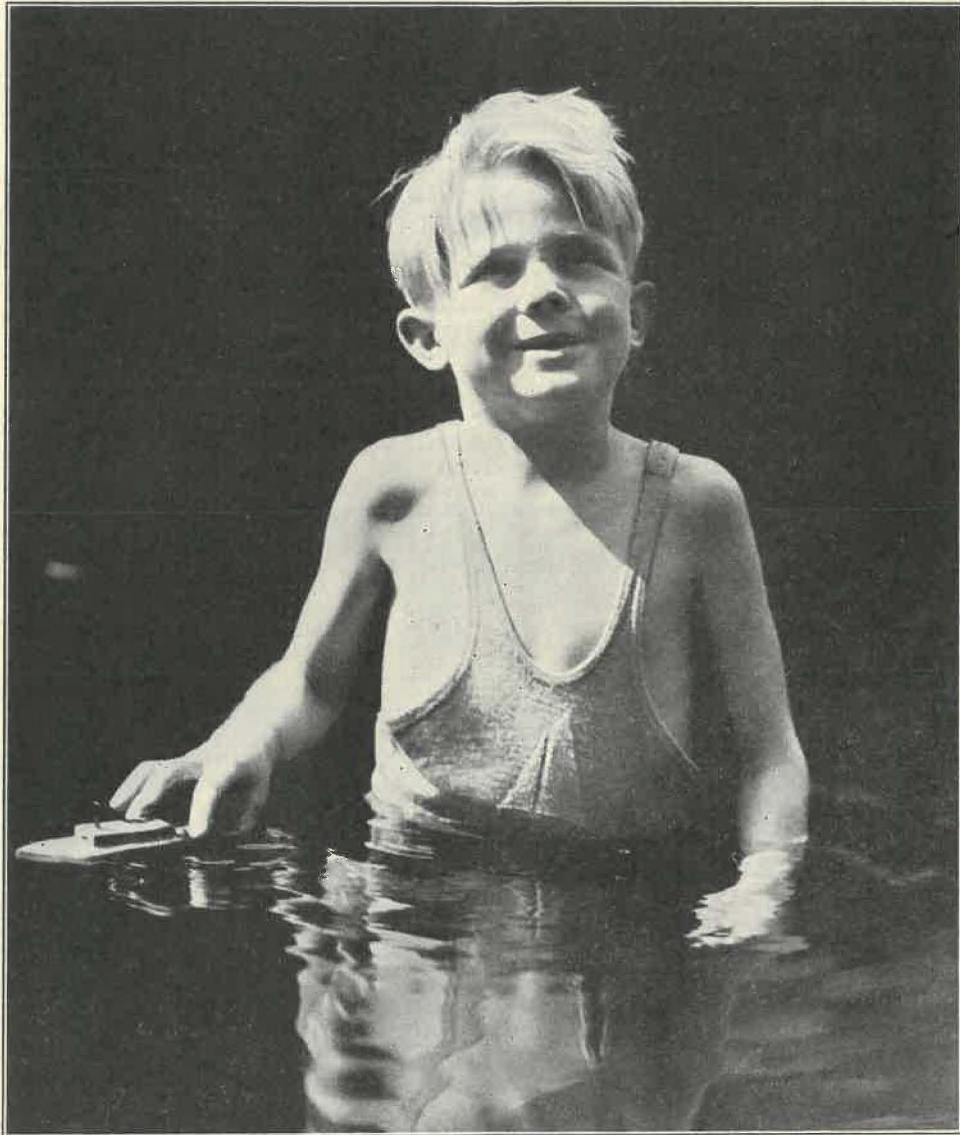


# The Living Church



*Paul Parker Photo.*

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# The Living Church

Established 1878

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

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## Church Calendar



### JULY

28. Sixth Sunday after Trinity.  
 31. (Wednesday.)

### AUGUST

1. (Thursday.)  
 4. Seventh Sunday after Trinity.  
 6. Transfiguration. (Tuesday.)  
 11. Eighth Sunday after Trinity.  
 18. Ninth Sunday after Trinity.  
 24. St. Bartholomew. (Saturday.)  
 25. Tenth Sunday after Trinity.  
 31. (Saturday.)

## CALENDAR OF COMING EVENTS

### JULY

- 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

### AUGUST

5. All Saints', Peterborough, N. H.  
 6. St. Barnabas', Burlington, N. J.  
 7. Convent of St. Anne, Kingston, N. Y.  
 8. Christ Church, Hudson, N. Y.  
 9. St. George's, Utica, N. Y.  
 10. All Saints', Scotch Plains, N. J.

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## Clerical Changes

### APPOINTMENTS ACCEPTED

KIRKPATRICK, Rev. JOHN JAMES, formerly seminarian and chaplain, Church Home for Girls, Philadelphia, is curate of Christ Church, Bloomfield and Glen Ridge, N. J. (N'k).

MORGAN, Rev. LUMAN J., formerly rector of St. Mary's Church, Hillsboro, Ohio, to be priest in charge of St. Paul's Church, Martins Ferry, Ohio (S. O.). Effective September 1st.

### SUMMER ACTIVITIES

McELWAIN, Rt. Rev. F. A., S.T.D., will have charge of Emmanuel Church, Dublin, N. H., from July 1st to September 15th.

BENTLEY, Rev. WALTER E., general missionary of New Dorp, Staten Island, N. Y., has taken charge of the Church of the Saviour, Philadelphia, Pa., during July and August and in September will be in charge of St. Andrew's Church, Richmond, Staten Island.

McLAUGHLIN, Rev. A. M., is in charge of the Church of the Redeemer, 1420 East 56th St., Chicago, Ill., for the months of July and August.

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's Church, Baltimore, Maryland, should be addressed during the summer at Box 371, Fishers Island, N. Y.

SOARES, Rev. CLAUDE, chaplain of Manlius School and rector of Christ Church, Manlius, N. Y., will have charge of the services in the Church of the Saviour, Syracuse, N. Y., during August.

### NEW ADDRESS

PETERSON, Rev. JOHN R., formerly Nashotah House, Nashotah, Wis.; 339 Merchants Ave., Fort Atkinson, Wis.

### ORDINATIONS

#### PRIEST

EASTON—The Rev. ROBERT ROLFE GILSON was advanced to the priesthood by Bishop Davenport of Easton in St. Paul's by the Sea, Ocean City, Maryland, June 20th. The ordinand was presented by the Rev. William McClelland, and the Rev. Clayton Torrence preached the sermon. The Rev. Mr. Gilson has been in charge of Ocean City, Pocomoke, and other stations since his ordination to the diaconate. He has also assisted the Bishop in the work at St. Peter's, Salisbury, Md.

#### DEACONS

HARRISBURG—DANIEL ALEXANDER BENNETT was ordained deacon by Bishop Brown of Harrisburg in Trinity Church, Williamsport, Pa., June 24th. The candidate was presented by the Rev. Charles E. McCoy, and is vicar at Holy Trinity, Hollidaysburg, and St. Peter's, Juniata, Altoona, Pa. Address, Hollidaysburg, Pa.

KLINE d'AU RANDT ENGLE was ordained deacon by Bishop Brown in St. John's Church, York, Pa., June 26th. The Rev. Hiram R. Bennett presented the candidate and also preached the sermon. The Rev. Mr. Engle is curate at St. John's Church, York, Pa.

LEXINGTON—GREGORY LOCK was ordained to the diaconate by Bishop Abbott of Lexington in St. Andrew's Church, Fort Thomas, Ky., June 24th. The Rev. J. Wilson Hunter presented the candidate and preached the sermon. The Rev. Mr. Lock is in charge of St. John's Church, Hopewell, Va.

MASSACHUSETTS—ERNEST A. HARDING was ordained to the diaconate by Bishop Sherrill of Massachusetts in the Cathedral Church of St. Paul, Boston, June 27th. The candidate was presented by the Very Rev. P. F. Sturges, D.D., who also preached the sermon. The Rev. Mr. Harding is curate at the Church of the Messiah-Incarnation, Brooklyn, N. Y.

NEW JERSEY—NORMAN STOCKETT, Jr., was ordained deacon by Bishop Matthews of New Jersey in Trinity Cathedral, Trenton, June 24th. The candidate was presented by his father, the Rev. Norman Stockett of Pemberton, N. J., and will be in charge of Christ Church, Palmyra, N. J., with address at 638 Parry St. The Rt. Rev. Albion W. Knight, D.D., preached the sermon.

NORTH CAROLINA—HENRY JOHNSTON, Jr., was ordained deacon by Bishop Penick of North Carolina in Calvary Church, Tarboro, June 23d. The candidate was presented by the Rev. B. E. Brown, and is assistant at Christ Church, Raleigh, N. C., during July and August. The Rev. Thomas H. Wright preached the sermon.

RHODE ISLAND—ROBERT HAMPTON MERCER, S.T.D., HAROLD LAWRENCE SWEET, EDWIN WARNER GRILLEY, Jr., and POWELL MILLS DAWLEY were ordained deacons by Bishop Perry of Rhode Island in the Cathedral of St. John, Providence, June 24th. The Rev. Mr. Mercer was presented by the Rev. Richard M. Maddox, and is assistant at St. Michael's Church, Bristol, R. I. The Rev. Mr. Sweet was presented by the Rev. Charles H. Temple, and is assistant at the Church of the Advent, Pawtucket, R. I. The Rev. Mr. Grilley was presented by the Rev. Arthur Wood. The Rev. Mr. Dawley was presented by the Rev. Charles S. Hutchinson, D.D.

WEST VIRGINIA—ARTHUR ALAN VALL-SPI-NOSA was ordained deacon by Bishop Gravatt of West Virginia in Trinity Church, Parkersburg, June 25th. The candidate was presented by the Rev. Joseph M. Waterman and is assistant at Trinity Church, Parkersburg, W. Va. The Rt. Rev. R. E. L. Strider, D.D., preached the sermon.

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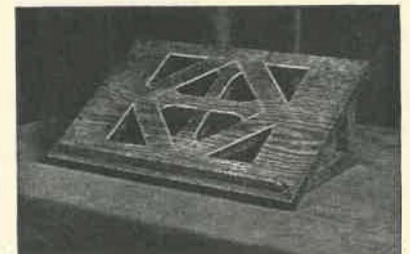
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## EDITORIALS & COMMENTS

### Following an Example

**T**IME WAS when Christian people thought a great deal about the duty of setting an example. Fathers were careful to do what they wished their sons to do; mothers tried to be what they desired their daughters to become. And setting an example went beyond the family: leading citizens in small towns considered it incumbent upon them to set an example to the rest of the community. It is not too much to say that thousands of men and women have attended church regularly and contributed regularly to the support of the work of the Church in order to set an example to others. Needless to say, this was only one of several motives; but it certainly was one motive, and that a strong one.

Many children were taught that they ought to set an example. Among these, of course, were the children of the clergy: from the time they were able to understand anything, they understood that they were expected to set an example. Fortunately, children in a great variety of households were trained in the same way. The boys and girls of the generous rich were taught that they should set an example of liberality; not a few were brought up to give a tenth of their allowances to the Church. Here again, setting an example was not the only motive; but it was a prominent one.

What were the results of this system of precept and practice? Men and women thus reared sometimes ask this question of one another. Usually the recollection of a reluctant child is brought forward. There was the boy who did not wish to set an example, or the girl who did not care what the parish expected of her in this particular. Occasionally, the healthy fear of being regarded as "pious" is given as the reason. No normal boy or girl would tolerate being "different" in this respect. Sometimes what our grandparents called "plain contrariness" is remembered as the reason why a boy or a girl refused to "set an example as a little Christian." But we are of the opinion that the children rebelled simply because too much was said. They will do this—like the small son of the famous Shakespearean scholar. The child, to the delight of his father, was born on Shakespeare's birthday. When he was about ten years old, the family moved to another neighborhood. Birthday presents from new playmates arrived on a day in March. The boy explained:

"I told them that was my birthday. It is just a plain day—I am sick of a birthday people make so much fuss over." Everyone who has any dealings with children knows only too well how "contrary" they can be, and are, made by "fuss."

**H**OWEVER, in the matter of setting an example, many grown-ups hesitate now lest they be accused of being proud or, worse still, solemn. Very likely they always did. Yet the fact remains that most men and women and children, too, not only did not object to set an example, but that they were ready and willing to do it, in the days of our forebears. And no doubt the results were commendable.

Certainly the practice was commended. "What an example your grandfather set!" A grandchild is often told this. Or: "Your parents were an example to the whole city!" Or even: "I remember what an example *you* set, as a child!" Everyone approved of an example being set.

Everyone still does. To this very day a man or a woman who goes to Mass regularly every morning and to Vespers regularly every evening is praised from the point of view of the example set, as well as from others. There may not be, and usually there is not in these days, any thought of setting an example in the mind of the worshipper. But the observer thinks of it. Indeed, the example set is always mentioned when the devout practices or the generous gifts or the friendly services or any other fine behavior of Christian people is cited. Happily, there are thousands who do set examples of the highest sort. Definitely or unconsciously many an example of the very finest Christian conduct is set. And it is admired, fervently and by large numbers of persons.

To what end? We are often told that in the old days boys patterned themselves on their fathers, and girls on their mothers. Perhaps they did, in many instances—just as they do now. And we frequently hear that the leading citizens of earlier times really did lead. Without a doubt they did, sometimes—just as they now do. Then, as now, the person who set an example was often merely the object of admiration. Few followed, or so much as dreamed of following, the example. Take the man today who gives a fixed proportion of his in-



come every year to the work of the Church. "Wonderful! Such an example to others!" People will say this. But how many of them follow the example? Very few indeed. Or consider the members of the Church whom nothing except extreme emergencies keep from the services of the Church. "Marvelous! They always go to church, no matter where they are nor what they might otherwise do. Such an example!" But do these admirers follow the example? A few, sometimes.

It may happen, to be sure, that admiration is only the first step instead of the only step on the part of on-lookers. The example may actually be followed. This is far more apt to occur if there has been no thought of this on the part of the person setting the example. Myriads have been brought to their knees by seeing others at prayer. Self-sacrificing service has been an unwitting example which has been followed by some of those who have seen it. Above all, the example of personal holiness has been followed by those who saw it with an admiration transformed into reverence for the person setting the example.

When we contemplate the Great Exemplar, Christ, it must startle us to perceive that even Christian people often regard Him and His Example as they regard their Christian neighbors and their examples. Very frequently we hear men and women speak in the most exalted terms of the Life and words of Christ. They will even lay stress upon that Life as the Great Example for mankind, and quote certain words as indicating the Divine Way. Yet they will not pledge themselves to follow that Great Example, to walk according to that Divine Way. On the contrary, they will sometimes declare that they are not ready so to do. They content themselves with admiration.

Perhaps we all do, too much. It is easier than reverence; it is safer than trying to follow. Yet, many do follow the Example of Christ. The Divine Way is thronged with men and women and even children. They are the saints. But we are all called to be saints. Let us all obey the call, and follow the Great Example.

### Through the Editor's Window

THE NIGHT is hot and sultry. About Times Square the multitudes surge back and forth aimlessly, unwilling to return to hot apartment houses to begin their weary fight for sleep in a motionless, oppressive atmosphere wherein sleep is not to be found.

Suddenly, a ripple of amazement passes through the restless throng. Around the tower of the Times Building in blinking electric letters a strange legend is running: "RECTOR OF EPISCOPAL CHURCH IS JAILED ON A CHARGE OF KIDNAPPING. MYSTERY OF DISAPPEARING BABIES SOLVED AS CLERGYMAN STANDS ON CONSTITUTIONAL RIGHTS."

The crowd rushes for newspapers. In them an amazing story is to be read. The substance of it is as follows:

Up on the Hudson River, in a parish noted for the idiosyncrasy of its rector, there have lately been a number of baptisms. In each of these, at a certain point, the rector has taken the babies to be baptized, following the Prayer Book rubric: "Then the minister shall take the child into his arms. . . ." At the end of the service, however, he has refused to return the baby to the parents, pointing out that there is no rubric in the service of Holy Baptism directing him to do so and citing the by-laws of his parish which definitely require him "to abstain from the use of any ornaments, forms, services, or ritual which are not definitely allowed by the rubrics of the Book of Common Prayer or the Canons of the Protestant Episcopal Church in the United States of America."

A weary sigh passes through the crowd. It is midsummer and the silly season is well advanced.

## Everyday Religion

### A Daily Rule of Life

THINK WHAT this means: "Our Father who art *in Heaven*." It means (in part), unseen, invisible Father. "No human eye has ever seen God: the only Son, who is in the Father's bosom—He has made Him known" (Weymouth's translation of St. John 1: 18).

#### IV. PRAY

What then is it to pray? To pray is to sense the Presence of the unseen Father, and to live life there with Him. As the disciple turns to his Lord, he turns to the unseen Father—as the disciple follows, Christ makes the Father known. As the disciple follows day by day, he learns more of the reality of God. The disciple's surest realities—his loved ones and true friends—then become a symbol, a parable, an interpretive token of the one sure and final reality—our Father in Heaven. As we trust our loved ones, count on them, communicate with them, live with them; even more we come to do all that with God our Father. This is to pray.

The saints—persons most alive, great workers and creators—have trodden out the way to pray. It runs like this:

1. Have faith in God through our Lord. Never doubt Him.
2. Be quiet. "Let sense be dumb, let flesh retire."
3. Forget self. Affirm the wonder that is God.
4. Offer Him yourself: your penitent heart to cleanse; your mind to quicken; your will to make His own.
5. Give God your homage. Thank Him. See how great a collection you can gather together and say: "For all this I am grateful to my Heavenly Father."
6. Think together with Him about your work, your friends, and as much of the world as you can grasp in thought.
7. Make your wants known. Be willing to take gratefully what is given, being sure God cares for you.

Then go on with your regular duty in His service.

This is our wonderful duty toward God. Study it often in the Offices of Instruction, Prayer Book, page 288.

The Forward Movement is calling the Church to prayer, and must give repeated instructions. But let us not be content with instructions, and with reading good words about prayer. Let us put it into practice. And do not worry if at first and for long the work is difficult and results are disappointing.

Set aside the first waking hours for adoration, and dedication of the day to come. Keep the noon hour. Is there any good reason under Heaven why we Churchmen with all our sense of order and beauty, with all our bells and steeples, should not have our own Angelus, a pause when we pray? Many of us kept it in the Great War. Why should we stop now? At noon say this prayer, "Blessed Saviour, who at this hour didst hang upon the Cross stretching forth Thy loving arms, grant that all mankind may look unto Thee and be saved." And this: "O Saviour of the world, who by Thy Cross and Passion hast redeemed us, save us and help us, we humbly beseech Thee, O Lord."

People ask for a definite object. Well here it is: Churchmen praying, morning, noon, and night. Given that, God can do something through us. But not before.

# The "Just-Ordained" Speaks Up

By a Young Priest

I READ with interest the article in *THE LIVING CHURCH* of June 15th by the Rev. W. M. Hay entitled Advice to the Just-Ordained, reviewed in *Time* also, issue of July 7th.

As I am on the receiving end of all this goodly advice and admonition may I speak?

There are some sage truths and time-proven facts in the article. We youngsters *can* learn by being told, avoiding the actual experience, stepping from your shoulders gratefully. How I have longed at times to know just how that rector handled those parish pests, seemingly so skillfully. My college and seminary did not teach the technique. I thought the parish must be very much like those cloistered hours of divinity school. But as no council of elders take us in, we young priests learn by watching. And sometimes we learn what *not* to do.

The author is right in that a major chapter in the proposed treatise for Neophytes for the Ministry should be on Kindness. How true every word he says is. And a chapter on Anger. That is indicated, too. Yet we would not forget the extremity of the occasion which provoked the Cleansing of the Temple.

But to the author's specifications for the chapter on Don't Get Married *Yet*, there are other aspects. May I present some?

Work could be undertaken, it is represented, that is now neglected if only a priest *solus* is sent. It is too costly to consider for a married priest.

I would note in comparison to this proposal the splendid editorial in *THE LIVING CHURCH*, May 4, 1935, on Married Priests and their advantages. Now, are priests to be denied any advantage simply because they are young and newly ordained? We may agree to apprenticeship in the mission field, which policy is of doubtful worth, in lieu of placing there the most able and experienced men. But in the most difficult year of all, as I feel, are we to be denied or deprived of marriage, thought by some an advantage?

The author of your article speaks of dowagers—of both sexes—in parishes. They may be in missions, too. But don't forget the dowager with an eligible daughter for the priest. Or one with a charming niece. Make a choice, and through the jealousy of others you may be "sunk." Refuse a choice and you are pestered the more. Don't forget the widow, not too old, with useful knowledge, money, who writes "dear" letters and who understands you better than anyone else in all the world, because you, too, are alone. (Yes, I have received those *billets-doux*.)

"The solution is not in money, but in the men"—*and in the women they choose*. Add a chapter on this.

I trust my speech bears the "accent of the man who has been there." Yet my ordination and my marriage were contemporaneous events.

The cure I was appointed to serve presented an income of "part time" for a single man, though the demands of the work enforced full time service as they should. I asked my Bishop if he objected to my marrying. He fulfills the Scriptural prerequisites for bishops, also for the diaconate, including that of being the husband of one wife. Furthermore he is a man of sagacity and wisdom and a man of God. Maybe I had

him at a disadvantage because he was married, but I think not. He replied that he had no objections either to the girl or to the estate. The stipend could not be increased to allow for this step, nor could it be in the future. I must sink or swim on it. Proceed if I could "swing it."

Since the day of that Nuptial Mass I have heard statements similar to this article both in pulpit and out. There seems to be a deploring of the high price of curates (on which to get rid of the Church school) and of the neglected mission fields tillable only, it is supposed, by priests *solus*.

A priest not yet thirty years of age is speaking in the congregation, I realize, not just being seen. But here goes!

The stipend was duly fixed at "bread and butter" for me alone, yet a prerequisite of the work was a car, not "boots," lots of gasoline, tires, and a rented house. These came. A car was purchased for \$75 on a year's time.

The cure needed two permanent places for services. In three years, after renting a hall and an empty store, two decent missions were built, not without my own hand upon the tools. Workable organization was set up, approximately fifty were baptized, a like number confirmed—small figures but small missions.

Though possessed of contraceptive facts we chose another path; two children were born to us in this time. The stipend was materially the same, but sometimes tardy. Do you think we complained privately or around the Bishop's office? Hardly. It was a glorious adventure. We have "been there." I say "we" for my wife inspired me continually. She is not a meddler around guilds or vestries. Write the chapter on How to Choose a Wife.

WHILE, of course, my priesthood was to me not a profession, it was considered a possession "far above rubies" like my wife. Nevertheless, I have compared my "bread and butter" income with my brethren in the professions in these times. A young peripatetic doctor received slightly more. Two young attorneys received each slightly less. They were married. So was I. Why shouldn't I be?

Was not all this unreasonable to ask of a young woman from a home of refinement and culture used to greater comforts of life? The doctor's wife and the attorneys' wives did not complain. Neither did she.

Was this not very hard? Would we attempt it if we knew in advance the cost? Isn't the sacrifice too great?

It *was* challenging, even hard. But you see, I was not alone. Furthermore *we* were not alone but in good company. Over our bed hung a Man with arms ever outstretched, and nailed to a cross.

If we leave college and seminary, where celibacy may or may not be enforced already, convinced of no vocation to this estate, don't ask us to try it further. We are then considered to know ourselves on other matters of weight, namely if we are "truly called" "to the Order and Ministry of Priesthood" . . . "as this Church hath received the same." Anglican priests may marry, says Mother Church after the Reformation. Young ones? Nay, say some.

If bishops do combine to put their feet down, there will still be found some who see in the canons no justification for



refusing a virile young candidate for Christ's work though much encumbered by a wife.

If the locality really is impossible for a woman to live in at any point, why not urge our bishops to open the diocesan doors to an established order of the Church with ages of wisdom behind it? I wouldn't be interested in a quasi-religious order. I wonder if the superiors of the various orders would be? Then too, the mission field would not be a ladder to a more remunerative ministry.

Among my friends is the registrar of a large university in the city of New York. He feels after years of intimate and astute study of the student himself that marriage is highly desirable even in the years of preparation, that the record of married students is superior, settled, steady.

Since these glorious mission days (in the married estate, too) I have become the rector of a splendid parish. It, by the way, owes my predecessor accounts in arrears which are to be paid in my régime over a period of two years hence. Every cent will be paid.

Leave us young priests your problems as you become veterans and write advice to us. The Church is being left in good hands; fear not. The truest statement of the article is—"Youth never yet was stopped just by a tough proposition." We will play the game with you and with whatever we inherit from you. If the tough proposition includes supporting a wife and family on what we are given, leave that to us. Perhaps our days will not be as palmy as yours. But we, too, love Christ's Holy Catholic Church and for it we are willing to know in our particular way, or lot, the meaning of the word "sacrifice."

#### SUPPLICATION

**C**HRISt THE SHINING, *strong and fearless,*  
*Flaming, blazing Deity,*  
 Hear and save Thy suppliant people,  
 When they call to Thee.

*Ruler over life and death,*  
*Lord of wind and wave;*  
*King of light and darkness,*  
*Jesus, hear and save.*

*Shining splendor of the dawn,*  
*Strength of noon-day sun;*  
*Gentle as the waning light*  
*When the day is done;*

*Conqueror of sickness,*  
*Victor o'er the grave,*  
*Vanquisher of every ill,*  
*Jesus, hear and save!*

*Hear and help Thy suppliant people,*  
*In their hour of need,*  
*Thou All-Powerful, All-Compassionate,*  
*Stoop to hear and heed.*

*Christ the shining, strong and fearless,*  
*From Thy throne on high,*  
*Look with pity on Thy people,*  
*Help them or they die!*

ROBERT J. MURPHY.

#### ACKNOWLEDGMENT

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## The Forward Movement

By the Rt. Rev. Ernest Milmore Stires, D.D.

Bishop of Long Island

**T**HE OBJECTIVE for 1935 must be the success of the Forward Movement. General Convention, realizing that the condition of the world, and in particular of our own country, presented to the Church a challenge for moral and spiritual leadership, appointed a Joint Commission to inaugurate and develop a Forward Movement.

The Church was divinely established to call men to the worship of God, and to teach men that worship of necessity includes the offering of one's self and one's substance for the fulfilment of God's purpose for mankind. But man becomes forgetful, neglectful, disobedient. The history of the Church constantly records efforts to reform itself. At times it has exhibited a character so shameful that men have declared that such conduct would have killed it if the Church had been only of human origin. Always the divine element in it revealed the power which, with man's loyalty, could revitalize the Church and renew its task of winning the world for Christ.

The warfare between the material and the spiritual, has, in a thousand years, taken many forms. In recent years materialism and conventionality have been our more serious sins. The value of the Church has been generally recognized, and many have attested their sense of its value by a considerable degree of support. Nevertheless there is a grave danger that the Church be regarded as a cult, possessing many elements of beauty and of philosophic appeal, of social value, as a constraining and restraining force. But even so, we have only described a cult.

What was needed all along, and what must be recovered today, is the consciousness of the presence and power of the Church's divine Living Leader, the confession of certain definite convictions, so all important as to grant our whole-hearted loyalty, the enlistment of self and substance at the call of God. Some of these convictions are that God is the only explanation great enough to explain the universe; that He has revealed Himself to us as a wise and loving Father, a sympathetic, understanding Elder Brother, and an ever present, spiritual Friend; that the purpose of life is the achievement of character, the only possession we can take on with us into the larger life; and that the Church has been divinely founded to teach this truth everywhere and to help all the children of God to achieve the purpose of life in their own lives and in the lives of others. It is obvious that such an enterprise can be made effective in this world only through the enthusiasm of a flaming loyalty and the glad offering—sacrifice if you please—of self and substance for the winning of the supreme victory. For the accomplishment of these high objectives, the Church has begun a Forward Movement which recalls the character of Discipleship; and now comes to us with the call to "Follow On" through the summer into the autumn. It is a call to all the leaders of the Church, the bishops and clergy; a call to the 35,000 wardens and vestrymen; a call to youth ready for service and even for sacrifice, a call to every baptized member of the Church of Christ.

Already the possibilities of this movement have been revealed to the surprise of bishops, clergy, and laity in many parishes and many dioceses. It is evident that whole-hearted cooperation will carry us forward to heights which many do not dare to expect. Let not any man's reluctance limit the spiritual victory which the world so desperately needs at this hour.

IF THE WORLD is muddled in regard to its religion, morals, and science, it is even more muddled in its politics.—*Prof. Ellwood.*

# Joan of Arc's Window

By the Rev. Irwin St. John Tucker

Pastor of St. Stephen's Church, Chicago, Illinois

**P**ROUDLY FLAUNTING their new-born royal purple, flecked with gold, ranks of royal irises ranged beside the stone altar in the Garden of Memory at St. Stephen's Church seem to be listening across the bright May sunshine to music floating from the packed little church. Most of these flowers opened only this morning, although a few brave captains of their host spread their rich color abroad the day before. They seemed to have been waiting for this day; for they are Joan of Arc's flower, and this is Joan of Arc's guard of honor that marches now so proudly out of the church, down the winding flagstone walk to the altar beneath the trees.

First comes a crucifer, flanked by two boys carrying lights; then the priest of St. Stephen's; and then the American flag, borne by its Girl Scout guard, and behind it, closely ranked, heads erect and hearts high, march the Girl Scout troop designed to do honor to the Maid of Orleans. And after them a multitude.

Louder swells the singing. High in the rough brick wall of the church a door opens, and the choir files out on the iron balcony. Their hymn rings under the branches of the Artist Trees, a clump of lindens now breaking into fragrant leaf.

The cross and lights stand at the right of the altar, the flag and its guard of honor to the left. The dense crowd of worshippers packs around under the trees, along the "little road at the end of the church," among the irises and the tulips. Commemoration is made of all the American artists who have died during the year, a prayer is offered for them, and also for all the "servants of the splendor of God" who still perform their ministry through the medium of art.

This is the memorial service in honor of American artists, held annually at St. Stephen's, Chicago's Little Church at the End of the Road, known also as the national shrine of poetry and art. This year there is special significance to the ceremony, for its central feature is the dedication, in honor of all artists and poets slain in the war, of a window made of panels of glass brought by C. E. Wilder, an American soldier, from Rheims Cathedral.

During the four-year bombardment, Rheims Cathedral was sacred to German and French gunners alike. At any time the German artillery could have dropped a shell within the fabric, wrecking it utterly. They did not. All that happened was that ceaseless concussions shook loose some of the window panels. Two of these, about a foot square each, were carefully treasured by Mr. Wilder, and presented by him to the church which reveres artists.

The Irving Park Woman's Club paid for the window. The Rheims panels were imbedded in opalescent glass by Max Eberhardt, with a little photograph of Rheims Cathedral on glass to identify the relics. That Woman's Club is here today in full force. Together with artists, and school children, and friends, and members of the congregation, they had stood and sat packed so tightly in the pews that there is hardly room to see.

At the altar were ranged today's gifts; a water color painting of seven lilies, symbolic of the seven ages of life, by Jessie Fields; two little wooden figures of baseball players, by Henry Simmons; an exquisitely wrought napkin of needlework sent from far away Mobile, Ala., by Miss Carrie A. Bruce. There is not room for many more gifts in the church; its walls blaze

and flame now with color, and little figures, like those carvings which embellish the odd corners of the Cathedrals of Rheims and Chartres, fill every nook.

Betty Beechwood, radio singer, is in the choir. She sang Schubert's "Ave Maria." Standing at the altar, flanked by the burning torches, the pastor had read a long solemn roll of the artist dead. It was furnished from Washington by the American Art Association.

It is a long roll this year—98 names—but not so long as in the peak of the depression, when artists and sculptors seemed to starve as often as they survived. Many a name long familiar to fame looks suddenly out of the list.

"Unto God's gracious mercy and protection we commit them—  
"O Savior of the world . . . save them and help them . . ."

**N**OW, we are marching through the garden, aflame with tulips and irises—each one a work of art—God's art.

The purple lilies flare in their royal splendor more than Solomon's beside the stone altar on the Hill of Calvary dedicated to the memory of Christian ministers. Directly in front of this altar stand the trees dedicated to the memory of artists. And in the church the unwavering north light streams now through the window enclosing glass that, we believe, sent beams of sunlight down on the gorgeous interior of the Cathedral of Rheims when Joan of Arc, her lily banner in her hand, led Charles VII of France to the altar to be crowned in that place where Remigius had baptized Clovis, and turned France to the God of Clotilde.

That same glass, perhaps; for the leads around the edges of it are weathered and worn as lead can be weathered and worn only by centuries of sun and rain.

Perhaps that same glass met the eye of Joan of Arc as she looked up along the slanted beams of glowing light, that year of 1429. It may be. We do not know.

But we do know that the miracle of Joan of Arc was the transformation of a beaten, despairing, cowering nation, racked and torn by a hundred years of war, a century of defeat, into a self-confident victorious host. The king she saved let her die in flames. He was a weak, inglorious creature, a pusillanimous, unworthy wearer of the crown. His only merit was that Joan of Arc saved him.

Across the Church today a call is flaming; voices sound, as they did for Joan. Cowering, wretched, helpless under its load of debt, not only of the treasury but also of the spirit, the Church has lost its conquering savor. It is trying to "hold the line," to pay for dead horses, to defend its holdings.

Joan of Arc despised temporizing, cowardice, dilly-dallying, and defensive delay. Her watchword was "Strike! God is with us—strike!"

Attack the foe—attack—attack! She purified her army, reinvigorated her generals, led them without a weapon in her hands, against the world's most formidable foe—and won.

*Sancta Joanna  
Virgo bellatrix  
In hora periculi  
Ora pro nobis.*



# Books of the Day

Edited by Elizabeth McCracken

## What Is Christianity?

WHAT IS THIS CHRISTIANITY? By Edward S. Woods, Bishop of Croydon. Harper. Pp. 213. \$2.00.

IN HIS ANSWER to the question which forms the title, the author states that Christianity has a sixfold meaning: it is an event, an experience, a fellowship, an adventure, a society, and a victory. As an event, it has been a transforming power in history, as the evidence plainly shows. "Men and women who had lived on the animal level, slaves who were regarded, and regarded themselves, as almost below animals, as sheer chattels, were seized and lifted up by a power not themselves and set upon their feet with new self-respect, a new grasp of life altogether." As an experience, we may look into our own lives for the explanation, that is, if we have really felt the power of Christianity; otherwise, we may look into the lives of the great saints and heroes who have been animated by the Spirit of God. As an adventure, Christianity is a challenge—not a mere charming, pleasing sentiment—"the opiate of the people." As a society, the ideal of the faith is in the organization known as the Church—a great goal, beckoning to men in their wavering and weakness. And so the author discusses the Christianity which is a religion of power—a mighty challenge.

EDGAR L. PENNINGTON.

## Fr. Bede Frost's New Book

FOUNDED UPON A ROCK. An Introduction to the Sermon on the Mount. By Bede Frost. Macmillan. Pp. 207. \$1.75.

PERSONS WHO KNOW and like Fr. Frost's books will not be disappointed in his latest publication. The sub-title well indicates the range of its contents. It is in no sense a detailed commentary, but is concerned rather with showing the broad implications of the religion which lies behind the teaching of the Sermon on the Mount. Unthinking readers of the chapters might and often do regard the Sermon as chiefly an ethical code, but it is here shown to be founded upon the rock which is Christ, the rock upon which rests the Church, the whole mystical body of Christ. In the course of the book the author touches upon most of the questions and problems which are troubling the minds of men, Christians and others, in this age of upheaval and transition. He gives two chapters to the Beatitudes and two to the Lord's Prayer. We find that opportunity has been taken to include much teaching on the way of Christian life and prayer, and incidentally to refute many of the false theories and philosophies current in the literature of today.

MOTHER MARY MAUDE, C.S.M.

## Training the Voice

TONE PRODUCTION IN THE HUMAN VOICE. By Walter S. Vale. Morehouse. Pp. 60. \$1.00.

THIS LITTLE BOOK, consisting of only six brief chapters, is a gem in its way. We know of nothing to equal it in its own field. While it deals with such technical matters as sound, tone in speech and song, breathing, resonance, expression, accent, it really sets forth fundamental principles in the use of the voice in speech and song that give the book an ethical, nay even a religious bearing. Witness the following:

"All our work in music rests upon these qualities (he lists seven qualities of the beautiful speaking voice). They show our sincerity, they are the fruits of our sincerity. They are the things which give our song meaning. Without them our singing is worse than useless, and unless intention be ever present in sacred song, it is perhaps not going too far to say that our singing may be sin."

The author is the organist and choirmaster at All Saints', Margaret street, London, where an extraordinarily fine choir is to be heard, as all musical travelers know. His book, as might be expected, deals quite largely with the principles underlying the training of the boy voice—though he is the author of a separate book on *Training Boys' Voices*. Choirmasters dealing with either adult or boy voices will find the present book invaluable. It is full of nuggets of practical wisdom, gems for speakers as well as for singers. Here is one:

"If it were but generally known, practice in audible whispering is probably the best and simplest cure for indistinct speech. If, when we whisper, our speech is quite clear and understandable to those near at hand, say some eight or ten feet away, we shall have learned the secret of mouth work."

Or this, apropos of out-of-tune singing:

"I think that the chief cause of this failing is unpreparedness. To sing in tune, we must sense every note in our ear-brain *before* not after we have sung it."

To the serious choirmaster this book will be indispensable.

LOUIS E. DANIELS.

## Letters to St. Francis

LETTERS TO ST. FRANCIS AND HIS FRIARS. By Helen Walker Homan. Minton Balch and Co. 1935. Pp. xiii-265. \$2.50.

THE LITERATURE that has grown up concerning the early Franciscans is so abundant that there should be a real contribution offered in any new book to make it worth while. The author of the present volume has read the best known classics on the subject, a list of which she gives, not in a bibliography but in a Letter, which forms the introduction to her book. She has incorporated most of the familiar stories and has succeeded in giving their atmosphere. This is the chief merit of her book, for she fails to add anything to the knowledge of those who are acquainted with her authorities; and one is tempted to think that persons to whom St. Francis and his companions are unknown—if any such readers exist—would perhaps prefer to exchange her Letters for a more direct method of narration.

M. M.

## Roscoe Conkling

THE GENTLEMAN FROM NEW YORK: A LIFE OF ROSCOE CONKLING. By Donald Barr Chidsley. Yale University Press. \$3.75.

IN HIS DAY and generation Roscoe Conkling bulked large in his native state, in both houses of Congress and in the nation at large. Successful as a lawyer, especially on the criminal side of the bar, he early entered on a political career and speedily progressed from one position of influence to another until he became United States Senator and political leader of his state and a potent factor in national politics, so potent in fact that it is quite generally conceded that his failure to give Mr. Blaine his support in 1884 resulted in Mr. Cleveland's election. That episode may be regarded as typical of Conkling. His action was predicated not on principle, but on pique, his resentment at Blaine's excoriation in a Congressional debate, in which he had referred to Conkling's "turkey gobbler strut." Indeed hatred and revenge were the chief factors in his public and personal career, hardly ever principle, and he ended his political life by resigning his Senatorship because of President Garfield's refusal to do his bidding in a matter of appointments. No wonder E. L. Godkin called him "the great quarreler." He had the reputation of being an honest man; he certainly was a great orator; he was a shrewd politician, but it is doubtful if he will go down in history as a statesman. It is needless to say his life was a colorful one as this author brings out, but the subject cannot be called a great one, nor can the biography itself.

CLINTON ROGERS WOODRUFF.

## A Mystery Story

NOTHING HID. By Archibald Marshall. Houghton Mifflin. \$2.00.

NO ONE BETTER than the late Mr. Marshall could portray the atmosphere of English country life, nor the resentment of provincial English society at the intruder of another class. In the present posthumous novel this resentment results in the continued hounding of a really admirable man until he is unjustly accused of murder; in fact he only escapes execution by dying of grief and exhaustion.

Mr. Marshall evades the tragedy of his theme by giving it mystery story treatment, centered in a lengthy and excellently handled trial scene. The true criminal is drawn so blackly as to become unreal; but the minor characters have the authentic Marshall touch—the kindly Canon Fowkes, the gracious Lady Grael, and a charming pair of lovers.

M. P. E.



# NEWS OF THE CHURCH

## Rochester Churches Damaged by Storm

Losses in Dioceses of Western and Central New York Less; Hornell Church Shelters Homeless

JAMESTOWN, N. Y.—With the diocese of Rochester suffering most, damage to parish churches and missions in the dioceses of Western New York and Central New York from the recent storm was not nearly as great as was at first estimated.

The missions in Allegheny county which are under the care of the Rev. Frank Patterson suffered from the storm but most of the Church buildings were located in high places where the water did not reach them. The real damage was done in the neighboring parishes in the diocese of Rochester. Christ Church, Hornell, and the parish at Wellsburg were badly damaged. In Hornell the church was used as a temporary home for many who were driven from their homes. The Rev. John Spencer, who is rector of Christ Church, did splendid work in helping to care for those who were homeless and without food or other needs.

The situation is now well in hand. The Red Cross has made great and able assistance possible. In Hammondsport, where the flood from Keuka Lake did much  
*(Continued on next page)*

## Bishop of London Warns Against Spiritualism as Dangerous, Waste of Time

LONDON—The Bishop of London solemnly warns Church people against the dangers of Spiritualism in the current number of his *Diocesan Leaflet*.

"Most willingly," writes Dr. Winnington-Ingram, "would I avoid saying anything, as some of my best friends believe in it, and also one or two of my leading clergy, to say nothing of men like Sir Oliver Lodge, whom the world honors and respects, and yet I feel that this attempt to communicate through mediums with those in the other world is all wrong, is very dangerous, is dishonoring to the dead, and is a waste of time for the living. Even those who practise it admit its dangers, and further admit that you may get into contact with most unpleasant spirits who can do you nothing but harm. . . ."

"The Church of this diocese," he adds, "so far from encouraging this revival of Spiritualism, discourages it in every possible way; I have already forbidden any church or any church building to be used for séances, and I do most earnestly exhort those whom I personally know and love to give up this unauthorized attempt to communicate with the other world and to come back to the guidance of the Holy Spirit of God who can alone be trusted to guide us into all truth."



NEW WESTERN NEBRASKA CHURCH

Constructed at a cost of \$12,000, this new St. Alban's Church is taking care of the increased number of communicants in McCook, Nebraska. The old church building was moved to the rear of the lot and now is used as a parish house. The Rev. Dr. H. B. Vinnege is pastor. In the past two years, during Dr. Vinnege's pastorate, there have been 60 confirmations.

## Head of Navy Chaplains, Capt. Evans, Resigns

WASHINGTON, D. C.—Capt. Sidney K. Evans, Chaplains' Corps, terminated a long and distinguished career in the Navy July 22d when he relinquished duty as head of the Chaplains' Division of the Bureau of Navigation.

Chaplain Evans, during his active service of more than twenty-eight years, has performed practically all of the kinds of duty that devolve on those of his corps in the Navy.

## Priest to Open Co-educational School This Fall in Pawtucket

PAWTUCKET, R. I.—The Rev. Dr. Dudley Tyng, formerly rector of St. John's Church, Barrington, and for the last seven years a teacher at Brown University, has organized a co-education school of liberal arts he calls Narragansett Junior College which will be opened in September in the Y. M. C. A. A few basic courses a year will be offered with the coöperation of the Rhode Island School of Design and other institutions.

Other members of the faculty are Prof. Thomas H. Robinson, formerly superintendent of the Church school of the Church of the Redeemer, Providence, head of the department of English in the Rhode Island College of Education; and the Rev. Dr. William T. Townsend, rector of St. Martin's Church, Pawtucket, a history student, writer, and teacher.

## New Michigan Trustee

DETROIT—Charles O. Ford, for nearly thirty years executive secretary of the diocese of Michigan, was elected recently a member of the trustees of the diocese and secretary of that body.

## Illinois Committees to Discuss Boundaries

Groups from Three Dioceses to Consider Realignment of Territory in State

PEORIA, ILL.—Committees from the dioceses of Quincy, Springfield, and Chicago have been appointed to confer in Chicago September 26th concerning diocesan boundaries in the state of Illinois.

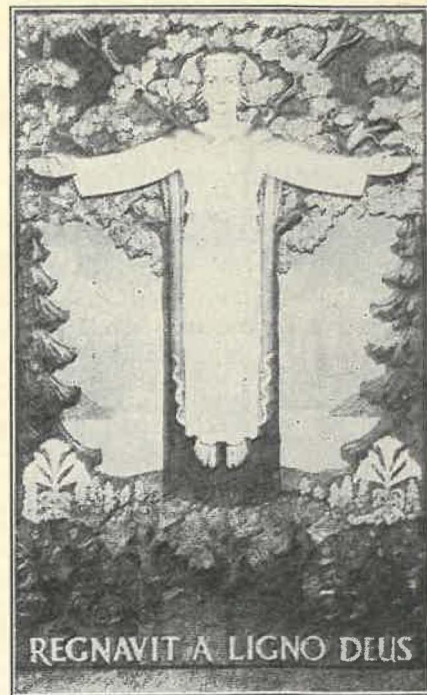
Many Churchmen within and without the state think a realignment of territory will be beneficial to the Church, not only in Illinois, but beyond.

At the synod of the diocese of Quincy held here at St. Paul's Church in May, a request was made of Bishop Fawcett of Quincy to appoint a committee to confer with similar committees from the dioceses of Chicago and Springfield concerning diocesan boundaries in the state.

Bishop Fawcett has appointed for the diocese of Quincy: the Rev. Messrs. John K. Putt, Channing F. Savage, and William L. Essex; and Messrs. Bernard D. Connelly, chairman, John C. Paddock, Lawrence E. Emmons, and Ben H. Potter.

Bishop Stewart has appointed for the diocese of Chicago: the Rev. Messrs. E. J. Randall, W. H. Ziegler, and H. L. Bowen;

*(Continued on next page)*



REREDOS IN NEW YORK CHURCH

The wood-carved polychromed reredos, pictured above, was dedicated June 16th in Zion Church, Douglaston, Long Island, New York City, on the church's 150th anniversary. The reredos was designed and carved by Trygve Hammer and presented to the church by the Committee of Friends and Neighbors.



## Weather Competes With Poughkeepsie

**Vestry of Christ Church Votes Never to Tolerate Anglo-Catholic, Roman, or Greek Practices**

**N**EW YORK—The hot weather competed with the action of the vestry of Christ Church, Poughkeepsie, taken a few days ago, so far as arousing the interest of readers of the secular press was concerned. Both got headlines, but the temperature came out ahead. Church people showed more interest in discussing the relation of humidity to heat than in analyzing the canons governing vestries and rectors.

The vestry of Christ Church, of which the Rev. Dr. Alexander G. Cummins has been rector for the past 35 years, voted in effect that it would never countenance Anglo-Catholic, Roman, or Greek opinions or practices in Christ Church, or in any rector thereof. Resolutions were passed and adopted. Christ Church, being one of the parishes incorporated under Royal Charter, is independent of the Religious Corporation Act of the State of New York. The six young members of the associate vestry also pledged allegiance to the new by-laws.

One of the clergy in town, who is learned in canon law, expressed the opinion that these careful provisions might insure a militantly Protestant rector at Christ Church for a considerable time, but that no power on earth could make that a certainty forever. He said:

"A vestry is elected by the parish. The theological position of a parish is subject to change. It is quite possible that, in time, Christ Church may become a Catholic parish, so far as its parishioners are concerned. When it does, or when Catholic voters are in the majority, a Catholic vestry will be elected. They will at once abolish these new by-laws. Then, they will call a Catholic rector. Who knows but what they will, with a violent swing of the pendulum, make other by-laws, providing that only a Catholic rector and a Catholic vestry will in future be tolerated?"

### S. D. School Observes 50th Year

SIoux FALLS, S. D.—The 50th anniversary of the founding of All Saints' School, Sioux Falls, was celebrated in its 50th graduation exercises on June 3d. The Very Rev. Dr. F. C. Grant, dean of Seabury-Western Seminary, gave the commencement address.

### Bishop McKim Observes

**42d Year as Bishop**

TOKYO—The Rt. Rev. Dr. John McKim, consecrated Bishop of Yedo June 14, 1893, observed his 42d anniversary as a bishop June 14th.

### Rochester Churches

**Suffer Flood Damage**

*(Continued from page 73)*

damage and tons of rock came into the village streets, the members of the CCC camps gave aid. On July 21st the parishes in the diocese were asked to give toward the help of the needy. There are thousands who are literally homeless. Crops were wiped out.

In the diocese of Central New York, St. Paul's Church, Oxford, was surrounded by water, except in front, but there was no damage.

The cellar of St. John's Church, Marathon, was filled with water and silt. While no damage was done to the main floor, the organ motor and blower, located in the basement, were damaged.

Many of the communicants of the New York dioceses suffered great financial loss in the floods.

### Illinois Committees to

**Confer on Boundaries**

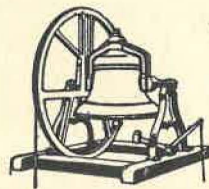
*(Continued from page 73)*

and Messrs. J. V. Norcross, Austin J. Lindstrom, and Wirt Wright.

Bishop White has named for the diocese of Springfield: the Rev. Messrs. Edward J. Haughton, Raymond M. Gunn, Frederick S. Arvedson, and Messrs. R. R. Humphrey, C. M. Hathaway, H. M. Andre, and Dr. I. W. Metz.

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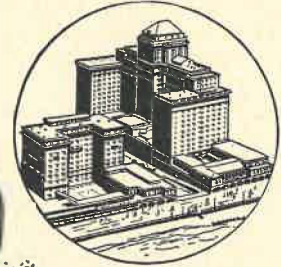


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LAKE PLACID, N. Y.—Bishop Oldham of Albany dedicated the new organ in St. Eustace Church July 7th.

**TWO AMERICAN LADIES** having villa between Cannes and Nice would like two paying guests, ladies or couple. References exchanged.

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## Social Work School in Cincinnati Opens

22 Students Representing Eight Seminaries and 16 Dioceses in Attendance

CINCINNATI, OHIO—With the idea of correlating practical work in social welfare with general theological training, the Cincinnati Summer School of Social Work opened recently with 22 men in attendance representing eight seminaries. The school is under the direction of Dr. William S. Keller, who started it 13 years ago. During that time 250 men have attended the annual sessions.

The eight-weeks course will include practical experience as staff assistants in Cincinnati social agencies, such as the Cincinnati General Hospital, Longview Hospital for Mental Diseases, the Children's Hospital, the Ohio Humane Society, the Adult Probation for the Court of General Pleas, the Juvenile Court, the Hamilton County Work House, the Department of Public Welfare, the Associated Charities, the Amalgamated Clothing Workers' Union, and the Federal Relief Administration.

The practical experience secured in these agencies will be supplemented and generalized by a series of lectures by authorities in the various fields of social service. Among the speakers will be Maurice Levine, M.D., assistant professor of Psychiatry in the College of Medicine of the University of Cincinnati, and Isaac M. Rubinow, M.D., Ph.D., who will speak on Social Security. The total of 29 lectures will be brought to a close with a series of four by the Rev. Clifford L. Stanley, associate professor of Systematic Divinity at Virginia Theological Seminary. His lectures will be on Christian Theology and Social Action.

The eight seminaries represented include General, Virginia, Cambridge, Sewanee, Bexley, Berkeley, Philadelphia, and Seabury-Western. The 22 men present represent 16 dioceses.

### Rev. J. Clarence Jones Resigning as Rector of Brooklyn Parish

BROOKLYN—The Rev. Dr. J. Clarence Jones is resigning as rector of St. Mary's Church, Brooklyn, the resignation to be effective October 15th, when he will have been rector 36 years.

In addition to his activity in presiding over one of the busiest and most successful parishes in Brooklyn, Dr. Jones is one of the leaders of the diocese of Long Island. He is the senior active presbyter.

### Chicago Prepares for Archbishop's Visit

CHICAGO—The Archbishop of York has accepted an invitation from the diocese of Chicago to visit Chicago in January, 1936, during his tour of the United States. Plans call for a diocesan gathering under auspices of the Church Club; preaching engagements at St. Luke's Pro-Cathedral and the Chicago Sunday Evening Club.

### Hankow Shoppers Hear No Jazz; "Hallelujah"

HANKOW—The Municipal Broadcasting Station of Hankow, recently asked the choir from St. Paul's Cathedral to broadcast a program. One result was that at the time of the concert the long shopping street of Hankow and another crowded business street, where many shops have loudspeakers, were ringing from end to end with "Hallelujah" from Handel's chorus.

### Sewanee Clergy School Adds Another Course

SEWANEE, TENN.—The Sewanee Clergy School announces that another course has been added to the curriculum since the issuance of the printed program. This course is Present-day Meaning of Faith, by the Rev. Dr. Victor Lyle Dowdell.

The Sewanee Clergy School courses previously announced are: Personal Religion, Prayer and Meditation, by the Very Rev. Raimundo de Ovies, of Atlanta (a Forward Movement course); Present-day Social Movements in Relation to the Church, by Prof. R. J. Colbert, of the University of Wisconsin; and Some Pastoral Opportunities, by the Rev. Dr. E. P. Dandridge of Nashville. The Clergy School opens on the night of July 30th and closes at noon on August 9th. It is a part of the Sewanee Summer Training School which is in session during the month of August. Bishop Mikell of Atlanta is director of the Clergy School and the Rev. R. Bland Mitchell, of Birmingham, Alabama, is associate director.

WE ARE NOW SIGNING CONTRACTS for summer and fall money-raising campaigns. Write for proposal.

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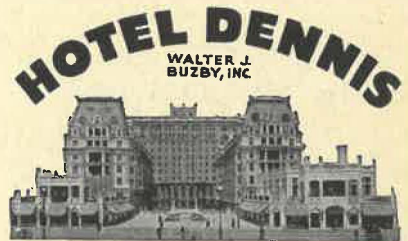
AT THE BETTER BOOKSHOPS  
THE ABINGDON PRESS  
NEW YORK CINCINNATI CHICAGO

### Harper Sibley to Address Church Club of Chicago

CHICAGO—Harper Sibley, prominent Churchman of Rochester, N. Y., and newly elected president of the United States Chamber of Commerce, will be the guest of honor and speaker of a group of Chicago Churchmen at dinner August 6th. The meeting is sponsored by the Church Club.

### When your Thermometer goes up . . . COME DOWN!

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## Chicago Pence Goal \$50,000 by Oct. 1st

**\$46,000 Raised in Two Years, Secretary Reports; Two Missions Aid 100 Per Cent**

CHICAGO—The Bishop's Pence in the diocese of Chicago has brought in a total of approximately \$46,000 in less than two years, according to a report by Sylvester Lyman, executive secretary. The second anniversary of the Pence will be celebrated October 1st and it is hoped the total will have reached \$50,000 by that time.

The 10 parishes showing the highest amounts raised through the Pence since its start are: St. Luke's, Evanston; Church of Atonement; Grace Church, Oak Park; Church of Redeemer; St. Peter's; St. Chrysostom's; Christ Church, Woodlawn; St. Paul's-by-the-Lake; St. Bartholomew's, and St. Mark's, Evanston.

Two mission churches have recorded 100 per cent participation in the Pence: St. Jude's, South Chicago, and St. John's, Naperville.

### Grand Rapids, Mich., Parish

#### Maps Forward Movement Plan

GRAND RAPIDS, MICH.—How may the Forward Movement function in a parish? This is the way Grace Church, Grand Rapids, set about it.

A meeting of the parish council was called to discuss the whole matter of guild and parish plans for the coming autumn and winter. It was resolved that a unified parish program be drawn up which would mean a forward movement of Grace Church in 1935-1936. As a preparation some very definite questions were put to the various guilds in the form of a questionnaire to be returned on or before a fixed date. Some of the questions were: How many new members shall our guild set as its objective for the next year? How many for confirmation? What shall our educational program be? How can we further steady church attendance in the guilds?

At a special parish meeting called by the vestry for September the objectives of the parish as a whole will be formally discussed and officially adopted. This will constitute a fall rally—the beginning it is hoped, of a common task undertaken with joy and enthusiasm. Incidentally, the vestrymen have decided that the Forward Movement for them will mean among other things, the calling upon the parishioners by the vestrymen as a fixed policy in the parish and that the endeavor next season will be to make 400 visits.

### Seattle Organist Retires

SEATTLE, WASH.—J. Edmonde Butler, for more than 30 years organist and choir-master of old Trinity Church, Seattle, has recently retired because of failing health. The vestry unanimously elected him organist emeritus.

## Morehouse Book Store in New York City Opens

NEW YORK—The new Church Book Store of the Morehouse Publishing Company at 14 East 41st street opened for business July 15th. A more formal opening will take place in the autumn, with appropriate ceremonies.

The manager of the Book Store, Harold C. Barlow, is assisted by Miss Irene Kaufmann. Other members of the staff are the Misses Janet Landgraf, Irene Trant, and Naomi Vetter; and Edward Buetow and John Chambers.

The store is large, with a balcony and a recessed platform. New lighting fixtures and decorations make it very attractive. The books are so arranged that they can be found both under titles and under publishers. Facilities for window display are exceptionally good. Specially made wrought

iron gates divide the window from the space beyond and at the same time provide a decorative feature. The lanterns in the window are also of wrought iron, in harmony with the gates.

The block in which the Book Store is located faces the Public Library at the west end and Madison avenue at the east end. The Morgan Library is only five short blocks down Madison avenue. Headquarters of many publishers are nearby. The Book Store is quickly and easily reached from any part of town.

### Washington Church Vases Stolen

WASHINGTON, D. C.—A thief or thieves recently entered St. John's Church, Lafayette Square, and removed from the chancel three altar vases which have been used in this ancient church for many years. This is the fourth such robbery in as many years in churches in and around Washington.

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."*

**E. W. SIMONSON, PRIEST**

DOUGLAS, ARIZ.—The Rev. Ernest W. Simonson, for nearly thirty years rector of St. Stephen's Church here, died after a short illness May 18th.

Born in Canada and educated at King's College, Windsor, Nova Scotia, he came to Arizona while still a young man.

In those days Arizona and Douglas were still in a primitive condition. The copper mines and cattle raising were the chief sources of income. Here the young priest soon found plenty of work to occupy his energies, and the church and parish quickly found a prominent place in the life of the city.

The burial service, held May 21st in Douglas, was read by Bishop Mitchell of Arizona, assisted by many of the clergy. The local ministers walked in procession.

Business was entirely suspended in the city during the burial service.

**HOWARD STOY, PRIEST**

BOISE, IDAHO—The Ven. Howard Stoy, archdeacon of Southern Idaho, died in St. Luke's Hospital, Boise, June 26th, after an illness of several weeks.

Archdeacon Stoy was born in New Jersey of an old colonial family. After three years in medical school, he studied for holy orders. For five years he was headmaster of a Church boarding school in New Jersey, and then for eight years assistant at St. Paul's Church, Camden, N. J. In 1898 he went to McCook, Nebr., for missionary work under Bishop Graves. Later, he went to St. Thomas' Church, Rawlins, Wyo., and in 1906, went to Emmanuel Church, Hailey, Idaho. He became archdeacon of Southern Idaho shortly after and through the years has touched almost the entire southern and eastern part of Idaho. For the last five years he has been living in Boise, with oversight of the missions adjacent.

He is survived by Mrs. Stoy and five children: Harold, Rebecca, Miriam, Howard, Jr., and Maxwell.

Burial was from St. Michael's Cathedral, Boise, June 28th. Bishop Barnwell, assisted by the clergy of the district, officiated.

**W. R. SCOTT, PRIEST**

DOYLESTOWN, PA.—The Rev. William Reese Scott, rector of St. Paul's Church here, and a retired chaplain, U. S. Army, died May 8th.

Bishop Taitt of Pennsylvania officiated at the funeral service here. Burial was in the National cemetery at Arlington.

The ministry of the Rev. Mr. Scott covered a period of 40 years, 18 of them as an army chaplain through successive grades from first lieutenant to major. In 1927 he retired to become rector of St. Paul's Church here.

**MRS. M. W. JAMISON**

WARREN, PA.—Mrs. Marcus W. Jamison, educational secretary for the Woman's Auxiliary in the diocese of Erie and a member of the field department, died of pneumonia following an operation June 21st. She was a member of Trinity Memorial Church.

Emily Crary Jamison was born at Harris Hill, near Buffalo, N. Y., August 28, 1862. Moving in childhood to Webster City, Iowa, she later attended Iowa College at Grinnell, Iowa, graduating in 1883. From the time of her marriage in June, 1885, she was a civic and social leader in Warren.

She is survived by two sons, Lewis Crary Jamison, and Hugh Crary Jamison, both of Warren, and one daughter, Mrs. Edward Savage, of New York City; also six grandchildren; one sister, Mrs. Charles P. Myers of Elmira, N. Y.; and one brother, Charles Crary of Chicago.

The funeral service was conducted by Bishop Ward of Erie and the Rev. E. P. Wroth, rector of Trinity Memorial Church, at 2:30 P.M., June 23d. Burial was in the family lot in Oakland cemetery, Warren.

**Washington Committee Seeks to Get in Touch With Newcomers**

WASHINGTON, D. C.—The Committee on Religious Life in the nation's capital is anxious to get in touch with all newcomers to Washington and requests that those who have friends or connections who are making their home in the national capital notify the committee as to their address and Church preference. Canon A. P. Stokes of the Washington Cathedral is secretary of the committee.

**Masons Honor Nashville Rector**

NASHVILLE, TENN.—The Rev. Dr. Prentice A. Pugh, rector of the Church of the Advent in this city, recently was installed Grand Prelate of the Grand Commandery of Knights Templar of Tennessee, for the fourth term in five years.

**New York Priest Honored by King**

LONDON—The Rev. Jedidiah Edmead, of the Church of the Crucifixion, New York, was named on the honors list issued by the King on his recent birthday. He was made a member of the Order of the British Empire.

**Church Services**

**ILLINOIS**

**Church of the Ascension, Chicago**

1133 N. LaSalle Street  
 REV. WILLIAM BREWSTER STOSKOFF, 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**

Broadway and Wall Street  
 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.

**Church of the Incarnation, New York**

Madison Avenue and 35th Street  
 REV. GEORGE A. ROBERTSHAW, Minister in Charge  
 Sundays: 8 and 11 A.M.  
 Special Preacher: The Rev. Clifton Macon, D.D.

**Church of St. Mary the Virgin, New York**

46th Street between Sixth and Seventh Avenues  
 (Served by the Cowley Fathers)  
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
 Sunday Masses, 7, 9, and 11 (Sung Mass).  
 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. Jeneau 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.



## St. Bartholomew's, N. Y., Reports on Varied Work

Activities in Prominent City Parish  
Summarized in Year Book

NEW YORK—The 1935 Year Book of one of New York's famous parishes, St. Bartholomew's, at Park avenue and 51st street, recently was published. Statistics showing communicant members of 3,262, lists of those baptized, confirmed, and married, and reports on various organization activities and the Community House appear in the 90-page booklet.

Regarding the past year the Rev. Dr. George Paull T. Sargent in the Rector's Letter writes:

"There has been a welding, more and more, of all the elements of the parish into a sense of unified responsibility. These elements, disrupted as they have been by the changing financial, social, and spiritual earthquake, which has affected practically all mankind and caused us much deep searching of heart, are now, I feel, becoming revived in a renaissance of faith and courage....

"Naturally the Centennial Observance has been foremost in our minds this year. *The Centennial History* and the *Centennial Book of Remembrance* bring to our attention both the past and the present, and our God-given responsibility to project, through our young leadership, the glory of the past and the present into the future. These are days when no man can rest on past achievements, and no man has an alibi; God calls every man and every woman to give of his or her best."

James B. Taylor, treasurer, in a "general fund" report shows disbursements totaling \$114,319.06. In a financial summary of the entire parish organization, the disbursements were listed as \$275,669.35.

### Misstatement on South India

#### Scheme is Made by Bishop

LONDON—In the recently published "Unified Statement" of the Missionary Council of the Church Assembly, in the section on the Church of India, Burma, and Ceylon, Bishop Tubbs (formerly of Rangoon) is permitted to say that "the main features of the [South India] Scheme are now complete on the lines approved by the Lambeth Conference of 1930."

That is a serious misstatement. The Lambeth Conference allowed that in the proposed unified South India Church, presbyters might be permitted to share in the laying-on of hands at the first episcopal consecration. This was thought a permissible concession as a symbol of unity. But the Lambeth Conference distinctly deprecated the continuance of the practice in future consecrations.

The Joint Committee in India rejected the advice of the Lambeth Conference, struck out the words designed to make clear that it was the bishops who were the real and only consecrators, and substituted non-committal sentences.

Moreover, as the Scheme now stands, it gives to a diocesan bishop a power of dispensation, authorizing, in special cases, a minister who is not a priest to celebrate the Eucharist. The Lambeth Conference never approved such a hopelessly un-Catholic provision.

### English Houses of Convocation

#### Pass Resolutions on Marriage

LONDON—The subject which gained most attention in both Houses of Convocation recently was that of marriage. Two resolutions on the agenda paper were both passed.

The first affirms that our Lord's principle and standard of marriage are that of a life-long and indissoluble union. The word indissoluble means, that which cannot be dissolved. In the course of the debate some of the bishops seemed to labor under the misapprehension that it means, that which theoretically ought not to be dissolved. But if so, they were wrong. If marriage is indeed indissoluble, second unions during the lifetime of the original parties are not marriages in the sense in which the Church understands the term.

The second resolution affirmed that all unions contracted during the lifetime of a previous partner involve without exception a breach of Christian principles. This was followed by a third, of which the first part was also carried in both Houses, stating that the Church service should not be allowed to be used for such unions. The latter part of this resolution, carried by the Bishops and postponed by the House of Clergy, laid down that persons remarrying contrary to the second resolution should be excluded from the sacraments except on such conditions as the Church may require.

### Monument to First Harrisburg Bishop

HARRISBURG, PA.—A monument in tribute to the late Bishop James Henry Darlington, first Bishop of Harrisburg, was unveiled June 23d, on the highest peak of the mountains overlooking this city. The monument, a five-foot limestone marker, was erected by the Blue Mountain Eagle Climbing Club, Reading, and the Paxton Rangers Hiking Club, Linglestown, at the summit of the first mountain in the Blue Ridge Range above Fort Hunter. Bishop Darlington was one of the first persons to aid and finance the opening of a mountain trail across the state.

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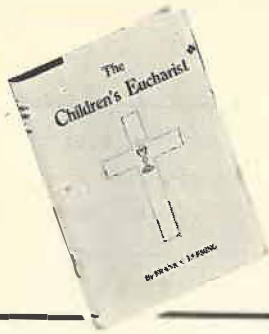
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# THE CHILDREN'S EUCHARIST

**A Manual of Instruction on the Celebration of  
the Holy Communion for Children**

**By the Rev. FRANK C. LEEMING**

**Foreword by the Rt. Rev. RALPH E. URBAN, Late Suffragan Bishop of New Jersey**

¶ A preparatory instruction is planned for use during a six-week period, to be given either before the first children's Eucharist or for the same length of time when the plan of the children's service is actually in operation.

¶ Beginning with an explanation of the service, the various parts of the Eucharist are taken in order, and the importance of the service and the meaning of each part of it is shown.

¶ A model service is provided with notes for the instructor. Material for each Sunday includes brief explanation of the meaning of the seasons and of the Gospel for the day, and also special catechetical questions and answers for each Sunday and Holy Day in the Church Year, together with prayers during Communion and thanksgivings after Communion, especially suited to children's use.

"If it is true, as we are told, that the new age breaking upon us is demanding a deeper sense of the eternities, and aches all unknowingly to set itself into the background of the heavenly mysteries; and if it is true that the most effective education is by way of absorption rather than by direct information, then the constant presentation to children of the eternal mystery and drama of redemption would seem to be our crying need.

"This little book here commended is an effort to help the parish priest make his children's Eucharist in every sense a teaching power."

—From the Foreword.

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