dispersed,
Unholy shouts of glee outburst.
What a pity!

The summer days are quickly sped
While the church stagnates dark and dead
Forgetful of its risen Head.
What a pity!

Opened the yawning gates of hell,
Fast barred the church, an empty shell,
No hymns of praise His glory tell.
What a pity!

Lord! by the stripes which wounded Thee,
From death's dread sting Thy servants free
Let them once more remember Thee.
Lord, have pity!

Everyday Religion

A Daily Rule of Life

III. LEARN

AS WE FOLLOW we are bound to Learn. Else something is wrong with our following. To learn is a reward of following, and an impulse to follow further.

Take the most obvious and needful way to follow: daily reading, and meditating on the gospels. By it we make ourselves the unseen companions of the disciples as they follow "the steps of His most holy life." Rarely can we put down the Bible from such study without exclaiming, "There is news to me in this, good news! I see something I never saw before."

Even if not that in some fine point, still we learn something which for sure is great knowledge. We learn to know Christ. The image, once so hazy and blurred, becomes more sharply defined. The figure, once in the dim past, moves up beside us. He changes—if we learn—from *their* Master to *our* Master. There is borne in upon us the timelessness of Jesus, the conviction that He is true for ever, that He is for 1935 as well as for A. D. 30.

It is something to learn that. Daily study of our Lord's portrait in the gospels will work in any devout reader what no other literature can do. And that without a shred of the uncanny, the morbid, or the occult. He is the Word, written in flesh, for our learning. If we go to Him day by day intent upon knowing Him through the gospels, the day will surely come when one can say, "I know Him." Not perfectly—very far from that—but with the assurance of a genuine beginning.

And we shall need to put that learning to the test, for it is practical knowledge. Christ needs disciples who can say, "I know." Situations will confront us, for the most part homely situations. If we have followed, if we have been learning, the question ought to arise "what would my Lord do about this?" He is beside me, living life with me. I shall now search the gospels in vain for an example or a command which will fit my modern situation. What to do? Remember you are learning to know a Master, a great Friend; not a book of rules for first aid in emergencies.

Recall how lesser friends have helped you, your earthly father, for instance. Often a good man will say to himself in a crisis, "What would my father do here?" Father lived in another age and knew nothing of these circumstances. And father is gone on. But he left a principle with me, a spirit of right. And it is to that we appeal—the consciousness of an abiding spirit.

Again, *others* will test our learning. No matter how little we have learned Christ, that little is instantly in demand. Other persons need what we know, our assurance, the light that guides our steps. "Let your light shine!" Our Master is tremendously concerned about how we can help others by what we know of Him—and what we do in His name.

Learn. There is no end to it. Learn the Church, her teaching, her history, her mission, her hard facts for these hard days. Every parish and mission should be at work in proper groups studying to know, and practising to teach. "Thou shalt love the Lord thy God with all thy mind." No day to pass without something of God's—learned.

God's Power and Our Efforts *

By the Rt. Rev. Henry St. George Tucker, D.D.

Bishop of Virginia

THE FORWARD MOVEMENT is an attempt to deepen and strengthen the spiritual life of the Church in order that it may be prepared to meet the new problems and embrace the abundant opportunities that are being created by changing conditions. The Greek legend of Antaeus, who was invincible so long as he was in contact with his mother, the earth, has its counterpart in Christian experience. They that wait upon the Lord, saith Isaiah, shall renew their strength like the eagle. For though we may be formed of the dust of the ground, we have had breathed into us the breath of God. It is only as we keep our contact with Him, our Father, that we can transcend the limitations of that earthly sphere from which we were formed. We must indeed use the material as a means to accomplish God's purpose, but, again to quote Isaiah, our swords must be bathed in Heaven. As our command over the resources of the physical world increases, as science teaches us through manipulation of the material to develop an efficiency which but a short while ago would have been called miraculous, we are tempted to forget our dependence upon God. Our Lord's warning, "How hardly shall a rich man enter into the Kingdom of Heaven," is peculiarly applicable to the age out of which we are now indeed emerging, but the influence of whose philosophy still affects us. We have had shocks enough during the past few years to weaken our naïve belief in human self-sufficiency. It is difficult, however, to abandon it altogether. Despite the signs of the times many even now cling to the hope that the world will still find a way to save itself by its own wisdom through the use of its own resources. In such a period it is perhaps inevitable that many experiments should be tried. There are those who cry, "Lo, here," and "Lo, there," is the way of salvation. New faiths and new enthusiasms are springing up on every side.

Under such conditions should we not expect that men should turn to religion? Man's extremity is said to be God's opportunity. The difficulty is that there is a widespread impression that the Church has failed, that it is no longer capable of making any real contribution to the welfare of humanity. Some go so far as to assert that organized Christianity is an ally of those forces which have produced our present ills. Others renounce religion as the opium of the people. How, then, shall we restore the Church's prestige? There are those who think that we should attempt to recapture the radiance of the religion of some past Christian age. In my opinion all such attempts are doomed to failure. The Church has never passed this way before. We can learn much from the past. One supreme lesson is that though there are ups and downs, advances and retreats in the march of humanity, we never retrace old roads. We cannot, therefore, simply re-erect old guideposts nor adopt former methods with any certainty that they will suit present conditions. The wine of a new age can never be put into old bottles.

What we really need is to have our minds illumined and our wills guided by the God who made possible the triumphs of former ages. William Pitt said, "I know that I can save England and that no one else can." It would be fatal for the Church to have such confidence in itself. What we need is

rather St. Paul's faith, "I can do all things through Christ which strengtheneth me." Our swords must be bathed in Heaven. If so, the fact that they seem shrunken in size will make no difference. We must give God's power, God's wisdom, God's love the opportunity to manifest themselves through lives which are completely dedicated to Him. This does not mean that we must throw away our human weapons, but rather that we must bathe them in Heaven.

God's power is not a substitute for our human efforts. Spirituality does not mean neglecting all material means. Christ's sacrifice does not make unnecessary human self-denial. St. Paul says of himself, that "he fills up that which is behind of the afflictions of Christ." It is only those who die with Him that have the promise of living with Him. If we are to qualify ourselves and our Church for service, we must present ourselves to God as a living sacrifice. We must, as Ignatius Loyola said, pray as though all depended upon God and then set to work as though all depended upon ourselves. We are the warriors through whom God wills to wage war against the evils of this present age, but we must be filled with His spirit. Our strength and our resources are the weapons which God has given us to fight with, but they must be bathed in Heaven. Christ still pleads, Come unto Me all ye that are weary, with the vain effort to redeem the world by your own strength, and I will refresh you, but when our spirits are revived and our courage is restored, He says to us as to the first disciples, "Go ye into all the world, into every sphere of human life, and preach this Gospel to every creature."

The High Altar at St. Andrew's School, St. Andrews, Tennessee

(See cover photo)

THE CHAPEL at St. Andrew's School was the gift of the parishioners of St. Mark's, Philadelphia. It is in simple, but good, Spanish architecture.

The reredos behind the altar is a splendid work of art and claims a unique place in the history of the Catholic revival in America. When Dr. Percival, that great and ardent priest, was planning the furnishings for the Church of the Evangelists in Philadelphia, he visited the National Gallery in London. He there saw the unfinished altar piece by Carlo Crevelli, and at once recognized its fitness for the new church. He obtained large photographs and a full description of the work, and on his return persuaded his artist friend and parishioner, Miss Mary A. L. Neilson, to attempt a reproduction. The completed work has all the atmosphere of a Renaissance altar piece. Before the Church of the Evangelists was dismantled, Miss Neilson appealed for the reredos on behalf of St. Andrew's, where it now dominates the chapel.

The saints' pictures are:

Top row: SS. Michael, Jerome, Peter Martyr, Lucy.
Second row: SS. Francis of Assisi, Andrew, Stephen, Thomas Aquinas. Lower row: SS. John Baptist, Peter, Virgin and Child, Katharine, and Dominick.

* An excerpt from the Bishop's recent diocesan convention address.

Father Huntington

A Saint in the Modern World

By the Rt. Rev. William T. Manning, D.D.
Bishop of New York

THE death of Fr. Huntington has taken from among us one whose ministry has been an inspiration to countless numbers both of the clergy and of the laity, and whose life has been a blessing to the whole Church.

We shall feel his loss inexpressibly but our chief feeling as we think of him is not one of sorrow or of mourning but of thankfulness to God for his life and service.

His whole life was an example of faith, courage, and joy in the service of the Church in which he so fully believed and which he so deeply loved.

It is lives such as his which are the strength of the Church. Pronounced in his faith and fearless in his teaching, all that he said and did was in the spirit of love and he was beloved and revered by Churchmen of every type. His father, the great Bishop of Central New York, was of a different type of Churchmanship but he was in deep sympathy with his son's spirit and ideals. The Bishop is reported to have said, "I cannot object to my son's Churchmanship for I know he is a better man than I am,"—a beautiful evidence of the spirit that lived and showed in both of them.

Fr. Huntington's sincerity and devotion as a young man won the confidence of Bishop Henry C. Potter who sanctioned the founding of the Order of the Holy Cross and officially received the profession of Fr. Huntington as the first member of this monastic order.

My own first acquaintance with Fr. Huntington was in 1889, forty-six years ago, at the University of the South, Sewanee, where he came to visit, and I remember vividly the impression made upon all who heard him preach and came into personal contact with him. On Good Friday in 1917 Fr. Huntington preached the Three Hour Service for me in Trinity Church. Our country was on the point of entering the World War and during the service we heard from outside on Broadway the sounds which told us unmistakably that the step had been taken. Fr. Huntington paused in his address, after an intense silence broken only by the sounds from the street, he offered up special prayers and then spoke of the War and its tragic meaning to the world. No one, I think, who was present will ever forget the way in which he spoke or the feeling of that vast throng of people as, at that great moment, they knelt in the presence of the Cross.

One of Fr. Huntington's greatest traits was his deep un-failing sympathy and his love for human souls, the humble, the forgotten, and the under-privileged had always his special care and interest, he was never happier than when ministering to the girls under the care of St. Faith's House, Tarrytown, or

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Founder of the Order of the Holy Cross

By the Rev. Karl Tiedemann, O.H.C.
Master of Novices of the Order of the Holy Cross

EVERYONE must realize that it is a very difficult task to talk about our family affairs at this time. We who have known Fr. Huntington so long and so intimately cannot easily speak about him to the world. And yet we owe it to his friends to try.

Fr. Huntington was not only the founder of the Order of the Holy Cross and the author of its rule, but, what is much greater to us and to his friends, he was "the living illustration of its spirit, and the embodiment of the rule"—to quote that portion of the Rule which describes the ideal Superior. What is this ideal which he wrote into the rule and exemplified by his life?

It was, in the simplest terms, the attempt to live the Christian life on the highest level; to infuse a spirit of Christian life and love rather than to create a fixed type into which all members were to be cast. As each man came into the novitiate, Fr. Huntington would say to the Novice-Master: "Try to see what God is attempting to accomplish in that soul." He was fond of repeating that, from the inception of the order, the favorite illustration was that of a home in which there was not one

standardized bed to which each man must conform (chopped off, if too long; stretched out, if too short), but a separate and special bed adapted to each man's length. That is why there is no "Holy Cross type."

This conception of working from within the soul of a man rather than cramping him into an external mould, this life of emptying by filling, this ideal of dying into life is far harder of achievement than an attempt to create a fixed type. One of the Father Founder's favorite quotations was the saying of St. Augustine: "The mortification of cupidity is the cultivation of charity." He preferred this to the statement: "Love God and act as you will."

Perhaps the best way to present the Father Founder's ideal for the order is his own statement in the rule: "The virtue of obedience means no mere outward conformity with external requirements made by man, but the glad response of filial love to the voice of God, calling us to Him through every discharge of duty, every observance of rule, every compliance with the will of our Superior. In other words the virtue of obedience is the dying to self, to self-interest, self-pleasing, self-love. Christ became obedient unto death, even the death of the Cross. This is the measure of our obedience."

There will be many tributes paid to Fr. Huntington, as his countless works of love are remembered with gratitude. But his crowning glory was his saintliness of life lived out in the beauty and the power of holiness. Not only did he see a vision

(Continued on page 51)

Say of This Man

In memory of
Fr. Huntington, O.H.C.

SAY of this man of God, "Well done!"
Think of his ways—the steadfast faith
Which has been true to Christ till death:
Think of the Goal for which he stood,
His daily portion of The Rood,
The sweep of that great heart which bore
The wounds of One whose robe he wore:
Think of his works to follow on,
The Father's welcome for His son —
Say of this man of God, "Well done!"

LILLA VASS SHEPHERD.

Fr. Huntington at Holy Cross Mission

By the Rev. Edward H. Schlueter

Vicar of St. Luke's Chapel, Trinity Parish, New York City

NO BOY ever had a more thrilling boyhood than I had, though it was all spent in tenements of the East Side. And most of its thrill came from my marvelous good fortune in being a choir-boy in Fr. Huntington's choir at Holy Cross Mission. Then began the pastoral care of me which never ceased.

My first vivid recollection of Fr. Huntington at Holy Cross Mission was his taking me to the Eye and Ear Hospital in Stuyvesant Square. I was then a child of eight years and had suffered for several years from intense ear ache. Doctors had been of no avail. But Fr. Huntington knew one of the fine doctors at the hospital and asked him whether he would take me over. It was a lesson in pastoral theology which I have never forgotten. Fr. Huntington might have given my mother a letter to the doctor; but he took me himself. I have both practised and preached this doctrine for many years, inspired by his example: "Don't send people; go with them." I might add that I was permanently cured of my ear ache.

I think Fr. Huntington's one passion on the East Side was really to understand the workingman. He wanted to know how he thought and what he felt. When I was about to enter college, I had a letter from him in which he rejoiced at my having a knowledge of this which he could never have. He wrote: "I know how a poor man lives, how he eats, how he sleeps, how he works, how he suffers. But I do not know how he thinks, how he feels." There was something in him which revolted against the whole idea of the poor as being apart from himself, separate, except in their greater understanding of life.

I shall never forget a Sunday morning when he came into the choir-room literally white with anger. He had a newspaper clipping in his hand which announced that on that very Sunday afternoon he would preach in a fashionable church in Brooklyn, and that he would bring with him "a choir of eighteen poor boys." He read it to us; then said that to him it was an affront and that he felt we should be perfectly justified if we refused to go. "Are you going?" This was the one question we asked. When he said that he was, we responded: "So are we!" I wonder whether anyone there in that choir will ever forget that service. We shouted our hymns: "Our Lord, He was a Carpenter" and "Hurrah for the men who work." Fr. Huntington preached on the text: "Let him that stole steal no more, but rather let him labor, working with his hands the thing that is good, that he may have to give."

There was no foolish idealization of the workingman nor of the poor as such. Men were men, that was all—each man counted for one, and no more and no less. He had a great respect for labor in itself. He never looked upon poverty as anything but the reason for the finest effort. He had found great men and women in the tenements. And I know that he handed on to us boys a respect for poverty and a sense of the

FR. SCHLUETER, for the past twenty-five years vicar of St. Luke's Chapel of Trinity parish, New York City, first knew Fr. Huntington at Holy Cross Mission on the East Side, near which the Schlueter family lived. Fr. Huntington maintained throughout his lifetime his close association with Fr. Schlueter and his mother and sisters. When in New York, he frequently stayed at St. Luke's Vicarage. ¶ Fr. Schlueter was with him constantly during his last days, and it was to him that Fr. Huntington said his last words.

dignity of toil. Most of the young people with whom I grew up had from him almost a sense of superiority of the poor over the rich. Poverty was a sign of close kinship with the Carpenter of Nazareth and His Mother, Mary. He counted no task menial himself. Fr. Huntington taught me how to scrub a floor and how to bake bread.

Those were the days of what I might call the invention of the parish house. The only community center in those days was the parish house. Fr. Huntington

himself used to conduct classes in gymnastics in the old abandoned Church of the Nativity on Avenue C between 5th and 6th streets on two evenings each week. The gymnastics were followed by lessons in German. It was fun, when he tried to teach those of us who spoke German better than English to write and to read German: *der Löffel, das Messer, die Gabel.*

Fr. Huntington enlisted us in his work for others. There was no chapel in Bellevue Hospital. Once every two weeks, he and his choir went up and had a service in one of the halls. He walked to save carfare; on stormy nights, the littlest boys would take shelter under his big cloak. In those days, all department stores were open until midnight on Saturday. Fr. Huntington organized a group of young men of the Mission to go to the department stores and meet the girls of the congregation and see them safely home.

I remember how Fr. Huntington battled for social reform. I hope someone older than I will write about the triumverate of Fr. Huntington, Fr. McGlynn, and Henry George, and what they did together. One of my happiest recollections is of standing within the basement gate of Henry George's home, singing Christmas carols on a Sunday afternoon after Christmas. This was at a time when Henry George and his doctrine were particularly unpopular. The social reforms familiar to us did not come of themselves. The Saturday half-holiday, the eight-hour day, recreational centers, gymnasiums in schools, public baths, right care for the insane: all these had to be won. Fr. Huntington led in the valiant endeavor. He wanted the best for everyone. He taught his people to want it, too, young and old, rich and poor.

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Ave Victor!

A Meditation at the Bier of Fr. Huntington

By a Priest *

LAST NIGHT I kept vigil at the bier of Fr. Huntington, in St. James' Chapel, in the New York Cathedral. As my time was late for the most part I watched alone, only a few persons coming in during my period. There was no sense of death in the chapel, such as one usually experiences when in the presence of a corpse. Peace. Only peace. One of the most truly happy times in my life.

As I read the Office of the Dead, it was illuminated by the life of Fr. Huntington, although I felt that the Office for a Confessor would not have been unfitting, for surely without exception the antiphons, lessons, responds, and hymns had been fulfilled in the life of "the good and faithful servant" whose body was before me. As I meditated on "Where I am" (St. John 17:24) my example was before me, molded by the work of eighty years. Between Nocturns I went over to the bier and gazed with fascination at the face before me. I saw in that face the character of a saint; and no man could gainsay me, for death tells a true tale. It told the story of a truly heroic life lived unremittingly as a servant of God and a lover of humanity. That face was the noblest, most inspiring, encouraging sight I have ever seen. What are we to look like in Heaven? I now know.

Naturally reflections flashed through my mind, and some I held for meditation:

Fr. Huntington had long been doing here what he will do throughout eternity. He had cultivated habits, directed his desires, lived principles, to such a degree that years ago he came to be spoken of as the most loved priest in the Episcopal Church: men had been looking at his soul for a long time. But now in death a saint is manifested to the world. One has known consecrated men and women, great men and women, some very holy men and women, but here is one for whom none, nor all, of those terms are adequate. Common consent will raise him to the altars of the Church; no process of canonization is necessary. Without hesitation we will commemorate him as a confessor saint.

How did this man so wonderfully attain "unto the measure of the stature of the fulness of Christ"? By disciplining himself to his vision, a vision which was Christ. Fifteen years ago when climbing the highest peak in the Adirondacks I met the famous Dr. Felix Adler making the long fourteen mile ascent in celebration of his seventieth birthday. On my return to my hotel that evening I told of Dr. Adler's prowess, and was, in turn, regaled with the account of how Father Huntington had a year or so before fulfilled a desire of some years to climb Marcy. To the wonder of the family and guests of his host he was perfectly fresh the morning after his gruelling experience of the day before whereas the youth of the household was exhausted. For two years, so it turned out, he had been preparing to scale Marcy by daily climbing up and down the rungs of an ordinary chair a given number of times! Vision, discipline, arrival, accomplishment. So it is that this faithful disciple of Christ has done the unusual and improbable—miracles, if you choose—time and time again by disciplining himself to his Vision.

That Vision went back to a bright day in June on a hill in Massachusetts which he as a boy had climbed with his noble father. Some years ago he told me of it. Of course he never spoke of what he saw as a vision, *but it was the Vision.*

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (St. Matthew 5:48.)

"I have overcome the world." (St. John 16:33.)

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." (St. John 17:24.)

Hail Victor!

Holy James, pray for us.

A Saint in the Modern World

(Continued from page 49)

the Church Mission of Help and his loving ministrations to the mentally undeveloped children at Letchworth Village will long be remembered.

Fr. Huntington's life and influence have done more than that of any other man to dispel prejudice against the monastic life in our communion and to help Churchmen of all kinds to realize its place and power in the full life of the Holy Catholic Church.

He was endowed with unusual gifts of intellect and vision but the secret of his power was his truly evangelical faith, his simple personal religion, his love for our Lord Jesus Christ and his complete trust in Him.

In James Otis Sargent Huntington we saw the power of personal holiness, the life of a true saint in this modern world. With prayer and thanksgiving and continuing affection we think of him as numbered with the saints in glory and everlasting and we know that his prayers will be offered for us who are still in the Church here on earth, he has given us his own assurance of this in his farewell message.

May his memory, and the help of his prayers, inspire us to deeper love and greater faithfulness in our life and work in the Church.

Founder of the Order of the Holy Cross

(Continued from page 49)

of the Christian life, not only was he enabled to state that ideal in words; but he lived it: he was obedient even unto death.

Another great admonition of the rule was seen to the full in his life: "Treat every soul as if it were the only soul to which we are to minister." To how many souls Fr. Huntington gave himself wholly only the high courts of Heaven know.

This idea of self-committal was never set forth in more beautiful form than in the last days of his life. The nurses often said: "He coöperates so well!" And as he was lovely in his life, so was he lovely in his death. His last hours were spent in prayer; his final message revealed the man: "I know that I am not going to get well. I want everybody to know that I care, and that I shall *always* care; that I love them, and that I shall *always* love them; that I am lifting up hands [here he lifted his hands] of intercession in prayer for them, and that I shall *always* intercede for them."

* For obvious reasons the writer prefers anonymity.

The Poor Clares

THE ORDER OF POOR CLARES of Reparation and Adoration, a small Franciscan community resident at Mount Sinai, New York, has recently announced the division of its members into two groups. One of these, resident at Little Portion, seeks the development of a more completely contemplative ideal. The other group, now known as the Mission Sisters of the Charity of St. Francis, has gone into residence at the House of the Holy Redeemer, Pontiac, Illinois, in order to do prison work in the Illinois Women's State Penitentiary at Dwight, and any other social work which may open to it in the State institutions of the vicinity.

The Poor Clare Community was begun in 1922 by some who sought the Franciscan ideal as a protest against the secularism of this age. St. Francis was a prophet of God who in a most extraordinary way combined sympathy for the human and natural needs of man with a complete emphasis on the spiritual life. The women founding this community felt the time had arrived when there should be at least one religious order in the American Church which gave itself entirely to the work of prayer, not only because of the protest against prayerlessness which this life would be, but also because they believed that worship of God is a sufficient and desirable end in itself. Without experience as to what difficulties such a contemplative community in the United States would face, they felt they must go slowly and grope their way. They recognized at the outset that such a community would need some women as "Extern Sisters" in order to carry on any outward activities of the life as well as "Intern Sisters" who felt a call to a more quiet and secluded prayer life.

The poverty of the community made it difficult to find support for its members and this led the Poor Clares, then domiciled at Merrill, Wisconsin, to open St. Elizabeth's House in Cleveland, in which their Extern Sisters engaged in parish and mission work. Sickness, leading to several deaths, necessitated the closing of St. Elizabeth's House, and when the convent at Merrill was given up, all the sisters assembled under one roof again at the House of Prayer, Mount Sinai, New York.

Thus there has always been an attempt at a twofold community life by these sisters, some of them definitely following a vocation to an active mission life and some to an enclosed contemplative life, but both groups agreeing to help each other in working out their respective ideals. The life at Mount Sinai has led to a growing understanding as to what the contemplative life means, and because of the difficulties in establishing this new ideal of the religious life in the American Church and the constant pressure to which in this age contemplative religious are subjected to induce them to undertake exterior works, it was finally agreed to divide the community and let each group seek its vocation in its own way. This was done in a spirit of complete understanding and cooperation. For the time being the Mother of the Poor Clares is to be the Superior, and the novitiate of both groups is to be at Little Portion. When these two communities attain sufficient growth, each one will become independent of the other.

The Missions Sisters of the Charity of St. Francis have taken for their ideal the great words of Bishop Weston addressed to those who have truly found Jesus in the Blessed Sacrament: "Go out and look for Jesus in the ragged, in the oppressed and sweated, in those who have lost hope, in those

who are struggling to make good. Look for Jesus. And when you see them, gird yourself with His towel and try to wash their feet." At the present moment they are finding an opportunity to do this in prison work among women in a unique mission which is bound to make a wide appeal. They are permitted to work within the prison and thus come into close contact with the human needs of women prisoners.

JUST as there are differing ideals among active orders, so there are differing ideals among contemplatives, although this is not generally understood. In the main the contemplative ideal is of three types. The first is the meditative, best exemplified in the Carmelites, and most people who hear of an enclosed contemplative community think of it in these terms, or else in the terms of the Trappist monks who keep complete silence. Some people even imagine enclosure means never stepping outside of the convent walls, which is, of course, a complete misunderstanding as to what enclosure means.

The second contemplative type is the liturgical, best exemplified in the Benedictine monks and nuns. This means that the prayer life centers in the liturgy or prayer of the Church and that the individual religious is a member of a family rather than a solitary meditating in a cell. It is to this type that the Poor Clare life belongs. Franciscan principles differentiate the Poor Clare from the Benedictine in certain matters of poverty and simplicity. The Poor Clares of Little Portion owe much to the training and friendship given them by the Benedictine nuns of West Malling, England, just as St. Clare herself was trained for her life by the Benedictines of her day.

The third type of enclosed community is the sort that has enclosure in order to do a certain work. There are some enclosed active communities, such as the Good Shepherd nuns of the Roman Church. The Trappist nuns are an example of enclosure not only for the purpose of prayer and contemplation but also for accomplishing certain works of penance and mortification.

THE ideal of the Poor Clares of Little Portion is that of a family life completely united in devotion and prayer and cut off by enclosure from all distractions that there may be developed an unrestricted and dynamic prayer life. Anyone who has visited the private office of a great captain of industry has been struck by its quiet and absence of noise, confusion, and bustle. At the heart of the great active missionary work of the Church there should be spots of complete seclusion where nothing prevents the contemplation of the vision of God, from which alone comes the dynamic of action. The Church has plenty of machinery. What she lacks is energy to turn the wheels. In an age which believes so completely in specialization, these sisters wish, if possible, to provide the Church with specialists in prayer and worship, and a place where visitors may come and absorb some of its power. They do not forsake the world for the selfish motives of mere soul cultivation, but in the spirit of the aforesaid business man or the scientist who finds certain detachment necessary in order to enable him to enrich human life.

It seems fitting that these self-condemned prisoners of the cloister should send some of this number to the court-condemned prisoners of the nation.

Reason and Religion Compatible

By the Rev. Joseph McSorley, C.S.P.

Associate Editor of the "Catholic World"

AMONG THINGS which students cannot afford to overlook is the right relationship of reason and religion. One may easily be misled into supposing that these are antagonistic, that there is the same sort of opposition between them as between science and superstition, between rationalism and piety. So untrue is this, that religion really finds solid support in reason. The Roman Catholic Church, an outspoken champion of religion, is no less definite in her championship of the validity of reason. Not only does she insist that reason be respected; she actually teaches that no religion which contradicts reason can possibly be true.

It is common knowledge that the strictly rational philosopher will readily deduce from obvious phenomena the chief truths of natural religion. Observing the physical universe, he tells us that at the beginning of things there must be a self-caused Infinite First Cause—else we are unintelligently discussing an unintelligible universe. That law of all thought and of all experience, "Nothing comes from nothing," makes the existence of a finite physical being imply the existence of an infinite super-physical Being containing every possible perfection.

To this comment upon the visible world, the strictly rational philosopher adds his comment upon the universal phenomenon of human conscience—man's innate sense of the law "Do right and avoid evil." For the moral law implies the existence of a Divine Being. Only to Him can the soul give supreme and unconditional allegiance. Only His Will can be always and necessarily and perfectly right.

To these two conclusions, unspoiled reason leads us all. As rational beings, we cannot resist the urge to interpret facts; as moral beings, we must accept the interpretation which best explains them. Facing the visible world, each of us is driven to inquire into its origin—not merely to wonder about the constitution of the first particle of matter, or the nature of the first finite being, but to ask how these themselves began to be. Religion answers this question by saying—*God*. And we are under the necessity of either accepting that answer or finding another which, all things considered, is more reasonable.

It is the same when we seek for the origin of the moral law. Theorists may multiply gratuitous statements and interesting hypotheses about *mores* and folk-ways and primitive man; but, confined to strictly scientific data and to rigid logic, they have to admit that the most satisfying explanation of all the known facts is—*God*. Here again, the theory presented by religion is the most rational.

Can we defend any other procedure than that which faces all the facts and unhesitatingly draws the most satisfying inference? To refrain from drawing any conclusion whatever would be unintelligent; to refuse through prejudice to draw the most reasonable conclusion would be dishonest. Of either defect, or both, we may be unknowingly guilty, of course; and, in that event, we escape moral blame. But the facts remain. The whole situation is fairly enough summed up in the statement that reason, honestly and intelligently employed, leads to *God*. Whatever puzzles remain unsolved by the religious theory, no other surpasses or even equals it in reasonableness.

Our reputation for honesty and intelligence is at stake, therefore, when irrational prejudice sways us from accepting the conclusion which—everything considered—is the best.

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Churchwomen Today

Ada Loaring-Clark

Editor

Think Before You Speak

HOW OFTEN WE FORGET that a hasty or careless word spoken by a mother may make an indelible impression on her child's mind and cause the child mental anguish. Imagine the consternation of the leader of a confirmation class when at its conclusion a charming girl of 13 came up and quietly said: "Please tell me what I must do in order that my mother may not have to suffer for all the wrong things I have done?" The sorrows of childhood are very real to them. This little girl evidently wished to make amends for naughtiness and thoughtlessness and had in her mind, possibly as the result of her mother's hasty utterance, that the mother would suffer for something she had done. It took but a few minutes to ease the perplexed little mind, to explain repentance and that there is but One who took upon Himself our sins and carried our sorrows. But oh, the futility of that thought engendered in the child's mind by her mother's hasty utterance.

Church Hospitals

MANY CHURCHWOMEN probably do not know of the wide scope and value of our Church hospitals. Ever since 1840 when the development of the modern hospital started, this activity in our various dioceses and districts at home and abroad, has grown until we now are responsible for some sixty hospitals of which seventeen are in the mission field. They range from eight-bed institutions to those of over eight hundred beds in the large cities. The standard of these hospitals is of the highest and all have received the approval of the American College of Surgeons and the American Medical Association. Schools of nursing are attached to some thirty-five hospitals; of these four are in China, one in Japan, one in the Philippine Islands, and one in Puerto Rico, the others being in this country. It seems a very beneficial thing to have these young student nurses trained under the care and admonition of the Church. During the past year 2,712 nurses were enrolled and 635 were graduated and are now extending their benign influence through different spheres of activity.

We are asked to help by remembering our Church hospitals in our devotions. To remember our own hospitals when any of our friends or acquaintances contemplate training as nurses. To make our gifts of money or supplies regularly and not spasmodically. The Guild of St. Barnabas for Nurses is a definite part of the work of our Woman's Auxiliary.

FOR A FRIEND

WITH ALL the company of those
At rest
And some maybe now leaning
On Thy breast,
We give Thee thanks, Lord Christ,
For one who died
And has awakened in Thee—
Satisfied!
She grew by giving
And gained by being spent,
Her life the chalice
Of love's sacrament.

LILLA VASS SHEPHERD.

Books of the Day

Edited by Elizabeth McCracken

Social Salvation

SOCIAL SALVATION: A Religious Approach to the Problems of Social Change. By John C. Bennett. Scribner. \$2.00.

AMONG the various books on social Christianity coming thick and fast from the press, this is one of the most satisfactory. Written by a rising leader in this field, it presents succinct summary and discussion. In treatment of nearly all the problems that vex the enlightened Christian conscience today, it probes deep; though the heir of a thorough-going sacramental philosophy naturally feels that it is possible in some cases to probe deeper. Incidentally, it is curious and interesting to note both here and in Ernest Johnson's recent *The Church and Society*, the importance assigned to Anglo-Catholic thinking. The background here is Protestant; but the combination of loyalty to traditional religious values with a wholly bold and modern outlook, is rare enough to be refreshing in the Protestant world. Here is a man not afraid to begin his social analysis with unfashionable recognition of the fact of sin, while at the same time he never makes the exasperating remark that if everybody would please be good, our social evils would vanish. One is inclined sometimes impatiently to consign the question as to the relation of personal to social salvation, to the category of the old chicken-or-egg puzzle. Mr. Bennett doesn't do that. He analyzes and defines with admirable precision; and in the end two people find the ground cut from under their feet—the comfortable Christian who says that the process of salvation ends as well as begins with individual virtue, and the other, no less complacent, who looks to a new social order to release humanity from all its bonds. Chapter II may be strongly recommended to both naïf types. The keen discussion of the troubling question of the bearing of the ethic of Jesus on compromise in Chapter III, is interesting to compare with Ernest Johnson's excellent treatment of the same theme, as with Reinhold Niebuhr, whose thought Mr. Bennett has thoroughly digested. Indeed, the whole book is well worth reading by every one eager to search into the nature of our social evils. The author recognizes that the mind's love of God is a taxing thing, and that our best Christian intelligence is needed to get us out of the mess into which not only sin but circumstance has betrayed us. His book would be of exceptional value in the multiplying courses on Christian Social Ethics offered in parishes and Institutes. Mr. Bennett is professor of Christian Theology at Auburn Theological Seminary, and a member of the Fellowship of Socialist Christians. His book is a Religious Book Club selection. VIDA D. SCUDDER.

Religion Today

HAVE WE OUTGROWN RELIGION? By Charles Reynolds Brown. Harper. Pp. 198. 75 cts.

NO PROTESTANT divine in America ranks higher than Dr. Brown, the dean emeritus of Yale Divinity School; and a book from his pen is always full of suggestive material. This volume is based on the recognition of the current tendency to erect substitutes for the real thing—substitutes which the enthusiastic votaries champion as glorious discoveries. Yet all these substitutes are of passing value; and only Christianity survives. For Christ did not deal with panaceas and convulsive expedients; He staked the whole future of His cause upon instruction and persuasion, upon the leavening force of His mighty principles. Like the best medical science, Christianity deals not with symptoms—the prime objects of the ever blossoming cults—but with the disease. It undertakes to remove the cause of the trouble and thus accomplish something permanent. "When one is shaping up his philosophy of life, let him ask the Spirit of truth, who is the Holy Spirit, to lead him into a knowledge of those larger truths which make men wise and free. Let him come where he can look out broadly upon the whole world-process which enfolds us. Let him stand for a season in the company of the poets and the philosophers and the prophets, seeing it all through their eyes. Let him enter into conscious fellowship with One who has shown Himself preëminently the Light of the world and the Lord of life." EDGAR L. PENNINGTON.

From Tradition to Gospel

FROM TRADITION TO GOSPEL. By Martin Dibelius. Scribner. \$2.75.

DEAN GRANT'S translation of Dr. Bultmann's pamphlet on form-criticism has been followed closely by Dr. Woolf's English edition of an even abler work. For Dr. Dibelius realizes, as Dr. Bultmann does not, that form-criticisms cannot be an end in itself; that mere classification of the types of Synoptic material cannot establish their historical content. The book appeals chiefly to mature students, but such will find it fascinating, with its extraordinarily able analysis of folk-stories in general and of the Gospel material in particular. The book, however, contains two defects against which the reader should be cautioned. In the first place, "Greek" material is much too literally identified with "Gentile" material; as a matter of fact, Christianity went from Aramaic into Greek among the Jews of Jerusalem long before the first Gentile converts were ever thought of. In the second place, Dr. Dibelius lays too much stress on Apostolic preaching as a source of tradition; and much too little stress on the catechetical instruction that took place inside Christianity and with no relation to the Pulpit. But these are minor blemishes and we rejoice to have accessible in English so brilliantly written a work. BURTON SCOTT EASTON.

Concerning Children

BIG PROBLEMS ON LITTLE SHOULDERS is a remarkably interesting and instructive little book (129 pages) concerning the handling of little children. It is appropriately described as a "grown-up's guide to a child's mind." Written by Dr. Carl Renz and his wife, Mildred Paul Renz, from the child's standpoint, however, it is packed full of common-sense advice and human nature. It is of great usefulness in solving the 101 every-day problems of parents (Macmillan, \$1.50).

An excellent brochure on the same subject is James W. Howard's *Getting Acquainted With Your Children*, one of the Leisure League series. It deals particularly with the proper and wholesome employment of leisure written from the standpoint of an experienced psychologist (Leisure League of America, Rockefeller Plaza, New York. 25 cts.).

Children of the New Day is a more elaborate, technical treatment of the problem of "training children from the point of view of modern parents and guardians, who cannot help being confused by the rapidity of the social and economic changes which are making of life something different from what they themselves have been prepared for." It is by Katherine Glover and Evelyn Dewey (D. Appleton-Century Co. \$2.25).

Dr. George S. Stevenson and Geddes Smith in their *Child Guidance Clinics* tell the story of the first quarter of a century of development of these increasingly helpful institutions. The first one was established in Chicago in 1910. Now there are more than two hundred of them, full and part time, serving American children. Evidence of experienced observers points to the fact that child guidance, so practised, can and does relieve specific tensions in children, frees them from crippling demands, adds to their happiness, smooths their way. That a service of this sort should have established itself so rapidly and to all appearances so firmly in so many communities would seem to indicate that it has met a real need. It is one of the publications of the Commonwealth Fund, New York. (\$1.50.) CLINTON ROGERS WOODRUFF.

Prayer

CORDA IN COELO. Exercises of Affective and Contemplative Prayer. Arranged by Shirley C. Hughson, O.H.C. Holy Cross Press. Pp. 72. 25 cts.

THERE ARE many people who have a positive distaste for any form of methodical mental prayer, and yet feel a desire for some sort of private prayer which shall not be confined to mere petition. They will find the right kind of assistance in this well-planned manual. Fr. Hughson has been very happy in his selections and in their arrangement. They cannot fail to serve their purpose if faithfully used.

NEWS OF THE CHURCH

First Native Chinese Diocesan Head Chosen

Rt. Rev. P. Lindel T'sen, Assistant,
Elected Bishop of Honan by
House of Bishops

SHANGHAI—The House of Bishops of the Church in China June 21st elected the Rt. Rev. P. Lindel T'sen, Assistant Bishop of Honan, as Bishop of that diocese, succeeding the Rt. Rev. Dr. W. C. White, retired. The meeting was at St. John's University.

The election will have to be confirmed by the standing committees of the various dioceses of the Chinese Church, but of that there is little doubt. Bishop T'sen will thus become the first native diocesan bishop in China, as Bishop T. K. Shen of Shensi, consecrated in 1929, is a missionary bishop.

Another matter discussed was the division of the huge diocese of Szechwan (formerly Western China). It is the opinion of the present Bishop, the Rt. Rev. Dr. J. Holden, that the Church work will go forward more surely and rapidly if the province (area 185,000 square miles, and population about 61,000,000) is divided in halves, east and west. The Bishop was authorized to enter into negotiations with the various interests concerned with regard to such a division.

Boston Thrift Shop Gives Massachusetts Groups \$28,527 Past Three Years

BOSTON—The Penny-Wise Thrift Shop of Boston has swelled the exchequers of three Massachusetts' diocesan social service organizations by \$28,527 in the past three and a half years. The three organizations benefiting equally through the receipt of quarterly dividends are the Episcopal City Mission, the Church Home Society, and the Association for the Work of Mercy. The shop also has helped individuals.

English Priest, 97, in Orders 74 Years

LONDON—Believed to be the oldest clergyman now resident in the diocese of Chichester, and perhaps in England, the Rev. Frederic Willett, of Haywards Heath (Sussex), celebrated his 97th birthday June 16th. The Rev. Mr. Willett has been 74 years in holy orders, having been ordained by Bishop Wigram of Rochester in 1861. He was chaplain of the Community of the Holy Cross, Haywards Heath, from 1897 to 1901, and prior to this, was connected with Wolverhampton and Willenhall.



MANILA HOSPITAL WINS PRIZE

Mr. Bayard Stewart, business manager of St. Luke's Hospital, Manila, is pictured above on the right receiving from Dr. Aguilar, committee chairman, the coveted first prize in the Hospital Day contest. This prize is awarded for cleanliness, upkeep, and diet and health displays.

Erie, Pa., Cathedral Will be Redecorated

ERIE, PA.—Money is being collected and pledges secured for the redecoration of the interior of the Cathedral Church of St. Paul, under the leadership of the Very Rev. Dr. Francis B. Blodgett and a strong committee of laymen. The plans contemplate complete redecoration, including the following new installations: pillars along the side aisles, reredos, clergy sedalia, and bishop's throne, which is to be in memory of Miss Sarah Reed.

Albany Laymen Organized for Special Diocesan Work

ALBANY—After conference with the five deans of the rural deaneries of the diocese, Bishop Oldham of Albany has effected an initial organization, the object of which is to enlist more laymen in definite service. The organization will be under the field department of the diocesan council, the chairman of which is the Rev. C. R. Quinn, rector of Christ Church, Hudson. Five or more laymen have been appointed in each deanery, with a chairman who will be a member of the field department.

Bishop Manning Dedicates Chapel

NEW YORK—Bishop Manning of New York June 23d dedicated the Chapel of St. Luke the Physician at Sea View Hospital, Staten Island. The chapel, which will be administered by the City Mission Society, was made possible by gifts of friends. It is built on land belonging to the city, which operates the hospital.

Priest, Wife Hurt in Car Accident

ACCOMAC, VA.—The Rev. Thomas S. Forbes of Accomac and Mrs. Forbes were injured in an automobile accident near their home on June 26th.

Swedish Ordination of Chicagoan Criticized

Bishop Stewart Answers Comment
in "Church Times"; Acted After
Consulting Presiding Bishop

(See editorial)

LONDON—The ordination of a priest by the Swedish Bishop of Straengnaes for the American Episcopal Church at the request of Bishop Stewart of Chicago is reported in the *Church Times*. The dispatch from a Swedish agency is quoted as stating that "intercommunion exists in the United States between the Swedish Church and the Episcopal Church," but that "this is the first time that a priest for a sister Church has been ordained in a Swedish cathedral." The ordinand is announced as "on the staff of the English Church in Sweden."

Commenting on this, the American correspondent of the *Church Times*, who is now in London, writes that "the news item is puzzling for a number of reasons," which he cites as follows:

1. "No action recognizing parity of Orders between the Swedish Church and the Episcopal Church has apparently been taken at

(Continued on next page)

Successful Church Needs Second Curate; No Funds, So Rector Pays Salary

YONKERS, N. Y.—The parish has grown to such an extent since the Rev. Oliver Shaw Newell became rector of St. John's Church that a second curate has become a necessity. The vestry voted to this effect at its last meeting; and the Rev. William J. Alberts, who was made deacon by Bishop Manning on Trinity Sunday, was appointed. There being no funds for a second curate, the rector is paying the Rev. Mr. Alberts out of his own pocket until such time as the parish can assume this responsibility. Meantime, the Rev. Mr. Alberts is accepting a very small salary.

Sacramento Missionary Rescues Crash Victims

ORLEANS, CALIF.—When a car with three persons plunged over an 800-foot cliff on the Klamath River road in California, the Rev. Claude W. Silk, M.D., missionary at Orleans in the Sacramento diocese, was summoned to direct a rescue. He had himself lowered on a rope to the foot of the cliff, gave first aid to the victims and succeeded in hoisting them up to the road and rushed to the county hospital. All in the day's work for the missionary.

Church Maintaining Record for Payments

Dr. Franklin Reports Receipts in June Excellent; 1935 Collections Greater

NEW YORK—The good record of receipts in May has been maintained in June, according to Dr. Lewis B. Franklin, treasurer of the National Council.

"Fifty-nine dioceses and districts have paid the proportion due on their 'Expectations' and the total for all dioceses is above what is due," he said.

"Collections for 1935 are \$28,443.61 greater than in 1934 but with the increase in 'Expectations' the percentage of collections is 100.4 per cent against 104.3 per cent in 1934.

"While these figures are good there is a dry time ahead unless individuals and parish and diocesan treasurers make provision for the payment of pledges during the summer. "A happy summer to all."

Virginia Seminary Summer School Enrolment Sets New Record

ALEXANDRIA, VA.—The second Summer School of the Theological Seminary in Virginia was held at the seminary, June 17th to 21st. The attendance was considerably greater than last year. There were 44 who attended for the full time, six part time, and seven non-residents who came in occasionally, making a total enrolment of 57.

Southwestern Virginia led in the enrolment with 10 clergymen who attended the entire session, and one part of the time. Virginia came next with eight full-time, and two part-time. In addition, the following dioceses were represented by one or more clergymen: Maryland, five; Georgia, one; Japan, one; Upper South Carolina, one; Easton, three; Southern Virginia, four; Washington, two; Albany, three; North Carolina, one; Delaware, one; Pittsburgh, one; Idaho, one; Erie, one; Pennsylvania, two.

Three Bishops at St. Augustine's College Commencement Exercises

RALEIGH, N. C.—The 68th annual commencement exercises at St. Augustine's College were attended by three bishops. Bishop Penick of North Carolina presented the principal speaker, and Bishop Darst of East Carolina pronounced the Benediction. The commencement speaker was Bishop Cook of Delaware, president of the National Council.

Degrees were conferred by the Rev. Edgar H. Goold, president of the college, on 27 graduates of the college department. Diplomas were conferred on three graduates of the Bishop Tuttle School, six graduates of St. Agnes' Training School for Nurses, and 16 graduates of the college preparatory department. The baccalaureate sermon was by the Rev. D. LeRoy Ferguson, rector of St. Cyprian's Church, Boston.

Swedish Ordination of Chicagoan Criticized

(Continued from page 55)

any time by the latter. . . . It would seem dangerous so to do, because the Swedish Church in Sweden is in intercommunion with the Swedish Lutheran Church in America, which last rejects episcopacy altogether."

2. "The Bishop of Chicago has no jurisdiction whatever outside his own diocese, and certainly not in Continental Europe, where the work and relationships of the Episcopal Church are definitely put, by direction of General Convention, in the hands of Dr. Perry, the Primate, who alone would have the right to request such an ordination as this."

3. "Since the new priest is to work in the English church in Stockholm, Americans cannot help wondering why the English Church did not take the ordinand over and ordain him."

"The general impression among the Americans to whom your correspondent has spoken," he adds, "is that this is really what, with a certain unconscious humor, is sometimes called 'an ecumenical gesture' on the part of certain Swedish circles anxious to create a precedent of cross-ordination between Lutherans and Anglicans, who, unable to persuade any English bishop to assume responsibility for such a proceeding as this, have made use of the distant Bishop of Chicago, who almost certainly did not know what was involved. Your correspondent may state, on excellent authority, that the ordination was arranged without the knowledge of persons in America who had every right to such knowledge, and without consultation of any sort between officials responsible in England and America."

Bishop Stewart Replies

CHICAGO—The priest recently ordained by a Swedish Bishop, the Rt. Rev. Dr. Aulen, for the Bishop of Chicago, is the Rev. Eric Ringenhjelm.

A former Methodist minister, he was ordained to the diaconate by Bishop Stewart in St. Barnabas' Church, Chicago, February 21, 1932. Immediately thereafter he sailed for Stockholm, where it was reported he would "probably enter into the priesthood of the State Church of Sweden."

Commenting on the recent report in the *Church Times*, Bishop Stewart wrote to THE LIVING CHURCH as follows:

"(1) I have furnished the Presiding Bishop with the cabled petition to me on May 3d signed by various members of the American Colony including the American minister.

"(2) Also a letter to me of January 3d signed by the British Chaplain in Stockholm urging the ordination of Mr. Ringenhjelm so that he might have work.

"(3) Also the letter of Bishop Aulen informing me of his ordination on St. John Baptist Day.

"(4) Also the declaration made by Mr. Ringenhjelm in accordance with Article VIII of our Constitution.

"My hope was that Mr. Ringenhjelm, for whom I had no work here, might be transferred to Bishop Aulen for work in the Swedish Church. In this Bishop Perry agreed. Since, however, Bishop Aulen preferred to ordain him for me and it became increasingly clear that he was being deprived of an opportunity to exercise his ministry, and since members of both the American and British Colony wrote and cabled petitioning me to ask Bishop Aulen to ordain him for me, I finally yielded and asked the Bishop of

Trinity, St. Louis, Buys Church Property

Redeemer Parish Buildings Purchased and Plans Made for Expansion of Work in New Location

ST. LOUIS, Mo.—Arrangements have been completed for the purchase, by the parish of Trinity Church, St. Louis, of the property of the Church of the Redeemer, formerly located a mile west of Trinity on Washington Boulevard.

The congregation of the Church of the Redeemer, after the resignation of their last rector, voted to disband, turn their property over to the diocese, and divide among the several other parishes in the vicinity. On the very generous terms provided by the diocesan council, Trinity has decided to purchase the church and parish house at the corner of Washington Boulevard and Euclid avenue, and to place their present small church on sale.

Trinity is one of the older parishes in Missouri. Founded in 1855 by the Rev. E. C. Hutchinson, it has been for most of its career solidly Anglo-Catholic in its teaching and ministry. It was the mother church of the Church of the Holy Communion, and of All Saints' Church here in St. Louis, and W. H. Thompson, for many years the senior warden, was the founder of St. Luke's Hospital in St. Louis. The present rector is the Rev. Stephen F. Bayne, Jr.

Opportunity will be taken this summer to make certain rearrangements in the new building, which will include, it is hoped, a new, small chapel for the daily services, and a larger sanctuary. The new church will be formally opened in October.

Straengnaes so to ordain him, for work in Sweden, it being clearly understood and agreed that he would not return to America seeking work.

"There is so far as I can see no intrusion upon my part into any other bishop's jurisdiction. The Rev. Mr. Ringenhjelm is a clergyman of the diocese of Chicago. If the Bishop of Straengnaes wishes to use him in his jurisdiction, I do not see why an English bishop should be concerned. The Swedish bishops are recognized as true bishops of Apostolic lineage, and I do not think it will be denied that Mr. Ringenhjelm was truly ordained a priest by the Bishop of Straengnaes.

"That there lies behind this ordination the sly intent of 'certain Swedish circles to create a precedent for cross-ordination between Lutheran and Anglicans who, unable to persuade any English bishop to assume responsibility, made use of the distant Bishop of Chicago' is a serious charge for which no mere 'general impression' can be accepted. In my judgment the 'gesture' if it be conceived as such is a very timely and valuable gesture of comity and friendship.

"My whole purpose throughout was of course to meet with caution and yet with common sense the situation of one of my clergy for whom there was no field in Chicago and yet for whom in his native Sweden there was an opportunity for special service to which Bishop Aulen was willing to ordain him."

Special Services in New York Churches

Grace Church Conducting Outdoor Program During Hot Weather at Noon Hour

NEW YORK—Grace Church is fortunate in having Huntington Close, in which to hold outdoor services during hot weather. These services, being held during July and August on Wednesdays and Fridays, begin at 12:30 and last just 25 minutes. A platform for the speakers has been set up, and there is a canopy for those of the congregation who come inside the close. Grace Church, situated just opposite one of the largest department stores in the city (Wanamaker's), and in a busy business section generally, has a noon-day service throughout the year, attended by many in the luncheon hour.

Many of the other churches in the city are having special summer services; but these are held in the buildings as usual. The Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension, is holding a special midsummer service every Sunday evening, at which he preaches. Dr. Aldrich returns to the city each week to take this service. At St. Thomas' Church the preacher for the summer is Bishop Cross of Spokane.

At the Cathedral of St. John the Divine, the Rev. Dr. Bernard Iddings Bell, canon of the Cathedral of St. John, Providence, R. I., is the special preacher during July and part of August. Canon Bell will preach twice every Sunday, throughout his residence. The large numbers of students in the city for the summer, and also the increased number of visitors, fills the Cathedral, giving the preacher a great opportunity. Canon Bell's sermon topics, as announced, are of particular interest to young people and to those directly concerned with young people.

Bishop Rogers of Ohio is the summer preacher at St. Bartholomew's. The Very Rev. Frederick W. Golden-Howes, of Salina, Kans., formerly dean of Christ Cathedral, Mexico City, will be at St. George's during July and August.

At most of the other churches, the assistant ministers will maintain the services during the summer. One, the Church of the Resurrection, is closed until autumn.

Washington Clericus Undecided on Clergy Placement Methods

WASHINGTON, D. C.—The June session of the Washington Clericus was devoted to a discussion of the placing of the clergy and a discussion of the proposed new diocesan canon on church architecture.

Most speakers felt that there should be some method of placement, but some did not favor the idea of a national commission such as is proposed, for fear of politics and partisan favoritism. All who spoke were in favor of the plan to have a diocesan commission on architecture to advise with local vestries both as to new church buildings and as to improvements and memorials.

Voorhees School Students Build Their Own Chapel

DENMARK, S. C.—A chapel for Voorhees School here is being built during the summer by students of the trades department. The chapel is a long-standing need and will be of much assistance in the religious work of the school.

10 Dioceses Represented at Rural Conference

AUBURN, ALA.—Ten of the 15 dioceses in the province of Sewanee were represented at the third Regional Rural Conference June 11th to 21st at the Alabama Polytechnic Institute and Holy Innocents' Church. There were three leaders of the research series: the Rev. Messrs. Val H. Sessions, George Harris, and James S. Butler. The conference was sponsored by the provincial department of Christian Social Service. Dr. Sessions was the director.

Western Massachusetts Names Forward Movement Committee

WORCESTER, MASS.—The Forward Movement was the chief subject for consideration at the 34th annual convention of the diocese of Western Massachusetts at All Saints' Church here. The Rev. Dr. Arthur Lee Kinsolving was the preacher on the Forward Movement at the service the night before.

A committee of seven men, with the Rev. Richard G. Preston of Worcester as chairman, was appointed to direct the movement within the diocese.

It was voted to recommend to the next session of the Synod of the Province of New England that steps be taken to transfer to the provinces some of the activities of the General Convention. It was also recommended that the representation of the dioceses in the Synod be increased from four lay deputies and four clerical deputies to six of each.

The treasurer reported that for the 19th successive year all parishes and missions had paid their diocesan assessments in full.

Elections included: Standing committee, the Rev. Messrs. A. Vincent Bennett, Marshall E. Mott, Leigh R. Urban, and John B. Whiteman; and Messrs. Herbert W. Estabrook, Henry A. Field, Frank J. Pope, Matthew P. Whittall.

Provincial Synod deputies: the Rev. Messrs. Arthur Murray, John H. Nolan, F. C. Benson Belliss, Ralph H. Hayden; and Messrs. Frank J. Pope, William C. Hart, Charles J. Iles, and Matthew P. Whittall.

Dr. Newton New York Preacher

NEW YORK—The Rev. Dr. Joseph Fort Newton, of St. James' Church, Philadelphia, is to preach in Grace Church, Broadway and Tenth street, July 21st and 28th and August 4th and 11th, in the absence of the rector, the Rev. Dr. W. Russell Bowie.

London Cathedral Broadcasts

NEW YORK—The British Broadcasting company is sending out a service from St. Paul's Cathedral, London, at 2:15 p.m. on the second Sunday of each month. This is planned particularly for listeners in far countries.

Church Army Captain Revives Old Church

Hundreds Now Turn to Downtown Cincinnati Church Where Before Only Few Attended

CINCINNATI—Hot weather does not seem to count where Capt. R. Lewis of Church Army is concerned for he gathered 1,201 persons around him for one purpose or another during the month of June.

Old St. Luke's Church in Cincinnati had become an empty shell when Bishop Hobson of Southern Ohio appointed the young Church Army evangelist to take charge and the Bishop re-named the church St. Barnabas.

During February, 1934, the total attendance was 28 persons. Exactly a year later, 975 people visited the church during the corresponding four weeks.

In a very needy section of the city, Capt. Lewis is the big brother and friend of all.

An interesting feature in the report for June is that those attending the church for worship and religious instruction outnumber those present for recreation and fellowship by almost two to one.

Bishop of London Given Funds for Church's Work at Celebration of Jubilee

LONDON—The Bishop of London sat in St. Paul's Cathedral all day June 25th to receive gifts for the work of the Church in new districts of Greater London.

The gifts, which came from old and young, rich and poor, were personal to the Bishop in celebration of the jubilee of his ordination. They were placed in a salver before him as he sat at the entrance to the chancel, except during services, when they were received in St. Dunstan's Chapel. Altogether he was himself receiving gifts for over seven hours; at all other times during the day one of the Bishops Suffragan took his place.

The Bishop stated that the first telegram he had received came from eight lepers whom he had baptized when on a visit to Japan. People had come from all over England and from many countries abroad. The Prime Warden of the Goldsmiths Company had brought £500, and Lord Wakefield had sent £250. Other visitors had included the Masters of the Merchant Taylors' and the Skinners' Companies.

The total amount of the Bishop's jubilee gifts was announced at a closing service in the Cathedral at 9 o'clock. Altogether £18,231 was received, of which nearly £9,000 was handed to the Bishop during the day.

Fond du Lac Acolytes' Festival

FOND DU LAC, WIS.—The first annual acolytes' festival of the diocese of Fond du Lac was held in St. Paul's Cathedral here June 29th. The Rev. Harold G. Kappus, vicar of St. Mark's Church, Oconto, was the preacher.

Young Catholics Issue Citizenship Stand

Anglicans and Romans Make No
Attempt to Minimize Differences;
Platform Gives Political Principles

LONDON—With no attempt or desire to minimize their differences, a joint conference of young Anglo-Catholics, under the auspices of the Youth Movement, and young Roman Catholics, the group which edits the magazine *Colloquium*, has issued a platform of political principles for the guidance of Catholics in citizenship.

The statement follows:

CHRISTIANITY AND POLITICS

As Christians our primary concern is not the temporal order. Nevertheless we maintain that the acceptance of the principles concerning the nature and destiny of man involves certain obligations upon man in society.

PREAMBLE

1. We need to define our use of the word Christian, which means belief in the divinity of Christ taken in a literal sense, "perfect God and perfect Man," the immortality of the soul, original sin and an historical redemption; that is to say in the Nicene Creed and the content of the Deposit of Faith.

2. It follows from this that we must make a complete distinction between *humanitarianism*, which today passes under the name of Christianity, and the *revolution* which the application of Christian principles to contemporary society would involve. To achieve our object we need to excise remorselessly all "nominal" Christianity and endeavor at whatever cost to apply dogmatic Christianity to the problems which surround us.

3. It is a waste of time to tamper with the symptoms. We cannot compromise with any political viewpoint which, while paying lip-service to "Christian principles" as the "tradition" of this country in fact excuses a go-getting materialism, subordinating to immediate gain man's final end. It is this which has brought special obloquy upon Christianity and made the word a dead shibboleth synonymous with the bolstering up of unjust privilege of either class or race. The ultimate aim of our political activity is the Christian revolution—and the Christian revolution alone.

PRINCIPLES

1. *Spiritual and temporal.*

Man's final end is not temporal but spiritual. The state is only a *means* toward the realization of his final end. It follows, therefore, that in every matter the supreme allegiance of a human being, or of an association of human beings, must be to God and to his Church. Temporal considerations must be subordinated to spiritual. Hence it follows that:

a. No nation, state, or government can without idolatry claim from man any allegiance in priority to his membership of the Church.

b. There must be allowed and respected a complete liberty, unhampered by any secular and / or political control in the practice of the spiritual life, and the acquisition of the material necessities which are a means to it.

2. *Social.*

As much as man possesses a body as well as a soul, all those means must be provided which will enable him to realize his final end. These include the following:

a. All must be in receipt of sufficient means to be free from that perpetual anxiety concerning their livelihood which distracts their minds from primary things. For example, it is seldom possible to keep Christian moral laws if living eight in a room. We must do everything to help forward all legitimate means of taxing to the economic limit those who have more than enough, to make provision for those who have less than enough. It is the duty of the state to intervene to any degree necessary in private enterprise with the object of securing continuity of employment.

b. To maintain independence and security in the material order, the acquisition of personal property, insofar as it is a means to this end, should receive every form of encouragement and state aid, to achieve a more equal distribution of the national wealth.

c. The state must recognize that the parent is the primary guardian of the child, and has the right to decide upon the child's education. We are, therefore, bound to oppose any government which permits anti-religious instruction in state schools, and maintain that in every case education shall not interfere with religious instruction. No child should receive instruction in any subject of which religion is an integral part, unless the teacher has himself received instruction in the history and practice of religion, and has a true knowledge of the religious implications of his subject. Alternatively, separate classes in religious history and practice should be provided.

d. That the state has no jurisdiction to interfere in the relationship of a man and woman who have consummated the Christian sacrament of marriage.

3. *International.*

No state is an absolute, but, as much

as an individual, is subject to God and to the moral law; from which it follows that:

a. The actions of a state in relationship with other states are governed not only by its particular good, but also by the common good of all. The loyalty of human beings to the moral law and to the common good of mankind is prior to the loyalty to their own particular state.

b. International pacts are morally binding before God.

c. Every means, especially through education, should be taken to counteract the appalling nationalist ignorance and prejudice which is the primary cause of wars.

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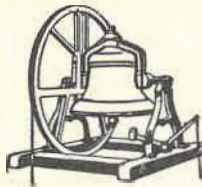
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BALTIMORE, MD.

Many Anniversaries Observed in June

Pennsylvania, New Jersey, Illinois, Michigan, Maine, and New Mexico Parishes Celebrate

MANY anniversaries were observed recently by parishes and priests. They include the following:

UPPER MERION, PA.—The 175th anniversary of Christ Church—Old Swedes—here was observed June 23d. Bishop Taitt of Pennsylvania preached the sermon. Greetings from the Swedish Colonial Society were brought by the president, Dr. A. Duncan Yocum.

The Archbishop of Upsala sent a representative, and many historical societies were represented.

Christ Church is the only church in the country with an Episcopal Church clergyman as rector and yet theoretically under the jurisdiction of the Archbishop of Sweden.

The parish still maintains its original charter and is independent and has never come into union with the Episcopal Church convention. For 71 years it was served by clergy from the Church of Sweden, and for the past 104 years by Episcopal Church clergy. The Rev. James H. Lamb, Jr., is the present rector.

CAMP HILL, PA.—The 50th anniversary of the ordination of the Rev. Orlando H. Bridgman, rector of Mount Calvary Church, Camp Hill, was celebrated June 18th with a service of thanksgiving and a congratulatory parish meeting at which a substantial purse was presented to him. Addresses were made by Bishop Brown of Harrisburg, the Very Rev. J. Thomas Heistand, dean of St. Stephen's Cathedral, Harrisburg, and Richard M. H. Wharton, treasurer of the diocese.

FREEHOLD, N. J.—A week of celebration was begun at St. Peter's Church, Freehold, on June 23d, marking the 233d year of the founding of the parish, and the 15th anniversary of the incumbency of the present rector, the Rev. Dr. J. H. Schwacke.

St. Peter's Church is one of the oldest foundations in New Jersey. It was one of the missions established by Keith and Talbot in 1702, and it is believed that its church building is the oldest church building in the state of New Jersey still in use as a church.

There was a Mass for Communion at 7:30, and at 11 A.M. a Festival Mass and Solemn Procession, at which time the rector preached an anniversary sermon.

The evening of June 26th, Solemn Evensong was sung at 8 P.M., following which there was a reception and entertainment in the parish house in commemoration of the 15th anniversary of the rector. A number of visiting clergy were there and extended their congratulations to the rector and to the parish.

On June 29th there was a Mass and corporate Communion of the parish at 7:30, after which the rector sailed for South America for his summer vacation.

SPRINGFIELD, ILL.—St. Paul's Church here on Whitsunday had the first service in its observance of its centenary. Bishop White of Springfield and the rector, the Ven. E. J. Houghton, officiating.

The celebration came to a close with the service Trinity Sunday. Bishop Spencer of West Missouri was the preacher.

Fr. Houghton published a history of the parish.

WASHINGTON, D. C.—On Trinity Sunday the Rev. Christian M. Young, rector emeritus of Trinity Church, Tacoma Park, Wash., celebrated his 50th anniversary in the ministry, preaching and administering Holy Communion. The following evening a reception was given in his honor and

the Rev. Dr. Z. B. Phillips, rector of the Church of the Epiphany, and many years a close friend of the Rev. Mr. Young, delivered a striking eulogy. Dr. Phillips was a young man in Springfield, Ohio, when the Rev. Mr. Young went there to assume charge of his first parish.

PHILADELPHIA—The 28th anniversary of the ordination of the Rev. E. Sydnor Thomas, and the same number of years of service at St. Barnabas' Church, Germantown, his first and only charge, were observed June 17th.

A corporate Communion of the whole parish at 6 A.M., initiated the observance. At 5 P.M. the monthly clericus meeting was held. A dinner for the clergy, their wives, a few friends of St. Barnabas, and Bishop Taitt of Pennsylvania was served at 6 P.M. Bishop Taitt was preacher at a service of praise and thanksgiving at 8 P.M. A social hour for parishioners and friends followed in the parish house at 9:30 P.M.

OTTER LAKE, MICH.—The 50th anniversary of the laying of the corner-stone of St. John's Church, Otter Lake, was observed June 30th, at 10:30 A.M. The Ven. Leonard P. Hagger, archdeacon of Michigan, was the celebrant of Holy Communion and toastmaster at the dinner served following the service. The Rev. H. J. Simpson,

missionary in charge, preached the sermon. The Rev. W. B. Williamson of Bay City, the Rev. Mr. Simpson's immediate predecessor, addressed the group at the dinner.

BAR HARBOR, ME.—St. Saviour's Church June 23d observed with an impressive service the 35th anniversary of the ordination of the Rev. William E. Patterson, who has been rector for 18 years. He is the fifth rector of this parish which is widely known and maintains a week-day Church school.

ALAMOGORDO, N. M.—St. John's Church, Alamogordo, recently celebrated the 30th anniversary of the consecration of the church edifice. The congregation's growth has been slow, but under the leadership of the Rev. L. E. Patee the membership has grown steadily until its communicants now number four times the original number.

LOUISVILLE, KY.—A special service was held in the Church of the Advent, Louisville, on Trinity Sunday to commemorate the Rev. Harry S. Musson's 30th anniversary as rector of the parish. After administering confirmation to a class composed entirely of adults, Bishop Woodcock delivered the sermon in which he traced the history of this long and fruitful ministry in which the membership has considerably more than doubled.



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illustrations for THE LIVING CHURCH. Each subject limited to 65 etchings for sale, after which the plates will be destroyed.

Mr. King, while a native of Texas, has been a resident of Milwaukee for several years. He attended the department of art at State Teachers College, Milwaukee, the National Academy of Arts in Chicago, and in 1931 was elected first president of the Wisconsin Graphic Arts Society. He has traveled abroad and his work has been exhibited in New York, Boston, Philadelphia, Chicago, and other principal cities of the United States. In Milwaukee his etchings have been shown at the Milwaukee Art Institute, where they have received enthusiastic praise.

ETCHINGS

1. THE CHAPEL, ST. JOHN'S MILITARY ACADEMY, Delafield, Wis.
2. BELL TOWER AND CHAPEL, NASHOTAH HOUSE, Nashotah, Wis.
3. "THE LITTLE RED CHURCH," ST. JOHN CHRYSOSTOM'S, Delafield, Wis.
4. CHAPEL, SEABURY-WESTERN SEMINARY, Evanston, Ill.

Others to follow

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Bishop Urges Disloyal Priests to Go to Rome

Promises to Do All Possible to Assist Them in Their Submission to That Communion

LONDON—The Bishop of Southwell, addressing his diocesan conference, said he had received considerable correspondence owing to the fact that five of the seven signatories to a document issued by the Society of (Roman) Catholic Reunion were incumbents in the diocese. He had been asked more than once to take action, but had said nothing because he did not wish to give the notoriety probably desired by the compilers of the document.

There was another matter that he had ignored. The Roman Catholic Bishop of Nottingham said he had been in correspondence with 17 of the clergy in that district in reference to their submission to Rome. The only thing in which the 17 could be said to have been in communication with the Bishop of Nottingham was that they attended a meeting a year ago which resulted from an invitation by one priest in the diocese to hear an address from a Roman priest and to have an amicable discussion on the subject.

"What is really causing me disquiet," continued Dr. Mosley, "is not the discussions on a movement toward reunion with Rome, but that clergy who have taken an oath of loyalty to the Church of England, and have promised to use the Book of Common Prayer, seem by their actions to be entirely oblivious of it. To me the honest course would be, not to wait, but to make (as Rome would wish them to make) their immediate submission to that community, and I would do all I could to assist them in that course."

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Western New York Children Attend Bishop's Day Rallies

BUFFALO, N. Y.—The annual Children's Rally and Bishop's Day was held in St. Paul's Cathedral, Buffalo, June 1st. The Cathedral was filled with students from the Church schools of the diocese of Western New York and the junior choirs. At this time Bishop's Awards were presented to 260 members of Church schools. The Bishop's Award is a voluntary project offered to each Church school pupil in the diocese who is over 10 years of age.

The Southern Tier Deanery holds the Church school Bishop's Day each year in different parts of the Deanery because of the difficulty in taking children so far to Buffalo. This year the Rally and Bishop's Day was at St. Peter's, Westfield, N. Y. There were more than 300 children present and the program was the best ever

presented. Bishop Davis of Western New York made the address in the morning and presented the Bishop's Awards. The district has Mrs. Lewis E. Ward of Jamestown, N. Y., as the leader. The Bishop's Day next spring will be in St. Luke's, Jamestown.

Church Desecrated

SYRACUSE, N. Y.—St. Alban's Church here recently was desecrated by vandals. Damage was estimated at \$2,500. The altar and pictures were smeared with paint, and shellac was poured over the keys of the organ.

New Set of Stations Memorial

CROTON-ON-HUDSON, N. Y.—A set of Stations of the Cross, recently placed in St. Augustine's Church here, was given in memory of the Rev. Alonzo Cushman Stewart, former pastor.

The United Thank Offering Number of THE SPIRIT OF MISSIONS will appear about October tenth, but already Churchwomen are earnestly promoting interest in it, determined that no summer inertia shall prevent its being the most widely-read of all U.T.O. numbers.

Miss Lindley will tell what the U.T.O. has meant to the Church throughout the world; Mrs. H. H. Dodge of Scarsdale, N. Y., will suggest methods of promoting the Offering; twenty U.T.O. missionaries will contribute to a symposium on The Missionary's Life; a Diocesan Directory of U.T.O. workers will be a feature of special interest and value; and many other feature articles, with profuse use of illustrations, assure that this United Thank Offering Number will be intensely interesting, truly inspiring, highly informative, and thoroughly indispensable.

If details have not yet reached you through your officers, write and they will be mailed to you at once.

The Spirit of Missions, Church Missions House, 281 Fourth Avenue, New York, N. Y.

† Necrology †

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

C. E. CRAGG, PRIEST

HUNTINGTON, N. Y.—The Rev. Charles Edwin Cragg, rector emeritus of St. John's Church, Huntington, died July 4th.

He was born in Colchester, England, July 21, 1854. He came to America at the age of 18. He lived in Port Henry, N. Y., for 25 years, and while engaged in business there began to study for the ministry. He received deacon's orders from Bishop Doane in 1877 and became assistant at Christ Church, Port Henry, continuing in business and pursuing his studies. In 1898 he entered the General Theological Seminary, and was ordained priest by Bishop Doane in 1900.

While he was in the seminary and for a year afterward he was assistant to the late Bishop Darlington, who was then rector of Christ Church, Bedford avenue, Brooklyn. From 1901 to 1910 he was rector of Trinity Church, Northport, and in 1910 became rector of St. John's, Huntington. He was especially interested in the parochial mission south of Huntington Station, and built Grace Chapel and parish house there. He retired from his rectorship in 1926, being made rector emeritus. He continued to live in Huntington. Mrs. Cragg died in April of this year.

The funeral was in St. John's Church, Huntington, July 6th, Bishop Larned, Suffragan of Long Island, officiating and many clergy being present. Interment was at Port Henry, N. Y.

J. B. HALSEY, PRIEST

PHILADELPHIA—The Rev. James Biddle Halsey, a retired priest of the diocese of Pennsylvania, died suddenly at his home in Germantown, Philadelphia, in the early morning of St. Peter's Day.

He was a son of the Rev. William Frederick Halsey, for a number of years rector of Old St. David's, Radnor, Pa., and of Elizabeth Biddle Halsey of Montrose, Pa. His wife, Elizabeth Yarnall Halsey, who died some years ago, was a daughter of the Rev. Thomas Coffin Yarnall, for many years rector of St. Mary's, Hamilton Village, Philadelphia. The Rev. Mr. Halsey was a graduate of the Episcopal Academy, Philadelphia, of the University of Pennsylvania, 1886, and of Seabury Divinity School in 1889, receiving the degree of Bachelor of Divinity from the latter, and Bachelor of Arts and Master of Arts from the University of Pennsylvania.

He was rector of Granite Falls and Marshall, Minn., 1889-91; curate of St. Timothy's, Roxborough, Philadelphia, 1891-95; dean of St. Mark's Cathedral, Salt Lake City, 1896-1900; vicar of All Hallows, Wyncote, Pa., 1901-08; and rector of St. Timothy's, Roxborough, from 1908 until his resignation because of ill health in 1919. He served on the staff of the City Mission, Philadelphia, for several years

preceding his retirement. The Rev. Mr. Halsey was a deputy to the General Convention in 1910, 1913, and 1916; an examining chaplain, 1912-19; a member of the Jewish Commission of the diocese, 1904-19; and of the diocesan board of religious education, 1911-19.

He is survived by four children: the Rev. Frederick Biddle Halsey, canon-vicar of Trinity Cathedral, Trenton, N. J.; Elizabeth Halsey; Mrs. Clarence Prentice May, of New Orleans; Francis Yarnall Halsey; and a brother, Edward Biddle Halsey, of Radnor, Pa.

The Burial Office and Requiem were at St. Timothy's Church July 2d, a vigil being kept by the men of the parish through the night before. Bishop Taitt of Pennsylvania, officiated, assisted by Bishop Matthews of New Jersey, and the rector, the Rev. Edwin B. Wood. Interment was in St. Timothy's Churchyard.

W. H. PETTUS, PRIEST

EVERETT, MASS.—The Rev. William Henry Pettus, rector of Grace Church, Everett, died suddenly from an acute heart attack June 29th, at the age of 52 years.

The Rev. Mr. Pettus was born in Petersburg, Va., the son of Henry Thomas and Josephine Clarke Pettus. He graduated from William and Mary College, Va., in 1908 and from the Virginia Theological Seminary in 1911. After being in charge of a parish in Saltville, Va., the Rev. Mr. Pettus became rector of St. James' Church, West Somerville, Mass., where he remained nine years, resigning to become rector of St. Mark's Church, Washington, D. C. For the past seven years, he has been rector of the Everett parish. He was unmarried.

The funeral service was conducted July 3d. At 7:30 A.M., the Rev. Chester G. Minton was celebrant at a service of Holy Communion for parishioners and friends in Grace Church, Everett. The Rev. Stephen Webster read the epistle; the Rev. W. Harold Deacon read the gospel; the Rev. Dr. Romilly pronounced the benediction. At 2:30 P.M., Bishop Sherrill of Massachusetts, assisted by Bishop Babcock, Suffragan, officiated. The body was taken to St. Mark's Church, Washington, where a funeral service was held July 5th at 2:30 P.M., before burial in the National Cemetery, Arlington.

Church Services

ILLINOIS

Church of the Ascension, Chicago

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

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sunday Masses: 7:30, 9:30, and 11 A.M.
Week-days: 7; Thurs. and H. D., 9:30 also.
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine,

Amsterdam Avenue and 112th Street
New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer, 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.
Week-days: 7:30. Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer. Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street
THE REV. H. W. B. DONEGAN, Rector
Sunday Services
8:00 A.M., Holy Communion.
11:00 A.M., Morning Prayer and Sermon.
Thursdays and Holy Days
12:00 M., Holy Communion.

St. Thomas Church, New York

Fifth Avenue and 53d Street
REV. ROELIF H. BROOKS, S.T.D., Rector
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion;
Noonday Service: 12:05 to 12:35.
Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street
REV. G. P. T. SARGENT, D.D., Rector
8 A.M., Holy Communion.
11 A.M., Morning service and sermon.
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

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In the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8-12 (except Saturday), 3 P.M.

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Madison Avenue and 35th Street
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Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, 8.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.
High Mass, 11 A.M. Evensong, 4 P.M.
Daily: 7, 9, 12:30, and 5.
Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. HENRY W. ROTH, Dean
Sunday Masses: 7:30 and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

Books Received

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

- THE CENTAUR PRESS, Philadelphia, Pa.:
Desire and the Universe: A Study of Religions. By John Shryock. \$3.50.
- THE CENTENARY PRESS, London, England:
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