

The **WITNESS**

CHICAGO, ILL., MAY 28, 1931

OUR TASK

by

B. H. REINHEIMER

THE great problems of our day are those inherent in human relations and the church is being called upon to demonstrate its capacity to institute the Kingdom of Heaven or else make way for social experiments that claim no inspiration from the Gospel.

MESSAGE OF THE WEEK

**IRVING & CASSON
AND DAVENPORT CO.**
MANUFACTURERS
OF
**CHURCH
AND
HOUSEHOLD
FURNITURE
WOODWORK
AND
UPHOLSTERY**
601 FIFTH AVE. NEW YORK
575 BOYLSTON ST. BOSTON



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
Hats, Rabats, Collars
Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING

131-133 E. 23rd St., New York

Heaton, Butler & Bayne

Stained Glass Artists

By appointment to the late
KING EDWARD VII.

Stained Glass Windows Memorial Brasses, Etc.

Designs and Estimates

Heaton, Butler & Bayne

(N. Y.) Ltd.,

French Building

551 FIFTH AVE.

NEW YORK

The Willet Studios

226 S. 11th Street, Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS
MEMORIAL BRONZES, ETC.

MEMORIAL TABLETS
of enduring worth
and attractiveness
in genuine cast bronze
MODERATE IN PRICE - BOOKLET ON REQUEST
ELLISON BRONZE CO. INC.
JAMESTOWN N. Y.

J. & R. Lamb
25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOSAIC MARBLE STONE GRANITE
CARVED WOOD METAL ETC.

The Gorham Co.

Ecclesiastical Dept.

Altars in Marble and Wood.
Altar Appointments in Metal
and Wood. Silver Communion
Ware. Marble Tablets and
Mural Decorations. Stained
Glass Windows, Church Ap-
pointments of All Descriptions.

THE GORHAM CO.

Eccles. Dept.

576 5th Ave., at 47th St. (3rd Floor)
New York, N. Y.

Stained Glass Memorials


J. M. KASE STUDIOS

19 W. 8th St. Eighth & Court Sts.
New York, N. Y. Reading, Pa.

Established 1888

Booklet sent on request

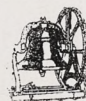
R. GEISSLER, INC.
450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
IN CARVED WOOD AND
MARBLE BRASS SILVER
FABRICS + WINDOWS

**J. WIPPELL
& COMPANY LTD**

Craftsmen in
*Embroidery
Wood
Stone
Metal
and Stained Glass*
EXETER - Cathedral Yard.
LONDON - 11 Tufton St. S.W.1.
MANCHESTER - 32 Victoria St.

HALL ORGANS

have gained much prestige because
of many outstanding Episcopal
installations.

The Hall Organ Company
West Haven, Conn.



Tower Chimes Played from Electric
Keyboard at Organ

Church Bells—Peals

McSHANE BELL FOUNDRY CO.
Baltimore, Md.



Cassocks

For the Clergy and Choir

VESTMENTS

Altar linens, embroideries
materials.

Clerical and lay tailoring

J. M. HALL, INC.

174 Madison Avenue

Bet. 33rd & 34th Sts., N. Y.



MENEELY BELL CO
TROY, N.Y. AND
220 BROADWAY, N.Y. CITY

BELLS

MENEELY & CO.
BELLS ESTABLISHED
IN 1826
WATERVLIET, N.Y.



CHURCH BELLS, CHIMES AND PEALS
Unequaled Musical Qualities

ST. HILDA GUILD, Inc.

131 E. 47th St., New York

CHURCH VESTMENTS

ECCLESIASTICAL EMBROIDERY

Conferences with reference to the adornment
of churches

Telephone EL-dorado 5-1058

THE D'ASCENZO STUDIOS

Philadelphia — 1604 Summer Street

Designers of
HISTORICAL WINDOWS

Washington Memorial Chapel
Valley Forge, Pa.

Clerestory Windows

St. Thomas Church, New York City
Stained Glass, Mural Decorations
Glass Mosaics

AUSTIN ORGAN CO.

Hartford, Conn.

Designers and Builders
of

PIPE ORGANS

noted for their superior tonal qualities
and mechanical reliability

Correspondence Solicited

THE WITNESS

A National Paper of the Episcopal Church

Vol. XV. No. 41

Five cents a copy.

\$2.00 a year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, RT. REV. F. E. WILSON, DR. J. R. OLIVER, REV. CLEMENT F. ROGERS, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

THE YOUTHFUL PROPHET

An Editorial by

BISHOP JOHNSON

WE ARE approaching the time when the graduates of our various seminaries will be ordained and will go forth to translate what they have learned into what the congregations to which they are assigned are about to receive. Whether these congregations will be truly thankful depends upon several qualities in the newly ordained. What are these qualities? Why does one young parson entice listeners while others, equally scholarly, repel them? These are three things which, from my observation, are vital in the preacher.

First, he must really love people. Not merely nice people, but all sorts and kinds of folks. The test for him is not whether a certain set take to him, but whether the poor, the tiresome and the sorrowful are cheered by his ministrations; whether children are attracted to him; whether young folks respect him; whether men find him manly and women find him kindly. There should be no respect of persons in the mind of Christ's ambassadors. There should be none to whom he toadies and none to whom he high-hats. He should be afraid of none and yet be respectful to all. It takes a good deal of a man to be a young preacher and avoid being a cad.

SECONDLY he must have a real message to souls and not an academic interest in the intellectuals. So many juvenile sermons are essays about things instead of messages to people. And too often they are upon subjects about which the speaker has a very superficial knowledge. Consequently the sermon is not understood by the lowly and not convincing to the mighty. The Gospels furnish an adequate pabulum for high and low if it is translated into a living message and interpreted into current thought.

A man who sits regularly under an academic preacher complained to me that he wanted to hear the Gospel in terms of every day life. Exactly. He wanted to hear the Gospel, not present day philosophy. And he wanted it in modern and not archaic dress.

If a young preacher going to a new parish will confine himself for the first few months to explaining the ethics contained in the Sermon on the Mount and the spiritual teachings of the parables, he will lay the right kind of a foundation for dogmatic teaching and his subsequent philosophizing. Let him remember that when he begins his ministry he is a stranger, and a stranger they will not hear unless there is something winsome in his address. To begin with dogmatics and theories is like teaching algebra before one has reviewed arithmetic. Let the preacher and the hearers first become known to one another on a common ground. They will be more ready for lofty flights after they have confidence in the flier.

It is strange but true that so many young preachers begin with the last thing that they learned in the seminary, whereas the congregation knows no more than he did when he entered. He has become familiar with the language of the schools and forgets that he also once knew only the language of the street. He should not talk to his people in an unknown tongue but should study to use words of Anglo-Saxon origin. Like the raw recruits he shoots too high and needs constantly to lower his sights. The most effective preacher is the apostle of reality and simplicity.

BUT the most deadly enemy to public speaking is self-consciousness. This is equally true of the diffident and the arrogant. Each is more conscious of himself when he is concerned with his message. If you come into a drawing room and begin to relate some unusual incident which you have just witnessed, you are perfectly natural; you are interesting because you are unconscious of whether you are doing it badly or well. That would seem to be the ideal way to enter the pulpit.

Whether there are six or six hundred in the audience should not alter the message nor the manner of its delivery. Six hundred are not a hundred times more

intelligent than six. Usually they are about one and a half times as capable. If you can talk convincingly to one man talk the same way to a thousand. Cultivate the conversational tone of voice because it is yours. The oratorical voice is a mixture of yourself and some mythical person whom you seek to imitate.

Some preachers are so obsessed with their ecclesiastical surroundings that they monotone or chant their sermons in regular cadences. It is a wonder that some of our extremists have not advocated reading the sermon facing the altar because it is to the glory of God. Well that part of the service is to the glory of God only when it is intelligible to the children to whom God has directed you to preach.

It is only a short time ago that a priest said that he would decline a certain parish if tendered him because it was so Protestant. A curious idea of pastoral responsibility which would reject the other sheep because they were not of his fold. This sense of personal proprietorship of the parish and people is a virtue only when it is recognized that the real shepherd is Christ. It is fatal for one who is not submissive to his own

Master to be dictatorial toward those who have been entrusted to him. Preaching the Gospel is a glorious privilege if one will remember that he is not a free lance but a servant.

"Other sheep I have which are not of this fold. Them also must I bring and they shall hear my voice. Then there shall be one fold and one shepherd." Those who sin against the brethren sin against Christ.

The vital thing in the preacher is to have a voice which those outside as well as those within are glad to hear. And those seeking the Kingdom will enjoy hearing it if it comes from one who is a lover of his kind, has a real message and talks in a natural way.

The most hopeless moron in the profession is the preacher who scolds those who come to hear for the offenses of those who stay away. That, and the man who uses the pulpit as a vehicle for discussing his own personal injuries. From such perverters of their office may the good Lord deliver us.

There never was a time when people were so anxious to hear, and when there was so little of the Gospel preached convincingly.

GOD IN THE GARDEN

By

IRWIN ST. JOHN TUCKER

IN EDEN'S garden the life of mankind began, according to Holy Writ. In a garden—Gethsemane—Christ went through his agony, and in a garden the new life of the risen Christ was first manifested. In the middle of the Holy City, said John the Seer, is a river of pure water, that waters the Tree of Life on either side of the river. So that in gardens is the story of humanity written, and the picture of its redemption revealed.

Is there a garden around your church? If there is, all summer long you have small need of sermons. You can consider there the lilies in all their glory; you can ponder on the grass of the field; you can see the splendor of God made visible in pansies and in peonies. The gorgeous ritual of life, from crocus and tulips as they peep laughingly out from under the snow, on to the scarlet splendor of the salvia and the imperial yellow of the chrysanthemum in late fall, presents an unending spectacle of wonder.

We have come to think of churches as principally occupied in building. We read of gorgeous interiors, with richly painted wood and intricately wrought stone and brass; we see pictures of magnificent stained glass windows and reredoses crowded with unknown and unintelligible saints. But all that expense and ostentation cannot equal the pure beauty of a lily of the valley; nor can clouds of incense that choke every choir-boy in the chancel equal the sweetness of one dewy violet.

WHAT has become of our religion, that we must hide it indoors? Let's bring it out in the open. In olden days the parish church was merely a meeting place. The whole village, the whole country-side, was a place of worship. Beside every cross-road stood a cross; and the sound of the angelus wafting across the fields made of every furrow a holy place. Regularly, once a year, a procession marched around the limits of the parish, blessing all that lay within its circuit; and on Rogation days they blessed the gardens, as on Good Seed Sunday they had blessed the seed.

Around every church should be a garden; not a churchyard, full of trailing willows and toppling headstones, but a plot of flowers, full of ceaseless prophecies of the resurrection. Stones can be piled into benches and altars. Old bricks can be laid in winding walks. Wooden beams can be nailed together to form crosses. Bushes can be ordered into long aisles of peace, and pools with fountains can be constructed at little cost.

Is your church a mission, where few attend, and they with little money? Bless God with a garden. "The Lord God walked in the garden in the cool of the day."

Our Garden of Memory at St. Stephen's, Chicago, is an insignificant affair. It is important for nothing save the idea. But people alien to all organized religion make pilgrimages every year to march through that garden, and to stand around a tree, or clump of them,

and to pay homage to the memories of artists, or musicians, or poets, or other dear ones gone.

Is the burial place of those near to you in a far away spot? Go to your nearest church-garden and plant a rosebush in their honor. It is the love, not the dust, that makes any memorial sacred.

WERE you ever at Racine? Do you know how much the charm of those well-kept lawns, of the silver birch and the blue Norwegian fir, of the arching elms and the holy cedars with their crosses on the end of every bough, added to the summer sanctity of the place?

Perhaps the greatest curse of the Episcopal church is the long-vacation obsession of its clergy. One of them wrote me some time ago "I'd like to have you attend to this before you leave town for the summer;" as though it were a foregone conclusion that I would desert the battlefield when it became too warm for comfort, like Chinese armies which will not fight in the rain. But let the clergy go. Plant flowers around the church, and you will hardly miss them. If you can keep the church open every day, with fresh flowers on the altar daily, and somebody to water the grass and keep down the weeds and stroll through the winding walks from time to time, God will dwell there visibly.

"It's too much trouble!" Oh no; let your boy scouts, or girl scouts, strive for the honor and divide the time. Have a garden committee composed of people who work during the week, and who will visit the church garden both as a matter of duty and of prideful pleasure. Get a few terra cotta reproductions of Della Robbia Christ-children, and set them into the walls of brick and stone.

And that leads to another possibility. If your garden is large enough, why not have the Life of Christ, done in colored glazed terra cotta, set around it? If you ask me where you will get such things, I can tell you very simply; I am making such a set now, and if they are successful it will be easy to make duplicates.

You can get the glazed terra cotta of Donatello's singing boys, and of the annunciation and the crucifixion, without a great deal of trouble, from the mosaic and tile factories; and if enough people get interested, we will compile a directory of such tiles and reliefs and establish an exchange. If every Garden of Memory could also be an open air shrine of the Life of Christ, we would preach our own sermons all summer long, in a sanctuary made glorious by the hand of God himself.

The Purpose of Life

By

S. M. SHOEMAKER, JR.

FOR the moment, I am not trying to make you believe in religion. I am trying to make you face life just as it stares you full in the face. I am not, at the beginning, voicing Christianity's answer; I am voicing life's posers and queries. I am standing right

beside the man who, having no answer to life's questions says it is all unanswerable, and decides either to bear it, or to blow his brains out because he cannot bear it.

What does life ask? First and earliest: How are you going to choose between desire and duty? That question arises with the dawn of anything like consciousness. Second, why is there suffering and evil? Third: What will you do next? We are confronted with this question almost momentarily all our lives, and often upon the decision may depend the fate of those we love. Fourth life asks, what happens at death. There are only two possibilities, extinction and some kind of survival. I find it is largely the unhappy people who claim to have no interest in survival. Happy people usually want to live after death.

Fifth, life lumps these questions, and all questions into one summary and asks: What is the meaning of existence? Are we chemical or biological accidents or inevitabilities? Is our reason, and our thought, and our poetry and our music just the fruit of meaningless instinct? Is our civilization an ant hill, and our education a vaunt, and our compassion an unnatural interlude in a relentless physical process. Mr. H. L. Mencken says: "The cosmos is a gigantic flywheel making 10,000 revolutions a minute. Man is a sick fly taking a dizzy ride on it. Religion is the theory that the wheel was designed and set spinning to give him a ride." Jesus Christ said: "God so loved the world." Both are answers to the riddle of existence. What is the meaning of existence? You have got to go on living or decide to take your own life. If you say, "I have decided to be a good sport and make the best of it," you still must ask what is the best of it, and how you are to carry out your intention.

I think Jesus would answer the last of our question first, and the others in the light of it. What is the meaning of existence? Jesus began with God. So sure was He of God that I am certain He would say to us, "If you cannot at once accept the fact of God, accept Him first as an hypothesis and begin to live with God as an assumed factor and you will find the equation of life working out." Jesus took God as the ground-work of all things, the Creator of the universe, the Father of the spirits of men, the One who cares for men, and speaks to them through all truth, all beauty, all goodness and is forever surrounding them with signs of His watchful care.

Life is a school. Its hardships are like those which the most loving of us allow to befall our children, lest they, growing up innocent of hard knocks, be also innocent of true values.

The world is a workshop for the making of character fit for companionship with God. The true end of life is not learning, nor art, nor character, nor even service, important as all these are: it is friendship with God. And it is up to the friends of God to make this world a decent and friendly place for all men. Religion is primarily interested in getting men in touch with God. But it is secondarily very much interested in helping men to live happily and well.

Jesus had boundless faith in the possibilities of man and his ultimate value, though He was frank with us about human sins.

If Jesus were asked: "How are we to distinguish between desire and duty," I think he would bid us look in our own hearts, for Jesus believed we are born under the compulsion of the ideal. We deny it and sin but the pressure of right is ever upon us.

Life asked Jesus why there is suffering and sin, just as it asks the question of us. He answered with His life by the way He treated evil. In others He fought it as sin, as pain, as unhappiness. He flung His life against it with a terrific fury, and then he deliberately underwent all that evil could possibly do to Him.

If confronted by the question: "What shall I do next?" Jesus would answer that if we serve the Truth with undivided purpose we already know what to do. And lastly Jesus believed in a conscious survival, for he said on the cross, "Father, into Thy hands I commend my spirit."

Let's Know

By
BISHOP WILSON

NON-JURORS

IN 1685 James II succeeded to the throne of England and all the bishops in due form swore allegiance to him as their new king. It was not long, however, before his Roman Catholic sympathies began to assume definite form, much to the cost and embarrassment of the Church of England. On one occasion he issued a Declaration which was illegal and which also trespassed severely on the Church, ordering that it should be read from every pulpit. The clergy refused to read it. Seven bishops, including the Archbishop of Canterbury, signed a protest which they presented to the king in person. They were arrested for sedition and brought to trial but were acquitted with much popular rejoicing. Public sentiment was overwhelmingly with the bishops. After three years of such misrule, the people revolted, drove James out of the country, and invited his daughter Mary to come from Holland with her husband, William of Orange, to occupy the throne. Then the bishops were called upon to swear allegiance to the sovereigns, who reigned jointly.

Five of those very same bishops were still living and declined to take the new oath of allegiance. With them it was a matter of conscience. It was not that they wanted James back again, but they said that having given their allegiance to one king, they could not conscientiously switch it to another. They were willing to recognize William and Mary as "de facto" sovereigns but not "de jure." In other words, they were ready to accede to an emergency government but not to a formal change of dynasty. This may seem like straining a point of conscience in the twentieth century but in the seventeenth it was a matter of real concern. Some four hundred of the clergy stood with them and were

known as Non-jurors—that is, those who refused to swear. The majority of the people failed to agree with them but respected their convictions.

They were deprived of their positions in the Church and, for the most part, settled down to live quietly, worshipping as usual in the parish churches. Some of them went to Scotland where they became involved in the intricate difficulties which arose between the Episcopal and Presbyterian elements of that country. They consecrated some new bishops and ordained a few new priests, keeping their movement alive for about a hundred years, until the death of Charles Edward, grandson of James II, when their reason for existence vanished and they died out completely.

It was to these Non-juring bishops that Samuel Seabury repaired when legal technicalities made it impossible for the English bishops to consecrate him as the first bishop for America. There were no such limitations to restrain the Non-jurors in Scotland and, on Nov. 14, 1784, in the city of Aberdeen, they conveyed to him the Apostolic Order. So Bishop Seabury returned to Connecticut as the first bishop of any kind in this country. The Non-jurors have gone but they have passed on their carefully guarded legacy to our Episcopal Church. Without them, the beginnings of our own Church life might have been long delayed and, perhaps, seriously crippled. They represent a mere episode in Church history but, for us, a rather important one.

New Books

A NEW SIR GALAHAD. By James Smiley. Christopher Publishing House. \$2.

This novel, written by a clergyman of the Episcopal Church, is really propaganda for the ideas in which he believes. His ideas are very good and there are many who are entirely with him in his plans for a just and peaceful society. But a man with a sense of justice is not necessarily a good novelist.

* * *

MOTHERS OF FAMOUS MEN. By Archer Wallace. Richard R. Smith, Inc. \$1.00.

This is a fine book to give to the adolescent child. Just the brief stories of the heroic mothers of great men. It is a book which I am sure you will do well to have your son and daughter read. What's more they will enjoy reading it.

* * *

HE TOOK IT UPON HIMSELF. By Margaret Slattery. The Pilgrim Press. \$1.00.

This is a tiny book that can be read in an hour and yet is well worth the dollar. Miss Slattery, the author, who is a well-known lecturer in New England, has knit together the heroic lives of modern men and women into a charming story that grips. She tells you of Wilfred Grenfell, Jane Addams, Helen Keller, Jacob Riis, Toyohiko Kagawa, Albert Schweitzer, Studdert-Kennedy and others.

NEWS OF THE EPISCOPAL CHURCH

Edited by

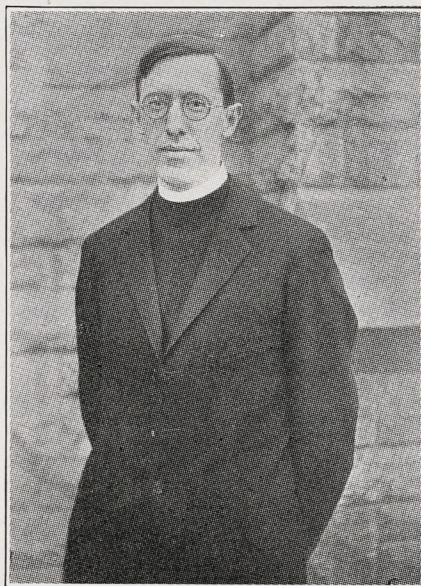
WILLIAM B. SPOFFORD

HAVE you picked out your Church summer conference yet? There are of course the usual large number this year, starting off early next month and running pretty much up to the time of General Convention in September. You should therefore be able to find one that meets your needs, both as to geographic location and as to time. Supposing we list the more important of them briefly. There is the Wellesley Conference from June 22 to July 3rd, with its schools of religious drama, Christian social ethics, Church music and the school for Church workers, directed, as always, by the most capable of people and taught by a faculty of distinction. Nobody ever makes a mistake in attending the Wellesley Conference.

On the same dates comes the Gambier Conference, another general Church conference, held on the beautiful campus of Kenyon College, with courses on all the important Church subjects, taught by the most capable of leaders.

A week later two other general Church conferences get under way; one the Blue Mountain Conference held at Hood College, Frederick, Maryland, and the other the conference that was once known as the Racine Conference but which I presume we had now better be calling the St. Alban's Conference, since it has been transferred from Racine, Wisconsin to St. Alban's School, Sycamore, Illinois. Both of these are large conferences, people attending from all parts of the country. At Blue Mountain, too, they have a Children's Conference which is something unique in the way of Church activity; parents attending simply turning their young ones over to people who are much more capable in the art of training children than they are themselves.

There are a number of distinctly young people's conferences, most of them largely local but one or two of them at least being of a more general nature. The Concord Conference which meets for a week at beautiful St. Paul's School in New Hampshire, always has a large enrollment of young people from dioceses throughout the east. Another young people's conference that is attracting a great deal of attention is the Stony Brook Conference, held at the Stony Brook School on Long Island. This conference is being directed by a group of young clergymen who have gathered together for this year a



BISHOP MCDOWELL
Head of the Sewanee School

fine faculty, to teach live and vital subjects. It is to meet from July 6th through the 11th.

In North Carolina there are the Kanuga Lake Conferences running pretty much through the entire summer, starting with a young people's conference from the 13th of June until the 26th, then sessions for the junior groups (12 to 14) from the 27th to July 10th; an adult conference from the 11th of July to the 24th, including a clergy conference, with a laymen's party over the weekend of July 24th. During August this beautiful Church property, consisting of a hotel and a large number of cottages located in a grove of pines on a charming lake, is operated on a guest basis, Church people going there for their vacations. There is a boy's camp also during August. Bishop Finlay is the director of the large enterprise.

The Sewanee Conference, another of the general Church Conferences with a long history, opens at the University of the South on July 30th. It is of course a top-notch conference, one of the very best—great faculty, ideal location and just loads of fun. The adult conference ends on the 13th of August and then the young people's division gets under way and runs until the 27th.

In the west there is the Evergreen Conference, held at the conference centre at Evergreen, Colorado. Conferences are held there all summer, with young people's conferences,

clergy conferences, sessions for Church workers, retreats—a complete program. And everyone who had ever been there always wants to go again which, I take it, is as nice a thing as can be said about any conference.

On the Pacific Coast the conferences are largely local, each diocese having its own; California at beautiful Asilomar; Los Angeles at the Harvard School; Olympia at Tacoma; Oregon at Gearhart, with Spokane and Idaho holding their conferences at Lake Coeur d'Alene, Idaho.

In addition to these conferences there are many others sponsored by dioceses and drawing entirely on local people for their membership; the Virginia Conference at Sweet Briar, now in its sixteenth year; the Hillsdale Conference, sponsored by the diocese of Michigan, the Western Michigan Conference at Montague; the Albany Conference for the clergy; the Ocean City, Maryland, conference, sponsored by the dioceses of Maryland, Delaware and Easton; the Bethlehem (Pa.) conference; Nebraska, held at Brownell Hall, Omaha; the Cass Lake conferences for the dioceses of the northwest, held throughout the summer on a fine Church property; the Dallas Conference, which is a leader in the southwest, and others which you may find listed in the *Living Church Annual* (pp. 238-240) if you are interested to see just how extensive and important these summer sessions have become. There are also announcements on the last page of this paper to which we call your attention.

* * *

In Bishop Johnson's article on "Our Crime Record" in the issue of May 7th the first sentence should have been: "One hundred and fifty years ago England lead the world in the number of her criminals and the insecurity of life and property." As printed it read "five years ago," a stupid error for which I was alone responsible. Sorry.

* * *

Four hundred and fifty pupils of the Church School of the Church of the Heavenly Rest, New York, one of the finest in the country, took part in the annual commencement exercises on May 17th. Two of the children received gold pins testifying to their unbroken records of attendance over a period of five years; four had perfect records for six years; five for seven years; four for eight years;

two for nine years and a couple of others had perfect records for ten years. Just imagine.

* * *

Spring meeting of the Northern Colorado deanery was held at St. John's, Boulder on May 13, with delegates present from all the parishes and missions.

* * *

Dr. Samuel Johnson, first president of Kings College (now Columbia University) and also the first rector of Christ Church, Stratford, Connecticut, was classed with Benjamin Franklin and Jonathan Edwards as an intellectual leader in an address delivered by Dr. Nicholas Murray Butler. The occasion was the dedication of memorial gates at the old burial ground, where Dr. Johnson and his son, also a famous educator, are buried. The gates were presented by Columbia University and were accepted in the name of this historic parish by the present rector, the Rev. Loyal Y. Graham.

* * *

The annual convention of Negro Churchmen of Georgia was held at Albany on Tuesday last, with a large attendance. Bishop Reese stressed the importance of the Negro work of the Church and congratulated them on the splendid advances that have been made during the past year.

* * *

Bishop Taitt banned the use of the American Missal in his diocese in his address before the 147th annual convention of the Diocese of Pennsylvania. At least, he said that there is no authority for its use, and stated that in case the volume had been inadvertently placed on any altar in Pennsylvania, he trusted that it would be removed at once.

* * *

The annual rural conference of the diocese of Mississippi met at Canton, May 19-21, with a large attendance of both men and women. The opening sermon was preached by the Rev. G. M. Jones of Pass Christian. This was followed by a brilliant address on the present economic situation by the Rev. E. G. Maxted. There was lively discussion following the address. Agriculture and home problems came in for much of the time. Bishop Green took a leading part.

* * *

The United Thank Offering, amounting to close to \$5000, was presented by the Auxiliaries of Maryland at a service held at the Pro-cathedral on May 15th.

* * *

The most discussed topic at the Pennsylvania convention was unemployment, its remedies and its prevention. It was voted to send a



THE WELLESLEY CONFERENCE
A Pow-wow Between Classes Last Year

petition to the General Convention asking the Convention to appoint a committee to seriously consider the problem of compulsory unemployment insurance.

* * *

The Rev. Richard T. Lyford, rector of St. Andrew's, Longmeadow, Mass., has accepted a call to the rectorship of St. Asaph's, Bala, Penna.

* * *

Frank disapproval of the proposed canon on marriage submitted a few weeks ago by the commission on marriage and divorce was expressed by Bishop Ernest M. Stires in his annual address before the sixty-fourth convention of the Long Island diocese at the Cathedral of the Incarnation, Garden City.

The new canon would abolish all causes for divorce within the Church, would make provisions for ministers to marry divorced persons in civil ceremonies and would create an ecclesiastical court in each diocese to provide for annulments of marriages.

"It is enough to suggest that the sacredness of holy matrimony, elevated to a higher place than ever before by the last Lambeth Conference, is not likely to be weakened by any action of the General Convention," Bishop Stires said, "nor the priesthood of the clergy injured by authorizing them to act in a merely civil or secular capacity, or unprecedented authority given to bishops to determine proper causes for annulment.

"Indeed, it is altogether unlikely that the proposed canon will ever be presented to the general convention in its present form and even less likely that any of its amazing suggestions should receive favorable consideration from either house of the convention."

Turning to the subject of The American Missal, Bishop Stires said

that it was unauthorized and that it could not "effect changes at the services of the Church as set forth in the Book of Common Prayer."

The Bishop, in his address, said that the Long Island diocese had had a prosperous year despite the depression, and listed gains in communions, baptisms and confirmations. A budget for the diocese of \$31,584 was approved, representing a decrease over that of 1930 of about \$3,000.

* * *

Miss Vera Noyes, director of religious education of the diocese of Chicago, soon to hold the same job at the Cathedral at Garden City, Long Island, was awarded the Cross of Honor of the Order of the Sangreal at a service held at St. James' Church, Chicago. Three hundred men and women were initiated into the first degree of the society. The sermon was preached by Bishop Stewart.

* * *

About a thousand nurses, in uniform, were present at a Florence Nightingale service, held at St. Ann's, Brooklyn, on May 10th. They were present from 17 hospitals in or near Brooklyn. On the same day there was a similar service at the Cathedral at Garden City for the nurses of Nassau and Suffolk Counties. Bishop Stires preached.

* * *

The Rev. Cleon E. Bigler, Western Springs, Illinois, has been elected rector of the Redeemer, Elgin, Illinois; the Rev. B. Norman Burke, Sycamore, Illinois, has been elected rector of St. Luke's, Dixon. St. Chrysostom's, Chicago, has a committee to name a successor to the Rev. Stephen Keeler, bishop-coadjutor-elect of Minnesota.

* * *

The Brotherhood of St. Andrew

of Long Island is to hold a summer rally at Port Washington on June 13; swimming, baseball, races and lots of fun.

* * *

Bishop Stearly of Newark, in his convention address, intimated that he might ask for a coadjutor, and at his suggestion the convention merely adjourned thus making it possible to reconvene in the fall without the necessity of electing new delegates. The proposed canon on Marriage and divorce was discussed and received a rather cold reception, though no official action was taken. The following were elected deputies to General Convention: Revs. Arthur Dumper, Charles L. Gomph, Charles T. Walkley, Luke M. White. Messrs. C. Alfred Burhorn, Walter Kidde, Dean Emery George W. Hulsart.

* * *

A communication from Mr. Monell Sayre, executive vice-president of the Church Pension Fund:

"On April 25, 1931, died Charles Augustus Peabody, for twenty-one years President of the Mutual Life Insurance Company of New York, a Director of many great corporations, and for over half a century a leader of the bar of New York City. Due respect was paid to his memory by the business and professional community of New York.

"I feel it to be my duty, however, to let the Church know of the valuable services rendered to it by Mr. Peabody through the medium of the Church's largest corporation, the Church Pension Fund. For fifteen years Mr. Peabody was a Trustee of the Church Pension Fund, a member of its Executive Committee, and for a long time a member of the Subcommittee on Finance. The presence of the President of one of the four great life insurance companies in the world upon the Board of what was at first an experiment in the region of actuarial administration was itself a great help, but Mr. Peabody did not content himself with lending his name, or with the usual giving of decisions when the Board met. Of his own volition, he solicited some of the great gifts which enabled the Church Pension Fund to start.

"Since it has started there has hardly been a week in which the active executives of the Church Pension Fund have not gone to Mr. Peabody's office for advice and counsel, on all manner of subjects—financial, actuarial, legal and administrative. Nor was this all. Notwithstanding his great responsibilities, and advanced age, Mr. Peabody frequently himself came over to the offices of the Church Pension Fund to make suggestions and give advice whose value it would indeed be hard to estimate.



BISHOP BOOTH
Chaplain at Wellesley

"If this is read by any retired clergyman who in some measure has a smoother path owing to the pension received as a right from the Church Pension Fund and the increases that it has been able to give, it would be a pleasure if he would appreciate that much of any such benefit is largely due to this great gentleman and useful citizen who has served the Church with his usual unobtrusiveness."

* * *

A significant conference of leaders of the Brotherhood of St. Andrew was held at Swarthmore, Pa., recently, working out in tentative form a series of recommendations of far-reaching importance, based upon experimental research that has been carried out over a period of ten years. The conference opened with a study of the changed conditions, economic, social, intellectual, moral and religious, that confront the youth of today, and the effect of these changes upon the life of the young man in his personal development and world outlook. This study was followed by a critical analysis and evaluation of the present program of the Brotherhood, its objectives and underlying principles. It was decided that the fundamental objective of the Brotherhood, expressed in the slogan, "The spread of Christ's Kingdom among boys and men" did not require any change but that there was need for a fuller interpretation and defining of this objective in terms of the life experi-

ences of the various age groups included in the Brotherhood. It was urged that it be interpreted in larger terms and with a social as well as an individual application.

The high water mark of the conference was reached in the adoption of a three year plan of diocesan organization in work for boys and young men. The plan was based upon the program now being successfully operated in Michigan, and calls for the organization in every diocese of a definite boys' work commission with adequate diocesan support and sanction, and with the understanding that under this commission there will be held, annually, leadership conferences for high school and junior college boys, inspirational conventions with programs and leaders provided by the Brotherhood, and, when practicable, the employment of a full-time boys' work secretary by the diocese.

* * *

Bishop Wilson of Eau Claire (Let's Know), Rev. H. W. Foreman, rural expert, Rev. Val H. Sessions, Editor of the Rural Messenger, and the Rev. C. Rankin Barnes, department of Christian social service, are to be leaders at the annual meeting of the rural fellowship, held in connection with the conference on rural work which meets at Madison, Wisconsin, June 29th to July 10th.

* * *

A confirmation class made up of folks from all sorts of churches was confirmed the other day at Trinity Church, Milford, Mass. It was a large class too for a small parish, with 34 confirmed and one other received from the Roman Church. Seven of them were baptised Methodists; three were baptised Roman Catholics, and there were those in the class who were baptised Presbyterians, Lutherans, and Union Church. Six of the number were baptised by the rector, the Rev. Murray Elliott, just before confirmation. And twenty of the class were over 20 years of age.

* * *

The Rev. Charles C. Harriman last Sunday celebrated the 19th anniversary of his installation as rector of St. Peter's, Albany. The parish has had a rapid growth under his leadership. A parish house has been built, a \$40,000 organ installed, close to \$100,000 has been raised for a guild house, and the endowment of the parish has increased from \$3000 to \$300,000.

* * *

The acolytes guild of Western Michigan held its annual meeting on May 8th in Grace Church, Grand Rapids, with a hundred present. Dinner, with speeches by Bishop McCormick and the Rev. L. B. Whitte-

more, rector. Then a service, with fifteen clergymen joining the acolytes, including the Rev. Charles H. Young of Howe School who preached.

* * *

Bishop Parsons is to be the chaplain of the Asilomar Conference, the diocesan conference of California, held this year from July 25 to August 1st. Bishop Quin is to be the leader of the clergy conference and Miss Ruth Osgood, Auxiliary field secretary, is to give a course on Auxiliary work. Another popular course will be that given by Deaconess Newell of St. Margaret's on worship.

* * *

The 25th anniversary of Easter School, Baguio, Philippine islands, was celebrated last month.

* * *

Bishop Burleson, representing the Presiding Bishop, is visiting the Episcopal Churches in Europe this month; Geneva, Nice, Rome, Florence, Munich, Dresden, Paris and then home.

* * *

Hobart College has been granted \$11,500 for this year by the society for the promotion of religion and learning of the Church, an increase of \$5000 over the usual grant.

* * *

The Church Boys camp association, composed of directors of camps run by Church groups, is to hold a conference at Sewanee on September 3rd, immediately after the national convention of the Brotherhood of St. Andrew.

* * *

The Rev. R. H. Brooks, rector of St. Thomas's, New York, in his sermon last Sunday had things to say about the economic situation.

"Investors must be content to receive reduced and even no dividends that men may be kept at work," he asserted, "and labor must be willing to take a reduced wage in the face of falling prices that goods may be produced that can be sold and that employment may be given a greater number.

"It will not help for a labor leader to threaten the calling of a strike if wages be reduced, but it would help

if all such leaders throughout the land would sit in with the employers of labor to see what could be done to give an opportunity for work to the greatest possible number of men and women. It is the spirit of sacrifice, the spirit of co-operation which alone will save the day. It will come, for I am confident that there is still enough of that thing which we call sanity in this country of ours to permit righteousness and justice to prevail."

A bully idea, that of conferences, but what are the workers to do if employers refuse to meet them in conference. Nine out of every ten strikes these days are simply because employers refuse to meet with their workers.

* * *

And here is a young lady proposing at a Church communion breakfast that one way of ending the depression is for women to wear long skirts and to wear a lot of fancy trimming on their hats. Longer skirts, more cloth. Put a leader in the full-fashioned hosiery industry wasn't so crazy about the idea and said so with gusto. "Long skirts and the consumption of hosiery will be cut in half, throwing thousands of skilled workers out of employment." What to do—what to do.

* * *

Last Sunday afternoon the alumni association of the Trinity Church (N. Y.) choir held their eighth reunion and service. The association is made up of former choristers in Trinity who return on this day to take their places in the choir stalls again.

* * *

The committee on ministerial sup-

ply of the General Convention asks those who desire the use of altars at the Convention to notify the Rev. Thomas Haldeman, 1160 Lincoln Street, Denver, who is in charge of this committee.

* * *

A festival service was held at All Saints Cathedral, Albany, on Ascension Day, with eighty-five voices in the choir. It was choir reunion day.

* * *

Also at Trinity, New Castle, Pa., a Festival service was held on Ascension Day, with twelve choirs taking part in the service. The preacher was the Rev. R. K. Yerkes of the Philadelphia Divinity School.

* * *

The diocesan council of the Girls' Friendly Society of Erie met at Sharon recently—attendance large, interest and enthusiasm high.

* * *

The 20th world conference of the Y. M. C. A. is to meet in Cleveland, August 4th to 9th. The Y. M. C. A. is established in over ten thousand cities in fifty-four countries, and

THE CRAFTSMEN'S GUILD

64, The Oval, London, S.E.11, England
Specialists in
CHURCH FURNITURE & PLATE

SAINT MARY'S RALEIGH, NORTH CAROLINA

Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request

ALL SAINTS' COLLEGE JUNIOR COLLEGE

For Catalog Address

Miss Mary-Leslie Newton, M.A.

DEAN

Vicksburg, Miss.

THOROUGH college preparation and general courses. Music, Art, Stenography and Typewriting. Supervised athletics, swimming and horseback riding.

CAMP ATATEKA

A Church camp for boys between 8 and 15, located on Lake Dunmore, Brandon, Vermont, 112 miles from Albany, N. Y. Limited number, complete camping program, competent staff, moderate in cost, direct personal supervision. Address, The Rev. H. B. Jones, Director, 54 Glenwood Rd., Menands, Albany, N. Y.

THE REDDING MASONIC SUPPLY CO., Inc.

200 Fifth Ave. Est. 1859 New York
Prayer Books - Hymnals - Bibles

Books of All Publishers
Masonic Books and Supplies
Write for circulars and special
terms to clergy

delegates will be present from most of these lands. Among the great leaders who will attend will be Toyokiho Kagawa, the outstanding Christian prophet of the Orient; Julio Navarro-Monzo, leading evangelist in Latin America; David Z. T. Yui, distinguished Chinese leader; Behari Lal Rallia Ram of India, and of course Dr. John R. Mott, the president of the international Y. M. C. A.

* * *

The north porch of Washington Cathedral is now under construction, the first stone having been placed with impressive ceremony by Mrs. Herbert Hoover. The ceremony was held on the day of the meeting of the National Cathedral Association, composed of over 10,000 persons in all parts of the country who have aided with their cash in the building of the cathedral. Mr. Edwin N. Lewis, secretary, reported that over 3000 new members were enrolled during the past year.

* * *

This year the Church school missionary offering services in Connecticut have been held at various centrally located churches, rather than just one big service at the Cathedral in Hartford. The large attendances at these services have more than justified the experiment; 300 children at New London, 1000 at New Haven; 800 at Bridgeport; close to 1000 at Hartford. There was an increase in giving also this year.

* * *

The Oregon field department, in conjunction with the commission on evangelism, announces arrangements made for a city-wide preaching mission, to be held in Trinity Church, Portland, October 18th to 25th. The Very Rev. C. S. Quainton, dean of Christ Church Cathedral, Victoria, B. C. will be the missionary.

* * *

A group of nurses under the direction of Miss Carolyn E. Davis, superintendent of the Good Samaritan Hospital, Portland, Oregon, has given a series of pageants at different public luncheons, during Hospital Week, May 11th to 16th. The pageant was an historical sketch of nursing and its progress, from the days of Florence Nightingale up to the present time, the nurses being dressed in uniforms in vogue during the different periods represented.

* * *

The Rev. William T. Hooper, rector of St. John's, Hartford, Connecticut, prominently mentioned for Bishop Coadjutor of the diocese, was recently elected president of the Hartford Federation of Churches.

* * *

A hundred parsons, members of the York County (Penna.) ministerial association, were the guests recent-

ly of the Rev. Paul Atkins, rector of St. John's, York.

Old St. John's, York, is one of the most historic churches in the state, and is one of the three parishes in the diocese of Harrisburg whose admission into union with the convention of the diocese of Pennsylvania dates back as far as 1785. The ancient bell of the church was "The Liberty Bell" of the countryside. When York was the seat of the Continental Congress, on one occasion General Washington planned to attend service, but found the church closed, the rector being away on that Sunday holding service near the vicinity of what is now the quaint

village of York Springs, about thirty miles distant from York. Washington attended service at the German Reformed Church that morning, remarking that the sermon was most eloquent, although he did not understand a word of it!

* * *

A revival of missionary foresight was urged by speakers at the 41st annual meeting of the Church Club of Chicago, held on the 13th, with 400 Church people present for the dinner. Bishop-elect Keeler, rector of St. Chrysostom's, told of the foresight of such notables as Bishops Kemper and Whipple. Then Bishop Stewart told of the work in the di-

THE CHURCH LIFE INSURANCE CORPORATION

was established by the Trustees of the Church Pension Fund and is operated under their supervision for the benefit of clergymen and their families and lay-workers and their families of the Protestant Episcopal Church.

THE CREATION OF AN ESTATE . . .

can most surely be accomplished through the medium of life insurance. Once the policy is issued, an estate of that amount is created. Sudden and unexpected death may vitiate carefully laid plans to create an estate in some other way.

The facilities of this corporation are placed at the disposal of clergymen and their families and lay-workers and their families. Its rates are **net rates**, without loading. It has also established the practice of making substantial annual refunds, which reduce the cost of insurance still further.

It has no agents, but it invites correspondence which should be addressed to

THE CHURCH LIFE INSURANCE CORPORATION

20 EXCHANGE PLACE—NEW YORK



For 71 years Shattuck has been a leader among church college preparatory schools in the West. Not operated for profit. Aims to develop.

**HIGH SCHOLARSHIP,
MANLY CHARACTER,
CHRISTIAN
CITIZENSHIP**

Military system trains for service and patriotism. Boys may be entered at mid-year or fall.



Address the **RECTOR, SHATTUCK
SCHOOL, Faribault, Minn.**

SHATTUCK » » SCHOOL « «

Edwin S. Gorham, Inc.

CHURCH PUBLISHER AND
BOOKSELLER

Eighteen West Forty-fifth Street
NEW YORK, N. Y.



DONALDSON
An Episcopal School on an estate of 180 acres, nr. Baltimore and Wash. Limited to 80 resident boys, ages 10 to 18. Emphasis on sound preparation for College both by certification and by College Board examinations. Vigorous athletic life. 11 buildings with new fireproof Lower Form house. 25th year. Outdoor pool. Address Richard W. Bomberger, M.A., Headmaster, Box 38, Ilchester, Maryland.

CHURCH ORGANS Hook & Hastings Co.

Main Office and Works:
KENDAL GREEN, MASS.

S. DUNSTAN'S COLLEGE OF SACRED MUSIC

IN AFFILIATION with Brown University the College offers a course leading to degrees of A.B. and Mus.Bac. The course is designed especially to meet needs of students desiring career as church choirmasters and organists. The College has at its disposal all the facilities of Brown University, including Pembroke College for Women; all academic work, such as English, modern languages, History, Science, etc., will be done in the regular University courses. The College will offer courses in Musical Theory (Harmony, Counterpoint, Canon, Fugue, Form); Improvisation; Organ-Playing; Organ-Construction; Chamber-Music; Choir-Training and Organization; Sunday-School Music; courses in the History of Music; Hymnology and Plainsong; Liturgics, Theology, the Bible, the Psychology of Worship and Worship-Forms; Pageantry; Church Art and Architecture. In the chapel of the College students will have opportunity for laboratory work in actual service-playing, under expert criticism. Demonstration work in choir and voice training will be provided through the Choir-School of the College, and the two professional choirs maintained by the College.

For fuller information and catalogue, address The Rector, Rev. Walter Williams, 84 Benefit Street, Providence, R. I.

ocese outside of the city—the important work in rural communities.

* * *

Seventy-five clergymen and seminarians were in the procession at the service of institution of the Rev. C. E. McAllister as rector of St. Luke's, Evanston. He was instituted by Bishop Stewart who was rector of the parish for 26 years.

* * *

The convention of the diocese of West Virginia was held at Clarksburg, opening with a great service at which the Rev. Carleton Fox of Welsh, W. Va., urged the application of Christian principles in economic, political and social affairs as the only way out of the country's present difficulties. Bishop Gravatt, in his address, spoke on the American Missal, declared it to be medieval and Roman, and said that it was a bold and reprehensible fact that it bears the stamp of the custodian of the Book of Common Prayer. Authorization was given for the appointment by the bishops of the diocese of a committee to study and make a survey of industrial conditions in the state. At a mass meeting held in connection with the convention the Rev. Charles H. Collett, general secretary of the National Council, spoke on the missionary challenge of the Church.

* * *

Bishop Schmuck, Wyoming, was the headliner at a great service held in connection with the convention of the diocese of Montana, held at Great Falls. He also addressed the meeting of the Woman's Auxiliary and was the speaker at a banquet on the work of the National Council. There were also addresses by Bishops Faber and Fox, Miss Elizabeth Baker told of the work of the Auxiliary, Miss Caroline Averill spoke on the work of the Girls' Friendly, and Miss Monica V. Howell told the delegates of the work that is being done in the diocese among isolated communicants. The following were elected deputies to General Convention; Revs. T. W. Bennett, Thomas Ashworth, Henry H. Daniels, W. F. Lewis; Messrs. Frank W. Haskins, Harold Longmaid, Fred Rixon and William Freakes.

* * *

The spring outing of the Brotherhood of St. Andrew, diocese of Chicago, was held on the 23rd at Christ Church, Winnetka.

* * *

Convention of North Carolina was held at Rocky Mount, May 12 and 13, with a large attendance of layman as well as clergymen. The Convention was concerned chiefly with routine business which was dispatched with speed and harmony. Deputies; Rev. M. A. Barber, R. E.

ERNEST W. LAKEMAN

Designer and Worker in Stained Glass

36-38 WEST TWENTY-FIFTH STREET

Opposite Trinity Chapel

NEW YORK, N. Y.

The Payne Studios Inc
Stained-Glass
Memorials.....
♦ Paterson-New Jersey ♦

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episcopal), 405 W. 34th Street. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

CHURCH LINEN

We import direct from the weaver and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and Prices on request. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, WASHINGTON AND London. Church embroideries, also chasubles, surplices, exquisite Altar linens, Altar hangings, etc. Stoles with crosses, \$7.60 up, burse and veil, \$15 up; Silk damask cope, \$120; Silk damask chasuble, \$40 up; Silk damask Mass sets from \$60, imported duty free, if for the Church. Miss L. V. Mackrill, 11 W. Kirk St., Chevy Chase, Washington, D. C. Tel. Wisconsin 2752.

VESTMENTS, Embroidery, silk and linen, Church supplies, materials. Superior Irish linen surplice, outlined cross \$15. Georgia L. Bender, 1706 Manning Street, Philadelphia, Pa.

HOUSE OF THE NAZARENE SAINT AUGUSTINE, FLORIDA

Guests received. Moderate charges. Convenient, comfortable, cheerful. Good meals, attractive grounds, sunshine and quiet. If you are looking for rest or renewed strength, come and see. Open year round. Daily Chapel services next door, open to guests if desired. For further particulars address Sister-in-Charge, 30-34 Rohde Avenue.

BEAVER CREEK RANCH. A CAMP FOR younger boys. 240 acres of Pine & Aspen forest in heart of the Rockies, 30 miles from Denver. Riding, trout-fishing, sports. Best food. Men of wide experience in charge. Term of 10 weeks, \$185.00. Covers everything. Write for catalog to the Rev. E. J. Pipes, Golden, Colo.

Washington Cathedral

Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work. Missionary, Education, Charitable, for the benefit of the whole Church. Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:
The Protestant Episcopal Cathedral Foundation
of the District of Columbia

Gribben, J. L. Jackson and E. L. Haines; Messrs. W. A. Erwin, A. B. Andrews, A. H. London and J. R. Wilkes.

* * *

Young people of Connecticut are to hold a conference this year at Avon Old Farms School. Faculty; Rev. Thomas Cline, Rev. Albion, C. Ockerden of Northampton, Mass., Rev. A. F. McKinney of Waterbury, Rev. Samuel Sutcliffe of New Britain, Rev. Arthur McKinstry of Albany, N. Y., and Mrs. A. R. Fletcher and Miss Helen Stevens of Hartford. The Rev. Howard R. Weir of New Haven is to be the chaplain.

* * *

Three hundred acolytes from all parts of the diocese of Chicago attended the annual acolyte's festival held at the Advent, Chicago, on May 21st. It was one of the most picturesque affairs of the year.

* * *

On August 27 to September 3, for the first time in the history of the American Church, some five hundred boys and men will spend seven days together in an intensive course of training for personal service in the

spread of Christ's Kingdom. This meeting will be held in Sewanee, Tennessee, in the buildings of the University of the South, and will constitute the Triennial National Convention of the Brotherhood of St. Andrew, but will be open to all men and boys of the Church.

This Convention will be essentially a Summer School, devoted entirely to Church work for and by men and boys, with especial reference to young men. There will be, in fact, two simultaneous conventions, one for boys and young men under 24, known as the "Advance Division," and the other for men over 24, known as the "Senior Division."

Among the forty or more participants on the program will be the Most Rev. James DeWolf Perry, presiding bishop of the Church, who will conduct the preparation service and the national corporate communion, with an address to the delegates; Bishop Reifsnider, of Japan, who will be chairman on "International Night," at which time there will be representatives present from many different nations in which the Brotherhood is active; Bishop Stevens

of Los Angeles, who will be chaplain of the senior division convention; Bishop Gailor of Tennessee, who will welcome the convention to the diocese; Bishop Page of Michigan, who will give the opening address; and Bishop Juhan of Florida, who will give the campfire talk to the Advance Division.

Dean William T. Nes of New Orleans will give a course on "The Psychology of Religious Experience," and Rev. H. H. Lumpkin, of Madison, Wisconsin, on "Intellectual Difficulties and Evangelism." Rev. C. Leslie Glenn of Cambridge, Mass., will conduct a daily conference on "Work Among College Men," and Professor R. J. Colbert, of the University of Wisconsin, will have at the same time a course of "Helping our Rural Folk." Archdeacon Leonard P. Hagger of Detroit will give a series of lectures and conferences on "The Work of the Lay Reader," and William F. Pelham of Chicago, with two others will give courses on "Personal Work." H. Lawrence Choate of Washington, D. C., president of the Brotherhood will have a daily conference on "Methods of Work for Brotherhood Chapters,"

WE HELP TO ERECT A CHURCH BUILDING EVERY FIVE DAYS

WE HAVE

Loaned

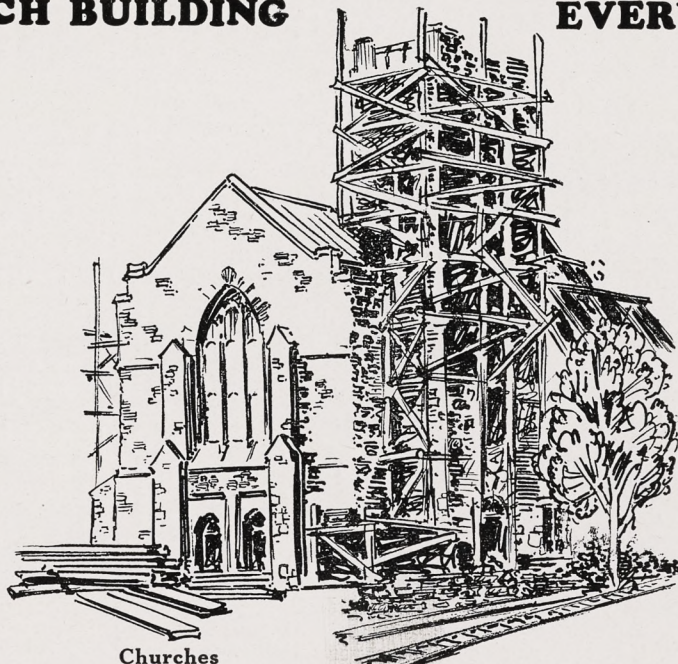
\$3,000,000.00

Given away

\$356,000.00

Erecting thus

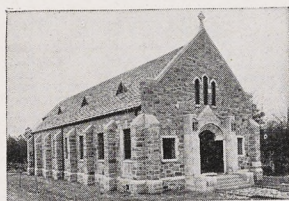
2,500 Buildings



Churches

WE CANNOT

Supply the
demands on
our small
capital
fund

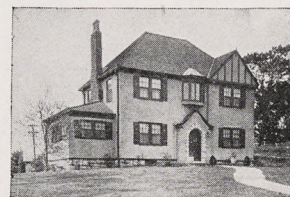


Parish Houses

LET THE CHURCH INCREASE THE FUND BY
OFFERINGS and LEGACIES

ADDRESS

THE AMERICAN CHURCH BUILDING FUND COMMISSION, 281 Fourth Ave., New York City



Rectories

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

1 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School

CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

TERM BEGINS SEPTEMBER 23RD

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut

Affiliated with Yale University

Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses,
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY-CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

REV. FREDERICK KRAMER, Ph.D., D.D.
Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. BERRYMAN GREEN, D.D.

Theological Seminary Alexandria, Va.

HOBART COLLEGE

GENEVA, N. Y.

A Church college for men, founded 1822.

Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of forty. For catalogues

and information address
REV. MURRAY BARTLETT, D.D., Pres.

TRINITY COLLEGE

Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

St. ALBAN'S SYCAMORE, ILL.

Episcopal Boarding School for Boys,
from Fifth Grade through High School. Fully
accredited.

The Rev. Chas. L. Street, Ph.D., Headmaster
718 Somonauk Street, Sycamore, Ill.

and J. R. Marcum of West Virginia will have a series of lectures and conferences on "Church Work with Boys." Rev. Gordon M. Reese of Vicksburg, Mississippi, will be chaplain of the advance division, and Rev. Irwin C. Johnson of Detroit, director of Boys' Work for the diocese of Michigan, will be general director of the advance division convention.

* * *

An ambitious project for a new cathedral in Oklahoma has been launched by Bishop Casady. This cathedral will bear the name of All Souls, and will be located in Oklahoma City, about six miles from the business district at a point which, according to the plans for the city's development, will be ideal for such an edifice in years to come. Bishop Casady has purchased forty acres of land and a firm of architects has prepared pictures and plans. The proposed cathedral, which is in a modified Gothic style will, when completed, accommodate about 4,500 people. In addition there will be a bishop's house, a dean's house, a conference hall, an outdoor auditorium and other buildings.

The element of time does not enter into this project. No sensational advance is anticipated. The building will go forward as God moves the hearts of men and women to make it possible. Bishop Casady has stated that he will never initiate a money-raising campaign in its behalf. He has seen the vision, provided the land and outlined a program. Quiet, steady progress is all that is expected. A beautiful stone Cross is now being prepared and will be erected within a month on the highest point of the cathedral property to mark it off as holy ground. An interesting feature of the newly acquired land is a natural amphitheatre, in which outdoor services will be held on Sunday evenings during the coming mid-summer months.

* * *

At the recent meeting of the men's club of Christ Church, Kent, Ohio, the speaker was Mr. Harpham, an officer of a large tire company, who told of his experiences in a trans-Atlantic flight in the Grafzeppelin. At the meeting of the club this month the speaker is to be Congressman Francis Seiberling. The club was organized about a year ago by the rector of the parish, the Rev. Ernest H. MacDonald.

* * *

Bishop Burleson indicates a significant development now taking place among the Indian population in South Dakota. A report written by Bishop Roberts, which Bishop Burleson also has signed, says:

"In the Indian field we are wrestling with a very real problem. Chang-

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Science definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research.

The fees are: For tuition, \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden

ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

WILLIAM SMITH COLLEGE

FOR WOMEN

Geneva, New York

Co-ordinate with Hobart College. Four year Liberal Arts Course leading to the degrees of A.B. and B.S.

For catalogue and information address

Faye Huntington Klyver, Ph.D., Dean.

ST. KATHARINE'S SCHOOL

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog.

SISTER SUPERIOR

927 Tremont Ave., Davenport, Iowa

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science, Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. R. O. T. C. 30th year opens September 17th. Outdoor sports in a fine climate. For all information, address the Rev. Robert B. Gooden, D.D.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

The School of NURSING

HOSPITAL of ST. BARNABAS
Newark, N. J.

Fully Accredited School and Hospital.

High School graduates accepted.

Classes enter Feb. and Sept. Enroll now

Address

DIRECTOR, SCHOOL OF NURSING

ing conditions among the people, the constant encroachment of the whites into what was formerly exclusively Indian territory, and other hitherto unknown forces are altering the aspect of this great work. Practically the entire Sioux Nation has been converted to Christianity. Our task now is to help them adapt themselves to the new influences which are coming into their lives, and to the new environment in which they now find themselves. Their old-time leaders in the Church are gradually being taken from them, either by death or retirement because of old age. A few years ago our outlook in this respect seemed almost desperate.

"But I am glad to report that this has changed. During the past two years two young white men have come to us from the seminaries, and next June two more will join our ranks. Others . . . are looking forward to working in our Indian field. Under the new conditions we shall need white leadership more than ever before and I thankfully report that the prospects appear bright for our receiving it."

* * *

Twenty-one Indian children were baptized this winter at St. John's in the Wilderness, Allakaket, Alaska. The mission had a rare and welcome visit from a priest at Christmas time when Archdeacon Bentley spent a fortnight there. The mission school closed after Christmas during the absence of most of the Indian families on their winter trapping expeditions.

The Archdeacon traveled 1,260 miles on the whole trip, from December 1 to March 19, with snowshoes and dog team. He had thirty-nine baptisms, two marriages and many other services in out of the way places.

* * *

Little Sinking Schoolhouse is the name of one of the centers where

the Church has services in the Kentucky mountains. There are more than twenty missions or out-stations in the diocese of Lexington aided by an appropriation from the National Council. Some of them are in old

and long-settled places; Danville and Harrodsburg are the oldest communities in the whole state. Harrodsburg has an exquisite English Gothic church, built when the first bishop of Kentucky, Dr. Benjamin B. Smith,

Services of Leading Churches

Cathedral of St. John the Divine New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9:30, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10 and 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.; 4 P. M.
Holy Days and Thursdays: 7:30 and 11 A. M.

The Transfiguration, New York "The Little Church Around the Corner"

1 East 29th Street
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 a.m. (Daily 7:30)
11:00 a. m. Missa Cantata and Sermon
4:00 p. m. Vespers and Adoration
Thurs., Fri., and Saints' Days,
2d Mass at 10

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
Weekdays:—8:00 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri. and Holy Days.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:30).

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion 7:30 and 8:15 A. M.; Young People's Mass 9 A. M.; Church School 9:30 A. M.; Matins 10 A. M.; High Mass and Sermon 10:30 A. M.; Solemn Evensong and Sermon 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

St. Philip's Cathedral

E. Hunter and Washington Sts., Atlanta, Ga.
The Rt. Rev. H. J. Mikell, D.D., Bishop
The Very Rev. Raimundo de Ovies, Dean
The Rev. William S. Turner, B.S., Canon
Services
Sundays: Holy Communion 8 a. m.
Church School: 9:30 a. m.
Second Celebration and Sermon: 11 a. m.
first Sunday in each month.
Morning Prayer, etc., and Sermon: 11 a. m.

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

—o—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—
CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

was Presiding Bishop of the Church.

Some of these places are very conservative, and progress in the Church's work is so slow as to be hardly perceptible. Other missions are in newer centers where the work has the inspiration that attends new ventures. Bishop Abbott writes, "There are no limits to the possibilities of development in the mountain territory; the Episcopal Church is fructifying present and potential opportunities."

New roads are aiding the work. Harlan, for instance, with a resident priest for the first time in its history, now serves at least three other places. Winchester and Richmond, sharing a priest between them, have doubled in membership during his first year's service.

* * *

It is always encouraging to read that some of our Negro parochial schools have been closed because of more adequate provision made by the local communities for public school facilities. This is true, for example, in the diocese of Upper South Carolina. The diocese still has four Negro parish schools. There were more confirmations during the past year among the Negro missions than in any previous year.

* * *

Bishop Rowe has received a petition signed by forty-six Eskimo members of our Church now living at Kivalina, south of Point Hope.

"We, Eskimos, dwelling at and about Kivalina, on the coast of Arctic Alaska, earnestly beg you to send us a resident priest as soon as possible. We will try to do our part to help the priest whom you will send us."

Archdeacon Frederic W. Goodman endorses the petition and urges its immediate consideration. Some of the signers formerly lived at Point Hope and knew the blessing of the Church's ministry there. Bishop Rowe is unable to do anything because in common with all other missionary bishops he was obliged to cut the Alaska appropriation for 1931.

* * *

"We, the undersigned, all being hard up yet desiring to fulfill our obligations to our Church, agree to give the cash or kind opposite our name:"

With this statement prepared for signatures, the Church wardens of Rich Valley, Ontario, set out to raise support for the Church. In half a day pledges were given for 50 bushels of oats, 70 bushels of wheat, 75 pounds of beef, half a ton of flour, ground locally, and \$7 in cash. Not a single person refused. Rich Valley is in the Canadian diocese of Saskatchewan.

SUMMER CHURCH CONFERENCES

SUMMER CONFERENCE for CHURCH WORKERS ST. ALBAN'S SCHOOL

Sycamore, Illinois

June 29 to July 10

Information from
Miss Ruth Anning
638 Hinman Avenue
Evanston, Illinois

KANUGA LAKE Hendersonville, N. C.

The Kanuga Lake property will be operated again this summer on the guest basis from July 24th to September 10th. Last summer some twenty states were represented among our guests.

A Camp for Boys from 9 to 14 years will be operated this summer from August 1 to 29th. Cost \$60.00.

For information write

Rt. Rev. K. G. Finlay, Director
Trinity Parish House, Columbia, S. C.,
till June 5th.
Later, Kanuga Lake, Hendersonville,
North Carolina

Gambier Conference and School of Religious Drama KENYON COLLEGE

Gambier, Ohio

June 22 to July 3

REGISTRAR
Miss Virginia Zimmerman
2241 Prospect Avenue
Cleveland, Ohio

YOUNG PEOPLE'S Stony Brook Conference

Auspices of the Department of
Religious Education Diocese of
Long Island

Stony Brook, L. I. July 6-11

"Christian Living; What is it? How to achieve it?" Five days of Fellowship in Worship, Study and Play.

For all young people 15 to 30 years.
Total Cost \$17.50.

For information address:

The Rev. Joseph H. Titus
Grace Church, Jamaica, Long Island

SEWANEE Summer Training School for Church Workers

Adult Division: July 30 to
August 13

Young People's Division:
August 13 to the 27

Executive Secretary

Miss Alma S. Hammond
2919 St. Charles Avenue
New Orleans, Louisiana

CONFERENCE FOR CHURCH WORK

Wellesley College, Wellesley, Mass.

June 22 to July 3, 1931

Have you Registered?

Write for your program today.

MRS. V. K. DAVIS, Registrar
1352 Beacon Street
Brookline, Mass.

KANUGA LAKE Hendersonville, N. C.

Y.P.S.L. Conference (14 years up)
June 13-26. Cost \$21.00.

Junior Boys and Girls (12-14 years)
June 27-July 10. Cost \$16.00.

Adult Conference, July 11-24. \$23.00
(two in room); \$25.00 (one in room.)

Clergy Conference, July 13-24 \$20.00
(two in room); \$22.00 (one in room.)

Rt. Rev. K. G. Finlay, D.D.,
Director
Trinity Parish House, Columbia, S. C.,
till June 5th.
Later, Kanuga Lake, Hendersonville,
North Carolina

BLUE MOUNTAIN Conference

Hood College, Frederick, Md.
June 29-July 10

AIM: To meet requirements of more
advanced Church students.

COURSES IN: Bible, Prayer Book,
Christian Doctrine, Church History,
Missions, Social Service, etc.

THE CHILDREN'S CONFERENCE

1st-7th Grades

CLERGY MID-WEEK

June 29-July 3

LAYMEN'S WEEK-END

July 3-5

SCHOOL OF RELIGIOUS DRAMA

REV. N. B. GROTON

Whitmarsh, Pa.