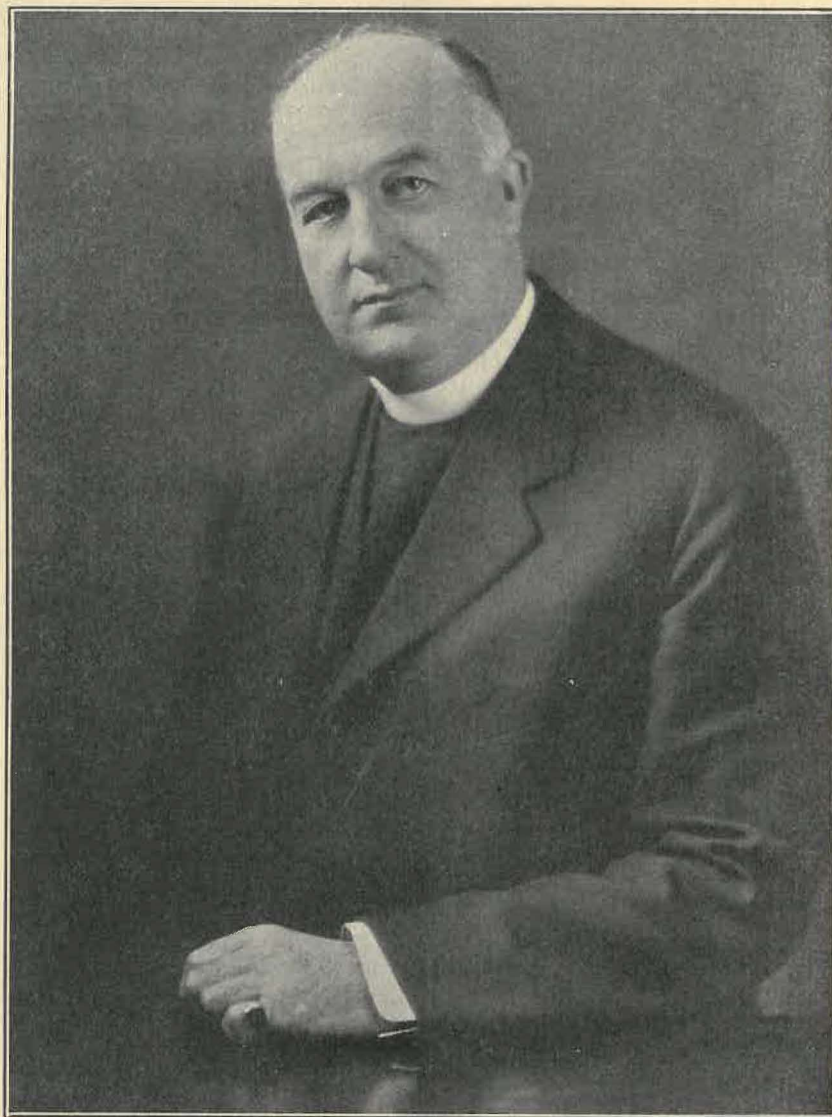


The
Living Church



REV. CALEB R. STETSON, D.D.
Late Rector of Trinity Parish, New York

CORRESPONDENCE

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

"A Mother of Seven?"

SO MANY LETTERS have been received protesting against the communication from the Rev. J. M. Stoney of An-niston, Ala., published under the above heading in our issue of June 4th, that it is impossible to publish all of them. We have therefore selected passages from a few of the more thoughtful ones as representative of the grounds of criticism of the Rev. Mr. Stoney's contentions. Were it not for the fact that some of our correspondents, ignoring the obvious fact that Mr. Stoney's letter was published in our open forum and not as editorial or feature material, seem to hold us responsible for his views, we should scarcely feel it necessary to repeat emphatically that all views expressed in the Correspondence department are those of the signers only, and not of THE LIVING CHURCH.

TO THE EDITOR: . . . May we not suggest to Fr. Stoney to read his Bible with a good commentary, to study Chapter III of *Pearson On the Creed* with its scriptural quotations absolutely convincing to one of open mind, of the perpetual virginity of the Blessed Virgin, and to try to realize that Catholic Tradition of almost two thousand years is far more worthy of credence than private opinion. . . . St. Luke distinctly says that St. Mary was a Virgin at the Annunciation, when she conceived by the Holy Ghost, the story of the Nativity asserts the same truth, and Ezekiel 44:2 assuredly was preaching our Lady's continual virginity in the words: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, thy God of Israel, hath entered in by it, therefore it shall be shut." And this truth has always been held by the Church; it appeals to our spirit of reverence; it corresponds with the fitness of things; and it enshrines the Incarnation with a beauty, a glory, a majesty, and a grandeur that otherwise would be sadly marred. For as we worship and adore Our Lord as God who became Man in the mystery of the Incarnation, so must we honor and reverence the Mother of God, the Virgin Mary who, as the handmaid of the Lord, became the instrument of the Incarnation. It is beyond credence to think of the Mother of the Lord being the real wife of a man.

(Rev.) ARCHIBALD CAMPBELL KNOWLES.
Philadelphia.

TO THE EDITOR: . . . Your correspondent seems to think that the propriety of calling May the month of Our Lady turns upon whether or not the name of the month was originally intended to be an abbreviation of Mary. May for Mary is a peculiarity of the English (not the Latin) language. No one ever pretended that Latin *Majus* originated as an abbreviation of Hebrew *Miriam*.

. . . The Catholic doctrine is *virgo concipiens: virgo parturiens: virgo moriens*. That he attacks it is obvious. In support of this attack, he writes: "The [Gospel] story says that Jesus was the first-born, and that there was quite a family." Will he quote any

single passage in the Gospels which makes this double statement? I am under the impression that there is no such sentence in Scripture and that the attempt to support it would involve an ingenious but tortuous piecing together of separated texts and that it is not, as it purports to be, the paraphrase of a scriptural passage.

This attack gains in gravity when we remember that the Christian doctrine, proved by Holy Scripture, speaking often through the arts, has brought home to the senses of man, as nothing else has ever done, the virtue of purity and the sanctity of the family. This is true quite apart from the question (which is not here raised) of "literal" or "symbolical" interpretation. This (the Christian doctrine) is "as far as the poles asunder" from the antics of what you rightly describe as "mawkish sentimentality."

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: . . . With reference to the letter by the Rev. J. M. Stoney in the June 4th issue of THE LIVING CHURCH criticizing your fine editorial on May, the Month of Mary: I feel that such a point of view as he presents should not go unchallenged. It appears that here the scriptural account of the married life and character of Our Lady has been wrested from its deepest and truest interpretation. I would refer Mr. Stoney to St. Luke 1:48, "All generations shall call me blessed"; as indicative of Our Lady's foreknowledge of the exalted position—though human—which in her humility she perceived God to have prepared for her, a virgin. . . .

I would not be controversial, but simply point out that married chastity and the unique position of son-ship which Our Lord would hold, are not "abnormal," any more than any self-dedication to holy purposes, in a life of poverty, chastity, and obedience, such as the Religious life, is "abnormal." It is only just also to suggest that if the Gospel is silent on the problem of the relationship of the "brothers" of Our Lord, it therefore remains an open question; and it is at least safe to assume that these brothers may have been children of St. Joseph by a former marriage. . . . LOUISA BOYD GRAHAM.
Colorado Springs, Colo.

TO THE EDITOR: May a few statements of Scripture bearing on the history of the Blessed Virgin Mary be offered, with passing reference to the letter under the above title, recently appearing in THE LIVING CHURCH.

The first mention, following the early infancy as recorded of her "first-born" (a title applied by the Jews to the first born child whether followed by others or not [St. Luke 2:23]) presents her as journeying with Joseph to Jerusalem, accompanied by the Child Jesus at twelve years of age. The whole impression of the journey is one of care-free liberty unrestricted by other claims, a freedom permissive of the yet further and unpremeditated absence from home, covering a period of more than three days. Certainly the circumstances do not, are not, exactly suggestive of domestic responsibilities naturally resting on "a hard pressed mother" of a family of small children.

Again: Jesus having left Nazareth and

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taken up His residence in Capernaum (St. Matt. 4:13), His mother with Him (St. John 2:12) for a longer or shorter time, once more would seem to imply a scarcity of claims such as would naturally devolve on a mother occupying a home, the head of a large family of children.

But most impressive and unanswerable of all: Behold her first-born in the throes of agony of death on the Cross, yet with shortening, gasping breath, failing not to provide a home and a "son" for this His desolate Mother. And note, the son, thus appointed, neglects not to record: "And from that hour that disciple took her unto his own home" (St. John 19:26, 27). A tender forethought, truly, and inexplicable, as a provision for one, the mother of "seven sons and daughters." . . . (Miss) L. L. ROBINSON.

Louisville, Ky.

A Voice from the Mission Field

TO THE EDITOR: Many of us in the mission field have become so thoroughly disgusted with the attacks made upon the Church Missions House that it seems high time to let people at home know how we feel about that institution.

In the first place the efficient organization of "281" gives us a sense of security to which we must bear witness. We know, of course, that the money they dispense comes from the people in the parishes. But we know, too, of the strenuous efforts being made to bring home to these people their sense of responsibility; we know that some one is trying to make them conscious, in dollars and cents, of just what this individual responsibility consists. We know also what an unthankful task that can be and how easily under a less effective organization it might be shirked.

Two of us have been on the National Council's list of speakers and have many happy memories of parishes in which the clergy have shown the greatest interest and sympathy and given us every opportunity to explain our needs to their people. But we have, alas, memories of other parishes where the rector took a siesta or went to play bridge while we were speaking to the people of his church. And we have memories of parishes, often counted the wealthiest and most influential, to which we were not invited, where indeed the offer of our services was met by a panicky refusal lest we divert money from a new carved reredos or the substitution of an organ with four manuals for one with three or some other project, estimable but superfluous, which the rector deemed more essential than the immediate extension of Christ's kingdom. Why so much hurry, this attitude seemed to imply, over a movement that has taken nearly two thousand years already?

The great effort to circulate the *Church at*

Work, we feel, has been made so that some knowledge of what the Church is trying to do might reach parishes with leadership like this. "281" recognizes that this knowledge is not needed by all parishes. But unfortunately the apathetic parishes are numerous. With the National Council using every means to distribute information and to focus responsibility, we have greater assurance than missionaries ever could have had before that we shall receive our monthly pay check on time and see the work which has enlisted our energies carried on and supported.

When we read the attacks upon 281 we often wish we could examine the budgets of the parishes supervised by those who make these attacks and see how far they have gone toward meeting their quotas. We would like to compare their salaries with the \$1,440 to \$1,980 now allotted to married men in this field. The staff at 281, though their salaries—necessarily regulated to New York costs—are much smaller than those received by many men in parishes at home, were the first to be cut. They took this cut quietly and without question. We cannot overcome the suspicion that in many cases the shortage of funds—the reason for the cut in our salaries and the lack of means to carry on our work—arises in parishes where criticism of 281 is most vehement.

Then again the talk of so-called "white-collar" and "swivel-chair" jobs distresses us. Doubtless many people in the States use the Church Missions House very little, not nearly so much as they should. But we missionaries do use it and we use the people working there. Almost every department is vital to us, vital not merely in a mechanical way but in the personal acquaintance with each detail of our problems and keen, sympathetic interest in their solution which amazes us when we remember how small a part we are of the vast field over which 281 exercises the same watchful supervision. If there is inefficiency in any department it may be due to the fact not that too much money is being spent in any such department but that not enough is being sent by (whom?) to make that department efficient.

We have many friends at home, friends who are supporting our work at the cost of real self-sacrifice, friends without whom we could not carry on at all. We trust they will realize that this is not a general attack. We do wish, however, to make those who, without adequate reason or information, are attacking an institution both dear and essential to us, understand that we in the mission field are wholeheartedly in favor of the present system of maintaining our work.

(Rev.) LEE L. ROSE,
(Rev.) VINCENT H. GOWEN,
HAWKINS K. JENKINS, M.D.

Sagada, Philippine Islands.

Comment upon this letter will be found in the editorial columns of this issue.
—THE EDITOR.

An Inadequate Definition

TO THE EDITOR: It has always seemed to me that the prevailing definition of the word "catholic" is not so much wrong as inadequate. In *THE LIVING CHURCH* of May 14th, Dr. Robbins writes of "preaching to Protestants who are members of the Holy Church Universal, the blessed company of all faithful people." If the writer has read history correctly, it is impossible to accept Dr. Robbins' view. A word, like an individual, is somewhat known by the company it keeps. And for that reason it would be quite impossible to define the word "catholic" as it appears in the creeds as a vague universal. As I recall, it was St. Ignatius who first used the word catholic as one of

the descriptive marks of the Church. And one who has read the letters of that Churchman must know that a Presbyterian, Baptist, Methodist, etc., had they been in existence in his time, would never have been included among the "blessed company of all faithful people," but instead denounced as candidates for perdition.

The same holds true for the word catholic as it occurs in the creeds. Can any well read historian even imagine that those Churchmen who wrote the creeds thought of those outside of the apostolic Church as catholics and of the blessed company of the faithful? In the history of the early Church, catholic and apostolic are words that cannot be separated. To do so is to give, if not a false, an inadequate interpretation of history. (Rev.) EMANUEL A. LE MOINE.

Washington, D. C.

The Divorce Question

TO THE EDITOR: A happy and emphatic contradiction of Professor Easton's contention that Jesus was discussing Jewish not Christian marriage, are the words of Jesus: "From the beginning it hath not been so." I am not aware that the first man and first woman were Jews. Jesus' words had no reference to Jewish law nor to any law save that of nature—God's law of male and female, who, once united, regardless of custom or ceremonial, become "one flesh," a sacred union, like that betwixt Christ and His Church. In other words, marriage is an institution of God, witnessed of men, but indissoluble by man. The meaning of Jesus' statement in relation thereto is not a union suggested by brute instinct, but a spiritual union, sacred—a sacrament; and it is not man's prerogative to dissolve sacraments.

More than any other religion Christianity recognizes this, and, because of man's frailty, requires both parties to such a union to make the solemn vow that they will live together and care for each other, regardless of what happens, as long as both shall live. The vow required in our Church ceremonial is used by the civil magistrates, by the Methodists, and other religious bodies. And what can be lower, less Christian, and less God-like than to treat such a vow with contempt?

We of the Episcopal Church are peculiarly a vow-making people. We begin to make vows in our infancy, and we continue to make vows until our lips are sealed by the hand of Death. There are the vows made for or by us at the time of our baptism, afterwards confirmed by us at the laying on of hands. We know what those vows are, and that they are not to be abrogated. Both parties to a marriage make life-long vows. At every Communion service we perpetuate a most sacred vow, in imitation of the example of Christ: "Here we offer and present unto Thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee." I'd like to have those words recited in unison by the assembled people, as in the creeds, the General Confession and the General Thanksgiving. I believe it would tend to produce more and greater spirituality in the Church. Then the vows made by men upon whom is conferred the sublimest of all earthly gifts—consecration to the office of the sacred priesthood: vows taken supposedly seriously to uphold the constitution and canons of the Church, and to conform to the rubrics of the Prayer Book.

Broken vows are broken links in the family of God, of the home, and of the nation. A vowless man has no definite relationships. Alvin, Tex. (Rev.) JOHN E. SHEA.

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Clerical Changes

APPOINTMENTS ACCEPTED

BROWN, Rev. THOMAS L., formerly of St. Luke's Cathedral, Ancon, C. Z.; to be priest-in-charge of Mission of Our Saviour, Cristobal, C. Z. Address, Cristobal.

COPE, Rev. ARTHUR B., in charge of St. Andrew's Church, Peoria, and St. John's Church, Henry, Ill. (Q.); to be rector of St. Matthew's Church, Bloomington, Ill. (Sp.) August 1st.

FENN, Rev. WARREN R., formerly priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska; has become priest-in-charge of St. Mark's Mission, Nenana, Alaska.

RESIGNATION

TODD, Rev. IRVING, after thirty years in Howe School, Howe, Ind. (N.I.); to retire, July 1st. New address, 2006½ Farnam St., Davenport, Iowa.

NEW ADDRESSES

HOOKE, Rev. S. D., formerly of Helena, Mont.; Box 281, Pacific Palisades, Calif. August 1st.

MERRILL, Rev. HERBERT C., missionary to the deaf in dioceses of Albany, Central New York, Rochester, and Western New York, formerly 506 South Ave., Syracuse, N. Y.; 245 W. Castle St., Syracuse, N. Y.

SUMMER ACTIVITY

HILL, Rev. HERBERT H., formerly assistant at Trinity Church, Elmira, N. Y. (C.N.Y.); to be locum tenens of Holy Trinity Church, Seaman Ave. and Cumming St., New York City.

DEGREES CONFERRED

HOBART COLLEGE—The honorary degree of Doctor of Divinity was conferred upon the Very Rev. FRANCIS BRANCH BLODGETT, dean of St. Paul's Cathedral, Erie, Pa., and upon the Rev. JOHN WALLACE SUTER, Jr., New York City, executive secretary of the national department of Religious Education, at the recent commencement exercises of the college.

Other honorary degrees conferred: Doctor of Humane Letters upon the Hon. VINCENT MASSEY, of Port Hope, Ontario, Can., first Canadian minister to the United States, and upon PERCIVAL HUNTINGTON WHALEY, Washington, D. C., editor of the *National Sphere* and founder of the Whaley-Eaton Service; Doctor of Laws upon the Rev. WARREN WADE WAX, president of St. Mary's School and Junior College, Raleigh, N. C., and upon the Hon. CUTHBERT WINFRED POUND, chief justice of the Court of Appeals of New York State.

KENYON COLLEGE—The Rev. JAMES P. DE WOLFE, rector of St. Andrew's Church, Kansas City, was granted the honorary degree of Doctor of Divinity June 20th by his alma mater, Bexley Theological Seminary, Kenyon College, Gambier, Ohio.

NEW YORK UNIVERSITY—The degree of Master of Arts in course was conferred by the New York University, at its June commencement, on the Rev. LOUIS A. PARKER, rector of St. Simon's Church, Brooklyn.

ORDINATIONS

PRIESTS

ALBANY—On St. Barnabas' Day, in St. George's Church, Schenectady, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, advanced to the priesthood the Rev. REGINALD THEODORE BLISS. The Rev. C. R. Quinn, rural dean of Albany, was the preacher, and the Rev. George F. Bambach, rector of St. George's, presented the candidate. The Rev. J. Hugh Hooper, rural dean of Troy, sang the litany, and Bishop Oldham was the celebrant.

Mr. Bliss will continue as assistant at St. George's. He is a nephew of two of the priests who officiated at the ordination, the Rev. Mr. Quinn and the Rev. Mr. Hooper.

DALLAS—The Rev. RICHARD S. WATSON was

advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Harry T. Moore, D.D., in St. Matthew's Cathedral, Dallas, on June 12th. He was presented by the Rev. L. V. Lee and the Bishop preached.

Mr. Watson is to be rector of St. Stephen's Church, Sherman, Tex.

MINNESOTA—On June 12th in St. Paul's Church on the Hill, St. Paul, the Rev. GORDON EMMETT BRANT was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. F. A. McElwain, D.D. The candidate was presented by the Rev. H. G. Wrinch and the Rev. Victor E. Pinkham preached.

(Continued on page 226)



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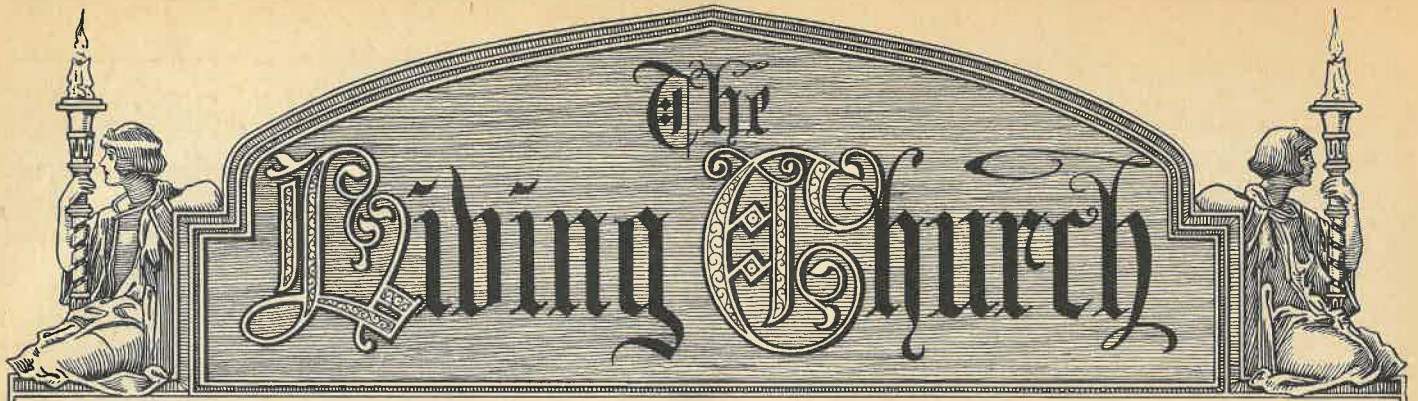
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VOL. LXXXVII

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No. 8

EDITORIALS & COMMENTS

WE ADMIRE the loyalty shown by the three missionaries to the Philippines who, in a letter published in this issue, deprecate "the attacks made upon the Church Missions House" and declare that "we in the mission field are wholeheartedly in favor of the present system of maintaining our work." But when they say that they wish they "could examine the budgets of the parishes supervised by those who make these attacks and see how far they have gone toward meeting their quotas," they are indulging in unworthy generalizations and an unjustified reflection upon the motives of those whose views differ from their own.

Principles and Personalities

Those who are prone to indulge in the shallow observation that critics of the national organization of the Church are probably behind in their own missionary quotas are directed to the June report of the treasurer of the National Council. From this report it will be seen that at least two of the second province dioceses whose bishops presented the now famous economy report at Garden City have overpaid their pledges for the current year. Both of these are industrial dioceses, suffering severely from current economic conditions. One is Central New York, bailiwick of the militant Bishop Fiske, whose courage and sincerity in attacking, not "the Church Missions House" as such, but alleged extravagances in the headquarters organization of the Church, are beyond question; the other is Newark, whose bishop, Dr. Stearly, has also been outspoken on this question. Moreover, each of these dioceses has contributed generously to the Whitsuntide offering.

We shall make very much faster progress in placing the financial affairs of the Church upon a sound basis if we limit ourselves to the consideration of facts, and leave personalities out of the discussion. When such men as Bishops Fiske, Stearly, Manning, and their associates, not to mention Dr. Atwater, the editors of the Church weeklies, and many loyal priests and laymen throughout the Church, point out the obvious fact that the Church's budget is still unbalanced, and suggest further economies in administration, no criticism of the personnel of the Church Missions House is implied or in-

tended. From the Presiding Bishop to the janitor, each of these is doing his duty to the best of his ability—and the ability of most of them is far above the average. And the interest of the workers at "281" and of the friendly critics without is identical—it is the best interest of the Church and of her Master.

Modern Church organization, like any other modern enterprise, requires money for its maintenance, and when, as in the present instance, sufficient money is not forthcoming to maintain the machinery of the Church on a normal basis, rigid curtailment of expense is essential. One may differ with the means suggested by this or that individual or group to accomplish this objective; but to denounce the motives and question the loyalty of those who have the courage to tackle the problem, or to take personal offense at their criticisms, is neither helpful nor warranted.

THE SUDDEN DEATH of Dr. Caleb R. Stetson, rector of Trinity Church, New York, came as an unexpected shock to his many friends throughout the Church. Apparently suffering from only a minor ailment, he had entered St. Luke's Hospital for a brief rest cure only two days before he was stricken.

Dr. Stetson, Priest and Prophet

One of the most widely known priests in the Church, Dr. Stetson had a long and distinguished record as rector of America's most noted church. As the spiritual head of Trinity parish, with its mother church and seven chapels numbering nearly 10,000 communicants, he was the pastor of more Christian souls than many a bishop can number in his diocese; while as the executive head of the great Trinity corporation with its vast financial resources, he administered a business equal to many important ones in the commercial and financial world. Yet in spite of his manifold responsibilities, it was the glory of Dr. Stetson that he always remained primarily the priest and prophet, and only secondarily the administrator and man of business.

One of Dr. Stetson's chief interests was the problem of marriage and divorce. He believed that the present difficulties

in this important matter are due not so much to indifference toward religion as to ignorance of her teachings. As a member of the commission of General Convention appointed to draft a new marriage canon, he was insistent on the inclusion of definite parochial instruction on Christian marriage. This feature was incorporated in the canon as adopted at Denver last September, and is a valuable provision of that law.

Dr. Stetson frequently declared himself to be "unalterably opposed to the remarriage of divorced persons by a priest of this Church under any circumstances, or to the use of the marriage ceremony of the Church for such remarriage." But to describe him as a "bitter opponent of divorce" is to run the risk of overlooking the fact that any bitterness that might have been involved in his stand was directed toward the sin that he was combatting, and not toward individual sinners. He indeed was the one responsible for the final paragraph of the present marriage canon, providing that persons married otherwise than according to the law of the Church might apply to the proper authority for "the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation."

Dr. Stetson's untimely death is a severe blow and marks a great loss to Trinity parish, to the many religious and charitable organizations and institutions with which he was connected, to the diocese of New York, and to the entire Church. But our sorrow at his death is tempered by the comforting thought that he died as all of us would prefer to die—not unprepared, but quickly, easily, called in the midst of his service to God and man here on earth to the higher service in the ranks of the Church beyond the veil.

The memory of Dr. Stetson and the influence of his ministry will remain long in the hearts of all who have had the privilege of knowing him. We pray for him a full measure of such good things as God has prepared for those who unfeignedly love Him; and we ask comfort for his bereaved widow and for all who were near and dear to him.

WITH this issue THE LIVING CHURCH inaugurates its summer "economy program." This issue, and alternate issues hereafter until fall, will consist of sixteen pages only, devoted primarily to reporting the news of the Church. Next week's issue, and alternate issues thereafter, will be larger and will contain our usual features and departments.

Our Own Economy Program We regret the necessity for this temporary curtailment of the size of THE LIVING CHURCH, but we are confident that our FAMILY will appreciate the need for it in these difficult days, and will support us in our "economy program."

ANSWERS TO CORRESPONDENTS

A. D. M.—*Mowbray's Annual*, 1931, lists ten Religious Orders for men and fifty-eight for women in the Anglican communion outside the United States. The *Living Church Annual*, 1932, lists six for men and eighteen for women in the American Church, making a total of sixteen male and seventy-six female Religious communities, or ninety-two in all, in the Anglican communion.

C. B. U.—The fourteenth edition of the *Encyclopedia Britannica* (1929) credits the Anglican Church in England and Wales with 2,294,000 communicants, and the Roman Catholics with 1,930,000. We regret that we have no statistics as to the relative growth of the two bodies, but we believe that both are on the increase.

S. F. W.—Although it is permissible for a priest to wear a cope in procession at any time it is generally reserved for a solemn procession at a festival or other exceptionally important service.

The Living Church Pulpit

Sermonette for the Fifth Sunday
After Trinity



THE CHRISTIAN VOCATION

BY THE REV. ALFRED NEWBERY
RECTOR, CHURCH OF THE ATONEMENT, CHICAGO

"Knowing that ye are thereunto called, that ye should inherit a blessing."—I PETER 3:9.

IT IS MANIFESTLY IMPOSSIBLE to tell persons how to behave. The result at best is merely etiquette. But it is possible to cite specific acts of behavior which clothe fundamental attitudes. So our Epistle for the day tells us to be of one mind, sympathetic, brotherly affectioned, pitiful, considerate, not paying back evil in kind, or indulging in recrimination but, on the contrary, blessing.

What is the fundamental attitude here clothed? Must we be meek, submissive door mats, allowing ourselves to be stepped on with impunity? Must we rub our hands in humble sweetness, smiling benevolence the while? That would be to produce spiritually a race of Uriah Heeps. No, the fundamental attitude here is the "mind which was in Christ Jesus"—it is looking upon others as God looks on them. It is seeing them as personalities, of inestimable and unique worth. Does one lash you with his anger? What is the tragedy, that you were in the path of his wrath, or was it in the wrath itself, the picture of a terrible loss of self control, the yielding of a personality to blind emotion, the debauching of a person? The Crucified One could forget His suffering and indignities in the greater shame of being a witness to brutality rampant, to ignorance leering through its power, to anger and lust and hatred and coarseness corroding the hearts of God's creatures. Seeing the spiritual havoc thus wrought, He could pray for them, and ask God for their forgiveness. He could see them as souls of infinite worth in the path of a volcano's flow. He could be so appalled at the destructiveness in them, of their passion, that its by-products in Him were irrelevant. When you see a man as lust, or avarice, or hate, or any one emotion in operation and react accordingly you do not see him as God sees him, you do not see him as a personality corrupted by that one emotion, you have no pity for that fearful spectacle. When you see a human being as merely labor, a commodity, or a "prospect," a target to be shot at, as merely a producer of so much cash, or even as a "case," you are not thinking in Christian terms.

When you label persons, for any one of whom God poured out His love in the Sacrifice of the Cross, as queer, incorrigible, criminal, or any of the pigeon-hole names with which we excuse our impotence, you are not being compassionate, or pitiful, or considerate, or sympathetic in Christ-like ways. And if this fundamental attitude is vital for the Christian way of life toward others, it is no less significant and important for our attitude toward ourselves. For it is most commonly true that a harsh, narrow, or carping attitude toward other persons is the symptom of that most disintegrating of all spiritual diseases, a failure to appreciate our own worth, a failure to sanctify the Lord God in our own hearts. If others are persons, so are we—not of our own merit, to be sure, but of the grace of God. The glory of Christ's religion is that it permits us to prostrate ourselves before the infinite God without servility and to exalt ourselves as the objects of His Passion without pride. When we see ourselves made of worth by His love, and look upon ourselves only "as found in Him," then we are free to render unto others the honor, the pity, the compassion, the considerateness, the brotherly affection and the sympathy due unto another such as ourselves, creations of God, bought with His love, potential material of His Kingdom, infinitely precious. So to do is our vocation, to bless and be blessed, being all of one mind, and that the mind of Him whose Sacrifice has given us worth, whose Incarnate Life has given us an ensample, whose Power is the means whereby we live, and whose Fellowship is the end of our living.

NEWS OF THE CHURCH

Balanced Budget Is Council Probability

Bishop Lawrence, on Committee of Three, Intimates Drastic Cuts for 1933, However

READVILLE, MASS.—Inasmuch as neither the House of Bishops nor the National Council may meet for some months to receive a formal report, the Committee of Three, Bishops McDowell, Davis, and Lawrence, appointed by the House of Bishops at Garden City in April to advise the Council in matters of finance, submit this report as of immediate interest to members of the Church:

"1. After careful study of the figures, and checking up with the executives of the National Council, we find the following, which may relieve some misapprehension on the part of many in the Church: Under Section III (1) of the statement of the committee of the bishops of the second province, only that portion of income derived from quotas in 1930, amounting to \$2,881,325, is used in computing the relationship of expenses to income, whereas the total income, exclusive of specials and gifts for advanced work, was \$3,890,779. But also, as the paragraph itself points out, Dr. Franklin's figures exclude certain salaries and appropriations which belong in the field and cut down the figure for expenses from \$900,307 to \$631,620. Thus the percentage of "expense" in 1930 was not 31.2%, but 16.2%. We find also that already this year since February large savings have been effected and that a process of reduction in the force and expense has been initiated and carried forward as rapidly as principles of humanity will permit.

"2. Since we are a committee representative only of one House in General Convention, we have felt that we had no authority to advise the council on questions of policy, many of which are raised in the statement of the bishops of the second province. On two of them, namely, the static work and comparative allotments to missionary jurisdictions and aided dioceses, executives of the Council and a committee of General Convention are already at work.

"3. As to the year 1932, we are confident that, assuming that the dioceses will meet their pledges, the funds in hand and promised will end the year with a balanced budget.

"4. As to 1933, we have advised heavy cuts and by the beginning of the year may have to advise even heavier, for at this early date it is impossible to name exact figures.

"The executives of the National Council are with us in the confidence that without further emergency appeal, but by drastic economies, much sacrifice and extraordinary effort to obtain gifts, the 1933 budget will be balanced. To 'go over the top' in 1933, however, will call for the fullest devotion and most generous gifts from every member of the Church, and towards this there must be more thorough and vital organization in every diocese and parish."

Rev. Dr. Caleb R. Stetson, Rector of Trinity Parish, New York, Dies Suddenly

Was Strong Advocate of Christian Marriage Tenets—Bishop Manning Writes Tribute

See Cover Illustration

BY HARRISON ROCKWELL

NEW YORK, June 17.—Not in many years have the Church-folk of New York been so profoundly shocked as on Wednesday morning last when the news spread through the city that the Rev. Dr. Stetson of Trinity Church had died suddenly a few hours before. He had preached from his pulpit last Sunday morning, and it was known that he had made his plans to sail for Europe this Saturday. It seemed incredible that one, apparently in good health, had been taken so suddenly from the Church Militant where he was exercising vigorous and invaluable leadership. One learns that sudden pains led to an examination and to his removal last Monday to St. Luke's Hospital. His heart was found to be in a weakened condition, and doctors ordered postponement of the ocean voyage and prescribed a several weeks' rest in the hospital. At about 9 o'clock on Wednesday morning Mrs. Stetson at their residence learned by phone that the rector had had a good night and was in excellent spirits. A few moments later, without warning of collapse, and while reading the morning paper, the beloved rector of Trinity passed suddenly into the life beyond.

GAVE UP MEDICINE FOR MINISTRY

Caleb Rochford Stetson, born in Boston in 1871, died in the sixty-second year of his age. He was educated at Harvard in the class of 1894. Planning to enter the field of medicine he studied at Johns Hopkins in 1894 and 1895. Leaving there by reason of a decision to enter the ministry, he began his theological training at the Virginia Seminary at Alexandria, but concluded his under graduate course at the General Seminary with the class of 1898. Ordained deacon that year and advanced to the priesthood in 1899, the Rev. Mr. Stetson spent the years 1899 to 1907 as priest in charge of the Cathedral Mission Chapel of the Good Shepherd in Washington, D. C., then he came to New York and, for four years, until 1911 served as vicar of Trinity Church; from 1911 to 1921 he was rector of St. Mark's Church in Washington where he became known as a preacher of ability. During this period of his ministry, in June, 1914, Dr. Stetson was married to Miss Helen Richards of Boston. In May of 1921 Dr. Manning had been consecrated Bishop of New York. To fill the vacancy at Trinity Church, Bishop Manning's former vicar there was

DR. STETSON ELEVENTH RECTOR OF PARISH

NEW YORK—Dr. Stetson was the eleventh rector of Trinity parish, according to the Rev. Dr. B. Talbot Rogers, historiographer. The official list is as follows:

1. William Vesey, 1697-1746.
2. Henry Barclay, 1746-1764.
3. Samuel Auchmuty, 1764-1777.
4. Charles Inglis, 1777-1783.
5. Samuel Provoost, 1784-1800.
6. Benjamin Moore, 1800-1816.
7. John Henry Hopkins, 1816-1830.
8. William Berrian, 1830-1862.
9. Morgan Dix, 1862-1908.
10. William Thomas Manning, 1908-1921.
11. Caleb Rochford Stetson, 1921-1932.

In the original charter of Trinity Church, Henry Compton, Bishop of London under King William III, was appointed the first rector, but as he never exercised that office he is not counted in the parish records as one of the rectors.

invited to leave his Washington parish and return to New York. On St. Thomas' Day, 1921, Dr. Stetson became the eleventh rector of the greatest parish of our Church in this country. How ably he has filled that distinguished post Churchmen here and throughout the nation know.

In an editorial appreciation the New York Sun describes the late head of Trinity parish as one who

"took up all the duties that devolve on the rector with equanimity and discharged them with tact and skill. His death, which occurred yesterday, deprives the community of a useful citizen, the Church of a useful clergyman.

"Dr. Stetson possessed the power of clear expression and the will to make himself understood. His convictions with regard to the status of divorced persons brought this fact to public attention, for the subject is one of general interest. The exactness with which he recorded his opinion and the vigor with which he defended it gave no impression of intolerance; neither did they leave any room for questioning as to his position as a Christian teacher. In this they were characteristic of the man. By word and by deed he established his position, and in the process his sincerity brought to him the confidence and the respect of his fellow citizens."

ADVOCATED MARRIAGE LEGISLATION

To our people beyond this diocese he will be remembered not only as rector of Trinity parish but as one who was a staunch and persistent advocate of stricter legislation affecting Christian marriage. In his pulpit, on the floor of General Convention, and in his Trinity parish year book reports he expressed himself clearly and forcefully on this subject, so that he

was considered the outstanding conservative leader in the Church among those attacking the evil of divorce.

As the rector of the eight congregations of Trinity parish, Dr. Stetson directed its vast affairs with admirable skill. Pre-eminently a pastor, his rectorship here was characterized notably by the harmony which prevailed among the clergy and other workers under his direction. Notwithstanding his high position in the Church he was ever the humblest and most democratic among men. The considerable number of clergy who approached the rector of Trinity in search of financial aid found in Dr. Stetson a sympathetic brother priest, sincerely concerned with their needs. In Churchmanship, he was a strong sacramentarian. It was during his rectorship that perpetual Reservation of the Sacrament of the Altar was provided in the side chapel of Trinity Church, a very definite step that has been appreciated by a host of worshippers in that edifice, and one that has not aroused objection. Likely it is true to say that Dr. Stetson was too much of a pastor ever to be a controversialist. At any rate, his record among us is one of decidedly constructive nature with emphasis strongly upon the pastoral side.

By reason of his position and because of his ability and interest Dr. Stetson served the Church here in many capacities. He represented this diocese at the last three General Conventions; he was a trustee of the Cathedral, of the General Seminary, and of many other organizations. He was a devoted friend and supporter of Bishop Manning, his predecessor in the rectorship of Trinity and one who suffers keenly today at the sudden loss of this much-beloved priest.

BISHOP MANNING'S TRIBUTE

At the solicitation of THE LIVING CHURCH and after some hesitation in attempting so painful a task, Bishop Manning has written for publication the accompanying appreciation:

"The death of Dr. Stetson is a great shock and sorrow to all of us.

"To me both personally and as Bishop it is a loss greater than words can express. Since the time when he became vicar of Trinity Church in 1907 my relations with Dr. Stetson have been those of close friendship and affection.

"As rector of the mother church of this diocese he was honored and beloved by all. Under his leadership the work of the parish was carried forward and its great tradition of steadfastness in the Faith and of service to God and man was nobly maintained.

"Dr. Stetson's loss is a great one not only to Trinity parish but to the diocese, the community, and the whole Church."

At the funeral Saturday morning at Trinity Church, the honorary pallbearers will be the vestry of Trinity.

Temporary burial will be in a receiving vault in Trinity Cemetery, Broadway and 15th street. It has not yet been decided where permanent burial will be.

A CATHEDRAL speaks to us of the greatness of our human lives not as they are but as they can be, and are to be, in fellowship with Christ.—*Bishop Manning.*

Forms Garden Club By Religious Rule

Religion Must Be Beautiful to Be Effective, so Malden, Mass., Rector Transforms Parish Grounds

By ETHEL M. ROBERTS

BOSTON, June 18.—Quoting Dr. Fostick to the effect that "nothing in human life, least of all in religion, is ever right until it is beautiful," the rector of St. Paul's Church, Malden, has compiled a good brief for the existence of garden clubs to care for church grounds. In person, the Rev. H. Robert Smith has directed and worked on the plan which gave to a church designed by Ralph Adams Cram the setting it deserves. Boys through kindly suasion have been deterred from playing baseball on what passed for a lawn; local commuters have been discouraged from making a short cut across what should be grass. The transformation has been achieved through a patient plan of education of the public and the planting of a double row of California privet hedge, bordering the entire lot and the two approaches to the church. A little tree surgery, rearrangement of the shrubbery, attention to the lawn, and the planning of a flower border four feet deep against the gray stone walls the entire length of the church has made the church environment a garden, an inspiration to those who enter and to those passing by or living in the vicinity.

NEWS BRIEFS

The union service held in St. Paul's Church, Brockton, on the evening of Ascension Day when five parishes joined forces has occasioned hearty commendation for a plan which, as one rector has expressed it, offsets the too universal parochialism and has the advantage of not conflicting with the regular services of any parish.

The election of the Rev. Benjamin M. Washburn, for three years rector of the old and prominent Emmanuel Church, Boston, to the office of Bishop Coadjutor of the diocese of Newark has awakened much interest; there is universal regret that he is to leave Massachusetts but a realization that he is eminently fitted for the new duties for which he has every qualification.

The parish of Grace Church, Lawrence, of which the Rev. R. A. Heron is rector, has planted an acre of land at its summer camp in Windham, N. H. Employment on the land is being given those who need it and the vegetables to be obtained in good season will be distributed.

The Rev. W. DeWees Roberts, rector of St. John's Church, East Boston, for the past twenty years, announced his approaching retirement in a year's time at a recent meeting of the parish.

The Rev. William M. Kearons, rector of St. Luke's Church, Fall River, and Mrs. Kearons are members of the American Association of Variable Star Observers and have achieved considerable reputations as amateur astronomers.

A stained glass window in memory of Susan Hinckley Bradley has been installed by her family in Trinity parish house, Boston. The Rev. Dr. Kinsolving dedicated the window last Monday.

Dean Urban Is Elected New Jersey Suffragan

Is Selected on Fourth Ballot; Nominated By the Rev. Robert Williams of Princeton

TRENTON, N. J.—At a special convention called for June 15th by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, the Very Rev. R. E. Urban, dean of the Cathedral in Trenton, was elected on the fourth ballot as the new Suffragan Bishop of the diocese. Bishop Matthews was celebrant, assisted by Bishop Knight, the Coadjutor, and by the Cathedral clergy.

Of the 145 clergy entitled to a vote there were 108 in attendance, and of the



VERY REV. R. E. URBAN

83 fully qualified parishes, and 62 assisted parishes and organized missions of the diocese, entitled to partial representation, there were 74 full voting units represented. The name of the Very Rev. Benjamin D. Dagwell, of Denver, was offered by the Rev. Robert G. W. Williams of Woodbury, a seminary classmate; the Very Rev. Ralph E. Urban, dean of Trinity Cathedral, by the Rev. Robert Williams of Princeton, and the Rev. Oliver J. Hart, D.D., of Chattanooga, Tenn., by the Rev. Roscoe T. Foust of Cranford. Dean Urban was elected by vote of both orders, on the fourth ballot.

The election was immediately made unanimous, and after singing the doxology and signing the credentials, the convention adjourned.

ELECTION BY BALLOTS

	First Ballot		Second Ballot		Third Ballot		Fourth Ballot	
	C.	L.	C.	L.	C.	L.	C.	L.
Dean Urban	62	32½%	68	39%	70	43	81	53
Dean Dagwell	27	28%	23	23	21	22%	15	14%
Dr. Hart	13	11%	14	11%	13	6%	9	3
Scattering	4	1%	3		2	1	3	2
Total	106	74	106	74	108	73	108	72%
Necessary to choice: Clerical 73, Lay 53.								

Political Systems Are Doomed: Bishop Page

Out of Bloc Conflicts Will Come Religious Supremacy, He Says At W. T. S. Commencement Exercises

CHICAGO, June 18.—Destruction of modern political systems, unless reconciliation of conflicting "blocs" and forces is brought about shortly, was predicted by the Rt. Rev. Herman Page, D.D., Bishop of Michigan, in delivering the commencement address at the Western Theological Seminary on Thursday.

Bishop Page asserted that while basically Christianity is a gospel of reconciliation, the divisions of the Christian world tend to accentuate the divisions and competitions of the secular world.

Of the secular situation, Bishop Page said in part:

"The tragic aspect of it is that this disaster somehow seems bound up with those things in which we took the greatest pride: business efficiency, mass production, inventions that are miraculous, scientific research, national self-determination, and even education itself.

"Obviously something of vital importance is lacking and there is growing realization that this something is cooperation on the one hand between man and the universe or God, and on the other, between man and man. It is clear that the great problem in the business world today is coordination of effort. Cut-throat competition must be changed into cooperation, not only within a nation but throughout the world. . . . Democracy is threatened with shipwreck because our representatives in office are supposed to vote according to the wishes of their constituents. Government today is largely a government of blocs and groups and lobbyists who intimidate legislative action."

"FRIENDLY FARMS" RELIEF TITLE

"Friendly Farms" is the title chosen for the campaign to collect foodstuffs in the diocese for the unemployed in the city during the coming year.

The Rev. Edwin J. Randall, chairman, has prepared a statement on the work in which he calls upon parishes and groups to plant gardens in vacant lots in their localities and outlines the needs of various diocesan institutions for the winter. He states that a warehouse has been offered by John D. Allen, president of the Church Club, as a central assembly point.

The commission has arranged to supply cans for canning fruits and vegetables at a minimum cost and also to send an expert canner to give instructions in the work.

NEWS BRIEFS

Formation of an association of organists and choirmasters of boy choirs in the diocese has been perfected with Roger Tuttle, St. Bartholomew's Church, as president. Other officers are: vice-president, Stanley Martin, St. Mark's, Evanston; secretary, Myron Boehm, Emmanuel Church, La Grange; treasurer, Robert Birch, Redeemer, Chicago. The association was an outgrowth of the recent choir festival when more than 400 boys joined in the service.

Bishop Stewart confirmed a class of eighty at St. Edmund's Colored Church, Chicago, the Rev. Samuel J. Martin, priest-in-charge. Among those

Pennsylvania Relief Funds Exhausted

Recent Massmeeting Demands Immediate Action in Crisis—Break Ground for Cathedral Unit

By ANNA HARRADEN HOWES

PHILADELPHIA, June 17.—Resolutions adopted at a massmeeting held in the Bellevue-Stratford June 15th, demanding immediate action by city and state in the crisis once more facing Philadelphia's unemployed, were received by Governor Pinchot from a committee of representative citizens who urged the calling of a special session of the legislature to deal with the situation.

This meeting was summoned by eleven groups, among them the Federal Council of Churches, to awaken public authorities to the need of prompt action by state and city to rescue 57,000 Philadelphia families from starvation.

Although many suggestions were offered, first and foremost in the discussion was the recognition that only public authority can meet the emergency of the moment, that public authority must provide relief funds to keep the hungry from actual starvation, that city as well as state must face this emergency, and that federal funds to help create employment are an essential over and above all that state and city can do.

On June 25th the relief funds will be exhausted and 57,000 families will face starvation. The ranks of those families are likely to be increased still further from among others of the 323,000 persons now unemployed in Philadelphia alone.

GROUND TO BE BROKEN FOR FIRST UNIT OF CATHEDRAL

On June 25th, Bishop Taitt and members of the Cathedral Chapter will break ground for the first unit of the Cathedral Church of Christ on the Cathedral property in upper Roxborough in the diocese of Pennsylvania. This first unit will be St. Mary's Chapel.

REV. JOHN C. ROAK MARRIED

On June 11th, the Rev. John Craig Roak, assistant rector at the Memorial Church of St. Paul, Overbrook, was married to Miss Marian Brodie Sponsler, assistant art editor of the *Country Gentleman*. The Rev. Joseph Fort Newton, D.D., a former rector of the Overbrook church, performed the ceremony.

The Rev. Mr. Roak, who lives in Elkins Park, was ordained June 21, 1931.

confirmed was Edwin E. Wilson of the City Corporation Counsel's staff.

A Junior Church has been organized and is in full operation at the Church of the Holy Spirit, Lake Forest, the Rev. Herbert W. Prince, D.D., rector. The church has its own vestry, altar guild, and acolytes' guild, and is editing a special Hymnal for its use.

Bishop Wilson of Eau Claire, Wis., will preach and Canon David E. Gibson of the Cathedral Shelter will officiate at the annual St. John's Day service at the Scottish Rite Temple next week.

Bishop Freeman of Washington gave the invocation at the opening session of the Republican National Convention in Chicago this past week.

"Unpatriotic" Banner Rouses Legion Ire

Brooklyn Suburb Church School at Anniversary Day Parade Is Subject of Criticism

By CHAS. HENRY WEBB

BROOKLYN, N. Y., June 17.—A banner bearing the words "Nationalism is Idolatry," carried by St. Philip's Church school of Dyker Heights in the Brooklyn Anniversary Day parade, aroused the wrath of some members of the American Legion. If this banner had been the only one, and its meaning had not been plainly related to other inscriptions emphasizing world peace and international friendship, perhaps the objection would have been more reasonable. It was the Bay Ridge Post of the American Legion that raised the objection, and according to the *New York Times* the banner was denounced at a meeting of the post and a committee was appointed to seek a conference with the authorities of the parish. The Rev. A. W. Price, rector of St. Philip's, is quoted as saying to a *Times* reporter that he would be glad to confer with such a committee. "I fought in the Marines and was wounded," said Mr. Price, "and I consider that chief among the things for which I fought was world peace and friendship."

ST. ALBAN'S CHURCH BEAUTIFIED

The Church of St. Alban the Martyr, at St. Albans, L. I., keeps its patronal festival June 22d and the week following. There will be appropriate services and social functions. The church has lately been beautified by the installation of a window in memory of William Slottman. The subject is the Ascension, with several other related scenes from the life of our Lord in subordinate panels.

WASHINGTON PAGEANT AT REDEEMER

The Church of the Redeemer, Brooklyn, won first prize among the paraders on Anniversary Day for a series of tableaux of Washington. The tableaux were repeated as a pageant of Washington in the church on the Sunday evening following. About forty persons took part.

BETHLEHEM, CONN., PARISH HOUSE DEDICATED

OAKVILLE, CONN.—On Sunday, June 12th, clergy of the Litchfield archdeaconry and visitors met in old Christ Church, Bethlehem, which recently celebrated its centennial, for the dedication of the new Albert Johnson Memorial Hall erected to the memory of the late senior warden who died June 6, 1901. At the service the rector of the parish, the Rev. A. Nugent Samuel, attributed the entire success of the venture to the women of the parish, whose persistent efforts enabled the erection of the building.

Among the visitors was the Rev. Clarence H. Beers, of Washington, who was referred to as the pioneer of the work in Bethlehem.

CONDITION OF MR. AND MRS. MOREHOUSE STILL CRITICAL

MILWAUKEE—The condition of Fred-eric C. Morehouse, editor of THE LIVING CHURCH, was somewhat improved Monday, June 20th, though still critical. Mrs. Morehouse, who is also seriously ill, is weaker but her condition seems otherwise unchanged. Friday, June 24th, marks the forty-first wedding anniversary of Mr. and Mrs. Morehouse.

BISHOP IVINS PRESIDES AT NEWARK C. B. S. MEETING

NEWARK, N. J.—The sixty-fourth annual meeting of the Confraternity of the Blessed Sacrament, which was held at Grace Church, Newark, the Rev. Charles L. Gomph, rector, on the Octave of Corpus Christi, June 2d, opened with a Solemn Pontifical Mass, sung by the curate of the parish, the Rev. Robert J. Evans. The Rev. Frank Damrosch, Jr., was deacon and the Rev. E. P. Hooper sub-deacon. The preacher of the day, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, pontificated from the throne, the Rev. William M. Mitcham and the Rev. G. R. Pierce being deacons of honor and the Rev. W. J. De Forest assistant priest.

Bishop Weller, superior-general of the Confraternity, being absent, Bishop Ivins was chosen to preside over the meeting of the council. There were reported by the secretary-general the following statistics, covering the past year: A net gain of 135 members; 35 life members added to the 32 previously reported, or a present total of 67; and 40 deaths. Favorable action was taken on the petitions to the council for permanent charters for St. Anthony of Padua ward, Hackensack, N. J., and Ave Maria ward, Glendale, L. I. The latter, and the ward of the Holy Grail, at the Church of the Epiphany, Ventnor City, N. J., had been established during the year as temporary wards.

The present officers of the Confraternity were re-elected as follows: superior-general, the Rt. Rev. Reginald Heber Weller, D.D.; vice-superior-general, the Rev. William B. Stoskopf; secretary-general, the Rev. William M. Mitcham; treasurer-general, the Rev. William A. Grier.

A vacancy on the council was filled by the election of the Rev. Marshall M. Day.

BROTHERHOOD TO MEET IN SEATTLE JULY 10TH

SEATTLE—The national convention of the Brotherhood of St. Andrew, to be held at the University of Washington, July 10th to 12th, creates an opportunity to see the Pacific northwest before sailing on the 13th for the Orient. A splendid program of sightseeing and side trips has been arranged and it is hoped that the Brotherhood will take advantage of the opportunity offered to see Seattle and the adjacent territory. A descriptive folder will be mailed by Paul Rusch, 202 South 19th street, Philadelphia, to anyone interested.

DR. McALLISTER ACCEPTS SPOKANE APPOINTMENT

EVANSTON, ILL.—The Rev. Dr. Charles E. McAllister, who resigned as rector of St. Luke's Church, Evanston, has accepted appointment as dean of the Cathedral of St. John the Evangelist in Spokane, and will take up his new duties in September.



Dr. McAllister

Dr. and Mrs. McAllister and family left Evanston the week of June 12th to go to their summer cottage at Twilight Park, New York, where Dr. McAllister is to be in charge of All Angels' Chapel, memorial to Bishop Satterlee. Dr. McAllister has been guest preacher at Twilight Park for the past ten years and is priest in charge of the chapel there under the Bishop of Albany.

RACINE CONFERENCE OPENS JUNE 27TH

RACINE, WIS.—Discussions of problems on psychiatry and religion, youth and the Church, Church music, religious drama and world problems as related to organized religion, will feature the fourteenth annual Conference of Church Workers which opens at Racine College, Racine, June 27th and continues to July 8th.

Among the leaders will be Bishop Stewart of Chicago; Bishop Johnson of Colorado; the Rev. Don Frank Fenn, Baltimore; the Rev. LeRoy S. Burroughs, Iowa State College; the Rev. Louis E. Daniels, Oberlin, Ohio; the Rev. H. Ralph Higgins, Detroit, and the Rev. Harold Holt, Oak Park. The Rev. William B. Stoskopf, rector, Church of the Ascension, will be chaplain. Bishop Stewart will have the sunset services the first week and will give a course on preaching for clergy and one on vocation for young people.

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**NEW ENGLAND SUMMER SCHOOL
OPENS JUNE 27TH**

BOSTON—St. Paul's School, Concord, N. H., will again house those attending the summer conference of the Province of New England, June 27th to July 6th. The threefold aim of the Concord conference, instruction, recreation, and inspiration, will be attained through a wide variety of carefully planned courses and able leaders.

Those conducting classes in the study of the Prayer Book, Bible, Life of Jesus, Epistles of St. Paul, and the Church in the Life of the Modern World, will be, respectively, Bishop Brewster of Maine; the Rev. James S. Neill of South Manchester, Conn.; the Rev. Gardner M. Day, Williamstown, Mass.; the Rev. Dr. E. A. Dodd, Exeter, N. H.; and the Rev. Ralph H. Hayden of Camden, Maine.

Roland B. Halfpenny, organist and choirmaster of All Saints' Church, Brookline, Mass., will conduct a course in Church Music and emphasize appreciation rather than immediate practice.

In religious education, leaders will be Mrs. Maude Copley and Miss Lillian M. Boyd of the diocese of Massachusetts, and Harold T. Lowe, superintendent of schools in Newport, R. I.

Under the general term, Work of the Church, Dr. Reinheimer of the National Council's Field Department will give a general survey of the missionary work of the Church; the Rev. T. R. Ludlow of South Orange, N. J., will present World Problems and Old Testament Prophets; the Rev. Edric A. Weld of the Holderness School, leading a course on Building a Christian World, will deal with social and industrial questions; work with young people will be dealt with by the Rev. Robert B. Carmichael of Providence, R. I., and the Rev. Arthur O. Phinney of Lynn, Mass. Personal Religion will be emphasized through a course on Personal Religion and the First Christian Witnesses, led by the Rev. John M. Groton, New Bedford, Mass.; the Rev. G. Gardner Monks of the Lenox School will have

Christian Convictions as his subject; the Rev. Frederic C. Lawrence, Cambridge, Mass., has Personal Religion and Christian Character as his subject and Mrs. Edric Weld will again conduct her class in the knowledge of all that makes for Christian Womanhood. The Rev. John B. Lyte of Newport, R. I., will be the special leader for recreation.

Lewis D. Learned of 32 Westminster street, Providence, R. I., again is treasurer and registrar.

**CAMPS FOR BOYS
IN MICHIGAN**

DETROIT—The two summer camps for boys in the diocese of Michigan will be operated again this season: Camp Frisbie, near Waterford, for boys from 9 to 12 years of age, in its twelfth year, and Camp Chickagami, near Alpena, for boys from 12 to 17, in its fifth summer. The Rev. Erwin C. Johnson, diocesan director of boys' work, will give personal supervision this year to both camps, and will be assisted by a staff of twelve leaders at Frisbie, and by the Rev. J. G. Widdifield, rector of St. Paul's Memorial parish, Detroit, and William S. Hill of the University of Michigan, at the older boys' camp.

Camp Frisbie will operate from June 27th to August 20th and Camp Chickagami from July 1st to August 12th.

Reservations are being taken either for the entire period in either camp, or for shorter periods, and the enrolment is not limited to boys in the diocese of Michigan or even to boys of the Church.

**SPOKANE SUMMER SCHOOL
CONVENES JUNE 28TH**

SPOKANE, WASH.—The Spokane Summer School for Church Workers will hold forth June 28th to July 8th at its permanent conference grounds, McDonald's Point, Lake Coeur d'Alene, Idaho, with a well known faculty.

Bishop Gross, who is also the chaplain of the conference, is to conduct a course on the Church and the Present Day Opportunities.

Bishop Burleson will conduct a course on the Church's Program.

The Very Rev. F. C. Grant, D.D., dean of Western Theological Seminary, on the Bible, and a special course for clergy on Homiletics.

The Ven. J. Henry Thomas, archdeacon of Eastern Oregon, on Rural Work.

Other courses will be announced later.

The charge for the school (including transportation up the lake and return) will be \$10; \$2.50 to be paid upon registration, the remainder on arrival at the school. There can be no reduction for those who cannot stay the entire time.

**BISHOP JENKINS CONDUCTS
RETREAT IN CALIFORNIA**

SAN FRANCISCO—Bishop Jenkins of Nevada conducted a sixty hour retreat for ten laymen at St. Joseph's House, Mill Valley, over the week end of Decoration Day. Those who made the whole retreat feel that the silence and meditation, guided by the seven excellent addresses of the Bishop, gave valuable opportunities of perspective and reorientation not otherwise obtainable in this harassed age. The re-

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treat, open to all laymen, Episcopalians or not, had three retreatants each from the North Bay counties, the Delta, and San Francisco and one from the peninsula, representing six parishes.

The retreat was the first under the auspices of the Keble Society of California. Others are to be held quarterly, the next being offered in October. This retreat will be of forty hour duration conducted by the Rev. K. A. Viall, S.S.J.E., at St. Joseph's House, Mill Valley.

JUDGE SEABURY HONORED BY HOBART ALUMNI

GENEVA, N. Y.—Judge Samuel Seabury, counsel for the Hofstadter committee investigating the New York City government, was cited by the alumni council of Hobart College, at the commencement exercises of the college here, held June 13th, for distinguished service to the cause of good government.

The citation of Judge Seabury, as presented at the annual meeting of the associate alumni of the college read:

"Descendant of a pioneer bishop who fostered education in Western New York where Hobart was the pioneer college, Judge Seabury became a Doctor of Humane Letters of Hobart College one year ago. He was then beginning the good fight that he has pressed with unflagging zeal, unmindful of scurrilous attacks and cheap demagogery. Earnest seeker for the truth, exposor of sham and corruption in high places, he has held up to the people of New York City and state and of the nation, ideals of civic virtue worthy the best American tradition.

"The alumni council is proud of Hobart's adopted son, and by this citation would cheer him on to redoubled efforts to shock the population of our great state from apathy to a righteous indignation that shall turn the rascals out."

WELL KNOWN CLERGYMEN ON "WHEATLEIGH" PROGRAM

LENOX, MASS.—The preachers at the sunset services in Lenox, at "Wheatleigh," under the auspices of Trinity Church, the Rev. F. C. Benson Belliss, rector, will be as follows:

July 3—The Rev. John M. McGann, D.D., Boston; July 10—Chaplain T. P. Riddle, Commander, U. S. N., U. S. Naval Training Station, Newport, R. I.; July 17—The Rev. E. Russell Bourne, D.D., Church of the Resurrection, New York; July 24—The Rt. Rev. Frederick G. Budlong, D.D., Bishop Coadjutor of Connecticut; July 31—The Rev. Charles Townsend, Jr., St. Stephen's, Providence, R. I.

August 7—Canon H. N. Arrowsmith, Jr., Cathedral of the Incarnation, Baltimore, Md.; August 14—The Very Rev. Milo Gates, D.D., Cathedral of St. John the Divine, New York; August 21—The Rev. Roelif H. Brooks, D.D., St. Thomas', New York; August 28—The Rev. Remsen B. Ogilby, LL.D., Trinity College, Hartford, Conn.

September 4—The Rev. Edmund Randolph Laine, St. Paul's, Stockbridge; September 11—The Rev. F. C. Benson Belliss, Trinity Church, Lenox.

These services have been held for the past eleven summers at "Wheatleigh," the estate of Mrs. Carlos de Heredia, in Lenox. The services start at 6 o'clock, the music being rendered by the full vested choir of Trinity Church under the direction of Thomas Moxon.

† Necrology †

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

N. PETERSON BOYD, PRIEST

BROOKLYN—The Ven. N. Peterson Boyd, archdeacon of Long Island, and rector of St. Philip's Church, Dean street, this city, assigned to work among Negro churches, died June 12th of a liver ailment at Kerhonkson in the Catskills, where he had gone to recuperate. He had been receiving treatment at St. John's Hospital for a year but left there a month ago for the Catskills. Funeral services were conducted from St. Philip's Church on June 15th by the Rt. Rev. J. I. Blair Larned, Suffragan Bishop of the diocese, and interment made at Lacrosse, Va. Besides the widow, he leaves two brothers and two sisters.

Nathaniel Peterson Boyd was born in Lacrosse, Va., 56 years ago, the son of Gabriel Boyd and Rebecca Macklin Boyd. He was ordained to the diaconate in 1902, following his graduation from St. Andrew's Divinity School in Syracuse, and was advanced to the priesthood two years later. He was in charge of St. Philip's from 1903 to 1925 when he was made rector of the parish.

HORACE R. CHASE, PRIEST

ATLANTA, GA.—The Rev. Dr. Horace R. Chase, priest in charge of St. John's, College Park, and the Holy Comforter, Atlanta, died June 7th in his 84th year. Funeral services were conducted by the Rt. Rev. H. J. Mikell, D.D., on June 8th in St. John's, College Park, and interment made at Macon where the Rev. Randolph R. Claiborne, Jr., rector of St. James' Church, conducted the service.

The Rev. Mr. Chase was born in Peoria, Ill., in 1848 and spent more than 20 years in Mexico in religious work. He came to the diocese of Atlanta from Mexico and was ordained to the priesthood ten years ago. Since that time he had been in active service in spite of his advanced years. Only a few months ago he and Mrs. Chase celebrated their golden wedding in Macon.

Mr. Chase was a grandson of Philander Chase of Wisconsin, First Bishop of Ohio, and also the first Bishop of Illinois. He was one of the oldest graduates of Trinity College, Connecticut, where he was trained for the ministry, and of Columbia University, where he obtained a degree in law.

During the World War the Rev. Mr. Chase was active in the work of the Brotherhood of St. Andrew and as a representative of that organization served at Camp Gordon, Camp Wheeler, and Fort Benning.

Mrs. Chase, the former Miss Catherine Cruger of Peoria, survives him.



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CATHARINE M. JOHNS

GLEN RIDGE, N. J.—The death of Mrs. Catharine M. Johns, widow of Milford Llewellyn Johns, occurred on June 13th. She was 75 years old.

A native of England, Mrs. Johns had been a communicant of St. Barnabas' Church, Newark, in the earlier years, but lately had belonged to Christ Church, Bloomfield and Glen Ridge, having resided in Glen Ridge for the past ten years. She is survived by a son, three daughters, eight grandchildren, and a sister.

The Rev. George P. Dougherty, rector of Christ Church, conducted the funeral services which took place on June 16th. Interment was made in Rosedale Cemetery.

MRS. FRANK S. MOREHOUSE

SHELTON, CONN.—Mrs. Frank S. Morehouse, this city, wife of Archdeacon Morehouse, rector of the Church of the Good Shepherd, died June 12th following an operation for goitre performed the preceding day. She had not been in good health for more than a year and the operation was decided upon as the only recourse.

Funeral services were held in the church on June 15th, Bishop Acheson officiating, assisted by the Rev. Kenneth McKenzie, retired, of Westport, and the Rev. T. J. Shannon of Ansonia. Interment was made at Kent.

WILLIAM C. REDFIELD

BROOKLYN, N. Y.—The Hon. William C. Redfield, Secretary of Commerce in President Wilson's cabinet and a vestryman of St. Ann's Church, Brooklyn, was found dead in his bed on Monday morning, June 13th. His loss is a blow to his parish and to the diocese. Messages of sympathy were received from many prominent people, including President Hoover and Mrs. Woodrow Wilson. The funeral was private, at the home; it was conducted by the Rev. Samuel M. Dorrance, rector of St. Ann's. Interment was made at Albany, where Mr. Redfield was born.

NEWS IN BRIEF

BETHLEHEM—The Ven. H. P. Walter preached the baccalaureate sermon at the graduating exercises of the Milford high school on June 5th. All the Protestant churches of the county seat closed their doors to attend.

CENTRAL NEW YORK—The Rev. Fred Meyer, rector of Trinity Church, Camden, has been petitioned by the congregation of a community church near this city to take charge. Mr. Meyer has made arrangements to do so without involving Church convictions, and at the same time carrying on his rural work at Altmar and Redfield. Bishop Fiske honored the 45th anniversary of the ordination of the Rev. Henry Hale Gifford, Ph.D., rector of St. Andrew's Church, New Berlin, by celebrating the Holy Communion and preaching at that parish church on June 5th. In the afternoon the Bishop consecrated the new St. Matthew's Church at South New Berlin. The clergy of the diocese, 70 in number, were guests of Bishop Fiske at an informal conference and picnic on June 14th at the "Lakeland House" on Cazenovia Lake. The Bishop addressed the gathering, and three clergymen of the diocese gave brief papers. Dinner was served on the veranda overlooking the lake. The Rev. Fenimore Cooper, rector of Emmanuel Church, Elmira, presented a paper on Some Aspects of Preaching which provoked much discussion. Commencement exercises were held at the Manlius School, on

June 11th with 50 graduates. Bishop Fiske gave the commencement address, as usual, and presented the diplomas. Despite the depression the school has had an unusually good year, with 250 students in attendance, and excellent prospects for next year.

CONNECTICUT—Bishop and Mrs. Acheson entertained several hundred Canadians of Connecticut at a garden party on the grounds of their residence in Middletown June 11th. The entertainment committee of the society sent out more than 500 invitations.—The Rev. Frederick Rufus Sanford has celebrated the fiftieth anniversary of his ordination to the priesthood. On Wednesday evening, June 1st, there was a reception in the parish house of Calvary Church, Stonington, where he was rector for many years. Archdeacon Brown spoke and also the neighboring Baptist minister and two Roman priests. Mr. Sanford was presented with a purse of gold.

MASSACHUSETTS—A class of 65 candidates was presented to Bishop Sherrill for confirmation in St. John's Church, Lawrence, June 12th. The class, presented by the rector, the Rev. E. P. Baker, who is rounding out his first year in charge of the parish, is the largest confirmed at St. John's for fifty-nine years.

NEVADA—Miss Alice Wright, for many years missionary among the Indians of Alaska and for the past three years doing similar work on the Pyramid Lake Reservation in Nevada, has gone into a new field on the Reservation at Ft. McDermitt where she has opened up work among the Indian children. There has never been any religious work carried on in this field since the early days when it was used as a fort. With the cooperation of the government agent who granted the Bishop the use of a house, it has been possible to provide living quarters for the missionary and a chapel room for services and meetings. On May 20th Bishop Jenkins blessed the house and chapel and held the opening service. Though without the use of either a piano or an organ the children had learned in a few weeks' time a number of hymns and the chanting of the Venite, so that the first thing sung in the improvised chapel was the Call to Worship. Ft. McDermitt is eighty miles from a railroad, across the desert to the north on the Nevada-Oregon border.—The Bishop of Nebraska, the Rt. Rev. Ernest V. Shayler, D.D., will take a course of lectures for the clergy at the fourth annual summer school of the district of Nevada held at Galilee on Lake Tahoe. Information regarding the school may be secured from Miss Ruth Jenkins, Reno. Other members of the faculty were announced in a previous issue of THE LIVING CHURCH.

NEWARK—Recently twenty years of service at St. Agnes' Church, Little Falls, were completed by the rector, the Rev. Robert B. McKay. The rector and Mrs. McKay celebrated their twentieth wedding anniversary on June 7th, a number of parishioners giving them a miscellaneous shower.—A competition for a choral scholarship at St. Thomas' Choir School, New York City, was recently won by Frank Hubert Mather, a member of the boy choir of St. Paul's Church, Paterson, and son of the organist and choirmaster, Frank H. Mather. Approximately fifty competitors participated.—Gifts aggregating \$3,000 were provided for St. George's Church, Passaic, and two of its organizations by the will of the late Mrs. Eliza B. Ball, a communicant of the church, whose death occurred on May 31st. The church itself will receive \$1,000, and equal sums will be given to St. Mary's Guild in memory of Mrs. Ball's mother, and to the Altar Guild for whatever use it may decide to make of it.

NEW YORK—On the afternoon of June 14th, the Rev. Dr. Roelif H. Brooks, rector of St. Thomas Church, Fifth avenue, New York, dedicated a clerestory window in memory of Edith Colford Iselin. The window is in the north clerestory and treats of the theme God Is Love. This is the third clerestory window erected in St. Thomas Church. Each of these has been designed by the artist, James H. Hogan, and the glass executed by James Powell and Sons (Whitefriars) Limited.

SAN JOAQUIN—A feature of the fifth annual Cathedral Day of the district was the dedication of two chancel windows given as a memorial to the late Mrs. S. L. Strother by her family and friends.—The second annual summer conference of the district was held June 13th to 18th at Camp Sierra.

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ORDINATIONS

(Continued from page 216)

Mr. Brant is to continue temporarily in charge of St. Paul's Church at Le Center, with address at 1512 Almond St., St. Paul.

PRIEST AND DEACONS

NORTH TOKYO—On Trinity Sunday, in All Saints' Chapel, St. Paul's University, Ikebukuro, the Rev. KIKUZO INDO was advanced to the priesthood by Bishop McKim, having recently returned from two years' study in America and England. He is to be assistant at St. Stephen's Church, Mito, under the Rev. James Chappell, who presented him. Mr. Ando is the first of the young men of the Church at Sukegawa to be ordained.

Those ordained to the diaconate by Bishop Reifsnider: MITSUYO ITO, from St. Paul's Church, Kumagaya, presented by the Rev. K. Maejima, under whom he has been working; YOSHIBUMI AOKI, from St. Mary's Church, Ashikaga, presented by the Rev. Dr. R. W. Andrews, the priest under whom he is working; and YUZURU MORI, from St. Luke's Church, Matsuyama, presented by the Rev. Dr. Y. Inagaki, of the Theological College. Both Mr. Aoki and Mr. Mori are sons of clergymen in active service in North Tokyo and Tohoku.

The sermon was preached by the Rev. T. Nuki. Mr. Mori is soon to be in America for a year's study, the others continuing at their present posts.

DEACONS

BETHLEHEM—On June 10th in St. Barnabas' Church, Reading, GEORGE ALBERT LINEKER was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D. He was presented by the Rev. A. B. Vossler and Dr. Frederick A. McMillan preached the sermon. Mr. Lineker is to serve at St. Barnabas' following his graduation from Philadelphia Divinity School. His address is Oley St., Reading.

On June 4th in the Church of the Epiphany, Glenburn, the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D., ordained to the diaconate ARTHUR JAMES BLYTHE. The candidate was presented by the Rev. Edward G. McCance and the Rev. Dr. F. L. Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, preached.

Mr. Blythe is to be in charge of St. James' Church, Dundaff, and of Crystal Lake for the summer.

IOWA—STANLEY WILSON was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Harry S. Longley, D.D., on June 3d in Trinity Cathedral, Davenport. He was presented by the Rev. Stanley M. Fullwood, and the Very Rev. R. F. Philbrook preached.

Mr. Wilson is to be in charge of the Church of the Ascension, St. Paul, Minn. He is a graduate of Kenyon College and the General Theological Seminary.

MASSACHUSETTS—On June 14th in St. John's Chapel, Groton School, Groton, Mass., the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of the diocese, ordained to the diaconate MEREDITH BEND WOOD. He was presented by the Rev. Endicott Peabody, D.D., and the sermon was preached by the Rev. William Elwood.

Mr. Wood is to continue his studies in the Episcopal Theological School, Cambridge. He was a former instructor at Groton School.

On June 15th in St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, the Bishop of California, the Rt. Rev. E. L. Parsons, D.D., ordained ENOCH ROSCOE LUKENS JONES, Jr., to the diaconate. Mr. Jones is a candidate from California and a graduate of the University of California, class of 1928, and has the degree of bachelor of Sacred Theology from the San Francisco Theological Seminary, 1931. He was presented for ordination by the Rev. J. Thayer Addison. Mr. Jones is to be in charge of St. Edmund's Church, Richmond, Calif.

At the same service Bishop Sherrill ordained CYRUS LEONARD HERON, GEORGE REUBEN METCALF, and BURKE RIVERS to the diaconate. Mr. Heron, presented by the Rev. W. H. P. Hatch, D.D., has been in charge of Trinity Church, Weymouth; Mr. Metcalf, presented by the Rev. Richard T. Loring, is to be vicar of Holy Trinity Church, Southbridge, and Grace Church, Oxford; Mr. Rivers, presented by the Rev. Frederic C. Lawrence, has been assisting as rector of St. Peter's Church, Cambridge.

The Rev. H. B. Washburn, D.D., dean of the Episcopal Theological School, read the litany; the Rev. W. L. Wood, member of the faculty, the

epistle; and Enoch R. L. Jones, Jr., the gospel for all ordinands, and Bishop Parsons preached.

MICHIGAN—The ordination to the order of deacons of JOSEPH LEWIS SLAGG was held in Christ Church, Detroit, on June 14th, the Rt. Rev. Herman Page, D.D., Bishop of the diocese, officiating. He was presented by the Rev. William Densmore Maxon, D.D., and the sermon was preached by the Rev. Francis B. Creamer. The litany was read by the Rev. Seward H. Bean, and the epistle by the Rev. Samuel S. Marquis, D.D., Bloomfield Hills.

Mr. Slagg is to be on the staff of Christ Church parish, with address at 976 East Jefferson Ave.

NEW HAMPSHIRE—On May 23d in the Chapel of St. Paul's School, Concord, FREDERIC F. BARTROP, Jr., was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. John T. Dallas, D.D. The Rev. William Porter Niles preached the sermon.

Mr. Bartrop is to continue teaching at St. Paul's.

OHIO—Six out of seven men graduating from Bexley Hall, divinity school of Kenyon College, were ordained to the diaconate on June 19th, by the Rt. Rev. Warren Lincoln Rogers, D.D., in the Kenyon chapel, Church of the Holy Spirit: GEORGE RUSSELL HARGATE, Youngstown; GEORGE HENRY JONES and WALTER FRANKLYN TUHEY, Cleveland; WILLIAM X. SMITH, Elyria; DAYTON BURDETTE WRIGHT and RALPH W. AUTEN of Akron.

SPRINGFIELD—In St. Bartholomew's Church, Granite City, ROBERT ALLEN MARTIN and LESLIE ELMER WILSON were ordained to the diaconate by the Bishop, the Rt. Rev. John Chanler White, D.D., on June 12th. The candidates were presented by the Rev. Jerry Wallace who also preached.

Mr. Martin is to be priest-in-charge of St. Bartholomew's with address at 2141 Grand Ave. He is also to have charge of Grace Church, Greenville; St. Thomas', Glen Carbon; and St. Gabriel's, Wood River. Mr. Wilson has been working as lay reader at Mattoon and Paris and is to continue his work in these two missions during his diaconate with address at 2408 Shelby Ave., Mattoon.

VIRGINIA—In the chapel of the Theological Seminary, Alexandria, on June 10th JAMES DEWOLF HUBBARD was ordained to the diaconate by the Most Rev. James De Wolf Perry, D.D., Bishop of Rhode Island and Presiding Bishop of the Church, for the Bishop of Massachusetts, the Rt. Rev. Henry Knox Sherrill, D.D. Mr. Hubbard was presented by the Rev. Russell Sturgis Hubbard, a brother, who was priested in 1928 by Bishop Slattery and has since been in charge of the mission at Vermilion, S. D. He is also a nephew of Bishop Perry.

Books Received

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HARCOURT, BRACE AND CO., New York City:

Social Process and Human Progress. By Clarence Marsh Case, Professor of Sociology, University of Southern California. \$2.50.

HOUGHTON, MIFFLIN & CO., Boston:

Saints and Sinners. By Gamaliel Bradford. \$3.50.

MACMILLAN COMPANY, New York City:

Jobs, Machines, and Capitalism. By Arthur Dahlberg. \$3.00.

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JULY

4. Society of St. John the Divine, Toronto, Can.
5. St. Giles, Upper Darby, Pa.
6. Grace Church, Sheboygan, Wis.
7. St. Mark's, Des Moines, Ia.
8. St. Luke's, Catskill, N. Y.
9. Annunciation, Glendale, Queensboro, N. Y.

NEWS IN BRIEF

NEWARK—A service of admission for the Young People's Fellowship of St. Clement's Church, Hawthorne, was held on June 12th, with the various chapters of the Paterson district present. The parish chapter comprises thirty-one members, and was recently granted its charter.—St. Luke's Church, Paterson, was presented by the Sons and Daughters of Liberty with an American flag on June 12th at a service which constituted the parish's Washington bicentennial celebration. Delegations from eight councils of the order were present, and from the Patriotic Order of America and the junior O. U. A. M.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
REV. K. A. VIALI, 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 Benedic-
tion, 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.

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 SERVICES—Continued

New York

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
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Solemn Mass and Sermon, 10:30 A.M.
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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.

St. Mary's Church, Pittsburgh

362 McKee Place
THE REV. THOMAS DANIEL, Rector
Sunday: 7:45 A.M. Low Mass for Communions.
" 9:30 A.M. Children's Mass.
" 11:00 A.M. Sung Mass and Sermon.
" 4:30 P.M. Vespers and Benediction.
Week-day Masses, 7:30 A.M., excepting Mon-
day and Thursday 9:30 A.M.
Confessions 4:00 P.M. to 6:00 P.M., and 7:00
P.M. to 8:00 P.M., Saturday.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
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Week-day Masses, 7:00 A.M. Thursdays, 6:45.
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