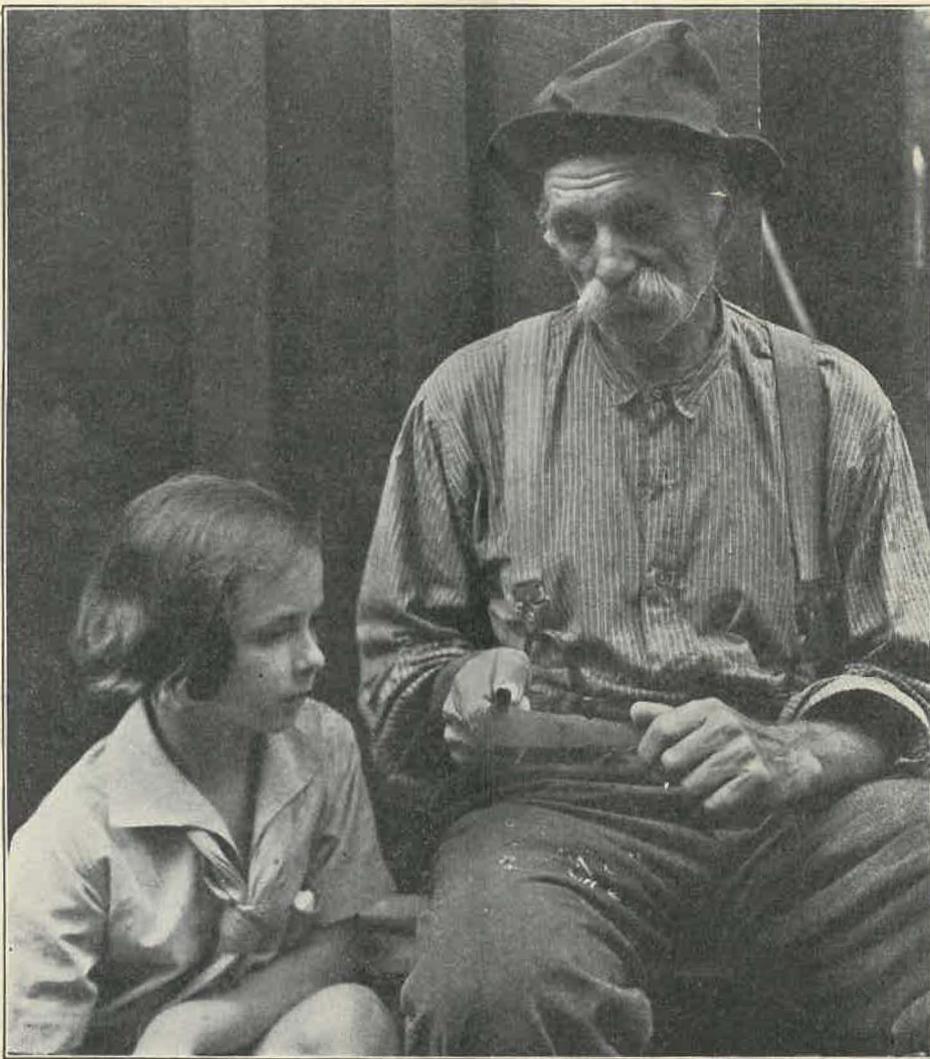


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Church Kalendar



JULY

- 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

JULY

- 9. Summer School of the Second Province at Bronxville.
- 11. Southern Ohio Summer School in social service work at Cincinnati.
- 17. Older Boys' Conference Camp at Kenosha, Wis.; Conference for Church Workers at Lake Michigan, Mich.
- 18. Lake Tahoe Summer School at Galilee, Calif. Gearhart, Ore., Summer School.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

- 18. Brotherhood of St. Barnabas, Gibsonia, Pa.
- 19. Brotherhood of St. Barnabas, North East, Pa.
- 20. St. Luke's, Fair Haven, Vt.
- 21. St. Paul's, Bloombury, Pa.
- 22. Christ Church, New Haven, Conn.
- 23. St. Francis' House, Cambridge, Mass.

NEWS IN BRIEF

CENTRAL NEW YORK—The Rev. D. Charles White, rector of Calvary Church, Utica, observed the 30th anniversary of his ordination on St. Peter's Day, June 29th, as celebrant of the Holy Communion. With him in the sanctuary at that time were three classmates at the General Seminary: the Ven. A. A. Jaynes, archdeacon of the diocese; the Rev. F. Curtis Smith, secretary of the diocese; and the Rev. Lloyd R. Benson, rector of St. Augustine's Church, Iliou, and rural dean of the Mohawk in the diocese of Albany.—With an eye to greater efficiency, the Rt. Rev. Charles Fiske, Bishop of the diocese, has rearranged the five missionary convocations in the diocese, to take effect January 1, 1933. The diocesan council has given its consent to the new arrangement. The third district, comprising Broome, Chemung, Chenango, and Tioga counties, was hindered by the long distance between extreme points, and all convocations were disproportionate in size and parochial strength. With the new arrangement a greater equalization will result.

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.

"Mining Conditions in Kentucky"

TO THE EDITOR: When William Ritchie, in his letter to THE LIVING CHURCH of June 11th, states that I went to Kentucky without an open mind he is perfectly right, if he means by that an empty one. I had followed the situations in Bell and Harlan counties for a considerable time prior to going down there, and had aided in the raising of several thousand dollars for the relief of the miners. Of course I had opinions. I knew something, for instance, about the report of a commission of responsible Kentuckians appointed by the governor to investigate conditions. Their report is filled with such statements as "conditions almost too horrible for belief," "officials who outraged common decency," "the law acts rather unlawfully in Harlan," and "here is work for a grand jury not afraid of coal operators, miners, or 'the law' that is now in power in Harlan." These statements were not made by "intruders" but by Kentucky attorneys appointed by the governor of the state to make an investigation. Their statements were in the assortment of things in my mind when I went to the coal fields.

I am quite eager to agree with Mr. Ritchie that "at heart the great majority of American employers are sincere in their true Christian interest in the welfare of their employes and the conditions of the working man." But, as Mr. Maxted pointed out in his letter in the same issue, even with the finest will in the world they are quite powerless to make our broken down industrial order work. If he will go to the trouble of understanding the last paragraph of Mr. Maxted's letter, that fact will be clear to him. The coal industry does not teach us that the owners, in that or any other industry, are wicked men. It should teach us that all of us are stupid for trying to perpetuate an industrial system which has outlived its usefulness. It isn't a matter of fixing blame. It is the industrial order that is at fault, not the individuals, both owners and workers, who are all the victims of it.

Nevertheless I think I am right in saying that the owning group, because of their possessions, are apt to be more blind than the rest. They are quite naturally determined somewhat in their thinking by what they consider to be their own economic interests. They are willing to do anything for the workers, as Tolstoi long ago pointed out, except get off their backs, which is the one thing they will eventually have to do. There are a large number of Episcopalians in this group. One clergyman in Kentucky, for instance, told us that his church was "owned" (his word, not mine) by a family of coal operators. Another said that if he read the resolutions dealing with industrial questions passed at General Convention from his pulpit he would probably lose his job the next day. So when we repeated, what their own official investigators stated to be true, that there exist in Kentucky "conditions almost too horrible for belief," we hardly expected these people to approve. The fact that they have protested vigorously to the statement issued by our visiting committee is, it seems to me, ample justification for the statement I made in my previous letter [May 28th] to THE LIVING CHURCH. For it is not without significance that in their protests

they have confined themselves to protesting our right to point out the facts, rather than attempting to answer the charges that we made.

(Rev.) W. B. SPOFFORD,
 New York. Secretary, Church League
 for Industrial Democracy.

Medical Missionaries

TO THE EDITOR: I was much interested in the article, Modern Medicine and the Igorot, in your issue of April 9th just arrived. My interest lies in the fact that conditions for the medical welfare of the Sagada station are almost exactly duplicated in this station of the China Mission. But with this significant difference—my station covers a whole county, with a population to be reached by the medical missionary of the Church one thousandfold that of Sagada. And this further more significant difference—whereas Sagada has a devoted doctor to minister to the souls of his people through their bodies, and with little or no equipment. Here we have the complete equipment but no doctor.

Since 1926 this station has been without medical help. Prior to that time we had a fine hospital of about forty beds, completely equipped and staffed, with a small but very efficient nursing school attached. During the 1927 troubles the hospital was closed. It has never been reopened. The buildings are still here, empty. The equipment, now loaned to other of our mission hospitals, is still available. Most tragic of all—the wonderful opportunity for medical missionary work still remains—but no doctor.

Can it be that our great Church in the United States is to produce no more medical missionaries? Has the Church lost the vision of reaching out for the souls of Christ's heritage among the heathen through the ministry of healing? It seems incredible that we should see in the missions of our Church on the one hand a devoted doctor hampered almost to the breaking point for lack of money for the proper carrying on of his work, and on the other hand a flourishing evangelistic work crippled for lack of a doctor.

I am quite well aware that the Church is short of money. No one knows that better than the missionary. But is the Church short of faith? In spite of our troubles here in China, and they are many, there never was a greater opportunity to bring these people to Christ. Sick at heart, disillusioned, harried from pillar to post by famine, floods, and war, with no hope or faith in anything. These people are only waiting for the Great Deliverer, yet except we preach how shall they know?

Our seminaries are crowded with students for the sacred ministry—yet no priests for the preaching of Christ's salvation to the heathen. For ten years not a single priest for the district of Shanghai. Our medical schools at home are turning out doctors faster than they can be absorbed in stable practice. In eight years not a single doctor for the district of Shanghai. So much to do. So very few to do it. So very few willing to make the venture for Christ's sake. Where is the answer? (Rev.) HOLLIS S. SMITH.

Changshu, Kiangsu.

"At Home in the New Testament"

TO THE EDITOR: Dr. Easton, of the General Seminary, has an interesting appreciation of the late Bishop Gore in the spring number of the *Anglican Theological Review*. He qualifies his otherwise generous recognition of Gore's ability and influence by one provocative and arresting sentence: "He (Gore) was never really at home in the New Testament." It is, of course, plain what Dr. Easton means—namely, that Gore was not eminent as critic either of the text or of the literary history of the New Testament. In this sense, Dr. Easton's judgment may be fair enough. Certainly Gore would not have claimed for himself a place among the critics. His consuming interest led him along a different line and to a different goal. His chief concern with the New Testament began where that of many of the ablest critics seems to end. He was indeed always sympathetic with the work of criticism. In all his writings, beginning with *Lux Mundi* and his Bampton Lectures on *The Incarnation* he has abundantly proved his readiness to give full weight to, and to make full use of, the assured results of critical investigation. But to his mind the entire work of criticism, however necessary, was but a preliminary stage in the real discipline of New Testament scholarship. A precious stone must be freed from incrustations and adventitious matter before it can be seen in its intrinsic radiance and beauty. So very probably Gore would have felt about the varied documents which make up the Church's library of Holy Scripture. The documents contain the record of the revelation, and one must verify the record at all costs. But the revelation, not the record, is the pearl of price. In other words, it was New Testament theology, and not New Testament criticism, to which the Bishop gave his lifelong study.

Just at this point one is brought up rather sharply by the implications of Dr. Easton's facile and arresting phrase: implications which are the more interesting because apparently not consciously intended. What type of man or mind may be truly said to be "at home in the New Testament"? What kind of science, what line of research, is required of one who would qualify for that high degree? The question has a timely and direct significance, not only for the students in our seminaries but, even more, for the preachers in our pulpits. And the answer is not far to seek. We are commonly urged, rightly or wrongly, to treat the Bible as we treat any other book. In this particular context, that is excellent advice (although by some strange irony it is often completely overlooked by the very men who urge it on us). What does it mean, for instance, to be "at home" with Shakespeare, or with Dante, with Plato or with Aristotle? Would it occur to anyone that the most exact verification and mastery of their texts could be anything more than a mere preliminary step; not very different from, and certainly no more significant than, finding out where someone lives whom one wants to meet and with whom one hopes to become friends? It would seem fairly obvious that to be "at home" with any document, ancient or modern, sacred or profane, must mean to be on intimate and sympathetic terms, not merely with the outward letter but with the inward spirit; not with the writing, but with the writer. If this be the true connotation of Dr. Easton's phrase, judgment might have to be reversed, and given in favor of the Bishop. However this may be, it is certain that there are very few expository sermons preached from our modern pulpits, though a great deal, of greater or less value, is said about the Bible, while in the pews sit people, for the

most part knowing nothing whatever of Bible teaching and probably never reading a word of it at home, who none the less might claim to be fairly conversant, through magazine articles or hastily read books, with its external history. A chief tragedy of our present spiritual state is that so very few of us are really "at home" in the sacred writings. Perhaps Dr. Easton would tell us how to set this right.

(Rt. Rev.) PHILIP M. RHINELANDER.
College of Preachers,
Washington, D. C.

"All His Saints Shall Praise Him"

TO THE EDITOR: It is often said that in order to keep our boys and girls in the Church we must give them something to do. But why specify the young people, for is that not true of us all? We all like to assist, as the French people express it, rather than merely to attend. But the thing which is so often overlooked is the fact that Our Lord has given to all of us something to do, just as much as He gave the first disciples when He instituted the great memorial of His passion in the Holy Eucharist, saying, "Do this in remembrance of Me."

St. Paul expresses the thought that I have in mind when he wrote "As oft as ye eat this bread and drink this cup ye do show forth the Lord's death till He come."

In laying great stress on the necessity of frequent partaking of the Holy Communion for the strengthening and refreshing of our souls, it is possible that we have in a great degree lost sight of that which is the at least equally important, if not greater aspect of, that sacred rite. In protesting against Rome we have neglected the Mass. It is true that the Anglican Church in her catechisms has taught for centuries that the right answer to the question, Why was the sacrament of the Lord's supper ordained? is that it was for the continual remembrance of the sacrifice of the death of Christ, and only as we might say secondarily on account of the benefits we receive thereby. But unfortunately in an atmosphere of Protestantism she has relegated this first cause to the background, dismissing the thought of it in promptly laying so much stress on, that which is of course of very great importance, the ways and means of preparing ourselves to receive the Holy Communion, with the result that many just "go to Communion" or stay away.

Now the point I wish to stress is that the first and greatest privilege of the one who has been confirmed is not as the new Office of Instruction would seem to imply (page 291 of the Prayer Book) the reception of the Holy Communion for the continual strengthening and refreshing of the soul but the privilege of taking part in a great pageant, of being associated in any way, in the cast, or in the chorus or as an attendant (for I would rather be a doorkeeper, says the Psalmist, than to dwell outside,) in the presentation of the great Memorial Sacrifice before God. It is the highest act of Christian worship, this offering of the sacrifice of praise and thanksgiving, this continual representing, of this remembrance of the sacrifice of the death of Christ.

The officiating priest cannot adequately do it by himself. Some two or three at the least must be there to say Amen. Oh, that that "Lost Chord" could be restored, that that wonderful harmony could be heard upon the earth, Hallowed be Thy Name, as it is in heaven, not a note missing, not a voice silent, in the rendering of the great Amen. For worthy is the Lamb that was slain.

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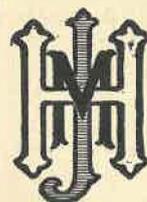
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Tithing

TO THE EDITOR: The letter of H. Gibbs Chase, published in the correspondence column of the issue of June 4th, has much that is to be commended. The conscience of the Church needs to be aroused to a proper conception of its financial responsibilities.

There is, however, it seems to me, a fundamental error in the second paragraph of Mr. Chase's letter which affects his whole argument. The paragraph contains this statement: "Nine-tenths of our income is all that we can consider as rightly belonging to us; the other tenth belongs to God."

The Scriptures teach, and modern proponents of the Christian stewardship of money agree, that the possession is not ownership and that all one has belongs to God.

The basic principles, as set forth by the United Stewardship Council of Churches in the United States and Canada, on which our Church has representation (the undersigned being a member) are as follows:

1. *Getting.* As a Christian I should acquire in ways that do not harm, but which positively help my fellows.

2. *Saving.* I should provide for the future, practising self-denial today and exercising forethought for tomorrow.

3. *Spending.* I should spend my money in a way that will develop simplicity, discrimination, consideration, making the finest personality, not only in myself and those related to me, but likewise in those who produce and sell what I purchase.

4. *Giving.* Giving is not incidental to living; living is incidental to giving. "The Son of Man came not to be ministered unto, but to minister and to give"—His very life.

When I spend, I merely change the form of my value; when I save, I but change the time of it; but when I give, I change the control of it. Thus, giving becomes a crucial test of unselfishness.

This conception of the stewardship of money dignifies and glorifies all of life it touches.

Tithing was essentially a Jewish tenet and was more or less a legalistic procedure. The tithing principle of a separated portion has become an established practice in the Christian Church. Many persons are giving one-tenth to God, greatly to the development of personal Christian character and the welfare of the Church.

Many of the early Church fathers taught tithing. The giving of one-tenth was considered as an acknowledgment of God's ownership, a more or less legal due, somewhat like acknowledging that the landlord owns the building by paying the rent.

We believe that the Christian rule of practice is better set forth in St. Paul's letter to the Corinthians, 16th Chapter, 2d verse: "Upon the first day of the week, let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come"; regular (weekly) proportionate offerings.

Ten per cent is literally beyond the capacity of some and much too small for others. The proportion, needless to say, should be just and determined in accordance with the principles of administration herein set forth, systematically, intelligently, proportionately, and sacrificially.

A conception of Christian stewardship that God is the Owner of all and that His Church and the extension of His kingdom constitute the first charge against my time, talents, and money, will make me conscious that I am a partner with God and the administration of all that God has intrusted to me will be a joy.

New York City. FRANK H. MERRILL.

"Scripture vs. Tradition"

TO THE EDITOR: In his article in THE LIVING CHURCH of April 9th, Fr. Weed defines tradition as "anything handed on, oral or written." The inclusion of "written" is unquestionably running counter to the standard connotation of the concept, for, according to Webster, the New International, the Century, and the Oxford New English Dictionary, tradition is oral, and oral only—information handed down by word of mouth, an *unwritten* code, story, or doctrine, a body of beliefs independent of any written stabilization. As soon as tradition is committed to writing it ceases to be itself and becomes history, record, manuscript, codex, and its existence cannot then be questioned, whereas in its traditional form its existence might easily be denied at one time or another, and might just as easily cease altogether. How much tradition has perished because it was never written no one can guess, except St. John (20:30), who surmises it would more than fill the whole world (21:25); but all that vast and holy tradition helps us not one whit as a source of doctrinal guidance; it is only that *portion* of all that Jesus did and said that has passed into written form (*i.e.*, the New Testament) that can become the unchangeable stay of the creeds, the basis of the writings of the patristic theologians, and the ground for the decrees of the ecumenical councils.

Once emphasize Tradition above Scripture and you paralyze popular interest in and study of the Bible, and turn laymen into helpless dependents upon Tradition explainers, as laymen in law are helplessly dependent upon trained lawyers.

Here is the test and proof in a nutshell: Would we prefer holding on to the New Testament and destroying all creeds, patristic writings, and council decrees? Or holding on to the latter and destroying the New Testament, and from now on abandoning ourselves and the world's salvation to Tradition alone? (Rev.) STANLEY LEFEVRE KREBS.

Alton, Ill.

Rochester Dioceses

TO THE EDITOR: Your correspondent in your issue of February 27th writes that the eastern half of the old diocese of Western New York decided upon the name of Rochester after having considered the matter from every angle. The vote in favor of Rochester gave a majority of about 10, out of some 100 votes. The fact that the Protestant Episcopal Church in the United States is not a part of the Church of England, although a part of the Anglican communion, has no bearing on the matter. There is no other case on record in the Anglican communion where a new diocese has adopted the name of another. Your correspondent states that the Rt. Rev. Dr. Ferris would doubtless be formally introduced with his full title of Bishop of the Episcopal diocese of Rochester. He is no more Bishop of the Episcopal diocese of Rochester than is the Rt. Rev. Dr. O'Hern, Bishop of the Roman Catholic diocese of Rochester. The bishops of the Protestant Episcopal Church in the United States are introduced at Lambeth Palace, and elsewhere as the Bishop of New York, the Bishop of Massachusetts, the Bishop of Washington, and so on. There can be but one Bishop of Rochester, and if the eastern half of the old diocese of Western New York persists in the name of Rochester, then its Bishop will have to be introduced as the Bishop of Rochester, U. S. A. The solution is to change the name of the diocese to Genesee, for which some 45 votes, out of 100 were cast. O. R. ROWLEY.

Montreal, Canada.

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Clerical Changes

APPOINTMENTS ACCEPTED

DEXTER, Rev. SMITH O., formerly rector of Trinity Church, Concord, Mass.; to be hospital chaplain of Robert Brigham Hospital, working under diocesan board of missions. Address, 24 Follen St., Cambridge. September 15th.

PECK, Rev. CHARLES RUSSELL, formerly vicar of the Cathedral Church of St. Paul, Boston, Mass.; to be rector of Trinity Church, Concord, with address at 17 Elm St. September 1st.

TYLER, Rev. BARRETT P., formerly rector of All Saints' Church, Brookline, Mass.; to be warden at St. Michael's Mission, Ethete, Wyo. September 1st.

TYLER, Rev. SAMUEL, D.D., formerly rector of St. Luke's Church, Rochester, N. Y.; to be a member of the staff of the Cathedral Church of St. Paul, Boston, Mass. September 1st.

WASHBURN, Rev. BENJAMIN M., formerly rector of Emmanuel Church, Boston, Mass.; to be Bishop Coadjutor of the diocese of Newark. October.

RESIGNATION

SARGENT, Rev. GEORGE WINTHROP has resigned as general missionary of prison and other state institutions of the diocese of Massachusetts. July 1st.

CORRESPONDENTS OF THE LIVING CHURCH

ARKANSAS—*Omit*, Frederick R. Shaw.

DEGREES CONFERRED

KENYON COLLEGE—Honorary degrees were conferred by Kenyon College at its 104th commencement exercises upon six prominent Churchmen: **MONELL SAYRE** of Princeton, N. J., Democratic candidate for Congress from the Princeton district, received the Doctor of Laws degree; **Dr. ROLLA EUGENE DYER**, Washington, D. C., assistant director of the National Institute of Health, a Doctor of Laws degree; the **Rev. N. R. HIGH MOOR**, dean of Trinity Cathedral, Pittsburgh, Pa., received a Doctor of Divinity degree, as did the **Rev. JAMES PEINETTE DEWOLFE**, Kansas City; **Canon LOUIS EUGENE DANIELS**, lecturer on Church music at Bexley Hall since 1923, received the degree of Doctor of Sacred Music; and **ALVAN E. DUERR**, class of 1893, received a Master of Arts degree, *honoris causa*.

MIDDLEBURY COLLEGE—On June 13th the **Rev. H. PERCY SILVER, D.D.**, rector of the Church of the Incarnation, New York, received the honorary degree of Doctor of Literature.

NORTHWESTERN UNIVERSITY—At the annual commencement of Northwestern University on June 13th last, the **Rev. EDWIN G. WHITE**, rector of St. John's Church, Ionia, Mich., received the degree of Master of Arts, in course.

UNIVERSITY OF THE SOUTH—The honorary degree of Doctor of Divinity was conferred upon the **Rt. Rev. WILLIAM SCARLETT, LL.D.**, Bishop Coadjutor of Missouri, and upon the **Rt. Rev. WYATT BROWN, D.D.**, Bishop of Harrisburg, at the recent commencement exercises.

WASHINGTON UNIVERSITY—At the recent commencement of Washington University, the degree of Doctor of Laws was conferred upon the Coadjutor of Missouri, the **Rt. Rev. WILLIAM SCARLETT, LL.D.**

WASHINGTON AND LEE UNIVERSITY—At the recent commencement exercises of Washington and Lee University the degree of Doctor in Divinity was conferred upon the **Rev. Devall L. Gwathmey**, rector of St. John's Church, Wytheville, Va. **Dr. Gwathmey** is an alumnus of the school.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—In St. Andrew's Church, New Berlin, the **Rev. HENRY HARRISON HADLEY, Jr.**, was advanced to the priesthood by the Bishop of the diocese, the **Rt. Rev. Charles Fiske, D.D.**, on June 23d. The candidate was presented by the **Rev. H. H. Hadley, D.D.**, father of the ordinand and rector of St. Paul's Church, Syracuse, and the **Rev. Nelson M. Burroughs**, rector of St. John's Church, Troy, preached. The **Rev. Dr. H. H. Gifford** read the litany, the **Rev. Stuart G. Cole**, rector of Trinity Church, Seneca Falls, the epistle, and the **Rev. Arthur B. Merriman**, rector of the Church of the Saviour, Syracuse, the gospel.

Mr. Hadley is to be rector at New Berlin beginning September 1st.

MISSOURI—The **Rev. ORAL VIRGIL JACKSON** was advanced to the priesthood by the Bishop Coadjutor of the diocese, the **Rt. Rev. William Scarlett, D.D.**, in Christ Church, Rolla, June 14th. The **Rev. Karl M. Block, D.D.**, preached and the **Rev. Carl Reed Taylor** was presenter. The **Rt. Rev. F. F. Johnson, D.D.**, Bishop of (Continued on page 267)



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EDITORIALS & COMMENTS

Religion in the Home

An Editorial condensed from the *Church Times*

MAGISTRATES and educational experts are deeply and properly concerned about youthful lawlessness and the rapid increase of juvenile crime. It is clear that large numbers of the youth of the present day have not acquired the rudiments of discipline or self-control. And this serious condition is generally attributed to absence of discipline in the home. Reaction from Victorian strictness has gone, as reactions often do, to the opposite extreme. The home-rulers have abdicated. Every member of the household does, to an excessive degree, that which is right in his own eyes.

Since the children have been in their education taken under the control of the State, parents in many cases appear to think themselves relieved of all parental responsibility. School authorities complain that the home is constantly the chief hindrance against which they have to contend. Heads of the great boarding schools assert that the discipline, in which they have trained their pupils during the term, is neutralized by the laxity of the home during the holidays. Each fresh term becomes one more attempt to remedy the mischief which the home has encouraged. In the day schools the home can be still more persistently the enemy of the teachers. Parents omit to exert any adequate control, and even resent the discipline of the school as an invasion of the parental rights which they neglect. There are teachers who live in abject fear that the discipline which it is their duty to maintain may be made by some irate and unreasonable parent a matter of legal prosecution, to the detriment of school authority and to the prospects of their own professional success.

It is obvious that a schoolmaster, being human, is liable to human imperfections, and that he is, on occasion, quite mistaken; but it is also true that parental partiality is at times a hopelessly incompetent judge, and that the only reasonable alternative, broadly speaking, is either to trust the teacher or else to remove the child. The older generation, looking back on their own early years, well remember incidents at school, which they resented, but about which they did not dream of

complaining at home. They knew that, if they had complained, it was not they who would have been approved and supported. On the whole, that was the better way.

The moral principles now taught and maintained in the home are of the shallowest and most inferior description. In an admirable letter to the *Times* recently, Dr. Lyttelton said that the chief incentive set before the young is the idea of getting on in the world, an incentive which may be better than nothing, but is, after all, an appeal to self-interest, and self-interest means self-gratification. It is a poor and low idea of the object and purpose of life. In it there is nothing to inspire or refine or uplift. Moreover, very frequently there is next to no religion in the home. The members of the family have everything in common except religion. Religion is no longer taught at home, and "the number of young people who are virtually heathen has never been so large as it is today."

WHEN moral maxims are taught without religion, they naturally leave on the youthful critical mind the impression that morality is nothing else than an arbitrary restriction imposed on the independence of the young. It appears to be a merely human convention which the older generations are pleased to call the result of experience, but as to which the younger generation prefers to keep an open mind, to experience for themselves, in their own way, with a quite independent opinion of their own. They have not the slightest inclination to be bound by the authority of the past.

Conversely, when moral ideas are based on religion, they cannot be regarded in this way. They are identified with the Ultimate Reality. They are eternal. Defiance is self-destruction. "Whoso falleth upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder." When the moral law is founded on religion, it has the majesty of the Divine and Everlasting. It is a very different thing from a conventional protective regulation imposed by man.

When youth, with its highest capacities neglected and un-

trained, gets beyond the influence of home and school, then the consequences of this bringing up display their real character. Dr. Lyttelton truly says that "all the youth of the country are being taught by the cinemas that adult life consists of excitement, novelty, successful trickery, love-making, and various kinds of sensationalism." The one idea that they have really taken in, because it has been urged on them as the object of their lives, is self-pleasing. "The majority of youths and maidens, knowing of no principle except self-pleasing, proceed to act upon it according to their opportunities—some coarsely and anti-socially in quest of adventure, others prudently as they learn that decent conduct pays."

The rapid increase of juvenile crime is only one of the signs of deterioration in the home. The increase of crime, however considerable, refers only to a comparatively small minority of the young. What is immeasurably more serious is the increasing paganism of youth. This is not a question of class. It applies to the well to do and the educated quite as much as to the illiterate and the poor.

If the present disorder is to be remedied, what is needed above all things is a revival of religion in the home. How that may be brought about is indeed a problem; for, as the young men and women of today marry and make homes of their own, what is happening repeatedly is that, if either of the married pair had any religion at all, it seems to evaporate under the neutralizing non-religious influence of the other. Instead of the religious partner imparting faith to the unbelieving, it is the irreligious who apparently deprives the religious of such faith as was formerly displayed. St. Paul's ideal was that the unbelieving husband was sanctified by the wife, and the unbelieving wife was sanctified by the husband. But the modern home is reversing that. The believing husband is secularized by his wife, and the believing wife is secularized by her husband; in which case the religious prospect of the children, if indeed there are any, is pathetic. If, on the contrary, in mixed marriages of this sort, religion in either the man or the wife not only survives but is a matter of genuine conviction, deep and strong, then certainly the believing parent will want the child to be brought up in the same religion.

There are in the records of home life tragic examples of one parent's desperate endeavor to shield a child in matters of religion from the influence of the other.

In any really religious-minded parent, the irreligion of son or daughter must inflict a sorrow which is both lasting and profound. The existence of an impenetrable barrier between themselves and their child, about the very principles on which life is founded, cannot be to men and women of strong convictions anything less than unspeakable pain. There is the perpetual consciousness of the line which they cannot pass, of the silence which their antagonism on the greatest of all themes imposes: Thou art so near, and yet so far. It is useless to speak of love overcoming the difference. It is possible to make the best of inner discords; but no love that is in reality of the highest kind can ever be satisfied so long as it is separated in the things of lasting interest from the dearest human object of its care.

THE LIVING CHURCH announces the election of Clifford Phelps Morehouse, formerly managing editor, as editor of this periodical and of the *Living Church Annual*, succeeding the late Frederic C. Morehouse. Mrs. Irene Nelson, formerly assistant news editor, becomes news editor of THE LIVING CHURCH, while Miss. Elsie Kingsland will continue as managing editor of the *Annual*.



The Living Church Pulpit

Sermonette for the Seventh Sunday
After Trinity

ETERNAL LIGHT

BY THE VERY REV. ARCHIE I. DRAKE
DEAN OF ALL SAINTS' CATHEDRAL, MILWAUKEE

"But the gift of God is eternal life through Jesus Christ our Lord."—ROMANS 6: 23.

THE CENTRAL MOMENT of the world's history is to be discovered in the first scene of the Drama of Redemption. The Angel declared unto Mary . . . she conceived by the Holy Ghost. In Doctor Barry's *Our Lady Saint Mary*, the writer, after describing that scene in exquisitely beautiful language, goes on to say:

"No moment before nor since has equalled it in its unspeakable wonder, in its revelation of the meaning of God. Not the moment of Creation, when all the sons of God sang together at the vision of the unfolding purpose of God; not the morning of the Resurrection, when the empty tomb told of the accomplished overthrow of death and hell. This is the moment toward which all preceding time has moved and to which all succeeding ages will look back the moment of the Incarnation of God."

The Annunciation marks the beginning of our Lord's Incarnate Life. Here the obedience of blessed Mary brought salvation to a dying world. Here God gave that greatest of all gifts . . . His Son . . . through whom we have eternal life. In contrast to the wages of sin, we have that which cannot be purchased, the free gift of God, eternal life, which is ours through union with Jesus our Lord. God became man that He might *bring to men* eternal life.

It is a mistaken idea of the teaching of Jesus to think of eternal life as something to be achieved in a distant and somewhat hazy future. Oftentimes we speak of the faithful departed "entering eternal life," as though there were no relationship between that life and the life of this present world. The result is that we fall into the habit of thinking of eternal life as existing only beyond the grave, and that one must experience the phenomenon we call death before one can enter upon that life. The general assumption of Jesus is that all human life goes on forever and that life beyond the grave is continuous with earthly life. It is not that we live one kind of life here and a different life hereafter. "I am but a stranger here, Heaven is my home" may be perfectly true. We are, or should be, strangers and pilgrims; in the world, but not of the world. We do look for a City, which hath foundations, whose Builder and Maker is God. We do seek a Country. But eternal life begins here. A life which is truly eternal may be ours here and now. Eternity in this sense has to do with quality rather than duration. It is a *kind* of life. It is a life lived from the point of view of values. A life lived for the sake of God and in the light of eternal values. It is the normal life of the Christian.

But two things are necessary if we are to enter upon the Eternal Way. We must know *what* it is. Jesus *lived* it. He not only told us about eternal life but He lived it perfectly. And then we must have the assurance that eternal life is possible for us. Is it possible, we ask? Our Lord calls us to live it, in union with Him, in His Mystical Body. It is essentially corporate in its nature. Only as we live the sacramental life in the Fellowship, in the Company of the Friends of Jesus, in the Holy Catholic Church, can it be said that we are living a truly eternal life. It is a life of earnest prayer. It is a life of sorrow for sin. It means frequent use of the sacrament of Penance. It means devout communions, that through the reception of His Body and Blood we may evermore dwell in Him and He in us. It is a life of sacrifice, and humility, and love. It must be all for Jesus. Apart from Him there is no life. To live with Him *is* eternal life.

NEWS OF THE CHURCH

Nahant, Mass., Chapel To Observe Centenary

Recalls Kidnapping of C. A. Rice While Attending Summer School —Southboro School Graduates 32

BY ETHEL M. ROBERTS

BOSTON, July 2.—This is the centennial year of Union Church, Nahant, which has served successive generations of those with summer homes on this rocky promontory. It was in 1832 that the first chapel was built; in 1867 it was so damaged by a January storm that a second building was made necessary in a more sheltered position. Unitarians, Episcopalians, Congregationalists united in worship in the building; before the Roman Church had a building of its own, the priest said Mass in the chapel upon his visits to the peninsula.

In 1850, permission was given for holding of a summer school for boys in the church and from it a boy was kidnapped by his mother and her agents after the courts had deprived her of the privilege of the custody of the child. One of the witnesses was Henry Cabot Lodge, then 10 years old; his testimony and identification convicted two of the men. While the kidnapped boy, Charles A. Rice, was not heard of for twenty years until after he had graduated from Oxford University and returned to the United States as the purchaser of the *North American Review*, the father gave the little Henry Cabot Lodge a gold watch in token of his helpfulness.

Of the many drawn to worship in this Nahant chapel, creeds have differed but the spirit has been one. Bishops Vinton, Eastburn, Huntington, Brooks, and Lawrence have preached there; Bishop Sherrill will be one of the preachers of the present summer. Bishop Lawrence will preach tomorrow. The sexton of the church, Charles F. Johnson, has not missed a Sunday while the church is in use since his father went to war in 1863 and he succeeded to the duties of sexton.

ST. MARK'S BOYS' SCHOOL COMMENCEMENT

When thirty-two boys graduated from St. Mark's School, Southboro, last Saturday, Francis Parkman, headmaster, reversed the usual emphasis as he drew attention to the fact that it is the boys of a school who leave their impress, their strength or their weakness, upon it and it is in the power of those boys and of the alumni to make a school one with which they are proud to be associated. Three appointments of graduates to the faculty are those of William W. Barber, Jr., '28; Hollis S. French, '22; and Frederic R. Weed, '24. The prize day speaker was Senator James W. Wadsworth, 94, whose son, Reverdy Wadsworth, was valedictorian. The founder's

DEAN URBAN ACCEPTS ELECTION

TRENTON, N. J.—The Very Rev. R. E. Urban, dean of Trinity Cathedral, Trenton, signified acceptance of his election as Suffragan Bishop of the diocese, according to word received from the diocesan offices on July 1st.

Selection of the dean for the post was made at the special convention called by Bishop Matthews on June 15th.

medal, the school's highest honor, was presented to Paul C. Henshaw of Rye, N. Y. The Thayer scholarship, given by the headmaster, the Rev. Dr. W. G. Thayer and Mrs. Thayer, for a boy not in the graduating class and with the highest marks for the year, was awarded to Henry F. Allen of Boston.

GRACE CHURCH, LAWRENCE, AND ITS "POOR" GARDEN

The short paragraph in *THE LIVING CHURCH* of June 25th about the vegetable garden operated under the auspices of Grace Church, Lawrence, may be expanded to include the following details: special gifts to the amount of \$234 have provided the necessary sum of \$46.15 expended in fertilizer, plowing, tools, and seed, and also the means for employing men of the parish for thirty-four days at \$4 for an eight hour day. "The garden fund is still in the black and we have a fine garden with lots of promise of food for the winter," writes the rector in his parish monthly magazine, adding, "Just now, the plan for distribution of vegetables is this: if any folk wish, they may buy, but the plan is to give the vegetables, as they come, to those who can use them. Friday will be vegetable day at the church. You can secure your vegetables by coming to the parish house. If necessary, we will have two days." The plan, utilized by this parish in an industrial center with much unemployment, is suggestive. As to the vegetables: corn, potatoes, beans, cucumbers, squash, peas, onions, carrots, parsnips, are now well up, and tomatoes, cabbages, and cauliflower are in prospect.

NEWS BRIEFS

Lewis B. Franklin, vice-president and treasurer of the National Council, is to be the speaker at a series of conferences beginning October 17th when the clergy, wardens, and vestrymen of parishes and missions will meet in six groups. The conference centers are: October 17th, St. Stephen's Church, Lynn; October 18th, St. Anne's Church, Lowell; October 19th, Grace Church, Newton; October 20th, St. Chrysostom's Church, Wollaston; October 21st, St. Martin's Church, New Bedford; October 22d, Cathedral Church of St. Paul, Boston.

Members of the American Guild of Organists, at the eleventh general convention in Boston, attended a program of Gregorian and polyphonic music given by the united choirs of the Church of the Advent and the Cathedral Church of St. Paul, recently.

The Rev. Dr. Phillips E. Osgood will be the Sunday morning preacher in Emmanuel Church, Manchester, during July and August.

Solemn High Mass For F. C. Morehouse

Bishop Webb Returns From East to Conduct Services for Late Editor

MILWAUKEE—The Cathedral of All Saints, Milwaukee, was well filled Tuesday morning, June 28th, by those who gathered for the funeral services of Frederic Cook Morehouse, late editor of *THE LIVING CHURCH*.

The Solemn High Mass of Requiem and the Burial Office began at 10 A.M. with the Bishop of the diocese, the Rt. Rev. W. W. Webb, D.D., recalled from the east, enroute for a trip to Europe, reading the opening sentences. The Psalms were read by the Rev. William B. Stoskopf, rector of the Church of the Ascension, Chicago, and the lesson by the Rev. E. Reginald Williams, rector of St. Mark's Church, Milwaukee. The Mass was sung by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, assisted by the Rev. Charles S. Hutchinson of Newport, R. I., a former dean of the Cathedral, as deacon, and the Very Rev. A. I. Drake, dean of the Cathedral, as subdeacon. The arch-priest was the Rev. M. M. Day, vicar of Christ Church, Whitefish Bay, and Russell Walton, an employe of the Morehouse Publishing Co., acted as master of ceremonies. Bishop Webb pronounced the absolution of the body.

Active pallbearers, employes of the Morehouse Publishing Co., were: Messrs. George Stetter, Herman Hake, Frank Irwin, George Ellsworth, Donald A. Ivins, and August Lemke. Other employes participated in the Mass as acolytes and ushers. The honorary pallbearers included members of the standing committee of the diocese and the Cathedral chapter, together with officers of the City Club, the Milwaukee Typothetae, and the Employing Printers' Association.

Interment was made in Forest Home Cemetery with Bishop Ivins blessing the grave and the committal being said by Dean Drake.

Immediately following the services, Bishop Webb left for the east, sailing for England on the 30th.

LINDEN H. MOREHOUSE HEADS COMPANY

Linden H. Morehouse was elected president of the Morehouse Publishing Co. at a meeting held July 1st. Clifford P. Morehouse was chosen editor of *THE LIVING CHURCH* and *The Living Church Annual*. The new board of directors includes Linden H. and Clifford P. Morehouse, Jane L. and Elizabeth P. Morehouse and Herman F. Hake. Mr. Hake, formerly cashier, was elected treasurer of the company.

New Cathedral Looms For Pennsylvania

Bishop Taitt Turns Earth for Memorial Chapel; Ground is Gift of Samuel L. Houstons

BY ANNA HARRADEN HOWES

PHILADELPHIA, June 30.—June 25th was diocesan day in the diocese of Pennsylvania. In connection with the annual celebration of this day, Bishop Taitt officiated at the breaking of ground for St. Mary's Chapel, of the Cathedral Church of Christ, at the Cathedral site in Upper Roxborough. The first shovelful of earth was turned by the Bishop. Members of the Cathedral Chapter each followed the Bishop's example and turned a shovelful. Among those present at the exercises was Representative Henry W. Watson of Langhorne, whose late wife provided the money for the erection of the chapel. The ground on which it will stand was a gift of Mr. and Mrs. Samuel L. Houston.

St. Mary's Chapel will be the first unit of the Cathedral that is now being developed and which the Cathedral Foundation of the diocese plans to erect eventually upon one of the hills included in the more than one hundred acres of high rolling ground in Upper Roxborough acquired for Cathedral purposes a few years ago by the Cathedral Foundation of the diocese under the leadership of the late Bishop Garland.

Plans for the chapel have been completed and approved and it is expected that construction work will begin at as early a date as may be possible.

St. Mary's Chapel together with the Cathedral itself, when the latter is ultimately built, will occupy the highest point of the Cathedral grounds, and, according to officials, one of the highest points within a radius of many miles. The location of the new chapel is about three hundred feet west of the line of Ridge avenue, a short distance north of the point where the new Henry avenue boulevard and the proposed Bryn Mawr-Chestnut Hill boulevard will intersect Ridge avenue.

MEMORIAL WINDOW DEDICATED

On June 26th, Bishop Taitt dedicated a memorial window to Theophilus Parsons Chandler, in St. Martin's Church, Ithan, a chapel of St. Martin's Church, Radnor. Mr. Chandler, who was the founder of the University of Pennsylvania School of Architecture, built St. Martin's Chapel and presented it to the parish of St. Martin's, Radnor. The window, in memory of Mr. Chandler who died August 16, 1928, is the gift of his widow, Mrs. Sophie DuPont Chandler.

MANY PHILADELPHIANS ATTEND CONFERENCE ON CHURCH WORK

The seventh annual Blue Mountain Conference of Church Workers, which opened June 27th at Hood College, Frederick, Md., has a large enrolment from the dioceses in the states of Pennsylvania, New Jersey, Delaware, Mary-

WHO IS "HONEY"? "NOT I," SAYS BISHOP

JAMESTOWN, N. Y.—At the recent meeting of the diocesan convention of Western New York just as the Bishop of the diocese, the Rt. Rev. Cameron J. Davis, D.D., was saying grace at the diocesan dinner a voice came through the room, "Hello there, honey."

Somebody had forgotten to turn off the radio. Even the Bishop had to smile.

land, Virginia, West Virginia, and the District of Columbia.

Philadelphia, the central headquarters of the conference, has an unusually large delegation. Clergy leaders in the Philadelphia delegation include the Rev. N. B. Groton, rector of St. Thomas' Church, Whitmarsh, who is president of the conference; the Rev. Leicester C. Lewis, Ph.D., rector of the Church of St. Martin's-in-the-Field, Chestnut Hill; the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill; and the Rev. C. E. Snowden, rector of St. Paul's, Overbrook. All of these men are members of the administrative board.

This conference covers a wide range of religious work, including two courses arranged especially for clergy and a laymen's week-end conference.

A new feature at this year's conference is the School of Music designed to assist organists in every phase of Church music. The Rev. F. Walter Williams, rector of St. Dunstan's College of Sacred Music, Providence, R. I., is in charge of this department.

CREATE INSTITUTE FOR PARISH CHAIRMEN AT SAVANNAH, GA.

SAVANNAH, GA.—An innovation in diocesan work, with St. John's Church, Savannah, as host and sponsor, was a parish chairmen's training institute held in that parish on June 21st and 22d, with the rector, the Rev. C. C. J. Carpenter, as director and chaplain, and Miss Edith D. Johnston, who directed last year's successful canvass at St. John's, as training leader. Thirteen parish chairmen were present, exclusive of St. John's, and of these nine were from out of town, four present represented missions, and one a colored mission. Only five parishes in the diocese were not represented.

Besides the parish chairmen, there were present one bishop, five priests, and one deacon. Eight speakers were on the program. The institute lasted a day and a half, members of St. John's entertaining the out of town delegates and serving luncheon in the parish house on both days.

So enthusiastic did the delegates become, that at the close of the institute a Parish Chairmen's League was organized. The organization is limited to the laity because it was felt that, except for the spiritual side of the canvass, this is not the rector's job nor responsibility, and "by laymen taking it over," as the Rev. Mr. Carpenter put it, "it trebles the amount of work the priest is able to accomplish."

Canadian Church News Briefs

Short But Choice Bits of the Church's Work During the Summer Languishing Period

TORONTO, June 28.—The Most Rev. C. L. Worrell, Primate of All Canada, head boy at Trinity College School, Port Hope, in 1870, and a former master of the school, gave the address at the service in St. Mark's Church, held on the annual speech day and prize giving on Saturday. The Primate also presided at the prize-giving.

Descendants of pioneers of Pickering township, with faithful supporters of the church, gathered on Sunday in the quaint old edifice to commemorate the hundredth anniversary of the founding of St. George's Anglican church at Pickering, Ont. Among those who attended the services were Thomas Elliott, a nephew of the late Rev. Adam Elliott, who founded the congregation in 1832, and Thomas Elliott, a grand nephew of the founder.

By the death of Chief Isaac of the Moosehide band of Loucheux or Takudh Indians, Yukon Territory has lost one of its oldest and best known residents. Chief Isaac was baptized when he was 10 years old by the Rev. (afterwards Bishop) W. C. Bompas when that missionary made his first tour of the Porcupine, Yukon, and Peel River districts in 1869. Chief Isaac was a life-long friend of Bishop Bompas and Archbishop Stringer and prized highly the watch, which the Bishop had used for many years, given to him by Mrs. Bompas after the Bishop's death. At the synod in Dawson in 1928 the chief presented to Bishop Stringer his grandfather's stone hunting knife.

The Bishop of Keewatin has appointed the Rev. C. Sevier to a canonry.

The Ven. George Warren, archdeacon of York, will be honored by Trinity College with the honorary degree of Doctor of Divinity.

Dr. Norwood, rector of St. Bartholomew's, New York, was the preacher at the 179th anniversary of St. John's, Lunenburg, Nova Scotia.

An appeal has been sent throughout the diocese of Columbia, signed by the Bishop and the diocesan treasurer, inviting them to give towards the work of the Church such old gold, or jewelry now obsolete, as they may have, thereby emulating the example of the people of the Old Land when faced by a financial crisis.

DR. B. I. BELL TO VACATION IN SWEDEN AND ENGLAND

ANNANDALE, N. Y.—The warden of St. Stephen's College, the Rev. Dr. Bernard Iddings Bell, sailed for Sweden on July 2d. He will spend the remainder of July in Scandinavia and in August will be in England, preaching at Winchester Cathedral, St. Augustine's, Kilbourn, and Little St. Mary's, Cambridge.

Racine Host to Church Workers of Midwest

Rev. H. R. Higgins of Detroit Discusses Psychiatry—Annual Meeting of Houghteling Forum

CHICAGO, July 1.—The Church is in danger of losing to the medical profession an important phase of personality adjustment in the modern scheme of things, the Rev. H. Ralph Higgins of St. Paul's Cathedral, Detroit, declared in the opening sessions of the fourteenth annual Summer Conference for Church Workers of the Middle West this week. The conference got under way at Racine College on Monday and will continue for two weeks. Approximately 100 Churchmen and Churchwomen are in attendance, with more expected to come.

New developments in the concept of human personality were given by Fr. Higgins in his course on psychiatry. He said the mental hygiene movement in sponsoring the gospel of preventive mental medicine promises to save millions of individuals.

Fr. Higgins suggested two alternatives: either that the psychiatrists add to their training an up to date course in religion and morality, or that the clergy become reasonably well acquainted with the principles of modern psychology and the technique of psychiatry.

Bishop Stewart has been taking the sunset services during the first week, basing his talks on his new book, *The Face of Christ* (Morehouse). Bishop Johnson of Colorado will take these services as well as the clergy course which Bishop Stewart has been giving, during the second week. The Rev. LeRoy S. Burroughs of Ames, Iowa, has taken the course in Church history, replacing the Rev. P. W. MacDonald who was unable to attend. Fr. Burroughs also has a course on Youth in the Bible.

LAYMEN DISCUSS PRAYER

The importance of prayer in the life of the modern business man was considered from varied angles by a group of laymen of the diocese who met for the fourth annual Houghteling Forum at St. Alban's School, Sycamore, last weekend. The Rev. Earle B. Jewell, rector of Christ Church, Redwing, Minn., was the leader.

One of the primary causes of the present economic situation is a loss of faith in personalities, in leaders, said the conference leader. Until such faith is restored, he declared, there can be no economic recovery.

NEWS NOTES

Bishop Stewart officiated at the marriage on Thursday of this week of Miss Ida Rhinhart of Belvidere, to the Rev. John N. Scambler, rector of St. Christopher's Church, Oak Park. The ceremony occurred at Trinity Church, Belvidere, where Fr. Scambler was former priest in charge.

The Rev. Benjamin Burke, rector of St. Luke's Church, Dixon, left Garfield Park Hospital this week after recovering from an operation for appendicitis.

The Rev. Duncan H. Browne, rector of St. James' Church, gave the convocation Wednesday at the Democratic National Convention which has been in session in Chicago this week.

DR. NORWOOD IN NOVA SCOTIA

GLEN COVE, L. I.—The Rev. Robert Norwood, rector of St. Bartholomew's Church, New York, who was stricken with a nasal hemorrhage while a guest at the home of Long Island friends, left the North County Community Hospital on June 26th. He is now on holiday in Nova Scotia.

BETHLEHEM-HARRISBURG HOLD ANNUAL ACOLYTE FESTIVAL

LEBANON, PA.—Fourteen priests and more than one hundred and twenty-five acolytes from the dioceses of Bethlehem and Harrisburg attended the fourth annual festival in St. Luke's Church, Lebanon, June 10th and 11th. There was a solemn



AT ACOLYTE FESTIVAL

Evensong, sermon, and procession Friday evening, the Rev. Gregory Mabry, rector of St. Paul's Church, Brooklyn, being the preacher.

On Saturday morning, Fr. Mabry conducted the conference for the boys, following a corporate Communion and breakfast.

BISHOP BRENT CHAIR CREATED AT HOBART COLLEGE

GENEVA, N. Y.—The name of Charles Henry Brent, former Bishop of Western New York and former chancellor of Hobart College, has been commemorated at Hobart College through the creation of the Charles Henry Brent Professorship of International Relations, and Leonard A. Lawson, professor and head of the department of history at the college, has been appointed to the chair.

Decision to commemorate the memory of Bishop Brent at the college was reached shortly after his death in March, 1929, at which time the college announced the Bishop Brent Memorial Endowment Fund, but the recent erection at William Smith College of Anna Botsford Comstock House, new dormitory, and the closing of Brent House, a smaller dormitory, prompted the action of the trustees in creating the Brent chair of international relations.

The choice of the field of international relations as the most fitting memorial to

Bishop Brent was made because, in the opinion of college officials, such a field best represents Bishop Brent's ideals and his place in history both as an advocate and a worker for world unity in religion and world friendship among nations.

Dr. Lawson, whose appointment to the Brent chair was officially announced by Dr. Murray Bartlett, president of Hobart College, on June 16th, is peculiarly fitted to carry on the work in which Bishop Brent was so interested. He was a close friend of Bishop Brent, and the two held many conferences on international questions, displaying a unanimity of opinion on such subjects sometimes almost amazing.

It was suggested to prospective donors that an unendowed professorship could be named the Bishop Brent professorship, and it was hoped by the college that friends of Bishop Brent's might be induced to specifically endow one or more such

professorships. The financial situation developing during the period of this campaign made the full realization of this hope impossible, but gifts amounting to about \$25,000 were made specifically to the Bishop Brent Memorial Endowment Fund.

The creation of the present Charles Henry Brent Professorship of International Relations carries out the intention of these donors, but, by making use of an existing professorship, does not involve the college in any extra expense. It is hoped, however, that friends and admirers of Bishop Brent will be disposed to increase this \$25,000 so that the \$100,000 required to fully endow the professorship may finally be realized.

BISHOP INGLEY BEGINS 12TH YEAR AS COADJUTOR

DENVER—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, began his twelfth year as a Bishop on June 12th by a visit to St. Bartholomew's Chapel at the Denver Poor Farm where he confirmed a class of aged residents of the Farm, and commissioned an old woman, Mrs. Pettit, to act as lay reader, to read Morning Prayer every Lord's Day.

The mission is in charge of the Rev. E. J. Skinner, retired priest of the diocese, who makes himself responsible for the sacraments.

DEAN ELECTED FOR ALBANY CATHEDRAL

ALBANY—The Rev. Charles Smith Lewis, rector of Trinity Church, Plattsburgh, N. Y., has accepted the call to be dean of the Cathedral of All Saints, Albany, effective September 1st next. Mr. Lewis has been rector of the church in Plattsburgh since 1929. He has had a wide ministry, having once previously been dean of a Cathedral, namely, in Indianapolis from 1911 to 1914. His immediate predecessor at the Cathedral of All Saints is the Very Rev. George L. Richardson, D.D., who resigned recently to accept the rectorship of All Saints' Church, Peterborough, N. H.

CALIFORNIA RECTORS BEGIN "SUMMER ACTIVITIES"

SAN FRANCISCO—The dean of Grace Cathedral, San Francisco, is taking a brief vacation during July, his wife, Mrs. Gresham, accompanying him on a trip to Alaska. The canon bursar, the Rev. Harvey S. Hanson, is spending the same month on vacation, with his wife, in the Sierra foothills. The canon precentor, the Rev. G. H. B. Wright, and the canon sacrist, the Rev. L. B. Ridgely, are on duty and will carry on till the rest of the staff returns, services all continuing as usual, with the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, as special preacher on Sunday mornings.

The Rev. W. W. Jennings, rector of St. Luke's, is taking a short trip to Europe. The Ven. A. W. N. Porter is taking the services at that church during his absence, for the month of July.

SOCIAL WORKERS ENROUTE FOR INTERNATIONAL CONFERENCE

NEW YORK—Mr. and Mrs. John M. Glenn, Miss Mary Van Kleeck, and a group of other distinguished social workers sailed from New York on June 25th to attend the second International Conference of Social Work, July 10th to 14th, at Frankfurt-am-Main, Germany. Mrs. Glenn and Miss Van Kleeck are both officers of the conference. Mrs. Glenn has been chairman of the preparation committee in this country, and was chairman of one of the divisions at the first conference. Miss Van Kleeck was active in first organizing the conference and is one of its vice-presidents.

The central theme of this year's meeting is the Family, chosen because of the strong feeling everywhere of the importance of the family, especially at this time, and the urgency of learning and using every means of safeguarding it.

WYOMING EMERGENCY OFFERING DOUBLES GOAL

LARAMIE, WYO.—At the regional meeting held March 15th in Omaha, the goal for the Wyoming Emergency Offering was figured at \$500. As a result of an intensive campaign on the part of Bishop Schmuck, the treasurer of the National Council was sent \$1,000—just doubling the objective set by the conference.

BISHOP MOSHER APPOINTED TO LEPER REHABILITATION BOARD

MANILA, P. I.—Bishop Mosher has been appointed a member of the special committee of the Philippine Chapter, American Red Cross, for leper rehabilitation service. With representatives of the Red Cross and other members of the committee he spent a few days recently in the Culion Leper Colony, visiting the site of the proposed "negative barrio." On this land, some miles from the main colony, it is hoped in a few years to have built an agricultural center for ex-lepers or "arrested development" cases who have been segregated and separated from friends for so long a time that they prefer to remain on the island rather than return to the scenes of their former homes.

TWO SOUTHWESTERN VIRGINIA RECTORS GO TO PALESTINE

ROANOKE, VA.—The Rev. John J. Gravatt, Jr., and the Rev. Vincent C. Franks, D.D., rectors respectively of Trinity Church at Staunton and R. E. Lee Memorial at Lexington, sailed from New York June 21st on the *Ile de France* for a two months' trip abroad. They will visit Jerusalem and parts of Europe and the Near East. The tour is under the direction of the American University in cooperation with the American School of Oriental Research and is the fourth annual Palestine seminar under these auspices.

The party will spend eighteen days in Jerusalem, being quartered in the buildings of the School of Oriental Research. During the heat of the day lectures on Palestine and on recent archeological discoveries there will be given. In the mornings and afternoons trips will be made to various parts of the Holy Land. They expect to return on the *Lafayette*, reaching New York August 28th.



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**GEARHART SUMMER SCHOOL
CONVENES JULY 18TH**

GEARHART, ORE.—The seventeenth annual session of the Gearhart Summer School, the diocesan school and conference, will meet at Gearhart July 18th to 29th. The faculty will consist of the Very Rev. H. M. Ramsey, D.D., of the Cathedral, Portland; the Rev. Hoyt E. Henriquez, of Salt Lake City, Utah, provincial secretary of the department of religious education; the Rev. Charles P. Otis, S.S.J.E., Boston, Mass.; Miss Margaret I. Marston, national educational secretary of the Woman's Auxiliary; Mrs. David Leedom, of the Portland city schools.

**SHATTUCK SCHOOL WINS
1932 MILITARY HONORS**

FARIBAULT, MINN.—Shattuck School has been selected as an honorary military school for the year 1932, as a consequence of the government inspection held at the school recently. This is the fourteenth consecutive time that Shattuck has won this distinction.

**APPOINT NEW TREASURER FOR
BISHOP SEABURY FUND**

NEW YORK—M. B. Brainard, president of the Aetna Life Insurance Company, Hartford, Conn., is now the national treasurer of the Bishop Seabury Fund, according to word received from the national headquarters recently.

**BISHOP OF HONOLULU
ORDAINED FIFTY YEARS AGO**

BISHOP RESTARICK on Trinity Sunday observed the fiftieth anniversary of his ordination to the priesthood. He was the first American Bishop of the district of Honolulu, from 1902 to 1920, following two English bishops. Though retired he is still active as editor of the lively and informing diocesan paper, the *Hawaiian Church Chronicle*.

Books Received

- HOUGHTON, MIFFLIN CO., Boston:
Portrait of An Independent: Moorfield Storey, 1845-1929. By M. A. DeWolfe Howe. \$3.50.
- THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH, New York City:
Journal of the General Convention of the Protestant Episcopal Church in the United States of America. Held in the City of Denver, Colorado, from September 16th to 30th inclusive, 1931. With Appendices.
- OXFORD UNIVERSITY PRESS, New York City:
Historical Survey of Holy Week, Its Services and Ceremonial. By the Rev. John W. Tyrer. Alcuin Club Collections No. XXIX. \$7.00.
- THE VIKING PRESS, New York City:
Prohibition Versus Civilization. By Harry Elmer Barnes. \$1.00.

PAPER-COVERED BOOKS

CHURCH ASSEMBLY PRESS AND PUBLICATIONS BOARD, Westminster, England:
The Church Overseas, No. 19. An Anglican Review of Missionary Thought and Work. July, 1932. Published Quarterly. 1s net.

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

A. WILLIS EBERSOLE, PRIEST

LOWVILLE, N. Y.—The Rev. Abram Willis Ebersole, rector emeritus of Trinity Church, Lowville, died in the Lewis County Hospital June 25th. A native of Nyack, for 25 years Mr. Ebersole was a trustee of St. John's Military Academy at Manlius. He was rector of Trinity Church, Lowville, from 1915 to 1928, prior to which time he had charges at Canastota and Chittenango, Fayetteville, Watkins Glen, N. Y., Belport, L. I., and Lowville. Funeral services were held from Trinity Church, Lowville, on June 27th, the Rt. Rev. Charles Fiske, D.D., Bishop of the diocese, officiating.

HIRAM W. SIBLEY

ROCHESTER—Hiram Watson Sibley, son of one of the founders of the Western Union Telegraph, and himself noted as a financier, died June 28th at his home in this city at the age of 84. He had been in poor health for some time but his death is attributed to a fall suffered in his home on June 26th, when he fractured a hip.

Mr. Sibley, well known as a success in the varied fields of banking, real estate, railroad, lumber, and coal mining, was probably better known as a philanthropist, having given away millions principally to educational institutions.

Hiram Sibley, the father, was a friend of Prof. Samuel F. B. Morse, inventor of the telegraph, and in 1851, he with the founder of Cornell University, Ezra Cornell, founded the New York and Mississippi Valley Printing Telegraph Company. In 1869, however, he severed his connections with the company to take up interests in real estate and railroads. In 1885 he was joined by the son. In 1888 the father died.

Mr. Sibley built, years ago, St. Paul's Church in Rochester and gave much to the general Church. In 1873 he married Miss Margaret Durbin Harper of New York, daughter of Fletcher Harper, Jr., and granddaughter of Fletcher Harper of the original firm of Harper & Brothers. Besides his widow and son, who live in Rochester, he is survived by two daughters, Mrs. John A. Glade and Mrs. O'Donnell Iselin, both of New York; a sister, Mrs. James Sibley Watson of Rochester; by eleven grandchildren and by two great-grandchildren.

Classified

ANNOUNCEMENTS

Died

SISTER JULIA—SISTER JULIA, Community of St. John Baptist, June 16th; daughter of the late Hon. Charles Glen and Kate Haley Sumner, of San Francisco.

BOARDING

General

GIRLS' FRIENDLY SOCIETY, Washington National Center. The national home of this Church Society; for women and girls of any denomination who desire a place in which to stay when they are in Washington. Write for our new folder. Address, THE EXECUTIVE SECRETARY, Washington National Center G. F. S., U. S. A., 1533 New Hampshire Ave., Washington, D. C.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

KEMPER HALL, KENOSHA, WIS. Accommodations for paying guests available during July and August. Terms \$14.00 per week. Address, THE MOTHER SUPERIOR.

LONDON. The Rev. Desmond Morse-Boycott, author of *Ten Years in a London Slum* and frequent contributor to THE LIVING CHURCH, has founded a Choir School for the parish of St. Mary the Virgin, Somers Town. There are guest rooms there at the disposal of priests who may be visiting London. The Choir School is on the heights of Highgate, in a beautiful estate, and has a fine chapel. Address ST. MARY OF THE ANGELS, Chalmers Park, London, N. 6, England.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Health Resort

ST. ANDREW'S REST, WOODCLIFF LAKE, Bergen Co., New Jersey. SISTERS OF ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms, \$10-\$15. Age limit 60.

Houses of Retreat and Rest

SAINT RAPHAEL'S HOUSE, Evergreen, Colo., under the care of the Sisters of St. Mary. Address the SISTER IN CHARGE.

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

CHURCH LINEN

PURE IRISH LINEN AT LOW PRICES for all Church purposes. Samples and price list free. MARY FAWCETT COMPANY, 812 Berkeley Ave., Trenton, N. J.

LENDING LIBRARY

MARGARET PEABODY LENDING LIBRARY for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

POSITION OFFERED

Miscellaneous

WANTED FOR ST. STEPHEN'S CHURCH, Washington, D. C., organist and choirmaster of proven ability and experience with boy choirs to begin September 1st. Apply, REV. GEORGE F. DUDLEY, 17 South Derby Ventnor, Atlantic City, N. J.

POSITIONS WANTED

Clerical

PRIEST DESIRES POSITION, permanent, temporary, or summer. SIDNEY H. DIXON, Elkton, Md.

RECTOR, present parochial relations most cordial, desires Catholic parish. Former social worker, college and seminary graduate. Reply, M-764, THE LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN CATHOLIC RECTOR, pleasantly situated in splendidly thriving Evangelical parish, for own development and refreshment desires vacation duty in vacant parish with Catholic feeling, with or without view of possible permanency. Box P-788, care THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

CORRESPONDENCE INVITED FROM rectors and music committees seeking accomplished organist and choirmaster of recognized ability and broad experience. Male or mixed chorus choir. Good organizer. Staunch Churchman. Write, A. J., 2037 Arch St., Philadelphia, Pa.

LADY, 43 YEARS OF AGE, would like a position in a home or school where she can have her own room. Has had a long experience in nursing and can teach piano. Will accept any work that will afford suitable home. Address, Box G. H-786, care of THE LIVING CHURCH, Milwaukee, Wis.

LADY DESIRES A POSITION with a Church institution where permanent home can be assured. Well suited for this type of position. Age 43. Has had musical education and can nurse. Address, Box K. H-787, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER, experienced, desires position. Available immediately. References. RALPH W. RUSSELL, 169 State St., Augusta, Me.

ORGANIST, CHOIRMASTER, Churchman, Cathedral and academic training; specialist at training boys' voices; many years successful experience here and in Europe; fine organ essential. References. Address, X-33, care THE LIVING CHURCH, Milwaukee, Wis.

TEACHER, CHURCHWOMAN, experienced in public school work wishes to teach in Church school as supervisor or teacher. Reply, W-775, care of THE LIVING CHURCH, Milwaukee, Wis.

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RADIO BROADCASTS

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

NEWS IN BRIEF

MASSACHUSETTS—On June 21st, the Rev. William H. Pettus, rector of Grace Church, Everett, was the recipient of several gifts in honor of the 20th anniversary of his ordination to the priesthood.

PHILIPPINE ISLANDS—With the coming of the Rev. E. G. Mullen, there has been undertaken a much needed and long planned work among the Chinese in and about the city of Zamboanga, on the island of Mindanao. The Rev. Mr. Mullen recently returned from Amoy, China, where he and Mrs. Mullen studied the language. There is the only work by a Chinese speaking priest among the Chinese of that section. Mr. Mullen is also in charge of Holy Trinity Church, Zamboanga.

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 STOSKOFF, 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 A.M.; Matins,
10 A.M.; Sung Mass and Sermon 10:30 A.M.;
Evensong (plain) 5 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.

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 the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Litt.D.,
Rector
Sundays 8, and 11 A.M.

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.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturday, 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.
Telephone: Kingston 1265.

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"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communions, 8 and 9 (Daily 8:00).
11—Missa Cantata—Sermon; 4—Vespers.

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.

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.

Rhode Island

St. Stephen's Church in Providence
114 George Street
THE REV. CHARLES TOWNSEND, Rector
July and August
Sundays: 8:00 A.M. Holy Communion, 9 A.M.
Matins.
" 9:30 A.M. Sung Mass and Sermon.
" 5:30 P.M. Evening Prayer.
Week Days: 7:00 A.M. Mass, 7:30 A.M.
Matins; 5:30 P.M. Evensong.
Confessions Saturdays: 4:30-5:30 P.M., 7:30-
8:30 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses, 7:30, 11:00.
Week-day Masses, 7:00 A.M. Thursdays, 6:45.
Confessions: Saturdays, 5-5:30, 7:30-8:30.

DURING THE SUMMER

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ORDINATIONS

(Continued from page 258)

the diocese, was celebrant at the service of Holy Communion; the Rev. H. Nelson Tragitt read the lity, the Rev. J. W. Higson the epistle, and the Rev. A. E. Woodward, the gospel.

Mr. Jackson is to be priest-in-charge of Christ Church, Rolla, and Trinity Church, St. James, with address at the Edwin Long Hotel, Rolla.

WEST TEXAS—On June 26th, the Rev. CHARLES W. C. LEEL was advanced to the priesthood at St. Mark's Church, San Antonio, by the Rt. Rev. William Theodotus Capers, D.D., Bishop of the diocese. Mr. Leel was ordained in the church in which he had been baptized, confirmed, and ordained to the diaconate. Those assisting in the ordination were, the Rev. Arthur R. McKinstry, rector of St. Mark's Church, the Rev. E. H. Perry, assistant at St. Mark's, and the Rev. Edward M. Pennell, Jr., rector of St. John's Church, San Antonio. The Bishop preached.

Mr. Leel will be stationed temporarily at Raymondville.

PRIESTS AND DEACON

NEW YORK—In the Cathedral of St. John the Divine, on June 18th, the Rev. JOHN POTTER CUYLER, Jr., assistant at Calvary Church, presented by the Rev. Cuthbert A. Simpson, and the Rev. EDWARD ROCHE HARDY, Jr., M.A., Ph.D., tutor at the General Theological Seminary, presented by the Rev. Samuel M. Shoemaker, were advanced to the priesthood by the Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop of the diocese.

At the same service, KENNETH DANIEL PERKINS, a graduate of Berkeley Divinity School, was ordained to the diaconate. He was presented by the Rev. J. Brett Langstaff. Mr. Perkins has accepted a call to the missionary field in Honolulu. The Rev. Marmaduke Hare, D.D., preached.

DEACONS

MARYLAND—On June 26th, GEORGE VAN BIBBER SHRIVER was ordained to the diaconate in Emmanuel Church, Belair, by the Bishop, the Rt. Rev. Edward Trail Helfenstein, D.D. The candidate was presented by the Rev. John I. Yellett, D.D., and the Rev. F. C. Lawrence, Cambridge, Mass., preached.

Mr. Shriver is to be a missionary to India, after one year at Hartford Theological Seminary.

NEWARK—In Christ Church, Hackensack, JOHN R. RAMSEY, Jr., was ordained to the diaconate by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of the diocese, on June 5th. He was presented by the Ven. Augustine Elmendorf and the Rev. Edward H. Schleuter was the preacher. The lity was read by the Rev. George F. Collard, curate of Christ Church.

Mr. Ramsey is to be instructor in the department of New Testament at Western Theological Seminary, Evanston, Ill.

DuBOSE SCHOOL CLOSES YEAR WITHOUT DEFICIT

MONTEAGLE, TENN.—The board of trustees of the DuBose Memorial Church Training School, this city, held its annual meeting at the school on June 15th. The president and treasurer reported that they had closed the year without a deficit and with a balance on hand; that the school owed no debts whatever; that the capital investment had not decreased a single dollar; and that the income from investments had likewise not decreased.

The school, however, is dependent to a large degree on donations and contributions from its friends. These, along with its splendid group of buildings and endowment funds, have all been secured by the Rev. Dr. W. S. Claiborne, founder. This work is more onerous than formerly. Therefore the board elected William A. Lippincott, Jr., of Philadelphia, as assistant, for the purpose of assisting Dr. Claiborne in his work of maintaining the school.

NEWS IN BRIEF

BETHLEHEM—The Rev. Harry J. Fenwick of St. Paul's Church, White Haven, was recently elected president of the Community Welfare Association of White Haven.—The Bethlehem summer school opened on Sunday evening, June 26th, with an enrolment of 74 pupils and a faculty of 17.—The collections up to June 1st were just a small per cent below those of last year for the same period, but the diocese gained in having reduced its budget. Up to now we are solvent! Our Whitsunday offering was \$5,000.

CENTRAL NEW YORK—The meeting of the synod of New York and New Jersey will be held in November in Syracuse, the session opening the evening of the 15th with a service at St. Paul's Church, with massed choirs. The next evening there will be a dinner for synod members. Business sessions will be held at Grace Church.—The Rev. Frank L. Benfield will act as locum tenens at Constableville, Port Leyden, and Lyons Falls, made vacant by the removal of the Rev. George D. Barr to Clayton.—An address by Bishop Fiske, If I Were a Layman, featured the third district convocation at Emmanuel Church, Norwich, recently. The Binghamton Clericus met in the afternoon, and at the evening service, at which the Bishop spoke, ninety delegates from the parishes and missions were in attendance.—The Rev. Herbert G. Coddington, D.D., has accepted an invitation to preach on Founder's Day, October 30th, in St. Mary's Church, Haledon, N. J., the church which he served as lay reader while a student in the General Seminary.—Members of the Young People's Fellowship from Zion Church, Rome, visited Emmanuel Church, Redfield, on June 26th, Archdeacon Jaynes being the preacher at the afternoon service. Situated in the back hills of New York State, during the winter it is impossible to provide regular services at this isolated mission, and the Redfield young people have maintained Church school work all the past winter, meeting in private homes.—On June 21st Calvary Church, Homer, celebrated its centennial, which centennial year began last June when Bishop Fiske visited the parish and a fund was started for the complete renovation of the church, the complete rebuilding of the tower, and the beautification of the church and rectory and parish house.—Two regional conferences of the Young People's Fellowship were held in the diocese this month. On June 5th groups from Syracuse, Oswego, and Baldwinsville met at Oswego, the group leaders being the Rev. Condit Eddy of Watertown, Dr. Jarvis of Oswego, and Mrs. Harry E. Clarke of Syracuse. The other conference was in Oxford with delegations from Sherburne, Norwich, McDonough, Smithville Flats, Bainbridge, Johnson City, and Oxford being present, group leaders being the Rev. Bradford Tite and the Rev. Walter Higley.

COLORADO—The first confirmation class in nine years was presented to Bishop Ingley on June 12th at Ascension Church, Byers. The mission is in charge of the Rev. C. H. Brady, rector of St. Barnabas' Church, Denver, and this class of eight candidates is the firstfruits of a plan whereby the larger Denver parishes have made themselves responsible for little preaching stations in the country. Fr. Brady travels by auto forty-five miles across the prairie once a month to reach Byers, and is always accompanied by lay readers from St. Barnabas'.—Among the 150 seniors who were graduated from Carleton College, Northfield, Minn., recently was T. Hansen Ingley, son of the Bishop Coadjutor of Colorado. Mr. Ingley was graduated with honors, ranking as one of the first members of the graduating class in scholarship. He was elected to Phi Beta Kappa, honorary scholastic fraternity, and has been president of the student body during his senior year. Dr. Charles Mayo, head of the Mayo Clinic at Rochester, Minn., and a Churchman, delivered the commencement address.

LEXINGTON—Bishop Abbott has arranged a conference for clergy and laity of the diocese at Margaret Hall, Versailles, for September 14th to 18th next. It will be in the nature of a retreat and a preparation for the annual every member canvass.—Bishop Abbott served as chaplain at Lake Chautauqua, N. Y., July 3d to 10th. He is preacher at the National Cathedral, Washington, D. C., for five Sundays, July 17th to August 14th, inclusive. He recently conducted a conference on Preaching Missions at the College of Preachers, Washington.—The diocese of Lexington exceeded its quota for the Whitsunday offering, sending in approximately \$1,400 to the national treasurer.

MISSOURI—Christ Church, Rolla, observed its 50th anniversary with a dinner on June 14th, with the Rev. O. V. Jackson, newly ordained priest, presiding. The speakers were prominent laymen of the Church: Col. C. L. Woods gave the history of the parish; B. H. Rucker read the letters from the Rt. Rev. Walter Mitchell, Bishop of Arizona, and the Rev. R. Bland Mitchell, who were raised in Rolla; R. L. Orcutt of St. Louis, also the Rev. H. N. Tragitt, Sr., of St. James', and the Rev. J. W. Higson, former ministers of Christ Church, Rolla; and Bishop Scarlet.

WESTERN NEW YORK—The Rev. Philip Mosher, D.D., rector emeritus of St. Peter's Church, Niagara Falls, was elected governor of the Rotary district, of which he is a member, at the recent district convention held in Hamilton.—The Rev. Leslie Chard of Dunkirk represented the diocese at the social service meeting held in Bernardsville recently.

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