

THE ALUMNÆ BULLETIN

June, 1927



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No. XXV.

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COMMENCEMENT

Commencement Day, May 12th, was fair, and the usual procession of students, former graduates and Deaconesses, marched from St. Faith's to the Cathedral, where the service was held as is customary, in the Chapel of St. Ansgarius, Memorial to Dr. Huntington.

This beautiful Chapel fitly commemorates Dr. Huntington's devotion to the Cathedral movement, with which he was closely allied. From its western doorway one may enter the new baptistery, now almost complete, of rare beauty, rich beyond compare in design, color and workmanship.

Among those in the chancel were Bishop Manning, Dean Robbins, the Rev. Stanley Brown-Serman, Warden of the School, the Rev. Charles N. Shepard, the Rev. Frank Gavin, the Rev. J. Wilson Sutton, who presented Miss Bradley to be set apart as a Deaconess, and the Rev. H. W. Dowding, who presented his daughter for the same office.

Mr. Richard Smythe, of the Cathedral Choir, presided at the organ, and the musical part of the service was peculiarly effective, since many of the selections were from the plainsong settings in which the new hymnal abounds.

After offering the impressive Bidding Prayer of the School, Bishop Manning proceeded to the awarding of the certificates, diplomas, and School medals.

The Senior class was as follows:

VIRGINIA INNES CARY, Gloucester, Va. Summer work, Yancey, Va.

DENNIS SCOTT CHAPMAN, Gordonsville, Va. Permanent work under Department of Missions, Japan.

L. ELIZABETH DICKSON, Carthage, N. Y. Summer work, Columbia University. Permanent work, St. Agnes' School, Kyoto, Japan.

DOROTHY MARGUERITE DOWDING, Portsmouth, Va. Summer work, St. Faith's House, New York.

LUCY STEPHANIE GRAY, New Bedford, Mass. Summer work, Austin Priory, Rhode Island.

HARRIET ANNE KINSEY, Mt. Kisco, N. Y.

HELEN MARIE McELVAIN, Ft. Scott, Kansas. Summer work, Daily Vacation Bible School, Ft. Scott, Kansas.

CECELIA F. NELSON, Hartford, Conn. Summer work, Church Mission of Help, McLean Farm, South Kortright, N. Y.
ELEANORE LOUISE NEVIN, Newark, N. Y. Summer work, Grace House on the Mountain, St. Paul P. O., Va.
DOROTHY MALPHAS WILLIAMS, Providence, R. I.
MABEL EMILY WOODRUFF, Grand View, N. Y. Summer work, St. Barnabas' House, New York.

Five former graduates of the School, having completed a year's work, received their diplomas, namely:

LETITIA E. GEST. St. Mark's Church, Toledo, Ohio.
(MRS.) MARY MCKENNON HICKMAN. Church of the Good Shepherd, Hartford, Conn.
ERMA GIBBS SCOTT. Church of the Advocate, New York.
(MRS.) ELEANOR PILCHER SMITH, Deaconess. St. Mark's Church, New Britain, Conn.
MARION ELIZABETH THOMPSON. Girls' Work, Archdeaconry of Boston, Mass.

The School reported thirteen Juniors, of whom eleven were scheduled for summer work at St. Luke's Hospital, New York.

The sermon was preached by Bishop Manning. Speaking without a text, the Bishop addressed especially those about to assume the life of service for which the School had prepared them.

Their chief objective was to be the bringing of souls to Christ. This high purpose might be best accomplished not so much by what they might do, or say, but by what they themselves really were. The Bishop pled for the development of the inner life emphasizing three things as of outstanding importance. Workers for Christ should so plan their days, even amid the distractions of absorbing duties, as to allow time for these things, namely, some degree of quiet and meditation, the reading of worth while books, and prayer.

There followed the service for the Setting Apart of Deaconesses, the Bishop of New York, Officiant.

Those set apart were: Agnes Romaine Bradley and Dorothy Marguerite Dowding.

At the close of this service there was a Celebration of the Holy Communion, those newly ordered alone communicating.

The offering was the Deaconess Benefit Fund, and the hymn sung was the appealing Spiritus Sanctus, written by Dean Robbins, for Whitsuntide, and used publicly, for the first time, on this occasion.

The impressive services closed with the School Prayer and the Nune Dimittis, the procession leaving the Chapel to the music of

the beautiful march composed by Dr. Farrow, and familiar to all those who frequent the Cathedral.

There followed the usual delightful gathering at St. Faith's House, where old acquaintance is renewed and when students welcome family and friends. The luncheon was especially interesting this year as a birthday cake, lighted and fittingly adorned for the episcopate, was presented to Bishop Manning, amidst the applause of his many friends.

The Alumnae Association met in the Library at two o'clock. Thus another Commencement Day passed into history.

REPORTS OF SECRETARY

The thirty-ninth meeting of the Alumnae Association of the New York Training School for Deaconesses was held at St. Faith's House on Saturday, January 22, 1927, at 3:10 p. m., with sixteen alumnae and eight of the nine members of the Junior class as guests of the Association.

The meeting was opened with prayers by the President. The Secretary's report was read and approved. The Treasurer's report, showing a balance of \$118.40 in the General Fund and \$100.82 in the Scholarship Fund, was read and ordered on file.

The President commented on the Scholarship Fund, calling attention to the fact that when the fund was started, in 1922, the success that crowned our first year's effort was due, in large measure, to several generous gifts that were secured by individual alumnae from friends or organizations with which they were associated. At least \$167 was so contributed the first year. Every year since the first we have apparently drawn upon the surplus accumulated that first year. During the past year two gifts of \$50 and \$25 each have come to us from an organization and a friend, respectively, of two alumnae.

It is evident that large personal gifts of money cannot be expected from the alumnae, for their incomes are not generally large, and their service to the Church is given, in many cases, in lieu of financial donations. But it would seem that graduates could probably interest individuals, or groups of individuals, to make special gifts to an organization that is training women leaders for the Church. There are about 188 members of the association. It was suggested that if every member would secure a donation of \$3 the scholarship would be assured.

Upon motion duly made and seconded it was voted to endeavor to raise the money for the scholarship again this year.

REPORTS OF COMMITTEES

Membership: No report.

Benefit: Deaconess Thompson reported a satisfactory interview with a representative of the Equitable Life on the subject of a Group Retirement fund for women workers in the Church. The figures submitted, however, needed some explanation and it was recommended that further information be secured. The suggestion was made that the Metropolitan Life be consulted on the problem.

Bulletin: Miss Hopkins made a plea for more personal notes for the Bulletin.

After routine business was finished eight of the nine members of the Junior class told us a bit about themselves and their hopes or plans for the future, and the alumnae present gave a brief summary of their activities, past and present.

Upon motion duly made and seconded it was voted to adjourn, and tea was served in the refectory.

HELEN G. FLAGG, Secretary.

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The fortieth meeting of the Alumnae Association of the New York Training School for Deaconesses took place at St. Faith's House, May 12th, 1927, at 2:15 P. M.

The meeting opened with prayers by the Warden, the Rev. Stanley Brown-Serman.

The President, Deaconess Schodts, then asked the Warden if he would address the meeting.

The Warden then spoke most interestingly of the coming position of women in the Church. A large share of the Church's work must and will be taken by women. The whole complexion of civilization is changing, this is seen in business and the professions, and the Church is bound to be affected.

This makes St. Faith's even more important than we thought. The training of women for work in the Church must be a vocational training. Few women realize the opportunities for training that do exist. The enthusiasm and devotion and energy of women would be given to the Church if the opportunity was appreciated. A great many more women should be trained—they are needed.

In thinking of the School, we must realize that the Alumnae really make the School. It is possible that the feeling of responsibility towards St. Faith's among its graduates may be lacking. Alumnae should have a deeper responsibility for getting women to

come to the School. Be it understood that it is hard work to bring the School before the Church. It is most effectually recommended by the living voice of the Alumnae.

What are needed are young women of ability and leadership. Not the number, but the quality of the students we get, will most affect the future of the School.

Alumnae should speak of the School everywhere, with understanding and discretion. Each graduate should provide a successor. The challenge to the Alumnae is work for the upbuilding of our beloved Institution.

Deaconess Thompson was asked to act as secretary in the absence of Miss Flagg, and Miss Mockridge to act as Treasurer in the absence of Miss Munson.

The minutes of the last meeting were read and approved.

The Treasurer's report was read and ordered on file.

The President then spoke of the Scholarship Fund, which is lower than it has ever been at this time of the year, the balance being \$358.58.

Miss Mockridge suggested that personal letters be written to the Alumnae in regard to the Scholarship Fund. It was so ordered.

The Membership Committee had no report.

Deaconess Boyd reported for the Benefit Fund Committee that with the action of the Deaconesses at the Conference last fall in regard to a Pension Fund, the confusion between the Benefit Fund and a Pension Fund, which had grown up, had been done away with. They were now to be regarded as separate.

Mrs. McRae spoke of the real need of Deaconess Henderson, in China, a graduate of the School who has been doing work independent of the Board of Missions. It was felt that she would appreciate anything for the work at St. Faith's School, Shanghai. A voluntary offering of \$18.50 was given for this purpose.

The President suggested that, the balance in the Treasury permitting, the Constitution be printed anew in the fall.

Miss Annie Brown, of China, read from the letter sent out by Bishop Roots, and explained the present status of the missionaries, namely, that they were simply under orders to await the outcome of the present disturbance.

The President then welcomed the recent graduates into the Alumnae Association.

Upon motion the meeting was adjourned.

AMY G. THOMPSON, Acting Secretary.

REPORT OF THE TREASURER

January 22, 1927 to May 12, 1927

GENERAL FUND

Receipts

Balance on hand January 22, 1927.....	\$122.00
Dues received	27.20
Postage20
Total receipts	<u>\$149.40</u>

Expenditures

Printing Scholarship Fund letters.....	3.60
Balance on hand.....	<u>\$145.80</u>

SCHOLARSHIP FUND

Balance on hand January 22, 1927.....	\$124.32
Donations	231.00
Interest	3.26
Total May 12, 1927.....	<u>\$358.58</u>

LILLIAN L. MUNSON, Treasurer.

THE NEW YORK CHAPTER OF DEACONESSES

The Chapter meetings have been greatly enriched by the Quiet Hour preceding the meetings.

The Rev. Donald R. Aldrich invited the Chapter to hold their January meeting at Ascension Church. He conducted the Quiet Hour, and it certainly was a landmark on the spiritual way. The business meeting was held in the Parish House and from there we adjourned to the home of Mrs. Louis G. Myers who, with the ladies of the Altar Guild, gave a delightful social hour.

The April meeting was preceded by the Quiet Hour at the Church of the Resurrection, conducted by the Rector, the Rev. Russell Bourne who gave a helpful talk of lasting value. The business meeting was held at St. James' Parish House, and followed by a social cup of tea, the Chapter being the guests of Deaconess Whitaker.

The question has come up again as to whether deaconesses not canonically attached to the Diocese of New York should be allowed to become members of the New York Chapter. The Committee appointed at the January, 1927 meeting of the Chapter to consider

this question reports unanimously that in their opinion the present organization of the Chapter should be continued; namely, that only deaconesses canonically attached to the diocese may become members of the Chapter.

The Committee cordially endorses the present practice of the Chapter in inviting deaconesses from neighboring dioceses to be present at the meetings of the Chapter, and to take part in the discussions, though without a vote or obligation in the matter of dues.

In arriving at this opinion the committee was influenced by a previous report made by a committee appointed to consider a kindred question. In reporting against a change of organization at that time, the Chairman says, that one of the principal considerations in reaching the conclusion was: The difficulty arising from the fact that each deaconess is responsible to her own bishop, and that in any question of policy or expediency where the opinion and support of a bishop might be necessary, there would be no one authority to whom the Chapter might refer such a question as final arbiter."

Both committees agree that "nothing of the report should be construed as opposed to the possibility of inviting visiting deaconesses to vote with us on any given matter on which it might seem expedient to have their expression of opinion."

KATHARINE B. PECK, Secretary.

DEACONESS LYON'S LETTER FROM PONCE, PORTO RICO

"Nearly nine months in the 'island of enchantment' and I still find it enchanting; quite the most beautiful place I have ever known.

"There are so many things I should like to tell you that I can only suggest some of them. There are our Christmas trees, cleverly built up of the cafe d'Inde and our Church School festival, when the children began arriving at five o'clock. The leaves of the royal palm are a feature of every festival. Five side by side form a reedos as wide as the Church and as high as the side wall.

"Over the Holidays we enjoyed a visit from Dr. and Mrs. Edmunds and I am sure they were proud of what their son has accomplished on the farm. Before they left, in January, we had our first "sumer conference" in Porto Rico, with Dr. Conover, Miss Case, Miss Newbold and Dr. Edmunds for faculty. Mr. and Mrs. Saylor with the staff at Mayaguez had planned the comfort of the forty or more guests and the large dining room was the melting pot where workers from all over the island, native and imported, became better acquainted. It was such a success that we are planning a course to cover four years of similar conferences. Some-

one said it was the best thing that had happened to Porto Rico since the election of Bishop Colmore.

"I have visited most of our stations and am most impressed by the method in which they are all made to co-operate to the building up of a body of native workers who will some day make the Church here self-governing and self-supporting.

"We associate Mayaguez with the native needlework, and this is important but not all. St. Andrew's School carries children through the eighth grade and there are always two native girls in the mission family. If they show ability they are sent to St. Catherine's at Santurce. This is a home for girls attending the High School. At present there are nine, each station sending its quota of outstanding girls. While there they are trained in all kinds of house work and have opportunity for Church work in St. Luke's Church, San Juan, and in St. Hilda's Mission in the rural district near San Juan. As they show special ability they may be sent to St. Luke's Hospital at Ponce, or to the University of Porto Rico, and exceptional girls, to the States for a special course of some kind. Though in existence only a few years, St. Catherine's already has a graduate teaching at Mayaguez. They are all pledged to give time to Church work after this training.

"This gives some idea of the spirit of the training which obtains through all the stations. At St. Luke's Hospital, beside those in the regular nurses' training school, Miss Hicks has five younger girls attending school.

"They may later enter the training school, but if this does not seem their vocation some other training will be provided.

"At Holy Trinity Fr. Locke has three High School boys who may enter the ministry. There is no obligation, but they are being trained in the ways of the Church and at present, with that end in view.

"I must not close without a word as to ways in which you might all help us. First, by helping create a new market for our native needlework. A note sent to St. Andrew's Craft Shop, Box 68, Mayaguez, Porto Rico, will bring you a box of samples.

"They sell themselves as soon as people see them, and they help in three ways, by giving work to the women and girls all over the island, by preserving a native art, and by giving financial support for the Mission work.

"The other need is great and immediate. Up here, as I wrote before, we need a teacher and a nurse. At Ponce a trained parish worker, preferably a deaconess, is wanted, who could have two native workers under her direction. I have often heard of Deaconess Gadsden's work there and of the love in which her memory is held. Wont some of you come? I have mentioned only the most obvious wants, but every Station could be strengthened by another trained worker and so bring more quickly the fulfillment of our hopes."

DEACONESS BEDELL WRITES

"Stephen's Village is located on the Yukon River, forty miles from the Arctic Circle. It is a native village and long before the coming of the white man the natives gathered here in midwinter because it was too cold to hunt.

Being on the border of the "land of the midnight sun" in summer it is light most of the time, the sun setting at about 11:30 P. M. and rising soon after midnight. The thermometer goes up to 90 degrees and this intense heat causes the snow on the surface of the ground to melt quickly, and the ground to thaw 2 or 3 feet deep. The ice in the river breaks the last of May. In Alaskan parlance this is known as the "break-up." The steam boats begin to run early in June. This means that we are again in touch with the outside world, that we will have mail again twice a month. Vegetation grows very rapidly and we have in our gardens potatoes, cauliflower, beets, carrots, lettuce, etc. The wild flowers are beautiful—wild flowers everywhere and the only thing that mars the summers are the mosquitoes.

The days gradually grow shorter and shorter until it is dark all the time. Ice and snow are everywhere and the thermometer goes down to 65 degrees below zero. Yes, it is cold and even our eyelashes freeze sometimes, but dressed in wool and fur we go out and do not mind the cold. Our cabins are well chinked and with crackling spruce fires we are very comfortable. All traveling is done by dog-team and the trails are beautiful. The Aurora Borealis flashes its brilliant rays here and there, and the starry constellations with the moon shining through the tall spruce trees laden with snow fills us with awe and we sing with the Psalmist "The heavens declare the glory of God and the firmament showeth His handiwork."

In taking long trips, when night comes on, they cover the ground with spruce twigs, put up a tent, and make a fire in a little sheet iron stove. Snow and ice are put on the stove to melt for water; wood must be cut, dogs fed, etc. After supper they roll in blankets and rabbit robes and go to Slumberland.

The people of the interior of Alaska are Indians not Esquimaux and while they are living under the Stars and Stripes, they are directly governed by their chief and councilmen. They are self-supporting, and live by hunting, fishing, and trapping with occasional cutting of wood for the steamboats. Before hunting there is much preparation. Sleighs, snow shoes, dog-harness, tents, moccasins, caps, and mittens must be made. They get all material from the woods or animals, tanning the skin, etc.

While among themselves they call each other by their Indian names they are known by their baptismal names. They have only one name—Old Adam, Young Stephen, Old John, etc., but in school we are teaching them to use their father's names as surnames, viz, Henry Moses, Elijah Joseph.

With the exception of moccasins and handkerchiefs worn on the head, the natives wear the "white man's" dress. The boxes from the Church outside are hailed with delight because of the warm clothing they get in return for work and wood, but they give the wood for the Church and school, haul up the boxes from the steamboat landing, and give offerings at Christmas and Easter.

A white trader keeps a store in the village. He trades with the natives for their fur—fox, marten, mink, beaver, ermine, otter, muskrat, lynx, wolverine, wolf, and bears are also numerous—black, brown, and cinnamon.

In summer the natives scatter to their fish camps along the Yukon river where they have huge fish-wheels turned by the current. The fish are caught in large wire wings or baskets which go down into the water and dropped into a box at the side of the wheel as it turns round.

The fish is dried for winter for their dogs and for themselves. The visiting of these camps is an important part of our work—to encourage more sanitary camp life, care for the sick, and prevent the children coming back in the fall covered with sores, etc. My new launch, "The Western New York" is a great joy and help. The natives in the interior of Alaska are as a people Christian but they need our prayers and help because of the old customs and superstitions. It is only Christian education that will enable them to give up these beliefs and resist the temptations which come to them.

The old "medicine man" still has much influence. He seems to have some hypnotic and clairvoyant power and often when a sore refuses to heal or in stubborn cases of sickness he is said to be "making medicine" on the patient.

The mission work is centered in a Church Day School, which goes hand in hand with the homes in the village. Henry Moses, our interpreter and Layreader, with his wife is a great help in the work. Native girls from other villages live with me and act as industrial instructor for the girls who come in turn from the village to live with us for two weeks.

There is nothing in the village for the young people to do and unless the mission provides entertainment for them they will resort to their own amusements which are not always the best so the Mission is open every night for reading, games, the phonograph, singing, etc. At nine o'clock we have prayers. Only those who really wish to may stay.

Regular services of the Church are conducted in their own language by our native Layreader. Also when the Bishop or Archdeacon comes once or twice a year, we have the Holy Communion.

The work is all so interesting and worth while and you become our co-workers by your gifts and prayers for without God's help we cannot solve the many perplexing problems and use aright the gifts that you send."

PERSONALS

Congratulations are in order for Mrs. Hand upon Judge Hand's promotion to the Circuit Court of the Second District.

The New York Sun, in speaking of this "merited advancement" says that this appointment by President Coolidge has been made "in accordance with the best ideals on the subject."

The Deaconesses of St. Faith's have of late designated an evening in the spring term of the School as Founder's Night, in memory of Dr. Huntington. On this occasion an address is given, bringing before the student of today the personality and work of the Founder of the School, and Dr. Huntington's favorite hymns are sung. This year both Mrs. Hand and Deaconess Gardner were guests on Founder's Night making informal addresses. Deaconess Gardner was set apart under Dr. Huntington's rectorate, and was for many years one of his official family, at Grace Church. She left a gift for St. Faith's House in the shape of a photograph of Deaconess Sarah K. Barker, the first graduate of the School.

Miss Emily Seaman, of the Liberian Mission, has been in New York this winter, on furlough. She speaks with much interest of attending the Conference of Liberian and West African Missionaries, held at Hampton Institute, Virginia, in February last. This representative group from various mission boards, met under the auspices of the Phelps Stokes Foundation, to discuss matters of common interest, especially as touching educational affairs in that far distant land.

Miss Seaman gives good news of Miss Florence Knight, (1921) with whom she has been associated in work at Cape Mount, Liberia.

Deaconess Ruth M. Parsons, (1921) writes happily from the Episcopal City Mission, Chicago, her special field being that of visiting at Cook County Hospital. Miss Parsons lives at Chase House, and every church visitor to Chicago hears much of the fine work developed there under the able leadership of Deaconess Fuller.

Mrs. Cameron McRae, (Sallie Woodward, 1905) writes that she and part of her family are spending an extended furlough in the Bronx, New York City. It is Dr. McRae's expectation to return to Shanghai in August, when she hopes to accompany him with the younger children. They are awaiting further news from Bishop Graves.

Miss Mabel F. Sprague, (1914) has given ten years of admirable work as Probation Officer in the Court of General Sessions, 32 Franklin Street, New York City, representing there the Episcopal Church and attached to the N. Y. Protestant Episcopal City Mission Society.

This court is the largest criminal court in the world. In 1927 the Probation Bureau was reorganized, to serve under civil

service. Miss Sprague was one of the five retained under this service, without further examination. She decided, however, to devote herself to "the juvenile problem" in her own community, and has accepted the appointment of Juvenile Probation Officer of the City Court, Stamford, Conn., from June 1st. Miss Sprague hopes to attack the problem from the home end, Judge Brinkerhoff having said that in his opinion 90 per cent of juvenile delinquency arises from sources connected with the home surroundings—a statement which certainly gives food for thought. Miss Sprague has given interesting talks about her work before the Alumnae Association.

Deaconess Amy G. Thompson (1914) has sailed for a motor trip of six weeks through England and Scotland, and will visit friends in London and Paris.

Friends of Deaconess Kawczynski (1908) will be glad to know that she has recovered from her recent illness, and that she is hoping to take up work in the fall.

Miss Olive B. Tomlin, (1916) who has been teaching this past winter at the Columbus School for Girls, Columbus, Ohio, will be with her sister at a camp near Asheville, N. C., during the summer. She could not, on account of the disturbed situation in China, return to St. Hilda's, as she had planned.

Deaconess Bradley, (1927) writes: "I am indeed happy in my new life and it makes such a difference in one's work.

"I have been parish worker at the Redeemer since the last of February. On Whitsunday, Holy Trinity, Parish, whose church burned down two years ago, is to merge with us, and in the fall we hope to start building a new church and parish house.

"This is a great step forward for the Church's work, in Inwood. There is a great challenge for the Episcopal Church in that section.

"During the summer I am to be in charge of the Blodgett Memorial Summer Home at Golden's Bridge, N. Y. In the fall, I will continue as Deaconess of the new Holy Trinity."

Deaconess Beard, (1894) writes of the changes at Grace Church, New York: "Grace Church Day Nursery has ministered to little children in its present buildings, since 1882. During that time it has held a foremost position among day nurseries in New York.

"Because of traffic conditions, the opening of new nurseries, and improved conditions of working people, the aspect of the work has changed. A careful study of the situation was made by an expert, and as a result, the Nursery has been closed.

In September the same buildings, Nos. 94-96-98 Fourth Avenue will be open under the name of Huntington House, as a boarding home for young women, where thirty-seven girls can be received in single or double rooms. Two meals will be served and

the house will be carried on like the best houses of its kind in the city.

“Protestant girls under the age of thirty will be received and it is hoped that girls of our own Church coming to New York for the first time will enjoy the protection of a church house of a homelike character.”

Deaconess Knapp has been since January in her new little house, which is said to be simple but comfortable, where she can keep warm during the cold damp winters of Japan. She is quite well from her colds, and enjoying her work and life with the Japanese, whom she loves and admires so much. Her position in Tokyo is unique.

Miss Althea Bremer, (1913) is still in China. Her School, St. Faith's, Yangchow, was closed at China New Year, and probably will not reopen for a year.

Miss Annie Brown (1913) stationed at the Church General Hospital, Wuchang, was obliged to leave Hankow in January, returning to America. Several of the staff left at this time, owing to the situation, and Dr. James maintained the Hospital with Chinese Staff until March, when she was forced to leave. The efficient Chinese workers carried on until a few weeks ago, when the Hospital for political reasons was closed.

Deaconess Phelps was obliged to leave Anking with the rest of the foreigners, and is now in Shanghai.

Deaconess Hart is also reported as being at Shanghai.

Deaconess Charlotte G. Massey, (1903) is returning home from Bontoc, P. I. She is coming by way of India, Palestine, Greece, Switzerland and France, to England, where she plans to attend the Anglo-Catholic Congress. She is due in this country in early August.

Would that the Association might be represented at York Minster, England, on “City of York” day, when Bishop Manning, of New York, is to preach, carrying greeting from the American Church to the Mother Church at this unusual epoch in the life of one of her great Cathedrals. York Minster is to celebrate its founding 1300 years ago. Many parts of the Cathedral date back to the 12th and 13th centuries, and it is built upon the site of a former wooden church in which on Easter Day, 627 A. D., King Edwin of Northumbria was baptized by Paulinus, first Archbishop of York.

Small wonder that it has been termed for all loyal Church folk “an occasion to touch the imagination and call out thanksgivings.”

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It is announced that a gift has been made to the School toward founding a Memorial Scholarship to Bernice Marshaus.

St. Faith's House will be open again this season to receive students attending the summer session of Columbia.

SPIRITUS SANCTUS

A Hymn for Whitsuntide

Spirit from whom our lives proceed,
In whom is strength, through whom is power,
Be with us in this blessed hour
With gifts according to our need.

Wisdom we need, to tread aright
The paths our feet have still to learn;
And understanding to discern
The way that leadeth into light.

Counsel we need and ghostly strength
To conquer Satan and his wiles,
And though a smiling world beguiles,
Steadfast to tread our journey's length.

Knowledge and godliness are Thine:
O hear our prayer, and make them ours!
That neither pride in all its powers,
Nor sloth, may quench the light divine.

But most, O mighty Breath of God!
We pray Thee for the holy fear
That in dread reverence holds Thee dear,
And marks the path Thy saints have trod.

O Breath of God! be Thine the praise;
Be Thou the glory and the grace,
Until in our Redeemer's face
We read the meaning of our days. Amen.

HOWARD CHANDLER ROBBINS.

*Dedicated to the Congregations of
St. Paul's Church, Englewood, N. J.
and The Church of the Incarnation, New York City.*