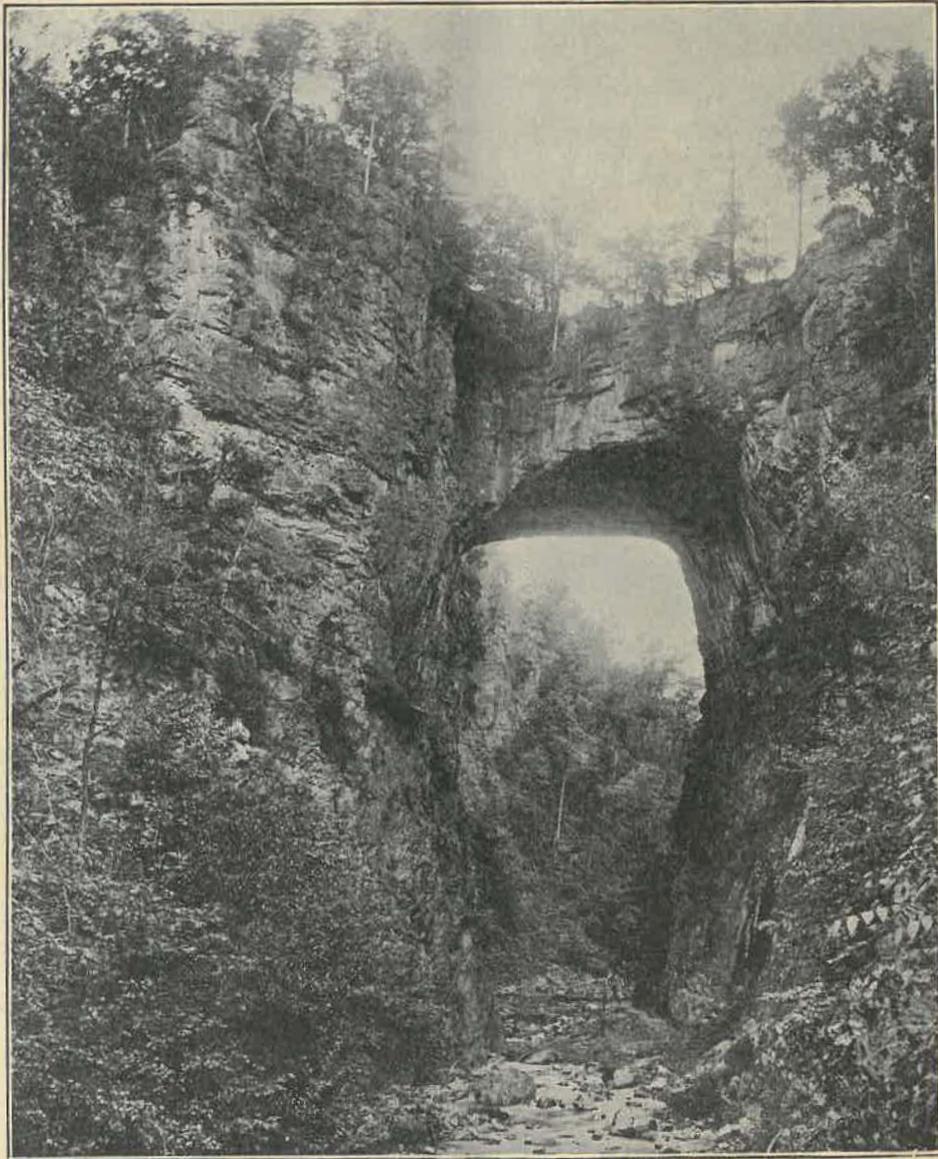


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Church Calendar



MAY

- 29. First Sunday after Trinity.
- 31. Tuesday.

JUNE

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

KALENDAR OF COMING EVENTS

JUNE

- 8. Regional Rural Conference of Sewanee Province at Vicksburg, Miss.
- 12. Blue Grass Conference (Kentucky and Lexington), at Versailles.
- 14. South Florida Young People's Camp at Camp Wingmann.
- 15. National Convention of Federated Church Women at Detroit.
- 19. Minnesota Summer School at Carleton College, Northfield; North Dakota Summer School at Pelican Lake, Minn.
- Olympia Summer Conference at Tacoma, Wash.
- 26. Bethlehem Summer Conference for Religious Education at Bethlehem, Pa. Erie-Pittsburgh Summer Conference for Church Workers at Kiskiminetas Springs School; Peninsula Summer Conference at Ocean City, Md.; Wellesley Conference for Church Workers.
- 27. Gambier Summer School at Gambier, Ohio; Shrine Mont Summer School at Orkney Springs, Va.; Provincial Conference of New England at Concord, N. H.; Mid-West Church Workers' Summer Conference at Racine, Wis.; Wisconsin Rural Leadership Summer School at Madison.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 6. Grace and St. Peter's, Baltimore, Md.
- 7. St. Luke's, New York.
- 8. Church of the Advent, Kenmore, N. Y.
- 9. St. Mark's, Clark Mills, N. Y.
- 10. St. John's, Auburn, N. Y.
- 11. St. Edward the Martyr, New York.

CORRESPONDENCE

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

"Corruption in New York City"

TO THE EDITOR: Under the above heading in the editorial section of the May 14th LIVING CHURCH, a weekly periodical of the "High-Church party" of the Protestant Episcopal Church, I have read a comment on the sermon delivered by the Rt. Rev. William T. Manning on April 29, 1932, in St. Paul's Chapel, New York City. On this sermon and the comments it has occasioned I cannot refrain from offering a few remarks.

The present lamentable public tolerance of political corruption will continue to hold sway over "the greatest city and its empire state" so long as bishops and clergy continue attempting to teach and lead in morality and Christianity by merely pointing out others as good or bad examples rather than by presenting themselves and their own lives as the good and acceptable examples made perfect by the grace and power of the great High Priest, Jesus Christ.

When the bishops will keep their fingers and voices completely and entirely out of the political affairs and will concentrate their attention and their hearts, souls, and minds only upon the teaching of the Gospel of the Kingdom of God to their flocks; when they will deny themselves and carry on their own shoulders their crosses and follow only the steps of their Master who is the Light, the Way, the Truth, and the Life, and the only Hope and Salvation of the World; then, and then only, undoubtedly will corruption disappear.

The bishops, through the grace of the Lord Jesus Christ, are designed and commissioned to manifest His Light and Power through their own lives in the world. But do they?

Unless bishops, who are set to be the overseers and to feed the Church of God and be stewards of the Gifts of Heavenly Things, will purge their own hearts of hypocrisy and vanity and will separate themselves from the world and all its conceits and will dedicate themselves fully and completely for truly serving God only and not the ambitions of men and politics, there can be no light and no leadership to show the way out of corruption.

Until the Church of Christ brings forth in its bishops that personal example of spiritual life and power not only the "greatest city with its empire state," but also the whole world, will remain ruled by the spirit of the world which tolerates rottenness and corruption and in the worldly spirit rottenness and corruption will constantly increase and ceaselessly surround our lives and our states and nation.

✠ AFTIMIOS,
 [Greek Orthodox] Archbishop of Brooklyn.
 Brooklyn, N. Y.

Mining Conditions in Kentucky

TO THE EDITOR: Harlan and Bell counties, Kentucky, have recently been the occasion of much undesirable notoriety in the newspapers and periodicals of the country. "Undesirable notoriety" from the point of view of the inhabitants of Harlan and Bell counties, who are a proud and self-respecting people, intent, conscientiously intent, upon solving their own social problems, when such problems arise. Coal mining is the supporting industry of these two coun-

ties, and during the past several years, owing to the discriminating differential against Kentucky coal, and the universal depression, the coal mining industry has been in sore straits, unprecedented in the history of this area. It is my unqualified conviction, after exhaustive study of the situation in the field and in the approximate neighborhood, that the coal operators have played the social game in every true Christian respect, and that up to the time when outside agitators came into the coal area the miners themselves thoroughly appreciated the situation in which the operators found themselves placed, and the individual and organized efforts which the coal operators were making for their material well-being and the material well-being of their families.

Even today, after the intrusion of outside disturbing influences, the feeling between the operators and the miners, speaking generally, is all that could be either desired or expected. I personally know of operators who have been running their mines for a day or more a week, at a monthly personal loss to themselves aggregating thousands of dollars. Moreover, the coal operators have been foremost of all the citizens in organizing and supporting local relief agencies, doing their utmost to ameliorate existing conditions and to assure the return of a living wage for their hard-pressed employes. The ramifications of relief are numerous and efficient, and those persons placed in responsible positions have contributed their utmost for the common good.

In this attitude between employer and employe, and in the giving and distribution of relief, the Episcopal Church, in Harlan and neighboring towns, in Middlesboro and vicinity, in Corbin and contiguous communities, in Pikeville and the Big Sandy Valley, has had its contributing share, the clergy of these places taking a leading part in the whole maelstrom of activity and in the continuance of the spirit of Christian good will.

The people of Bell and Harlan and Pike counties have naturally resented the interference of outsiders in what they consider to be a domestic problem, which they are seeking to solve in practical, self-sacrificing, and continuous effort, and among other outside interferences they have resented, and resented keenly, the transitory visit of a group of clergymen, two of them of the Episcopal Church, who, after spending twenty-four hours in the coal areas, have published abroad to the outside world that conditions in Southeastern Kentucky warrant a senatorial investigation. The fact that such committee came into Kentucky without any ecclesiastical authority, representing themselves alone and a limited number of ministers of different denominations in New York City, has not blinded the eyes of the people to the realization that two of the clergymen were clergymen of the Episcopal Church, one of them the editor of one of our Church papers, and the other of them the executive secretary of the Department of Christian Social Service. It is impossible for two such officially prominent men to divest themselves of their official status in conducting such an unwelcome investigation, coupled with their equally unwelcome findings. The result is that the Episcopal Church

in the mountainous areas of Kentucky has been beset and besieged with unfavorable criticism which is prejudicial to the constructive work of the Church. I have been the recipient of many communications to this effect, and my clergy have been the targets of a misunderstanding which has done and is doing much to handicap them in their ministries to employers and employes alike. The executive council of the diocese of Lexington in recent session unanimously passed a resolution deploring the visit of these unaccredited clergymen of our Church into Harlan and Bell counties, and such resolution was based upon the knowledge of the mischief which such a visit has engendered.

Anybody conversant with the attitude of the mountain peoples, as anybody conversant with the spirit of Kentuckians at large, will realize that the citizens of this state are a prideful, self-respecting, and self-determinative population who account themselves equal to the administration of their own internal affairs. They ask no favors and they take no presumed favors from their contemporaries, either at home or abroad, and they would not conceive of attempting to run the affairs of peoples outside their own state borders. It would never enter their minds to investigate conditions of crime, for instance, in New York City, or to look into the rights of the suffering sixty thousand persons who are at the present time on the border line of starvation in the city of Philadelphia.

My open letter to the Presiding Bishop and the resolution of the executive council of the diocese of Lexington were necessitated by the reaction consequent upon the visit of two incognito clergymen of the Episcopal Church who were known to be the editor of a Church paper and the executive secretary of one of the departments of the National Council.

(Rt. Rev.) H. P. ALMON ABBOTT.
Lexington, Ky. (Bishop of Lexington)

TO THE EDITOR: If you can allow me a bit of space in your correspondence column to say a few words about the visit that the Rev. C. Rankin Barnes and I made recently to the coal fields of southwestern Kentucky I shall appreciate it very much, since there seems to be some misunderstanding about it. There is a resolution before the United States Senate, introduced by Senators Costigan and Cutting, calling for a senatorial investigation of conditions there. Twenty-one New York clergymen, eleven of whom are priests of our Church, therefore appealed to the Senate to support this resolution. When this appeared in the newspapers a telegram was received from Walter B. Smith, county attorney of Bell county, and Cleon Calvert, chairman of the citizens' committee of Pineville, *inviting* these clergymen to come themselves to investigate conditions, or if this was impossible to send a committee. The telegram made it clear that we would be allowed to interview anyone we cared to, and that we would be allowed to see what we cared to see. It was a very cordial invitation in which we were promised "real southern hospitality."

It was impossible for the entire twenty-one clergymen to go. Therefore a committee was selected to make the visit, consisting of the Rev. C. Rankin Barnes, the Rev. Reinhold Niebuhr, professor at Union Seminary, the Rev. Cameron Hall, pastor of Christ Presbyterian Church, and myself. Before going we made it perfectly clear to the authorities in Kentucky that we had neither the time nor the training to conduct anything that might be dignified by the word "investigation," but that we were very happy to come on a "visit" to determine if

possible whether or not we were right in urging the United States Senate to investigate.

Thus our visit was in no sense an "intrusion" as Bishop Abbott and the executive council of the diocese of Lexington state. It was the acceptance of an invitation from the citizens of Bell and Harlan counties. We were not there to function as priests of the Church in any offices of the Church, and I know of no canon which requires us to seek permission from diocesan authorities to make such a visit. However, I did tell Bishop Abbott at the meeting of the House of Bishops at Garden City that we planned to go and he was extremely cordial about it, even inviting us to the Bishop's house for a friendly visit. This we did not make, for two reasons. First of all, our time was limited and we felt that it would be better spent in the coal fields. Second, we were informed by one of his clergy in the diocese of Lexington that Bishop Abbott was in Washington and would not return until after we had to leave. We did spend some time with two of our clergy in the diocese: the Rev. Mr. Troop, who is at present in charge of our church in Harlan, and the Rev. Claudius F. Smith who is the rector at Middlesboro. Both of them were most cordial and gave us a great deal of valuable information.

Of course I cannot speak for Mr. Barnes, but it is my understanding that he went to Kentucky as a member of this committee with the knowledge and consent of the commission of Christian Social Service of the National Council, to whom he is responsible. Repeatedly in General Conventions our Church has taken an official position on the subject both of industrial relations and of civil liberties. It is the job of the Department of Christian Social Service, of which Mr. Barnes is the executive head, to act upon this official position. The issues in Kentucky are industrial relations and civil liberties. They are national issues, long since having ceased to be merely local. The fact that the United States is dealing with the matter is sufficient proof of this. In going to Kentucky Mr. Barnes was therefore, to my way of thinking, merely doing what his job requires him to do. Resolutions passed at the General Convention of 1925 definitely place this responsibility on his department.

As for me I am the secretary of an organization of the Church the purpose of which is "to bring together for prayer, study, and action those who seek to apply the principles of Christ in industrial society." Kentucky is a "hot spot" industrially at the moment. It isn't exactly fun to go into these hot spots, but I have been in them before and I propose to get in others. These are not days to stand on the side lines waving high-sounding resolutions passed at General Conventions while the dispossessed get their heads split open battling for the very things we profess to believe in. I hardly expect that my actions will have the hearty approval of a great many Church people. In Kentucky, as elsewhere, the really "influential" Episcopalians belong to the owning group. One hardly expects them to throw up their hats and cheer when clergymen point to the fact that their workers are really slaves. One can also understand how our visit has embarrassed Bishop Abbott, particularly with these same people. I am sorry for that. . . .

As for the editorial in THE LIVING CHURCH for May 21st on the subject I would only say that our trip was not entirely in vain since it has prompted you, editorially, to support the bill calling for a senatorial investigation. (Rev.) W. B. SPOFFORD,

Executive Secretary, C. L. I. D.
New York.



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"The Church and Suicide"

TO THE EDITOR: I recently attended the funeral of a friend who had committed suicide. He had arranged, in a note, the details of the service. Very beautiful hymns were sung; the burial service from the Prayer Book was read (but the service was not from the church); the casket was covered with Easter lilies. It was a beautiful and impressive service, filling one with Resurrection Hope. But the fact remained—the dead had committed suicide. That he had any idea of the grievous sin he was committing I do not for a moment believe. "I doubt not but in ignorance he did it." His life was painful and lonely, with no one dependent upon him. Constant brooding most probably had unbalanced his mind, though one could not say he was insane. His suicide was evidently long plotted.

Just the week before another and double suicide tragedy had claimed two other friends. One can scarcely take up a newspaper without reading of two or more suicides. In many cases "the suicide" is a professed Christian and I would again repeat that I do not believe these people, in many cases, realized the dreadful sin they were committing against God, themselves, and society.

Is it not the duty of the Church, in these dark days of depression and doubt, to teach plainly and emphatically the *sin* of suicide, with no lack of charity for the dead, but with deep concern for the living?

(Mrs.) MARGUERITE H. J. WEED.

Duluth, Minn.

TO THE EDITOR: A short while ago I buried a man who had apparently committed suicide. He was alone in the wilderness and, faced with death by freezing, he took his own life.

No doubt that in yielding to this temptation he committed a sin. No doubt that a man who yields to the temptation of dishonesty or cruelty or greed also commits sin. If we are to pick and choose our sins for special recognition and condemnation why not begin with those that are most hideous?

It seems to me that the "compelling arguments" spoken of in a recent letter do not rest chiefly on consideration for the remaining loved ones. They rest in the hope that the prayers of the faithful on behalf of the departed are effectual means of grace. The idea that the Church is to withdraw her official ministrations from sinners dead or alive is repugnant. There are other and more Christian ways of advertising the Church's attitude toward sin in general and suicide in particular than that of publicly passing judgment on a person no longer able to offer a defense and withdrawing the services of the Church of Christ from one helpless to plead his own cause. I for one do not feel competent to judge "the faithful departed in Christ" by the sins that I believe they may or may not have committed. (Rev.) MERRITT F. WILLIAMS.

St. Steven's Mission,
Ft. Yukon, Alaska.

"Lopsided People"

TO THE EDITOR: After reading the article, Lopsided People, p. 825, issue of April 30th, I venture to suggest that interested readers should turn to the *Hibbert Journal* and read an article to be found in the April number with the title, Let Us Educate Our Masters, by L. P. Jacks. If your readers desire to go further, there is an interesting review of a book written by Aldous Huxley, *Brave New World*, illustrated, *London News*, February 27th.

Auburn, Calif. (Rev.) BLAKE HADLOW.

Pertaining to Church Services

TO THE EDITOR: May I through your columns call something to the attention of our Episcopal ministers? From my observation in a great many churches, I find that about three out of four ministers, having finished their sermon, turn toward the altar and start immediately to pronounce the Ascription, and are half way through before the people can hear a word they are saying. The minister has not allowed time for the congregation to rise and the consequent noise to be stopped. The first words audible to all but those near the front are apt to be, "Be ascribed all might, etc." "The Father, the Son, and the Holy Ghost" have not been heard for the unavoidable noise of several hundred people getting to their feet. Recently at the Cathedral, in Boston, though I sat in the ninth row, directly in front of the pulpit, I didn't hear a single word. The preacher was a visiting bishop, who not only began speaking much too soon but dropped his voice—another common error, specially reprehensible considering that the speaker is then facing away from the audience. If the Ascription is worth reciting it ought to be worth hearing.

Similarly, when the minister kneels and instantly starts the Lord's Prayer, or the General Confession, or the versicle "O Lord, show Thy mercy upon us," he should remember that five hundred people, or one hundred people, cannot move as rapidly or as quietly as one person. The rustle of their movements obliterates the sound of his voice. When he announces a psalm or a hymn he gives them time to find their place. He should likewise give them time to rise or kneel as the case may be, and to hear the beginning of his sentences.

Boston, Mass. (Rev.) GEORGE L. PAINE.

Tube Improved, Paste Remains

TO THE EDITOR: Your issue of May 14th had on page 41 a number of messages of a congratulatory nature. It is true that the new cover is a decided improvement. When I saw it for the first time I recalled an old advertisement which read: "We could not improve the paste so we improved the tube." How I wish that some similar remark might be made of THE LIVING CHURCH. As it is, something more than a change in format is needed to make your paper more appealing to Churchmen. For though you speak with the tongues of men and of angels and have not charity you become as a noisy gong or a clanging cymbal. This paraphrase may not have any value for you because of the fact that it was suggested by the words of a man, born a Jew, and who was a true Apostle of Jesus Christ, and who was sufficiently imbued with the spirit of his Master to preach the Gospel to any who were willing to hear it. (Rev.) R. J. CLARKE.

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Clerical Changes

APPOINTMENTS ACCEPTED

ACKERMAN, Rev. HOWARD C., formerly of Syracuse, N. Y.; has become rector of Church of the Epiphany, Urbana, Ohio (S.O.)

BARR, Rev. GEORGE DUDLEY, formerly in charge of the churches at Port Leyden, Constableville, and Lyons Falls, N. Y. (C.N.Y.); has become rector of Christ Church, Clayton, with charge of St. Paul's Church, La Fargeville, N. Y. (C.N.Y.) Address, 412 Hugunin St., Clayton.

DIETRICH, Rev. WILLIAM J., formerly rector of St. Stephen's Church, Port Washington, N. Y. (L. I.); to be vicar of Church of the Holy Trinity, New York City. Address, 332 E. 88th St., New York City.

MALCOLM, Rev. HARRY BROOKS, recently ordained deacon; to be junior curate at Christ Church, Corning, N. Y. (Roch.) Address, Christ Church, Corning, N. Y.

MANN, Rev. WILFORD ERNST, D.D., formerly rector of Church of the Holy Comforter, Richmond, Va.; to be rector of St. Thomas' Church, Oakmont, Pa. (P.) Address, 374 Delaware Ave., Oakmont. June 1st.

NEW ADDRESSES

BRAGG, Rev. GEORGE F., Jr., rector of St. James' Church, Baltimore, formerly 1425 McCulloh St.; 827 N. Arlington Ave., Baltimore.

COOPER, Rev. ALBERT S., priest-in-charge of St. Mary's Church, Franklin, and Holy Trinity Church, Patterson, La., formerly Patterson; 802 Second St., Franklin, La.

MATTHEWS, Rev. JOHN B., rector of St. Andrew's Church, Fort Scott, Kans., formerly 515 S. Crawford St.; 1210 Burk St., Fort Scott.

DEGREES CONFERRED

NASHOTAH HOUSE—At its commencement exercises on May 19th the honorary degree of Doctor of Divinity was conferred by Nashotah House upon the Rev. GEORGE DAVID ROSENTHAL, vicar of St. Agatha's Church, Birmingham, England, and upon the Rev. CECIL E. RUSSELL, organizing secretary of the Anglo-Catholic Congress, London; and the honorary degree of Doctor of Laws upon FREDERIC COOK MOREHOUSE, L.H.D., Litt.D., editor of THE LIVING CHURCH, Milwaukee.

The degree of Master of Theology was conferred at the same time upon the Rev. CHARLES C. CARVER, rector of Christ Church, Buffalo, N. Y.

RICHMOND UNIVERSITY—At the centennial anniversary of the University of Richmond. May 10th, the degree of Doctor of Divinity was conferred upon the Rev. Beverley D. Tucker, Jr., D.D., rector of St. Paul's Church, Richmond, Va.

ORDINATIONS

PRIESTS

GEORGIA—In St. John's Church, Savannah, the Rev. HERBERT WOODHULL VAN COUENHOVEN on May 13th was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. F. F. Reese, D.D. He was presented by the Rev. C. C. Carpenter, rector of St. John's Church, and the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, preached. The Rev. David Cady Wright, D.D., rector of Christ Church, read the litany; the Rev. Royal K. Tucker, rector of St. Mark's Church, Brunswick, read the epistle; and the Rev. Samuel B. McGlohon, retired, the gospel.

Mr. Van Couenhoven, who was admitted to the diocese of Virginia following his ordination, has resumed his studies at the Virginia Theological Seminary at Alexandria.

SALINA—On Whitsunday, May 15th, the Rev. WILLIAM D. JACKSON was advanced to the priesthood in St. Cornelius' Church, Dodge City, by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, who also preached the sermon. The candidate was presented by the Rev. F. V. R. Moore. Mr. Jackson will continue in charge of missions at Meade and Liberal in the district of Salina.

VIRGINIA—On May 16th in St. Thomas' Church, Richmond, the Rev. ROBERT CARTER BEVERLEY was advanced to the priesthood by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese. The candidate was presented by the Rev. Elmer C. Pedrick and the sermon was preached by the Rev. Beverley D. Tucker, Jr., D.D.

Mr. Beverley is to be rector of Ivy parish, Ivy Depot.

WESTERN MASSACHUSETTS—On the Fourth Sunday after Easter, April 24th, the Rev. SEWALL EMERSON was advanced to the priesthood in St. Luke's Chapel, Trinity parish, New York City, by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina, acting for the Bishop of Western Massachusetts. The candidate was presented by the Rev. E. H. Schleuter, and the sermon was preached by the Rev. Spence Burton, S.S.J.E. Fr. Emerson will continue his work at St. Luke's Chapel.

WESTERN NORTH CAROLINA—In Trinity Church, Asheville, the Bishop of the diocese, the Rt. Rev. Junius Moore Horner, D.D., advanced to the priesthood the Rev. GEORGE LEMUEL GRANGER, on May 12th. The candidate was presented by the Rev. P. S. Gilman and the Bishop preached. The epistoler and gospeler were the Rev. Messrs. Albert New and Arthur W. Far-

(Continued on page 130)

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The Measure Of Our Faith

By the Rev.
G. D. ROSENTHAL, D.D.

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EDITORIALS & COMMENTS

The Clergy in Summer

MOST of the clergy have no "summer vacation" in the sense in which business men understand that term. A few rectors of large city parishes may go to Europe or elsewhere for three or even four months of rest and change; a bishop or two may take a protracted holiday. Unfortunately it is these cases that attract the most attention, and that give rise to the opinion, prevalent among many laymen, that the clergy take inordinately long vacations. The vast majority of the clergy either stay at home, doing about as much work as during the winter; or they get "summer duty" for one month or two, away from home.

Church people who live in cities usually are much interested in the announcements of the names of the "summer rectors." They often come from distant parts of the country, or even from abroad. Their sermons are awaited with eagerness by those Churchmen who must spend the entire summer, or all but a few days of it, in the city. The parishioners who plan to stay at home, and who do not take advantage of summer as an excuse for staying away from church, look forward to the change of thought brought to them by the "summer rector." As for the visiting clergy themselves, they find the change of work refreshing. They may be doing the same things, but they are doing them in different surroundings. The rector of a parish in a beautiful and delightful small town in the Far South or the Middle West comes with zest to the ugly and noisy Eastern or Western city. It is a change; and he needs change.

Of course, the city rector likes to find summer duty in the mountains or beside the sea, or even in that small town from which the "summer rector" for his own parish comes. The people of the small town like to have him, too. He brings them the new and the different. Matters adjust themselves easily and simply in these cases. Almost invariably the change of work is a success all round. The clergy like it; the people like it.

But there are some of the clergy who have a short holiday. Curates and assistants have a brief period which is intended for rest and change, but which is too short for "summer

duty." They are, needless to say, city clergy, for the parish of the small town usually has a staff of one. So they go to the country for their vacations. What do they do, when they get there?

The first thing most of them do is to visit the church. Next, perhaps, they call at the rectory. On Sunday they are seen in the pews. We have heard about clergymen who wanted to forget about the Church during their vacations, but we have never seen one—not a real priest, at any rate.

THE RECTOR in the place of vacation may be the regular incumbent or he may be a "summer rector." In either case, he is glad to welcome the visitor. Shall he leave him in the pew? That question always arises. It may well be that the newcomer is tired out and needs to refrain from all priestly functions, to be absolutely free simply to worship. Or it may chance that he cannot rest unless he can celebrate his accustomed Eucharist, either publicly or privately. He may actually be counting the days that must pass until he is once more before the altar. One visiting priest, obviously worn out with his winter's work, was reluctantly asked by the rector if he would be willing to take the early Communion service in his place on the next Sunday morning; he himself was called away by sickness and could not possibly return in time, though he hoped to be back in ample season for the late service. The weary face of the visiting priest lighted up. "Certainly," he said. "I am accustomed to celebrating three mornings a week, and I miss it. Don't hurry back," he added; "I'll take Morning Prayer, too." That rector was too wise to let the visitor do too much; but he was wise enough to let him do what he really wished and needed to do. There must be many others who feel as he felt.

Then of course there is the ever-increasing number of priests who are accustomed to beginning every morning with their daily Mass, and who are not willing to forego that great privilege, even when on vacation. Of such priests an Evangelical bishop lately said that he greatly admired their devotion to our Lord, and that it could not fail to be reflected in their

daily lives. Although these priests are likely to have their own portable altar and ornaments, they greatly appreciate it when the rector places the parish altar at their disposal, especially if the rector is of a different school of thought and not himself accustomed to a daily celebration.

Sometimes a busy city rector will take a chaplaincy at a conference house for his change of work. Perhaps he is writing a book, and the thought of the long hours of quiet in the beauty of the country appeals to him. So he goes, say for a month. There are two services in the chapel on Sunday and a mid-week Eucharist. This leaves him much leisure. One priest who *was* writing a book took such summer duty. He had a wonderful time. Unable to go again the next summer, he recommended the opportunity to a friend. This friend came from a small town. He was *not* writing a book. Moreover, he was used to active pastoral work. From beyond the limits of his parish and his community people came to consult him on spiritual questions. And here he was, set down in the country with a group who made no claims on him whatever. He bore up until some one asked him if he were enjoying the rest and quiet. "No," he replied. "I want to *do* something." He was radiant when he was informed that the group had wished to ask him to organize and conduct a class in Personal Religion, but had refrained, thinking that he ought to rest. And he *did* rest, after he got his class.

We hasten to say that we do not suggest that the clergy, when on holiday, should be invited to labor. What we do venture to advise is that they be given an opportunity to do what they may wish to do. It is not so very difficult to find this out. Sometimes what the clergy wish to do is nothing at all. This may be what they require. Then again, there will be some who wish to do too much, owing to nervous fatigue. This will wear off, if they are allowed a little freedom; it will not abate if they are forced into utter idleness.

OUR FRIENDLY CONTEMPORARY, the *Churchman*, feels that it has caught us in a "slight inconsistency." The case in point is the celebration of the Holy Communion in the St. Louis Cathedral by a Methodist minister, assisted by two bishops of the Episcopal Church and

A "Slight Inconsistency"

other clergymen, under the auspices of the Christian Unity League. We had referred to the act as "direct defiance of the canon law of the Church," though admitting that so far as Canon 23 is concerned it might be "technically legal."

We think we can clear up the apparent "slight inconsistency" for the benefit of our friends in New York. Canon 23 is entitled "Of persons not ministers of this Church officiating in any congregation thereof." The diocesan officials in St. Louis managed to evade the letter of this canon (though not, we think, its spirit and intent) by lending the Cathedral building to the Christian Unity League, so that the service took place before a congregation of the League, not of "this Church," and so was exempt from the provisions of Canon 23. The subterfuge is a fairly obvious one.

Were the question simply one of a Methodist minister officiating at a Methodist Communion service in an Anglican Cathedral, with the permission of the Bishop and, apparently, the chapter, we should have had nothing to say. But what is one to think of two bishops and a dean who, in spite of a fundamental doctrinal position clearly stated in the Preface to the Ordinal and implied throughout the Prayer Book, participate themselves in what the Church definitely teaches is not a valid Eucharist, but which purports to be one?

It is a fundamental principle of the whole Catholic Church that only a priest may validly celebrate the Holy Communion. The Anglican Church did not change, so far as this doctrine is concerned, at the Reformation. In fact she expressly affirmed her intention not to change it, inserting the following words in the Preface to the Ordinal, where they remain to this day:

"No man shall be . . . suffered to execute any of the said functions (i.e., those pertaining to the orders of bishop, priest, and deacon) except he be called, tried, examined, and admitted according to the form hereafter following, or hath had episcopal consecration or ordination."

The function of a priest in celebrating the Holy Communion is not a mere matter of discipline, such as is involved in a canon, but is one of fundamental doctrine, an essential part of the character of the Church. Hence the use of the strong word "suffer" instead of the weaker "permit" in the formularies of the Church. The authorities of the Church are not merely called upon not to permit a man not episcopally ordained to perform the functions of a priest, the cardinal one of which is the celebration of the Holy Communion, but are specifically enjoined to forbid—not to *suffer*—such action.

By participating in this service, not as laymen but officially as bishops of the Church, Drs. Johnson and Scarlett not only "suffered" but definitely encouraged and approved a man who was not a priest (as clearly defined by the Church) to perform the most sacred ritual act which the Church reserves for priests alone. If they accept the doctrines of the Church (as we assume they do, or they could not honestly continue to act as Bishop and Bishop Coadjutor of one of her dioceses), participation in such a proceeding seems to us to be little short of blasphemous. We can think of no other ritual act that would have constituted so complete a violation and denial, not of the canons, but of the fundamental doctrine of the Church.

The *Churchman* concludes its editorial rebuke to us: "On the whole, we are of the opinion that Liberal Churchmen are much less partisan in such matters than are Anglo-Catholics." "Partisan"? If by that word is meant "loyal to the basic doctrines of the Church," we are of the same opinion.

THE POPE, in his most recent encyclical, has wisely called those who own spiritual obedience to his Holy See to join in "an octave of reparation and of holy sadness," beginning with the feast of the Sacred Heart, in an endeavor to reassert the moral law of Christ as the basis for all human relations. Greed and an immoderate lust for money are declared to be at the root of the universal distress in which the peoples of the world find themselves, according to the encyclical, which further declares: "No leader in public economy, no power of organization, will ever be able to bring social conditions to a peaceful solution unless first in the very field of economics there triumphs moral law based on God and conscience."

An Octave of Reparation

Here is one encyclical that all thinking Christians, of whatever name, can hail as correct, timely, and important. Beneath the rather stilted language of the Pope's letter (at least in its English translation) one can discern a true and full analysis of the distressing state of world affairs, with a suggestion of the only solution that seems to hold the key to the problem, corporate and individual penance and prayer.

We hope that in every land the prayers of devout Christians—both Catholic and Protestant—may be united in a plea for the permeation of the world by a more truly Christ-like spirit animating every sphere of life.

Good Reasons for Good Cheer

By the Rev. Floyd Van Keuren, D.D.

Executive Secretary of New York Social Service Commission

CERTAIN DROOPY PERSONS, like pests talking of death and disaster in a sick-room, are still spreading despair about the industrial situation, and are even prophesying revolution in this country. My office happens to be in the center of the depression, surrounded by the offices of the Emergency Work and Relief Bureau of New York, which for two years from private funds has been providing emergency jobs three days a week to the heads of from twenty to twenty-five thousand needy families. Day after day we are face to face with suffering and want among laborers and white-collar men and women, some of whom have been executives with salaries as high as ten thousand dollars a year.

Now they are trying to support their families on fifteen dollars a week, and are thankful to get the job. They are anxious and often tragic; but nearly all of them are game. If revolution should ever come to America it would not be the fault of conditions, bad as they are. We are not that type of people. It would be the fault of the panic-mongers, both the academic agitators who love to display their sophomoric cynicism and the paid agents of Communism and anti-Americanism.

Personally, I am optimistic about the future. There is good reason to believe in certain sane and seasoned business men and economists, who feel that the decrease in bank failures, the reduced levels in wages and prices, and the extensive decapitalization are symptomatic of an already turning tide. But there are even more fundamental and significant reasons for being of good cheer.

Is it strange that the "Man of sorrows and acquainted with grief" should so frequently have urged His disciples to cheer up? May it not have been because He really was acquainted with grief, and was no timid tenderfoot in trouble? His good cheer was not based on a denial of physical pains and adversities. He led His disciples through the very heart of them, so that they too might become intelligently and spiritually acquainted with grief. Nor was it to be by a "projection" of oneself into an anesthesia of superior exaltation, from which one could look down upon human difficulties as trivial and unimportant. On the contrary He warned His disciples that troubles and problems were so tangible and actual that they themselves would be bruised and perhaps even killed by them; as He was to feel the tangible actuality of rough wood and sharp nails upon the Cross. In the world tribulation of course, but nevertheless be of good cheer.

Why? Because in a good-God-governed world tribulations contain as essential to the very heart of them, the seeds of good times. This would not be true in a purely mechanical world. Bad times would continue to get worse and worse, like an uncared-for bad bearing in your automobile. But when you apply to the steadily increasing mechanical defect in your automobile, the spirit of a good and wise man, there comes presently from some mysterious source the invention of a better kind of bearing. In a spiritually-ordered world, in which the Great Spirit has the almighty goodness of the Christ, all adversity is the accumulating of power for a spiritual rebound to new heights of human welfare.

In the present depression, young and inexperienced business men and economists, hysteria-infected by crowd psychology, have gone around with long faces and with an air of omniscience have told us how terrible the conditions are. They forget, or do not know, that this is the tenth serious depression during the past hundred years, and is the fifth major one. We have had terrific depressions, some of them longer than this one, in the thirties, the fifties, the seventies, and the nineties, and all with very similar characteristics.

It is true that a greater number of persons is now affected,

because more people had been drawn into industrial and commercial activities. But otherwise the phenomena were almost identical. There were the same falling prices in stocks, bonds, and commodities. The same tightening of money, and failures of business houses and banks. The same declining wages, mounting unemployment, and suffering; and even worse bread riots, led then as now by ignorant or unscrupulous agitators. And the same world-wide conditions so far as the industrial world extended; in the nineties, fifteen countries were seriously affected. The same stupid optimism in the early stages of the depression, and the same sophomoric and hysterical pessimism just before the end. Even the same arguments that there are unusual conditions which make this depression unique, and which mark the end of an industrial epoch. And then gradually the same decapitalizations, the writing off of values and expectancies, and the process of mental, social, and material adjustments, followed in every instance by more wholesome and happy times than had previously existed.

AND NOW men of vision, historically and economically informed, undisturbed by crowd hysteria, and through long and deep experience well acquainted with social and industrial grief, are beginning to see the revival of intellectual and spiritual attitudes which in the past have prefaced better conditions. There is slowly appearing a new moral attitude, a new social attitude, a new economic attitude, and a new religious attitude. They are old attitudes, reborn into a world which had lost them. They are the spiritual rebound of the depression; very feeble as yet, but, if they are encouraged to grow and become widely spread, they will again restore tranquillity and good times.

The first new attitude, the moral one, is well described in Roger W. Babson's recent little book, *Cheer Up*, which can be read in half an hour and is an excellent tonic for panicky people. He reminds us that prosperity made us careless and inefficient on our jobs. Laborer, business man, student, all of us, slumped and lagged, because it was easy to succeed without full effort. We got off our toes. We grew dishonest by giving as little as possible of enthusiasm, energy, skill, loyalty, and time. But now, if we are lucky enough to have a job or a business, we are giving our fullest values in work or materials in order to hold our job or our customers. We have discarded the foolish idea that the world owes us a living; we know that we owe the world our best work and our highest integrity. We are eager to give full measure, pressed down and running over, of carefulness and efficiency. The world is getting better again because people are trying to give more of themselves, rather than to get more for themselves.

A new social attitude is also emerging. For awhile we were led astray to the worship of personal rights and privileges, as if they were inherent and divinely ordained. Now we begin to remember that there is nothing about them either in the Ten Commandments or in the teachings of Jesus. We begin to see that rights and privileges can only be the legitimate offspring of duties and responsibilities; they cannot honorably exist otherwise. We see how foolish we were in thinking that students had rights, that laborers had rights, or that capitalists had rights, just because they were students or laborers or capitalists. We discover that here is the very thing that marks the difference between the social attitude of childhood and of manhood; childhood is eager for its rights, manhood for its duties and responsibilities. We are getting a little tired of having children of any age try to run our business, our colleges, or our country. We are growing up from a childish crying after rights and privileges to a manly emphasis on duties and responsibilities.

The new economic attitude is also encouraging. Here, too, we have been misled into half believing the malcontents and unsuccessful objectionists who by much repetition have tried to convince us that there was something so fundamentally wrong with our whole economic system that we would better let them show us a new one. We are discovering again that there seems to be no other known way to do business than by using capital, or material values, to earn incomes or profits. The profit motive as a work incentive for the individual is not a high one, but the profit method in business is the only method we know.

Even socialism and communism depend on a similar system of capital and profits. In the last analysis however they actually make possible a greater concentration and control of wealth in the hands of a governing few; and by limiting individual ownership and control, they discourage personal incentive and initiative which through the emphasis upon personal duties and responsibilities is a stimulus to character growth and civilization.

We are beginning to see that the principal failures of capitalism have been due to the interference of its enemies, and to the incompetence, mediocrity, or dishonesty of some of its personnel both at desk or at machine. We believe that capitalism must be improved and adjusted to changing conditions. But we are learning anew that no system of industry or government, no matter how complete and costly are the checks and counter-checks, can in itself prevent unscrupulous executives and unscrupulous workers from taking advantage of it. And so we are at last beginning to look once more to personal character as a means of industrial and governmental salvation.

Finally, there is a new religious and spiritual attitude. Students, laborers, business men, and society women in increasing numbers seem to be giving more serious thought to life and its purposes. There are better grades at schools and colleges. More people are making personal sacrifices for other people. More people are attending church. I fancy more people are praying, and are again becoming God-conscious. Even science and sociology are thinking of things of the spirit, and psychology is losing much of its mechanistic emphasis.

These reborn attitudes are indicative of better times ahead. Tribulations, of course! Perhaps even yet many of us have not suffered enough to have worked out of our systems extravagant and unsimple points of view. Perhaps we need a little more adversity to wind up in us the mainspring of a spiritual rebound. Perhaps we still need a reminder that standards of living are to be measured not by the Joneses but by the Lord God; and that high motives and not costly motors are the secret of happiness and peace.

Anyway, we can be of good cheer. For "the Lord God omnipotent reigneth." He is again overcoming the world. He is again awakening in His people those attitudes of mind and heart which have always borne fruit in social welfare and happiness.

JOY

GIVE ME, O Lord, the singing heart
That laughs at pain,
And sees the sunshine through the clouds
Of dreariest rain.

Give me again the heart that sings
Through darkest sorrow;
That loves and hopes and strives to win
A glad tomorrow.

So through the grief that strikes me low
Love may impart
The eternal joy the angels know—
A singing heart.

FLORENCE R. MENTER.

The Living Church Pulpit

Sermonette for First Sunday
After Trinity



GOD IS LOVE

BY THE RT. REV. EDWARD L. PARSONS, D.D.
BISHOP OF CALIFORNIA

"God is Love"—I JOHN 4:8

THE VERY HEART of the good news which our Lord brought is in the epistle for today. The direction of God's every creative purpose by love so that "love" like "Father" describes His very being; access to Him, therefore, complete only through love; and the love which springs in man's soul the response to this all-surrounding divine love—these revealed to us in Christ and made available through Him are the very heart of the Gospel.

There is first the eternal love of God dominating all His gracious purpose for mankind. The Gospel is built upon faith in that love. God is everywhere seeking the welfare of His children. He is the Father eagerly looking for the prodigal son. He is the Shepherd seeking the sheep lost in the wilderness. The opportunities and the blessings of the physical world come to the good and the bad alike. Any and every way which love can take is taken by the divine Father to win His children, to give them the best, to offer to them the high joys of companionship with Himself. His love never fails. It has no limit. It knows no boundaries of race, of creed, of social standing. It is utterly self-giving. It is incarnate in Jesus. The Cross, symbol of the supreme sacrifice of love, is the key to the universe. It unlocks the mysteries of life and opens the door to the eternal values. God is Love.

And thus it comes to pass that only through love can man have any adequate companionship with God. Loving our fellow-men, poor and partial though that love may be, is sharing in the life of God. "If we love one another God dwelleth in us." God is Goodness, Truth, and Beauty. No Christian who understands his religion doubts that. Although he may have a very imperfect knowledge of truth, a very conventional standard of goodness, a very crude idea of beauty, insofar as he shares any of these great ideals he has some share in God. But truth of creed and ethical respectability and emotional response to beauty may all exist in a soul ultimately selfish, and how can the selfish soul find the God who is love? Truth, Beauty, and Goodness in God are the servants of love and therefore access to Him is completely granted only to the soul that loves.

But this love which we need in order to know God is not of our own making. It is no will-created attitude. It is the instinctive response of the heart to the divine love poured out upon us with such infinite generosity. The initiative is with Him. The response is ours. "We love Him because He first loved us." God's love touches us in such manifold ways that no man may map out the divine method for another. All he can do is to suggest one and another of God's gracious acts, to throw light upon one or another witness to His love. But as he touches upon the glory of life, upon the beauty of the world, upon the thrill of the search for truth and the adventure of the life of righteousness he must come in the end to the Cross. The Sufferer on the Cross is not only the supreme witness of the love of God; He is the supreme "power of God unto salvation." Men may easily resist argument. They may easily resist the cumulative power of the story of God's love through the ages. They may less easily resist even the love of the brother next door. But it is indeed a cold and hard heart that can resist the Cross. God's love must triumph in the end through the Cross. The Sufferer lifted upon it must in the end draw all men to himself. For God is love and His love will not be denied the victory.

EVERY PLACE is safe to him who lives with justice.

—*Epictetus.*

Mar Ignatius Elias III

The Late Syrian Patriarch of Antioch

By the Rev. C. T. Bridgeman, M.A.

Canon of St. George's Cathedral, Jerusalem

AS ST. THOMAS, the traditional evangelist of Syriac Christianity, finished his missionary labors in India, so one of his successors in modern times, Mar Ignatius Elias III, old Syrian Patriarch of Antioch, has been laid to rest in the country hallowed by the apostolic tomb.

The Old Syrian Church has lost an able and faithful chief pastor, and the world at large, a zealous believer in the ultimate reunion of a disrupted Christendom.

Like the priest-kings of the Assyrians of old the Patriarchs of the Syrians are both the spiritual and national leaders of their people. The life of His Holiness, the late Patriarch, is an epitome of the last thirty years of the troubled history of his people.

Mar Ignatius was born sixty-four years ago in Mardin, the son of a priest, Khouri Ibrahim Shakir, belonging to a very old and honorable family in Malatia. Before he died Khouri Ibrahim attained the dignity of *chorepiscopus*, or priest assistant to the Bishop. The future Patriarch was educated in the famous Yellow Monastery (Deir es-Saffaran) at Mardin where since the twelfth century the Syrian Patriarchs of Antioch have had their seat. Having mastered Arabic, Turkish, and Syriac, and proven himself a model youth, the young man was professed as a monk at the age of 25, and subsequently was made secretary to His Holiness Peter IV. As secretary to His Holiness, Monk Elias was often sent to settle disputes and transact business in various parts of the Syrian Church. It was while he was on such business in Diarbakr in 1895 that the great massacres took place in which Armenians and Syrians alike suffered. His efficient aid to the stricken people, whom he protected, Armenians and Syrians alike, in the great monastery of Mar Kyriakos, won the affection and confidence of his people. In 1908 he was made Bishop of Diarbakr. Here he applied himself with great vigor to the task of building churches and schools for the people. In 1912 he was translated to Mosul.

When in 1915, in the midst of the harrowing experiences of the war, the patriarchate fell vacant, Bishop Elias was chosen first as locum-tenens, and later, in 1917, to succeed. As is the Syrian custom he took the name Ignatius, that of the great martyr of the Antiochian Church, and added to it his own name, the third to be so styled Ignatius Elias.

At Mardin the patriarchal monastery of Deir es-Saffaran became the refuge for the war-harried Syrians, especially for those compelled to flee from the villages of the holy mountain, Tur Abdin. Yet even Mardin was not unmolested. The sufferings of the Syrians were only less tragic than those of the Armenians.

When the war ended and the local people were no longer in immediate danger, Mar Ignatius went to Constantinople, then under Allied control, to pay his respects to the *de jure* Sultan, Mohammed VI, also called Vahideddine. There he remained for three years. Though a fruitless visit, since Turkey was now coming under the control of the forces of Mustapha Kemal, the stay is of interest to a wider circle. His Holiness made there his first personal contact with Anglicanism in which he developed a cordial interest. When it became evident that not the weak Sultan but Mustapha Kemal was the real leader of Turkey, in whose hands lay the future of Christian minorities, His Holiness left Constantinople for the new capital at Angora. The Ghazi welcomed him and invited him to the opening of the National Assembly.

IN THE spring of 1923 His Holiness retired to his seat in Mardin. But conditions were apparently none too comfortable. Syrians were leaving the Turkish provinces for French territory in Syria or British protection in Iraq, especially in the old Syrian colony at Mosul. In 1925 Mar Ignatius left Mardin to visit his peoples elsewhere, never to return, permanently. He spent some time in Syria where there is a Syrian population of 50,000, the largest single group. For somewhat over two years he lived in Jerusalem at the Convent of St. Mark, where for centuries the Syrians have had a bishop in residence. Here he took a keen interest in the internal life of his people, being especially concerned to establish and improve schools at Jerusalem and Bethlehem, and build a church at the latter place. While in Jerusalem he consecrated two bishops for India and one for Jerusalem, providing a rare opportunity for Westerners to witness the interesting rites of the Syrians.

The visit in Jerusalem was particularly significant as again Anglicans were able to come into intimate contact with him. He won the esteem of the late Bishop in Jerusalem, Dr. MacInnes, and carried on a correspondence with the Archbishop of Canterbury's Commission on Eastern Churches, concerning the doctrinal positions of the two Churches. It is a significant step in the rapprochement of East and West that the statement made by His Holiness concerning the meaning for them of the Monophysite formula was of such a nature that eminent Anglican theologians agreed that in substance it was identical with that which they expressed by the Diophysite Chalcedonian formula. An opportunity for intimate personal contact with him was given the writer who visited him regularly for lessons in English and was asked by him to teach some promising young monks, who now occupy important places in the Church.

From Jerusalem His Holiness went to Mosul in Iraq where is now found a strong settlement of Syrians, an important and well educated group prominent in the civic life of the city. At one time it had been the seat of a *Mafrian*, a sort of patriarchal vicar of the Syrian Church. Here Mar Ignatius Elias remained, occupied with the improvement of the spiritual and educational life of the people. One of his great projects was to establish a proper theological seminary at the old convent of Sheikh Mattai, named after one of the great monks of the Syrian Church.

In 1931 Mar Ignatius went to India. The half million Christians of the Jacobite Church there have been unhappy for many years, divided into warring factions on various local issues, and desirous of independence of the patriarchate of Antioch in economic matters. Lord Irwin, then completing his term as Viceroy, wished to see peace brought to the Indian Church; to that end he invited His Holiness to visit the Malabar Church to settle the disputes in person. Contrary to his doctors' advice the Patriarch undertook the trip. After being entertained by the Viceroy at New Delhi he went to his people in South India. There long negotiations were undertaken, of which the meager reports available suggest that no satisfactory agreement was yet secured, when His Holiness succumbed to the climate. He died quite suddenly in Kottayam, South India, in the first week in February.

A memorial service was held in Jerusalem at St. Mark's Church on Sunday, February 21st, with a very representative attendance of ecclesiastics of all communities, and of the consular corps.

THE UNEXPECTED DEATH of His Holiness at a place so far from the rest of the Church has thrown affairs into a measure of confusion. The first step will be the choice by the bishops of a *qaimaqan* or locum-tenens, and subsequently of a new Patriarch. It has been suggested that the see should be transferred to Syria, and Mar Severious Barsauma, Bishop of Homs, be chosen as locum-tenens.

The last ten years of the Patriarch's life will be called, says one of his own people, "the period of schools" because of his effective measures for improving the intellectual opportunities for his people.

A Prince-Bishop of the Church, proud of the fact that he was, if anyone, the successor of St. Peter, being the heir of the see of Antioch, the late Patriarch was a man of extreme simplicity, very democratic, eager to improve the spiritual life of his people, and a worthy pastor of the Lord's flock in troublous times.

THE SYRIAN CHURCH is one of the lesser known but highly important Churches in the Near East. It is recalled that Aramaic, or Syriac, was the *lingua franca* of trade and civilization in Mesopotamia, Syria proper, and Palestine in our

Notes on the Syriac Church Lord's day; and in time became the medium through which the Gospel was carried eastward from Antioch to Parthia, and even to India. Thus it formed with Latin and Greek a third great Christian language.

Syriac-using Christianity had its cultural center at Edessa in upper Mesopotamia; but its influence extended westward to Roman Antioch, where both Greek and Syriac were in use, and eastward into the Parthian dominions. The fact that half the Syriac-speaking peoples were to be found in Roman, subsequently Byzantine, territory, and the other half in Parthian, later Persian, dominions led to a cleavage when in the fifth century came the great controversies about the Incarnation. The East Syrians, or Assyrians, gave shelter to the Nestorians fleeing from persecution in the Roman Empire, and in time came to be identified with their teaching. The West Syrians, however, remained in communion with the rest of the Christian Church, but only for a few years, until the Council of Chalcedon (451) and the condemnation of Monophysite formulas, strongly held by the West Syrians, along with Armenians and the bulk of the Egyptian Church, once again threw the Church into turmoil. When after more than one hundred and fifty years of discussion and trouble the atmosphere began to clear, the Syrian Church had assumed definite existence apart from the Byzantine Church. Thus Syriac Christianity was divided between the upholders of two antithetical theological opinions, both of which were out of communion with the Churches which accepted the Council of Chalcedon.

As the Nestorian Syrian Patriarch had his seat at Seleucia-Ctesiphon on the Tigris and styled himself the Patriarch of the East, so the Monophysite Syrian Patriarch laid claim to Antioch and was called the Patriarch of Antioch, qualified by the term Syriac, to distinguish him from the Patriarch of Antioch who was in communion with Constantinople and the other four patriarchates.

The Syrian Church, commonly called Jacobite, or Old Syrian, or by themselves Syrian Orthodox, has suffered the vicissitudes common to Christian Churches under Moslem rule. Strangely enough the Moslem conquest first led to a period of prosperity and expansion, due to the fact that the Moslems favored them in contrast to the Byzantine Church. Moreover the Syrians, at home in Greek cultural ideas, and yet speaking a Semitic tongue, became the schoolmasters and chancellors of the semibarbarian Arabs, who found themselves masters of a new empire calling for experience and the wisdom of the ages. Up to the time of the Crusades the Syrians held their own. When Christian knights came from the West to rescue their brothers under the Moslems, their attitude began to change; harmless minorities now became to the Moslems occasions for

foreign invasion. The fall of the Christian principedom at Edessa and the collapse of the Latin kingdom marked the beginning of a decline which continued without interruption until the last great war.

Since the twelfth century the great stronghold of the Syrians has been in and about Mardin (Turkey), especially in the holy mountain of Tur Abdin. Thither the patriarchate was moved to the Deir es-Saffaran (Yellow Monastery) in Mardin. Another strong center of Church life was in the neighborhood of Mosul on the Tigris, where Monophysite missionaries had early won ground first occupied by their rivals, the Nestorians. Antioch, whence the Patriarch took his name, knew them no more, for indeed it had declined to a forlorn village. But in the region about Homs on the Orontes there remained people who spoke Syriac and kept to the old Church. And today because of the influx of refugees, the Syrians in French mandated territory are the one largest group.

BUT while all else was dark for the heroic people they fell heirs to a missionary province which in actual numerical strength far surpassed their numbers at home: the St. Thomas Christians of Malabar, numbering upward of a million people, sought the protection of the Patriarch of Antioch.

Whence came this Christian Church in India? They claim St. Thomas the Apostle as their evangelist, and show his tomb near Madras. Apart from uncertain interpretations of the Acta Thomae there is nothing but tradition to support this contention.

Yet it seems very certain that Christianity in India was very early, and of Syrian origin; a part, in fact, of the great Syriac missionary empire in Asia which extended as far as China. Whether the first missionaries went to India before the separation of Syriac Christianity from the rest of the Church or not is hard to say, but it is certain that for centuries their contact with the West was with the Nestorian patriarch of the East in Seleucia-Ctesiphon or Baghdad. So they remained until the Portuguese conquest of Malabar in the sixteenth century when the Christians were won half-heartedly to Rome. But within a few years about half the people rebelled against the union. Lacking bishops, they sent emissaries to the West to seek out their old friends, the Nestorians. As the messengers came through Jerusalem they came in contact with the other branch of the Syriac Church, and with a charming innocence of theological niceties asked for and received the bishops they desired. Thus began the Jacobite connection in modern times. History is too dark to say whether it was indeed not a return to the original connection.

Half the Indian Christians are Jacobite and half are Roman. The Jacobite group has not been happy for many years. There is a strong popular feeling that they should be independent of the Syrian Patriarch; reformist ideas are rampant, stimulated by the many Protestant missions all about and among them. The Church there has been split into a half dozen factions. It was to settle, if possible, these troubles that Lord Irwin when Viceroy in India invited His Holiness Mar Ignatius Elias III to visit his co-religionists. Bishop Gore was also invited to come to India as advisor to the Viceroy in his efforts to arrive at an amicable settlement of the old disputes.

THE MOCKING BIRD

TO BE AWAKENED one of these May mornings by the clear, jubilant notes of the southern mocking bird is to fill one with a new appreciation of the words of Jesus about the little birds of the field who have neither storehouse nor barns. Could we learn the lesson of the lilies and of the birds how much more at home would we be here in God's world! Many of the harrassing anxieties of the day and the worries of the morrow would give place to fresh confidence in Him who feeds the birds and paints the lilies. We are indeed and in truth in our Father's world, but then we are so unmindful of it all.

—N. C. Christian Advocate.

Divorce

A Study of One Hundred Cases

By the Rev. Hiram Rockwell Bennett, B.D.

Rector of Christ Church, Williamsport, Pa.

THERE WAS A FEELING in both Houses of the General Convention in Denver, that the new marriage canon was a makeshift. But it was the best that could be done, under the circumstances of compromise which brought it forth. We provided for instruction in the elements of matrimony, for delay in marriage, for annulment under certain conditions, and for modes of determining the ecclesiastical status of divorced persons.

It is this question of divorce which has been insistently demanding answer, both by the Church and by the State. The present study has been an endeavor to give a picture of the situation in an average American community. There is no moral to be found at the end of these pages, nor any answer to the perennial question. But there are certain obvious conclusions which may be of help to those of us who are concerned in lessening the evils of unhappy marriages.

The community in which the present study was made is a county in central Pennsylvania, with urban and rural population about evenly divided. The percentage of native-born Americans, and of Americans with native ancestry, is very high—about eighty-five per cent. The urban occupations are those incident to high-grade mechanics; the rural occupation is, of course, farming.

One hundred cases were selected, covering a period of about fourteen months. The depression was at its darkest, and the cases were all handled in the same Court of Common Pleas, under capable Masters in Divorce. It would seem, therefore, that, by and large, the present picture might well be taken as an average one for the entire American population. Of the two hundred spouses, all were native-born Americans save nine, and of these, three were from Italy, one from Germany, one from Scotland, one from Canada, and two from Australia.

It was impossible to determine, from the evidence presented in the reports of the Masters in Divorce, just how many marriages were elopements, but certainly a large percentage of the unhappy marriages began as runaway matches. There were but three marriages performed by priests of the Church, and of these, two were elopements. The Methodists topped the list with nineteen, eleven of these by the local "marrying parson." Other religious bodies, including the Roman Church, averaged five each. It is significant that there were but five civil marriages in those under consideration, and it is still more significant that there was not one Jewish marriage.

The occupations of the husbands, with but one or two exceptions, ranged between salesman, railroad man, farmer, and laborer. But one of the hundred could be said to have been trained professionally. The average duration of the marriage was six years, varying from one year to thirty-one. Of the two hundred spouses the marriages under litigation were all the first ones, except in the cases of four husbands and five wives, who had been widowed.

There was some discrepancy in the ages. The average age of the hundred wives was 32 and that of the hundred husbands was 34. Twenty-four per cent of the wives were older than the husbands, and it was apparent from the evidence presented that this discrepancy had something to do with the marital unhappiness.

When the total of the cases was selected it was found, from a perusal of the hundred libels in divorce, that the wives were

WHAT are the real causes of marital discord leading to divorce? ¶ In an attempt to reach some important facts bearing upon this question, Canon Hiram R. Bennett made a careful study of one hundred divorce cases in Pennsylvania, with the results related in this article.

plaintiffs in seventy-four per cent of the cases, and the husbands in the balance of twenty-six.

THE CAUSES alleged in the libels were these three: Cruel and barbarous treatment, sixty-one per cent; desertion, thirty-four per cent; and adultery, five per cent. Desertion and adultery are quite evident descriptions of the evidence which one will find. But "cruel and barbarous treatment" is a cause which has given rise to an immense amount of interpretation, as found in various judicial decisions, although one justice has remarked that the "general doctrine of the English ecclesiastical courts with regard to divorce for the cause of cruelty has received the approbation of the most eminent jurists and the most learned courts of the Union."

It would seem that the Commission on Marriage and Divorce might well consider this cause for which so many divorces are granted. Adultery and desertion speak for themselves. But according to the laws of the commonwealth under which the divorces under consideration were granted, cruel and barbarous treatment is where the other spouse

"shall have, by cruel and barbarous treatment, endangered the life of the injured and innocent spouse."

It is further defined to be

"actual personal violence or the reasonable apprehension of it; or such a course of treatment as endangers life or health, and renders cohabitation unsafe. . . . It contemplates personal treatment and does not cover jealousy of one aroused by conduct of the other."

"It has always been the rule in Pennsylvania," comments Judge Orlandy, "that any unjustifiable conduct on the part of either the husband or wife, which so grievously wounds the mental feelings of the other, or so utterly destroys the peace of mind of the other, as seriously to impair the bodily health or endanger the life of the other, or which utterly destroys the legitimate ends and objects of matrimony, constitutes cruelty, although no physical or personal violence may be inflicted, or even threatened or reasonably apprehended."

FOLLOWING the statement just quoted, it was patent from the evidence that there was a multitude of causes for the marital unhappiness. Thus, from the libels there were the following complaints presented, the number of times of which are here indicated:

Economic strain 8
Husband a bootlegger 1
Wife obliged to work 26
Drink 29
Wandering Mania 2
Jealousy of child 1
Non-support 21
Avowed sexual-maladjustment 4
Desertion 3 (in addition to 34 libels on desertion)
Adultery 34 (in addition to 5 libels on adultery)
Assault 3
Gambling 7
Venereal disease 9.

In addition to these it was found that the couples had, for various reasons, tried to solve their financial difficulties by a

reduction of housekeeping expenses. There are no figures available of the number who lived in furnished rooms, but sixteen couples lived with the husband's parents and seven with the wife's.

Of the children, it was found that nearly one-half of the couples were childless—forty-four per cent, to be exact. Of the remaining fifty-six, thirty-five had but one child, fourteen two children, five three children, one four children, and one six children. Only two of the couples whose divorces were considered confessed to pregnancy before marriage.

These statistics are dry, to be sure. So are all statistics. But we have been talking so much about divorce and doing so little. This study has convinced the present writer that the time has arrived for us to take preventive measures. A good percentage of these hundred broken marriages could have been salvaged if the spouses had had education in the art of love. They were, no doubt, "in love with love," and they entered into the most sacred of human relationships completely unprepared for its duties and its responsibilities. We have all noticed the casual way in which our young men and women approach the altar of marriage, some of them expressing the idea that it was nobody's business but their own.

Pennsylvania has no law requiring a wait after the license

is granted. Perhaps if a law requiring thirty-six hours' notice were on the statute books some of these mis-matings might have been prevented. There were a number of elopements to Maryland, most of them to Elkton, a town famous for its commercialization of runaway marriage. It would seem, therefore, from the experience of people living near the borders of adjoining states that now is the time for the standardization of marriage laws.

Many of these marriages were salvagable. Certainly, in about a score of cases, the unhappiness is traceable to influence of parents or other relations. Three cases gave direct evidence of mother-fixation. The sexual-maladjustment in many of the cases might have been prevented if recourse had been made to wise psychiatrists or physicians. The twenty-nine cases of drink speak for themselves, but the evidence showed that in the majority of cases it was due to conditions under prohibition.

It would be a good thing if the clergy were to take the time to make in their communities studies similar to this and to report their findings to the Joint Commission on Marriage and Divorce. Perhaps then in the next three years, having gone beyond the symptoms and reached the causes, the Church will be able to offer a cure for the disease.

CHURCHWOMEN TODAY

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

Ada Loaring-Clark, Editor

THE GLORY of the Woman's Auxiliary is that it has from the beginning represented and pleaded for the forward movement of the Church. That forward movement is the very heart of the Gospel. Read the record of our Lord's commands

A Message From Bishop Gailor

after His Resurrection. St. John tells the story of Mary Magdalene's early visit to the Sepulchre; and the Lord said unto her: "Touch Me not; Go and tell My brethren." Then we read in St. Matthew that the other women went to the Sepulchre and the Lord said unto them: "Be not afraid; Go and tell My brethren." Again we read in St. Mark: "He appeared unto the Eleven, as they sat at meat and said, Don't be unbelieving, Go and tell the Gospel" (the Good News). And finally, on the Mount in Galilee, where the whole Church was assembled, He appeared and said: "All power is given unto Me; Go ye therefore and tell all nations, and Lo, I am with you always."

Our Lord is with us here and now; and He is saying to us: Don't be satisfied with the gratification of your craving for help and sympathy by worshipping Me here at home; but GO AND TELL; Don't be afraid of making a mistake, of neglecting the work at home, of giving away too much for missions; GO AND TELL. Don't be half-believing, uncertain about the message, unsure about the Truth; GO AND TELL. "For I say unto you, that All power is Mine, and I am with you always to the end."

MADAME CORNELIA SORABJI, who is the daughter of a clergyman of Bombay, is a leader in the feminist movement as well as in social and missionary activities. She is in this country helping women to a better understanding of International Relations. Mme. Sorabji was the first woman, English or Indian, to plead in the British courts. She is a

India Moving Forward

graduate in law; president of the Federation of Women in Calcutta, and of the National Council of Women in India. She was instrumental in the establishment of juvenile courts in Bengal. Politically Mme. Sorabji is an anti-Gandhist. She maintains that England has been preparing India for self-

government and that the country will be denied nothing for which it is qualified.

From an island in the Ganges delta, Mrs. Harper Sibley writes:

"Most interesting was the group that was confirmed. This outcaste village is entirely Christian except two families. Sixty-six were confirmed, including ten caste people. They say they have seen what Christ has done for the outcaste and now they want 'that something' in their own lives. The effect of real witnessing for the Kingdom! The little church was packed, everyone sitting on the floor, of course. It was a thrilling experience to look into their faces."

MEMBERS OF THE JUNIOR LEAGUE have opportunities in many cities for service in the Church through committees presenting definite Church work during the instruction period of the provisional members; just as other opportunities, through such agencies as the Red

Junior League and Church Activities

Cross, etc., are presented. Transcription into braille for communicants of the Church and others is also one of these activities. In the work of the Junior League among college students, groups are gathered on the basis of their belief in Jesus Christ; they want to live near Him; they want to give expression to this feeling. The Church and the Junior League can go hand in hand in Christian fellowship and service. Pamphlet No. 982, *Literature for the Blind*, may be obtained from the Book Store, Church Missions House, 281 Fourth avenue, New York, on request.

OUR CHILDREN become members of the Church at their baptism. Several dioceses are adopting the following classification: From Baptism through the Sixth Grade they will be known as the Children's Division of.....Church. From the

New Classification

Seventh Grade through the Graduate Department they will be known as the Young People of.....Church. From twenty-three years up they will represent the Adult Division of the Church.

ST. MARGARET'S CHAPEL, TOKYO

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

ON EASTER MONDAY, March 28th, was consecrated in the suburbs of Tokyo the latest addition to the Church's buildings in Japan, the Chapel of St. Margaret's High School for Girls.

This last but very essential addition to the buildings at St. Margaret's was practically completed well before the end of last year, but its consecration was delayed until Bishop McKim and Miss Heywood could be present.

It may be remembered that the money for the erection of this chapel, \$50,000, was the gift of the Woman's Auxiliary of the American Church, from the United Thank Offering of 1928, and this gift has made possible a building which, in its perfect appointments, rounds out in complete harmony the main block of buildings for the school, while emphasizing the importance of the religious character of the education provided at St. Margaret's. It stands as one wing of the entire block, connected with the rest by a suitable cloister, with a tower proclaiming its character, and a front entrance and porch adding dignity to the approach to the school.

The building, in architecture after the Romanesque as found in southern Europe, built of reinforced concrete, as nearly earthquake-proof as it is possible to make a building, is from designs by J. Van Wie Bergamini, who has personally supervised its erection and details, as he has the other buildings of the plant. The interior finish and the furnishings are of oak. On the altar and reredos the carving, more or less in the Byzantine manner as seen at Ravenna, has been executed by a local artist, from the architect's designs.

The chapel has a seating capacity of about 400, and space for a choir of 40, with a spacious sanctuary. The organ is a product of the Austin Organ Co.

THE CONSECRATION SERVICE was taken by Bishop McKim, who was celebrant at the Eucharist, assisted by Bishop Reifsnider as epistoler and Bishop Matsui as gospeler, while the sermon was preached by the Rev. Professor Yamagata of the Central Theological College. In the chancel was the Rev. Dr. Kobayashi, principal of the school, together with the Rev. Dr. Kojima of St. Paul's Middle School, the Rev. I. Tagawa, and the Rev. P. C. Daito of the diocese of Tokyo, the Rev. Charles H. Evans, chairman of the standing committee of North Tokyo, and the Rev. W. E. Kwan of St. Paul's University, who was master of ceremonies. Miss Edna B. Murray at the organ, and a full choir of the girl students under the efficient guidance of Miss Emma M. Johnson of the faculty, provided the musical part of the service.

After the service, which was attended, in addition to the whole body of students, by members of the missionary community of Tokyo, with some from Sendai and Kyoto, a box luncheon was served to all the guests.

The completion of this edifice and its formal dedication brings the greatest of satisfaction to all interested in the work of St. Margaret's, and not least to Miss Heywood, whose unremit-

ting attention to every detail during the course of construction has contributed in the largest measure to the high stage of perfection achieved in this latest and most important addition to the school's equipment.

A personal and perhaps sentimental interest attached itself to this function in the minds of the older friends of St. Margaret's in the fact that it took place within two days of the second anniversary of the passing to rest of Mrs. Gardiner who, as Miss Florence Pitman, was the first principal of the school.

St. Margaret's, as it stands today in its reconstructed form, with its competent management, should continue to be a means of blessing and benefit to numberless generations of the women of Japan, and should long stand out as a manifestation of the generosity of the women of the American Church, and their living interest in the welfare of their younger sisters in the Japanese Empire. May God use it as a means for the cementing of ties between the two peoples that ought never to be severed!

EACH DAY

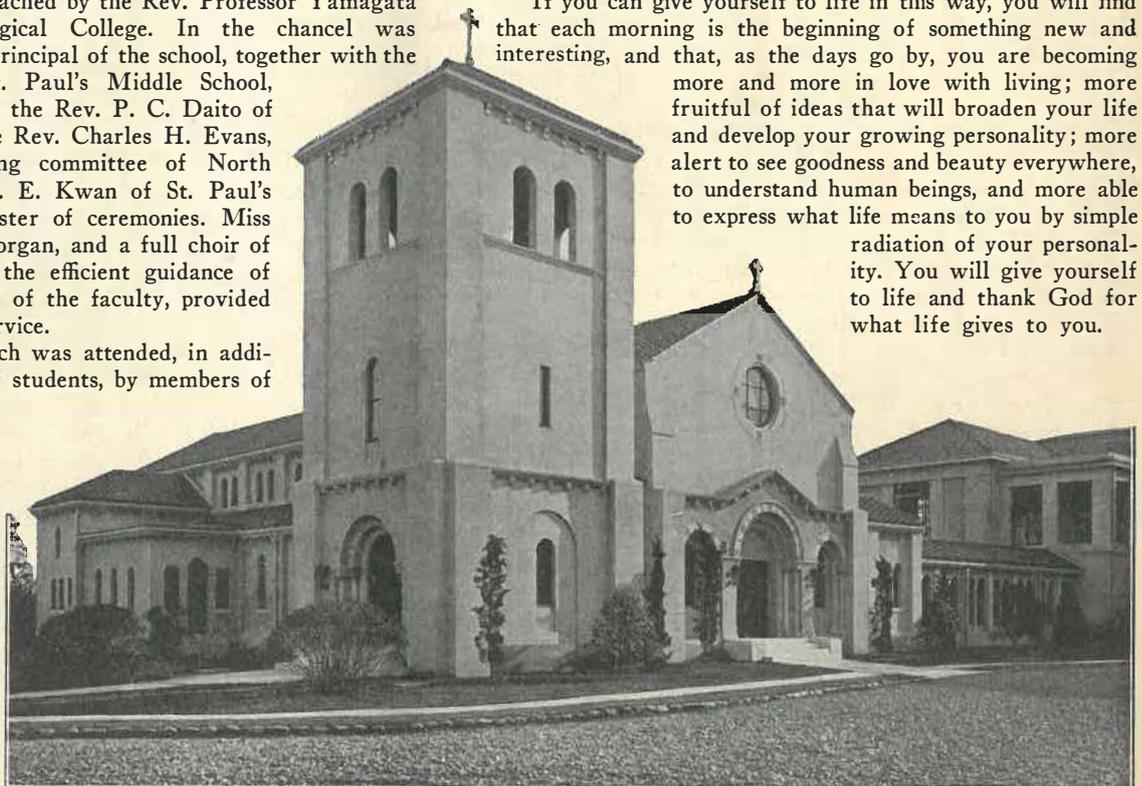
BY ALICE A. KEEN

EACH MORNING is another opportunity to get something new out of life. So—instead of waiting until the first of the year, or a birthday, or any other momentous occasion, to make a fresh start, fling your challenge into the sunrise tomorrow and be ready for the new thought, or the new friend, or whatever adventure the day may bring.

Meet the day with an open mind, a ready hand, a responsive heart. Such a mind finds everything in life worthy of contemplation. Such a hand is quick to lay hold on any task that needs doing. Such a heart comprehends all the beauty and terror hidden in the human soul.

Each hour expect something new and your world will be changed. If you maintain this eagerness for life you will truly live. The secret of truly living is to take an interest in every side of life with which you make a contact. To be really interested in anything you must enter into the spirit of it, and you enter into the spirit of a thing by giving your whole self to it gladly.

If you can give yourself to life in this way, you will find that each morning is the beginning of something new and interesting, and that, as the days go by, you are becoming more and more in love with living; more fruitful of ideas that will broaden your life and develop your growing personality; more alert to see goodness and beauty everywhere, to understand human beings, and more able to express what life means to you by simple radiation of your personality. You will give yourself to life and thank God for what life gives to you.



ST. MARGARET'S CHAPEL, TOKYO

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

THIS UNEMPLOYMENT: DISASTER OR OPPORTUNITY. By V. A. Demant. London: Student Christian Movement Press, 1931. Cloth, 4 shillings; Paper, 2 shillings 6d.

THIS VOLUME is one of that growing series of valuable little books issued by the Student Christian Movement Press. A new number in this series is always welcomed by those who believe in the social as well as the individual Gospel. Almost without exception they are written by men who are at once sound sociologists (or economists) and enlightened Christians.

The present volume is a worthy addition. Although one might wish that it were better documented, one can perceive the constructive study and the patient research that have gone into its production. A large part of the book is concerned with a study of current theories, attempted stop-gaps, and self-contradictory reasonings that have flooded the press and been propounded in high places of statesmanship, concerning present economic problems. Patiently Mr. Demant sets forth the flaws in them all. Courageously he departs from orthodox economics (with its "scarcity complex" and its plea for increased consumption to stimulate increased production), and takes a new and bold position.

The crux of his thesis is that "Unemployment as an achievement is inherent in the advance of technical production" (p. 139). Thus "a true order would be based upon the truth that consumption is logically prior to production, that it is more fundamentally true that we produce to live than that we consume in order that we may produce and trade. To deny this order of priority would be to deny the value of all art, science, and other cultural activities which have been made possible by the release of human energy from the necessity of economic activity" (p. 137). He holds that the problem is not to secure eight hours of work per day for all (for that would be stupid and wasteful with our present capacity for technical production), but to transform unemployment for a suffering minority into increased leisure for all.

The Church must insist upon finding a means to make the world adopt a theory in which human needs and desires will be the "deciding factor in the policy of production." Then, too, she must "equip herself to provide the guidance required when the clumsy social discipline . . . must give place to a much greater measure of spontaneous and freely-given social and economic activity" (p. 157).

H. B. V.

LYRA MYSTICA: AN ANTHOLOGY OF MYSTICAL VERSE. Edited by Charles Carroll Albertson. With an introduction by William Ralph Inge. New York: The Macmillan Co., 496 pp. \$3.00.

IN HIS INTRODUCTION to this anthology, the Dean of St. Paul's expresses his belief that the "typical Briton or American is not a materialist." In support of this thesis, he instances the fact that the best poetry of our present era is mystical. In this volume of four hundred and ninety-six pages, not more than fifty or sixty are devoted to the mystical verse of other peoples. And while the poets of every age are represented, there is a very large representation of contemporary poetry. It is indeed impressive to note the extent and degree to which the "feeling which has been called Mysticism" pervades the work of the "new poets." Dean Inge says significantly: "In particular

this book will reveal to many readers in Great Britain the beauty and value of American poetry."

This is not to imply that the book is an American anthology. Far from it. It is, rather, for the "Briton and American." Not even the *Oxford Book of Mystical Verse* is more widely inclusive. Not even the *World's Great Religious Poetry* is more necessary to the student of devotional expression. *Lyra Mystica* belongs on the shelf with both these others. With them should stand the late Canon Beeching's *Lyra Sacra*. There, too, should be found the *Catholic Anthology* and *Redemption*. As Dean Inge says: "Mystics not only admit, they insist upon the inadequacy of their descriptions." Thus, many volumes of religious poetry are needed in order fully to "enjoy" any single volume. *Lyra Mystica* is a valuable addition to the slender store of such anthologies.

E. McC.

THE PEOPLE OF ANCIENT ISRAEL. By Dorothy Mills. New York: Scribner's, 1932, pp. xiii, 192. \$1.75.

WE HAVE HERE a pleasantly told abridgment of the Old Testament narrative to 70 A. D., into which some of the great passages from its literature are deftly woven. Difficulties are ignored throughout; the more advanced student will find frequent occasion for questioning statements made, but there is no misrepresentation of essential facts and a good foundation is laid for further study, to which a short bibliography of well chosen books supplies a guide. Brief discussions of social life and customs are included. We recommend the book as excellently suited to the reading of pupils of upper grammar and lower high school age.

F. H. H.

DURING THE MIDDLE AGES *The Golden Legend* was one of the most popular of all books; it "ran through" many editions. It is interesting to see in our time a revival of the liking for such reading. Lives of the saints are in demand! Publishers are willing to respond. Of the many

Stories of
the Saints

at hand, four are of special significance:

A Saint in the Making, by John Oxenham (Longmans, \$2.00), is the story of the Curé d'Ars, the herd-boy who became the curé of the little hamlet of Ars, now the goal of many pilgrims. It is a moving story, told with all John Oxenham's compelling charm. The little boy is vivid to the reader. So is the faithful priest. And so is the saint, the patron of all the curés of France. *St. Catherine of Siena*, by Alice Curtayne (Macmillan, \$2.75), is notable for its historical clarity. St. Catherine gains reality for the present-day reader when seen in the setting of her own time. The book is well documented and has a fine index. *Saints and Heroes of the Christian Church*, by C. P. S. Clarke (Morehouse, \$2.40), is a companion volume to *Everyman's Book of Saints*, by the same author. In addition to its interest as a reference book and a storybook, it will be useful for devotional purposes. Like the old books of the lives of the saints, it goes around the Kalendar. *The Flame on Ethirdova*, by Hector Bolitho (Appleton, \$2.00), unlike the other books, is fiction. But Brother Hubertus had, and has, his counterpart in real life. His story is the story of many a holy man who gave up, and gives up, the world for Christ.

E. McC.

NEWS OF THE CHURCH

Churches in U. S. Gain in Membership

"Christian Herald" in Report Lists Baptists Leading; Episcopalians in Sixth Place

NEW YORK—The Churches in the United States are gaining, not losing, in membership, and the gain in 1931 was the largest for two years, according to *Christian Herald's* annual report of Church statistics, prepared by Dr. G. L. Kieffer, and appearing in the magazine's June issue. They have continued to gain steadily in every decade since 1800, the earliest year for which figures are available; and in every year since 1800 the rate of Church membership growth has exceeded the rate of population growth.

In 1800, according to the *Christian Herald* report, only 6.5% of the population were members of religious bodies; in 1860 the ratio had risen to 16.6%; and in 1931 it had reached the impressive figure of 40.1%. That is more than forty out of every hundred persons in the United States are now members of some religious body.

The total gain in Church membership for the year, counting only those 13 years or more of age, was 433,656, according to the *Christian Herald* figures. Compared with the gain of 88,350 in 1930, these figures give Church members ground for encouragement.

The Baptists again lead all other denominations with a total increase for the year of 139,526. The Methodists, who in 1930, for the first time in history, showed a slight loss, again resumed, this year, their upward trend, with a total increase of 46,225. Gains in other leading denominations were: Roman Catholics, 15,243; Lutherans, 49,126; Protestant Episcopalians, 6,931; Presbyterians, 16,676. The only denominations of a million or more members to show a loss were the Congregationalist-Christian, 736; and the Disciples of Christ, 4,477.

The *Christian Herald* report confirms the general belief that interest in religion increases in times of depression. The report says, "in view of the gratifyingly large gain during the 'depression year' of 1931, Christians may 'thank God and take courage.' Amid the wreck of fortunes and the ruin of material hopes, the Church still stands."

Choir Festival at Hartford Cathedral

HARTFORD, CONN.—On the evening of Ascension Day, the Hartford archdeaconry held a choir festival at Christ Church Cathedral, ten choirs, 140 voices, attending in vestments with their crucifers. During the service the assembled choirs gave a rendition of Gounod's Hallelujah Chorus.

Church Conference of Social Work Wrestles With Problems Faced by Dioceses, Parishes

Speakers of National Repute Give Their Versions and Solutions at Philadelphia Meeting

BY ANNA HARRADEN HOWES

PHILADELPHIA, May 19.—The third annual meeting of the Church Conference of Social Work was held during the week of May 15th to 21st. This group met as an associate group of the National Conference of Social Work, which was also holding its conference here as were about forty affiliated social work organizations of nation-wide membership. The twelfth Episcopal Social Work Conference held its sessions at this time, too, some of its meetings being held jointly with those of the Church Conference on Social Work and the National Conference.

"Christian Social Service is the fulfilment of the Second Commandment, 'Thou shalt love thy neighbor as thyself,'" Miss Annie Ramsey Swann, social service chairman of the Woman's Auxiliary in the diocese of Pittsburgh, declared at the opening session of the Episcopal Conference. "It is the physical expression of our religious life as we contact with other folk. As each of us through Christianity has come to set for herself a standard of behavior, self-respect, ambition, fulfilment, so does she set the same standards for others, and desires that they too shall be enabled to keep to them. Individually we do not wish to lose our independence and self-respect. The same we wish for others and so we trust that by no action of ours may they lose their standards."

Miss Swann was followed by Mrs. William M. Sharp, teacher of sociology at the Church Training School, Philadelphia.

On Saturday a visit of inspection to the Church Social Agencies was made. This included St. Barnabas' House, the Episcopal Hospital, Harrison Home, Christ Church Hospital, lunch at the Church Farm School at Glen Loch, and a visit to the Seamen's Institute, the City Mission, and St. Martha's House. In the evening there were addresses by the Rev. C. Rankin Barnes and the Rev. Floyd Van Keuren. The Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of New York, presided at all the sessions. Bishop Gilbert was president of the Church Conference on Social Work.

A plea for the Church to keep out of "highly controversial matters" was voiced later that evening by the Rev. Floyd Van Keuren, D.D., executive secretary of the social service commission of the diocese of New York, who spoke for the diocesan social service commission:

"Many of the clergy will welcome simple and clear comment on pending welfare legislation. The department may even occasionally formally endorse and urge support of certain unusually good bills. But it will lose its

influence and defeat its own purpose if it enters into highly controversial matters.

"It would be wonderful," the speaker declared, "if the department could persuade the Church to abandon her futile gestures of many 'resolutions' and to spend more time on her knees seeking social solutions. To be truly valuable, the diocesan department will, it seems to me, see that social service is more than 'something you do for the poor.' Social service is truly catholic, and recognizes that the problems of human relations are as widespread as is human society."

The Rev. Almon R. Pepper, executive secretary of the social service department for the diocese of Ohio, told of the system used in Cleveland which comprises a division of the city into districts, each district with a "key parish" which cooperates with the Associated Charities.

Exceedingly interesting addresses were made by Miss Mary Van Kleek, director of the Department of Industrial Studies, Russell Sage Foundation, on the Girl in a Machine Age, at a Girls' Friendly Society luncheon; by the Ven. Joseph T. Ware, executive secretary for social service for the diocese of Southern Ohio, on How Can the Family Relations Institute Prepare the Clergy for Dealing With Family Problems, and by William H. Jefferys, M.D., superintendent of the Philadelphia City Mission on A Fresh Evaluation of Chaplaincies in Public Institutions.

"Of a thousand men out of work every year, only ten perhaps develop serious personality disorders. The others adjust somehow, with or without help. It is on this relatively unpredictable factor, the capacity of human beings to adjust, that the psychiatrist counts after he has removed what difficulties he can reach."

This is one of the statements made by Miss Bertha C. Reynolds, associate director of the Smith College School of Social Work on the Church and Individual Security, which she read at a luncheon of the Church Mission of Help. Miss Reynolds' paper was one of the keenest and most penetrating of the papers read at the Social Service Conference.

JOINT SESSION

A joint session of the Episcopal Social Work Conference and the Church Conference on Social Work held on May 17th proved to be one of the most interesting and thought-provoking of the many sessions. Sumner H. Slichter, professor of Business Economics, Graduate School of Business Administration, Harvard University, spoke on the Church and Social Planning. Mr. Slichter condemned the *laissez-faire* policy, which has been a dominant economic one in the United States, for he said, "it is fatalistic and pessimistic and is used in no other field." He urged upon us the importance of real-

PITTSBURGH WHITSUNDAY OFFERING IS \$6,000

PITTSBURGH, PA.—The offering presented at the Whitsunday evening service held in Trinity Cathedral, Pittsburgh, was \$6,000. This represented the total offering of the churches of the diocese.

izing vividly what momentous issues are at stake and analyzed some suggested plans for relief but noted that most plans suggested have been vague and general.

The Church and Industry was the subject of the address made by Spencer Miller, Jr. He has lectured extensively both in the United States and in Europe on labor topics and has written *The Church and Industry*, which resulted from an enquiry on the century-old relations between the Church and Labor which Mr. Miller made for the National Council.

"We are going to get out of the present situation," "Prosperity is just around the corner," and similar attitudes of mind are important factors in the prolonging of the period of reconstruction is the opinion of Mr. Miller. Such thoughts give people a superficial sense of security. The problem is wider and deeper in this its third year. It is a crisis far more grave than the emergency of the Great War and it arises from overabundance.

"The Churches have been pretty complacent about the whole situation—in fact we have all sat back and said, 'things are going to get better' and done nothing about it," he said.

The Church Conference of Social Work also held discussions on Human Relationships, Child-caring Guidance and Institutions, and the extension of social service to rural communities. Its objectives:

"To contribute to the development of scientific methods in the social work of the Protestant Churches and councils of Churches in the United States;

"To bring Church social workers together for acquaintance and discussion of common problems;

"To bring to Church social workers the value of the discussions and associations of the National Conference of Social Work;

"To develop understanding and coöperation between Churches and social agencies in communities;

"To make religion a greater redemptive force in all social work" were well carried out at this third annual meeting.

BISHOP SANFORD RE-ELECTED PACIFIC PROVINCE PRESIDENT

SACRAMENTO—At the annual synod of the Province of the Pacific, held in Sacramento recently, the Bishop of San Joaquin, the Rt. Rev. Louis Childs Sanford, D.D., was reelected to the presidency, a position he has held since 1925. The treasurer and secretary were also reelected.

The new council members are: the Rt. Rev. Edward Makin Cross, D.D., Bishop of Spokane; Rev. Mark Rifenbark of San Jose; Brig. Gen. R. H. Noble of San Francisco. Mrs. George F. Weld of Santa Barbara was elected as an associate member.

The sermon by the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., was one of the highlights of the synod.

1933 English Church Budget to Be Reduced

1931 Assembly Income £35,000 Short —Lausanne Continuation Committee Meeting Cancelled

BY GEORGE PARSONS

LONDON, May 6.—The Church Assembly Budget for 1933 will be presented by Earl Grey at the summer session opening on June 14th. It is understood that the budget will show that the Central Board of Finance has given due regard to the effect of the world financial situation upon contributions toward Church work at home and overseas, and certain cuts have been made in expenditure in view of the possible continuance of the present stringency. These proposed reductions, if sanctioned, will mean that greater effort in the form of additional personal work will be needed on the part of many Church people.

At the twelfth annual conference of the Central Board it was stated that the income for 1931 of the Church of England *i.e.*, the amount required for the various aspects of the work which devolved upon the Church Assembly, its boards and councils, was £35,000 short of the sum required from the dioceses. Of the quota apportioned, 14 dioceses paid 100 per cent; 9 paid 75 per cent and over; 15 between 50 per cent and 75 per cent; and 5 less than 50 per cent.

LAUSANNE COMMITTEE MEETING CANCELLED

The Archbishop of York, writing to the *Times*, says that ever since the World Conference on Faith and Order, held at Lausanne in 1927, there has been held each summer a meeting of the Continuation Committee then appointed.

"We had hoped," says Dr. Temple, "to hold such a meeting this year at Wiesbaden, but the executive committee, having reviewed the financial position of the Movement, and in consideration of the difficulties that would be involved alike for Churches and for delegates if the plan were carried out, has decided to hold no meeting of the Continuation Committee this year, but recommends that, in place of this, national conferences should be held wherever possible. Accordingly it has been arranged to hold a British Conference from August 30th till September 2d. One of the subjects to be considered at that conference will be the question how best we can increase interest in and support for the Faith and Order Movement in this country. It is inconceivable that the Christian public of this country should fail to provide its share of the very moderate sum required for the working of this Movement if the facts are brought before them. It is the one official international activity of the Churches aiming at Christian unity."

DR. ORCHARD CONVERTED TO ROMAN FAITH?

In my last letter I referred to the fact that Dr. W. E. Orchard had resigned from the King's Weigh House (Free Catholic) Church in London. I am now given to understand that the famous

preacher is on his way to Rome, and will there face the issue of conversion to the Roman Catholic Church.

He has issued a pamphlet in which he bids good-bye to his friends, and states that he "is persuaded that the Holy See occupies the key position for the reunion of Christendom."

Dr. Orchard's pamphlet is entitled *Vale Atque Ave*, and is in the nature of an apologia. He points out that he has long been persuaded that the Petrine see is identifiable with the rock on which Christ promised to build His Church.

"Attempts at other ways of reunion appear to me," he says, "to indicate that we must begin where we hope to end."

RESTORING COLORFUL BEAUTY OF ST. SOPHIA

A Constantinople correspondent to the *Times* says that Thomas Wittemore, of the Byzantine Institute of America, has begun the work of uncovering the mosaics in St. Sophia. Among the skilled workmen employed are two young Venetians, who will carry out under Mr. Wittemore's supervision the technical processes involved in the undertaking.

At present the southernmost bay of the exonarthex is being cleaned, and the quaterpartite vault is revealing itself to be wholly of gold mosaic, upon which are imposed floreated designs in the four fields, both diagonal and transverse ribs are outlined in mosaic in geometric forms.

Mr. Wittemore says that the mosaics are in a surprisingly good state of preservation, and provide an example of the unsurpassed technique of the Byzantine mosaic masters.

COMMENCEMENT EXERCISES HELD AT MANILA HOSPITAL

MANILA—Nineteen girls from thirteen Philippine provinces and from Siam have recently been graduated from St. Luke's Training School for Nurses, Manila. Two of the girls are from our mission stations in Baguio and in Upi and these two hope to return to their own people to minister to them in Christ's Name. Our Igorot, Miss Laoyan, won the prize for the best surgical technique.

One of Bishop Brent's former playmates, who as a little girl played croquet with the Bishop, made a splendid address telling the nurses about the high calling to which they are responding. This able woman is the president of the women's clubs of the Philippines and the wife of the first Filipino graduate of West Point, and from her childhood she has been a friend of the hospital which she enjoys describing as an oasis in a barren section.

Commencement morning there was a corporate Communion for the nurses and the Sunday evening previous was held a service of Solemn Evensong and the baccalaureate sermon by the Rev. J. C. W. Linsley, priest in charge of St. Luke's. In his sermon the preacher emphasized the compelling nature of loving service by telling how the Mighty God, the Creator and Controller of the world, gives Himself, in the persons of His children, into the control of nurses.

Anglican Marriage Ceremony Binding

Bishop of Quebec Rules That Mixed Marriages Do Not Need Blessing of the Roman Church

TORONTO, May 18.—A marriage solemnized between a member of the Roman Catholic Church and an Anglican by an Anglican clergyman is perfectly valid, and cannot be annulled, said the Rt. Rev. Lenox Williams, Bishop of Quebec, at the 39th session of the diocesan synod, which met in the hall of the Cathedral of the Holy Trinity.

In the course of his charge the Bishop referred at length to the recent general synod of the Church of England in Canada and dealt particularly with the question of "mixed marriages."

"Whatever regulations the Church of Rome may see fit to make in the case of mixed marriages," the Bishop declared, "and these regulations have been very prominently broadcast of late, it ought to be made perfectly clear to our own Church people that a marriage duly solemnized between a Roman Catholic and a member of the Church of England by one of our own clergy is perfectly valid and cannot be annulled."

That was definitely decided, the Bishop stated, by decision of the Privy Council in 1921 in a case of that nature. Copies of that judgment had been published in the synod journal.

"There is no obligation whatever that the ceremony must be by a priest of the Church of Rome," the Bishop said, "and no promise should ever be made by a member of our own Church that the children of the marriage should all be baptized and brought up in the Roman Catholic Church."

ANNUAL MEETING OF TORONTO DIOCESAN WOMAN'S AUXILIARY

There were 911 communicants at the corporate Communion of the Toronto diocesan Woman's Auxiliary at St. James' Cathedral. Special features of the annual meeting extending over five days were the social service meeting at St. Paul's Hall, with addresses by the Rev. W. H. Adcock, president of the Saskatchewan Social Service Council, and the Rev. W. Stanley Russell on the Social Ideals of Christianity, an address on the principles of the Guild of Health by Archdeacon Robertson, of Hamilton, an address by the Rev. G. A. Andrew of the diocese of Honan, China, a presentation to Mrs. A. H. Cuttle, the retiring diocesan treasurer, an address by Dr. Lovell Murray, director of the School of Missions, and an illustrated address by Miss Edgar on the Church's work among the lepers of Kangra, India. Miss Cartwright was unanimously re-elected president.

TORONTO CHURCHMAN PASSES AT 92

A long life worthily lived was ended by the passing away of Elmes Henderson of Toronto. Nearly 92 years old at the time of his death, Elmes Henderson was the oldest surviving head boy of Upper Canada College, one of the oldest mem-

bers of the Upper Canada bar, a senior alumnus and a member of the Corporation of Trinity College, and the oldest parishioner of St. Paul's. During eighty-three years the late Elmes Henderson's association with St. Paul's Church had been unbroken. His father, James Henderson, was one of those instrumental in establishing the parish. Part of the ground on which the present church stood had been James Henderson's gift. Elmes Henderson had worthily supported the family tradition of loyalty. Until his death he had been an active member of the congregation.

The late Mr. Henderson's association with Trinity College went back to the founding of the university. In May of 1851 Elmes Henderson and the late Henry O'Brien, K.C., had carried the banner of St. Paul's grammar school at the laying of the foundation stone of Trinity College. Eighty years later the two old men had met for almost the last time during the ceremony that marked the presentation of that same banner to the corporation of Trinity College.

MISCELLANEOUS NEWS

A feature of the synod of Niagara was the great Service of Witness at the Arena Rink, at which some eight thousand people were present. The surpliced choirs of the city and surrounding towns led the singing and the Bishop of Niagara gave an address. The band of the Highland regiment assisted, and the choirs gave the Hallelujah chorus at the close.

The synod of the diocese of Huron has asked the executive committee to consider asking the government to name a special day for prayer for relief from present difficulties.

Making a rousing appeal for volunteers to undertake missionary work in such remote parts of the Dominion as Coronation Lake, Fort Hearn, and James Bay, Archbishop Stringer addressed a meeting held in St. Jude's parish hall, Winnipeg, under the auspices of the Anglican Young People's Council.

The Rev. Percy Heywood, rector of Trenton, Ontario, and formerly rector of St. Alban's Church, Winnipeg, has accepted the rectorship of St. Matthew's Pro-Cathedral, Brandon, to succeed Archdeacon Anderson. Mr. Heywood is a graduate of St. John's College and the University of Manitoba, Winnipeg.

The twenty ordination candidates in the diocese of Huron are this week holding a retreat under the leadership of the Rt. Rev. Dr. Seager, Bishop of the diocese, and the Rev. C. C. Waller, principal of Huron College.

A stained glass window has lately been installed in St. George's Church, Oshawa, in memory of the late Canon Armstrong, rector of Trenton for nearly forty years, and Mrs. Armstrong. It is the gift of friends of the late canon in Trenton and in other parts of the world.

The diocese of Fredericton mourns the loss at the age of 84 of its veteran and indefatigable secretary of synod, Archdeacon Newnam, of St. Stephen, N. B.

The Rev. Canon A. C. F. Whalley, D.D., rector of St. Peter's, Brockville, has been appointed rector of St. Bartholomew's, Ottawa, the church at which succeeding Governors General of Canada have worshipped.

The chancel of Christ Church Cathedral, Ottawa, is now being enlarged at a cost of \$60,000 to commemorate the hundredth anniversary of the parish.

The will of Miss Jessie Louisa Jamieson, of Toronto, daughter of the late Rev. Andrew Jamieson, provides that after providing for bequests to relatives and annuities for life to three friends, the entire residue of the estate, valued at approximately \$60,000, is to be converted into cash after the last survivor of the three friends referred to shall have died, and is to be paid over to the incorporated synod of the diocese of Huron to be used within two years of such payment for erecting, in the diocese of Huron at a place to be designated by the Bishop of Huron, a church which shall be called St. Andrew's.

G.T.S. Graduation Plans Announced

Faculty Vacation Schedules Also Outlined—Bishop Manning Makes Appeal for Unemployed

By HARRISON ROCKWELL

NEW YORK, May 20.—Thirty-two students of the General Theological Seminary will be graduated from that institution in this coming week. The exercises will bring to an end the year in the long and splendid history of this school which has seen its largest enrolment.

The general schedule for Commencement week is much the same as in recent years. The baccalaureate sermon will be delivered on Monday evening, the preacher this year being the Rt. Rev. Dr. Sherrill, Bishop of Massachusetts. Tuesday is Alumni Day; the alumni essay will be read by the Rev. Dr. John Henry Hopkins. The seminary year will end on Wednesday with the Commencement exercises at 11 o'clock. The address will be given by Professor Chauncey Brewster Tinker of Yale University.

It is announced that the seminary's honorary degree of Doctor of Sacred Theology will be conferred upon the Rt. Rev. Dr. Frederick G. Budlong, Bishop Coadjutor of Connecticut, and upon the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, Pa. The same degree will be conferred next autumn upon the Rt. Rev. Dr. Stephen E. Keeler, Bishop Coadjutor of Minnesota, who is unable to be present at this time.

The current issue of the *Bulletin* of the General Seminary tells of the summer vacation plans of a number of the faculty. Dr. Shepard will be at his summer home in Connecticut; Drs. Easton, Gavin, and Stewart will lecture at some of our summer conferences; Dr. Robbins will be at Heath, Mass.; Professors Forrester and Richardson, and the Rev. Messrs. Lauderburn and Feilding plan to spend most of the vacation period abroad. Dr. Gavin is to be the preacher of the baccalaureate sermon at Cornell University on June 19th.

BISHOP APPEALS FOR TRINITY SUNDAY OFFERING

Bishop Manning has designated Trinity Sunday, or some Sunday as near that date as convenient, as the time for an appeal to the congregations of this diocese in behalf of those of our membership now suffering by reason of continued unemployment.

The Bishop states that the resources of other relief agencies are nearing exhaustion and that that situation is forcing hundreds of families to look to the Church as their only hope. He estimates that a fund of at least \$250,000 must be raised if we are to supply them with the barest necessities through the next five months.

BISHOP HOBART MEMORIAL SERVICE

Sunday, May 29th, marks the 121st anniversary of the consecration of the Rt. Rev. Dr. John Henry Hobart, Third

Bishop of New York. To pay tribute to his truly great episcopate the day will be observed at the evening service at All Saints', Henry street. This church is, perhaps, the only Manhattan one of today which Bishop Hobart consecrated. This Sunday, also, is Founders' Day at All Saints' Church. The Rev. Dr. Stetson of Trinity Church and the Rev. Dr. William Walker Rockwell of Union Seminary will give the addresses.

NEWS ITEMS

The Bishop of Utah, the Rt. Rev. Dr. Moulton, who has been spending the past six weeks filling speaking engagements in the East, left New York on Tuesday to return to his field.

The Rev. Robert M. Gay, rector of St. John's Church at Cornwall, will observe the 25th anniversary of his ordination to the priesthood on Trinity Sunday. Invited preachers for the occasion are the Very Rev. Dr. Marmaduke Hare, in the morning; and Chaplain Arthur E. Kinsolving II, at the evening service.

The Rev. Winthrop Peabody of the Church of St. Mary the Virgin will sail on the *Homer* on June 11th to spend his vacation in France.

The Rev. Dr. Lyman P. Powell, rector of St. Margaret's Church and author of a life of Mary Baker Eddy, is now engaged on a speaking tour which will take him through this country, to England and the Continent, the theme of his lectures being the book he has written.

Chaplain Raymond C. Knox, D.D., of Columbia University, will sail for England soon after Commencement to remain abroad for at least a year where in the universities of England, Scotland, Norway, Sweden, Germany, France, Switzerland, Spain, and Italy he will make a study of present-day religious trends and of the policies of religious instruction.

Judge Philip James McCook has been elected president of the Church Club of New York.

The tenth annual service of the Trinity Choir Alumni Association was held last Sunday afternoon at Trinity Church.

The Rev. Dr. M. B. Stewart of the General Seminary faculty will speak on the subject of the Open Altar and Reunion at the May meeting of the New York branch of the Clerical Union to be held on the 31st at St. Clement's Church.

DEATH DEPRIVES EDITOR OF HONORARY DEGREE

NEW HAVEN, CONN.—Just a week before the death of the late Colonel Norris G. Osborn, editor of the *Journal-Courier*, New Haven, it has been learned, the trustees of Trinity College, Hartford, had voted to confer the honorary degree of Master of Arts upon him. This information was contained in a letter of sympathy written by the president of the college, the Rev. Dr. Remsen B. Ogilby, to the Osborn family.

Funeral services for Colonel Osborn were held at St. John's Church, New Haven, on May 7th, by the rector emeritus, the Rev. Stewart Means, D.D.

Fr. Russell is Cleveland Guest

CLEVELAND—The Rev. Cecil E. Russell of London, organizing secretary of the Catholic Congress in England, addressed the Catholic Club of Cleveland in the hall of old St. John's Church on May 16th. He explained to the club in detail the plans of the Congress for the observance of the centenary of the Catholic Revival which will be held in London and Oxford in July, 1933.

On Whitsunday Fr. Russell was the preacher at the Solemn High Mass in St. James' Church. The celebrant of the Mass was the Rev. Vivan A. Peterson, rector of the parish, the Rev. Walter F. Haylor, deacon, and John R. Peterson, sub-deacon.

Two Massachusetts Churches Celebrate

North Andover and Waltham Parishes Observe Semi-centennials—Other News

BY ETHEL M. ROBERTS

BOSTON, May 21.—The fiftieth anniversary of the consecration of St. Paul's Church, North Andover, was observed last Tuesday when the Rt. Rev. Henry K. Sherrill, D.D., Bishop of the diocese, and the Rt. Rev. Samuel G. Babcock, Suffragan Bishop, were guests at the dinner given by the parish in honor of the event. The historical address was given by George E. Kunhardt, Sr., senior warden; the Rev. H. Usher Monro, rector 1902-1919 and now the rector emeritus, extended greetings; the Rev. Raymond A. Heron, rector of Grace Church, Lawrence, spoke, as did the guests of honor, the two Bishops. The anniversary sermon will be preached tomorrow by Bishop Lawrence, who, when rector of Grace Church, Lawrence, in 1881, delivered the address at the laying of the cornerstone of St. Paul's. The rector of St. Paul's Church, North Andover, is the Rev. Raymond Holmes Kendrick, who has acted in that capacity since 1922.

Another parish to celebrate its golden jubilee in May was the Church of the Ascension, Waltham, of which the Rev. Edward A. Baker has been rector since 1919. The anniversary observance centered around Ascension Day when a great service was held with the Rev. Francis E. Webster, rector of Christ Church, Boston, secretary of the diocesan convention, rector emeritus of Christ Church, Waltham, and former rector of the Church of the Ascension itself, as preacher. Accompanying Mr. Webster were his two sons, the Rev. Stephen Webster, rector of St. Peter's Church, Weston, and of St. Anne's, South Lincoln, and the Rev. Kirby Webster, rector of the Church of the Good Shepherd, Clinton, Western Massachusetts, both of whom were born and baptized while their father was rector of the Church of the Ascension.

CHURCH HOME SOCIETY IN ANNUAL SERVICE

An annual service never losing its appeal is that of the children, their parents, and foster parents, and the staff members, associates, and directors of the Church Home Society. The gathering for this year was held last Saturday morning in the Cathedral Church of St. Paul. After the service of corporate Communion and worship, with an address given by the Rev. C. Leslie Glenn, a simple meal was served of which all partook as members of one family. Since planners and workers for child welfare are often criticized as having lost personal touch with the children themselves, the Church Home Society sets great store by this annual service and feels that it not only helps to refute such criticism but that it is indeed the high point in the society's work for its young beneficiaries.

DR. GREENBAUM PREACHES IN INTERESTS OF HEBREWS

The Rev. Dr. E. H. Greenbaum, president of the Hebrew Christian Alliance of America, preached last Sunday morning in St. Mary's Church, Newton Lower Falls, and in the evening in St. Paul's Church, Malden. Dr. Greenbaum visited Boston from his home in Montreal for the 18th annual conference of the group of Hebrews who have accepted Christianity and who are active in one or other of the Christian denominations. His hope, as is that of his fellow workers, is to aid in the better and more sympathetic understanding of the Jew. All wish him success, especially those knowing of what these Hebrews have undergone in privation and isolation in order to be true to what they deem of the greatest worth.

NEWS BRIEFS

The Women's Guild of All Saints' Church, West Newbury, served 2,229 hot lunches to school children at the nominal charge of five cents or less for each meal if the child desired to make payment, or else at no charge at all. This is an instance of social work which can be duplicated in other parishes, all of whom are meeting the exigencies of the present situation in a constructive spirit.

Trinity Hall is the name chosen for the house and estate given by Mrs. William Amory to Trinity Church as a vacation house for members of the parish and of the diocese. Since giving the property to the church, Mrs. Amory has built a room, fifty feet in length and beautiful with its large fireplace, wood panelling, and high windows; from her reference to this "hall, the heart of the house," the name, Trinity Hall, has appropriately been drawn.

A stained glass window, visualizing the Annunciation, was unveiled and dedicated in St. Paul's Church, Brockton, last Sunday. The rector, the Rev. Dr. David B. Matthews, compiled the dignified ritual used for the occasion. The memorial window is the gift of James H. Scenimer.

The Rev. Ernest H. Forster of Yangchow, China, was the speaker at the last meeting for the season of the diocesan Church Service League last Wednesday. Mr. Forster has just completed a series of engagements in Massachusetts and through them has contributed greatly to a sympathetic understanding of the situation in China.

Cowley, the quarterly of the Society of St. John the Evangelist, appeared with its spring number at the new price of 25 cts., the annual subscription being now \$1 instead of \$2.

REVIEW COURSES FOR CLERGY PROPOSED AT BERKELEY

MIDDLETOWN, CONN.—At the last meeting of the board of overseers of the Berkeley Divinity School, Middletown, ways and means of making the school resources available to the clergy were considered. It was felt that the clergy who are so busy with the routine of parish duties would welcome an opportunity of taking "refresher" courses in biblical, theological, and pastoral subjects with suggestions and guidance for reading and study.

It was proposed that a "study week" for the clergy be held at the school from June 13th to June 17th. A small charge will be made to cover board and lodging but no charge will be made for tuition. The Berkeley dean and faculty have offered their full coöperation, and help has been assured by members of Yale University and of the Yale Divinity School. The Bishop of Connecticut has expressed his interest and expects to be present.

No final announcement can be made until a sufficient number of clergy file applications.

Father Rosenthal Is Chicago Speaker

English Vicar Outlines Plans for Catholic Revival Centenary Celebration—Deficit Fund Grows

CHICAGO, May 21.—Plans for the centennial celebration of the Catholic Revival in the Church of England were outlined at the meeting of the Clergy's Round Table, held at St. James' Community House, by the Rev. George D. Rosenthal, vicar of St. Agatha's Church, Birmingham. Fr. Rosenthal said the plans included arrangements whereby 100,000 would be enabled to take part in a great open-air service in London.

The story of the Oxford Movement was related by Fr. Rosenthal. He told of the need for the movement, of the fact that it has brought the Eucharist back to its rightful position in the Church, of the persecution of the early leaders, and finally of the impetus gained in 1920 with the holding of the first Catholic Congress in London. This impetus, Fr. Rosenthal said, was a direct outgrowth of the war. He pointed out that an effort had been made in the Church of England to revive spirituality in the country with little success and how leaders of the Catholic Movement undertook the first Congress because of a feeling of a great need for a spiritual revival.

Responding to Fr. Rosenthal's address, Bishop Stewart expressed sympathy with the plans and assurance that Chicago will cooperate. He suggested that the committee on the local celebration which he has named consider the possibility of a great pageant to be given in the fall in order not to conflict with the central celebration in London. The Rev. William B. Stoskopf is chairman of this committee.

The Rev. Alfred Newbery, rector of the Church of the Atonement, was elected president of the Round Table. He succeeds the Rev. Howard R. Brinker, rector of St. Bartholomew's, who has served as president for the past five years and who declined reelection. The Rev. Cleon E. Bigler, rector of All Saints', Western Springs, was named secretary-treasurer.

DEFICIT FUND GROWS

Following a meeting of the diocesan council on Tuesday, Bishop Stewart wired the National Council an additional \$10,000 pledge to the diocesan quota. The action was based on reports from the deficit campaign in the diocese, indicating the \$34,000 sought has been more than half raised.

There is now in sight approximately \$19,000. The Bishop's letter to the diocese has brought approximately \$10,000; the clergy have pledged more than \$3,300, and the parishes and missions have increased their pledges by more than \$5,000. Approximately 10,000 communicants are represented in the contributions from the Bishop's letter.

CATHOLIC CLUB ELECTS

Royal D. Smith of St. Augustine's Church, Wilmette, was reelected president of the Catholic Club of Chicago at the an-

nual meeting held at St. Bartholomew's Church, Monday night. Other officers elected were: vice-president, J. P. Cramp-ton, Ascension; secretary-treasurer, Victor Cronk, Emmanuel, LaGrange; executive committee: the Rev. Messrs. George W. Ridgway, William B. Stoskopf, Walter S. Pond, and Joseph Higgins.

ST. MARK'S CHOIR CELEBRATES

The forty-fifth anniversary of the founding of St. Mark's choir, Evanston, was celebrated last Sunday. The choir, organized in 1887, is one of the best known men and boys' choirs in the city. A special musical program for the occasion was arranged by Stanley Martin, organist, and tribute was paid the organization by the parish. The Rev. H. L. Bowen is rector of St. Mark's.

RUG DEPICTS CHURCH

Historic St. Peter's Church, Grand De-tour, is depicted in the design of a hooked rug made by Mrs. W. B. Heatherington. The rug shows an excellent likeness of the old stone edifice, one of the oldest and most picturesque churches in the diocese. It has been purchased by Bishop Stewart. In addition to weaving the rug, Mrs. Heatherington, not a member of the Church, also has written a poem about St. Peter's. The Rev. A. B. Whitcombe is rector of St. Peter's.

HOLY INNOCENTS' PRIEST RESIGNS

The Rev. Walter S. Pond, through whose influence Holy Innocents' chapel in the Mont Clare section of the city was established, has tendered his resignation to the Bishop as priest in charge and will devote all his time to St. Barnabas' Church of which he is rector. The resignation is effective June 7th.

June 7th will mark the fifth anniversary of the first service in the chapel. The institution of this work was effective when a dozen families from St. Barnabas' moved into the Mont Clare neighborhood and requested Fr. Pond to undertake services there. He has kept up Tuesday night services and a monthly Eucharist ever since. Today the mission numbers 300 baptized persons and 138 communicants.

ARCHDEACON DEIS HEADS NASHOTAH ALUMNI

The Very Rev. Frederick G. Deis, arch-deacon of Chicago, was elected warden of the convocation of Nashotah Alumni at the annual meeting of the group held in connection with the Nashotah commencement exercises this week.

A plan for establishing the Howard St. George Professorship Endowment fund was adopted at the meeting. The plan calls for raising \$25,000 during the next ten years by alumni of Nashotah.

NEWS NOTES

More than 600 choristers from twenty churches in the city are expected to take part in the annual choir festival to be held at St. Bartholomew's Church, Englewood, Sunday afternoon. The Rev. E. Ashley Gerhard of Winnetka will preach.

The Rev. John Higgins, assistant at St. Luke's Church, Evanston, was elected president of the North Side Church School Institute at a meeting at Christ Church, Winnetka, this week. Miss Ruth Anning, Evanston, was elected secretary-treasurer.

Bishop Stewart baptized his first grandchild, the infant daughter of Mr. and Mrs. John Clyde Stewart, at St. Luke's Church, Evanston, last Sunday afternoon.

Government Aid for Housing Suggested

Long Island Convention Endorses Unique Proposal; Unemployment Insurance Plan Rejected

By C. H. WEBB

GARDEN CITY, May 18.—Two or three surprising results were achieved in the 65th annual convention of the diocese of Long Island, in session here May 17th and 18th. An amendment to the constitution unanimously adopted a year ago was almost unanimously rejected today; the diocesan budget for 1933, submitted by the diocesan council, was approved without debate; all elections but two were concluded without contest, and those two were decided on a single ballot each.

Other matters of special interest were a notice to the United States Senate that this diocese favors the entry of the United States into the World Court; and an endorsement of governmental aid in building projects designed to provide good homes at low rental for working people.

Two proposals that aroused a good deal of attention were decided negatively: one a resolution to approve the National Council's pronouncement in favor of compulsory unemployment insurance, the other a request that the diocesan authorities, in planning new missions, consult with the comity committee, on which several of the leading denominations have representatives, with a view of preventing competition and duplication. One important matter was postponed to next year. This was the Origen S. Seymour amendment to the diocesan canons creating a Court on Marital Relations, as contemplated by the Denver canon on marriage and divorce.

One new parish was admitted into the convention, the Church of the Nativity, Mineola.

A resolution offered by the Rev. L. B. Young, asked for a special committee to study and report a method for the more equitable distribution of the salaries of the clergy. The matter was referred to the commission on placement of the clergy.

The resolution of the Rev. Dr. Melish asking approval of federal aid to municipalities or states or limited dividend corporations in providing model homes for the poor was sharply debated; not as to the desirability of such housing, but as to the convention's ability to endorse with intelligence any particular method of financing such operations. Judge Wahle offered a substitute motion containing a general endorsement of "government aid" and this substitute was passed.

The Rev. J. Clarence Jones, S.T.D., and Clinton D. Burdick were reelected to the *standing committee* for four years.

The Rev. George P. Atwater, D.D., the Rev. Arthur R. Cummings, M.A., the Rev. Duncan N. Genns, D.D., and Messrs. Peter Hamilton, Harry B. Hubbard, and Origen S. Seymour were elected to the *diocesan council* for three years, and Harold S. Poole for two years.

The Rev. Charles A. Brown, the Rev. Arthur L. Charles, D.D., and Messrs. Frank Gulden and Albert W. Meisel were elected to the *provincial synod* for three years.

Conventions and Convocations

DELAWARE

Diocesan Treasurer Adds Another Term to His Quarter Century in Same Office

WILMINGTON, DEL.—At the annual convention of the diocese of Delaware, held in Immanuel Church, Wilmington, May 10th and 11th, Bishop Cook in his address created a wave of excitement when he reported that despite the financial stress the trustees of the diocese had so skilfully managed the funds entrusted to them that not one cent of income was lost. In particular the Bishop referred to the twenty-five years of service given by George H. Hoffecker, treasurer, who was reelected.

The Bishop reported a 20% increase in confirmations, and commended his clergy for their efforts to present candidates after careful preparation.

Reports of departments revealed advances all along the line. The Rev. Charles A. Rantz, social service chairman, gave results of a survey which indicated great numbers of Churchmen identified with all welfare work in the state. The Rev. Joseph H. Earp, educational chairman, told of the efficient organization promoted by the secretary, Miss Rowena Brown. The Rev. E. H. Ford reported all parishes and missions fully manned and active.

The Rev. Charles F. Penniman, the Rev. R. Ridgely Lytle, Jr., the Rev. Martin J. Bram, and J. Wiley Trought were elected new members of the executive council.

The standing committee was reelected. Dr. John S. Littell was made registrar. The Rev. John R. Crosby, D.D., was reelected to the committee on constitution and canons.

Deputies to the provincial synod: Clerical, Martin J. Bram, Charles W. Clash, Frederick T. Ashton, Joseph H. Earp; Alternates, Charles A. Rantz, P. L. Donaghay, Waldon Pell, 2d, and Charles F. Penniman.

Lay, Edmund J. Helligs, J. Wiley Trought, Robert J. Forman, and Frederick Bringham; Alternates, William H. Boyce, A. H. Lord, A. Felix duPont, and George A. Elliott.

The next convention will meet on the second Tuesday in May, 1933, in St. Luke's, Seaford.

ERIE

Two Resignations From the Executive Council Warrant Replacements

ERIE, PA.—Arthur W. Mitchell, a member of the chapter of the Cathedral Church of St. Paul, Erie, and an attorney at law, has been appointed chancellor of the diocese of Erie in place of Harry K. Gregory of New Castle, deceased.

The Rev. E. Pinkney Wroth, rector of Trinity Memorial Church, Warren, has become a member of the executive council in place of the Rev. Charles S. Brown of Osceola Mills, resigned, and Dr. J. M. Crosby, senior warden of the Church of the Ascension, Bradford, takes the place of Lewis Emery of the same parish, resigned.

The Rev. Malcolm deP. Maynard, rector of Grace Church, Ridgway, has been elected a member of the standing committee in place of the Rev. William R. Wood, formerly rector of Christ Church, Oil City.

The Rev. E. Pinkney Wroth has been made an examining chaplain to succeed the Rev. Delber W. Clarke, now of Cox-sackie, N. Y.

FOND DU LAC

Bishop Weller Gives Forceful Sermon On the Economic Situation at Convention

FOND DU LAC, WIS.—Declaring that there evidently is something wrong with the social order, and stating, "Our economists are blind leaders of the blind, and our civil rulers, in order to support government, continue to increase taxes on a people already staggering under the load," Bishop Weller gave considerable space to a discussion of the present-day economic status and its meaning in his address to the fifty-eighth annual council of the diocese of Fond du Lac, held in St. Paul's Cathedral, Fond du Lac, May 10th.

He commended and the council endorsed observance of the corporate Communion of the diocese with offering for the Emergency Fund on Whitsunday. In referring to the agreement on intercommunion between the Church of England and the Old Catholic Church he said:

"In this happy event we of this diocese may specially rejoice that we in a real sense led the way. At the request of our first bishop, Dr. Brown, the Old Catholic Bishop of Bonn, Switzerland, ordained a priest for this diocese, and at the request of our second bishop, Dr. Grafton, another priest, the Rev. Fr. Gauthier, was ordained to the priesthood for this diocese by the same Old Catholic bishop. I think we may be devoutly certain that our first two bishops in their rest with God are rejoicing in the blessed consummation of the efforts toward unity in the body of Christ in which they, thank God, so nobly led the way."

Elections and appointments:

Executive Board: Clerical, William C. Way, Wausau; E. W. Averill, Fond du Lac; M. J. VanZandt, Neenah-Menasha; William F. Hood, Manitowoc; F. C. St. Clair, Oconto; A. J. Dubois, Waupaca; Mager McMurray, Green Bay. Lay, Hamilton Roddis, Marshfield; Isaac P. Witter, Wisconsin Rapids; F. S. Lamb, Oshkosh; Ralph W. Smith, Green Bay; Frederick Koehn, Sheboygan.

Standing committee: Clerical, E. W. Averill, William F. Hood, L. D. Hopkins, A. Parker Curtis, E. P. Sabin. Lay, F. A. Foster, Fond du Lac; M. E. West, Fond du Lac; C. C. Baker, Appleton.

All other officers reelected.

MAINE

Eight Aided Parishes and Missions Suffer by Budget Reduction

PORTLAND, ME.—At the 113th annual diocesan convention and the 54th annual meeting of the Woman's Auxiliary of the

diocese of Maine, held at St. Luke's Cathedral, Portland, May 16th to 18th, considerable discussion was aroused by the proposed amendment to the constitution, permitting the translation of bishops, and the convention expressed itself as opposed to this by a vote of two to one. The new constitution and canons of the diocese, previously passed, were finally adopted.

Three of the diocesan clergy illustrated some of the varied work in the state of Maine; the Rev. Tom Akeley of a new mission at Belfast told of a missionary work being gradually turned over to him by a retired Dutch Reformed minister; the Rev. P. P. B. Franklin, chaplain of the State Prison, referred to the growing interest of prisoners as their mental difficulties were untangled and they became acquainted with higher ideals; the Rev. A. H. Plummer described the deepened spiritual life of a parish after two missions held by the Church Army.

The convention sent a message of sympathy in his work to Fr. Whittemore, a priest of the diocese, now in the Holy Cross mission in Liberia. Sister Margaret Mary has now been twenty years in charge of the House of the Good Shepherd at Gardiner, the diocesan home for children. Grants for clerical support were reduced in eight aided parishes and missions, and the local people urged to make up the difference.

The *North East*, the oldest diocesan magazine in the country, was changed from a monthly to a quarterly, and the diocesan budget for 1933 was reduced in several items.

The third diocesan summer school for young people at Bowdoin College, Brunswick, is to be held the week of June 26th; three scholarships were provided by the offerings of the students of last summer, and the Woman's Auxiliary at its breakfast during this meeting provided another. The Holiday House of the G. F. S. at Camden will open for its fourth summer.

Hon. John F. A. Merrill was appointed chancellor for three years. Hon. Charles B. Clarke was reelected treasurer for the 21st year. Other officers generally were reelected.

Delegates to the provincial synod: Clerical, R. H. Hayden, N. W. Bryant, A. T. Stray, J. A. Furrer; Lay, Henry C. Wright, John S. Rogers, L. M. Thorndike, Dr. Charles S. F. Lincoln. Alternates: Clerical, E. A. Pressey, E. F. Ferris, Jr., W. E. Berger, A. L. Whittaker; Lay, R. H. Gardiner, C. F. Flagg, Arthur Huse, G. H. Beard.

MONTANA

New Helena Church Accepted by Bishop as Pro-Cathedral

HELENA, MONT.—At the twenty-ninth annual convention of the diocese, held in St. John's Church, Butte, May 8th to 10th, special stress was laid on the opportunity of the Church in this time of depression. As Bishop Faber was unable to

be present because of the death of a member of his family, his address was read in which he announced that he had accepted as his Pro-Cathedral the new church in Helena, to be known as St. Peter's.

The convention passed a resolution supporting the National Council and accepting the responsibility of raising \$1,000 apportioned to the diocese toward the deficiency fund, part of which had already been raised.

The Rev. Henry H. Daniels, rector of St. Peter's Pro-Cathedral, Helena, was reelected secretary of the diocese.

Standing committee: Clerical, Thomas W. Bennett, Missoula; Henry H. Daniels, Helena; George Hirst, Lewistown; Lay, Frank Haskins, Butte; Lyman H. Bennett, Virginia City; Edward Sears, Deer Lodge.

At the joint session with the Woman's Auxiliary, under the auspices of the department of religious education, there were practical talks made by lay men and lay women. Mrs. E. M. Cross, a guest of the convention, spoke on Michael Pupin, bringing out the fact that material things are too much stressed by the Church, the teachings of Jesus of Nazareth and the law of love being forgotten.

NEBRASKA

Diocesan Receipts Show Increase of \$8,793 But Missionary Quota Suffers

OMAHA, NEB.—The sixty-fifth annual council of the diocese of Nebraska, scheduled to meet in Trinity Cathedral, Omaha, May 11th and 12th, transacted all its business on Wednesday by holding a night session.

Gross receipts in the diocese showed an increase of \$8,793, although it was to be regretted that the diocese was unable to meet its missionary quota.

The executive council had recommended a 10% cut in the diocesan budget of \$15,000 for 1933, but by action of the delegates it was cut only \$10,000, although one item, \$5,000, to reimburse the Cathedral Chapter for payments on the Bishop's salary, was made a special assessment.

Permission was granted for dissolution of the parish of the Good Shepherd, Omaha, and disposition of the property, the organ going to St. John's Mission.

Amendment to Canon XVII providing for special missions for institutional work, passed last year, was formally ratified.

Miss Margaret L. Knight was reelected secretary and D. Bradley Malkson, treasurer.

The Rev. John Albert Williams, D.D., rector of St. Philip's, Omaha, and Paul Good of Lincoln, were elected to the standing committee, the other members being reelected.

Executive council: the Very Rev. Stephen E. McGinley, dean of Trinity Cathedral, Omaha; the Rev. Robert D. Crawford, rector of St. Barnabas', Omaha; the Rev. H. H. Marsden, rector of Holy Trinity, Lincoln; and Messrs. Eugene McAuliffe, William Cosh, and F. O. Beck, all of Omaha. *Members appointed by the Bishop* were the Rev. D. J. Gallagher, rector of St. Andrew's, Omaha; the Rev. L. W. McMillin, Lincoln; and Messrs. A. C. Potter and F. W. Thomas, Omaha.

The annual meeting of the Woman's Auxiliary, held May 10th, had the largest attendance in the history of the diocese. The opening service was a memorial to Mrs. Mignon Knight Shayler, late honorary diocesan president.

NEW HAMPSHIRE

Diocesan Communicants and Church School Memberships Increased

SANBORNVILLE, N. H.—The village church of St. John Baptist, Sanbornville, was host to the annual convention of the diocese on May 10th, with the Bishop of Cuba as guest speaker. A highlight of the convention was the biographical sketch on the life of the Rt. Rev. William Woodruff Niles, born one hundred years ago May 24th, given by the Rev. W. P. Niles, son of the Bishop. The report of Bishop Dallas showed that communicants increased in 1931 by 300 and membership in the Church schools by 250.

Elections were as follows:

Standing committee: the Rev. Arthur M. Dunstan; Hon. Robert J. Peaslee.

Executive council: Rev. Robert H. Dunn, and Rev. Bernard N. Lovgren; Dr. Benjamin Baker.

Delegates to the provincial synod: Clerical, Samuel S. Drury, Arthur M. Dunstan, William Porter Niles, Laurence F. Piper; Lay, Harold K. Davison, Louis W. Flanders, M.D., Robert J. Peaslee, and Edward K. Woodworth.

St. John's Church, Portsmouth, is to be host to next year's convention.

NEW JERSEY

Diocese Gives Consent for Election of Suffragan; Special Session to be Called

TRENTON, N. J.—An unexpected request by the Diocesan, the Rt. Rev. Paul Matthews, D.D., for episcopal relief by the election of a suffragan, was the main feature of the 162d convention of the diocese of New Jersey, which opened at Trinity Cathedral May 10th. The press of duties incidental to the entertaining of the General Convention of 1934 by the diocese was given as one of the reasons for the request.

Upon the motion of the Rev. W. Northey Jones, and after some discussion, the consent of the convention was given to the Bishop's request, a division showing a considerable majority in its favor. Further debate, however, showed a divided sentiment concerning the wisdom of an immediate election, and on a vote by orders that motion was lost by a decisive majority; but a later motion by the Rev. Hamilton Schuyler, to proceed with the election at a subsequent special convention, to be called at the discretion of the Bishop, was carried with unanimity. Bishop Matthews, returning to the chair, thanked the convention for its action, and indicated his purpose to call such a special convention within a few weeks.

During the routine of business, provision was made looking to the creation of one central board of trustees, to be responsible for the care of the funds of all of the several corporations of the diocese.

Elections resulted as follows:

Standing committee: Clerical, Ralph E. Urban, president, Harold Morse, L. E. Hubbard, E. Vicars Stevenson; Lay, David G. Baird, George A. Armour, Warren R. Dix, Frederick M. P. Pearce, secretary.

Delegates to the provincial synod: Clerical, T. A. Conover, R. Bowden Shepherd, Samuel G. Welles, Ralph E. Urban, E. J. Perot, J. Merwin Pettitt; Lay, William F. Stroud, W. S. F. Pierce, Charles M. Duncan, F. S. Chambers, John C. Beatty, Percy L. Fowler.

NORTH CAROLINA

Colored Convocation to be Represented In Executive Council Departments

RALEIGH, N. C.—Almost all clergy and more than eighty lay delegates were in attendance at the 116th annual convention of the diocese of North Carolina which met May 10th and 11th in St. Philip's Church, Durham.

In spite of curtailed appropriations, the work throughout the diocese is in an encouraging condition. The budget for 1933 naturally caused much interest. As presented, it assumed that the contributions of the Woman's Auxiliary would apply on the amount pledged to the general Church quota. It was adopted by the Convention with the proviso that these offerings should not be counted in the budget, but that they should be extra to it.

A noteworthy step in the colored work was made when resolutions were adopted providing for colored associate members in all the departments of the executive council, and providing for a standing committee for colored work to be appointed by the Bishop.

Elections resulted as follows:

Secretary: the Rev. Alfred S. Lawrence. Henry M. London was elected treasurer.

Standing committee: Clerical, M. A. Barber, I. W. Hughes, S. S. Bost, Joseph B. Cheshire, Jr., Samuel Lawrence.

Executive council: Clerical, M. A. Barber, I. H. Hughes, A. S. Lawrence; Lay, K. D. Battle, J. S. Holmes, F. W. Glover, Mrs. Alex Cooper, R. Simpson, G. C. Pollard.

Delegates to the provincial synod: Clerical, S. S. Bost, I. W. Hughes, J. L. Jackson, A. S. Lawrence, T. Patrick, Jr., D. W. Allen; Lay, A. B. Andrews, J. H. Cowles, J. S. Holmes, H. M. London, W. D. Macmillan, J. H. Small, Jr.

OHIO

Special Social Service Committee Lists Contributory Causes of Present Unrest

CLEVELAND—"I know of no finer spirit than that among our clergy and laymen. At present we have no rich men but we are carrying on because of the democratization of our effort. It is the aggregate effort which counts. The Ohio diocese has been harder hit financially than any other but we do not expect to retrench our work nor do we expect to go into debt."

This was one of the leading statements made by the Rt. Rev. Warren Lincoln Rogers, D.D., Bishop of the diocese, at the one-day session of the diocesan convention of Ohio, convening in Trinity Cathedral on May 10th.

The same fine spirit of loyalty to the Church and to the diocese was expressed in every part of the convention. The reports from the various departments of the work of the diocesan council showed a decided gain. The Bishop reported more than thirteen hundred confirmations for the year and that the work is being carried on, regular services being held in practically every parish and mission of the diocese.

A special committee of the department of social service, which was asked by the convention of 1931 to study the cause of the present widespread social discontent and the relation of the Church thereto, reported six contributory causes: the recent World War; the prohibition amendment; the inability of the industrial order to absorb the large number of specialized

workers released annually by colleges and universities; the machine-age development; the irritating and excessive taxation representing waste in government, corruption in politics, and orgiastic spending of the people's money for sectional or even private interests; and the widespread prevalence of crime, together with the failure of our constituted machinery of justice to deal adequately with the same.

The report was unanimously adopted.

The elections resulted as follows:

Standing committee: Clerical, W. R. Breed, J. R. Stalker, C. C. Bubb, E. B. Redhead; *Lay*, William G. Mather, Robert S. West, H. P. Knapp, Andrew Squire.

Delegates to the provincial synod: Clerical, Paul R. Savanack, V. A. Peterson, A. R. Pepper, F. M. Adams; *Lay*, Homer Giessen, W. E. Meacham, Robert H. Clark, Maxton Davies.

The Ven. Gerard F. Patterson and William G. Mather were reelected *secretary* and *treasurer*, respectively.

RHODE ISLAND

Bishop Bennett In Charge of Diocese During Diocesan's Term as Church Head

PROVIDENCE, R. I.—The Rt. Rev. Granville Gaylord Bennett, D.D., Bishop of Duluth, will be in residence in Rhode Island as episcopal representative of Bishop Perry during his term of office as Presiding Bishop and take over whatever duties Bishop Perry shall delegate to him.

An announcement to this effect was made by Bishop Perry at the diocesan convention, held May 17th at the Cathedral of St. John, and was the most important result of that gathering. Bishop Bennett spent three months in the diocese filling Bishop Perry's engagements during the winter and he was received with such affection that the arrangement made has already been unqualifiedly approved. He will take a large part of the confirmation services and represent the Bishop in all matters except those which require the personal attention of the diocesan.

Bishop Perry delivered an address dealing perhaps as much with the affairs of the national Church as with those of his diocese. The convention, by a unanimous standing vote, expressed its confidence in Bishop Perry's conduct of the affairs of the general Church.

Dr. Arthur M. Aucock, rector of All Saints' Memorial Church, Providence, a member of the standing committee for 30 years and for many years chairman of that body, declined reelection to the various offices which he holds on the ground of failing health. He has represented the diocese at the General Convention for the last 25 years.

A resolution in behalf of reduction in armaments and world peace, looking toward action at the Geneva Conference, was adopted.

The Rev. Joseph Hobbs, who has served as registrar for a number of years, resigned. He will be succeeded by the Rev. Gustav A. Schweitzer.

Dr. Daniel A. McGregor, secretary for Adult Education in the national Church, spoke on The Attitude of the Church Toward Unemployment.

The following officers were elected:

Diocesan council: Rev. Albert M. Hilliker, Rev. Anthony R. Parshley; H. Anthony Dyer, Lewis D. Learned.

Standing committee: Clerical, Dr. W. Appleton Lawrence, Stanley C. Hughes, Francis J. M. Cotter, William Pressey; *Lay*, Benjamin M. MacDougall, Charles R. Haslam, Lewis D. Learned, Albert E. Thornley.

Secretary, Rev. William Pressey; *assistant secretary*, Rev. John A. Gardner; *treasurer*, Benjamin M. MacDougall.

WASHINGTON

Arkansas Senator is Guest Speaker

WASHINGTON, D. C.—The convention of the diocese of Washington was held on May 11th and 12th, at St. Mark's Church, Washington. According to custom the Bishop delivered his address on the evening preceding the convention at the Church of the Epiphany, Washington. The evening of the first day was featured by a fellowship dinner for the clerical and lay delegates at which the speaker was the Hon. Joseph T. Robinson, senator from Arkansas.

Standing committee: Clerical G. F. Dudley, F. J. Bohanan, H. S. Smith, Joseph Fletcher; *Lay*, Melville E. Church, Dr. W. S. Bowen, H. J. Nelson, W. E. Patterson.

Executive council: Clerical, Robert Johnston, H. A. Woolfall, W. R. Moody, C. E. Buck, F. J. Bohanan, Z. B. Phillips; *Lay*, B. S. Adams, H. I. Nelson, S. E. Kramer, H. P. Blair, Dr. W. S. Bowen, Busey H. Howard.

Appointed by the Bishop, the Rev. C. E. Smith, the Rev. F. B. Tucker, Charles F. Wilson, E. L. Stock.

Delegates to provincial synod: Clerical, H. A. Griffith, G. F. Peter, G. W. Atkinson, D. W. Curran; *Lay*, James E. Malcolm, H. I. Nelson, A. C. Houghton, S. E. Kramer.

The invitation of All Saints' parish, Chevy Chase, was accepted for the next convention.

WESTERN NEW YORK

Diocese To Be Divided Into Deanships As Economy Measure

BUFFALO—On the 16th and 17th of May the 95th convention of the diocese of Western New York was held in Trinity Church, this city, with every parish represented. It is the first held since the diocese of Rochester was formed.

Bishop Davis, who has returned to his duties as Diocesan very much improved in health, in his address suggested a program of year-around Christian enterprise. To work more efficiently the diocese is to be portioned into deanships which will care for the rural work surrounding the city parishes without extra expense to the diocese.

John Lord O'Brian was elected first *chan-cellor* of the diocese. The Rev. G. Sherman Burrows, D.D., was reelected *secretary*, who chose as his assistant the Rev. Charles Smith, D.D. Shepherd Kimberly was reelected *treasurer*.

Standing committee: Clerical, C. D. Broughton, G. S. Burrows, D.D., James Cosbey, Walter R. Lord, all of Buffalo; *Lay*, G. T. Ballachey and John K. Walker, Buffalo; E. H. Boynton, Lockport; and M. M. Ludlow, East Aurora.

A resolution was introduced at the business meeting endorsing the work of the National Council and recommending that the suggestions of the bishops of the second province concerning strict economy be carried out as fully as possible. Another was introduced commending to the priests of the diocese the work of restoring Trinity Church, Geneva, and permission was given to present the matter in the different parishes during the coming year.

WEST MISSOURI

Rev. G. Warfield Hobbs Gives Impressive Speech at Session

KANSAS CITY, Mo.—The enthusiasm shown by certain salesmen of various vocations, met with in his travels, should be known by the men in the field of religion, declared the Rev. G. Warfield Hobbs, editor of the *Spirit of Missions* and executive secretary of the Department of Publicity of the National Council, at the 43d annual diocesan convention which opened at St. Andrew's Church, Kansas City, May 10th.

In his annual address at the opening service, Bishop Spencer spoke of the already splendid response of his clergy, who are giving from eight to ten days' income to the national deficit.

The convention voted an appropriation of \$500 to the work of the student center at the University of Missouri.

A resolution was adopted in which the department of missions was instructed to make a survey of the missionary work of the diocese with a view of reorganizing and refinancing the missionary work of the diocese.

The elections resulted as follows:

Standing committee: Clerical, J. P. DeWolfe, C. H. Molony, E. W. Merrill, and Claude W. Sprouse; *Lay*, W. G. Holt, B. C. Howard, O. A. Voss, and A. C. Stowell.

New members elected to the *executive council:* Rev. Claude W. Sprouse and W. R. Jacques. Carl P. Hinn was appointed to the council by the Bishop to fill the vacancy caused by the death of R. Gordon Carew, and the Rev. R. M. Trelease appointed to succeed himself.

The selection of the delegates to the provincial synod was left in the hands of the Bishop.

The 44th annual convention is to meet in St. Philip's Church, Joplin, in May, 1933.

WEST TEXAS

Diocesan Quota Toward National Deficit Raised in Advance

SAN ANTONIO, TEX.—There certainly was just cause for the optimism which prevailed throughout the meeting of the twenty-eighth annual council of West Texas, held in St. Mark's Church, San Antonio, May 11th and 12th, when the entire quota of the diocese toward the \$400,000 deficit of the National Council was raised beforehand and placed upon the altar at the opening service.

Bishop Capers in his address laid great stress upon the necessity of a thorough annual every member canvass, and urged the adoption of the duplex envelope plan in every parish and mission of the diocese. These recommendations were adopted by the council, and a field department was added to the organization already existing which, with the division of the diocese into districts for the holding of regional conferences on the progress of the Church, is expected to add greatly to the effectiveness of the fall campaign for missions.

The Rt. Rev. Frank W. Creighton, D. D., executive secretary of the Department of Domestic Missions of the National Council and speaker at the annual dinner, stated that the three chief problems of the Church in the domestic missionary enterprise and the Church's great opportunity lie: first in the field of rural work; secondly, among the mountaineers of the

Appalachian Mountains; thirdly, among the Negro population of the land and especially in the field of evangelism.

Elections resulted as follows:

Secretary-treasurer: the Rev. L. B. Richards.

Standing committee: Clerical, L. B. Richards, B. S. McKenzie, H. N. Herndon; Lay, A. W. Seeligson, S. G. Tayloe, Victor Keller.

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JAPANESE BASEBALL TEAM ENTERTAINED BY LOS ANGELES

LOS ANGELES—The Rikkio baseball team of St. Paul's University, Tokyo, reached Los Angeles on its homeward journey on May 17th, remaining three days during which they were entertained under the auspices of the young men's division of the diocesan Brotherhood of St. Andrew. Upon their arrival an escort provided by the Mayor brought them to the city hall, where they were officially received by Mayor John G. Porter and presented with the key to the city. At noon the Los Angeles Alumni Society of St. Paul's University, which boasts a membership of eleven prominent Japanese members of the Church, entertained the visitors at luncheon. In the afternoon Bishop and Mrs. Stevens entertained the party at tea at their South Pasadena home.

After Evensong at the Cathedral, at which the lessons were read by a Japanese and an American Brotherhood man, upwards of one hundred men gathered in the Cathedral house for dinner. Walter Macpherson, the western field man of the Brotherhood, presided. Bishop Stevens and the Japanese Consul were among the guests. The day's program was concluded with a reception at St. Mary's Japanese Mission, tendered by the vicar, the Rev. J. M. Yamazaki, and his people.

On Wednesday a trip through Hollywood, including visits to the movie studios, concluded with afternoon tea at the home of Charles Chaplin, and in the evening the visiting team competed with the Los Angeles Nippon baseball team on the White Sox field. On Thursday the visitors were the guests of the University of Southern California, viewing not only the fine buildings on the campus, but also the stadium, swimming pool, and other features of Los Angeles' preparation for the staging of the tenth Olympiad.

The next stop of the team was Palo Alto where on Friday they played Stanford University.

Dean of Germantown, Pa., Convocation Elected

PHILADELPHIA—At a recent meeting of the Germantown convocation, the Rev. Charles E. Eder was elected dean to fill the vacancy made by the death of the Rev. Llewellyn N. Caley, D.D. Mr. Eder is the rector of Grace Church, Mt. Airy, Philadelphia.

NASHOTAH ALUMNI PROTEST ST. LOUIS SERVICE

NASHOTAH, WIS.—The alumni of Nashotah House, holding their annual meeting at the time of the Nashotah commencement last week, adopted the following resolution of protest against the united Communion service recently held in Christ Church Cathedral, St. Louis.

"Whereas it has come to our attention that the Bishop and the Bishop Coadjutor of the diocese of Missouri recently invited an organization called 'The Christian Unity League' to hold a service entitled 'The Service of the Holy Communion' in Christ Church Cathedral, which was not the Order for Holy Communion set forth in the Book of Common Prayer; and

"Whereas at that service a prayer of consecration identical with that of the Church of England was said by a minister not ordained by a Bishop of Apostolic Succession; and

"Whereas the Bishop of Missouri pronounced the blessing at that service, and the Bishop Coadjutor preached; and both Bishops received the so-called Communion;

"Now, therefore, we, the Alumni of Nashotah House in Convocation assembled at Nashotah, Wisconsin, on May 18, 1932, hereby solemnly protest that the Bishops, by assisting at such a service, and more especially by receiving thereat bread and wine as and for the Sacrament of Holy Communion, either thereby repudiated the teaching of this Church that the Holy Communion may only be validly consecrated by a priest having Episcopal ordination; or, by full participation in a service simulating the Holy Communion, but which they did not regard as such, were guilty of sacrilege;

"And we furthermore direct that this protest be sent to the Presiding Bishop of the Protestant Episcopal Church in the United States of America and to the Bishop and Bishop Coadjutor of the diocese of Missouri; and that copies of the same be sent to the Church papers."

NASHOTAH HOUSE CELEBRATES 90TH ANNIVERSARY

MILWAUKEE—The week of May 15th Nashotah House celebrated the 90th anniversary of its founding in connection with the annual commencement of the seminary. It began Tuesday, May 17th, with the annual alumni reunion and meeting, at which the Rev. George David Rosenthal, vicar of St. Agatha's Church, Birmingham, England, was the special speaker. On Wednesday morning, in the first chapel which still stands on the campus, a Solemn High Mass was held for the students of the school and leaders who are dead. Later on in the day, five students at the seminary were ordained to the diaconate by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.

Commencement exercises were held Thursday morning, May 19th, with the Rev. Charles C. Carver, rector of Christ Church, Rochester, N. Y., delivering the address at the Solemn High Mass. The celebrant of the Mass, the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, was assisted by the Rev. DeVon

Ellsworth, rector of Grace Church, Galena, Ill., as deacon, and the Rev. Harold G. Kappes, rector of St. Edmund's Church, Milwaukee, as sub-deacon, with the Rev. E. W. S. Scully, curate of St. Mark's Church, Beaver Dam, acting as master of ceremonies. The Rt. Rev. W. W. Webb, D.D., Bishop of the diocese, pontificated. Among those in attendance at the exercises were the Bishops of Eau Claire, Fond du Lac, and Milwaukee with the coadjutors of the latter two, Bishop Gray of Northern Indiana, and Bishop Jaszinski, the Polish National Catholic Bishop of Buffalo, N. Y.

Wisconsin's Rural Summer School Opens June 27th

Church Groups for Both Men and Women Planned

MADISON, WIS.—The University of Wisconsin Rural Leadership Summer School will be held at Madison June 27th to July 8th. This is one of the finest opportunities in the whole country for training in rural service. Faculty members of the university give the regular courses and the Episcopal Church group meets one hour each day for its own conferences—the men and women meeting separately. The Rev. Goodrich R. Fenner, secretary of the rural division in the Social Service Department of the National Council, will be the leader of the men's group and chaplain for both groups. Miss Margaret W. Teague, educational director of the diocese of Maine, will be the leader for the women.

The university faculty will offer courses on Rural Sociology, Family Social Welfare, Religious Education, the Function of the Rural Church, Rural Recreation, Principles of Social Case Work, Personality and Social Adjustment. All these courses are given with the background and from the viewpoint of leaders of experience in rural work, and they are therefore designed particularly for clergy and lay workers in the town and country church.

The Churchwomen's group will have conferences on the parish, its character, activities, and worship. The group will also have conferences on young people's work and rural religious education. The leaders will be Miss Teague, Mrs. Matthew S. Higgins of the diocese of Easton, Dr. Roy J. Colbert, professor of sociology and economics at the University of Wisconsin, and Captain B. Frank Mountford of the Church Army in the United States.

The clergy and laymen's group will have conferences on evangelism in rural fields, rural social service, the Church and farm folks, lay readers' training schools, provincial rural work programs, and preaching. The leaders will be the Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, Captain Mountford, Archdeacon Hagger of Michigan, Archdeacon Bulkley of Utah, Dr. Colbert, the Rev. Kenneth Waldron of Erie, and the Rev. Val H. Sessions of Mississippi.

The Rural Division, 281 Fourth avenue, New York, will send further information.

Priests' Institute to Be Held at Kent School

Meetings to be Replicas of Those
Held in England

NEW HAVEN, CONN.—It has been felt for some time that something in the nature of the Priests' Institutes held with such success in England, at Oxford and elsewhere, during the summers, would be of very real value in this country. The Catholic Congress has arranged such an Institute where simple living, serious study, and relaxation will be combined. This Priests' Institute will meet at Kent School the evening of Labor Day, September 5th, and continue through Friday noon, September 9th.

Fr. Huntington, O.H.C., will open the evening meetings with an address, and Professor Tinker will speak on Tuesday and Wednesday evening. The other two evening speakers are not yet announced. This Institute is in the nature of an experiment, and the large number of registrations already sent in, although only a preliminary statement had been made, has been most surprising.

The schedule is as follows:

7: 30 A.M. Mass. Thanksgiving said together after Mass.
8: 15 Breakfast.
9: 00—9: 30 Meditation.
9: 40—10: 30 Lecture: Moral Theology, Fr. Huntington.
10: 45—11: 30 Lecture: Philosophy and Religion, Prof. Wilbur M. Urban of Yale University.
11: 45—12: 45 Lecture: The Priest and His Interior Life, Fr. Gregory Mabry.
1: 00 Lunch.
Afternoon Free.
Evenings, Addresses.
Monday: The Priest and His Life, Fr. Huntington.
Tuesday: The Priest and His Communion.
Wednesday: The Priest and His Parishioners.
Thursday: A summing up of the Institute's subjects.

The Institute will close Friday afternoon at 2 P.M. in the chapel with a short address and benediction.

The inclusive charge for board and Institute will be \$10 and \$1 registration fee.

Membership is not limited to members of the Congress but is open to any priest who wishes to avail himself of this opportunity for a few days of serious study and spiritual refreshment.

As the number who can be received is necessarily limited priests are advised to send their application with registration fee as soon as possible to the Secretary of the Congress, Box 1861, 94 Broadway, New Haven.

Bishop Creighton in Mexico

NEW YORK—Bishop Creighton arrived in Tampico, Mexico, on May 16th for a brief stay in order to attend to a number of matters in regard to the Church's work there. From Tampico he goes to Mexico City to confer with Bishop Salinas, and to meet with the Council of Advice and the diocesan officers. He does not intend to visit the missions at this time, and will return from Mexico late in May.

DR. AND MRS. JOHN HOPKINS IN HOSPITAL

ORLANDO, FLA.—The Rev. and Mrs. John Henry Hopkins are still confined to a hospital in Orlando, Fla., where they were taken on Easter Day after a serious auto accident. Dr. Hopkins had escaped severe injury and left the hospital two weeks after the accident, but had to return for a gland operation which became necessary as a result of the shock which he sustained. Mrs. Hopkins is making progress, though slowly, her broken leg still in a cast. They hope to start north early in June.

FR. ROSENTHAL VISITS IN MILWAUKEE

MILWAUKEE—Preaching to a large congregation at the Solemn High Mass at 11 A.M. on Whitsunday at All Saints' Cathedral, Milwaukee, the Rev. George David Rosenthal, vicar of St. Agatha's Church, Birmingham, England, brought love and fraternal greetings from the Catholics of England. Fr. Rosenthal preached also at the acolytes' festival of the diocese, held in the Cathedral May 17th with a record attendance.

On Tuesday evening, May 17th, Fr. Rosenthal, as the guest preacher at the 18th annual service of the Guilds of St. Lawrence and St. Vincent for Acolytes, held in the Cathedral, pleaded primarily for solidarity—the unity of aim and purpose of all Catholics—and for reality, in which the outward manifestations are but an expression of the inward grace of devotion and communion with God.

The service opened with a colorful procession of about 250 young men and boys from the guild hall to the Cathedral proper. Edgar W. Dodge of the Cathedral

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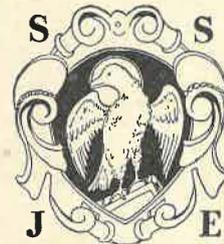
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LOS ANGELES WHITSUNDAY OFFERING MAY BE \$10,000

LOS ANGELES—The Whitsunday offering of the diocese of Los Angeles was a little less than \$4,500. It is confidently expected, however, that when all reports are in that the goal of \$5,000 will be passed. A layman has promised \$5,000 on condition that the diocese make an offering of at least that amount.

was in charge of arrangements for the service. Solemn Evensong was sung by Dean Drake of the Cathedral, with the Rev. Thomas R. Harris, rector of St. Matthias' Church, Waukesha, assisting as deacon, and the Rev. Dan Corrigan, rector of Zion Church, Oconomowoc, as sub-deacon. Following the sermon and offertory, the solemn procession, with Russell V. Walton acting as master of ceremonies, was made up of three sections: the acolytes, the visiting and diocesan clergy, and the officiants of the service, including the master of ceremonies, the guest preacher, and the Bishop, each group being preceded by a thurifer and cross bearer. Bishop Webb pronounced the benediction.

BISHOP STEVENS AGAIN ON DUTY

LOS ANGELES—The diocese is rejoicing in the return, with health restored in very great measure, of Bishop Stevens, who with Mrs. Stevens arrived from New York on May 16th. Although it is the earnest desire of his friends that the Bishop should resume only such duty as his strength will justify, he seems already to be operating upon the full time schedule of completely restored health. Reaching home early Monday morning, he was in his office by 9:00 A.M. and his first two days were filled with important conferences and the detail of diocesan administration, to which he added travel to a distant point for a convocation meeting and return to lead in the welcome accorded to the baseball team of St. Paul's University, Tokyo.

ALBANY CATHEDRAL SUMMER SCHOOL BEGINS JUNE 20TH

ALBANY—Announcement is made of the twenty-seventh session of the Albany Cathedral Summer School, to be held from Monday, June 20th, to Saturday June 25th. The school will convene this year at St. Faith's School, Saratoga Springs, a departure from its long home in the buildings of St. Agnes School, Albany, due to removal of St. Agnes' to its newly constructed school several miles from Albany. Inquiries and registration for the Cathedral Summer School should be sent to the Ven. Guy H. Purdy, 68 South Swan street, Albany, N. Y.

The following lecturers are on the program: the Rt. Rev. Irving Peake Johnson, D.D., the Rev. Dr. Niles Carpenter, the Rev. Dr. Daniel A. McGregor, the Rev. Shirley C. Hughson, O.H.C., and the Rev. Ernest H. Forster; and Messrs. Walter W. Pettit and John M. Garrison.

LAKE TAHOE SUMMER SCHOOL BEGINS JULY 18TH

RENO, NEV.—Again a splendid faculty has been secured for the district of Nevada and diocese of Sacramento summer school at Lake Tahoe, Galilee, July 18th to July 30th.

The daily Eucharist and Vespers will be in charge of the Bishop of Nevada, the Rt. Rev. Thomas Jenkins, D.D., and the Ven. Barr G. Lee, Sacramento. Leaders and their subjects:

The Rt. Rev. S. Arthur Huston, D.D. (Olympia)—*Devotional Bible Study and Social Service.*

The Rev. David R. Covell (N. Y.)—*Missions and Field Work.*

Miss Aline Cronshey (N. J.)—*Some Objectives in Religious Education. and Young People's Programs.*

Miss Charlotte L. Brown (Nevada)—*Handwork and Children's Corners.*

Deaconess Margaret (Nevada)—*Conferences on Vacation Church Schools.*

The Rev. F. D. Graves (Nevada)—*Religious Drama.*

The Rev. R. A'Court Simmonds (Oregon)—*Church Music.*

Miss Maryann B. Peck will be in charge of the recreation and Mrs. Robert B. Echols will conduct a school for the children in camp. Miss Alice Wright, who has so successfully managed the dining hall and planned such excellent meals, will again be in charge of that important part of camp life.

Lectures for clergy will be announced later.

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The registration fee is \$5; all other expenses \$15. Children under 12, \$10.

For further information write the Rev. Mortimer Chester, Woodland, Calif., or Miss Ruth Jenkins, 505 Ridge street, Reno, Nev.

WESTERN NEW YORK GIVES \$13,000

BUFFALO—As its Whitsunday offering, the diocese of Western New York sent to the National Council more than \$13,000. Of this sum \$2,500 was pledged by the clergy.

ASK PENSION PRIVILEGES FOR SINGLE CLERGY

MILWAUKEE—At a meeting of the clergy and lay members of the convocation of Milwaukee, held at St. Luke's Church, Whitewater, on Whitsunday afternoon and evening, May 15th, a discussion, led by the Very Rev. Archie I. Drake, dean of the Milwaukee Cathedral, about certain benefits provided by the Church Pension Fund in which unmarried clergymen do not participate, resulted in the passing of the following resolution, the same to be sent to the trustees of the Church Pension Fund, New York:

Whereas, the Church Pension Fund under its rules provides certain pensions in which unmarried clergymen do not participate; and

Whereas, practically one-half of the clergy in the convocation are unmarried and many of them have relatives dependent upon them for support,

Therefore, be it resolved that the Milwaukee convocation respectfully petitions the trustees of the Church Pension Fund to take steps toward making a survey which will give at least a restricted pension protection to this class of clergy and their dependents; and

Be it further resolved that this resolution be presented to the next annual council of the diocese of Milwaukee.

(Signed) ARCHIE I. DRAKE,
HENRY WILLMANN,
E. REGINALD WILLIAMS.

The Ven. William Dawson, archdeacon of Milwaukee, gave an interesting survey of our convocation missionary problems. A conference was conducted for the men by Harry E. Bradley, president of the Churchmen's Club, on Man's Activity in Diocesan Life. During the same period, Mrs. B. F. P. Ivins conducted a conference for the women present, taking as her topic, A Missionary Minded Parish: How to Attain It.

† Necrology †

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

HAMILTON LEE, PRIEST

PACIFIC GROVE, CALIF.—In this city on May 18th occurred the death of the Rev. Hamilton Lee, retired, and oldest resident clergyman in the diocese of California. He had been a resident of the state since 1877.

Born in New York in the year 1846, Hamilton Lee received his academic training at Williams College, where in 1868 he won his bachelor's degree and by which twenty-eight years later he was awarded a master's degree. In 1872 he graduated from the General Theological Seminary. That same year he was ordained to the diaconate by Bishop Potter and was priested by him the next year. His first charge was as assistant at Christ Church, New Brighton, where he remained for three years. In 1877 he accepted a call to the west coast as rector of St. Mark's Church, Santa Barbara, Calif., where he remained but one year, moving to East Oakland to be rector of the Church of the Advent until 1887. From 1887 until 1909 he was diocesan missionary throughout Alameda and Contra Costa counties, in 1909 taking charge of Alameda county only. This latter post he retained until his retirement in 1923.

FRANCIS BURNELL RANDALL, PRIEST

MENOMONIE, WIS.—Francis Burnell Randall, registrar of the diocese of Eau Claire and lay reader in charge of Grace Church, Menomonie, died suddenly on April 28th following a heart attack at St. Paul, Minn., the previous day. He was thought to have been recovering satisfactorily from a serious illness from which he had been suffering during the winter.

Born in Pennsylvania November 6, 1862, the son of John Comly and Mary Emma (Chamberlain) Randall, Francis Randall was educated in the public schools, the Normal School of Trenton, N. J., and the University of Pennsylvania. He was ordained deacon by Bishop Paret of Maryland, and advanced to the priesthood by the same bishop January 13, 1901, in the Church of Our Saviour, Baltimore. He was married on September 29, 1886, to Adah Louise Foard, who died on January 9, 1930, and on July 30, 1931, to Mary Louise Mills of Washington, D. C.

Fr. Randall exercised his ministry from 1905 to 1914 in South Dakota, Western Nebraska, and Wyoming with self-sacrificing devotion. In the latter year he gave up the active ministry, and during the World War he served as an officer of the army. When the diocese of Eau Claire was set apart in 1929, the Bishop appointed him in charge of Grace Church in this city, and he was elected registrar of the diocese.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, celebrated a requiem Mass and officiated at the funeral in

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Grace Church April 30th, assisted by the Very Rev. F. Victor Hoag and the Rev. Frs. L. M. Morse, B. A. Williams, and A. H. Head. Interment was at Cumberland, Wis.

Fr. Randall is survived by his widow and by seven children, as well as a number of grandchildren.

MRS. UPTON BEALL BOWDEN

WARRENTON, VA.—Mrs. Henrietta Pennington Douglas Bowden, widow of the late Rev. Upton Beall Bowden, died at her home in Washington, D. C., on May 13th. She was born in Natchez, Miss., the daughter of the late Rev. William K. Douglas, S.T.D., and Sarah Tucker Douglas.

Funeral services were held in St. James' Church, Warrenton, with interment in the Warrenton cemetery.

MRS. A. N. DOREMUS

POMPTON LAKES, N. J.—The death of Mrs. Mary Ann Lee Doremus, wife of A. N. Doremus, of Pompton Lakes, on May 11th, at the age of 82, removed from Christ Church a devoted communicant, who up to a rather short time ago had been an active worker in the parish. A son, two daughters, ten grandchildren and eight great-grandchildren survive her.

The funeral was held at Christ Church on May 13th, the rector, the Rev. Kenneth O. Miller, officiating.

MRS. JOHN ROUSE

CHICAGO—Mrs. John Rouse, widow of the late Dr. John Rouse, rector of Trinity Church, Chicago, died at the home of her daughter, Mrs. Charles L. Street, at Sycamore, on May 15th. Funeral services were held at Trinity Church, May 18th, in charge of the Rev. John R. Pickells, rector, and the Rev. Dr. John Herbert Edwards. Burial was made in Oakwoods Cemetery.

Mrs. Rouse died of pneumonia after a brief illness. She is survived by two daughters, Mrs. Street, wife of the Rev. Dr. Charles L. Street, headmaster at St. Alban's School, and Miss Dorothy Rouse of Dawson Springs, Ky. Dr. Rouse was rector of Trinity Church from 1891 to 1897.

BETHLEHEM SUMMER SCHOOL OPENS JUNE 26TH

BETHLEHEM, PA.—The Bethlehem summer conference for the religious education of adults and for young people over 15 is to be held in the Moravian College and Theological Seminary, Bethlehem, from June 26th to July 1st, with an excellent faculty and program. The board and lodging for the period is \$10, and the registration fee is \$2.00.

This college, one of the oldest in the United States, in its student enrolment is serving several dioceses. As the accommodations are limited, it is requested that registration fees be sent in immediately to Mrs. Frank van Geison, 2729 Chew street, Allentown.

Further information may be obtained from Miss Zettan Gordon, Mt. Penn, Reading, Pa.

NEWS IN BRIEF

CONNECTICUT—By the will of the late Harwood Byrnes, recently probated, the sum of \$10,000 is bequeathed to Christ Church, Norwich. —With an attendance of 400 the Young People's Fellowship of the diocese held its first annual initiation service at St. Mark's Church, New Britain, on May 8th, when Captain Casey of the Church Army, now stationed at Toronto, gave an address on Service. He illustrated his address by examples of courage witnessed by him during the World War.—Egbert C. Fuller, whose bequest of \$1,500,000 for cancer research attracted wide attention, did not forget his friend, the Rev. C. H. Brewer of New Haven in his will. —Milton C. Kennaugh of Waterbury has been elected vice-president of the Y. P. F. of the province of New England.—Miss Frances Barney of St. Paul's parish, New Haven, has written a United Thank Offering play entitled the Joyful Gift, which has been presented at St. Paul's and is scheduled to make its appearance in other parishes of the diocese during the fall and winter. —In the chapel of St. Thomas' parish house on the Sunday after Ascension a bronze altar cross, vases, and candlesticks were dedicated to the memory of Josephine Loper Dorman and Joseph R. Dorman, parents of Mrs. C. H. Brewer. The altar set was designed by Mrs. Brewer and was made from old family bronzes melted over. The candles were lighted from a candle originally lighted at the manger in the Church of the Holy Nativity in Bethlehem. The Rev. Mr. Brewer officiated at the service of dedication.

LEXINGTON—On Florence Nightingale's Birthday, May 12th, a service was held in Christ Church Cathedral, Lexington, under the auspices of the Guild of St. Barnabas for Nurses. There were one hundred nurses in uniform, and nine new members were admitted to the Guild. The sermon was preached by the Very Rev. Christopher Sparling, D.D., dean of the Cathedral, who is guild chaplain.—Confirmation was administered by Bishop Abbott on Whitsunday in Christ Church Cathedral, Lexington. The class of forty, besides one who was confirmed privately, was presented by Dean Sparling. This is the largest class Bishop Abbott has confirmed in the diocese during the three years he has served as Bishop. It is the largest in the history of the Cathedral for many years.

NEWARK—April 24th marked the fortieth anniversary of St. Andrew's Church, South Orange, the Rev. F. Creswick Todd, rector. On that day, also, a group of Church school classes heard an address by Mrs. A. P. Camphor, formerly a missionary in Liberia. On April 24, 1892, the first service of St. Andrew's Church, with the Rev. Alexander Mann, now Bishop of Pittsburgh, officiating, was held at the home of Miss Shepard and Miss Walker, 610 Center St., Orange.

PITTSBURGH—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, observed the twentieth anniversary of his ordination to the sacred ministry of the Church on Trinity Sunday. —The Church school of St. John's Church, Donora, entertained the Monongahela Valley regional meeting on May 16th. A dinner was served and the guest speaker was the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D. Other speakers were the Rev. W. F. Bayle, general missionary of the diocese; the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville; the Rev. B. C. Newman, St. Mary's Church, Charle-roi; the Rev. C. L. Hults, St. Paul's, Monongahela and Trinity Church, Monessen. The toastmaster at the dinner was the rector of St. John's, Donora, the Rev. T. H. Carson. This is the last meeting until September.

RUSSIAN EASTER CELEBRATED IN NATIONAL CAPITAL

WASHINGTON—Russian Easter, falling this year on May 1st, was celebrated by Russians in Washington, D. C., in St. Thomas' Church. The service had the added beauty of being sung by the Kedroff Quartet, who had also sung the Saturday morning service in the Russian church. The Easter service began at 11:30 Saturday night, followed by the Eucharist, which meant practically uninterrupted singing until 2:30 in the morning.

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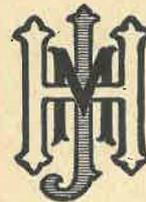
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ORDINATIONS

(Continued from page 106)

num respectively. Mr. Granger is to be rector of St. Andrew's Church, Canton. Address, Box 655. [This ordination was scheduled for April 22d, but during the service the Bishop was taken ill and postponement made necessary until the later date.]

DEACONS

MARYLAND—PERCIVAL MALCOLM FERNE was ordained to the diaconate on May 14th in the Church of the Resurrection, Baltimore, by the Rt. Rev. Edward Trail Helffenstein, D.D., Bishop of the diocese. He was presented by the Rev. Harold Hand Donegan, and the Rev. Horace W. B. Donegan preached the sermon.

Mr. Ferne is to be in charge of St. Matthew's Church, Sparrows Point, and may be addressed there after June 8th.

MILWAUKEE—On May 18th at Nashotah House, Nashotah, Wis., in the Chapel of St. Mary the Virgin, the Bishop Coadjutor of the diocese, the Rt. Rev. B. F. P. Ivins, D.D., ordained to the diaconate AUSTIN J. T. ECKER, for the Bishop of the Canal Zone; ALEXANDER PERCIVAL FRENCHMAN, ALBERT HARVEY FROST, LEON PRESTON HARRIS, and HARRY W. T. PALLET. Mr. Frenchman was presented by the Rev. P. C. Pyle, D.D. Mr. Frost, presented by the Rev. F. H. Hallock, professor at Nashotah, is to be deacon in charge at St. James' Church, West Bend, with address there. Mr. Harris, presented by the Rev. Felix L. Cirlot, also a professor at Nashotah, has taken summer work at the Cincinnati School of Social Service and may be addressed in care of Dr. William S. Keller, 65 Groton Bldg., Cincinnati, Ohio. Mr. Pallett, presented by the Rev. Freeman W. Whitman, is to be missionary in charge at St. Chad's, Okauchee.

Mr. Ecker, Mr. Frenchman, and Mr. Pallett are to be addressed at Nashotah House for the time being.

SALINA—On the Fifth Sunday after Easter, May 1st, ROBERT H. MIZE, Jr., was ordained to the diaconate in St. Peter's Church, New York City, by the Rt. Rev. R. H. Mize, D.D., Bishop of Salina. The candidate was presented by the Rev. W. F. Bumsted, and the sermon preached by the Rev. F. C. Lauderburn. After graduation Mr. Mize is to work in the district of Salina.

Classified

ANNOUNCEMENTS

Died

EDWARDS—Mrs. ALICE LEHMAN, entered into rest on April 22, 1932 in the 78th year of her age. Mrs. Edwards was the widow of the Rev. Robert A. Edwards, D.D., and the daughter of the late Judge and Mrs. Robert Lehman of New Berne, N. C. She is survived by three sons: Robert L. Edwards, the Rev. William G. Edwards, rector of the Memorial Church of the Good Shepherd, Germantown, Pa., and Walter N. Edwards. "Blessed are the pure in heart for they shall see God."

UPJOHN—MARY LOUISA, wife of the late Rev. Samuel UPJOHN, D.D., entered into rest, May 15th in her eighty-seventh year, at Chestnut Hill, Philadelphia.

"Grant her, O Lord, eternal rest, and let light perpetual shine upon her."

Tribute

CHARLES A. RUSSELL

The rector, wardens, and vestry of Trinity Episcopal Church in Toledo, Ohio, on this the eightieth anniversary of his birth, desire to record that event and express their regard and esteem for their fellow member, Mr. CHARLES A. RUSSELL.

We seldom have the opportunity to congratulate anyone who has reached life's span while having the privilege of expressing our love and appreciation of his character and work.

We all possess talents the Church needs to fulfil her mission; his are loyalty, generosity, and financial ability, which he has always given cheerfully as a good steward.

We are happy to be numbered among his friends, rejoice in his good health and pray that he may be given many more days of happiness and fellowship.

In token whereof we have subscribed our names this twenty-seventh day of May, nineteen hundred and thirty-two.

APPEAL

BOY, AGE 15, ORPHAN, communicant of our Church. An acolyte, who has won five medals for academic work. Freshman at high school and doing well. No finances to continue. Who will give a helping hand. Address, R-758, THE LIVING CHURCH, Milwaukee, Wis.

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

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

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RETREATS

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

THERE WILL BE A RETREAT for Acolytes at Seabury House, Mendon, Mass., beginning Saturday afternoon, May 28th, at 4 P.M., and closing Sunday night. The conductor will be the Rev. John Kuhns, St. Stephen's Church, Providence, R. I. For information write THE SECRETARY, Seabury House, Milford, Mass.

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Books Received

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

HARPER & BROTHERS, New York City:

Onward Industry! The Principles of Organization and Their Significance to Modern Industry. By James D. Mooney and Alan C. Reiley. \$6.00.

The Social Worker in Child Care and Protection. By Margaretta Williamson. An application of the job analysis method to social workers engaged in various forms of work with children—professional workers in children's aid organizations, institutions for dependent children, day nurseries, and child protective societies. \$2.75.

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

Society: Its Structure and Changes. By R. M. MacIver. Lieber Professor of Political Philosophy and Sociology, Columbia University. \$5.00.

Youth and Creative Living. A practical guidebook for youth and leaders of youth in the field of character growth. By Cynthia Pearl Maus. \$1.25.

MACMILLAN & CO., LTD., London, England:

The Causes of War. As submitted for presentation to the World Conference for International Peace through Religion. By Sir Arthur Salter, Sir J. Arthur Thomson, G. A. Johnston, Alfred Zimmern, Wickham Steed, and others, with an Introduction by Euth Cranston. Edited by Arthur Porritt. 7/6.

PAPER-COVERED BOOKS

AMERICAN ASSOCIATION FOR OLD AGE SECURITY, INC., New York City:

Old Age Security in the United States, 1932. A Record of the Fifth National Conference on Old Age Security, New York City, March 30, 1932; together with a Census of Old Age Security in the United States.

HATTIE ELIZABETH LEWIS MEMORIAL, Essays in Applied Christianity, University of Kansas, Lawrence:

Jesus' Teachings and the Use of Leisure. By Leslie Rutledge. Essay winning first prize in competition of 1931, University of Kansas.

THE UNIVERSITY OF MINNESOTA PRESS, Employment Stabilization Research Institute, Minneapolis:

The Duluth Casual Labor Group. By Alvin H. Hansen, Marion R. Trabue, Harold S. Diehl. Volume 1, No. 3.

WORLD PEACE FOUNDATION, Boston:

The Social Aspects of Rationalization. Introductory Studies, International Labour Office. \$2.00.

BULLETIN

THE CHURCH OF SAINT MARY THE VIRGIN, New York City:

Ave. A Monthly Bulletin of the Church of Saint Mary the Virgin. January, February, March, April, May, 1932. Sent gratis to communicants and supporters of the Church of Saint Mary the Virgin.

MAGAZINE

CHURCH MISSIONS PUBLISHING CO., Hartford:

The Church in Story and Pageant. A Missionary Magazine. *Frontiers and Pioneers of the Church in America.* By Percy Varney Norwood. March, 1932. Quarterly, 25 cts.

YEAR BOOK

ST. BARTHOLOMEW'S CHURCH, New York City:

Year Book of St. Bartholomew's Parish, New York City, 1932.

Church Services

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Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

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

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Benediction, 7:30 P.M. Week Day Mass, 7:00
A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

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Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
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