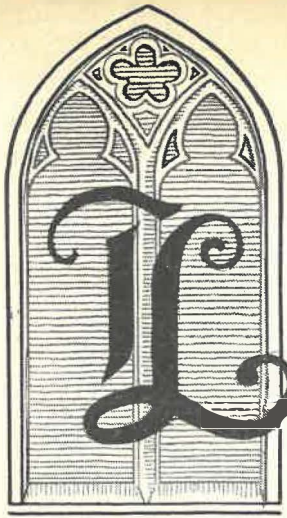
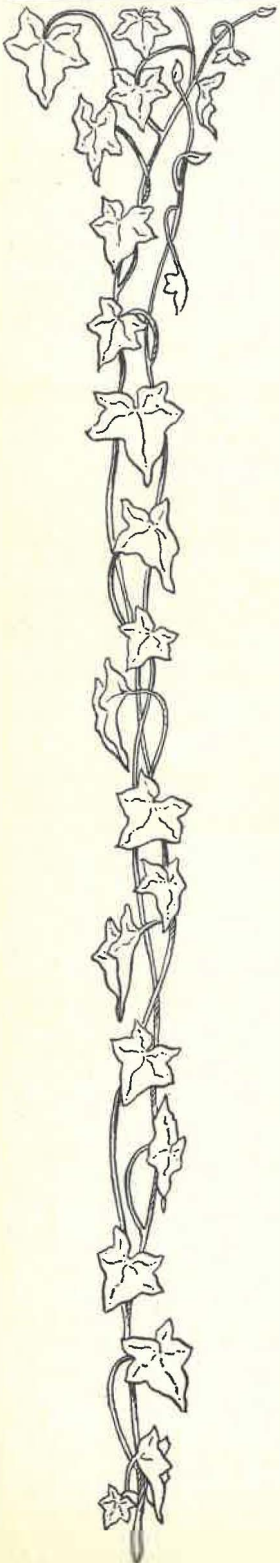


June 22, 1938



The Living Church



ST. LUKE'S PRO-CATHEDRAL, EVANSTON, ILL.

This is one of three cathedrals discussed in an article in this issue by Clinton Rogers Woodruff.

(See page 730)

Vol. XCVIII, No. 25

Price 10 Cents

C O R R E S P O N D E N C E

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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

Service Shy

TO THE EDITOR: We have known clergy who have warned the laity not to fold away their religion along with their Sunday clothes, leaving it untouched until their next visit to church, but to allow their religion to work daily.

I am lodging a complaint and making a plea.

As a layman, I appeal to such clergy as contemplate a trip to Europe, not to forget when on board boat, that *they are priests of the Church*, and that there are probably a number of Episcopalians traveling who would value the opportunity of attending the service of Holy Communion during the voyage.

In 14 years I have made 11 crossings of the Atlantic, and only once was such a service provided for, and yet on most of those trips we had as fellow passengers one or more clergy of the Episcopal Church.

On a recent business trip to England, I found a number of Episcopalians among fellow third-class passengers. A priest traveling tourist allowed Low Sunday to pass with the only service of the day, for us, taken by the captain of the *Aquitania*. The Roman Catholics had three Masses!

And yet gentlemen, "ye have clearly determined, by God's grace, to give yourselves wholly to this office. . . ."

"Stir up, we beseech thee, O Lord. . . ."

(Capt.) B. FRANK MOUNTFORD.

New York.

Omission

TO THE EDITOR: I see by the May 25th issue of THE LIVING CHURCH that my old friend, the Rev. Henry S. McDuffey, has passed away but while account of his death includes mention of his work at Asheville, N. C., and Philadelphia, it says nothing of the splendid work he did in Long Island among the Colored people of Jamaica and vicinity during the early years of the present century. He was a warm friend of many in this diocese, including the Rev. Henry B. Bryan, at that time archdeacon of Queens and Nassau.

(Rev.) G. WHARTON McMULLIN.
Kings Park, L. I., N. Y.

Roman Initiative

TO THE EDITOR: It is saddening to read letters such as those of Mr. Garrison and the Rev. Mr. Kephart and, if you will allow me to say so, your own editorial on Roman Fever. At a time when the world has lost its way and is on the straight and narrow road to catastrophe, and when it should be evident to everyone that a united front on the part of Christianity is the only thing that might possibly avert another dark ages, it would seem that a measure of charity and modesty would be more fitting than arrogance and anger. What we need now is another "Truce of God," not only against horrid war but against internecine controversy.

My object in writing is not to elaborate this thesis, but to answer one challenge by Mr. Kephart. He says, "So far as 'social action' is concerned, we challenge Mr. Hobart or any other admirer of Rome to show us a single instance where Rome has ever taken the initiative in any notable movement

that has a right to claim the distinction of 'social action.' When, in fact, hasn't she definitely opposed 'social action' of any sort until she was forced to fall into line with the labors of fearless and righteous men outside her own fold. . . ."

Mr. Kephart is evidently ignorant of the work of the Catholic rural life conference, and of that of the University of St. Francis Xavier in Nova Scotia. Without referring to very many other instances of "social action," both in the past and at this present, I commend to him a study of this specifically Roman Catholic activity, which seems to me the most fundamental, constructive, and encouraging example of "social action" now in process today, and I am not aware of anything commensurate therewith now being carried on by the Anglican communion or any one of the Protestant bodies.

Specifically, I commend to him, Catholic Rural Life Objectives, a series of papers and speeches delivered in Richmond, Va., last November on the occasion of the annual conference; No Catholic Way of Catching Fish in the summer issue of the *American Scholar* (organ of the Phi Beta Kappa); and Little Dover in the May number of *Free America*. If he cares for further information as to this most notable instance of Roman Catholic initiative and accomplishment along social lines, I shall be glad to accommodate him.

Boston.

RALPH ADAMS CRAM.

Hague and the Rector

TO THE EDITOR: In the newspaper account of the parade put on in Jersey City by that eminent citizen, Mayor Hague, it is perplexing to read among the marchers the name of the rector of our parish of the Holy Cross. One rises to inquire just what the Gospel of Christ has in common with the suppression of civil liberties by a disreputable demagogue. If priests of the Church, whether

Roman or Anglican, are to be found in such reactionary company, there will surely follow a day of reckoning, even as in Czarist Russia. Priests are also called to be *prophets*, but the only thing the undemocratic machine in Jersey City would do with a prophet is stone him, or at least drive him out with rotten eggs! It is too bad to read of any priest as being, not one of those, "of whom the world is not worthy," at whom the rotten eggs are thrown, but as one who would hold the clothes of those who hurl them!

(Rev.) EDMUND L. SOUDER.

Providence, R. I.

Communion at Conferences

TO THE EDITOR: It was my pleasant fortune to attend a recent conference in Pittsburgh. I suppose there were about 350 people present, delegates of settlements from all over the country. Of course some of these people were Protestants, some Roman Catholics, some Jews, and doubtless others were without religious affiliations. But there happened to be quite a goodly number of Episcopalians of whom I was one. Churches abounded, but when I tried to discover an opportunity for daily Communion during and for the conference, I was unable to dig up a single one. One priest to whom I telephoned, taking the name of a church from the telephone book, graciously said, in answer to my request, that he would gladly arrange for a special celebration, but this church turned out to be so far out from the center of Pittsburgh that it would have taken an hour and a half to go out and back, and it was obviously an unusual event in any case.

This very practical clergyman advised me to say my prayers in the back of some Roman Catholic church near the hotel!

Perhaps Pittsburgh is an exception. But is it?

(Mrs.) MARY K. SIMKHOVITCH.

New York.

Change of Address

TO THE EDITOR: May I make it known, by your kindness, through your columns, that I have been appointed to the charge of the Old Catholic parish in Saarbruecken, and that from June 1st my address will be:

Grohshertzog-Friedrichstrasse 131
Saarbruecken 3, Germany.

I should also like the opportunity to invite all interested brethren of the Anglican communion to the International Old Catholic Congress to be held in Zurich, Switzerland, from August 25th to 29th.

Holy Communion according to the Anglican rite will be arranged for visitors to the Congress at 8 A.M. on August 28th.

(Rev.) P. H. VOGEL,

Hon. Secretary, German Branch,
Society of St. Willibrord.

Radical Book

TO THE EDITOR: One of your subscribers has cancelled his subscription because you are so "Communitistic." Let us hope no one sells him a New Testament. He might find it even more objectionable and radical.

(Rev.) CHARLES GRANVILLE HAMILTON.

Aberdeen, Miss.

The Living Church

Established 1878

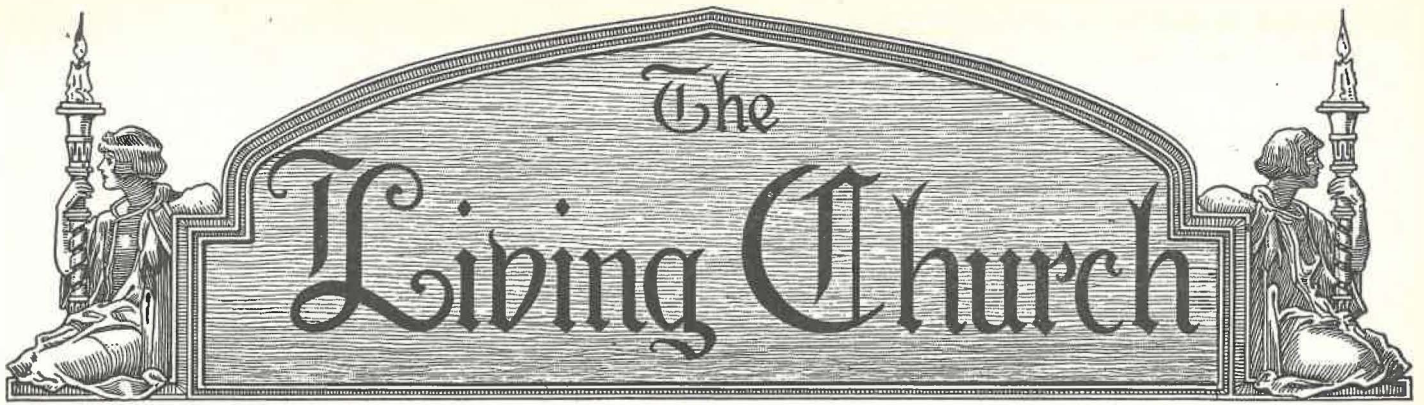
A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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EDITORIALS AND COMMENTS

The Christian and War

NO PROBLEM caused more concern to the members of the Oxford Conference on Life and Work last summer than the problem of the Christian's attitude toward war. With delegates present from Spain and China, where wars were and are actually in progress; other delegates from countries in which the threat of war seemed imminent; and all under the threatening clouds of a possible second world war, the question had far more than academic significance for the conference, as it does today for all Christians everywhere. There is therefore a solemn significance to the words with which this section of the Oxford report begins: "We approach this part of our subject with a profound sense of its urgency and of the inadequacy of the best that we can say."

Perhaps there is no question in the realm of life and work (as distinguished from faith and order) in which Christians are so divided as in their attitude toward this problem of war, and particularly the attitude of the individual conscientious Christian in a nation that is at war. However, the delegates at Oxford were able to agree at least upon a strong statement of the essential sinfulness of war. The Oxford report states:

"Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the Church is charged to proclaim the gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

Continuing, the Oxford report notes that in all situations the Christian has to bear in mind both the absolute command "Thou shalt love thy neighbor as thyself" and the obligation to do what most nearly corresponds to that demand in the circumstances confronting him. Thus "the search for the will of God is a matter of agonizing perplexity for the Christian whose country is involved in war."

The Oxford report summarizes "three main positions which are sincerely and conscientiously held by Christians."

Of these it is stated: "We do not affirm that any of these positions can be held to represent the only possible Christian attitude," but all three of them are recognized as permissible Christian attitudes. These three main positions may be summarized briefly as follows:

(1) War is always sin and therefore the Church must renounce it absolutely. Individual Christians "are therefore constrained to refuse to take part in war themselves, to plead among their fellows for a similar repudiation of war in favor of a better way, and to replace military force by methods of active peacemaking." This is the usual pacifist position, which is, of course, subdivided into many degrees and shades of opinion. Some pacifists, for example, would be willing to serve in medical units in the event of war but not to bear arms; others would have nothing to do with war even to the extent of refusing to pay taxes to support military establishments.

(2) The second position recognized by Oxford as a legitimate Christian viewpoint is that of participating only in "just wars." A "just war" according to this viewpoint may be one justifiable on the basis of international law or one "waged to vindicate . . . an essential Christian principle: to defend the victims of wanton aggression or to secure freedom for the oppressed." This is similar to the position of the Roman Catholic Church.*

(3) The third viewpoint recognized by the Oxford Conference as a legitimate Christian position is that "the State is the agent divinely appointed to preserve a nation from

*The Roman Church is officially committed to the theory that only a "just war," in the traditional sense in which the expression is used in Thomist philosophy, is permissible. But there are varying views on the application of the principles of a "just war," as set forth by St. Thomas Aquinas, Suarez, Bellarmine, and other theologians, to modern power politics. Many modern Roman Catholic moralists, such as the Rev. Francis Stratmann, hold that the conditions of a just war cannot be verified—at least until long after the conflict—in the present-day world. One of the best recent studies is the report of the ethics committee of the Catholic Association for International Peace, published in 1932 by that organization (1312 Massachusetts avenue, Washington, D. C., 10 cts.) with the title *The Ethics of War*. This study enumerates eight principles that determine the justice of a war, as follows: (1) defensive warfare alone is justifiable; (2) it may be undertaken solely in vindication of a strict right; (3) there must be adequate proportion between the violated right and the evils of war; (4) recourse may be had to war only as a last appeal; (5) there must be reasonable hope of victory; (6) war may be initiated by public authority only; (7) the belligerents must have the right intention; and (8) the war must be rightly conducted.

the detrimental effects of anarchic and criminal tendencies among its members, and to maintain its existence against the aggression of its neighbors. It is therefore a Christian's duty to obey the political authority as far as possible and to refrain from everything that is apt to weaken it. This means that normally a Christian must take up arms for his country. *Only when he is absolutely certain that his country is fighting for a wrong cause—for example, in case of unjustifiable war of aggression—has the ordinary citizen a right to refuse military service*" (italics ours).

(4) A fourth viewpoint, the unconditional supremacy of the State, is mentioned in the report of the Oxford Conference and is unreservedly condemned in the following terms: "The Church should remind its members that the principle of the unconditional supremacy of the State or nation, advanced either in time of peace or of war, is incompatible with the Church's faith in Jesus Christ as its only Lord and is therefore unacceptable as the final norm of judgment or action. It is the Church's duty to serve the nation in which it is placed, but the greatest service which it can render is to remain steadfast and loyal to its Lord and to test rigorously all claims of national interest by His gospel."

WHAT shall we say as to these four viewpoints in regard to the Christian attitude toward war? One thing may be said at the outset. If all four positions are compatible with Christianity, the Church really has little or nothing to say about war except to express a pious hope that it can be avoided. If the fourth viewpoint is condemned as unChristian (as Oxford has condemned it) some progress has been made but not a great deal; for the power of modern propaganda is such that few individuals in any modern state question the justice of their nation's cause when war actually comes. But let us look a little more closely at the four viewpoints and try to gauge our own attitude toward them.

A week or two ago this Editor in conducting a study group of some forty exceptionally well-informed Christian leaders, both clerical and lay, presented these four possible viewpoints and, after discussion, called for a vote in regard to them. There was in that group only one who was willing to commit himself to the pacifist point of view, though approximately half of the group voted for recognition of that viewpoint as a legitimate Christian opinion.

In regard to the "just war" theory, the group seemed to feel that this was rather an academic consideration as it is difficult if not impossible to conceive of a wholly just war under conditions of present-day society. Reference was made to the thesis developed by Fr. Peck in *THE LIVING CHURCH* last November that the idea of a just war in Catholic theology assumed the existence of a Christian community of nations disturbed by one ruler and restored by the others, through the force of arms, as a social act. It was felt that despite the existence of the League of Nations the circumstances required by the just war theory do not actually exist in the world today.

The great majority of the group—perhaps three-quarters or more—voted in favor of the third viewpoint, that it is normally the duty of the Christian to obey the State of which he is a citizen even to the point of taking arms for it, the only exception being a conscientious conviction that his country is fighting for a wrong cause.

There was, however, strong minority support for the fourth viewpoint—that (at least in a democracy) the State must always be obeyed by the Christian citizen, in time of war as well as in time of peace. The group that held this position took issue not only with the report of the Oxford Conference but also with the bishops of our own Church, who stated

in their 1933 Davenport pastoral: "Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The Cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty." This is an echo of the statement of the Lambeth Conference of 1930: "The Christian Church can make no terms with the idea expressed in the phrase, 'My country right or wrong.' Great as is the debt of service a man owes to his fatherland, the claim of Christ remains supreme."

The attitude of a priest of our Church, the Rev. Theodore S. Bell, in applying for citizenship in California recently brings these conflicting viewpoints into sharp contrast. Fr. Bell, referring directly to the Oxford report and also to the report of the Lambeth Conference, stated (L. C., May 25th, p. 618; cf. p. 627):

"I am willing to promise, without qualification, to bear arms, if called upon, if this country is attacked; and I add the affirmation that I would also be willing to bear arms in a non-defensive war if this war were justifiable. I am not willing to bear arms if this country forsakes in the future its present ideals, denies its solemn engagements such as the Kellogg-Briand pact, and engages in a war which is clearly avoidable and unjustifiable. In thus affirming that in such a contingency the Christian must obey his conscience rather than his Congress I am not quibbling about an unimportant triviality. I am but reaffirming the witness of the whole Christian Church. My position is not eccentric or singular: it is one I share with the overwhelming majority of the ministers of religion who are citizens of this country."

In deciding against Fr. Bell, the court ruled (as in the much discussed Macintosh case a few years ago) that such a reservation of conscience was a disqualification to American citizenship and thus clearly set forth the fourth viewpoint—condemned by Lambeth, Oxford, and our own House of Bishops as unChristian—as the official position of the United States government binding upon all American citizens.

HERE is a matter to which American Christians, and particularly members of our own Church, should open their eyes. The apostolic leaders of our Church both at home and throughout the Anglican communion say in clear and unmistakable terms that the duty of obedience to Christian conscience is above the duty of obedience to the State. In this declaration they are in accordance with the duly chosen representatives of four-sevenths of Christendom—Orthodox, non-Roman Catholics, and Protestants—who, despite the wide latitude of Christian opinion which they recognized as legitimate, definitely ruled out as nonChristian the viewpoint of blind obedience to the State. They are also in substantial accord with the official standpoint of the Roman Catholic Church—the other three-sevenths of Christendom. On the other hand, we have our own government ruling through the highest court of the land, as in the Macintosh case which was cited as a precedent in the Bell case, that in time of war Christian conscience must be subordinated to the demands of the State. In fact, this is true not only in time of war but even in time of peace, for the prospective citizen must promise (as the native-born citizen is assumed tacitly to have promised) that in any future contingency he will support the State regardless of the teachings of the Church or the dictates of his own conscience. Congress is thus set up as the sole conscience of the nation in this important area of Christian ethics.

In this editorial we have tried to state as clearly and fairly as possible the essential elements in the four main points of view in regard to the Christian attitude toward war. We

have pointed out that three of these viewpoints are recognized as legitimate Christian ones by the most representative assembly of Christians that has considered this subject in modern times, and that one of these is the official viewpoint of the Church of Rome. We have further shown that the fourth viewpoint is condemned as non-Christian both by this representative assembly and by the bishops of our own Church not only in America but throughout the Anglican communion, as well as being inconsistent with traditional Catholic theology. We have further shown that this fourth viewpoint is the official and compulsory doctrine of the United States government, binding on all American citizens.

Here is a dilemma. At the present time it is possible for Churchmen to ignore the dilemma, but it can hardly be considered the part of wisdom for them to do so as the question may become an active and urgent one at any time. Here are three questions arising from the dilemma that we should like to suggest for the serious consideration of our readers and of all Churchmen:

(1) Should our Church take back its position that the Cross is above the flag, stated emphatically by Oxford, Lambeth, and our own House of Bishops, in order to bring the Church into line with the position of the United States government?

(2) Should the Christian citizens of America endeavor through legislative action and other constitutional means to change the attitude of the United States government in order to bring it into accordance with Christian teaching as set forth by Oxford, Lambeth, and our House of Bishops?

(3) Should we take the course of least resistance and "let matters ride" in the hope that we shall not live to see our country involved in another war, or that if we do it will be so obviously a righteous war that no question of conscience will bother us?

Our correspondence columns are open to Churchmen who wish to reply to these three questions—but we must insist that letters be brief, courteous, and to the point.

Studying the Problem of Unity

OUR CHURCH has recently published two excellent pieces of study material on the Oxford and Edinburgh Conferences—a booklet issued by the Woman's Auxiliary entitled *Toward Unity** and a study course issued by the Forward Movement Commission entitled *Getting Together*.†

Toward Unity is a brief summary of the background of the two conferences, the story of the conferences themselves and of later development, and suggestions for following through. It concludes with a few appropriate prayers and a brief bibliography. Published in accordance with a resolution at the triennial meeting of the Woman's Auxiliary in Cincinnati last October, this booklet should be valuable in its purpose of providing "material which will be available for the use of the average woman in carrying out in the local churches and communities the next step toward understanding and unity." It is quite as valuable for men and for young people as for the women of the Church.

Getting Together is a masterly condensation of the reports of the Oxford and Edinburgh Conferences divided into 12 sections for study and discussion. Leadership suggestions and a summary of the background of the conferences together with

*Copies available from the Woman's Auxiliary, 281 Fourth avenue, New York, by asking for WA 43. Price, 5 cts. each.

†Copies available from the Forward Movement Commission, 406 Sycamore street, Cincinnati, at 15 cts. per copy, \$1.40 a dozen.

appropriate prayers make it the best piece of study material on this subject that has yet come to our attention.

We hope that these two official publications of our own Church on the Oxford and Edinburgh Conferences will receive the wide use that they deserve.

Twenty Church Organizations

A PARTICULARLY valuable feature of the summer issue of *Forward—day by day* is the section devoted to statements in regard to twenty of the most valuable institutions and organizations of the Church. These include the training schools for deaconesses, the Laymen's League, the American Church Building Fund, St. Barnabas' Brotherhood, the Church Periodical Club, the Girls' Friendly Society, the Church Army, and others. It is to be hoped that this will give Churchmen a new vision of the many kinds of work being done by Church organizations and will help to build a more understanding and loyal support of them.

We hope too that the Forward Movement will continue to use this method of calling attention to special fields of the Church's work. Some of the organizations that are well entitled to such publicity are the Brotherhood of St. Andrew, the American Church Union, the religious orders for men and women, the Confraternity of the Blessed Sacrament, the Church schools and colleges, Church hospitals and convalescent homes, and many other worth-while institutions and organizations.

Above all we hope that a section will be given to the weekly Church press. The Episcopal Church is one of the very few communions in Christendom that really has a free Church press, controlled neither by advertisers nor by official boards or departments. The Church ought to value this fact and profit by it to a far greater extent than the 40,000 or 50,000 copies that mark the total circulation of our four national Church papers.

Dr. Clinchy Prescribes

HERE are five pieces of advice to religious people in America, whether Christian or Jewish, contained in the semi-annual report of the Rev. Everett R. Clinchy as executive director of the National Conference of Jews and Christians. Dr. Clinchy calls attention to the rising tide of anti-Jewish, anti-Negro, and anti-Catholic sentiment in America and proposes the following antidotes to it:

(1) Steadfastly maintain the American separation of Church and State. While individual church and synagogue members should be politically active and responsible citizens, as a matter of course, the religious societies must be non-political. Without doubt, a degree of dependence upon subventions of the states has created difficulties for the churches in some other lands.

(2) Intransigently maintain the fact of the sovereignty of God above the State, and the supreme worth of the human personality.

(3) Watch lest the churches become too rich. Let the churches avoid such degree of entanglement with the *status quo* as to become apologists for things as they are and neglect their prophetic function.

(4) Develop the conference idea among religious citizens. Neighborhood round tables, together with local coöperative acts which insure the rights and liberties of all Christians and Jews, reduce national tensions. Americans must increase trust and understanding among Catholics, Jews, and Protestants, for we have a community of interests, and common antagonists.

(5) The religious people of America must translate their

faith in the fatherhood of God and the brotherhood of man into a working democratic economy lest the marching boots of revolution tramp our roads too. Religious people, before all others, should be aware that the best guard against Nazi, Communist, and Fascist propaganda is to produce an American social order better than these can promise.

Here is interesting food for thought. Dr. Clinchy's five points might well be made the basis of a worth-while discussion group of adults or young people, particularly in a summer conference. Point number three is particularly interesting with its warning lest the churches become too rich. We wonder how this advice will appeal to field departments and executive secretaries!

"Historic Heritage"

THE *Churchman*, in its issue of June 15th, quotes in full our editorial, A Paradox, published in THE LIVING CHURCH of June 8th. In that editorial we quoted Dr. Tucker's plea that the Episcopal Church should be "quite loyal to its historic heritage," and added: "i.e., to the Catholic Faith."

The *Churchman* now advises: "For enlightenment on 'historic heritage' we refer our readers to the statement . . . adopted by the annual conference of the Liberal Evangelicals."

As for us, for enlightenment on "historic heritage" we refer our readers (and the *Churchman's* as well) to the statement adopted by the Council of Nicea in 325 and amplified by the Council of Constantinople in 381, commonly known as the Nicene Creed, and to the Book of Common Prayer.

Remembering the Departed

By the Rev. Frank Dean Gifford

Rector of St. Thomas' Church, Mamaroneck, N. Y.

THE BOOK OF REMEMBRANCE on the Altar of St. Thomas' church, Mamaroneck, N. Y., only cost a few dollars and meant very little when it was placed there more than 10 years ago. But at the last annual All Saints' memorial service there were 179 memorial funds and some 30 other memorial gifts therein recorded. Each page gives the full record of one whose memory is thus perpetuated and the names, but not amounts, of donors to that fund.

Now, that Book of Remembrance has become very precious to hundreds of people, here in the parish and elsewhere. This plain, black leather book now has its special silken covers, colored according to the Church seasons. It represents fragrant memories of those "loved long since and lost awhile."

Throughout the year on the Lord's Day nearest the date of their entrance into Paradise, these departed are remembered by name, either in the Prayer for Christ's Church in the Holy Communion, or by use of the Prayer for an Anniversary of One Departed. Sunday after Sunday the whole congregation is thus taught to think of loved ones beyond, not with the bitterness of vain regrets, but always with thanksgiving and hope.

In the parish weekly bulletin mention is made of gifts received for memorial funds and of new funds established but the actual amounts given are never made public. Thus a gift of \$1.00 from a poor person stands on a par with much larger amounts from others. Too often in the past memorial gifts have meant large amounts for Altars, organs, stained-glass windows; and persons of small income have felt that there was no available means for them.

The Book of Remembrance plan, as originally worked out



THE BOOK OF REMEMBRANCE
In the sanctuary of St. Thomas' church, Mamaroneck, N. Y.

by Dr. Atwater in Akron, Ohio, and now in use here and there throughout the Church, affords opportunity for all persons, whatever their means, to give expression to their devotion to the departed. It makes it very clear that the Church does not despise the smallest gifts. A poor mother who has lost her baby gives the rector \$1.00 to start a memorial fund. A wealthy man, not a parishioner, hears of the plan and gives \$1,000 as a memorial to his wife. From a distant city a heartbroken parent sends a young man's savings account to start a memorial in his name in the old home church where once he sang as a choir boy. There are no rules to be observed, but memorials constantly grow and the love for the Church that affords this opportunity continually deepens.

When the annual All Saints' memorial service is held in St. Thomas' church this beautiful memorial sanctuary, "erected to the glory of God and in loving memory of Henrietta Constable," is filled with worshipers from far and near. Gifts for memorial endowments come from all over the world. The long list of memorials and memorial funds is given to each person. The service makes very real the Communion of Saints.

Why should not every parish and even every little mission church have a Book of Remembrance? Even a few dollars placed in the savings bank are not to be despised and the cumulative value of this plan continued steadily is beyond reckoning. Who can tell how many of the larger bequests are made because of the suggestion received from hearing the departed thus remembered? Often because a loved one is to be remembered with prayer and thanksgiving in God's House a whole family will be present on that Sunday, bringing with them relatives and friends. Letters come to the rector from persons of no church connection whose hearts are stirred with affection for some person recorded in the Book of Remembrance. Without any campaign or drive, additional gifts keep coming in, enabling persons no longer in the old parish church to keep anniversaries and birthdays of loved ones by gifts that live and serve. When amounts in the savings bank grow, they can be safely invested and strengthen the Church for all time. Only the income should be used.

THE FUTURE of the Church, and much else, depends upon the rearing of the young generation in the tenets and practices of our holy Faith.
—Bishop Oldham.

The Great Gulf

By the Rev. William G. Peck

WE MUST NEEDS speak of life beyond death in language of symbol and picture. As Catholic Christians we are sure of the survival of personality in its wholeness, and we are convinced that the person's attitude to God determines the nature of his existence in the other world. Heaven and hell are realities. We believe that whatever be the final issue, it is not necessarily settled at the moment of death, but that in God's mercy there is a process of purification and growth through which countless sinners pass into the joy of the Lord. And, further, there is in us a deep intuition and a profound hope that beyond this earthly life, we shall be reunited with our loved ones. But when we attempt to *imagine* these things, to see them as they will be, we find ourselves falling back upon experience gained in this world. There is little harm in this, so long as we remember always that we are dealing in cloudy and imperfect images of things which "eye hath not seen nor ear heard."

I have been led to think once more upon this subject by reading Dr. G. D. Rosenthal's eloquent and suggestive book, *Survival*, written when the author himself was recovering from a severe illness. Dr. Rosenthal is a widely known Anglo-Catholic, and while he is entirely faithful to Catholic doctrine, his interpretation of it is consistently generous and in line with the great tradition of Catholic humanism. In one passage, however, some may think he has gone too far, and has allowed his private interpretation to carry him beyond permissible boundaries. I do not think so, for I agree with him. Let us see what his teaching is.

Briefly, he contends that while in the next life moral and spiritual differences affect the status of human persons—while heaven and hell are genuinely experienced, yet this does not mean that there is no sort of relation or intercourse between those who are in heaven and those who are in hell. Quite rightly, in my judgment, he holds that for many of us heaven would be no heaven if it shut us off from some whom we have dearly loved. It surely is an unreal and unethical conception of heavenly joy to suppose that we could find bliss in the loss of all responsibility for some who have greatly needed our love and care on earth.

Dr. Rosenthal seizes upon the very parable which might seem at first sight to contradict him—the parable of Dives and Lazarus—and he shows that if it proves anything, it supports his contention. The "great gulf" was one of "quality of life." It cannot be crossed as one would cross a street, for even in this world, good and bad men cannot enter into the deepest communion with each other. Yet somehow holiness can be of redemptive service for the vilest. I myself think that Dives had begun to cross that gulf when he began to think of someone other than himself; but the point is that the gulf did not prevent all intercourse, for between Dives and Father Abraham there was a considerable conversation.

The great value of this view is that it allows the possibility of our finding in heaven a real opportunity of redemptive activity—of continuing to share in the divine activity of Christ. And how, indeed, could there be any heaven, if such opportunity were denied us? I remember a story written many years ago, I think by Coulson Kernahan, of a young man dying and finding himself in hell. To his great astonishment he there met a gracious and lovely girl whom he had loved on earth and had treated very badly. She befriended him and sought to

comfort him, but all he could do was to express his amazement that she should be where he was. "This is hell," he said. "Why are you here?" "You are in hell," replied the girl. "And I am with you. But I am in heaven." Her heaven must include the possibility of helping that man.

But all this reminds me of another story, a story of real life, told me years ago by an old Methodist minister. Its events occurred when he was a young man not long out of college, some time in the middle of last century. And they took place in a small town in that grim and forbidding area of England known as the Black country. It is a dark and ugly region now. Seventy years ago, it must have been a nightmare. You must consider that the story is of simple, unlettered people, Methodists who were strongly puritan, for whom a strict and narrow religion was the only known defense against the beastliness and brutality around them. They are not to be judged harshly.

THE MINISTER arrived to take a week evening service at one of the tiny circuit chapels, and he was told that after the service there was to be a "leaders' meeting" to consider a very grave charge against one of the church members. When the simple service was over, the "leaders" repaired to the vestry and the minister had to hear the charge. To his surprise, the accused man was one he knew well, a decent, God-fearing fellow, who had always lived quietly and seemed to be deeply religious.

The startling accusation was that this erring brother had so far forgotten all decency, not to speak of his Christian profession, as to visit the fair which had lately been making its annual appearance in the town. It was widely reported among the ungodly that he had actually gone into various booths. This Methodist had seen the Fat Lady, the Wild Man, the Human Ape, and had even been noticed standing near the stage where a troupe of Wrestling Women offered to take on all comers.

Such was the charge. To you and me it may seem absurd. To those humble and sincere Methodist "leaders" gathered there, it was shocking. If it was true, it meant that this man had publicly given way to temptation. He had fallen away from the recognized walk of a Methodist. He had presented himself with the godless throng, amid levity and indecency. He must be disciplined, and the least punishment would be suspension from church membership. The young minister was embarrassed, for the accused man sat in silence, making no attempt at self defense. At length, asked by the minister if he admitted the alleged facts, he said quietly that they were all true.

The "leaders" were preparing to pass judgment. They said they were grieved, surprised, pained, but the standards of Methodism must be upheld. They only hoped that their poor backsliding brother would see what disgrace he had brought upon them all and would repent. Meanwhile his suspension seemed certain. And still the man sat in silence, answering nothing. But at this point the minister, discerning that there was here some mystery not yet explained, asked the man if he could say exactly why he had gone to the fair. There was a long silence. At length the accused rose to his feet. There were tears in his eyes, and he began to speak stumbling, halting words:

(Continued on page 731)

Valle Crucis School Today

By Elizabeth McCracken

CHURCHPEOPLE motoring in the mountains of Western North Carolina usually stop when they reach the turn in the Wilderness road from which may be seen Valle Crucis school and, just within its gates, Holy Cross church. Perhaps they leave their cars and go into the beautiful little church and thence to the large and attractive buildings of the school. From the bridge connecting the dormitory and the school-house they have a superb view of the Vale of the Cross whence the place takes its name. The three streams which join to make a St. Andrew's cross may be traced from a distance by the willow trees along their courses. Two valleys form another, larger cross, too large to be clearly seen except from an airplane. Beyond the Vale of the Cross are a series of mountain ranges, famous for their beauty.

All this pleases any visitor, but most Churchpeople will wish to see a building that many passersby do not notice at all—the small log cabin in which Bishop Ives lived when he founded the Valle Crucis mission in 1842. It is the only one of his original buildings still standing. The walls and the chimney, the floors and the fireplaces have not been weakened by time. The historic little house, standing on the slope of a hill quite apart from any other habitation, might be restored to use without altering its essential character.

It may be said that Valle Crucis mission has never altered its essential character. Bishop Ives founded the mission in order that the nurture of the Church might be obtained in this region, then so remote and so difficult of access. That purpose never changed, though it expressed itself in varying forms as conditions changed. The first large building, situated at some distance from Bishop Ives' log cabin, was a mission station at which and from which missionaries ministered to the isolated people of the mountains, many of them of English and Scottish ancestry, and a considerable number with strong Anglican traditions.

The work grew in many directions. Boys trained in the mission felt a call to the ministry; and the mission became a theological seminary. Bishop Ives formed a Religious order, the Society of the Holy Cross; and the mission became a monastery. In 1892 there was such an urgent need for a school in the region that Valle Crucis mission, as the large main building was called, became a boarding school for girls and a day school for girls



VALLE CRUCIS SCHOOL

This is a view of the school from the Vale of the Cross.

living within practicable distance and for younger boys. It was a Church school of the missionary type of that period. This school did excellent work along these lines until 1933, when it became plain that it was no longer needed for its initial purpose. Good roads and consolidated schools, with bus service for the pupils, made a private elementary school unnecessary. Isolation was less; the Church could minister through the rector of Holy Cross church and his parochial organizations.

Valle Crucis school, now housed in fine new buildings, changed its special work, but not the primary purpose of Bishop Ives' mission: to provide the nurture of the Church in this region. The school, once a graded, elementary school, is now a departmental high school. While it has a well-rounded general course, leading to graduation, it also offers preparation for college and makes provision for the students to take the college board examinations. The only day pupils now are girls who desire intensive opportunities for college preparatory work. The boarding pupils come not only from North Carolina but also from many other states, including New York and New Jersey as well as Tennessee and Virginia. Valle Crucis school is a Church boarding school of the first rank, academically; and it still fulfils the spiritual purpose of the mission from which it grew.

Mrs. Emily Toll Hopkins, who became principal of the school in 1933, was given complete freedom by Bishop Gribbin of Western North Carolina and the diocesan committee of the school to do the work of adapting Valle Crucis school to the needs of the present-day. A graduate of Wellesley college with post-graduate study at Columbia university; Teachers' college, Kansas City, Mo., and the University of Colorado, Mrs. Hopkins had in addition practical experience in teaching both younger and older pupils. A Churchwoman, unusually well trained in the doctrine and discipline of the Church, she came to the school peculiarly prepared to carry forward the work so finely begun and maintained through the years. To collaborate with her, Mrs. Hopkins found Miss Virginia Bouldin, who had then already devoted ten years to the advancement of the school. Together, with the aid of an excellent faculty and staff, they have made Valle Crucis school what it is today.

Along with academic standing of the first rank, four



RECREATION AT VALLE CRUCIS

School girls feed a lamb which has strayed to the school from a nearby farm.



MRS. HOPKINS AND PUPILS

The principal of Valle Crucis is shown reading to a group of pupils.

objectives were set by them for the school: (1) religion, (2) simplicity of life, (3) intellectual breadth, (4) low cost. Many Church schools have the first three of these, but these schools are expensive. The problem of the inexpensive Church boarding school is still unsolved; but Valle Crucis school is contributing to that solution while holding steadily to its standards and to its three other objectives.

THE FIRST of these aims is pursued with a remarkable success. The rector of Holy Cross church is chaplain of the school. His class in religious education is part of the regular curriculum. The faculty, pupils, and staff of the school are members of the parish. As such, they take an active part in the work, through the Woman's Auxiliary, the young people's service league, the Sunday school and the choir. The parish is large for the mountains, its members are for the most part Church people whose parents, grandparents, and sometimes great-grandparents were Church people. The advantage to the pupils of Valle Crucis school of membership in such a parish are unique. The rector, the Rev. Edmund Dargan Butt, does a splendid work in effecting coöperation between the school and the church. It need hardly be said that the family life of the school gives the place to religion characteristic of every good Church boarding school. Daily morning and evening prayers in the school chapel, regular study of the Bible and the Prayer Book and of Church history are integral parts of school life, their purpose being growth in the worship of God and the service of man in His name.

The second aim of Valle Crucis school, simplicity of life, is furthered by the necessity for the "Kent plan" in a boarding school of extremely low cost. All the girls help in all the household affairs, including the kitchen work. This last is made the basis of lessons in food values and preparation, given partly by the dietitian and partly by the cook who is herself a graduate of Valle Crucis school. Life in the country, with its attendant duties and pleasures outside of school hours, is of itself simple. The students enjoy it and thrive on it.

Intellectual breadth, the third aim, is being sought by the quality of the teachers. In every member of the present faculty the school is fortunate, each one being highly trained. Another fortunate circumstance is the difference in ages of the teachers. Both youth and maturity are influencing the minds and spirits of the pupils.

Enlightened effort is making the school religious, sim-

ple, and intellectually broad. Making its cost low and at the same time keeping the budget balanced requires really inspired good management. Beginning January 1938, Valle Crucis school relinquished the help hitherto given to it by the National Council, determining to be self-supporting. There is a small endowment; but, apart from that, the school finished the academic year without a deficit. Not only Bishop Gribbin and the faculty and staff of the school, but also the pupils rejoiced in this achievement.

Valle Crucis school is still a diocesan school, but it surely has a wider appeal. Western North Carolina needs it in its present form as much as the district needed it in an earlier form. The other four dioceses of the Carolinas need it. Surrounding states have shown that they need it by sending pupils to it. Distant cities have sent students. New as the present plan for the school is, it still has won recognition from educators of the foremost rank who have had an opportunity to see its work or to know its present workers.

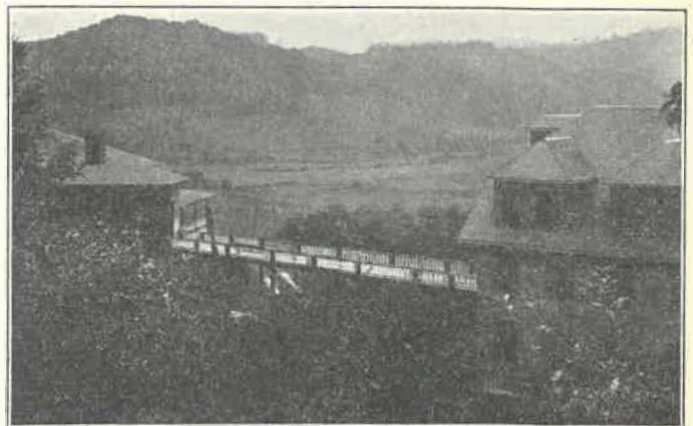
Many Church people are looking for a "simple" school, which is both good and inexpensive. Some of these parents or guardians have considerable wealth. Yet they desire a school which is genuinely simple, where homely tasks are done by the pupils because it is necessary, in order to save money. No other training in thrift can so interest young people as this, for the reason that no other is so thoroughly genuine. Naturally the highest academic proficiency is required of a school. Naturally also Church people wish their children taught the principles and practices of religion according to "this Church."

It is to the credit of Church people that there are as many Church schools in this country as there are. But every single one of them is in need of greater and more sustained support. All have their claims to the allegiance of Church people, but no one will question the statement that Valle Crucis school, the promising lineal descendant of the Valle Crucis mission, not only needs it particularly but also is especially worthy of it.

Modern Society

MODERN SOCIETY is a system that has been built in disregard of God and in defiance of His laws. It threatens to tumble. Yet that is not God's will. He is waiting to give His children, if by love they will take it, a better world. And it is probable that the kingdom of God is not so effectively spread by members of tired and tiring social reformers and committee mongers, with their Lo here! Lo there! as by those who, more deeply and humbly immersed in life, influence it by *what they are*. In other words, the world is most deeply affected by the *God-possessed*.

—Bishop of Pretoria.



THE VALE OF THE CROSS

Seen from the orchard of Valle Crucis school, the valley is framed between the dormitory and the school house.

American Cathedrals

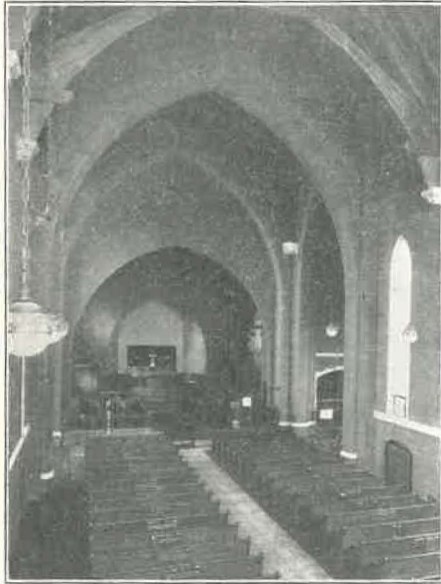
Indianapolis, Chicago, and Quincy

By Clinton Rogers Woodruff

ALL SAINTS' cathedral, Indianapolis, has never been a parish although there is a congregation worshipping in it. The Bishop is the head and has canonical control. It is recognized in the canons of the diocese as the cathedral and at each diocesan convention certain persons are elected

to membership in the chapter. In the opinion of the Bishop of Indianapolis, Dr. Francis, it is a great mistake to organize cathedrals in weak dioceses and missionary districts where they cannot fulfil their proper function.

"If I could begin again," he says, "I should refuse to accept by inheritance a cathedral which at the time was a dilapidated frame building, and would have in place thereof a small Bishop's chapel



INDIANAPOLIS CATHEDRAL
The interior

something like the chapel attached to the Bishop's house in Wilmington, Delaware. Unless a cathedral has endowment funds which enable it to fulfil its proper place and to do the kind of work it ought to do, I think it is unwise to have one."

THE DIOCESE of Chicago had for many years the Cathedral of SS. Peter and Paul. It was one of the oldest cathedrals in the American Church. Some 15 years ago this cathedral was burned down and has never been rebuilt. For some years Bishop Anderson called the Church of the Epiphany his diocesan church, and then he made a concordat with the vestry of old St. James', calling it the cathedral of the diocese. When Bishop Stewart became bishop it seemed unwise to carry on this concordat and it was dissolved by mutual agreement. That left the diocese with no cathedral except the paper organization of the old Cathedral of SS. Peter and Paul whose chapter has been carried on to hold the trust funds.

A notable social service

work, the Cathedral Shelter, has for a number of years been carried on by the Rev. Canon David E. Gibson. This church settlement helps fulfil in the diocese of Chicago the social service aspect of cathedral establishments in other jurisdictions where they have been created.

In October, 1932, Bishop Stewart signed a concordat with the vestry of St. Luke's church, Evanston, of which parish he had been rector for 27 years. Under this agreement he accepted St. Luke's and called it his pro-cathedral. This concordat was later ratified at the diocesan convention.

The old Cathedral of SS. Peter and Paul still continues as the diocesan cathedral, and when the time comes and the diocese has the place and the money to build a real cathedral it will be called by the old name. In the meantime St. Luke's is to all intents and purposes the cathedral of the diocese. The Bishop's chair, which had been saved from the fire in the old cathedral, was installed in the new pro-cathedral.

Under the concordat the Bishop has been called as rector by the vestry. The Bishop has called the dean with the consent of the vestry. He has ceded to the dean all the pastoral duties of the congregation and is rector in an advisory capacity only.

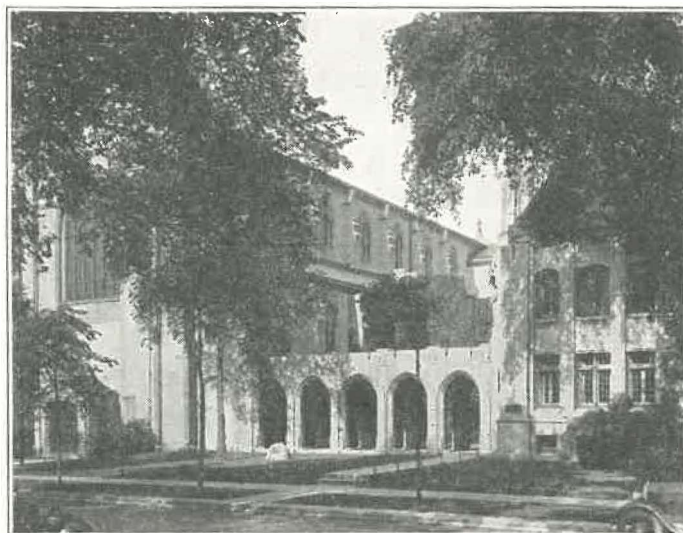
As rector, the Bishop receives no salary, but the pro-cathedral agrees to see that at all times his vestments are prepared and ready; that he may come at any time for special services; that he preaches Easter and Christmas and any other times during the year may if he is able.

Thus far the pro-cathedral arrangement has worked most satisfactorily. There was a little feeling at first that it was not right to have the pro-cathedral outside the city limits, but the diocese as a whole seems satisfied in accepting St. Luke's, which is the largest parish, as the pro-cathedral.

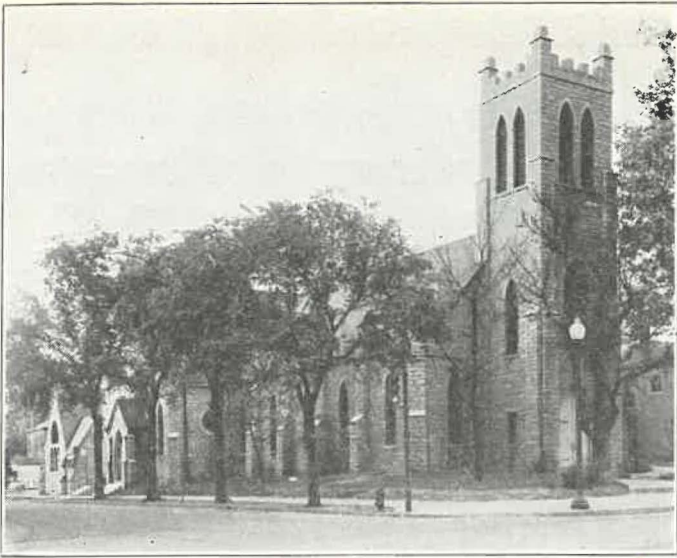
The Dean, the Very Rev.



INDIANAPOLIS CATHEDRAL
The exterior



CLOISTER AT ST. LUKE'S PRO-CATHEDRAL, EVANSTON



EXTERIOR, QUINCY CATHEDRAL

Dr. G. G. Moore, feels that the main difference between the cathedral and the pro-cathedral is that the cathedral is established by diocesan action, making a certain church the cathedral; whereas the pro-cathedral is made such by the authority of the Bishop himself, the diocesan convention merely accepting the decision of the Bishop. A cathedral is established in the diocese for all time, whereas the pro-cathedral is only a temporary experiment, something to tide over the years until a real cathedral can be built. A real cathedral should never be a parish church, whereas a pro-cathedral is always a parish church that has been given cathedral status for the time being.

AT QUINCY, the Cathedral of St. John was organized as a parish church in 1837 and as a cathedral in 1878. The Very Rev. C. A. G. Heiligstedt is the present dean. The Bishop is in absolute control although there is a theoretical control through a great chapter composed largely of residents in Quincy. The articles of incorporation and charter constitute, I am told, a most practical basis of operation, although they have been called unAmerican and contrary to the spirit of the Anglican communion.

It is possible for the general chapter (the large majority of whom are non-resident) to control almost everything in the local parish, beginning with the election of its dean. They have this power, either directly by constitutional provision or indirectly by superiority of numbers. It is thus a case where the



INTERIOR, QUINCY CATHEDRAL

local organization has all of the financial and other responsibility with little or no initiative. These are some of the things which led to the remark "unAmerican and unAnglican."

The Great Gulf

(Continued from page 727)

"If this meeting," he said, "thinks I did wrong, I'm sorry, and I will submit to whatever is decided. But I will tell you what happened, and every word is true."

He then went on to relate how, one evening, he had arrived home from work, to find his wife in great distress because their little daughter Mary was missing. The child had gone out to play after coming from afternoon school, and had not been seen since. Leaving his dinner untasted, he had tried to comfort his wife, and had then gone off to search for Mary. He called at neighbors' houses and tramped the streets for an hour without avail. Then, by chance, he had met a woman who was able to tell him that she had seen Mary hours ago, with two other girls of her own age, going toward the fair-ground.

To the fair he had then gone. He wandered amongst its merry-go-rounds and cheap-jacks, jostling with the noisy, loose-tongued crowd. He saw no sign of Mary. He then began to visit all the booths in turn. It was quite true that he had been in all the places mentioned. It was in the vicinity of the Wrestling Women that he had found her at last, a weary little maid almost unable to keep her eyes open. One of her companions explained that an aunt of hers had given her a shilling, and she had persuaded Mary and the other little girl to go with her to the scene of forbidden and fascinating mysteries.

"That," said the man, "is why I went to the fair."

There was again a long silence.

Suddenly, the tears began to stream down the poor fellow's face. He brought down his fist with a mighty thump upon the vestry table.

"Perhaps," he said, shouting the words, "perhaps I've done wrong. But let me tell you this. *If our Mary had gone to hell*, and was dancing with all the devils, I'd go there after her. And what's more, I'd stop there till I'd persuaded her to come home."

Whereupon the minister said, "Amen."

The "leaders" looked questioningly at him.

"This good man," he said, "feels toward his Mary as God feels toward us. We ought to be proud of him."

The accusation was withdrawn. The question is, supposing that in the next world he should learn that Mary actually was in hell, would he not still wish to go and look for her? And would it no longer be possible? Is the gulf really as wide as that? Among the saints in heaven, are the resources of love smaller than they were amongst a company of poor, ignorant Methodists in a mid-Victorian Black country town?

QUEST

I DO NOT know my dream by the spoken word;
Poignant it is, as reëchoing flute or rapturous song of
a bird,
Sadder than storm winds wailing through the trees,
Yet sweet as summer murmuring of bees;
Fragrant as opening rosebuds in the light,
Or pure Madonna lilies gleaming white;
It is sombre as autumn's sunset tinted skies
And lonely as the woodland glade where the beloved lies.

HELEN HAWLEY.

BOOKS OF THE DAY

Edited by
Elizabeth McCracken

Mary Kingsbury Simkhovitch: Her Book

NEIGHBORHOOD: MY STORY OF GREENWICH HOUSE. By Mary K. Simkhovitch. Illustrated. Norton. \$2.50.

THE ILLUMINATING RECORD of one of the most cheering social adventures in the last half-century grows richer and richer. To the history of settlements in the books by Jane Addams, Lillian Wald, and others, comes a welcome addition. Through Mrs. Simkhovitch's delightful volume, one feels afresh the onward flow beneath the sinister patent evils of modern life, of those deep currents, creative, democratic, redemptive, in which the settlement movement has been a significant factor. It is perhaps permissible for a woman reviewer to point out with satisfaction the leading part played by women in carrying on and in recording this adventure.

To describe the book as charmingly direct, simple, and self-effacing is merely to say that it is a genuine expression of the author's personality. The background of Mrs. Simkhovitch's Bostonian youth is pleasantly sketched, with many touches of humor; Churchpeople will enjoy tracing the religious influences shaping this Christian spirit. Here is the preaching of Phillips Brooks—"He was like the sun pouring into a dark place," says one of her frequently felicitous phrases; here the Anglo-Catholic movement in an early American stage, as illustrated by Fr. (later Bishop) Hall, and the blessed old Church of St. John the Evangelist on Bowdoin street. Here the Church of the Carpenter, focus of Christian radicalism, established by that true saint and knight of God, the Rev. W. D. P. Bliss. Mary Kingsbury's first social contacts were in the mission church for Colored people of St. Augustine's, under that picturesque and devoted man, Fr. Field.

But soon the landscape widens; after education at Boston university, and a European interlude not without importance to the author, we are transported to lower New York, East side, West side; and personal biography all but disappears, submerged by all-embracing interest in "neighborhood." The narrative now proceeds with the spontaneous variety of life itself, but through the seemingly casual pages are gained rare insights into a typical American scene; we share "the flowing life of a neighborhood whose story is out of date as soon as written."

The book is well named; and the very title gives the clue to the settlement attitude. "I was drawn to the idea of plunging into life where it was densest and most provocative," says the author, recalling her youth; and again—"The chief mission of the settlement has always been its accenting of contact as fundamental." It is piquant to learn that her academic training had been mainly classical, and to picture the future head of Greenwich house writing a final essay on "the supine in *u* as a dative," and devoting a season to "analyzing all the *qui* clauses with the subjunctive in Ovid, Propertius, and Tibullus." But rigorous training in factual study surely played its part in developing that sensitive and humble study of reality which is so much more characteristic than theorizing of the true settlement spirit. Theories, mainly Socialistic, pullulated in the East side when she went there to live in 1897. From these, as from the "pseudo art" and the fantastic egotisms of postwar Greenwich village, she has held serenely and sometimes ironically aloof, ever conscious that the basic impulse toward settlements was the need of approaching life "through persons rather than through ideas." Free contacts between alien elements in American life is originally established by settlements through rather self-conscious means; but once the barriers are down, how natural the contacts grow!

Mrs. Simkhovitch and her colleagues move among the intellectual ferment and changing values in the No Man's Land of the reformer and the seething quarters of a great city where old transplanted cultures jostle confusedly the new forces in American life; and in their attitude is never a hint of the doctrinaire. The succinct episode of the author's relations with the Friendly Aid house brings out with gentle completeness the abyss severing the settlement idea from the most enlightened philanthropy. A democratic attitude was never conquered by Mary Simkhovitch; it was born in her. And here is democracy at its purest, in its flexibility and in its passion to explore. Explorations are justified.

Turning over these pages, peppered as is usual in settlement narrative with distinguished names, one realizes how largely settlements connote the best energy and most exciting activities in contemporary life. Nor is the book lacking in social philosophy. Liberalism, verging rather to the Left than to the Right, but sympathetic to both sides and unwilling to commit itself, is raising its discredited head of late; it finds few better defenses than are here offered. "Liberalism," writes Mrs. Simkhovitch, "is now pictured as a weak uncertain course incapable of decision and with no chance of a future. But if the spirit of liberalism is the attempt to understand the complexity of our times and step by step to effect change, rebuilding on the basis of factual knowledge and in the light of new desires, then liberalism, notwithstanding the prophets of today, is the only road possible for adult men and women who see the destruction that necessarily takes place in the train of revolution and want to avoid that waste."

"This liberal road is not possible"—so the passage continues—"unless education, social legislation, and labor organization can overtake social need." The book abounds in positive constructive notes, and in valuable reports on concrete situations, such as the masterly account of progress in the housing problem. One last quotation: "Our theory is, a settlement is not an institution harboring activities, but a stimulating center for rethinking and for new action in the light of new events." There could be no better definition. In these bad days, a book like this is as refreshing as it is impressive. To use the popular word, used by the author herself, it describes a "cell" of the vital fellowship which must be our salvation. If anyone is tempted as the present reviewer has sometimes been to think that settlements have outlived their usefulness, he has only to read this volume; or, better, to call at Greenwich house.

VIDA D. SCUDDER.

A Unique Book on the Meaning and Practice of Prayer

OUR LIFE OF PRAYER. By J. Wilson Sutton. Morehouse-Gorham. 1938. Pp. 141. \$1.25.

ONE DIFFICULTY of our Church life today is the prevalent ignorance about prayer, what it is, and why and how it is done. Although there are many excellent books on devotion, classical and modern, most of them are rather too advanced for the many Christians who have never been told about the basic ideas of the prayer life. Dr. Sutton has greatly helped to meet this need in this volume. Chapters on the nature and purpose of prayer, its spirit and methods, its relation to day-by-day living, the usual themes of prayer, the differing emphases in public and private worship, present fully the ground-work principles and practices of this essential element in the Christian life. A chapter on meditation points the way to the higher ranges of the life of prayer; and another chapter, as well as other short sections, gives really practical advice. The book is written in plain, understandable language, avoiding technical phrases and complicated explanations. In a few places this straightforward manner a little hides the full meaning; can one speak of meditation particularly as "listening to God"? Indeed, the phrase when used with "talking to God" gives a wrong impression, for God does not speak in human language.

Many people will want to read this book; it should certainly find place in every parish library or lending shelf—for here important, fundamental things are stated simply and devoutly (but not piously).

THOMAS J. BIGHAM, JR.

"Pi" for Short?

HOW would you mainland parsons care to baptize a baby by the name of Paukamakanikamanaoolookalani? Oh, yes, it's a real Hawaiian name. This happened to the Rev. John Miller Horton of Lahaina, Maui. A Hawaiian scholar, who looked at this name, suggested that she feared the reverend parson had a letter or two transposed. "What's a letter or two between friends?" say we in our ignorance, but probably such details are important to our Hawaiian friends.

—Hawaiian Church Chronicle.

NEWS OF THE CHURCH

Diocesan's Condition Improves Very Little

Though Physicians Expect Definite Recovery, Bishop Stewart Will Be Confined for Several Weeks

CHICAGO—Latest reports of the condition of Bishop Stewart, who still lies ill in War Memorial hospital, Sault Ste. Marie, Mich., state that the attending physicians have noted some improvement, though very little. The Bishop must remain under opiates most of the time. It is definitely expected, however, that he will recover.

Stricken when about to deliver the address at the annual meeting of the synod of the diocese of Algoma, Bishop Stewart is suffering from coronary thrombosis, according to medical advices received in Chicago on June 11th. He will be confined to the hospital for several weeks and will be required to rest for some time after that, his physicians said.

Bishop Stewart left Chicago June 5th, to deliver two addresses at the synod of Algoma, meeting in Sault Ste. Marie, Ont. The service at which he was to speak was under way Monday night when he left the chancel, suffering from a heart attack. He was taken to Sault Ste. Marie, Mich., that night and throughout the remainder of the week kept under opiates. Physicians experienced great difficulty in trying to determine the location of the clot which is causing the difficulty.

All of the Bishop's official appointments have been cancelled for the remainder of the summer. When the Bishop returns to his duties, it will be necessary for him to relax on his official responsibilities, according to the attending physicians. Mrs. Stewart and two sons, John Clyde and George Craig, Jr., are with the Bishop.

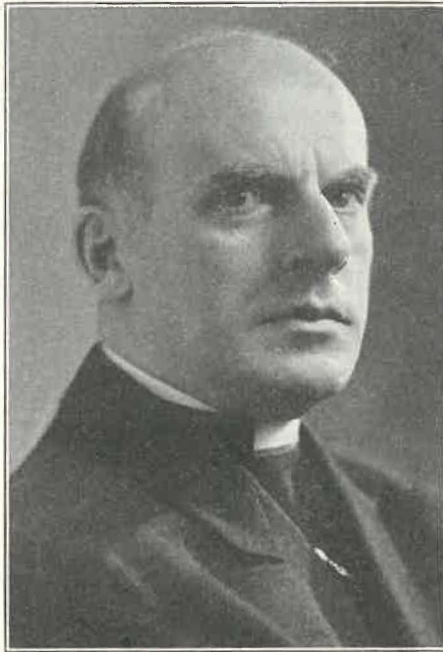
Bishop Stewart first encountered diffi-

(Continued on page 738)

Anglicans Rank Second in Los Angeles Churchgoing

LOS ANGELES—Anglicans ranked second as churchgoers in this city according to a survey made recently by the Los Angeles Times, as reported by the Church editor in the Sunday Times of June 5th. The Episcopal Church was credited with an attendance in excess of 30,000, and was exceeded only by the Roman Catholics.

According to the featured article, the Methodists have 22,500 members, Presbyterians 18,500, Baptists, 15,800, Lutherans of all synods 12,950, and Congregationalists 7,500. The total church attendance for the city, including the Jewish synagogues' 90,000, was estimated at 524,490.



BISHOP STEWART
(J. D. Toloff Photo.)

Bishop Roots, Returning to Arkansas After 34 Years in Hankow, Talks of New China

SAN FRANCISCO (RNS)—Bishop Roots, en route to his home in Arkansas, after his retirement as Bishop of Hankow, China, expressed his belief that a new China is in the making. Bishop Roots returns to Little Rock, Ark., after 34 years' service in Hankow.

"The Chinese are united as never before," he said. "China is determined to the last man not to allow the Japanese to win this war. I feel that China may show the world that military force is not necessarily omnipotent, or arms necessarily supreme.

"For China's determination is threefold—first, to be honest with herself and correct her own weaknesses drastically; second, to build a new constructive, creative, and high-minded spirit among her own people; and third, to give everything to make this new China permanent. The spirit is akin to that of revolutionary Christianity. The revolution China proposes, as I see it, is the displacement of the rulership of self-centered men in human affairs, and the substitution of the self-forgetting rulership of the Christ spirit.

"Ultimately Japan will be defeated, for the Japanese cannot overcome the resistance born of the growing tide of nationalism now sweeping over China. There is no war feeling against the Japanese people; fundamentally the people of Japan and China like each other, and they would get along very well were it not for the military element."

Window is Tribute to Dr. Carter

WILLIAMSTOWN, MASS.—A stained-glass window in seven sections, depicting the life of Christ, was dedicated recently in St. John's church here as a tribute to the Rev. Dr. J. F. Carter, rector emeritus.

N. Y. Cathedral Fund Amounts to \$310,000

Newspapers Feature Long Accounts of Cathedral Building Fund Work in \$1,000,000 Campaign

NEW YORK—Unprecedented interest was taken in the announcement, made on June 8th by Bishop Manning of New York, that over \$310,000 of the \$1,000,000 needed to complete the sanctuary and choir of the Cathedral of St. John the Divine and open the nave has been received, and that \$125,000 more will make it possible to begin work immediately. The leading daily papers, both morning and afternoon, carried long and full accounts of the activities of the cathedral building fund committee, of which Mayor La Guardia of New York is chairman.

Several papers published large pictures of the drawing of the architect, Dr. Ralph Adams Cram, showing how the choir and sanctuary will appear when completed. [See cover of THE LIVING CHURCH, February 16th, for reproduction of this same drawing.]

The New York Times for June 9th made the project the subject of an unusually laudatory editorial, in which both Bishop Manning and Dr. Cram were highly praised for their work in building this "meeting place and monument of the people, which awaits its congregations from all lands." Confidence is expressed that the money required will swiftly be given.

Bishop Manning, in his announcement, cited three important points: (1) that the money spent for building the cathedral has been and will be almost entirely for labor; (2) that, when the nave is in use, great musical services can and will be frequently given; and (3) that the cathedral is intended to stand and will stand here in New York as a witness to the belief of the people in God.

Missionaries Safe After Japanese Invade Anking

NEW YORK—A cable from Shanghai, following the Japanese occupation of Anking, informed the Department of Foreign Missions that all missionaries are safe in Anking. Those stationed there are Dr. Harry Taylor; two nurses, Miss Emeline Bowne and Miss Isabella Colson; and Miss Blanche Myers, business manager of the hospital.

The Rev. Leslie Fairfield, who is stationed in Shanghai, but who recently was loaned to Anking, was also reported safe.

It is assumed that no damage was done to the two churches, the two hospitals, and the residences of missionaries in Anking.



AT CATHOLICITY AND UNITY SERVICE

In the front row are shown: the Rev. Silvio Biagini, Italian Anglican; the Rev. Vasily Sidorsky, Russian Orthodox; the Most Rev. Archbishop Adam, Russian Orthodox; the Rev. Prof. William H. Dunphy, Anglican; the Rev. J. A. Howell, French Anglican; the Rev. C. C. S. England, Colored Anglican. In other rows are members of various nations and Churches, including Greek Orthodox, Polish National Catholic, Rumanian, Armenian, and others.

International Theological Seminar Announced for July 25th at Geneva University

GENEVA, SWITZERLAND—The meeting of the International Theological seminar, according to an announcement just made, is to be held July 25th to August 10th in the university here. The seminar is being held under the patronage of the Universal Council on Life and Work and the theological faculty of the University of Geneva.

The seminar will organize visits to the League of Nations, the International Labor office, and the headquarters of the international Christian organizations established here, besides excursions to Chamonix and on Lake Geneva.

On the executive committee of the seminar are Prof. D. E. Choisy of the university, Prof. Adolf Keller, and Dr. Visser 't Hooft, general secretary of the World's Student Christian federation.

The program of the seminar lists 15 lectures, among which will be St. Paul and the Church by Prof. D. Leenhardt of Geneva, The Idea of the Church in American Theological Thinking by Prof. D. W. Pauck of Chicago, The Church in the Mission Field, by Dr. Visser 't Hooft, and The Church in Anglican Theology by Dr. Carpenter, who is dean of Exeter, England.

Dedicate Celebration to Organist

BOISE, IDAHO—The 20th observance of music week in this city was dedicated to Eugene A. Farner, organist at St. Michael's cathedral for several years. Boise has a good claim to the honor of instituting music week as a community endeavor, and the personal honor for the undertaking belongs to Mr. Farner.

Through its organists and choir, the cathedral here has maintained close touch with music week. The dean delivered the address this year at the opening of the anniversary of music week.

Purposeful Living is Theme of Michigan's Summer Conference

DETROIT—Purposeful living is the theme of the annual Cranbrook summer conference sponsored by the department of religious education in the diocese of Michigan, to be held in Cranbrook school, Bloomfield Hills, from June 26th to July 2d. Arrangements are complete, according to Miss Elizabeth S. Thomas, diocesan director of religious education, for the presentation of a program including 14 classes on various phases of the Church's work and the personal religious life.

Leaders from outside the diocese of Michigan include Dr. Mark Hillary, lecturer in psychology at the University of Vienna; the Rev. Herman R. Page of Dayton, Ohio, son of Bishop Page of Michigan; and Mrs. William C. Norvell, of Cleveland. Bishop Page will again act as chaplain for the conference, and this year the Rev. Clarence W. Brickman, rector of St. Paul's church, Lansing, is to be the chairman.

In connection with the conference there will be held a child clinic in religious education, with Miss Mary G. Latham in charge.

San Joaquin Announces Eighth Summer School at Camp Sierra

REEDLEY, CALIF.—The eighth annual summer school of the missionary district of San Joaquin, it has just been announced, will be held June 27th to July 2d at Camp Sierra, which is 57 miles from Fresno. The program includes such subjects as Modern Worship by the Rev. Bayard H. Jones, Life and Work of a Pastor by Bishop Sanford, and Life Problems by Miss Willa M. Marsh.

Bishop Sanford will be dean and the Rev. Robert S. Snyder chaplain. The executive secretary and registrar is to be the Rev. Arthur L. Walters, 1970 10th street, Reedley, Calif.

Catholicity Service Held in Philadelphia

Gospel for Pentecost Sung in Many Languages by Catholic Clergymen of Seven Different Churches

PHILADELPHIA—On Whitsunday the annual Catholicity and unity service was again held in Calvary church, which is known as the monument to Bishop White. This year found a greater representation than ever from various Orthodox Churches, including the Russian, Rumanian, Greek, and Albanian, as well as the Old Catholic, Polish National Catholic, and the Armenian Apostolic Churches.

Present, too, were a number of foreign priests of the Anglican Church. All took part in the procession, as a visible witness to the unity existing between the half of Christianity on a Catholic basis.

The sermon was preached by the Rev. Dr. William H. Dunphy, of the Philadelphia Divinity school, who is national president of the Anglican Orthodox fellowship. For two years he was a guest member of the faculty of the Russian seminary in Paris. He is an authority on the Russian Church.

In his sermon Fr. Dunphy told of the persecutions which the Eastern Churches have undergone. He added that he felt sure they would remain fast to the Faith. With God as the center of thoughts and prayers, he declared, the oneness of the Church would in time be brought to fruition.

SING IN MANY LANGUAGES

Solemn Evensong was sung by the Rev. John Quincy Martin, rector of Calvary. During this the Bestowal of the Gift of Tongues on the first Whitsunday was commemorated by the singing of the Gospel for Pentecost in various tongues by the Orthodox and Old Catholic priests, while the Anglicans present sang the Collect in the tongues in which they minister.

Bishop Bodham of the Ukrainian Orthodox Church, and Greek Suffragan, sent greetings and regret that he could not be present, since he was taking part in the consecration of a Greek Orthodox bishop in Boston. The clergy assembled in Calvary church sent greetings and assurances of prayers to the newly consecrated Bishop Cavadas.

The Most Rev. Archbishop Adam, prelate of the Carpatho-Russian Orthodox Church in North and South America, addressed the gathering briefly, emphasizing the need for unity.

Announce Valley Forge Conference

ROSEMONT, PA.—The Valley Forge conference for young people, the Rev. William P. S. Lander, general secretary of the American Church Union has announced, is to be held at Valley Forge Military academy, Wayne, Pa., from July 10th through July 16th.

The chaplain will be the Rev. William S. Chalmers; the director, Fr. Lander; the dean, the Rev. Reginald Mallett.

Dr. G. L. Tucker Dies in Louisiana Hospital

Retired on Easter Monday After 35
Years of Service at St. Matthew's
Parish at Houma

By SIDNEY L. VAIL

NEW ORLEANS, LA.—The Rev. Dr. Gardiner Leigh Tucker, for 35 years rector of St. Matthew's church, Houma, died June 9th at Touro infirmary here of streptococcus infection in the blood stream. For some time he had not been well, having on Easter Monday resigned his charge at Houma because of the fact. He was 63 years old.

Dr. Tucker, who was in charge of the picturesque Bayou du Large mission, and who had twice been archdeacon of South Louisiana, was the eldest of 10 children. He is survived by his parents, four brothers, and three sisters. He left no children.

The surviving brothers are the Rev. Messrs. Irwin St. John Tucker of Chicago and Royal K. Tucker of Brunswick, Ga., Dr. Ernest Tucker of New York City, and Cyril Tucker of Rochester, N. Y. The sisters are Mrs. C. C. Cole, Long Beach, Calif.; Mrs. Melville Nester, Mobile, Ala.; and Mrs. Huntington Gordon, St. Petersburg, Fla.

BURIED FROM CATHEDRAL

Dr. Tucker was buried June 11th from Christ church cathedral. Interment was in Cypress Grove cemetery. The Rev. Dr. W. S. Slack, president of the diocesan standing committee, officiated, assisted by the Rev. S. L. Vail and the Rev. D. H. Wattley, clerical members of the standing committee, and by Dean Nes of the cathedral and the Rev. G. M. Jones. The clergy of New Orleans and nearby parishes of the diocese were present vested and in the chancel.

Gardiner Leigh Tucker was born in Columbus, Miss., on August 6, 1874, the son of the Rev. Dr. Gardiner C. Tucker and Melville Leigh Eckford Tucker. He was educated by the University of the South, Sewanee, Tenn., getting his Bachelor of Arts degree in 1896 and his Master of Arts degree in 1897. In 1921 the same university conferred the honorary degree of Doctor of Divinity on him.

Dr. Tucker was ordained deacon in 1898, and the next year Bishop Wilmer of Alabama ordained him priest.

August 3, 1904, Dr. Tucker married Margaret L. Deane of St. Paul's parish, New Orleans, La.

He began his ministerial work in the Mobile missions, Alabama, continuing in this work for three years. From 1901 to 1903 he was assistant at Christ church cathedral in New Orleans. From 1903 until his resignation on Easter Monday of this year—a period of 35 years—he was rector of St. Matthew's church, Houma, Terre Bonne parish [county], Louisiana. With this position was associated the churches and chapels at Napeleville, Thibedaux, Bigson, and Bayou du Large.

Besides serving on a number of local

Bishop Wise Is Steadily Recovering His Health

TOPEKA, KANS.—Though Bishop Wise of Kansas was ill and unable to attend the clergy conference in Topeka on June 9th, he is making very satisfactory improvement toward the recovery of his health.

He will again be able to undertake a part of his work in the autumn.

and diocesan committees, Dr. Tucker was archdeacon of South Louisiana from 1910 to 1916 and again from 1930 to 1938. Since 1916 he was field secretary of the board of religious education of the province of Sewanee. In 1907, 1910, 1913, 1916, and 1919, he was deputy to the General Convention.

RELIGIOUS EDUCATION LEADER

Always interested in religious education, he began to take active part in Sunday school work in 1909. He served on the Louisiana Sunday school commission, since 1909, and since then, too, he has been associated with the diocesan board of education.

Recently he gave at least four months of each year to lecturing on religious education in summer schools, young people's camps, and at institutes—a type of work at which he excelled.

At the seaside or on the mountain top, he was always the center of the young people's camp; at the summer schools he was the leader in limericks and college songs. Aged in wisdom, he was ever young in spirit. No sacrifice was too great for him to make to meet an appointment, if the cause of religious education was involved; and to him religious education and missions were one and the same thing. Religious education, he felt, was the mission of the Church, was what the future of the Church depended on.

FOUNDED MISSION FOR TRAPPERS

During his rectorate at Houma, Dr. Tucker founded St. Andrew's mission for the trapper folk at Bayou du Large. His regular Sunday schedule when on duty at St. Matthew's, Houma, was a strenuous program of five services or more a day, held in three or more places. And when at work as field secretary or with the provincial board of religious education, he knew of no limit to which his energies could not be expended. Always cheerful and hopeful, his work bore the mark of sincerity and genuineness.

A loyal Sewanee alumnus, Dr. Tucker was one of her brightest and best sons. It was said of him that he wept on leaving the school. The often quoted lines, written in his student days, tell poignantly the story of his affection for his *alma mater*:

"A towered city set within a wood,
Far from the world, upon a mountain's
crest;
There storms of life burst not, nor cares
intrude;
There learning dwells and peace is wis-
dom's guest."

[An appreciation of Dr. Tucker by his brother, the Rev. Irwin St. John Tucker, appeared in the June 1st issue of THE LIVING CHURCH.]

Dean Decides Not to Quit Place Till 1940

Dean Rollins Agrees to Alter His
Plans After His Successor, Bishop
Strider, Declines Election

WASHINGTON—Dean Rollins has agreed, it was announced on June 9th at the annual banquet of the alumni association of Virginia seminary, to request the seminary board that he be permitted to remain in office until June, 1940, despite his resignation and retirement plans, which were made public some months ago. Elected to succeed Dean Rollins was Bishop Strider, Coadjutor of West Virginia. He has declined the election.

In speaking at the banquet, Dean Rollins recounted some of the seminary records. "Since 1889," he said, "the Virginia seminary has numbered among its alumni 34 bishops and 95 missionaries."

The commencement sermon was delivered by the Rev. Dr. Frank Nelson, rector of Christ church, Cincinnati. He appealed for a ministry capable of meeting the needs of the present distressing times. Quoting St. Paul, he called the Church the Body of Christ and declared that, as the physical Body of Christ was "thrown out into the channels where men live" and not treasured and cloistered for itself, so ought the Church, especially through its ministry, as the symbolical extension of the personality of Jesus, go out into active conditions and help men to solve the terrific problems of today and give them support and courage.

Dean Powell of Washington cathedral delivered the ordination sermon on June 10th in the seminary chapel, and the Presiding Bishop delivered the annual missionary sermon on the evening of June 8th.

Bishop Clingman acted as toastmaster at the banquet, which was held in the open air on the seminary grounds; and the Rev. Dr. W. Russell Bowie, rector of Grace church, New York, who was given the honorary degree of Doctor in Divinity at this session of the seminary finals, presided over the alumni meeting.

Some of the speakers at the banquet were Dean Rollins; Dr. Nelson, who was nominated honorary alumnus of the seminary; the Rev. Dr. George H. Toop; the Rev. Jennings Hobson; and representatives of several classes of recent years.

N. Y. Mission Becomes Parish

MOUNT VERNON, N. Y.—Over 25 years of effort were crowned with success May 30th, when the Church of St. John the Divine was consecrated and the Rev. Jerome Dunbar, first rector of the new parish, was instituted by Bishop Manning of New York.

For over 20 years the congregation had been burdened by a mortgage, but since Fr. Dunbar became vicar in 1931 the debt has been paid off and the church building enlarged and beautified. The communicant list has grown by several hundred per cent, and adequate provision has been made for the administration of the seven sacraments.

9 Students Graduate at Berkeley School

6 Given Bachelor of Divinity Degree and 3 Given Diplomas; Dr. Robbins Speaks on Task of Ministry

NEW HAVEN, CONN.—Nine students were graduated at the 82d commencement exercises of Berkeley Divinity school, held recently in this city. Six of these received the degree of Bachelor of Divinity and three were given diplomas of graduation. One of these students, John McGarvey, was appointed a John Henry Watson fellow for graduate study at Yale university next year.

Bishop Budlong of Connecticut presided at the exercises. Dr. Howard Chandler Robbins of New York delivered the commencement address, declaring that the indispensable task of the ministry in the Universal Church today is to recover for the world the consciousness of God's reality and authority.

Characterizing the present declining era as one based on human self-sufficiency and ironically describing the men of this generation as deities about to enter the "twilight of the gods," Dr. Robbins said that religion is not the result of human speculation. It is a "given" thing, a self-disclosure of the eternal, made in history, and alone giving meaning to history. God's unity is the only source of human unity.

OUR CULTURE A THIN VENEER

"We trusted our culture," he continued. "We never dreamed that it was a thin veneer covering primitive passions of fear and rage, of hatred and lust such as are now finding expression in cruel wars and unrelenting persecutions. We trusted science and invention. We did not reckon the fact that unless these are accompanied by an equal moral development they become instruments of death in men's hands.

"We trusted that commerce, industry, finance would bind the world together; instead they may be breaking it into nationalistic fragments. We trusted, in short, the things that we had invented, the things that we had done in our own might and skill."

Bishop Brewster, retired, the oldest living alumnus of Berkeley Divinity school, was present.

The students who received the Bachelor of Divinity degree are Charles Robison Allen, Newton Leroy Carroll, Edward Walter Chater, John Philip McGarvey, Charles William Wilding, and Eric Maurice Robinson. Walter Robert Hampshire, Bradford Wells Ketchum, and Frank Adams Squires received the diplomas of graduation.

GFS Council Plans Conference

MEADVILLE, PA.—At the 16th annual diocesan council of the Girls' Friendly society arrangements were made for a conference for younger members July 8th to 10th at Emporium. The leader of the younger members' conference will be Miss Margaret Jefferson, national field secretary. Bishop Ward of Erie, assisted by the Rev. Harold B. Adams of Christ church, celebrated the corporate Communion at the diocesan council meeting.

Lenten Offerings Still Coming to Headquarters

NEW YORK—"For the missionary work of the Church at home and abroad" is the designation the offerings in the church school Lenten offering boxes carry. The offerings are rolling in to national headquarters for distribution.

During the month of May \$144,071.08—60% of the total amount received—was ticketed as the children's gift to missions.

Payments on expectations during the first five months of 1938, including the children's Lenten offering, are greater than in 1937 and exceed the amount due under the rule allowing one month for collections. This is perfectly grand so far—may it continue!

The amount due on expectations June 1st was \$502,133. The total amount paid then was \$551,106.19. A total of \$1,506,404 was set as the expectations for this year.

Faithfully yours,
JAMES E. WHITNEY,
Assistant Treasurer.

Course by Evelyn Spickard Included in Additions to Wellesley Conference Plan

WELLESLEY, MASS.—Since the last announcement was made, several additions have been made to the program of the Conference for Church Work which meets here from June 27th to July 8th. Miss Evelyn Spickard, director of religious education at the Church of Advent, Boston, will give a course on Useful Principles and Techniques for Church School Teachers.

Assisting Mrs. Elizabeth Hadley Hunt in her course on Comparative Symbolism will be three other members of the School of Applied Arts at Utica, N. Y., namely, Mrs. Robert D. Coombs, Mrs. Charles M. Hunt, and John B. Sisley. Miss Eleanor Snyder of Trinity church, Boston, will assist as leader of the young people.

Among the features of the special interests meetings, held in the afternoon after tea, there will be talks by leading speakers. All the important national organizations of the Church will have their places and their spokesmen—or spokeswomen.

One of the meetings will be devoted to a round table on The Press. There will be speakers for the daily and weekly secular press and for the religious weeklies, fortnightlies, monthlies, and quarterlies.

Indications are that the attendance at the conference will be greater than last year, when the number was twice as large as in the year 1936. Registrations from clergy and laity, young and old, are coming in by every mail.

Rector Recovers From Breakdown

LEXINGTON, KY.—The Rev. Dr. Christopher P. Sparling, who during Lent suffered a breakdown, has sufficiently recovered to return to his work at Christ church here.

Conference Will Hear British Labor Leader

Dr. Bondfield, Noted Authority on Subject, Will Discuss Religion and Labor for Social Workers

SEATTLE, WASH.—Featuring the Rt. Hon. Dr. Margaret Bondfield, British minister of labor from 1929 to 1931, and Bishop Parsons of California, the Episcopal social work conference will meet here June 26th to July 2d. Dr. Bondfield will speak on Religion and Labor, and Bishop Parsons' topic will be The Church's Function in Defending Civil Liberties.

Parish activities in city and country communities and parish cooperation with community welfare agencies will be discussed, as will be the program of the diocesan social service departments.

The Church conference is to be held at the same time as the national Conference on Social Work.

The Rev. Almon R. Pepper, writing of the purpose of the Church conference, has said:

"It is planned as an educational project in which there is an exchange of opinion and experience about the relationship between the activities of organized religion and organized social work. It welcomes the attendance and participation of our clergy and laity who are interested in this subject—and those who should be interested."

OTHER LEADERS

Other leaders of the conference will be the Rev. Messrs. George A. Wieland, Thomas R. Thrasher, V. A. Peterson, Thomas W. Sumners, and Miss Rosemary Reynolds. Bishop Huston of Olympia will preside at the annual dinner.

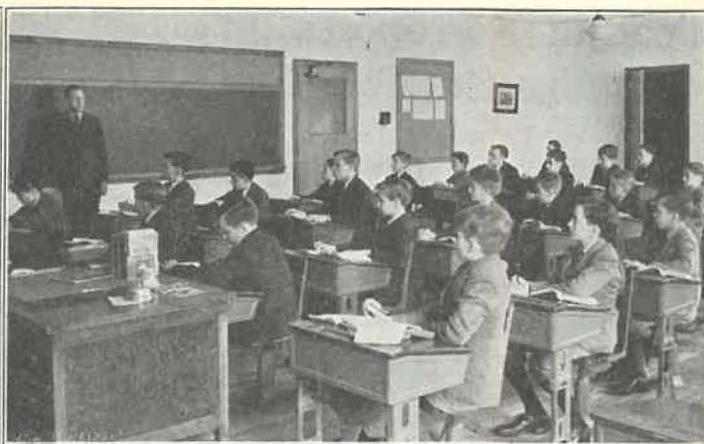
When the conference meets, with Fr. Pepper presiding, the Girls' Friendly society will sponsor a panel discussion on Arousing Young People to Christian Social Action.

Fr. Pepper will speak on Diocesan Programs for Social Service. The Participation of the Parish Church in Community Welfare Activities will be discussed by the Rev. George A. Wieland, rector of Epiphany church here. He will cover the urban communities section of the subject, and the rural communities section will be taken by the Rev. Thomas R. Thrasher, rector of St. Peter's church in Columbia, Tenn.

COOPERATION TO BE STRESSED

Miss Reynolds, who is field secretary of the Family Welfare Association of America, Cleveland, will discuss Ways in Which Individual Parish Churches Can Cooperate With Family Agencies in Their Community.

Sessions of the conference will be held in the Jade room of the New Washington hotel here, and there will be a booth at Senator auditorium, headquarters of the National Conference. Fr. Pepper, Mrs. Margaret F. Ridge, Miss Susan B. Plant, and Miss Genrose G. Gehri will be in attendance each day from 10 A.M. until noon, or at appointed hours, for consultation on a variety of subjects.



NEW BUILDING AT CHOIR SCHOOL OF ST. THOMAS' CHURCH, NEW YORK

The gift of Charles Steele, New York layman, a new building of fireproof construction throughout was recently completed for the choir school of St. Thomas' church, New York. In addition to classrooms such as the one shown above, the building contains the Kate L. Adams memorial gymnasium, which was built with \$20,000 left to the church as a bequest. Conducted by Charles M. Benham, headmaster, on a full-time boarding school basis, the school supplies a superior education to its young charges in return for their services in the famous choir of St. Thomas' church. Enrolment is limited to 40 boys, selected each spring from more than twice that many applicants. (Dezso Kallos Photos.)

Conference on Christian Unity Is Attended by 700

LOS ANGELES—Over 700 persons attended the Southern California conference on Christian unity, held May 26th and 27th at St. Paul's cathedral here. The Rev. Dr. Henry Smith Leiper, executive secretary of the American section of the Universal Christian Council for Life and Work, gave special interest to the meetings by his attendance.

Bishop Stevens was general chairman of the committee in charge, and the Rev. Roy L. Smith, Methodist, was vice-chairman. Among the other prominent persons who attended were the Rev. Dr. H. Paul Douglass of New York and Fr. Elias Sady, pastor of St. George's Syrian Orthodox church here. He conducted a devotional service using the liturgy of St. John Chrysostom.

Methodists, Baptists, Congregationalists, Brethren, Presbyterians, and Armenian Orthodox Christians participated in the conference, as well as a considerable number of Anglicans.

Committee Studies Records of Nominees for Bishop Coadjutor

INDIANAPOLIS, IND.—Meeting as a nominating committee authorized to consider nominees and present names and facts concerning the respective qualifications of the gentlemen considered for the office of Bishop Coadjutor of Indianapolis, a group of diocesan laymen and clergymen found that over 30 names had already been brought to them. The group met June 6th in the Columbia club here.

They spent an entire afternoon discussing names on the list. The meeting was then adjourned until June 24th, when further consideration will be given the matter. The committee is still receiving suggestions.

As appointed by the Bishop of Indianapolis, the committee was made up of the following men: the Rev. Messrs. William Burrows, A. P. Bissell, W. T. Capers, R. F. Keicher, E. A. Powell, George S. Southworth, and Reese F. Thornton; and R. H. Sherwood, H. W. Buttolph, Paul Comstock, B. F. Culley, F. R. Elliott, Omar S. Hunt, Eli Lilly, Lee Rodman, Overton Sacsteder, E. C. Steinsberger, and George L. P. Squibb.

Last Commencement Held at St. Alban's School for Boys

SYCAMORE, ILL.—Final commencement exercises at St. Alban's school for boys, diocesan institution that will not reopen next fall, were held June 12th, with the Rev. Walter K. Morley, diocesan director of social service, delivering the address.

The St. Alban's board of trustees is closing the school because of lack of funds. Dr. Charles L. Street, member of an old Chicago family, has been headmaster for 10 years.

Rev. H. B. Hoag to Fill Vacancy Left by Memphis' "Fasting Dean"

BURLINGTON, IA.—The Rev. Harold Brown Hoag, formerly rector of Christ church, Burlington, and priest in charge of St. Michael's mission, Mt. Pleasant, has been appointed dean of St. Mary's cathedral, Memphis, Tenn. August 1st he will move to his new position.

Dean Hoag was appointed by Bishop Maxon of Tennessee to fill the vacancy left by the Very Rev. Israel Noe, "fasting dean," who some months ago drew upon himself and his diocese a good deal of newspaper attention.

Two Corrections

Through an error in the editorial office, the places of meeting of the Western Massachusetts convention and Woman's Auxiliary were incorrectly reported in THE LIVING CHURCH of June 8th. The convention met in Christ church, Fitchburg, and the Auxiliary in All Saints' church, Worcester.

PHILADELPHIA—In the May 18th issue of THE LIVING CHURCH it is stated that the burial office for the Rev. Charles Sydney Goodman was said in an undertaker's parlor. This is an error.

It should have been reported that the burial office was said in St. John's mission, of which Fr. Goodman was vicar.

Ohio Festival Made Up of Four Choirs, 200 Voices

PAINESVILLE, OHIO—Six hundred persons crowded St. James' church here to attend a choir festival on Whitsunday evening. The festival choir of 200 voices was made up of choirs of the following churches: St. Paul's, Canton; Christ church, Cleveland; St. Christopher's-by-the-River, Gates Mills; and St. James' church of this city.

Director of the festival was Sir Sydney Nicholson, warden of St. Nicolas' college, Chislehurst, Kent, England, and director of the English School of Church Music. Sir Sydney will be instructor at Wa-Li-Ro school for choirmasters and choir boys at Put-in-Bay this month. While he was in Painesville, he received a cablegram telling him that he had been on the Honors List of King George VI and had been made a knight of the British Empire.

The service of the choir festival consisted of Choral Evensong. The anthems, "Lord for Thy tender mercy's sake," by Richard Farrant, and "O Thou, the central orb," by Charles Wood, were sung. The choir also sang John Masefield's hymn, "Peace in our time, O Lord," to a tune composed by G. Winton Cassler, organist of St. Paul's church, Canton.

Editor of "The Living Church" Conducts Conference in Iowa

CLEAR LAKE, IA.—An annual conference for clergy and laymen was held at Bishop Morrison lodge here on June 7th to 9th. Clifford P. Morehouse, Editor of THE LIVING CHURCH, was the conductor.

The theme was Getting Together, an introductory study of the findings of the Oxford and Edinburgh 1937 Conferences.

Rector to Preach in London

INDIANAPOLIS, IND.—The Rev. George S. Southworth, rector of the Church of the Advent here, will leave June 28th for a tour of England and the continent of Europe. While abroad, he will preach at Immanuel church, Streatham, London, on July 24th. His wife will accompany him abroad.

Coadjutor Proposes Evangelism Project

Bishop Fenner Details Four Points of Campaign, Including Lessons in Working With Prospects

TOPEKA, KANS.—Bishop Fenner, Coadjutor of Kansas, when all but three of the Kansas clergy met with him here on June 9th, proposed a four-point plan for a diocesan project in evangelism. The details of the plan follow:

First, the clergy in each parish are to preach sermons on personal evangelism for six consecutive Sundays; and second, letters are to be sent to every communicant over 16 years old in the parish, calling each to a meeting at which a request for volunteers as personal evangelists in the parish is to be made.

The third point calls for the holding of four weekly meetings on instructions in personal evangelism. Those who have signified their intention of doing personal evangelism work are to invite persons to Church services and to accompany them in person. At the close of the four instructions to the workers, confirmation classes will be begun. To these classes the workers are to bring their prospective communicants.

The fourth point is an eight-day mission. It will be followed by a confirmation service.

The clergy accepted the suggestion of the Coadjutor that a Lenten program for 1939 be built around the subject of worship, using the Prayer Book as the basic source of material.

It was announced that the next conference will be held in Topeka, September 26th to 28th, with the Rev. Dr. Theodore O. Wedel as leader.

Diocesan's Condition Improves Very Little

Continued from page 733

culty with his heart while at the Utrecht conference in May. Previously he had suffered on occasions from neuritis, but doctors had not connected this with his heart. Upon his return to Chicago he went through a clinical examination which was completed only two days before he was stricken. Even then no serious condition was discovered with the heart. On his visitations to Church of the Holy Spirit, Lake Forest, and Christ church, Winnetka, on June 5th, he seemed to be in excellent health.

HAS HAD BUSY YEAR

The Bishop has had an extremely heavy year. He worked on board ship both going and returning from Utrecht, and upon his return attended a meeting of the commission on Negro work in Cincinnati. He had rushed back from Utrecht to meet official appointments in Chicago and had several important appointments during June.

Dr. Edwin J. Randall, diocesan secretary and president of the standing committee, upon being notified of the Bishop's condition, made arrangements with neighboring bishops to take most of Bishop Stewart's appointments. Bishop Jones officiated at ordinations scheduled for June 13th at St. Luke's pro-cathedral, Evanston. Bishop Essex of Quincy and Bishop White of Springfield are taking several confirmations. Bishop Ziegler of Wyoming is to take the Bishop's place as leader of the annual Houghteling forum for laymen, at Camp Houghteling, Mich., July 2d to 4th.

The Bishop will be permitted to attend to no official business whatever for at least two weeks from the time he was stricken, it is said, and after that must remain quiet in the hospital at Sault Ste. Marie.

FINANCIAL PROBLEMS SERIOUS

One of the matters which has weighed heavily on the Bishop's mind this spring has been the diocesan debt. Only a few days before he was stricken he had effected final details for the extension of a \$400,000 note issue due on June 1st. A committee of seven, headed by George A. Ranney prominent Chicago businessman, is working on arrangements for the refinancing and ultimate liquidation of the debt.

It was eight years ago, on June 18, 1930, that Bishop Stewart was consecrated Coadjutor of Chicago in St. Luke's pro-cathedral, Evanston. He was elected at a special convention the previous month. The late Bishop Griswold, Suffragan bishop for 11 years, had been elevated to the rank of diocesan in February, 1930, upon the death of the late Presiding Bishop Anderson. Bishop Griswold died in November, 1930, whereupon Bishop Stewart became diocesan.

Two Brothers Ordained Deacons

PHILADELPHIA—Bishop Taitt ordained two brothers deacons on June 13th in the Church of the Holy Apostles. They are John Richard and Thomas Stearly Logan, the sons of the Rev. Dr. John R. Logan of this city.

304 Sign Appeal to Lift Arms Embargo

Over 25 Anglican Clergymen Sign Petition Sent Congress by Friends of Spanish Democracy

NEW YORK—A new, last-minute appeal to Congress to lift the Spanish arms embargo before adjournment, endorsed by 304 distinguished persons, including five bishops, more than a score of other Episcopal clergymen, and many other prominent clergy and a number of educators from every section of the country, was issued June 9th by Bishop Paddock, chairman of the American Friends of Spanish Democracy.

A nationwide inquiry, addressed to representative persons who hitherto had not made their views public, said Bishop Paddock, revealed that the majority of persons who were invited to express their opinion on the embargo consider it "a tragic mistake" and still hope that Congress will not delay action on it until next session.

Analysis of the various opinions expressed in the responses to the inquiry showed that, for the most part, the writers felt that continuance of the present neutrality policy during the coming months was more dangerous to America's peace and security than the lifting of the embargo now.

TYPICAL OPINIONS QUOTED

Bishop Paddock quoted as typical opinions the following excerpts from letters:

"The present situation is a disgrace to the country. We stand for one thing and support its opposite."

"The provisions set forth in the Nye resolution are adequately designed to remove any danger that such an act on the part of our government might involve us in a European war."

"The present enforcement of this embargo defeats the end for which it was imposed."

Heading the list of clergy are Bishop Jenkins of Nevada; Bishop Thurston of Oklahoma, retired; Bishop Demby, Suffragan of Arkansas; Bishop Ward of Erie; and Bishop Gooden, Suffragan of Los Angeles.

Among the many other Anglican clergymen who signed the appeal are the following: The Rev. Messrs. W. Russell Bowie, John S. Higgins, and Carl I. Shoemaker; and the Very Rev. Messrs. John Warren Day, Arthur Dumper, Charles E. McAllister, and James Mills.

The college presidents who endorsed the appeal are Charles E. Boury of Temple university, Roswell G. Ham of Mt. Holyoke, George E. Mack of Missouri Valley college, Paul D. Moody of Middlebury, Marion Park of Bryn Mawr, Howard E. Rondthaler of Salem college, Walter Dill Scott of Northwestern, Gordon G. Singleton of Mary Hardin-Baylor college, and J. E. Taylor of Doane college.

Bishop Oldham to Speak Over Radio Station WOKO

NEW YORK—Bishop Oldham of Albany will speak July 3d over WOKO and the Columbia broadcasting system at 10 A.M. Eastern daylight saving time. His subject will be America in World Peace.

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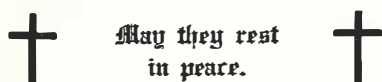
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NECROLOGY



ANDREW FLEMING, PRIEST

BROOKLYN, N. Y.—The Rev. Andrew Fleming, rector emeritus of the Church of the Nativity, Brooklyn, died at his home on June 7th at the age of 86 years. Born in Scotland, he came to this country in his youth. He was graduated from Alleghany college in 1881, and after a year in business he entered General Theological seminary.

His early ministry was spent in Pennsylvania and Kentucky. In 1897 he came to Long Island as rector of St. John's church, Parkville (now St. John the Baptist). He also took charge of the mission of the Nativity, then in a store on Flatbush avenue near Avenue G.

After a short time, he devoted himself to the latter work alone, and in 1901 it was incorporated as a parish. Under his rectorship the present property at Ocean avenue and Farragut road was acquired, and the present building erected.

The Rev. Mr. Fleming retired in 1926, having served 41 years in the active ministry. In 1933 he suffered severely from being struck by an automobile near his home.

The funeral was on June 9th, in his church. A large number of the clergy were present.

Surviving are two daughters and five sons. Mrs. Fleming died in 1932, shortly after they had celebrated their golden wedding anniversary.

WILSON S. HARTZELL, PRIEST

ATLANTIC CITY, N. J.—The Rev. Wilson S. Hartzell, formerly rector of the Church of the Good Shepherd here for 14 years, and now retired, died at his home here. He was 75 years old.

Mr. Hartzell, the son of Francis Dietz and Catharine Ann Shellenberger Hartzell, was born in Chalfont, Pa. He was graduated from Pennington seminary and from Franklin and Marshall college and seminary. He became a deacon in 1897. In 1917 Bishop Matthews ordained him priest.

Survivors are his widow, twin daughters, Mrs. Dorothy A. Lasher of Morris Plains and Mrs. Marjorie Williams of Lansdowne, Pa.; and three sons, Francis Robert of Philadelphia, Godfrey W. J. of Elizabeth, and Lawrence W. of Woodbridge.

JACOB H. GIBBONEY, PRIEST

RICHMOND, VA.—The Rev. Jacob Halter Gibboney, a retired priest of the diocese of Virginia, died on June 11th. Mr. Gibboney was born in Wytheville, Va., and was graduated by Roanoke college in 1907 and the Virginia Theological seminary in 1910.

He was ordained deacon in 1910 and

priest in 1911 by Bishop Randolph of Southern Virginia. He held charges in Savannah, Ga.; Anderson, S. C.; and Goldsboro, N. C. In 1920 he became the rector of the Church of the Epiphany in Richmond, which position he held until a breakdown in health caused his temporary retirement from active work in 1928. In 1931 he became rector of South Farnham parish in Essex county and served for three years until the condition of his health compelled his final retirement.

Mr. Gibboney was married to Lucie Reed Ligon of Spartanburg, S. C. She and one daughter survive him.

The funeral was held in St. John's church, Tappahannock, on June 13th, and conducted by Bishop Goodwin, the Rev. Dr. H. S. Osburn of Gloucester, and other clergy. Interment was in St. John's churchyard.

THOMAS CARTER PAGE, PRIEST

BERRYVILLE, VA.—The Rev. Thomas Carter Page, who for over 50 years was an active clergyman in the Church, died at his home here on June 5th, following an illness of months.

The son of the late Rev. James Page of Cumberland county, Va., and Virginia Newton Page of Charleston, W. Va., he was a descendant of prominent Virginia families. One of his ancestors was Major Carter Page, aide to General George Washington.

As a youth, he spent much of his life in this county, where his father was rector of old Wickliffe church. He was educated at Virginia Theological seminary at Alexandria. His first parish was Old Aquia in Stafford county.

The funeral was from Grace church. The Rev. Dr. Louis Tucker, rector, conducted the services. Burial was in Green Hill cemetery.

Though he was constantly active in both civic and religious affairs, Mr. Page is best remembered in connection with the New York *Herald Tribune's* summer campaigns to find two-week country homes for boys and girls of the tenement sections of New York. For several years he filled and surpassed the quota for his county.

Besides serving with the George Washington bicentennial celebration group in 1932, he was active in the Red Cross work and in the junior order work.

Surviving Mr. Page are his wife, Mrs.

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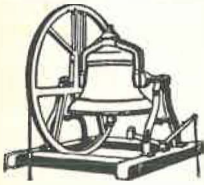
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Fannie Powers Page; three children, Philip Powers Page, manager of the Chicago *Journal of Commerce*; Miss Virginia Page, who makes her home here; and Miss Katherine Page of Washington; and one sister, Mrs. Carl Grammer, Summit, N. J. Philip Powers Page is at present a vestryman of St. Mark's church, Evanston, Ill.

CHARLES L. STEEL, PRIEST

PHILADELPHIA—The Rev. Charles Leighton Steel, who had been rector of Calvary church, West Philadelphia, for 26 years before his retirement in July of 1936, died June 12th at his home after an illness of one year. He was 75 years old.

Born in Camden, N. J., he was educated in the Philadelphia public schools and graduated from Central high school in 1883. He was ordained in 1887, after he had graduated from the University of the South, Sewanee.

Mr. Steel served as rector in Covington, Tenn., and also did missionary work in the state. Later he was rector in Vineland, N. J. He devoted 43 of his 49 years in the ministry to parishes at Newton and Philadelphia, serving Christ church, Newton, for seven years before coming to Philadelphia in 1910.

He was a Shriner, Knight Templar, and member of the Alpha Tau Omega fraternity.

Surviving are his widow, Mrs. Florence Riddell Steel, two daughters, Miss Alice M. Steel of Philadelphia and Mrs. Franklin H. Wilson of Troy, N. Y., and a son, Charles L., Jr., of Teaneck, N. J.

CHARLES CLINTON MARSHALL

MILLBROOK, N. Y.—Charles Clinton Marshall, ecclesiastical writer, died at his home, Milestone, on June 9th, of a heart ailment. He was in his 78th year. A requiem was said and funeral services held at Milestone on June 11th. Interment was private.

Charles Clinton Marshall was born in Poughkeepsie on June 19, 1860, the son of Edwin Marshall and Hetty Vincent Marshall. After being graduated from the Poughkeepsie high school in 1880, he entered Columbia university law school, from which he was graduated in 1882. In that same year he was admitted to the bar, and became a clerk in the firm of William D. Shipman and William C. Choate; in 1889 he became a member of the firm. In 1900 Mr. Marshall joined the firm of Marshall, Moran, and Williams, from which he retired in 1906. His specialty was constitutional law.

After his retirement Mr. Marshall devoted himself to study and writing on ecclesiastical subjects, particularly on matters concerned with Church law. His articles and letters appeared in the *Atlantic Monthly*, the *American Church Monthly*, and in *THE LIVING CHURCH*. Mr. Marshall's article, entitled An Open Letter to Governor Smith, published in the *Atlantic Monthly* for April, 1927, just before Governor Smith's nomination to the presidency, aroused enormous interest, as did Governor Smith's reply and Mr. Marshall's rebuttal, Governor Smith's American Catholicism.

Mr. Marshall was married in 1890 to

Miss Abby A. Story of Bergen Point, N. J., who died several years ago. He is survived by five children: Rufus Story Marshall of Denver, Colo.; Charles R. Marshall of Garden City, N. Y.; Mrs. Roswell F. Barrett of Ossining, N. Y.; Mrs. Lamont Dornick of Millbrook; and Mrs. Donald Jones of New York City.

JAMES SABEY WINN

ROCHESTER, N. Y.—James Sabey Winn, senior warden of St. Luke's cathedral, Orlando, Fla., died suddenly here on May 31st. He was buried June 2d from Christ church.

Born in Rochester in 1866, Mr. Winn was here visiting relatives when heart disease caused his death.

He and Mrs. Winn moved to Orlando from Evanston, Ill., 12 years ago.

Formerly Mr. Winn was senior warden in St. Luke's parish, Evanston. He is survived by a daughter, Mrs. George B. Gibson, Scarfdale, N. Y.; and by two sons, Warren R. of Orlando, Fla., and James S., Jr., of Washington. He also leaves five grandchildren, two sisters, Miss Jennie L. Winn and Mrs. Clifford Kalpfeich, and a brother, Herbert J. Winn.

MRS. J. A. S. WRIGHT

SAVANNAH, GA.—Jane Adaire Smith Wright, who for years has been a daily visitor to the U. S. Marine hospital here, died May 30th at the rectory of her husband, the Rev. Dr. David Cady Wright. She had been ill for some time.

Funeral services were held June 1st from the Church of St. John-in-the-Wilderness, Flat Rock, N. C., where Dr. Wright conducts services in the summer. A memorial service was held at the same time in Christ church here by Bishop Barnwell, who was assisted by the Rev. Samuel Bailey McGlohon, retired.

Mrs. Wright, greatly beloved not only by the parishioners of Christ church here but also by the other people of the community, was well known as a visitor of the sick, and she dispensed many other missions in a spirit of devoted interest.

Besides her husband, she leaves a daughter, Jane Adair Wright; and three sons, the Rev. John A. Wright of Raleigh, N. C., the Rev. David C. Wright, Jr., of Athens, Ga., and Morton Wright of Savannah, in addition to relatives in Hillsborough, Ohio.

Institute Held in Atlanta Under Auspices of Parent-Teacher Group

ATLANTA, GA.—Under auspices of the national parent-teacher fellowship on May 23d to 25th, an institute was held in the Cathedral of St. Philip here, with discussion leaders chosen for their knowledge of the subjects rather than for affiliations. The leader of The Pre-School Child discussion was Miss Marjorie Killian, a member of the Peachtree Christian church.

The Rev. Herman Turner of the Covenant Presbyterian church conducted the discussion on School and Family Relations; and H. W. Rohrer, member of the Second Ponce de Leon Baptist church, led the High-School Age discussion.

CALENDAR OF COMING EVENTS

JUNE

- 19-25. Western Michigan summer conference, Montague; California summer conference, Camp Asilomar.
- 19-30. Minnesota summer conference, Northfield.
- 20-23. Vermont conference on Church music, Rock Point.
- 26. Arkansas convention, Little Rock, to elect a Bishop.
- 26-July 1. Bethlehem Conference for young people, Mt. Pocona, Pa.; Erie-Pittsburgh summer conference, Kiski, Pa.
- 26-July 2. Los Angeles summer conference, North Hollywood; Maine summer conference, Brunswick. National Episcopal social work conference, Seattle, Wash. New York summer conferences, Ivoryton, Conn.
- 27-July 1. Cathedral summer school, Albany, N. Y.
- 27-July 2. San Joaquin summer school, Camp Sierra, Shaver Lake.

- 27-July 6. Church conference of province of New England, Concord, N. H.
- 27-July 8. Conference for Church work, Wellesley, Mass.; DeKoven summer conference, Racine, Wis. National conference on rural Church work, Madison, Wis.

JULY

- 2-4. Alabama regional conference of parents, Blue Ridge, N. C.
- 3-10. Young people's conference, Albany, N. Y.
- 5-15. Advanced conference of province of Washington, Sweet Briar, Va. Spokane summer school, Lake Coeur d'Alene, Idaho.
- 6-13. Iowa summer conference, Clear Lake.
- 7-29. Wyoming church camps, Ethete.
- 11-August 20. Weaving institute, Penland, N. C.
- 28-August 3. International conference of the fellowship of reconciliation, Lunteren, Holland.

AUGUST

- 22-September 2. Gearhart summer school, Portland, Ore.

- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.

CHURCH CALENDAR

JUNE

- 24. Nativity of St. John the Baptist. (Friday.)
- 26. Second Sunday after Trinity.
- 29. St. Peter. (Wednesday.)
- 30. (Thursday.)

JULY

- 1. (Friday.)
- 3. Third Sunday after Trinity.
- 4. Independence Day. (Monday.)
- 10. Fourth Sunday after Trinity.
- 17. Fifth Sunday after Trinity.
- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

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CLERICAL CHANGES

APPOINTMENTS ACCEPTED

ALVES, Rev. J. HODGE, formerly in charge of St. Paul's Mission, Lubbock, Tex. (N.T.); to be rector of St. James' Church, Alexandria, La., effective July 1st.

ERICSON, Rev. ERIC G., formerly in charge of the Swedish congregation of Trinity Parish, New York City; is rector of Christ Church, Redding, Conn. Address at the rectory.

KIDD, Rev. WILLIAM E., formerly in charge of the churches at Chatham, Blackstone, and Halifax, Va. (S.V.); is rector of St. Stephen's Church, Petersburg, Va. (S.V.). Address, 508 Byrne St.

NIKEL, Rev. FRANK, formerly curate at St. David's Church, Roland Park, Baltimore, Maryland; becomes assistant on July 1st at Trinity Church, New York City, with residence at 317 6th St., Hoboken, N. J.

PENLETON, Rev. Dr. WILLIAM G., rector of Trinity Church, Covington, Ky., is also in charge of St. Stephen's Mission, Latonia, Ky. (Lex.). Address remains in Covington, Ky.

PENNOCK, Rev. Dr. GILBERT LEE, formerly rector of Christ Church, Ironton, Ohio (S.O.); to be rector of the Church of the Nativity, Cincinnati, Ohio (S.O.), effective September 1st. Address, 682 Hawthorne Ave.

PORTER, Rev. Dr. LIVINGSTONE, formerly at the General Theological Seminary, New York City; is in charge of St. Thomas' Church, Clarksdale, Ariz.

REASONER, Rev. ARTHUR T., formerly vicar of Grace Church, Oceanside, Calif. (L.A.); is chaplain at the Home for the Aged, Alhambra, Calif. Address, 1428 S. Marengo Ave.

VELASCO, Rev. JULIUS A., formerly locum tenens of St. Peter's Parish, Ellicott City, Maryland; is now rector of that parish.

NEW ADDRESSES

JACKSON, Rev. OTIS G., formerly 4019 Gilmore Ave., Cincinnati, Ohio; 412 E. Kearsley St., Flint, Mich.

KELLEY, Rev. HAROLD H., formerly 115 Davis Ave., Staten Island, N. Y.; 40 Fifth Ave., New York City.

KLOSE, Rev. LAWRENCE V., formerly Box 15, Esopus, N. Y.; Bx 335, Mt. Vernon, N. Y.

SABIN, Very Rev. EDWARD P., formerly 917 Fond St., Marinette, Wis.; 89 W. Division St., Fond du Lac, Wis.

TURNER, Rev. WILLIAM S., formerly 604 Summit St.; 720 W. 5th St., Winston-Salem, N. C., after July 1st.

RESIGNATION

MADSON, Rev. GEORGE RALPH, as in charge of the Church of the Advent, Cynthiana, Ky. Mr. Madson continues in charge of the churches in Paris, Georgetown, and Mount Sterling, Ky. (Lex.). Address, Paris, Ky.

DEGREE CONFERRED

VIRGINIA STATE COLLEGE FOR NEGROES—On June 6, 1938, the Virginia State College for

CLASSIFIED

ANNOUNCEMENTS

Died

ROPER, FANNY EWART, beloved wife of His Grace, the Archbishop of Ottawa, at Ottawa, Ontario, Canada, on Sunday, June 12, 1938. The funeral service was held at Christ church cathedral on Tuesday, June 14th.

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ALTAR BREADS—Orders promptly filled. SAINT MARY'S CONVENT, Kenosha, Wisconsin.

ALTAR BREAD AND INCENSE made at St. MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

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EXPERIENCED HOUSEKEEPER, Churchwoman, wishes position in single priest's home, or Church house. Modest salary. References furnished. Eastern part of country preferred. MRS. I. S. KENNEDY, 64 Gill street, Buffalo, N. Y.

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ORGANIST-CHOIRMASTER, B.A., Mus.B., desires change. 16 years present position. Churchman. Expert trainer boy or mixed voices. Vocal teacher. Equipped by training and experience to give the best. Box F-297, THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER available, 33 years old, 10 years' experience boy and mixed choirs. Knowledge liturgical, Gregorian, plain-song. Permanent or summer supply. LARRY R. GEWECKE, 222 Columbia Heights, Brooklyn, N. Y.

ORGANIST AND CHOIRMASTER desires position in moderate, progressive parish. Churchman, under 30, idealistic concerning choral and organ performance in service. Expects a reasonable degree of independence in directing the music of the parish. Engaged at present in Eastern city church. Box N-299, THE LIVING CHURCH, Milwaukee, Wis.

Negroes conferred upon the Rev. J. Alvin Russell, principal of St. Paul Normal and Industrial school, Lawrenceville, Va., the degree of Doctor of Laws.

ORDINATIONS

PRIESTS

ERIE—The Rev. WALTER McDADE BENNETT was advanced to the priesthood in Grace Church, Ridgway, Pa., by Bishop Ward of Erie on June 8th. The ordinand was presented by the Rev. M. DeP. Maynard, and is rector of St. Andrew's Church, Big Rapids, Mich. The sermon was preached by the Rev. Edward P. Wroth.

MASSACHUSETTS—The Rev. GRAY M. BLANDY was ordained to the priesthood in Christ Church, Cambridge, by Bishop Sherrill of Massachusetts on May 26th. The ordinand was presented by the Rev. Jesse McL. Trotter, and is curate at Christ Church, with address at 19 Farwell Pl., Cambridge. The Rev. C. Leslie Glenn preached the sermon.

SAN JOAQUIN—The Rev. CHARLES AARON KING was advanced to the priesthood by Bishop Sanford of San Joaquin in St. James' Cathedral, Fresno, Calif., June 2d. The ordinand was presented by the Very Rev. James M. Malloch, and is canon at the cathedral. The Rev. William E. Patrick preached the sermon.

VIRGINIA—The Rev. THOMAS GREEN FAULKNER, JR., was advanced to the priesthood by Bishop Goodwin, Coadjutor of Virginia, in Emmanuel Church, Rapidan, Va., June 6th. The ordinand was presented by the Rev. Thomas G. Faulkner, Sr., and is rector of Slaughter Parish, Rapidan. Va. Bishop Goodwin preached the sermon.

DEACONS

CENTRAL NEW YORK—JOHN WALTER TUTON was ordained to the diaconate by Bishop Coley in Trinity Church, Elmira, N. Y., June 2d. The candidate was presented by the Rev. Henry E. Hubbard, and is assistant at Emmanuel Church, Baltimore, Maryland. The Rev. Theodore P. Ferris preached the sermon.

GEORGIA—LEE ARCHER BELFORD was ordained deacon on June 5th in the Church of St. Michael and All Angels, Savannah, by Bishop Barnwell of Georgia. The candidate was presented by the Rev. Joseph Burton. Bishop Barnwell preached the sermon. Address, 1107 E. Duffy St., Savannah, Ga.

LONG ISLAND—On June 6th in the Cathedral of the Incarnation, Garden City, N. Y., Bishop Larned, Suffragan of Long Island, ordained the following to the diaconate:

ALGER LEROY ADAMS, presented by the Rev. Samuel D. Rudder, with whom Mr. Adams will continue as assistant.

ROBERT FRANCIS BEATTIE, presented by the Rev. Frederick L. Barry, with whom Mr. Beattie will continue as assistant.

EDWARD WALTER CHATER, presented by the Rev. John H. Fitzgerald, and to be assistant at St. Bartholomew's Church, White Plains, N. Y., in the fall.

WALTER ROBERT T. HAMPSHIRE, presented by the Rev. John H. Fitzgerald, and to be in charge of Christ Church, Bellport, N. Y.

RICHARD VOORHEES JACOBS, presented by the Rev. Harold S. Olafson of St. Paul's Church, Flatbush, Brooklyn, N. Y.

LOUISIANA—ALFRED STUART CHRISTY was ordained to the diaconate in Christ Church Cathedral, New Orleans, by Bishop Brattin of Mississippi, acting for Bishop Morris of Louisiana, on June 2d. The Rev. Dr. William S. Slack preached the sermon. The candidate was presented by the Very Rev. William H. Nes. and will resume his studies at Nashotah seminary in the fall. Address until September 25th: c/o City Mission Society, 38 Bleecker St., New York City.

MARYLAND—JOHN VANDER HORST was ordained to the diaconate in Emmanuel Church, Baltimore, June 10th, by Bishop Helfenstein of Maryland. The candidate was presented by the Rev. Theodore P. Ferris, and is in charge of St. John's Church, Ellicott City, Maryland. The Rev. John Crocker preached the sermon.

SAMUEL CHEW WILLIAMS FLEMING was ordained deacon by Bishop Helfenstein in the Memorial Church, Baltimore, June 11th. He was presented by the Rev. Dr. Benjamin B. Lovett, and is in charge of Holy Trinity Parish, Carroll Co., with address at Sykesville, Maryland. The Rev. Dr. Charles W. Lowry preached the sermon.

MASSACHUSETTS—RICHARD BOWLAND KIMBALL was ordained to the diaconate by Bishop Sherrill of

Massachusetts in the Mission Church of the Holy Spirit, Orleans, June 1st. The candidate was presented by the Rev. Sumner Brown who also preached the sermon. The Rev. Mr. Kimball is in charge of the mission at Orleans, Mass.

WESTERN NEW YORK—JAMES COSBEY, JR., and GEORGE FRANCIS O'PRAY were ordained deacons by Bishop Davis of Western New York in the Church of the Good Shepherd, Buffalo, N. Y., June 1st. The Rev. Mr. Cosbey was presented by the Rev. James Cosbey, Sr., and is curate at Grace Church, Lockport, N. Y. The Rev. Mr. O'Pray was presented by the Rev. A. A. Chambers, and will be curate at St. Simon's Church, Buffalo.

Address, 202 Cazenovia St. The Rev. A. A. Chambers preached the sermon.

MARRIAGE

MILLER, the Rev. RANDOLPH CRUMP, of the faculty of the Church Divinity School of the Pacific, Berkeley, Calif., and Miss Muriel P. Hallett, daughter of P. Shaul Hallett, organist and choirmaster of All Saints' church, Pasadena, were married at All Saints' church on June 9th. The Rev. Ray O. Miller, rector of St. James' church, Los Angeles, father of the groom, officiated.

CHURCH SERVICES

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, D.D., 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: 4:30-5:30, 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

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THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M. Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M. Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

NEW YORK

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Amsterdam Avenue and 112th St.

New York City

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Weekdays: Holy Communion, 7:30 (also 10, Wed. and Saints' Days). Morning Prayer, 9:30. Evening Prayer, 5.

Organ Recital, Saturday at 4:30.

The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

REV. DONALD B. ALDRICH, D.D., Rector

Sundays

8 A.M., Holy Communion
11 A.M., Morning Prayer and Sermon
8 P.M., Evensong and Sermon

Week-Days

8 A.M., Holy Communion
5:30 P.M., Vespers

THIS CHURCH IS NEVER CLOSED

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.
11:00 A.M., Morning Service and Sermon.
Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.
Wednesdays and Holy Days, Holy Communion 10 A.M. Fridays, Holy Communion 12:15 P.M.

NEW YORK—Continued

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
9:30 A.M., Children's Service and Church School
11:00 A.M., Morning Prayer and Sermon
7:30 P.M., Organ Recital
8:00 P.M., Choral Evensong and Sermon
Holy Communion, 8 A.M., Monday, Wednesday, and Friday; 12 Noon, Thursdays and Holy Days.

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Sunday Masses, 7, 9, 11 (Sung Mass).
Weekday Masses, 7, 8, (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 A.M. and 11 A.M.
Daily Services: 8:30 A.M. Holy Communion.
Thursdays: 11:00 A.M. Holy Communion.

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REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

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E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

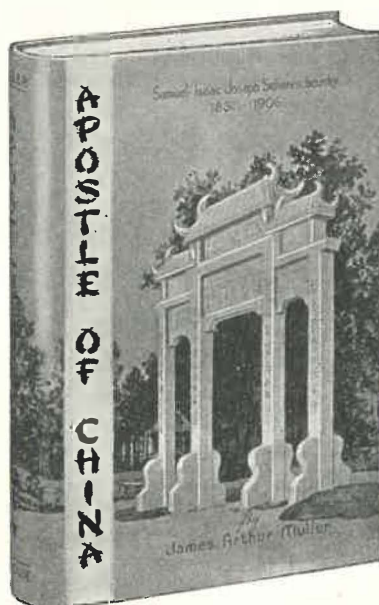
Sunday Masses: 7:30, 9:45, and 11:00 (Sung Mass and Sermon).
Week-day Mass, 7 A.M.
Confessions: Saturdays, 4:15-5:00, 7:15-8:00

Books for your Summer Reading List

APOSTLE OF CHINA

By the Rev.

James A. Muller, Ph.D.



The Life Story of
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Schereschewsky

1831-1906

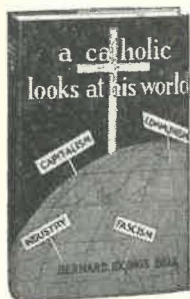
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