

The
Living Church



William G. Dudley, Photographer.

TRINITY COLLEGE CHAPEL, HARTFORD, CONN., CONSECRATED JUNE 18TH

The Answer of Whitsunday

WEEKS elapse before rainfall at the headwaters of a great continental drainage system registers where the river enters the sea. A month after Whitsunday the final total of contributions to the Deficiency Fund is not known at Church Missions House.

The indications are that the General Church will receive \$325,000 of the amount that is needed to meet an estimated deficiency in income under the reduced budget for 1932. This statement is based on the following figures:

| | |
|--|---------------------|
| Contributions already received..... | \$167,401.55 |
| Reported but not transmitted..... | 50,934.08 |
| Additional assurances | 82,742.17 |
| Estimated from dioceses not heard from | 25,000.00 |
| Total | \$326,077.80 |

This is not a full measure of success* but it represents earnest effort and genuine sacrifice, and it is sufficient to transform an impossible situation into one which is possible of solution before the end of the year. This hope is justified by the following considerations:

(1) Further economies in administration of the budget of the National Council.

(2) The door remains open for additional gifts to the Deficiency Fund throughout the remaining six months of the year. Many are contributing a percentage of their salary in instalments as the salary is received.

(3) The receipts from the dioceses on quotas may exceed "the expectancies" reported last January.

In the midst of days of fearfulness and difficulty the people of the Church have met valiantly a desperate situation. Every little brown penny in this offering has a religious lustre.

SURSUM CORDA!

* If sums raised for diocesan emergencies are included, the total given on Whitsunday is nearly a half million dollars.

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

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The Living Church

Established 1878

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

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Church Calendar



JUNE

- 19. Fourth Sunday after Trinity.
- 24. Friday. Nativity of St. John Baptist.
- 26. Fifth Sunday after Trinity.
- 29. Wednesday. St. Peter.
- 30. Thursday.

JULY

- 1. Friday.
- 3. Sixth Sunday after Trinity.
- 10. Seventh Sunday after Trinity.
- 17. Eighth Sunday after Trinity.
- 24. Ninth Sunday after Trinity.
- 25. Monday. St. James'.
- 31. Tenth Sunday after Trinity.

KALENDAR OF COMING EVENTS

JUNE

- 19. Minnesota Summer School at Carleton College, Northfield; North Dakota Summer School at Pelican Lake, Minn. Olympia Summer Conference at Tacoma, Wash.
- 20. Shrine Mont, Orkney Springs, Va., Conference of Church Workers.
- 26. Bethlehem Summer Conference for Religious Education at Bethlehem, Pa, Bowdoin College, Brunswick, Me., Summer School. Erie-Pittsburgh Summer Conference for Church Workers at Kiskiminetas Springs School; Los Angeles Summer Conference at Harvard School; Peninsula Summer Conference at Ocean City, Md.
- 27. Gambier Summer School at Gambier, Ohio; Shrine Mont Summer School at Orkney Springs, Va.; Provincial Conference of New England at Concord, N. H.; Midwest Church Workers' Summer Conference at Racine, Wis.; Wellesley Conference for Church Work; Wisconsin Rural Leadership Summer School at Madison.
- 30. Florida Adult Conference at Camp Weed.

JULY

- 3. Connecticut Y. P. F. Conference at Pomfret School.
- 5. Long Island Summer School at Stony Brook.
- 9. Summer School of the Second Province at Bronxville.
- 11. Southern Ohio Summer School in social service work at Cincinnati.
- 18. Lake Tahoe Summer School at Galilee, Calif.

CATHOLIC CONGRESS CYCLE OF PRAYER

JUNE

- 27. St. Mark's, Anaconda, Mont.
- 28. Christ Church, Rochester, N. Y.
- 29. Trinity, Santa Barbara, Calif.
- 30. Trinity, Easton, Pa.

JULY

- 1. St. Andrew's, Buffalo, N. Y.
- 2. Sisters of St. Anne, Kingston, N. Y.

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.

"Contemporary Greek Orthodox Thought"

TO THE EDITOR: In THE LIVING CHURCH of April 16th, Prof. William H. Dunphy attempted to show that Dr. Frank Gavin's *Contemporary Greek Orthodox Thought* is self-contradictory (or, at least, inadequate) insofar as it truly represents Eastern Orthodox teaching with regard to the "Branch Theory." Professor Dunphy tries to trim down the intransigent doctrine of Eastern Orthodoxy by telling us:

"Among eminent Slavic Orthodox theologians who hold views approximating the 'Branch Theory' of the Church, and who admit some of the non-Orthodox Churches to be parts of the Catholic Church, are Philaret of Moscow, Soloviev, Guettee, Zankov, Gloubokowsky, and Zenkovsky, while among the Greeks Bernardarkis, Archbishop Germanos . . . are to be included."

Metropolitan Philaret (who said no more Ecumenical Councils could be held until Orthodoxy was reunited with Rome) died years ago; Soloviev died over a quarter of a century ago (and certainly not out of communion with Rome); Guettee is dead and, moreover, was not Slavic but French. If Professor Dunphy will suggest verifiable references to authentic quotations from the remaining five Slav and Hellenic theologians who teach this quasi-Branch Theory, I shall be deeply grateful for the information.

The Constantinople Encyclical of 1902 warned us:

"Our desire is that all heterodox shall come into the bosom of the Orthodox Church of Christ, which only is able to give them salvation."

Archbishop Alexander Nemeloffsky wrote from Constantinople to THE LIVING CHURCH, May 8, 1926:

"It is the prayer of all those Orthodox who have been associated with Bishop Darlington that he may live to see his work crowned with success, the return of the national Church of England and the Protestant Episcopal Church in the United States, into the bosom of Orthodoxy."

Professor Dunphy does not deny my statement:

"Anglican Orders have been recognized by Orthodox Constantinople, Jerusalem, Athens, and Cyprus as having the same validity as Latin and Armenian Orders only on condition that persons holding Anglican Orders are seeking to 'come into the bosom of the Orthodox Church.'"

Orthodox and Catholic theologians, East and West, seem to be in agreement that in approaching Catholic unity three essentials must be sought: 1) Orthodox faith, (2) lawful pastors united "as a city that is at unity in itself," and (3) the seven sacraments of our Lord's own making. THE LIVING CHURCH tells us (August 22, 1931, p. 566) that Eastern Orthodox Christians wish Anglicans officially to declare the Anglican stand with regard to the following five points:

1. Holy Orders as a sacrament divinely instituted.
2. The fact (though not the theory) of eucharistic transubstantiation.
3. The propitiatory sacrifice of the altar.
4. The ultimate Anglican authority in matters of faith.
5. The status of heretical Anglican preachers and the canonical process by which they may be tried for heresy.

These are matters of dogma and of disci-

pline. If truth be the "conformity of subjective mental concept with objective fact," we shall do well to avoid any theological fool's paradise and to face the theological obstacles that hinder the Anglican-Orthodox rapprochement both from the Anglican and from the Eastern side. Lay and priest theologians cannot authoritatively solve these problems for the bishops by merely whittling down dogmas or terminology. Neither must we stoop to bargaining with Eastern Christians in a time of their economic weakness. Let both Anglicanism and Orthodoxy stand true to its past. . . .

Washington, D. C.

L. M. GRAY.

Bible Translations

TO THE EDITOR: As a supplement to the remarkable article of Dr. Samuel A. B. Mercer on "Our Bible in English," I would like to call attention to the excellent translation of the Old Testament in English, published in Philadelphia by the Jewish Publication Society of America in 1917, as it is the work of scholars who had no difficulty in speaking Hebrew.

I quite agree with Dr. Mercer that no one should assume the attitude of infallibility so often found among Bible critics, especially if one cannot sustain a five-minute conversation in Hebrew. It is a too common mistake among Christians to think that a halting knowledge of Hebrew grammar constitutes mastery of the Hebrew language. There are many critics of the Old Testament who do not know Hebrew as well as the average school boy knows French. But it must be said to the credit of the high school boys that they have sense enough not to emend the French classics written by Racine and Pascal. (Rev.) JOHN A. F. MAYNARD.
New York City.

Rogation Sunday

TO THE EDITOR: It has been pointed out to me by the Rev. James R. Sharp of Nashville that the "nickname" Rogation Sunday appeared as early as 1662 in the Tables and Rules of the General Rubrics. This escaped my notice. The S. P. C. K. Prayer Book with historical notes gives 1662 as the first appearance of this title. It never appeared anywhere else, I think, in any Prayer Book, until 1892, when it was inserted in the rubric for the Rogation Day prayers. It is greatly to be regretted that it ever came into use, since a "rogation" and a Sunday are historically and liturgically incompatible.

Albany, N. Y. (Rev.) R. ALAN RUSSELL.

'Money in the Church

TO THE EDITOR: I am perfectly horrified and disgusted at all this talk of money, money, money, going on in your valuable paper and other secular and Church papers too.

The Bishops seem to act and talk as if they were directors at a board meeting of some kind of industry—and 281 Fourth avenue and its treasurer as if money were the only concern of the Church.

The Body of Christ on Earth is a Spiritual Body and we are making it a commercial concern. (Mrs.) LOUISE ADELE GREENE.

Boston, Mass.

Clerical Changes

APPOINTMENTS ACCEPTED

GROVES, REV. GEORGE C., rector of Christ Church, Brooklyn, L. I., N. Y. (N.Y.); to be rector of Church of the Nativity, Mineola, N. Y. (L.I.) July 1st.

HULL, REV. PHILIP W., of Columbus, Ohio; to be rector of St. John's Church, Worthington, Ohio (S.O.) September 1st. During June and July Mr. Hull will be in charge of Trinity Church, Columbus, Ohio.

SUMMER ACTIVITY

RIDOUT, REV. JOHN, JR., a member of the faculty of the U. S. M. A., Annapolis, Md.; to be in charge of St. Peter's Church, Altavista, Good Shepherd, Evington, and of the missions in Campbell Co., Va. (Sw. V.) Address, Altavista, Va.

RESIGNATION

PINKHAM, REV. A. G., as rector of Church of the Ascension, St. Paul, Minn. New address, R. R. 1, Box 186, Lakewood, Minn.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—Upon CHANNING LEFEBVRE, organist and choirmaster of Trinity Church, New York City, the degree of Doctor of Music.

JEWISH INSTITUTE OF RELIGION—On June 5th the degree of MUSMAKH LASIFRUT ISRAEL (Master of Hebrew Literature) was conferred by the Jewish Institute of Religion in New York upon the Rev. JOHN A. F. MAYNARD, Ph.D., D.D., Th.D., rector of the French Church du Saint Esprit, New York.

WESTERN THEOLOGICAL SEMINARY—On June 17th the degree of Doctor of Sacred Theology was conferred upon the Rev. MONTGOMERY HUNT THROOP for his twenty-five years of service as professor in St. John's College, Shanghai, and as translator of a number of theological works into the Chinese language.

The honorary degree of Doctor of Divinity was conferred by the same school upon the Rev. JOHN ROBERTS of Wind River, Wyo., a missionary to the Indians who this year completes 50 years of service in that region. He has translated parts of the Bible and Prayer Book into the language of the Shoshone and Arapahoe Indians.

ORDINATIONS

PRIESTS

ARKANSAS—In Christ Church, Little Rock, the Rev. JOHN F. ROBERTSON, a student of the Episcopal Theological Seminary at Nashotah, Wis., was advanced to the priesthood on June 5th, by the Rt. Rev. E. W. Saphore, Suffragan Bishop. The Rev. W. P. Witsell, rector of the parish, preached the sermon. The candidate was presented by Dr. Witsell, and the litany was read by the Rev. R. D. Baldwin.

Fr. Robinson is a former member of Christ Church and at one time lived in El Dorado. For the past year he has been organist and curate at St. Matthew's Church, Kenosha, Wis., to which he has returned.

SOUTH CAROLINA—On June 2d in St. Peter's Church, Charleston, the Rev. EDMUND G. COE was advanced to the priesthood by the Bishop, the Rt. Rev. A. S. Thomas, S.T.D. He was presented by the Rev. H. W. Starr, D.D., the Rev. Sumner Guerry read the litany, the Rev. C. H. Goodwin read the epistle, and the Rev. S. C. Beckwith read the gospel.

Mr. Coe, who is to be rector of St. Peter's Church, for the time being, is to remain as headmaster of the Porter Military Academy, Charleston. He was presented with a gold pectoral cross by the Y. P. S. L. of the parish of St. Peter's.

SOUTH CAROLINA—On May 18th in the Church of the Holy Communion, Allendale, the Rev. JOHN A. PINCKNEY was advanced to the priesthood by the Rt. Rev. A. S. Thomas, D.D., Bishop of the diocese. The candidate was presented by the Rev. W. B. Sams, of Mt. Pleasant, who also read the gospel. The Rev. H. D. Bull of Georgetown read the litany and was in charge of the

service. The Rev. R. M. Marshall of Beaufort preached the sermon. The Rev. E. C. Burnz of Orangeburg read the epistle.

Mr. Pinckney will continue to serve as rector of the Church of the Holy Communion, Allendale; Church of the Holy Apostles, Barnwell; Church of the Heavenly Rest, Garnett; St. Alban's Mission, Blackville; with address at Allendale.

TENNESSEE—The Rev. PORTER FRAZIER FLORENCE was advanced to the priesthood by the Bishop Coadjutor, the Rt. Rev. James M. Maxon, D.D., in Thankful Memorial Church, Chattanooga, on June 7th. The Rev. Dr. Oliver J. Hart presented the candidate and the Rev. Thomas E. Dudney preached the sermon. The Rev. P. A. Pugh read the litany, the Rev. L. C. Melcher the epistle, and the Rev. C. L. Widney the gospel.

Mr. Florence is to be priest-in-charge of Thankful Memorial Church with address at 4115 Alabama Ave.

PRIEST AND DEACONS

QUINCY—On June 5th in St. Paul's Church, Peoria, the Rev. CARL ERNEST RANGE was advanced to the priesthood and WILLIAM ECKMAN and Brother ROBERT HUMPHREYS, S.S.J.E., were

(Continued on page 209)

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EDITORIALS & COMMENTS

Comity—or Catholicity?

IN OUR ACCOUNT [L. C., May 28th] of the Long Island diocesan convention, held a month ago, there occurred the following statement:

“Two proposals that aroused a good deal of attention were decided negatively, one . . . 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.”

Behind this apparently simple statement lies one of the most fundamental questions with which the Church is faced, in this and in every age: the question of its own essential nature.

What is the Church? Is it a voluntary group of men and women banded together because of a common interest in the teachings of a Prophet who, whether divine or human, lived and died two thousand years ago? If it is such an organization, does it make any difference what its individual members believe or teach, or is it enough that they share a common fellowship and travel, each according to his own lights, toward a common goal?

If the foregoing questions, answered in the affirmative, constitute a true picture of Christianity, then the “comity committee” is, or ought to be, one of the most important cogs in its organizational machinery. For comity, we may say for the benefit of those to whom the word in this sense is new, is “an amicable agreement between the home mission secretaries of various denominations to establish no new missions unless, after an impartial survey, all agree that such a mission will serve a genuine need.” (We are indebted to the *Churchman* for the definition.) A comity committee, therefore, is an interdenominational board that all the member denominations agree to consult before they erect a mission church in a given community.

The whole case for “comity” is stated in an enlightening article by the Rev. Bradford Young in an article entitled *How Episcopal Missions Retard Unity*, in the *Churchman* of May 7th. Briefly, the thesis of the Rev. Mr. Young is that the

Episcopal and Lutheran Churches are guilty of waste and schism when they erect mission churches in small communities whose “Protestant population” is already adequately served by a community or other Protestant church. This, thinks Mr. Young, should be sufficient even for “High Churchmen,” because “the ministers of these towns would be willing to have an early celebration of the Holy Communion, according to the Prayer Book, and occasionally use the liturgy at eleven. If ordained under Canon 11, there is no reason why this could not be done.” Not only that, but in certain cases cited as examples, “two pastors said they were interested in remodeling their chancels after the Episcopal type.”

Shades of Phillips Brooks and Liberals of every age! Has Liberal Churchmanship degenerated into such idle superstition as this? Does it make no difference what one believes or teaches, so long as he attends an occasional celebration of the Holy Communion performed by any kind of minister, who, scorning the historic episcopate, has yet deigned to let a bishop lay hands on him for the sake of appearances, and who welcomes all comers to his chancel remodeled after “the Episcopal type”?

This is not Liberalism; it is not even “comity,” in any but what our contemporary so aptly terms its “more technical sense.” We cannot think of any word to describe it correctly except the one we have used: superstition.

OF COURSE the truth of the matter is that the Church is not a voluntary organization of like-minded persons at all. It is not an ecclesiastical Rotary Club, a pious debating society, or a group of heterogeneous elements held together by the least common multiple of comity. It is the Body of Christ, as our Lord Himself taught, and as the Catholic Church has always witnessed. The Protestant denominations rent that Body when they denied essential parts of the religion of the New Testament and separated from the Catholic Church.

We would be the last to deny that the Anglican communion must bear a large part of the blame for the present

divided condition of the Christian Church. To cite but one example, it was largely the sins of pride, self-satisfaction, and worldliness in our own communion that encouraged the separation of the zealous followers of John Wesley, himself a loyal son of the Church, in the eighteenth century. But the fact remains that the Anglican Church, with all its sins and shortcomings, retained the historic faith and order of the Catholic Church, while the dissenting bodies, despite great individual piety among many of their followers, by their own acts cut themselves off from the visible communion of the Holy Catholic Church and set up various organizations of men in the place of the Body of Christ.

THE ISSUE is clear enough. If the Church, despite the care of her leaders in every age to keep her loyal to her Catholic heritage, is only one of a group of two hundred or more Protestant sects, each picking and choosing among the doctrines of the Catholic Church to accept what it likes and reject what doesn't appeal to it, then certainly it ought to join with Methoterians, Baptists, Two-Seed-in-the-Spirit Predestinarians, Holy Rollers, Christadelphians, Theosophists, Unitarians, and what-not to form an innocuous community church whose teachings shall be mild enough to satisfy the touchiest soul.

But if, as her history, her order, and her Book of Common Prayer all clearly indicate, the Episcopal Church, despite her cumbersome and contradictory official name, is a part of the One, Holy, Catholic, Apostolic Church, if her priests have an authority that ministers of non-Catholic sects have not, if her sacraments are those ordained by Christ Himself, administered as they have always been in the Church Catholic, if her Prayer Book is the legitimate descendant of the liturgies celebrated by the Fathers of the early Church—then there is every reason why she should be represented in every town and hamlet in the country, regardless of how many Protestant churches may have been established there, and whether or not it is to the liking of interdenominational comity committees and Church extension secretaries.

The task of the Church is the conversion of the world to the Catholic faith—not, as a priest mistakenly writes in last week's *Churchman*, the "conserving [of] spiritual energy." God forbid that we should ever attempt to "conserve" spiritual energy—it should be poured out, spread broadcast, even wasted, if such a thing be possible; but it should never be "conserved."

Is our position harsh, arbitrary, unreasonable? No, not if our Lord *did* teach certain doctrines as "generally necessary to salvation," not if He *did* found (or re-found) a divine Church to be His Body and to bear witness to His Truth.

And these things, universally taught by the Catholic Church, we stedfastly believe. To affirm them is but to assert our loyalty to our Catholic heritage; we can do no less. In so doing we do not deny the piety, the sincerity, even the saintliness of those who hold a different conception of Christianity. Their ministries are obviously blessed, their good works fruitful, their lives, in many cases, models of Christian virtue. We do not believe, as we are sometimes misunderstood to believe, that there is no salvation without our fold. We pass no judgment upon others. But for ourselves we have chosen what we believe to be "the more excellent way," and we cannot, in all sincerity, do other than "walk in the same" all the days of our life.

So we commend the diocese of Long Island for its rejection of the "comity" resolution, and we trust that other dioceses will follow its wise decision.

THE AMERICAN PUBLIC is about to indulge in its quadrennial sport of electing a President. One of the major parties is in the midst of its convention; the other is but waiting for its rivals to vacate the hall before beginning its own turbulent session.

Politics and the Church

Discussion of politics is no part of this periodical's editorial policy. Even prohibition, that perennial bugaboo of the People's Choice, whose hydra-headed presence, whether invited or not, is felt at every conference of the best, the second-best, and the worst minds at Chicago, is not counted by THE LIVING CHURCH as an excuse for launching into an impassioned plea for or against this candidate or that. Prohibition itself we regard as a political, not a moral, question. Moral issues it involves, indeed; but they are the same issues whether a great democracy chooses to attempt to regulate its habits by arbitrary law or by more moderate methods. Certainly no Catholic can consistently favor on moral grounds the prohibition of the temperate use of the fruit of the vine, sanctified by our Lord's first miracle at Cana and even more blessed by His adoption of it as a vehicle for one of His two greatest sacraments; though he may conceivably do so on political, economic, or social grounds.

But while we feel that a discussion of politics or candidates would be distinctly out of place in these columns, we can and do express the hope that out of the Chicago conventions may emerge competent leadership to guide our country through what will probably be four of the most difficult years she has ever undergone. To this end we hope and pray that the selfish or "expedient" considerations of "practical" politicians in building platforms and putting forward candidates may be guided or over-ruled by the Holy Spirit, and that this country may be vouchsafed deliverance "from violence, discord, and confusion; from pride and arrogance, and from every evil way," and be blessed with leaders with "wisdom and strength to know and to do [God's] will . . . ever mindful of their calling to serve this people in [His] fear."

We know that these considerations are not among the agenda of either the Republican or the Democratic party, nor will they be in either of the platforms; yet we pray that underneath the shifting planks of politicians, Almighty God will lay His own sure foundation, and that He will lead this and all nations into the ways of peace, justice, and fellowship.

AS THE LIVING CHURCH goes to press, its editor, Frederic C. Morehouse, lies critically ill at his home in Milwaukee. We had hoped to be able to report his improvement in this issue, and indeed on Saturday morning last he seemed brighter than he has been since the stroke that he suffered two weeks before. But suddenly on Saturday noon he suffered another hemorrhage, that deprived him of his speech and left him helpless. The sacraments of Holy Communion and Holy Unction were administered to him on Saturday afternoon. Since that time he has rested more quietly, and indeed at this writing (Monday) seems to be materially better, but his doctor no longer holds out much hope for permanent improvement.

Meanwhile, in another room in the same house, Mrs. Morehouse lies equally ill of tuberculosis and various complications, and the separation, in their hour of need, of these two, whose devotion to each other for over forty years has been exceptionally marked, is not the least of their sufferings.

Before Mr. Morehouse's last attack, his son was able to

A Personal Note

read to him some of the many letters of sympathy that have poured in from members of THE LIVING CHURCH FAMILY, and they brought him real comfort and peace. It was his wish that we should express his appreciation of these editorially, and we gladly transmit this (perhaps last) editorial expression of his to our readers. Even now, as he lies helpless and half-conscious, it must be a comfort to know that in many churches he is being remembered daily in the Holy Eucharist, and that many a private prayer is being offered for him and for his beloved wife.

THE Whitsuntide Emergency Fund Offering, for which the bishops and National Council asked \$400,000, will total in the vicinity of \$325,000, according to latest figures from Dr. Franklin's office. Doubtless this indicates "earnest effort and genuine sacrifice," as our treasurer says,

The Whitsuntide Offering

at least in many parishes—but the fact remains that there is no prospect of restoring missionary salary cuts, and that

further reductions will have to be made if the Church's budget is to be balanced this year.

We shall await with interest the report of the special Committee of Three, to whom the recommendations of the committee of bishops of the Second Province have been referred.

A NEWS ITEM from Orlando, Fla., reporting that Dr. and Mrs. Hopkins have been released from the hospital there and are returning to Vermont, seems to indicate that they are at last convalescent, after one or two set-backs. If so, it is cause for rejoicing among their many

Dr. and Mrs. Hopkins

friends throughout the Church, and we feel confident that we speak for a multitude of Churchmen when we express the

hope and prayer that their complete recovery from the effects of their automobile accident may not be long delayed.

BIBLE READING IN THE PUBLIC SCHOOLS

WHETHER the Bible shall be read in the public schools is for the several states to decide, observes the *Catholic Citizen* (Milwaukee), and summarizes the present situation as follows:

The Supreme Court of the United States recently declined to act in an appeal from the state of Washington in which the question was at issue, its refusal, it is stated, being in line with the attitude previously maintained. The situation, therefore, remains as it was, each state reserving to itself the right to deal as it sees fit with such questions as Bible reading and instructions in the public schools.

As the *Asheville Citizen* points out:

"In eleven states Bible reading in public schools is expressly required; in five states it is specifically permitted; in twenty other states it is construed as lawful; in twelve states it has been stopped for one reason or another, although no state has expressly and by law prohibited its reading in the public schools.

"However, the supreme courts of four states have decided that such reading is in conflict with the constitutions of those states. Ohio, Louisiana, South Dakota, and Wisconsin are the states in which the supreme courts have so acted.

"On the other hand, the *United States Daily* reports that 'no law requiring Bible reading in public schools has ever been held unconstitutional by the courts.' In short, this is a matter which each state does as its people please.

"The Washington case was the first attempt to invoke the Federal Constitution to compel Bible reading, but there have been numerous efforts to prevent the Bible from being read in the public schools. They have failed just as the present appeal failed and on the same ground."



The Living Church Pulpit

Sermonette for the Fourth Sunday after Trinity

SINGLENESS OF PURPOSE

BY THE RT. REV. FRANK E. WILSON, D.D.
BISHOP OF EAU CLAIRE

"*Thou hypocrite.*"—ST. LUKE 6: 42.

THERE ARE TWO KINDS of hypocrisy. There is the man who is openly and deliberately hypocritical and there is the other man who is unconsciously a hypocrite. Hypocrisy means traveling under false pretenses, giving the appearance of one thing when, as a matter of fact, the opposite is the case. Sometimes unscrupulous people purposely undertake to deceive others in order to profit by the false impression conveyed. The hypocrisy in such instances is perfectly obvious. But there are others who quite unconsciously and perhaps in all good faith will stand for very sound principles along certain lines, never realizing that along certain other lines they are flatly contradicting those same principles.

The reason for this rather common condition is the compartmentalized life. Perhaps I am a father, I am a business man, I am a citizen—and I am also a Christian. I live my life in group experiences, seldom allowing one group to exert much influence on the others. And I have different sets of principles for the different groups. Hence why should a perfectly honest Christianity be allowed to interfere with business? They are segregated into distinct compartments. Thus we are often baffled by the man who gives every evidence of sincere Christian faith on Sundays but plays a wholly pagan rôle in his commercial transactions during the week. A criminal is brought to trial for some merciless crime committed against an innocent victim and the evidence shows conclusively that he is an exemplary father, kind to his children, devoted to his wife, gentle and affectionate in all of his home life. He is not violating his principles. He has two sets of them. After all, how far different is he from the propagandist who so roundly condemns war for its unchristian physical violence and in the same breath becomes hysterically violent himself in his tirades against everyone who disagrees with him? I have known men whose personal morals were nothing short of nauseating but who took great pride in a well-earned reputation for absolute honesty in handling other people's money. What's the matter with them? Of course they are hypocrites, not because they are purposely inconsistent but because they have built up two sets of principles for two separate compartments of life which they have allowed to stand unrelated.

All of this becomes increasingly complex when one considers people separately and then in combination with others. What a person will do individually is not at all the same as what he will do in a committee, a board, or a party where responsibility is less personalized. A man by himself may act one way: make him a member of a mob and he is likely to contradict himself completely. It has always been a crime for one man to rob another but, at least until recently, it has been very clever for one nation to despoil another nation.

I believe it is to this more or less unconscious hypocrisy that our Lord calls attention. He does not upbraid the Pharisees for their religion—but for narrowing down their religious experience to such a small part of their lives. Christ calls for a unified life in which God shall reign supreme. "No man can serve two masters," "Seek ye first the Kingdom of God," "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." A Christian is supposed to be His disciple in his office as well as in his Church, in his community life as well as in his private life. A nation may be Christian as well as the individuals who comprise it. Multiple standards breed hypocrisy, confusion of mind, disorganized character. Christ calls for singleness of purpose. That is what makes Christianity difficult and worth while.

Churchwomen Today

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

Ada Loaring-Clark, Editor

HOW VERY MUCH we all loved the late Floyd Williams Tomkins, Doctor of Divinity and long-time rector of Holy Trinity, Philadelphia! How much his wise direction, loving counsel, and clear guidance meant to those many women with whom he met in meditation and prayer! As a memorial to him his family has graciously given us a meditation found among his papers and evidently recently written. It is based on "In quietness and confidence shall be your strength" (Isaiah 30:15) and so characteristic of his unceasing words of comfort and strength. In these days of uncertainty and restlessness nothing could be more timely. I think many of us will like to use the text as a base on which to rest our own devotions and meditations.

Quietness and Confidence

THE HECTIC DAYS of commencements are over; plans for attendance at Church camps and conferences are complete and the summer looms before us with its opportunities and privileges. Whether we stay at home or journey to shore, mountain, or country, most of us hope to spend more time in reading than is possible in the days of routine activity. Books galore confront us, secular and religious. Let us remember to have at hand books concerning our Church, our devotional life, biography, history, and sociology, as well as poetry and fiction.

Summer Opportunities

Two little books: *An Outline History of the Church of England* and *An Outline History of the Episcopal Church* by the Bishop of Eau Claire (Morehouse Publishing Co.) will refresh our minds on the important facts of the history of our Church. Bishop Wilson's book is just off the press and is filled with the romance and adventure that belong to the history of our beloved Church, as well as much that many of us are not as familiar with as we should be.

UNTIL the ideal time comes when we shall all tithe our incomes and bazaars, sales, and suppers need no longer be the means for financing so many of our Church organizations, we shall continue to search for new plans and outlets for money-making activities. While, in my heart, I wish these were not necessary, I do not condemn them. I recognize their value, particularly in social contacts, resulting in a greater friendliness among the women of the Church.

125 Plans for Making Money

The Inter-Collegiate Press of Kansas City, Mo., has just published a book by Ansel Hartley Stubbs, called *Financial and Social Success in Welfare Plans* (\$1.50). In it are one hundred and twenty-five methods for organizing projects, with details for carrying out each one. The opening chapters are very worth while and deal with different phases of leadership. The information they contain is of value to any woman holding office. A list of women leaders, notable through the centuries for their interest in social and welfare work, is given, together with a valuable bibliography.

ASERIES of twelve questions, designed to draw out an answer that will give very full information regarding the financial status of the parish and the diocese in regard to the national Church, has been arranged and forms the basis of a program for the consideration of groups of interested women. This should prove both an enlightening and educative study and should be used before October next in preparation for the Every Member Canvass.

Do You Know?

Books of the Day

Rev. William H. Dunphy, Editor

TO WRITE A HISTORY of the Church which is readable without being superficial is a difficult task, and to do this in one volume is no mean achievement. *The Witness of the Church*, by the Rev. H. Stirling Marshall (Skeffington, 12/6, pp. xii, 298), is an interesting and valuable introduction to Church history, and should prove helpful not only to clergy and theological students but to intelligent laymen as well. The great movements of thought and life are well portrayed, and though the author's sympathies are soundly Catholic, he writes with fairness and understanding of the most diverse systems and personalities.

Many of his suggestions and criticisms are trenchant. Thus: "the thought of a man depending upon the headlines, or even the matter of his daily paper, sitting in judgment upon an Athanasius or a Cyril of Alexandria, is ludicrous beyond measure."

The lessons which the past affords us for present guidance are not neglected.

"It is when people throw history overboard or deny the authority of the Universal Church that the same old questions, appearing again in different guise, lead astray even the elect. Unless we pay attention to the past we find ourselves in a sort of great wheel, a revolving cycle, with the same difficulties cropping up, apparently *de novo*, to which the only answer has again to be thought out afresh. Whereas a study of history shows us not only the question but the answer."

The reader should rise from this book with a new appreciation of the age-long witness of the Church to her divine Lord.

THE COMMONWEALTH FUND (41 E. 57th street, New York) has made a new and important contribution to its health studies in Courtenay Dinwiddie's *Child Health and the Community*, in which is frankly faced the question: Can a small city or a rural county take really good care of the health of its growing children? Four communities, with the aid of the Commonwealth Fund child health program, found that they could, that is if they set up well-rounded public health services and learned how to cooperate in support of them. What these communities did others can do, and Courtenay Dinwiddie, who directed the project, has written a brief review of the essential principles underlying these demonstrations, stressing the interplay of private medical practice and public health and the development of genuine, effective, public understanding. This modest summary of a philosophy tested by experience is properly described as "a definite contribution to public health thinking."

C. R. W.

ALAMP UNTO MY FEET. By the Rev. John R. Gunn (Long and Smith, \$1.50). Consisting of another series of three-minute discourses, sequel to two previous volumes, this book will be well received by those who have read and liked the others. As the title suggests, these readings are selected with a view to "bring light and help and comfort" in these times of trouble and weakened faith. The author has been supplying daily sermonettes to a group of newspapers for more than eight years. W. S. H.

IT WAS Washington's incorruptible integrity, his indomitable courage in the face of all obstacles, his unselfish devotion to duty, and his nobility of spirit which gave him his power. It is leaders of his type and spirit that our country now needs.

—Bishop Manning.

The Making of a Psalm

By the Rev. Melville K. Bailey

DAVID, THE SHEPHERD BOY, had, perhaps, golden hair and a blond complexion. "He was ruddy, and of a fair countenance."¹ As that bright youth tended his flock he sang the folk-songs of the shepherds. Expert upon the harp, he sang to King Saul. He composed psalms for the worship of the Lord. And, possibly later in life, when the ark had been brought to Jerusalem, he sang the Twenty-third Psalm, "The LORD is my shepherd,"² one of the best beloved in the Psalter.

As we say or sing it in the rippling measures of the Prayer Book version, it seems a direct personal voicing of lauds to the Shepherd and Bishop of our souls. Yet behind us is a chorus of thirty centuries in which our chanting blends.

The Levites had been intoning psalms for many years when David joined the choir. The Twenty-third Psalm was one canticle more in the Hymnal. From that time on for seven or eight hundred years it was known only in Hebrew. Then, two or three centuries before the Nativity, some unknown Greek-speaking Jew rendered it into Greek, with a few variations. Four or five hundred years after that an unknown Italian translated the Greek almost literally into Latin. About two hundred years passed, and the most learned scholar of his time revised this Latin, and it became the standard version of the Western Church for more than eleven centuries. And then in 1535, a bishop of the Church of England translated it into English. In 1539 he revised his own English form, and in 1549 it was incorporated into the

¹ David's complexion. *Red* is the root-word. Rather curiously, the Brown-Driver-Briggs revised Gesenius Lexicon is rather non-committal, giving "*red, ruddy*," of Esau. Bagster says directly, "red-haired." Vulgate, which surely in this case St. Jerome took directly from Hebrew, with knowledge of rabbinical interpretation, is (David) *erat adolescens, rufus, et pulcher aspectu*. Andrews gives *rufus* as the word to describe a red-haired man. So there is strong evidence that David had red hair, which word, however, would make some people smile. Of course I knew that "fair" in the King James means "beautiful," and took a risk in using the phrase "blond complexion." Yet I had a mental basis for that. In all brunette races, as the Italian, the blonde (to feminize it) type of beauty was the most admired—witness Paul Veronese. So the thought I had was, the countenance of David, beautiful in its contours, was the more beautiful to his countrymen because of its whiteness.

² As to direct translation, e.g.: the Hebrew is exactly: *Jehovah feeding-me, ro-i*, participle of *ra-ah*, having nothing to do with the word *tson*, "sheep." The Septuagint carried it over truly, for *poimainei* means primarily to *feed*. The Old Latin caught that exactly, *Dominus pascit me*, simply changing the Hebrew participle into the indicative, as the Septuagint had done.

But why did St. Jerome make the radical change to *Dominus regit me*? having nothing to do with *feeding* or *sheep*? Is it not one of those spontaneous revelations of a mental attitude? The Church had become imperial, so the LORD was a ruler, the ruler of the flock. Yet it is not a perversion, for we must believe that in the ages when the Western Church was imperial it was the Divine Will that it should be imperial, or else believe that Divine Guidance had abandoned the Church.

Then, after 1100 years came Luther's (edition, 1534) abrupt, homely, *Der Herr ist mein Hirte*. And that evidently appealed to Coverdale, so that he enshrined, apparently for all time, "The Lord is my shepherd" in the heart of the English race.

First Prayer Book of Edward VI, and has stood thus in the English and the American Book until the present time. It is a curious fact that in the Scottish Prayer Book of 1637, on the flyleaf of a copy of which, the property of Dr. Samuel Hart, is written, "Janie Geddes threw her stool at the Bishop for reading this book in St. Giles Church Edinburgh," the Psalter is "After the Translation set forth by authority in King JAMES his time of blessed memory."

If King David was born 1010 B. C., this table will show the time during which each version has been said, sung, read, or studied:

| | |
|-------------------------|---------------|
| Hebrew, | c. 2900 years |
| Greek, | c. 2100 years |
| Latin, | c. 1700 years |
| English (liturgically), | 383 years |

Every version differs somewhat from the Hebrew, and all differ slightly one from another. These variations need trouble no one, for the Gift of Pentecost was as surely in the Church, guiding it "at sundry times and in divers manners," "from Malachi to Matthew," as from Moses to Malachi; and from Pentecost has guided it and will guide it to the end of the world. The different versions authorized by the Church are as valid as the original. With this in mind we

may study the close translation by Dr. Driver, and after that compare it with the key versions:

1. Jehovah is my shepherd; I shall not want.
2. He maketh me to lie down in pastures of young grass; to waters of repose he gently guideth me.
3. He refresheth my soul; he leadeth me in just tracks for his name's sake.
4. Yea, though I walked in a ravine of deathly gloom, I would fear no evil; for thou art with me; thy club and thy staff they comfort me.
5. Thou layest out a table before me in the sight of mine adversaries; thou hast made my head fat with oil; my cup runneth over.
6. Surely goodness and kindness shall pursue me all the days of my life; and my dwelling (shall be) in the house of Jehovah for length of days.

WE MAY REVERENTLY IMAGINE that some day King David rode in his chariot down to Bethlehem. After he returned to his palace he thought in images. Scene after scene rose before his eyes: the shepherd, the sheep, the pasture, the still waters; the chariot road; the dark ravine like Vallombrosa, Shadowed Valley; the banqueting hall; the ark in the tabernacle in which dwelt the Presence of Jehovah. We see clearly that in the original there is not one touch of penitence or of fear. It is the song of one who has received the Great Absolution. It is pure poetry in three elements: the material scene, the visualized



DAVID PLAYING BEFORE SAUL

images, the spiritual interpretation. No wonder that it has been beloved for thirty centuries.

After Alexander the Great had broken out of Macedonia, the Greek language followed him, and became the *lingua franca*, the common tongue, of the whole Mediterranean world. And, as we know from the story of Pentecost, Jews spread throughout that world. Then, two or three hundred years before Christ, Greek-speaking Jews rendered the Old Testament into Greek, for other Greek-speaking Jews, and proselytes. This version is called the Septuagint, from the tradition that Seventy Elders made it. This, and not the Hebrew, was the version most quoted by our Lord and His disciples. Naturally it included the Twenty-third Psalm, and the Greek has some variations from the Hebrew.

The age passed on, and Julius Caesar conquered Gaul and Spain. They became Latin-speaking countries, and North Africa was Latinized.

So the time came when Christians who spoke both Greek and Latin saw the necessity of making a Latin version of the whole Bible. The New Testament was in Greek. But they did not translate the Old Testament from the Hebrew. They translated it from the Greek Septuagint. This spontaneous rendering, of which there was never an Authorized Version, is known as the *Itala*, or Old Latin, and apparently it spread from Gaul to North Africa, and from the Adriatic to the Atlantic. And of course it included the Twenty-third Psalm.

Inasmuch as the Old Latin was the basis of all subsequent versions in the West, until the psalm began to be translated directly from the Hebrew, it may be of interest to readers:

1. *Dominus pascit me, et nihil mihi deerit.*
2. *In locum pascuæ ibi me constituit, super aquam refectiois educavit me: animam meam convertit.*
3. *Deduxit me per semitas iustitiæ, propter nomen suum.*
4. *Nam etsi ambulem in medio umbræ mortis, non timebo mala, quoniam tu mecum es: virga tua, et baculus tuus, ipsa me consolata sunt.*
5. *Parasti in conspectu meo mensam adversus eos, qui tribulant me. Impinguasti oleo caput meum; et calix tuus inebrians, quam præclarus est? (Vulg.!)*
6. *Et misericordia tua consequetur me per omnes dies vitæ meæ: et ut inhabitem in domo Domini in longitudine dierum.*

The Greek of the Septuagint, and Old Latin rendering were the tongues in which the psalm was known in the West through the three terrible centuries of the persecutions. In 313 the Emperor Constantine freed the Church and restored the Donations, and in 325 called the Ecumenical Council which set forth the first form of the Nicene Creed. The Bride of Christ lifted up her head. Churches were built. And St. Jerome became known as the leading Christian scholar of the world.

In 383, Pope Damasus bade St. Jerome revise the Old Latin, which had imperfections. We are all familiar with the pictures of the learned saint, with his books, and the *memento mori* skull, in his cave-cell at Bethlehem. There, in sight of David's tender herb and waters of repose, he made a light revision of the psalms, which became known as the Roman Psalter. Then he made a second, which became immensely popular in Gaul, and is known as the Gallic Psalter. The total number of changes in the Twenty-third Psalm in both versions are few. But the Gallic Psalter swept south, and displaced the Roman Psalter, which is now used only in the Vatican Chapel and St. Peter's, and in St. Mark's, Venice. Later he translated the Old Testament from the Hebrew, as well as the New Testament from the Greek, and this whole version acquired the name of the *Editio Vulgata*. Yet, although it was the People's Bible, such was St. Jerome's exquisite sense of diction that it was the Bible of the West for a thousand years, was decreed by the Council of Trent as the Authorized Version of the Roman Catholic Church, and has remained so until this day.

With one exception: The Psalter. For the Gallic Psalter was so beloved that it was embodied in the Vulgate. This version, *i.e.*, the Old Latin, slightly modified, translated from the

Greek Septuagint, which had been rendered from the Hebrew, is the basis of the Prayer Book Psalter.

FOLLOWING the capture of Constantinople by the Turks in 1453, Hebrew and Greek manuscripts of the Bible were brought west, and in time eager scholars in every country began to make translations into the vernaculars.

To Myles from the village of Coverdale, afterward Lord Bishop of Exeter, the English-speaking world owes the greatest debt, for he first gave, in 1535, the whole English Bible to the English people, in a form which the whole people accepted.

He says that he rendered the Scriptures "out of the Douche (Dutch, *i.e.*, German) and Latyn."

It would seem that the versions which Bishop Coverdale might have used were, first, the Hebrew and the Septuagint. It has been denied that Coverdale knew Hebrew. The Rev. Dr. John Binney, professor of Hebrew in, and sometime dean of, the Berkeley Divinity School, believed that he knew Hebrew. If he was associated with Zwingli and Leo Jud, both Hebraists, at Zürich, he might have studied Hebrew with them. There is no evidence that he used the Septuagint. In Latin it is unlikely that he had the *Itala*, but certain that he had the Vulgate. He could also have had the translation from Hebrew into Latin by the Italian, Pagnino. In German the archaic, early, and Luther's first might have availed him, but it is more likely that he used Luther's final and the Zürich translations. In English it is improbable that he had the psalms by Bishop Adhelm (700?), or by Richard Rolle (1340). He could have had Wycliffe's of 1382, and undoubtedly knew Wycliffe's revised by John Purvey of 1388. Tyndale did not translate the psalms, but Tyndale's rhythm seems to have influenced Coverdale's style. The certainty is that he used the "Douche" of the Zürich and the "Latyn" of the Vulgate.

Bishop Coverdale had as quick an intelligence as, and perhaps a more sensitive linguistic ear than, any other translator of the Scriptures into our tongue. We detect echoes of his predecessors in his translation. Yet there is more. For as we read we become conscious of a sweetness and devotion in Coverdale's own soul which infuses itself all through the harmony of many strings, and gives to his version a tone not heard so enchantingly in any other, not even in the King James.

All this appears in his Twenty-third Psalm of 1535:

THE LORDE is my sheperde, I can want nothing. He fedeth me in a grene pasture, and ledeth me to a fresh water. He quickeneth my soule, and bringeth me forth in the waye of righteousnes for his names sake. Though I shulde walke now in the valley of the shadowe of death, yet I feare no euell, for thou art with me: thy staffe and thy shepehoke comforte me. Thou preparent a table before me agaynst mine enemies: thou anoyntest my heade with oyle, & fyllest my cuppe full. Oh let thy louynge kyndnes & mercy folowe me all the dayes off my life, that I maye dwell in the house off the LORDE for euer.

YET COVERDALE'S VERSION once more passed through the crucible of change. In 1537 appeared the so-called "Matthew's Bible," perhaps in fact that of John Rogers, compiled from Tyndale's partial translations (1525-1535), which did not include the psalms; Coverdale's of 1535; and the French Bible of Olivetan (1535). Again Coverdale must take up his laborious task. Thomas Cromwell, minister of Henry VIII, applied to Coverdale to prepare a revised Bible, based on Matthew's. This he did, and it appeared as the "Great Bible" of 1539, erroneously called "Cranmer's Bible," since Cranmer wrote only the preface. From this the Psalter was taken over into the First Prayer Book of Edward VI, 1549, continued in the Second Book of 1552, and in Elizabeth's of 1559.

"In 1662, when the other passages were taken from the version of 1611, a special exception was made of the Psalter, on account of the familiarity which it had achieved, and consequently Coverdale's version has held its place in the Book of Common Prayer to this day, and it is in his words that the psalms have become the familiar household treasures of the English people."

Variations have been spoken of. It is often impracticable to translate the Hebrew literally. The translators have tried to grasp the idea of the writer, and express it "in language understood of the people." When the original was based on visual images, as in this psalm, it was not difficult. There is, however, one very striking variation, in verse 5, and its mutations appear in the several tongues:

- Hebrew, Dr. Driver's note: *my cup is saturation.*
- Septuagint: *Καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον.*
- Old Latin: *et calix tuus (Vulg. meus) inebrians, quam praeclarus est.*
- Pagninus: (1528) *calix meus saturus.*
- Zürich: (1529) *und schenckest mir voll yn.*
- Luther: (1534) *und schenckest mir vol ein.*
- Wycliffe: (Revised by Purvey) 1388 *and my cuppe, fillinge greetli, is ful cleer.*
- Coverdale: (1535) *Ɔ fyllest my cuppe full.*
- Matthew's: (Pub. 1537; ed. 1549) *and fillest my cupp full.*
- Coverdale: (1539) *and my cup shall be ful.* (So for Septuagesima, Pr. Bk. 1549.)

THE key word in the Latin is *inebrians*, translating the Greek *methuskon*. It is indeed startling. Yet St. Paul must have known the Greek form as well as the Hebrew, and in Ephesians 5: 18 he counselled, "Be not inebriated (*methuskesthe*) with wine, wherein is excess; but be filled with the Spirit." The Latin *inebrians* was the only word known in Europe until the Reformation.

It was, of course, understood spiritually. An accepted ejaculation was, "Inebriate me with Thy love." And it does not seem as if the coincidence could be accidental that one phrase in a prayer in the Mass is, *accipiens et hunc praeclarum Calicem*. This word may indicate an ecstasy of eucharistic adoration feared in the conventional rigidity of Anglicanism, but which has lightened the long Catholic ages with a supernal radiance.

The glory and the beauty of this psalm (as of all the psalms) in its living use in the Church exceeds comprehension and passes speech. Devout Hebrews intoned its resounding measures in the Temple courts. The brilliant Jew coined a new word, which the Catholic Christians sang in Latin to the tones of Ambrose and Gregory, and the word was like the red glow in the wine of the Eucharist. Caroling Germans sang it in their home-like speech.

The singing monks of the "ringing island," as England has been called, filled the gothic arches with its joyousness, and it is sung all over England today with a high, piercing melody. Nor is America silent. Still in Rome, in the Benedictine monastery on the Aventine Hill, it is sung in Gregorians as Gregorians are sung nowhere else in the world. It will be sung while the race of men have heart and tongue.

No other version of the Twenty-third Psalm equals the Prayer Book version, in rippling melody, in clear-cut diction, in transference of imagery, and in Christianizing the Psalmist's perfect trust. And as our fathers sang it in Latin for more than a thousand years, we may carry over their interpretation of the supreme joy veiled within the serene majesty of the Eucharist.

RELIGIOUS "BEST SELLERS"

E. S. Gorham & Co., Inc.

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- 1. *Ageless Stories*—Rosenthal.
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THE GRENFELL STATION
IN NEWFOUNDLAND

BY LINDA H. NESBIT

MATTER-OF-FACT and comprehensive is the yearly report of Sir Wilfred Grenfell's station at St. Anthony, Newfoundland, appearing in a recent issue of *Among the Deep Sea Fishers*, the magazine of the International Grenfell Association. Issued by Dr. Charles Curtis, the surgeon in charge of the district, the statement is indicative of the manner in which Sir Wilfred and his staff deal with every problem of the fishermen of Labrador and northern Newfoundland.

The hospital reports 19,103 days of medical care with an average cost of \$1.85 per day per patient, and Dr. Curtis says:

"A hospital situated on such an isolated coast must necessarily admit many incurable cases. Like Dr. Schweitzer of the Forest Hospital at Lamberene we can say, 'My hospital is open to all sufferers. Even if I cannot save them from death I can at least show them love and make their end easier. They are welcome, therefore, to come at night and lay poor creatures at my door.'"

The report continues on the work of the orphanage, the school, the handicrafts, the marine railway where "an ever-increasing number of schooners come yearly for repairs," saving a summer's work for many a fisherman; the agricultural department with its livestock, green houses, and gardens—"the people are clearing more and more land and next, year much more produce will be raised by them"; the clothing store where \$26,700 worth of garments were distributed last year; the dog kennels; the machine shop.

This report stands out in a sharp relief of accomplishment when thrown against its background of bitter weather, isolation, difficult and costly transportation, minimum equipment.

Sir Wilfred Grenfell this year concluded his forty-first year of work in the North. Weather-beaten, wiry, alert, his face crinkles with humor and sweetness. After a survey of the winter's work at St. Anthony, the largest of his stations, the Labrador doctor hoists sail on his beloved hospital ship *S. S. Strathcona* for his 1,500 mile tour of bleak coast line.

The depression has not dealt lightly with this northern country and the summer will be a hard one for the doctor, for his resources have been limited. Doubtless he will meet the problems and demands with the faith and courage that forty years ago enabled him to turn his back on the assured prosperity of a Harley street practice and cast his lot with the fishermen of Labrador.

TO A WINDFLOWER

WINDFLOWER BLOSSOM, drift as you please
Nothing can stife the scope of a breeze
Whithersoever it listeth to blow
Seeking the beauty such languages know
Some of your kindred are ready to speak
Earth unto earth and deep unto deep.

Windflower Blossom, what's in a name?
Even your birthright is also my claim:
What is today but the measure of earth;
Whither and whence, efflorescence of birth:
Spirit within me—Flower above—
In the beginning, as to the end, Love!

LILLA VASS SHEPHERD.

THE CHIEF CONCERN of Christendom is that the civilization which emerges from the present chaos shall rest on strong foundations of Christian faith, that it shall find its security in well established Christian institutions, and that it shall convey to every frontier, both near and far, the life-giving message of the Saviour, Jesus Christ.
—Bishop Perry.

NEWS OF THE CHURCH

Rhode Island Rector, Ill, Resigns Parish

Dr. Aucock of Providence Served Same Church for 34 Years—Resignation Takes Effect in October

PROVIDENCE, R. I.—The Rev. Arthur M. Aucock, D.D., rector of All Saints' Memorial Church, this city, for 34 years and previously 8 years as assistant, has resigned on account of failing health. The resignation becomes effective October 1st.

All Saints' was Dr. Aucock's first and only parish. He has attended nine successive General Conventions where he was a leader. A member of the standing committee since 1902, he has been its president



REV. A. M. AUCOCK, D.D.

for many years. Since its formation, he has been vice-president of the diocesan council, of which the Bishop is president.

Because of his persistent leadership, the Church, through the Committee on Christian Education, included in its work the colleges and universities. In Rhode Island Dr. Aucock was deeply interested in community welfare, serving until its discontinuance the Rhode Island Hospital Sunday Association as its president, and he is still the president of the Providence Charitable Fuel Association and a trustee of Church House, where the poor are lodged.

During Dr. Aucock's rectorship, a large parish house was built and an endowment begun which has assumed substantial proportions. Of recent years the neighborhood which the church once served has altered, residents moving out and business concerns taking their place. The great problem of

NATIONAL OFFERING NEAR \$325,000

NEW YORK—While no complete figures are as yet available, indications are that the Emergency Fund effort which reached a peak on Whitsunday will realize \$325,000.

"This," said Dr. Lewis B. Franklin, "is not a full measure of success, but it represents earnest effort and genuine sacrifice and is sufficient to transform an impossible situation into one which is possible of solution before the end of the year."

The estimated total as given above is reached by the following computation:

| | |
|--|---------------------|
| Contributions already received | \$167,401.55 |
| Reported but not transmitted | 50,934.08 |
| Additional assurances | 82,742.17 |
| Estimated from dioceses not heard from | 25,000.00 |
| Total | \$326,077.80 |

An important feature in balancing the budget with the aid of the Emergency Fund is that careful economies in every feature of missionary expenditure, whether for administration or for work in the field, have produced exceptional savings.

St. Stephen's College Has \$36,000 Toward Expenses

Policy of the School to Be Maintained Despite Economic Pressure

ANNANDALE, N. Y.—It has been announced by the board of trustees of St. Stephen's College, the undergraduate school of arts and sciences in Columbia University, that of the \$50,000 needed to underwrite the expenses of the college during 1932, \$36,000 has already been secured, and in spite of the economic situation the policy of the college of providing individualized instruction for those only who have proved intellectual competence will be continued. There will also be no change in the faculty for the coming year.

Of the thirty men graduated at the seventy-second commencement of the school, held June 5th and 6th, seven will enter seminaries of the Church for theological study: two of them, the Western Theological Seminary; two, the Episcopal Theological School in Cambridge; three, the General Theological Seminary. Three men enter medical schools; three go to law schools; two go to graduate schools of business; four go into graduate school research. The rest go into business.

how to maintain Church work under these conditions was his. In a remarkable manner, he solved it and at present parishioners attend the church from all over greater Providence and even from beyond the state borders. Its men's club is the largest organization of its kind in the diocese.

Oaks Are Memorials To Washington, Lee

Trees Dedicated as Part of Bicentennial Services at Shrine Mont, Orkney Springs, Va.

ORKNEY SPRINGS, VA.—On June 12th at the Cathedral Shrine of the Transfiguration, Shrine Mont, Orkney Springs, two stalwart young white oak trees were dedicated to the memory of George Washington and Robert E. Lee, Virginia Churchmen. The trees are planted at either side of the chancel of unhewn stone. White oaks were chosen as the most majestic and enduring of all forest trees of the Virginia mountains.

The Washington and Lee oaks are successors, perhaps by actual descent, of a magnificent specimen of the white oak, which, prior to its recent untimely death, had attained an age of several centuries and a girth of nearly twenty feet near its base.

The top of this ancient oak was blended with the primeval forest of the Alleghanies in 1716 when the gay and adventurous Knights of the Golden Horseshoe and Governor Spotswood—Virginia Churchmen all—from the summit of the Blue Ridge first beheld the panorama of the valley of Virginia and its western rim of mountains where Shrine Mont now is.

Of the vast national forest which adjoins Shrine Mont on the west 44,000 acres was a land grant in 1796 of the grateful Virginia government to her then Governor—Light Horse Harry Lee, a favorite general of Washington and his valedictorian, Robert E. Lee shared in this inheritance from his father. No fancy is required to trace a marvelous likeness of Washington in bas-relief fashioned by nature through ages and now outstanding in the north pier of the Cathedral Shrine stone fabric, and near the Washington tree.

On the day following this dual dedication began the conference period at Shrine Mont—a series of five conferences—some provincial or general and some diocesan: June 13-17, Section B and Junior Woman's Auxiliary; June 20-24, Conference of Church Workers; June 25-26, Junior Auxiliary Rally; June 27-July 8, eleven days, the third Shrine Mont summer school for clergy; and July 9-16, Conference of the Girls' Friendly Society.

The ending of the conference period overlaps the beginning of the vacation period—throughout July, August, and September. This is open to families of the clergy and so far as accommodations permit is also open to other Church leaders and their families.

Churchmen planning to attend any of these summer conferences may address the Rev. Edmund L. Woodward, M.D., Shrine Mont, Orkney Springs, Va.

Dr. Temple Addresses Scottish Assembly

Object of the Lausanne Conference
Misunderstood by Many Church
Bodies, He Says; Reviews Aims

BY GEORGE PARSONS

LONDON, June 3.—The Archbishop of York, at the meeting of the General Assembly of the Church of Scotland on Monday last, spoke on Reunion. Dr. Temple said that he noted with deep satisfaction the result of the visit of the Archbishop of Canterbury to the Assembly on the preceding Friday, when he spoke on the relations between the Churches of Scotland and England. He (Dr. Temple) now asked the assembly to extend the horizon of the problem of unity throughout the world.

Those who considered that the conference at Lausanne was something of a failure imagined it had as its object the setting forth of a definite basis of union for all the Churches in Christendom. No such grandiose scheme was ever entertained by the organizers of the movement. They had come together in order to survey a number of subjects concerning which they were partly in disagreement, to explore that disagreement, to discover how far their unity extended, and at what precise points the divergences began. He urged the necessity of getting behind formulas and phraseology to the real spiritual experience of Christian people.

They were planning for a second World Conference to be held in 1937, and they hoped it would be still more influential in its membership than the last. The Church of Christ should be as one Body, gathering into itself the different treasures which each had received, the riches of spiritual experience in the different communions; and as one Body face the secularism which was now the most threatening foe they had to deal with.

NEW DEAN OF YORK

The Very Rev. H. N. Bate, dean of Bocking, and rector of Hadleigh, has been appointed to the deanery of York, vacant owing to the death of Dr. Lionel Ford.

Mr. Bate, who is 61, is a scholar of distinction, the author of *Church History to A. D. 325*, *Guide to the Epistles of St. Paul*, and other works. From St. Paul's School he obtained a scholarship at Trinity College, Oxford. After taking first classes in the classical schools, he was Liddon student and Hall senior Greek Testament prize man, and was elected in 1897 a fellow of Magdalen College, where he was later Dean of Divinity. In 1904 he became vicar of St. Stephen's, Hampstead, and in 1913 vicar of Christ Church, Lancaster Gate. He was canon of Carlisle from 1920 to 1928, when the late Archbishop of Canterbury appointed him rector of Hadleigh and dean of the "peculiar" of Bocking.

THE SUNDAY PERFORMANCES BILL

The Sunday Performances Bill, which was being considered in a committee by

the House of Commons, has been withdrawn, and the government is introducing its own measure at the end of this week. The new bill will remove from the old Sunday Observance Act museums, zoological gardens, debates, Sunday concerts, and such like things. As to all these there is hardly any dispute. The issue has been forced by the demand for the Sunday cinema, and it is proposed that Sunday shows may continue in the ninety-six areas in which they are already taking place, though conditions will be attached as to Sunday employment and the distribution of profits. In the remaining areas—the vast majority—the competent authority may apply for permission to Parliament by modified Private Bill procedure. The new proposals appear to be not so much a compromise as something that will command general approval. Certainly the existing state of confusion cannot be allowed to continue.

ANNIVERSARY OF LORD DAVIDSON'S DEATH

Wednesday last was the second anniversary of the death of Archbishop Lord Davidson. A national tribute to the Archbishop's services to the Church was paid at his resignation from the see of Canterbury, in November 1928, when a fund of over £17,000 was raised. From this fund a check for £14,500 was presented to the Archbishop on his retirement, and a monument was erected in the courtyard of Lambeth Palace.

The late Archbishop's friends have felt that, besides the national tribute, there should be in Canterbury itself some memorial which would commemorate not only his work for the Church at large but also in a more intimate way his close connection with the Cathedral. That connection first began when, in 1877, Archbishop Tait invited Randall Davidson to become his private chaplain, was continued under Tait's successor, Archbishop Benson, and was resumed, after tenures of the sees of Rochester and Winchester, when Dr. Davidson was appointed to the Primacy in 1903.

The Dean and Chapter of Canterbury, realizing their responsibility in the matter of the memorial, called to their assistance a group of men well able to advise them, and in collaboration with them invited Cecil Thomas to execute as a memorial a recumbent bronze figure of the Archbishop. This figure is to rest in one of the vacant arcades in the outer circle of the ambulatory which surrounds the Trinity Chapel in Canterbury Cathedral.

UNVEIL MEMORIAL TO LATE BISHOP OF
WORCESTER AT HORSHAM HOSPITAL

Last week, at Christ's Hospital, Horsham (the Blue-Coat School), Sir Richard Lodge unveiled a stone tablet, which, by subscription of members of the council, had been engraved and placed in the cloister of the school chapel to the memory of the late Bishop of Worcester, successively an exhibitor of the school, a donation governor, and vice-chairman of the Council.

Sir Richard Lodge said that Ernest Harold Pearce came to that hospital as a boy in the days when the main establishment was in the city; and with the city of London he maintained throughout his

Evangelistic Move Planned in Canada

Churches Unite to Formulate Scheme
for Simultaneous Movement to Be
Inaugurated

TORONTO, June 8.—Plans are being matured for a simultaneous movement for the evangelization of Canadian life to be put in force next winter. For some months a joint committee of representatives of official boards of the Anglican, Baptist, Presbyterian, and United Churches has been conferring. The joint committee recommends:

"1. That the boards of the Anglican, Baptist, Presbyterian, and United Churches be asked to give general approval to such a simultaneous movement for the evangelization of Canadian life, it being definitely understood that each Church would employ its own methods in reaching its own clergy and people.

"2. That in view of the place of prayer and the other preparation involved, such a simultaneous movement could not well be undertaken till early in 1933.

"3. That in the meantime each Church should as soon as possible begin its own preparation for the movement.

"4. That each Church be asked to name five to seven members of a joint committee to confer from time to time on the preparation and publication of such suitable literature and for such joint meetings in all parts of Canada as may seem desirable in inaugurating such a movement."

CENTENARY OF THE DIOCESE OF ALGOMA

The diocese of Algoma this year is celebrating its centenary. In 1832, Chief Shingwauk of the Ojibways walked to Toronto on snowshoes to petition the Lieutenant-Governor for a missionary to Christianize his people. In October, William McMurray, then a layman, arrived at Sault Ste. Marie. The next year he was ordained by Bishop Stewart of Quebec, and during the following five years he baptized 160 Indians, of whom 40 became communicants.

MOHAWKS HOLD ANNIVERSARY SERVICE

The annual anniversary service in memory of the landing of the Mohawk band on the shores of the Bay of Quinte was held on Sunday last in Christ Church, Tyendinaga, in the diocese of Ontario. The prayers and lessons were taken by Scachedadea, the catechist, in Mohawk. A hymn in Mohawk was then sung, "All Hail the Power of Jesus' Name." The Holy Communion service was then con-

life very close ties. The education and the pecuniary assistance which he received there enabled him to make full use of his natural talents, and he never forgot the debt which he owed to his alma mater. After taking his degree at Cambridge he returned to his old school as a master. Then he became the vicar of Christ Church, Greyfriars, and during his incumbency he wrote his authoritative and scholarly book on the annals of Christ's Hospital.

ducted by Kaneahariyoh (the Rev. Canon Creeggan), of Gananoque and Shojeowaneh (the Rev. A. L. Geen), of Belleville. Kaneahariyoh gave a history of the band from the time of trouble in Mohawk Valley which the band left at great sacrifice rather than give up the old flag. A number from Belleville were in the congregation and were given an opportunity of examining the sacred vessels presented to the band by Queen Anne.

MISCELLANEOUS NEWS

In honor of the joint celebration of the fiftieth anniversary of the ordination of the Rt. Rev. J. C. Roper, Bishop of Ottawa, and the twenty-fifth anniversary of the ordination of the Very Rev. E. F. Salmon, dean of Christ Church Cathedral, Ottawa, a reception was held in Lauder Memorial Hall, which was largely attended by parishioners and visitors. The reception was arranged by the wardens of the Cathedral, F. E. S. Grant and M. G. Powell.

The retirement of the Rev. Dr. Frank Charters, rector of St. Stephen's parish, Westmount, Montreal, at the end of August next, will bring to a close an incumbency of fifteen years in that parish and forty-five years in the ministry.

The Rev. A. F. Bate, rector of Fredericton, has

Announcing New York Vacation Preachers

Some Parishes to Have No Visiting Leaders This Season—Rev. L. C. Rich Observes Anniversary

BY HARRISON ROCKWELL

NEW YORK, June 10.—It is probably in the interest of economy that in several of our parishes where visiting preachers are heard on the Sundays of the summer months this year the sermons will be by priests who are members of their staffs. Such is the program for Trinity Church, for Grace Church, the Chapel of the Intercession, and St. James' Church, where no visiting preachers are expected.

Dean Gates announces that the preaching at the Cathedral will be conducted by Bishop Woodcock of Kentucky, Bishop

Rich to attend the fiftieth anniversary of his college commencement at St. Lawrence University where the rector's youngest son is graduating this year.

C.M.S. SUMMER PLANS

It is again time to be thinking of the thousands of mothers and children in the poorer neighborhoods of the metropolitan area who are dependent upon the generosity of others if they are to have respite from the heat of the city during the summer months. As usual our City Mission Society is making its plans to care for as many as possible. A total of 1,740 was cared for last summer in the several camps and rural centers of the society. A huge sum is required to send away so many as will apply this year, but the moderate amount of \$17.50 is not formidable and will appeal to those who wish to have a share in such needed relief. A gift of this size will send one person to the country under the care of the City Mission Society.

GREER CLUB RELIEF HEADQUARTERS

For a number of years Greer Club, with headquarters at 46 West 96th street, has ministered effectively to young women students in the city. With the diminishing of opportunities, by reason of present conditions, the Greer Club Association has turned over its house to the Emergency Relief Committee of the Churchwomen's League for Patriotic Service. Until the expiration of the lease next October, this building will be used to give a home to needy women recommended by St. Barnabas' House, women who have been given temporary shelter in that institution of the City Mission Society and now are in want of just such help as the quarters at Greer House provide.

DR. BOWIE'S DENUNCIATION OF WAR

At the recent dedication of a memorial tablet in Grace Church, placed in tribute to the eleven members of the congregation who participated in the World War, the rector, the Rev. Dr. Bowie, used the occasion for courageous praise of those who are conscientious objectors to the policy of war. He declared that

"What we need is not a glorification of war, but a new dedication of ourselves to the moral struggle which shall put an end to war. It may be that after another war the Church of Christ will inscribe upon its tablet the names of those who have gone to Leavenworth as conscientious objectors to war, doing it then with an even larger vision and with the same spirit with which she now inscribes the names of her soldier dead, because they followed what for them was the way of duty to the end."

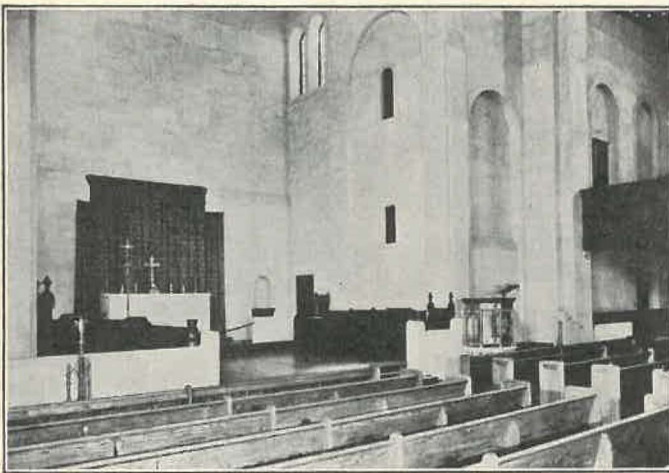
ITEMS

On April 29th Bishop Manning preached a notable sermon in St. Paul's Chapel, denouncing the corruption in our local civic government and appealing for coöperation to overcome the prevailing apathy toward the situation. This sermon has been secured by the New York Historical Society as a document worthy of place in their records.

The Bishop has designated October 19th and 20th as the time for the fifth annual conference of the clergy of this diocese at Lake Mahopac.

The Rev. Dr. Howard C. Robbins of the General Seminary faculty preached yesterday the baccalaureate sermon at Rutgers University.

Trinity Church has prepared a packet of thirty excellent pictures having to do with the history of that famed edifice and of the two buildings which preceded the present structure.



INTERIOR OF
ST. MARTIN'S
CHAPEL,
NEW YORK

Dedicated by Bishop
Manning on June 5th.
[See THE LIVING
CHURCH of June 11th.]

been appointed by the Bishop of Fredericton to succeed the late Ven. O. S. Newnham as archdeacon of Fredericton.

The Ven. F. W. Vroom, archdeacon of Nova Scotia, has just celebrated the 50th anniversary of his ordination to the priesthood.

With impressive ceremony, Christ Church, Campbelltown, N. B., was consecrated by Bishop Richardson of Fredericton.

Trinity College will confer the honorary degree of Doctor of Divinity upon Archdeacon Warren of Toronto, and Dean Salmon of Ottawa.

The Rev. S. J. Wickens, rector of St. George's Church, Brandon, has been made an honorary canon of St. Matthew's pro-Cathedral, Brandon. Mr. Wickens is a graduate of St. John's College, Winnipeg, and served with the Canadian Expeditionary forces in the Great War.

PENNY-A-MEAL SYSTEM BRINGS \$700 TO RHODE ISLAND PARISH

PROVIDENCE, R. I.—The plan Grace Church, Providence, inaugurated last Lent of a penny-a-meal was so successful that the church is proposing it for the summer also. A mite-box with a short form of grace printed on the sides was placed on the family table. Before the meal it was passed from person to person, each one putting in a penny and reading the grace. The result was 70,000 pennies. The Church is requesting that people who go away for the summer take boxes with them.

Richardson of Fredericton, Canada, and by Bishop McCormick of Western Michigan. At St. Thomas Church during July and August the preacher will be the Rt. Rev. Dr. Elmer N. Schmuck, Bishop of Wyoming. The Rev. Franklin J. Clark of the National Council will be at the Church of the Incarnation during the same months, and the Rev. Harrison Rockwell, rector of All Saints' Church, will preach at the Church of the Transfiguration in July, August, and September.

ANNIVERSARY OF REV. L. C. RICH OBSERVED

Last Trinity Sunday marked the fortieth anniversary of the ordination to the priesthood of the Rev. Lawson Carter Rich, rector of Corpus Christi Church in West 69th street. Observance of the event was made on the evening of June 2d at his church, the day being the octave of the festival of Corpus Christi. The sermon was by the Rev. Dr. Gavin of the General Seminary. A telegram was read which expressed the congratulations of Bishop Manning and spoke of Fr. Rich as one whose life and example are "a benediction to us all." In behalf of the congregation and other friends, the Rev. Dr. Hardy of the General Seminary presented a purse which was given especially to enable Fr.

Urge Closer Contact Of Parishes, Dioceses

Massachusetts Archdeaconry Meetings Well Attended—Summer Preachers—News Items

BY ETHEL M. ROBERTS

BOSTON, June 11.—The meetings of the archdeaconries of New Bedford and of Lowell during the past week drew large gatherings of clergy and delegates to the Church of St. John the Evangelist, Duxbury, on Tuesday, and to St. Mary's Church, Newton Lower Falls, on Thursday. Archdeacon Bartow presided at the former and Bishop Babcock, who acts as archdeacon of Lowell in addition to duties as Suffragan Bishop, at the latter.

One of the main points stressed in both conferences was the advisability of closer connection between the parish or mission and diocesan headquarters. The personal inspection of individual missions by the diocesan board of missions was also urged. The quasi adoption of a diocesan mission by an established and prosperous parish was advocated, with the feeling that both would benefit, the mission by actual material and personal help in getting started and the parish by its pioneer work. Massachusetts with its eighty odd missions is more of a missionary field than is generally recognized, as Bishop Babcock has often pointed out. The ideal for all missions is embodied in the three steps: 1, get the people; 2, obtain financial support; 3, cultivate the ardent desire to be self-supporting.

SUMMER PREACHERS

The Rev. Dr. Edward T. Sullivan, rector of Trinity Church, Newton Centre, will be the morning preacher in the Cathedral Church of St. Paul during the summer months. The Rev. Dr. Phillips E. Osgood will be the evening preacher for the same period. It will be the third season for Dr. Osgood and the eighteenth successive one, with but one omission, for Dr. Sullivan.

NEWS BRIEFS

Two alms basins have been presented to All Saints' Church, Brookline, by one of the parishioners. One of the basins is given in memory of the Rev. Daniel Dulaney Addison, D.D., rector 1894-1919, and the second alms basin is inscribed to the memory of the Rev. Barrett P. Tyler, D.D., rector 1920-1932.

Foreign students of the International Friendship group, that diocesan activity touching thirty-seven nationalities, was entertained at tea by Mrs. John Heath in her home in Beach Bluff.

A retreat for women will be held under the auspices of the Society of the Companions of the Holy Cross in their retreat house, Adelynrood, South Byfield, June 25th to 27th. This retreat, to be conducted by the Rev. Charles Townsend of Providence, R. I., is prior to the opening of the Wellesley Conference for Church Workers and many attend it with the plan of proceeding immediately at its close to Wellesley. Mrs. Rose T. Hakes, 149 Chestnut street, Montclair, N. J., is in charge of registrations for the retreat.

All Saints' Mission, East Lynn, started by the Rev. W. Appleton Lawrence when he was rector of St. Stephen's, Lynn, became independent of its mother parish on June 1st. The Rev. Charles M. Charlton, vicar during the past year, will continue as minister-in-charge under the archdeaconry of Lowell.

SOUTHWESTERN VIRGINIA MAKES ITS QUOTA

ROANOKE, VA.—Together with other gifts designated specifically for the general Church quota, the diocese of Southwestern Virginia's Whitsunday Offering of \$1,400 brings a total of \$2,300—just the amount of difference between the sum which the executive had previously been able to pledge (\$14,000) and the amount specified by the National Council as the expected quota (\$16,300).

The Rev. H. Robert Smith, rector of St. Paul's Church, Malden, assisted Rabbi Margolies when the local Post of the American Legion of which Mr. Smith is chaplain, held its memorial service in a synagogue. The service was in Hebrew and in English, the benediction being given in both languages.

Days of Devotion for Young Women will be conducted by the Rev. Truman Heminway of Sherburn, Vt., at Adelynrood, the retreat house of the Society of the Companions of the Holy Cross, South Byfield, June 21st to 24th inclusive. Dr. Harriet L. Hardy is the chairman. The Annual Retreat for Friends will be held in Adelynrood, June 25th to 27th, with the Rev. Charles Townsend, rector of St. Stephen's Church, Providence, R. I., as conductor. Mrs. Rose T. Hakes is acting chairman.

The New England Institute of International Relations will be held in Wellesley College, June 23d to July 2d. This institute, especially designed to meet the needs of ministers, will be limited in registration to 150; the inclusive charge for the entire ten day course is \$35. All the vital questions of disarmament, reparations, tariffs, war debts, treaty revisions, minorities, etc., will be considered since an enlightened public opinion will be the great factor in the solving of the difficulties looming ahead.

Dr. Kinsolving of Trinity Church and the Rev. C. Leslie Glenn of Christ Church, Cambridge, have part in the class day exercises of Harvard University. Dr. Kinsolving will give the benediction at the conclusion of the afternoon's exercises in Saunders Theater and the Rev. Mr. Glenn will preach the sermon at the chapel exercises in the morning.

Bishop Sherrill, now a trustee of Wellesley College, is the fourth Bishop of Massachusetts to serve in that capacity since Phillips Brooks was elected trustee in 1891. Bishop Lawrence served from the death of Bishop Brooks in 1893 until 1916; Bishop Slattery served from 1923 until his death in 1930.

The choir boys of St. Paul's, Brockton, un-animously voted to join the other parish employes in accepting a cut in their small wages. "The cut is very slight and in the aggregate hardly noticeable," writes the rector, "but the moral and psychological effect of their concurrence is highly valuable."

ALBANY CHURCH SCHOOL PUPIL WINS STATE, NATIONAL HONOR

ALBANY—Harriet M. Jones, a student in the junior class of St. Agnes' School for Girls, Albany, has won both state and national prizes in the Gorgas Essay Contest sponsored by the Gorgas Memorial Institute. The state prize was a gift of \$10, awarded for the winning essay on the subject, Mosquitoes, the Danger as a Menace to Health, and the Importance of Their Control. The winning state essays were then read for national award, and Miss Jones again received the prize, a gift of \$500, together with \$200 to defray her expenses to Washington, where she received the prize from President Hoover. Miss Jones is a daughter of Mrs. Margaret Y. Jones, head of the Latin department at St. Agnes', and niece of the Rev. Dr. C. H. Young, Howe School rector.

Bishop of Chicago Urges Relief Measures

Congressional Politics Must Give Place to Solution of National Problems, Says Dr. Stewart

CHICAGO, June 11.—Declaring that political expediency has been substituted for patriotism in Congress, Bishop Stewart this week dispatched a message to the Illinois delegation in Washington urging immediate action on important relief measures.

"On behalf of the Episcopalians of the diocese of Chicago, I beg you to use your influence to secure immediate passage of a bill which shall guarantee drastic reductions in the enormous expenditures of the national government, relief for the unemployed by loans to the several states, and increased loans by taxation in the form of a sales tax rather than in the form of a super-tax upon incomes.

"All of us from one end of the country to the other are viewing with increasing disgust the substitution of political expediency for patriotism on the part of our representatives in Washington. In England, twenty days sufficed to put their house in order, because their leaders were willing to give up party affiliations for the good of the empire. In America, on the contrary, our legislators have continued to play party politics while the country sinks deeper and deeper into despair.

"The crisis is upon us. We must have action at once—clear, decisive, patriotic, reducing expenditures, raising taxes by a general, well-distributed plan, and providing credit relief to the states so that the suffering unemployed may have at least a medium of relief."

BROTHERHOOD MEN MEET

Two hundred clergy and laity met at St. Mark's Church, Glen Ellyn, last Saturday afternoon and evening for the annual spring assembly of the Brotherhood of St. Andrew. Clergy and laity mixed at baseball during the afternoon, the contest ending in favor of the latter.

The Brotherhood men were urged by Bishop Stewart to eliminate red tape about organization and to "go out and get men for Christ."

R. W. McCandlish of St. Augustine's Church, Wilmette, was elected president of the Senior Brotherhood for the coming year, succeeding H. E. Ratcliffe of All Saints', and Mark White of St. Paul's, Kenwood, was named president of the Junior Assembly, succeeding John Stewart.

ST. LUKE'S HOLDS COMMENCEMENT

Character building should be the great aim of the nursing profession, the Rev. Alfred Newbery, rector of the Church of the Atonement, told the graduating class of St. Luke's Hospital Nurses' training school in St. James' Church. Seventy-seven nurses received diplomas.

ST. ALBAN'S AWARDS PRIZES

Jack Hamilin of Champaign, Ill., was awarded the annual Charles Patrick Anderson prize for Christian manliness at the commencement exercises of St. Alban's School, Sycamore, last Sunday. The award

CHICAGO CATHOLICS CENSURE MISSOURI BISHOPS

CHICAGO—A resolution censuring the Bishop and Bishop Coadjutor of Missouri for their participation in the interdenominational Communion service recently held at Christ Church Cathedral, St. Louis, under the auspices of the Christian Unity League, was adopted by the Catholic Club of Chicago at a meeting held June 6th at St. Ann's Church. The resolution followed the same general lines as that adopted by the alumni of Nashotah House a few weeks ago.

At the same meeting, the newly elected officers of the club were installed, the Rev. Canon David E. Gibson of the Cathedral Shelter officiating. Royal D. Smith, Wilmette, is the president.

was given by Mrs. Anderson, widow of the late Bishop who established the prize.

FOOD PLAN PROGRESSES

Another step forward in the plan to collect foodstuffs all over the diocese and bring it into Chicago for various Church institutions and needy families was made this week. Sunday and Monday, Bishop Stewart discussed the plan with clergy of the northern and southern deaneries, meeting at St. Andrew's Church, Farm Ridge. Also a number of farmers in the section took part in the discussion. The plan was favorably received and the mechanics necessary outlined.

The Rev. Edwin J. Randall, S.T.D., diocesan secretary, was named this week by the Bishop to be chairman of the committee in charge of the plan.

TWENTY-ONE GRADUATE FROM NATIONAL CATHEDRAL SCHOOL

WASHINGTON—Twenty-one young men received diplomas and certificates on June 4th at the annual commencement exercises at St. Alban's, the National Cathedral School for Boys, held for the first time in the great choir and sanctuary of Washington Cathedral. The graduates were presented by the Rev. Albert Hawley Lucas, headmaster of the school, to the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., LL.D., who conferred the diplomas and certificates and gave each boy his blessing. The baccalaureate address was delivered by the Rev. ZeBarney T. Phillips, D.D., rector of Epiphany Church, chaplain of the United States Senate, and honorary canon of the Cathedral.

Music was furnished by the Cathedral choir of men and boys under the direction of Edgar Priest, organist and choir-master.

Immediately following the commencement exercises the graduates, students, and their families attended a luncheon and reception at the Lane Johnston Building, where they were received cordially by the Rev. Mr. Lucas and Mrs. Lucas and members of the faculty. A feature of the reception was the dedication of the 1932 class window in the main building of the school.

DR. YERKES TO BE CHAPLAIN AT WELLESLEY

WELLESLEY, MASS.—A last minute change in program is announced by the committee on program of the Conference for Church Work, which is to be held in Wellesley College, from the 27th of this month until July 8th. Owing to circumstances which Dr. B. M. Washburn certainly did not anticipate when he agreed to teach a course and act as chaplain for the conference, he found it impossible to carry through the plan.

The committee announces that the Rev. Royden Keith Yerkes, Ph.D., S.T.D., professor of the History of Religions at the Philadelphia Divinity School, has been persuaded to take on the duty of chaplain in addition to the contribution he has been making for the past five years, his course on basic principles in religion. This year his topic is "Ascetism in Religion." As chaplain, it will be Dr. Yerkes' duty to conduct the daily meditations at sunset on the shore of Lake Waban and to

DR. AND MRS. HOPKINS LEAVE HOSPITAL

ORLANDO, FLA.—Dr. and Mrs. John Henry Hopkins left on June 12th for a sanitarium in Burlington, Vt., after eleven weeks spent here in the hospital. Miss Edith A. R. Hopkins, sister of Dr. Hopkins, came to accompany them.

Dr. Hopkins, though released from the hospital two weeks after the accident in which Mrs. Hopkins suffered a broken leg and he suffered minor injuries, had to return for a gland operation, the result of shock.

NEW CHURCH ERECTED IN RIVERTON, WYO.

ETHETE, WYO.—On Whitsunday, the first service was held in the new St. James' Church, Riverton. For twenty-five years the Church people in Riverton had struggled under the handicap of a little inadequate frame shack. The old building

ST. JAMES' CHURCH, RIVERTON, WYO.

New building dedicated on Whitsunday.



act as the spiritual director of the whole gathering.

Owing to many requests at Wellesley last year, the Girls' Friendly Society is offering a larger program this season, with a larger exhibit and sale of publications, and more frequent opportunity for interviews. On several afternoons there will be informal group meetings conducted by experienced leaders, and on July 1st a G. F. S. tea and open meeting in Tower Court, at which the speaker will be Miss Harriett A. Dunn, assistant executive secretary of the national society.

KNOX HALL, MANLIUS SCHOOL UNIT, DEDICATED

MANLIUS, N. Y.—With the formal opening of Knox Hall, the gift to Manlius School of Henry D. Knox of East Aurora, a much needed place for general assemblies, lectures, concerts, entertainments, and dances has been provided. On Sundays the school chapel service will be held in the Hall.

Cadets, faculty, trustees, and parents, besides alumni here for their annual spring reunion, attended the dedicatory services on May 28th.

Mr. Knox, the donor, is a trustee of Manlius, and father of one of the cadets.

Manlius has been chosen as an honor school by the war department.

was so small that many people could not get in for the great feasts of the Church year. The Church school children could not worship with their parents because of lack of room.

The new building was made possible by a gift from the diocese of Pennsylvania, together with the savings of the Riverton people over a long period of time. Ricker Van Metre, member of the Bishop's committee and president of the Wyoming Tie and Timber Co., made a present of the logs. Mrs. Norton Downs and Conrad Lauer of Calvary Church, Germantown, Pa., aided with generous gifts to the Rev. Frederick M. Morris, missionary in Wyoming from that parish.

The church is made of peeled aspen logs, grooved and fitted without chinking, by Swedish workmen. It is 72 feet long and 25 feet wide with four Church school rooms in the transepts. It has a seating capacity of approximately 200. The rectory, next to the church, shown in the picture, was built several years ago by a friend of Bishop Thomas.

St. James' Church is one of the missions under the charge of St. Michael's Mission, Ethete. The Rev. A. Abbott Hastings and the Rev. Frederick M. Morris are the priests in charge of "the Church in Fremont County."

The plans for the new building were drawn by Cecil Millhollin.

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The first of a new series of alternative courses in the *Christian Nurture Series* will be ready about August 15th. The course, which has been written by the Very Rev. Maurice Clarke, is entitled *Adventures in Church Worship*. While this is intended for use in Grade 6 it is not a revision of the present Course 6, *Church Worship and Membership* (which will be continued) but is an entirely new course.

The material will consist of two cloth bound books. The Teacher's Book (probable price, \$1.25 in cloth), is a guide for planning the work and conducting the class. The Pupil's Book (probable price, 75 cts. in cloth) contains stories and other informational material.

Christian living, including everything that touches his life." * Various courses will be described in following advertisements.

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LEADERS in the field of Religious Education will find Clifton H. Brewer's book *Nurturing Young Churchmen* (\$1.50) a helpful explanation of the development of Christian Nurture in the Episcopal Church.

*ALL QUOTATIONS in this advertisement are taken from a booklet by Deaconess Katharine Putnam, entitled *The Ideals and Program of the Christian Nurture System*, a copy of which will be sent free on request.

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CANON CITY, COLO., CHURCH RECEIVES TABERNACLE, LAMP

CANON CITY, COLO.—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, on June 5th dedicated in Christ Church, Canon City, a eucharistic tabernacle and sanctuary lamp, which have been given to the parish as a thank offering from one of the members. The Rev. H. C. Benjamin, rector of Ascension Church, Pueblo, was celebrant at the choral Eucharist and was assisted by the rector of the parish, the Rev. L. A. Crittenton. The tabernacle is finished in statuary bronze and portrays a design of wheat and grapes entwined about the cross, while oak



AT CANON CITY, COLO., CHURCH

panelling sets off the bronze doors which are flanked on either side by columns of oak. The sanctuary lamp is entirely of filigree work. The Rev. L. A. Crittenton has been rector of Christ Church for six years, and is also chaplain of the state penitentiary, located at Canon City.

WESTFORD, N. Y., MISSION OBSERVES 91ST ANNIVERSARY

WESTFORD, N. Y.—St. Timothy's Mission, consecrated June 1, 1841, by Bishop Onderdonk, observed the 91st anniversary of the dedication on Sunday, June 4th, which was the tenth anniversary of the priest in charge. The latter was a double anniversary, being the tenth of the ordination of the Rev. Leonard W. Steele to the priesthood and also the tenth anniversary of his first service at Westford. St. Timothy's is one of the stations served by Mr. Steele, who is in charge of the Otsego County Mission.

AUBURN PRISON HOUSES MANY CONVERTS TO THE CHURCH

NEW YORK—Thanks to the effective personal contacts of Dr. Grace Davis, the majority of the women "lifers" at Auburn Prison are communicants of the Episcopal Church. Dr. Davis, professor of sociology at Wells College, Aurora, is a member of St. Paul's Church, Aurora, and of the social service department of the diocese of Central New York.

MARYLAND CONTRIBUTES \$7,951 TO FUND

BALTIMORE—While there is still the possibility of small amounts being received, Maryland has already contributed the sum of \$7,951.09 to the National Church Deficiency Fund.

MISSOURI-WEST MISSOURI TO HOLD JOINT SUMMER SCHOOL

KANSAS CITY—The second joint annual summer vacation conference of the dioceses of Missouri and West Missouri will convene at Stephen's College, Columbia, Mo., June 19th and continue through June 24th. This is the second year the two dioceses have combined forces in the interest of worship, study, and fellowship. The conference is sponsored by the departments of Religious Education of the two dioceses, with the Rev. W. W. S. Hohenschild as chairman and the Rev. Richard M. Trelease as associate chairman.

- The faculty and courses:
- The Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri: Personal Religion (relating Poetry to Religious Life).
 - The Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of Missouri: International Relations.
 - The Rev. Richard M. Trelease: Principles of Teaching (including Story Telling) and Missions.
 - The Rev. Claude W. Sprouse: How to Worship God.
 - The Rev. O. V. Jackson: The New Testament.
 - The Rev. Milton B. Williams, Ph.D.: The Old Testament.
 - Miss Lynette Giesecke: Program Building and Organization for Young People's Groups.
 - The Rev. Karl M. Block, D.D.: Clergy Round Table.

The Rev. Davis M. Haupt, rector of Calvary Church, Columbia, Mo., is conference host and in charge of afternoon programs.

WELLESLEY CONFERENCE AND YOUNG PEOPLE

BOSTON, MASS.—Young people planning to attend the Conference for Church Work at Wellesley from June 27th to July 8th will find many unusual courses of appeal to them. There will be one course open only to them, which will be led by the Rev. John Crocker of Princeton University and the Rev. C. Leslie Glenn of Christ Church, Cambridge. This course will consider Christian convictions with special reference to the problems faced by youth today. Then there are three fine classes for Bible study; there is a course on personal religion based on the theme of self-denial as necessary to the life of the soul, led by the Rev. Royden Keith Yerkes, S.T.D., of Philadelphia Divinity School; there is a course on the Prayer Book in its historic aspect; one on Christian art; several in method, for the young Church school teacher; the Music School, for the choir member or organist, and the complete school of Religious Drama, with its courses on play-building, symbolism and ritual, and the two-hour workshop course. The Rev. John Crocker will also conduct the Young People's Question Box in the afternoons. In this hour he hopes to study various questions as to the nature and meaning of the Y. P. F.

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SEAMAN HALL, LUBBOCK, TEX., CONSECRATED

AMARILLO, TEX.—On the afternoon of June 1st the Church's student center at the seven year old Texas technological College, Lubbock, in the missionary, district of North Texas, was dedicated as Seaman Hall, the gift of the women of the whole Church, and next morning the sanctuary was consecrated as Creighton Chapel.

The building is of light brick, with red tile roof, and follows the general lines of Spanish architecture used on the campus. It was designed by Henry Fowler, a Churchman, member of the Lubbock firm of Peters, Strange, Bradshaw and Co., and constructed under the personal observation of the Rev. Bradner J. Moore, Lubbock mission priest and student pastor.

The names of Bishop Seaman and Bishop Creighton were selected by a joint resolution of convocation and the district branch of the Woman's Auxiliary last January. For those familiar with Texas history of a century ago there is something interesting in such a combination of the Bishop of Mexico and a native Texas bishop in connection with a religious center in a state college. Mrs. Rosalie Canfield Tolman of Houston, Texas, past president of the Provincial Branch of the Woman's Auxiliary, was by the same resolution named on a tablet marking the building.

In the ceremony of dedication Bishop Seaman officiated, assisted by the Rev. Bradner Moore, the Rev. W. H. Martin of Big Spring, secretary of the district, representatives of the mission committee, the district branch of the Woman's Auxiliary, the college faculty and student body, including the Y. M. C. A. and Y. W. C. A. and the Ministerial Association of Lubbock.

In addition to the \$10,000 appropriation from the United Thank Offering made at the Denver triennial meeting of the Woman's Auxiliary, gifts acknowledged were the font presented by Christ Church, Waterloo, Iowa, and executed by Thomas Morgan, a young business man and woodworker, a communicant of the district; a piano with player attachment, donated by Wallace W. Rix of Lubbock; and a large refrigerator placed in the building by the Rev. Mr. Moore and Mrs. Moore.

The pastor's study, a fellowship room and an assembly hall, with modern kitchen, sleeping quarters for two men students who will be care-takers, together with shower and toilets complete the equipment.

WHITSUNDAY OFFERING IN GEORGIA

SAVANNAH, GA.—While complete returns from the diocesan Whitsunday deficiency fund have not been received as yet, two rather remarkable offerings have been reported from Augusta. The Church of the Good Shepherd, the Rev. H. Hobart Barber, rector, made an offering of \$520.70, and Christ Church, located in the mill district, the Rev. Jackson H. Harris, vicar, gave \$85. This last offering is especially worth noting because of the location of the mission and the financial condition of the congregation.

† Necrology †

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

LUCIEN F. SENNETT, PRIEST

GARDEN CITY, L. I., N. Y.—The Rev. Lucien Frank Sennett, chaplain of St. Mary's School and instructor in English at St. Paul's School, Garden City, died on Saturday, June 4th, at the school. Interment was made Monday, from Trinity Chapel, New York City.

The Rev. Mr. Sennett was born at Syracuse, N. Y., in 1867. He graduated from Trinity College in 1889 and three years later received his master's degree. For a number of years he taught English at Howe School, Indiana. Ordained a deacon in 1916, he became curate at St. Mark's Church, Howe, Ind., but continued his connection with the school. He was ordained priest by Bishop White in 1918, and came to St. Paul's and St. Mary's in 1922.

LEONARD E. TODD, PRIEST

MILFORD, CONN.—The Rev. Leonard E. Todd, priest-in-charge of Christ Church, Bethany, Conn., died suddenly on June 11th, as the parish was beginning a two-day celebration of its centennial. The Rev. Mr. Todd, who came to Milford about two years ago because of ill health, is survived by his widow, a daughter, and two sons.

Leonard Enos Todd was born in Woodbridge May 10, 1880. He was ordained to the diaconate following his graduation from Berkeley in 1909 and the next year was advanced to the priesthood by Bishop Brewster. His first charge was as assistant at the Church of the Ascension, Fall River, Mass., when he accepted a call to Connecticut in 1911 to be rector of All Saints' Church, Oakville. Here he remained for 11 years. In 1923 he was called to Woodbury where as rector of St. Paul's Church he served until 1930, having charge also of the Church of the Epiphany in Southbury.

WILLIAM B. BRYANT

RIDGEWOOD, N. J.—William B. Bryant, for many years engaged in newspaper work in this city died on June 4th at the age of 55. His death was due to a stroke of paralysis.

Mr. Bryant in his early days was connected with the Brooklyn *Daily Times*, of which his father was publisher, later taking the position of assistant business manager and superintendent of circulation for the New York *Tribune*. In 1911 he joined the staff of the Press-Chronicle Co., of Paterson as general manager, and several years afterward became secretary, treasurer, and general manager of the Paterson Guardian Printing and Publishing Co., publishers of the Paterson *Press-Guardian*, which a few years ago changed hands and is now no longer in existence. At the time of his death Mr. Bryant was

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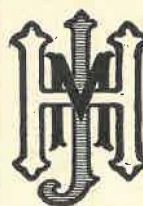
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editor and publisher of the *Times Review* of Teaneck.

A veteran of the Spanish-American War, in which he saw active service in Porto Rico, Mr. Bryant afterward rose to a second lieutenantcy in the New York National Guard. While in Paterson he served for a year as president of the Chamber of Commerce, of the Paterson Rotary Club, and the New Jersey Press Association.

His wife, three children, a brother and a sister survive him.

Funeral services were held on June 7th at Christ Church, Ridgewood, the rector, the Rev. Edwin S. Carson, officiating. Interment was made in Greenwood Cemetery.

NEWS IN BRIEF

ARKANSAS—Christ Church, Little Rock, is now busily engaged in conducting its Vacation Bible School. The school is open to children of the community generally, and many outside of Christ Church are taking advantage of what is offered.—Dr. Witsell recently preached the baccalaureate sermon for the Little Rock high school senior class of 485 graduates.—Another recent unusual activity of the rector's was the delivery of the main Memorial Day address at one of the historic battlefields of the War between the States, this being the battlefield of Jenkins Ferry, about 40 miles distant from Little Rock.—A popular activity on the part of the men of Christ Church is the organization of a Business and Professional Men's Bible Class, of which James H. Penick, a banker, is president, Charles L. Thompson, an architect and widely read student, is teacher. Mr. Thompson endeavors to bring to the men the background for the interpretation of the Scriptures which is in accord with the results of the best scholarship of today. The men are taking a more definite interest in it than in previous years.

CONNECTICUT—Changes have come in the work of the diocesan Church Mission of Help, which for some years has been the chief activity of the social service department. Miss Helen Sturgis has resigned as head of the work. Hereafter there will be only one office instead of two. The Rev. George Gilbert is chairman of the executive committee.—On Trinity Sunday, the Church of the Epiphany, New Haven, celebrated the thirtieth anniversary of the beginning of work in that section of the city. The Rev. Franklin Knight, of Holyoke, Mass., who at one time was in charge, was the preacher at the service. Following the evening service there was a reception to him in the parish house.—The annual Young People's Conference will be held July 3-10, at Pomfret School. The Rev. Samuel Sutcliffe will receive applications.—Vermilion, S. D., will probably not have a new church, which in more prosperous times the diocese of Connecticut promised to help build. Money is still needed, however, for repairs, urgently needed, on the old building.—The Rev. William T. Hooper, rector of St. John's Church, Hartford, has been on a short trip to Aberdeen, Scotland, where he is on the staff of St. Andrew's Cathedral.—Through the activity of the Rev. Thomas J. Shannon, Immanuel Church, Ansonia, has secured the furniture of Grace Church, New Haven, which is being torn down. It was built in 1871. The neighborhood changed to a foreign speaking population.—The various Girls' Friendly Societies of the New Haven archdeaconry were the guests of the branch of Trinity Church, Branford, on June 4th, at an out-of-doors gathering at Branford Point. St. Andrew's, Meriden, branch won the athletic cup again.—The legacy of \$25,000 for St. Mary's Church, Hazardville, recently reported, came from Edward Sexton, grandson of Colonel Hazard, who built the original church and endowed it. The Rev. J. Frederick Sexton, a relative, recalls that his grandfather did the carved work on the church.—On June 1st the Rev. Dr. Charles C. Edmunds, rector of the Church of the Holy Advent, Clinton, celebrated the fiftieth anniversary of his ordination to the priesthood. Clergy from other dioceses attended as well as many from Connecticut. Dr. Edmunds was formerly a professor in the General Theological Seminary.—The Rev. Dr. Benjamin H.

Bissell has returned from abroad and has been doing special work on the library of Berkeley Divinity School.

GEORGIA—Certificates of promotion were awarded in three of the Church schools, Christ Church, St. John's, and St. Paul's, Savannah, on the morning of the Second Sunday after Trinity when commencement services were held conducted by the rector of each parish. St. Michael and All Angels' Church school does not close during the summer months and will hold its commencement service in the fall.

NEWARK—The second Sunday after Trinity marked the completion by the Rev. J. Frederick Hamblin of thirteen years as rector of St. John's Church, Newark. That Sunday also witnessed the admission of new members to the parish branch of the Girls' Friendly Society and the presentation of a flag to the church by the daughters of the G. A. R. A flag pole having recently been placed on the church grounds, there was a flag raising immediately after the service. In view of the fact that part of Washington's army was at one time encamped upon the site of St. John's Church and nearby, it was felt that these ceremonies of the presentation and flag raising were especially timely in this year of Washington's bicentennial.—On the evening of June 5th occurred the service marking the fortieth anniversary of the branch of the Girls' Friendly Society belonging to the House of Prayer, Newark.—Graduates of the nurses' training schools of the Hospital of St. Barnabas and for Women and Children, Newark, attended service at Trinity Cathedral, Newark, on the evening of June 5th.—On June 5th Bishop Stearly confirmed a class of sixteen candidates, seven of whom were from the North Jersey training school, Totowa, at Christ Church, Totowa, the Rev. Charles J. Child, priest-in-charge. Mr. Child is also rector of Trinity Church, Paterson.—Addressing the Hawthorne Rotary Club on June 1st, the Rev. Frederick J. Warnecke, rector of St. Clement's Church, gave a talk on the mountaineers in Virginia and the conditions under which they live. Before beginning his work at Hawthorne, Mr. Warnecke was vicar of the church at Luray, Va., and of several others in that section.—Many years ago the Rev. Herbert G. Coddington, D.D., now of Syracuse but then a student for holy orders, read services at St. Mary's Church, Haledon, which was at that time without a rector. He has accepted an invitation to renew old associations and preach there when the sixty-sixth anniversary of the parish is observed on the last Sunday in October.—The marriage of the Rev. William L. Griffin, Jr., curate of St. Paul's Church, Paterson, and Miss Florence Elizabeth Christiansen, took place on June 6th at St. Paul's Church, the rector, the Rev. David Stuart Hamilton, D.D., officiating.

QUINCY—St. Margaret's Hall, the lower school of St. Mary's, Knoxville, concluded a successful school year, June 4th. The Rev. Dr. Carrington, founder of the school, was the preacher at the closing service; the Rev. A. B. Cope, of Peoria, gave the commencement address; and the diplomas and prizes were presented by the Bishop of Quincy. A feature of the closing exercises was the pageant "Hiawatha," presented by the pupils.

SOUTHERN VIRGINIA—On May 29th, the Bishop of Southern Virginia confirmed a class of one hundred and twenty in St. John's, Hampton. This is one of the largest classes ever presented in the diocese. Chaplain A. A. Pruden, D.D., is priest in charge of St. John's.—The congregation of Grace Church, Drakes Branch, has decided to rebuild on the site of the old church recently destroyed by fire. The new church will be of brick construction.

WEST MISSOURI—The diocesan offices have been moved from 318 Rialto Building to 802 Rialto Building, Kansas City, Mo.—St. Philip's Church, Joplin, adopted as the method by which it raised its share of the national Church deficit a Day of Prayer and Gifts. The church was opened from 8 A.M. to 8 P.M., with the rector, the Rev. Alfred L. du Domaine, in attendance. During those hours the Church people visited the church, presented their offerings at the altar, and stayed a short while to pray. A very creditable sum was received during the day.—At a recent meeting of the Joplin Ministerial Alliance, the Rev. A. L. du Domaine, rector of St. Philip's Church, Joplin, was elected its president for the ensuing year.



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ORDINATIONS

(Continued from page 192)

ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Edward Fawcett, D.D. The Rev. H. L. Bowen, Evanston, preached.

Mr. Range, presented by the Rev. W. L. Essex, is to be missionary under the dean of Peoria during the summer months with address at 601 Main street, Peoria. Mr. Eckman, presented by the Rev. Fr. Viall, S.S.J.E., is to be assistant at Trinity Church, St. Louis, Mo., with address at 4044 Washington Blvd. Brother Humphreys, also presented by Fr. Viall, is to continue his studies under the Cowley Fathers with address at 162 Hickory street, San Francisco.

DEACONS

ERIE—WILLIAM P. ANNA, JR., was ordained to the diaconate by the Bishop, the Rt. Rev. John C. Ward, D.D., on June 2d in Trinity Memorial Church at Warren. He was presented by the Rev. E. P. Wroth and the Rev. Charles J. Burton preached. The Rev. J. M. Robertson read the epistle and the Ven. Harrison W. Foreman the litany.

Mr. Anna is to be at the City Mission, New York City, with address at 175 9th avenue.

KENTUCKY—ROBERT C. BOARD was ordained to the diaconate by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of the diocese, in Christ Church Cathedral, Louisville, on June 5th. The candidate was presented by the dean of the Cathedral, the Very Rev. R. L. McCready, who also preached.

Mr. Board is to be in charge of St. James' Mission, Pewee Valley, and St. Thomas' Mission, Lyndon.

MICHIGAN—On June 14th, in Christ Church, Detroit, the Rt. Rev. Herman Page, D.D., ordained to the diaconate JOSEPH LEWIS SLAGG, recently graduated from the Berkeley Divinity School. Mr. Slagg is a member of Christ Church, and was presented for ordination by the Rev. William D. Maxon, D.D., rector of the parish. The sermon was preached by the Rev. Francis B. Creamer, vicar of Christ Church Chapel, Grosse Pointe Farms.

SOUTHWESTERN VIRGINIA—On May 29th, the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, ordained RICHARD REYNOLDS BEASLEY to the diaconate in St. John's Church, Lynchburg, the Rev. Robert A. Magill, rector.

The Rev. Alexander C. Zabriskie of the faculty of Virginia Seminary preached, and the Rev. Richard H. Baker, Jr., rector of the Church of the Redeemer, Baltimore, presented the candidate and said the litany. The Rev. M. M. Warren of Alexandria read the epistle and the newly ordained deacon read the gospel.

Mr. Beasley expects to go abroad in the late summer or early fall for a year's study at Cambridge, England. His address at present is Roanoke.

NEWS IN BRIEF

ALBANY—The Rt. Rev. G. Ashton Oldham, D.D., preached the baccalaureate sermon at Russell Sage College, Troy, on June 5th.—The Bishop also said the invocation at the opening exercises of the dedication of the port of Albany, held on the grand stairs of the capitol, at noon, June 6th.

NORTH CAROLINA—A conference for Negro clergy and Church workers was held at St. Augustine's College, Raleigh, May 30th to June 3d. It was well attended by delegates from all over the fourth province. Courses were given by the Rev. Dr. Gardiner L. Tucker, Miss Mabel Lee Cooper, the Rev. Alfred S. Lawrence, and Miss Esther V. Brown.

ROCHESTER—St. Thomas' Church, Bath, the Rev. Dwight W. Graham, rector, has recently received two mural memorial tablets, one of bronze in memory of the late Dr. Cruttenden and his wife, the gift of their daughter, the late Mrs. Mary Cruttenden Percy of New York City, and the other of French and Belgian marble, the gift of William L. Hodgman of Providence, R. I., "in affectionate remembrance," of his parents, Mr. and Mrs. Lansing D. Hodgman, who died some few years ago. Dr. Cruttenden was for many years the leading physician of Bath and a communicant of St. Thomas' Church. The Hodgman family has filled an important place in the village of Bath and in the life of St. Thomas' Church, though having passed from active membership in the life of the village and parish.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
REV. K. A. VIALL, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and
Benediction, 7:30 P.M. Week Day Mass, 7:00
A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Matins, 10 A.M.; Sung 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:
Saturdays 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benediction,
7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to
9 P.M.

Minnesota

Gethsemane Church, Minneapolis

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

New Jersey

Grace Church, Newark

Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays
5:00-6:00 and 7:30 P.M.

CHURCH SERVICES—Continued

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
REV. LANSING G. PUTNAM, Rector
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
Tuesdays, Thursdays, Fridays and Holy Days.

New York

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

Amsterdam Avenue and 112th Street
Sundays: Holy Communion, 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Morning Prayer, Holy Communion, and Sermon,
11; Evening Prayer, 4.
Week-days: Holy Communion, 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5.

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays 8, 10, and 11 A.M.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
SUMMER SCHEDULE
Sundays: Low Mass, 7:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
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Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Mass at 7, 8, 9:15, and 11 (High
Mass). Sermon and Benediction at 8.
Daily: Mass at 7. Mon., Wed., and Fri., at
9:30. Other Days at 8.
Friday: Benediction at 8 P.M.
Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturdays, 5-5:30, 7:30-8:30.

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● *Information and rules governing this competition will be sent on request.*

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ANNOUNCEMENTS

Caution

CLERGYMEN OF THE CHURCH are warned against one ROBERT GAINES, about 40 years old, who claims connection with the Church and also Kenyon College. He has many scars which he claims were received in the war. Any information may be sent to the Bayonne, N. J., police or to the Rev. John Quincy Martin, Jr., Calvary Church, that city.

Died

BUCKLEY—Entered into life eternal, MARY VAUX BUCKLEY, wife of the late Edward S. Buckley, on Wednesday, June 1, 1932, at her residence, "Mount Stony," Chestnut Hill, Philadelphia. The office for the burial of the dead was said in the Church of St. James', Kingessing, and her body laid to rest in its churchyard.

FRANKLIN—At Fernandina, Fla., May 26, 1932, in the ninety-second year of her age, SARAH BEDINGER FRANKLIN, widow of Commander Charles Love Franklin, U. S. N., and daughter of Nathaniel Woodbridge Thacher and Sarah Bedinger Swearingen. She is survived by two sons, William W. Franklin of Santa Marta, Colombia, and Robert S. Franklin of Charleston, W. Va., and a daughter, Miss Marian S. Franklin of Fernandina, Fla. Interment at Chillicothe, Ohio.

"Grant unto her, O Lord, a place of refreshment, light, and peace."

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RETREATS

A RETREAT for associates and other women will be held at St. Mary's Convent, Kemper Hall, Kenosha, Wis., beginning with Vespers, Monday, June 20th and closing with the Mass, Friday, June 24th. The Rt. Rev. Benjamin F. P. Ivins, conductor. Address, THE MOTHER SUPERIOR.

EVERGREEN, COLO. A retreat for women will be held at St. Raphael's House, beginning with Vespers, Friday, August 12th and closing with the Mass, Monday, August 15th. The Very Rev. Roland F. Philbrook, Davenport, Ia., conductor. Address, THE SISTERS OF ST. MARY.

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.

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WTAR, NORFOLK, VA., 780 kilocycles (384.4) Christ Church, Stockley Gardens, every Sunday at 11 A.M., E. S. Time.

Books Received

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

COKEBURY PRESS, Nashville: *Inspirational Prose Quotations*. Compiled by John W. Horne. \$2.50.

FAITH PRESS, Morehouse Publishing Co., American Agents, Milwaukee: *Papal Infallibility*. By G. G. Coulton. \$3.00.

FLEMING H. REVELL CO., New York City: *The Life of Charles Albert Blanchard*. Retold by his wife, Frances Carothers Blanchard. \$2.00.

INTERNATIONAL INDUSTRIAL RELATIONS INSTITUTE, New York City: *International Unemployment*. A Study of Fluctuations in Employment and Unemployment in Several Countries, 1910-1930. Contributed to the World Social Economic Congress, Amsterdam, August, 1931, published by the International Industrial Relations Institute, M. L. Fledderus, Editor. \$2.50.

WHITTLESEY HOUSE, McGRAW-HILL BOOK CO., New York City: *The Paradox of Plenty*. By Harper Leech. \$2.50.

PAPER-COVERED BOOKS

INDUSTRIAL RELATIONS SECTION, Princeton University, Princeton: *Dismissal Compensation*. Prepared by the Industrial Relations Section, Princeton University, J. Douglas Brown, Director, Everett D. Hawkins, Research Assistant.

THE NATIONAL CONFERENCE OF JEWS AND CHRISTIANS, New York City: *Religious Liberty and Mutual Understanding*. An Interpretation of the National Seminar of Catholics, Jews, and Protestants. Washington, D. C., March 7-9, 1932. By Bruno Lasker. 50 cts.

ASSOCIATION FOR PROMOTING RETREATS, London, England: *Fragments*. Selected by Margarita Powys-Keck. Threepence.

REV. WILLIAM APPLETON LAWRENCE, Providence: *Christian Marriage*. By the Rev. William Appleton Lawrence. 10 cts.

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, New York City: *The Far East. Nationalist, Militarist, Communist, or Christian*. By Stanley High. 10 cts.

MOREHOUSE PUBLISHING CO., Milwaukee: *American Congress Booklets*. 5 cts. each. No. 3—*The Catholic Congress and the Christian Life*. By the Rev. F. L. Vernon, D.D. No. 4—*Reality*. By the Rev. Frederick S. Arnold. No. 5—*Penance*. By the Rev. Archibald Campbell Knowles. No. 6—*Mass and Communion*. By the Rev. Archibald Campbell Knowles.

THE NATIONAL PROBATION ASSOCIATION, New York City: *1931 Year Book*. Probation, Juvenile Courts, Domestic Relations Courts, Crime Prevention. A record of the 25th Annual Conference of the National Probation Association, Minneapolis, Minn., June 12 to 19, 1931, together with miscellaneous reports. \$1.00.

ST. JAMES' CHURCH, Philadelphia, Pa. *A City Church*. A Challenge. St. James' Church, Philadelphia, Whitsuntide, 1932.

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Iowa

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