

The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, MAY 2, 1931

No. 1

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The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, MAY 2, 1931

No. 1

EDITORIALS & COMMENTS

Work — Not Peace

WE SOMETIMES hear it said that for the "peace of his soul" a priest must do thus and so; sometimes, even, that he must abandon his allegiance and "go to Rome."

Well, peace is a happy state and undoubtedly the peace of the soul is a worthy quest; but, after all, it is not the chief purpose of the ministry nor of the Christian life. It is an end to be reached by hard work; sometimes by actual strife.

One works, for instance, in a parish in which there seems to be little sense of deep Christian consecration. There may be plenty of people who like "ritual"; but they do not seem to be saints, and after all that is the end that all sacraments and Christian ordinances seek to create. Indeed there was real truth in that objection that was printed recently in our columns that, even where Catholic Churchmanship seems to be most conspicuous, there is often a low moral or religious sense apparent. Why is there, at times, such a contrast between our professions and our practice? Why do so few saints seem to be created or developed by the most approved means? Theoretically one might say that the most completely "Catholic" parish would be the most saintly parish; that the more outward professions and practices one used, the more saintly he was becoming. But do we find this to be true, either of the parish or of the individual? And why do we not?

We have all heard of the little girl who prayed that all the people might be good and that all the good people might be "nice." Alas, they are not. How often do we see people whom nobody would pronounce other than "good," who are scrupulous in many of the outward practices of religion, many of whom consider themselves thorough "Catholics," who are unlovely, fault-finding, censorious, critical of one another, trouble-makers—in short, anything but "nice." Every parish numbers people of that sort but sometimes it seems that "advanced" parishes have more of them than their share. Or, perhaps, it is better to say that these are peculiarly the faults of Churchmen who make the highest professions. Perhaps it may be only that distance lends enchantment, but it does sometimes seem as though saintly souls were produced more plentifully amidst what seem to be impossible surroundings than where the Church and the beauties of the Catholic religion are most eloquently presented and preached. We tell how the Church makes saints, and lo, we look

about and find that our people are anything else. These are the days in which, perhaps, the Episcopal Church seems merely one little Church lying between Rome and Protestantism, with the peculiar virtues of neither and with many of the vices of both, and with a strange absence of saints of her own production. Of course this is only a superficial view—the view of despair. But it comes sometimes and it is hard to dispel it by any view of real saints in our own parishes or about us.

YES, undoubtedly we ought to recognize that sanctity is not produced by outward observances the most approved; that even you and I, who undoubtedly are "nice" where so many are not, will never become saints without our own effort. But we may not find peace by any of our efforts. It was Father Benson who was once approached by some kind of evangelist who said, "Brother, have you found peace?" "No," he replied, "war!" And the man who is looking for peace is pretty apt to be disappointed. Perhaps, usually he is really seeking for ease rather than peace of soul. But when he is most sincere he is apt not to find it, by any outward means that he can try.

There seem to be two morals and they seem almost to be opposite to one another.

One is that the striking scarcity of living saints in the world and in the Church and especially among professing Catholic Churchmen can be reduced by one or two if we two—this writer and the reader—will each make a real saint of himself. Probably neither of us can produce a third saint; but it will be something if we each produce one, and that ought not to be impossible; for after all, the step between being always "nice" and being a saint is not very great.

But the other moral is not to spend one's time looking for peace, in a world in which peace is not a normal condition; nor even to spend much time hunting for saints. Probably God knows where to find a number of these; but perhaps they are in small parishes and missions here and there and not many of them in our own parishes. And then, again, saints bob up here and there in the most unexpected places. There *may* be some in our parish, even, perhaps, in our home. But saints never recognize their own sanctity and the rest of us are apt not to recognize it either. Real saints, though, are always known to Almighty God. Perhaps they are not seeking to be recognized by anyone else.

Peace? It comes after life and after work well done. But the important thing just now is the quality of the work.

WE ARE printing elsewhere in this issue a statement by the Bishop of Michigan relating to the forthcoming report of the joint commission on Marriage and Divorce, including the tentative text of a proposed substitute for the present canon on the subject. The study is a very careful one but we are bound to express our dissent with their permission to a divorced person to be remarried, though not in the Church building or by the form of solemnization contained in the Book of Common Prayer. We agree, however, with the proposition that if one may be married after divorce the permission should be extended to all divorced persons and not only to those included within the provisions of the present canon. We can think of no good reason why the Church should place its approval upon an act of adultery as the enabling act to ensure the privilege of remarriage after divorce.

Our Marriage
Standards

For, after all, this question is of the essence of the whole plan. Possibly there might be one or two additions to the causes for which a marriage should be nullified. But to say that because one has made an unhappy choice he may proceed to enter upon a new marriage seems to us simply to overthrow the purpose of Christian marriage. Suppose that in any parish when the "instruction" given "on the nature of Christian marriage" shall involve the view that one enters upon marriage with one man or one woman, to last until death do them part; is the minister imparting such instruction liable to presentation for trial on the ground of teaching false doctrine? It would certainly seem so if the doctrine of this proposed canon is the doctrine of this Church.

The real question involved in the permission to remarry with the consent of the Church after divorce for any cause is this: May a marriage be treated as dissolved when a court in any part of the world says it is dissolved? If the answer be in the affirmative we must treat the decrees of all courts alike. Then the court of lowest ideals in this or another country becomes the standard for the teaching of this Church. Then the Church simply has no standards of her own. Why, then, should she have a canon? We can think of no good reason.

BUT, once again, our Bishops have repeatedly gone to Lambeth Conferences and voted for the ideal of no marriage after divorce. Did they mean it, or did they not? If they did, now is the time to practise what they have preached. If they did not, their vote was unworthy of them. They were, then, simply making a lark out of the Lambeth Conference.

But we rather welcome the issue. Let us, at least, have a mind of our own on the subject and let our canon reflect our mind. We feel that our commission, though composed of men of the highest standing, has failed to rise to the heights that the Church requires. We feel that they have been too greatly affected with the world spirit, that sees hard cases in divorced couples instead of eternal principles that the Church is bound to uphold.

THE death of Bishop Nelson, late of Albany, is a real loss to the Church. Consecrated as coadjutor to Bishop Doane and in bad health during much of his episcopate, his strength and ability were not always recognized. He was a keen thinker and would

have been known as one of the strongest of our bishops if his health had been such as to enable him to work at his best.

Bishop Winchester's statement to his diocesan convention that his resignation to his diocese of Arkansas will be presented to the House of Bishops at their next session is but a recognition of his almost constant bad health which has caused him so much inconvenience almost since his consecration. Impaired health has prevented much that he would have desired to accomplish. Our best wishes go with him wherever he may be. He has been an admirable Diocesan in spite of his difficulties.

Two
Bishops

WITH this issue is enclosed the index to Volume LXXXIV of THE LIVING CHURCH, comprising the issues from November, 1930, to April, 1931, inclusive. Indices are uninteresting things, as a rule, and are included in periodicals only for the use of those who bind their volumes—libraries, generally, but occasionally individuals as well. It is unfortunate that the practice of binding and preserving one's Church paper is not more widespread, for volumes of old Church weeklies form a very full and interesting history of the Church. We write now, however, not to urge the binding of back numbers of THE LIVING CHURCH, but rather to suggest to members of our FAMILY who take pride in our paper to look over the present index and observe the wide variety of subjects and the large and distinguished list of contributors represented. We have tried during the past six months, as indeed we always do, to give our readers a cross section of the best contemporary thought of the Church. Have we succeeded during the past winter in so doing?

The
Index

ANSWERS TO CORRESPONDENTS

INQUIRER—If the practice of fasting Communion be considered as an arbitrary rule, one can of course justify smoking before communicating on the ground that tobacco is not a food. However, the priest or laymen who practises fasting Communion as a sincere act of reverence to our Lord will instinctively refrain from smoking as well as from eating and drinking before receiving the Blessed Sacrament.

J. B. K.—The congregation usually stands during a processional litany. In some congregations it is customary for the entire congregation to participate in a procession of this sort.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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EFFECTIVE PROPAGANDA

APROPOS to a recent editorial in THE LIVING CHURCH, there are many forms that may be taken by propaganda. A lad from a "moderate" parish in the south, going to St. Paul's School, Concord, N. H., wrote home to inquire whether he ought to turn to the east in the Creed as everyone else did in the school chapel.

Later, before he had had a reply, he wrote again: "Never mind, I turn now. If I don't, the boy next to me sticks a pin in me."

So one boy at least had learned the value of propaganda and another one had learned the value of Churchly customs from him.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"IT IS EXPEDIENT"

Sunday, May 3: The Fourth Sunday after Easter

READ St. John 16:5-14.

AT FIRST we are repelled. "Expediency" seems to approach "shrewdness," personal profit, selfishness. But when we consider how our Lord used the word it brings to us Christians a precious message. In the Greek the word *sumphero* implies mutual advantage—"to bear together." "It is good for Me and you, My friends, that I go away. For Me, that I may pour upon you spiritual blessings; for you, that you may depend no longer on the senses, seeing and hearing Me, but upon the guidance of the Holy Spirit whom I will send unto you." It would have been so much easier for the disciples to have the dear Master always with them visibly, but it would have kept them from growing in strength and service. So even the separations of life are often "expedient."

Hymn 199

Monday, May 4

READ I Corinthians 6:7-12.

WE ARE bidden so to consider our words and actions that we may be helped ourselves and helpful rather than harmful to others. It need not lead to self-consciousness if we desire above all else to please God, but it will develop our growth in true Christianity and lead us to think of others. This or that act may be quite lawful, but will it in any way injure me or hurt my brother? Here we have the true guide in life regarding words and deeds: Will I, by doing this or saying that, make myself a better man? Will I hinder or help my fellowman? It is a big thing to live, with the powers God has given to men. I am responsible for my life and I am responsible for my influence upon others. And the Holy Spirit will guide me if I am willing and obedient.

Hymn 245

Tuesday, May 5

READ II Corinthians 8:9-12.

ST. PAUL here uses the word "expedient" in the fulness of its meaning. He is speaking of the need of the Christians in Jerusalem and cites the generosity of the Churches of Macedonia as an example for the Corinthian Christians to follow. And then he says, "This is expedient for you," thus noting the mutual blessedness of giving. It is the positive side of expediency. "It blesses him that gives and him that takes," as Shakespeare writes of mercy. What an illumination that throws upon all our words and deeds when we gladly give according to our ability whether of money or sympathy or kindness, and find our own hearts warmed and the lives of others cheered!

Hymn 500

Wednesday, May 6

READ II Corinthians 12:1-6.

THE great Apostle had been speaking of the trials which he endured for the sake of Christ, and then he cried, "It is not expedient for me to glory." It was not good for him lest he should think himself superior, and it was not good for others lest they should deem him boastful. Rather would he speak of the wonderful revelations granted him, the blessings which his Christ showered upon him. Perhaps we also are tempted to think too much of our service for the dear Lord and of the denials and activities of an earnest Christian life. Satan seeks to make us magnify ourselves, and it is not expedient for us to do so, first, because Christ should always have the first place, and again, because we should be careful to bring God and His goodness before others and not exalt ourselves.

He is the truest follower of Christ who leads others to think of God, and not only of himself.

Hymn 260

Thursday, May 7

READ Philippians 2:3-11.

IT IS not easy to submit to expediency. We wish for many things, and sometimes in our loneliness we wonder why we cannot have them at once. Our faith tells us clearly that whatever Christ withholds it is for our good that He withholds it; but we grow impatient, and then we hear the Master speak: "This I have done for thee. Canst thou not endure for Me?" It brings a blush of shame that we long for this comfort or that cheering friendship when the dear Lord for our sake laid aside the glory which was His from all eternity and left the worship of angels and His Father's presence and came to earth and suffered and died. It is the example of Christ that makes us count our human desires as poor and unworthy.

Hymn 394

Friday, May 8

READ Acts 2:32-36.

CHRIST speaks of His going away, that is, of His Ascension, as necessary if the Holy Spirit was to come, and St. Peter declares that the glorified Christ sent the Holy Ghost on the Day of Pentecost. We may reverently believe that our blessed Lord thus taught the disciples, and us through them, that while He is always with us as He said (St. Matthew 28:20), we are to be guided spiritually, not by His physical Presence, but by the Comforter. So He said to Mary at the Sepulchre when she was about to cling to His feet in worship, "Touch Me not" (St. John 20:17). We long for the sight and touch of Christ, but it is "expedient for us" (that is, in accord with Christ's will for us and for our Christian growth) that the visible Jesus Christ should be taken from us and we be guided by the Spirit. Some day we shall see and hear Him again. Meanwhile, remembering His words and deeds and His Cross and the victory of the Resurrection, we are to follow the guidance of the unseen but real Holy Spirit.

Hymn 373

Saturday, May 9

READ Revelation 22:1-4.

EXPEDIENCY is for this life only. The ever-present but now invisible Christ will be the eternal joy of Heaven when we shall see Him and His Name shall be in our foreheads. Oh, what a fulfilment of love and faith that will be, for we long to see Him and worship Him and hear His voice "as the sound of many waters" (Revelation 1:15)! But now it is expedient for us not to cling to Him who was and is gloriously human as well as divine, but to the invisible yet real Holy Spirit. We are living the spiritual life, and while we have the visible blessings to help us—the Bible, the Sacraments, the Church, and worship—we are led by a silent Voice and comforted and strengthened by the Holy Spirit as He pleads and teaches and reveals to us the truth. Hence the faith which anchors and the love which holds fast and the hope which gives a vision of final glory. This is the Christian life on earth.

Hymn 69

Dear Christ, help me to accept lovingly and loyally the expedient. My longings are often not satisfied, but Thou knowest best. I desire greatly to see Thee even as the Apostles saw Thee, and that Thou knowest. But I thank Thee that Thou hast sent the Comforter to guide and bless. Help me to know that Thou art near though I cannot see Thee, and teach me to hear and obey Thy Holy Spirit. Amen.

BISHOP NELSON DIES

Albany, N. Y.

THE Rt. Rev. Richard Henry Nelson, D.D., second Bishop of Albany, who resigned on July 1, 1929, died at noon on Saturday, April 25th, at his home in Albany, after an illness of three days. He was 71 years old. Bishop and Mrs. Nelson returned on Monday from their winter home in Fort Myers, Fla. On Wednesday he became ill with a fever and grew steadily worse, lapsing into a coma.

Bishop Nelson was born in New York on November 10, 1859. He entered Trinity College and also studied at the University of Pennsylvania, University of Leipsig, Yale University, and the Berkeley Divinity School. He was ordained deacon in 1883, when he was made curate of St. John's Church, Stamford, Conn. He was advanced to the priesthood the next year and became



RT. REV. RICHARD H. NELSON, D.D.
Late Bishop of Albany

rector of Grace Church, Waterville, N. Y. From 1887 to 1897 he was rector of Christ Church, Norwich, Conn., after which he was rector of St. Peter's Church, Philadelphia, for seven years, and then was called to Albany as Bishop Coadjutor. He was consecrated on May 19, 1904, by Bishops Doane, Whitaker, Walker, Brewster, Burgess, Olmsted, and Greer. He became the Diocesan on May 17, 1913.

Bishop Nelson retired when he found his strength unequal to the task of looking after the affairs of the diocese, and the Rt. Rev. G. Ashton Oldham, D.D., who was consecrated Bishop Coadjutor on October 4, 1922, succeeded to the bishopric.

Bishop Nelson was the author of several religious books, and had recently completed *The Vision of Victory*, a study of the meaning of the Book of Revelation, which will appear about September 1st.

The funeral was held on Tuesday morning, April 28th, at 11 o'clock, at the Cathedral of All Saints, Albany. After the service the body was taken to Poughkeepsie for burial beside the grave of a daughter. Bishop Oldham officiated.

Bishop Nelson is survived by his widow, who was Miss Harriet Schuyler Anderson, and two sons, Richard McD. Nelson of Boston and John L. Nelson of New Mexico.

FAITH is a strange, elusive quality. A man may consider himself free from the duties of it. He reasons obstinately, who will check him up if he slights it. He does not realize he is the product of countless generations of building upon it. Innumerable predecessors have passed on the flaming torch to him, a beacon which he dare not extinguish. For without faith the world would be an utter failure. If a man does not hold high his faith in his God, in himself, in mankind, he is soulless. Loss of the first brings evil, the second—inferiority, the third—cynic bitterness. Loss of the whole—black remorseless oblivion. And, so, hold aloft the clear flame of faith and pass it on through the ages, for it leads to immortality.

—Helen Chapman.

THE RELIGIOUS QUESTION IN BRAZIL

(Special Correspondence)

Porto Alegre, Brazil.

SOME years ago there was an attempt on the part of the Roman Church to introduce into the Federal Constitution of Brazil an amendment stating, first, that the great majority of the Brazilian people were Catholics, and providing, secondly, for religious instruction in the public schools by the Roman clergy. There immediately developed a strong opposition to the measure in which members of the House took part who had at first given it their approval. The measure failed.

So soon as the recent revolution came to a successful end, a movement was set on foot to attain what a few years ago failed of passage. The plan has been cleverly maneuvered. It started by an appeal signed by prominent and devout Catholic women of Porto Alegre addressed to the Provisional President of the Republic, Dr. Getulio Vargas. This appeal was conceived in conciliatory language and pleaded for recognition in the Constitution of the fact that the Roman Catholic religion is the religion of the country; for the placing of "Christ Crucified," that is, the crucifix, in the hall of the supreme court and in public buildings and all official schools; for religious instruction in schools supported by the State, granting to Protestant sects the same privileges as to the Roman Church in this regard; for religious ministrations in army and navy; and finally for religious marriage instead of civil marriage to members of the Catholic Church.

There was immediately a loud protest. Associations were formed in all parts of the country to protest against what is understood to be an attempt on the part of the Roman Church to control schools and eventually to suppress the spread of Protestantism.

While such a plan does not appear on the surface of their appeals, while they even reveal an unusually courteous tone toward "other faiths," and though they ask for equality for all forms of religion, it is generally understood that the papacy is making a bid for State control. A group of northern bishops met at Pernambuco and made this quite plain; they appealed for a concordat similar to that between the Vatican and Mussolini. The bishops of Central Brazil do not go quite so far, but would seem to ask for the recognition of the Roman Catholic Church as the State Church. The Roman Church in Rio Grande do Sul, whose civil government has been Positivist for many years, is more discreet, disclaiming any intention of asking more for herself than for other Christian bodies or even for Jews.

Now there are thousands of Brazilians who have a dread of Roman Catholic domination; they do not want "clericalism," a word which offends the Roman hierarchy when applied to them, just as the application of "American origin" to all Protestants with its accompanying implication offends most Protestant bodies.

Those who oppose these new religious measures are all Evangelical Churches, Jews, Positivists, Spiritualists, Masons, and many, many Catholics. The contest is being waged through pulpit, press, and palaver.

In many towns and cities our clergy are chosen to direct the campaign against the new measures—measures, it must be remembered, that represent a system deliberately overthrown when the republic was established some forty years ago.

Bishop Thomas' council address referred especially to the above topics, dealing at length with the so-called "religious" question. He quoted significant passages from articles or interviews by the Archbishop Don João Becker of Porto Alegre and his secretary, Monseñor Nicolau Marx. "What we wish to secure," says the latter, "will not give any special privilege to the Catholic Church, but will put other religions on a footing of equality with her." The Bishop then analyzed these passages and showed how they were not in accord with Roman Catholic practice nor with her theories as to other branches of the Christian Church. He noted that the Roman Church was taking advantage of special circumstances when popular opinion could be more easily aroused, inflamed, and influenced, and justifying the appeal on the plea that the success of the revolution was due in great part to the action of the Church.

To allege in justification of their appeal the fact that they sent chaplains with the troops, distributed symbols of their

(Continued on page 13)

Revising the Canon on Divorce

Statement of the Rt. Rev. Herman Page, D.D.

Bishop of Michigan; Chairman, Joint Commission on Divorce

THE GENERAL CONVENTION of the Protestant Episcopal Church held in New Orleans in 1925 appointed a Commission to study the whole subject of Divorce. At the next General Convention in Washington a rather voluminous report was made which presented the problem from various aspects and showed the immense difficulties connected with its study, and offered suggestions as to how the subject might be approached. This report aroused much interest and has received widespread consideration. The Commission was re-appointed, with the power to add to its membership, and the subject for its consideration widened to that of Marriage and Divorce.

The Commission is at present composed of the following members:

RT. REV. HERMAN PAGE, D.D., Bishop of Michigan, chairman.
REV. PERCY G. KAMMERER, PH.D., secretary.
MR. JOHN M. GLENN, treasurer.
RT. REV. PAUL MATTHEWS, D.D., Bishop of New Jersey.
RT. REV. WILLIAM J. SCARLETT, LL.D., Bishop Coadjutor of Missouri.
RT. REV. CAMERON J. DAVIS, D.D., Bishop Coadjutor of Western New York.
REV. FRANK H. NELSON, D.D., rector of Christ Church, Cincinnati, Ohio.

VERY REV. FREDERICK C. GRANT, D.D., president of the Western Theological Seminary.

REV. HOWARD C. ROBBINS, D.D., former Dean of the New York Cathedral.

REV. CALEB R. STETSON, D.D., rector of Trinity Church, New York City.

PROFESSOR JOSEPH H. BEALE, long a member of the Harvard Law School.

MR. ORIGEN S. SEYMOUR, well known lawyer and the chancellor of the diocese of Long Island.

MR. GEORGE W. WICKERSHAM, former Attorney-General of the United States.

MR. ROLAND S. MORRIS, a well known lawyer, formerly Ambassador to Japan, and chancellor of the diocese of Pennsylvania.

OBVIOUSLY the Commission has within its membership the best of legal ability and experience, and it also includes men representing various schools of thought within the Church.

Since the Washington Convention the Commission has given its chief attention to a revision of the Church's canon on matrimony. A careful study has been made of the ancient canon law of the Church, under the direction of Professor Beale and the other lawyers who are members of the Commission,

Proposed New Canon 43: Of Matrimony

§ I. Ministers of this Church shall be careful to secure the observance of the law of the State governing the civil contract of marriage in the place where the service shall be performed.

§ II. [i.] No Minister shall solemnize a marriage except in the presence of at least two witnesses.

[ii.] Every Minister shall without delay formally record in the proper register the name, age, and residence of each party. Such record shall be signed by the Minister who solemnizes the marriage, and by the married parties, and by at least two witnesses of the marriage.

§ III. [i.] In every Parish instruction shall be given, both publicly and privately, on the nature of Christian marriage and the mutual forbearance and responsibilities of marriage.

[ii.] No Minister of the Church shall solemnize a marriage unless he is assured that the parties thereto are thus instructed and that both hold the Christian ideal of marriage. In which case, before he officiates, he shall require them to sign in his presence the following statement:

"We, A. B. and C. D., desiring to receive the blessings of the Church upon our marriage, do solemnly declare that we hold marriage to be in nature a life-long contract for the physical and spiritual union of husband and wife, for the purpose of the procreation and the physical and spiritual nurture of children, and for the safe-guarding and benefit of society. And we engage ourselves to make every effort to realize the Christian ideal and to avail ourselves of means of grace thereto as taught and provided by the Christian Church."

§ IV. Unless an ecclesiastical court with jurisdiction over marital causes is created by the Constitution and Canons of a diocese or district, the Bishop shall appoint a godly communicant, resident in the diocese or district, and learned in both the law of the Church and the law of the State, to find the facts of a marital question and to report such facts to him.

§ V. [i.] The Bishop or ecclesiastical court of the diocese or district where the petitioner is domiciled may declare a marriage null for one of the following reasons, existing at the time of the marriage:

1. Lack of free consent.
2. Failure of either party to have reached the age of puberty.

3. Impotence of either party.

4. Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

5. Insanity of either party.

6. Consanguinity (whether of the whole or of the half blood) within the following degrees:

(a) One may not marry his ascendant or descendant.

(b) One may not marry his sister.

(c) One may not marry the sister or brother of his ascendant or the descendant of his sister or brother.

7. Mistake as to the other party to the marriage.

8. The existence of venereal disease.

9. Previous marriage, unless the other spouse has died or the previous marriage has been declared null or a divorce has been granted by a civil court.

[ii.] A person whose former marriage has been annulled by a Bishop or an ecclesiastical court and dissolved by a civil court may be married as if he had never previously been married.

§ VI. If one party to a marriage offend the other, let the offended party before instituting proceedings for divorce lay the matter before a minister of the Church. It shall be the duty of such minister to labor that they may be reconciled. If in the end they cannot be reconciled, the minister shall report his findings in the matter to the Bishop.

§ VII. Any person to whom a divorce from a former marriage has been granted for any cause by a civil court may after the expiration of one year from the granting of the divorce apply to his Bishop or to the ecclesiastical marital court of his domicile for permission to marry another person. The Bishop or court shall thereupon inquire into the characters and personalities of the parties to the previous and to the proposed marriage, and determine whether the purposes of Christian marriage will be best served by the proposed marriage. If the Bishop or court permits the proposed marriage, a minister of the Church may solemnize the marriage; *provided*, however, that he shall not solemnize it in the Church or by the form contained in the Book of Common Prayer, but he may use such special service as his Bishop may provide for the purpose; and *provided*, further, that it shall be within the discretion of any minister to decline to solemnize any marriage.

§ VIII. Sections III and IV of Canon 43 are hereby repealed.

with the result that the Commission is now presenting for discussion an entire revision of Canon 43, entitled "Of Matrimony." The Commission, however, considers this proposed canon as only tentative, and desires to give it the widest possible publicity for the purpose of invoking discussion and criticism. There are certain matters in the canon on which the Commission feels that it needs much light from the Church itself. On the basis of criticism received the Commission will hold another meeting and consider further amendment of the canon before making its final report to the Convention, which will be held in Denver in September.

Several matters in the proposed canon need a certain amount of explanation. The first two sections are from the old canon. Section III requires *instruction* in the subject of Christian marriage and also the signing of a statement by those who desire to be married by a minister of this Church, that they believe in the Christian ideals of marriage, namely, that "marriage is a lifelong contract for the physical and spiritual union of husband and wife for the purpose of the procreation and the physical and spiritual nurture of children, and for the safeguarding and benefit of society." The contract also includes the promise that those asking for Christian marriage will avail themselves of the continued help of the Christian Church. All the members of the Commission were agreed in regard to this section.

The feeling has rapidly gained ground that what is most needed in Christian marriage is the right sort of training in early life, and there is also an increasing agreement that it is absurd to unite two people in Christian marriage unless they believe in and intend to strive for the Christian ideals of marriage.

Section VI represents another most important educational effort, *viz.*: to get men and women whose marital relations are strained to consult some minister of the Church before instituting proceedings for divorce. If such a practice could become more general, unquestionably many marital difficulties could be composed and divorces avoided. People who are skilled in such matters now have at their disposal a large body of experience in regard to marital problems. On the other hand, husbands and wives who are having trouble in their marital relations, just because they are reticent about such matters, are likely to have little knowledge on which to work. It is obvious therefore that they would gain much help from consulting a clergyman, because almost any clergyman, even if he were not expert in these matters, would know where good advice could be obtained.

Section V gives this Church for the first time a definition as to the grounds on which marriage may be annulled. This canon contains little that is new in the law of the Church. The present Canon 43 and the marriage service of the Church both assume that marriage may be declared null and void. Indeed, the ancient canon law of the Church is taken for granted. It is safe to say, however, that most bishops and chancellors, as well as the clergy and the laity, are in practical ignorance as to what the law of the Church is in regard to the annulment of marriage. It would therefore seem most important to have in the canon a clear statement in regard to nullity such as is provided in the proposed canon. Again it should be pointed out that in making this statement nothing new is added to the present law of the Church. Any bishop of the Church today, with the advice of his chancellor, is competent to annul marriages on any of the grounds included in the proposed canon. It may be said that this section was unanimously passed by all the members present, and there were but two or three members absent.

ONE of the most striking changes in the proposed canon is that it removes all grounds for divorce, including adultery. On the other hand, it should be noted that all *penalties* are removed so far as divorced persons are concerned. There was a practical agreement of the Commission in regard to these changes. Indeed, the suggestion came from one of the most conservative members of the Commission. There is one outstanding reason for removing the exception for adultery, namely, that in a divorce given by the civil court for adultery it is only too often the innocent party that is penalized. Many times when the wife is guilty of adultery the husband makes himself the apparent offender in the eyes of the law. Moreover, in many cases where adultery is the real course for divorce, some other ground is given, such as drunkenness, cruelty, or

desertion. This is often done for the sake of the family reputation, especially for the sake of the children. The present canon of the Church often penalizes a husband or wife who is high-minded and chivalrous as compared with some other man or woman who is above all things looking for self-protection. Every clergyman is familiar with such cases.

The part of the canon that will undoubtedly cause most discussion is Section VII, which permits clergymen of this Church, under certain conditions, to solemnize the marriage of men and women who have been divorced. It should be made clear, however, that the door for remarriage of divorced people is by no means thrown wide open. Under the proposed canon no clergyman of this Church can remarry divorced persons unless the Bishop, or a duly constituted court, after due inquiry, shall declare that the purposes of Christian marriage will be best served by the proposed marriage, and even then the clergyman may not use the form of service contained in the Book of Common Prayer; nor may the service be held in the church. There was a general agreement on the part of the members of the Commission that people who for any reason whatever had failed to keep the vows made in a former marriage should not be remarried in the church or by the Prayer Book service, just as if they had successfully fulfilled the vows previously made. At the meeting of the Commission at which this proposed canon was adopted this proposal received unanimous acceptance by all those present, who represented a majority of the Commission. Unfortunately, several members of the Commission, and those who might have been most likely to dissent, were unable to stay throughout the meeting; but the other members of the Commission aimed to present in Section VII a plan on which they hoped the Commission could agree. However, it is not certain that they succeeded, probably because there was not a clear understanding as to what the word "solemnize" might involve. A majority of the members of the Commission felt that, in view of the fact that the law allows the remarriage of divorced persons and that therefore new marriage relations are entered upon and new families are founded, it is desirable that the Church should bring into these new homes every possible spiritual influence. On the other hand, there was an equally clear desire that in doing this the Church should take no step which might seem to condone divorce.

One problem presented to the Commission on which there was a lack of agreement was the proposal definitely to distinguish between a civil marriage by the State and a religious ceremony by the Church. Bishop Cameron Davis of Western New York has written the following statement:

"A minority of the Commission proposed the following amendment to the canon: 'No Minister of this Church shall solemnize a marriage unless the parties thereto shall have been married first by a civil magistrate.'

"In proposing this, it was stated that the separation of Church and State in America is a fundamental principle in our social policy, and that this last vestige of Erastianism should therefore be eliminated. Furthermore, marriage is primarily a civil contract. The function of the Church is primarily to bless, to give grace, to sacramentalize the union. And in the opinion of this minority, this special function of the Church would be best set forth in the minds of the people by requiring the two ceremonies."

The Commission as a whole was unable to adopt the proposed amendment, largely because of legal problems involved. There are still some states which require that people may be married only by clergymen.

THIS brings us to *one definite condition* on which these proposed changes in the canon are to be considered, namely, the proposal to place the matter of judgment in regard to all marital cases, including both annulment and remarriage, in the hands of an ecclesiastical court or in the hands of the Bishop. If a diocese does not create a court, then the Bishop must appoint some communicant of the Church who is well versed in the law of Church and State to ascertain the facts of the case and report them to the Bishop. There is a very definite difference of opinion in the Commission as to which is the better method. As already pointed out, under the present canon the Bishop is already free to act in marital cases with the advice of a good lawyer. The proposed canon simply emphasizes and defines his responsibility. The establishment of an ecclesiastical court has seemed to many members of the Commission the wiser procedure, but this plan also presents difficulties. In view of the legal problems involved it has seemed desirable to

publish the following statement from Professor Beale, who has given more time and thought to this subject than any other member of the Commission, and than whom no man in the whole Church is more competent to speak:

"At the Washington Convention, the Commission on Marriage and Divorce was authorized to study the canon law of the Church and state its effect with regard to marriage and divorce.

"The canon law has been carefully studied by a sub-committee of the Commission, and the result is the provisions of Section V of the proposed Canon on Matrimony, as herein drawn.

"Upon the separation of the English Church from Rome, the question at once arose as to the effect of separation on the law governing the Church. This law, for the English branch of the Catholic Church, had consisted in the *Corpus Juris Canonici*, accepted by the whole Western Church as its law, and certain special provisions applicable to England only, called 'Constitutions Provincial and Legatine.' The accepted doctrine with regard to these sources was that so much of them as was not inconsistent with the independence of the English Church and its constitution continued as the governing law of the Church. Canons were added in 1604 and later, and the entire law as it was accepted by the Church was included in Gibson's *Code*.

"When the American Church was separated from the English Church, the same principles would naturally apply to the situation, and so much of the English ecclesiastical law as was not in conflict with the independence and the constitution of the American Church would still be binding upon the Church. In this body of law we have, therefore, a great body of common law with which the canons adopted by our Church are to be supplemented and interpreted. It is greatly to be desired that the whole body of this law be set forth, perhaps in connection with the existing canons, and the Commission on Marriage and Divorce, having all the material, is prepared, if such be the will of the Church, to put out a statement of our *Corpus Juris Canonici*.

"For the purpose of marriage and divorce the canon law provides only the tests of a legal marriage as set forth in Section V of our proposed canon. This section states what marriages may and what may not be legally acknowledged, and provides that if a marriage does not conform to the canonical requirements as set forth in this section, it may be declared null by the Bishop, or his ecclesiastical court.

"All these provisions are already the law of the Church, and as well they represent the law of all, or nearly all, the states in this country. They are set out in order that we may have an exact statement of the law on this important subject accessible to every member of the Church.

"There have always existed in England ecclesiastical courts, presided over by an Ordinary, who is the delegate of the Bishop of each diocese, and of the Archbishop of each province. In England these courts have been absorbed into the general body of courts of the country, and since the Judicature Act of 1873 there have been no separate ecclesiastical courts in England, but only a so-called Probate Division of the High Court.

"In this country, each body of Christian men has the capacity to decide its internal affairs by its own court. In our own Church, except for the trial of members of the clergy, provision has seldom been made for an ecclesiastical tribunal, but the questions which would regularly come up in an ecclesiastical court have been heard and decided by the Bishop, usually with the help of his chancellor.

"This method has worked well in our Church because the questions for ecclesiastical litigation have been few, and as a rule unimportant. If the occasions for litigation are increased as a result of the statute that we present, some more regular method of dealing with questions brought before the Bishop or court for trial must be determined. Under Sections V and VII of the proposed canon, individual members of the Church have a right to be heard on the question of nullity or of remarriage. If no ecclesiastical court is set up in a diocese, this application to be heard must be addressed to the Bishop. Most bishops have neither time nor training to pass upon and determine litigated questions of fact. The determination of such questions may, to the layman, seem an easy matter, but if the litigation is determined on both sides, and if evidence of all sorts is offered, some of importance, some of little or no importance to the finding of the issue, a person not used to dealing with evidence and with the finding of facts is apt to be confused, and remains doubtful.

"It has therefore been proposed that if there is no ecclesiastical court, the Bishop shall appoint a person learned in the law, before whom a question of fact may be litigated. The Bishop will then receive from his delegate a finding of the facts and will have to act only upon this finding.

"The majority of the members of the Commission prefer to leave the finding of facts and the application of law in matters coming before the ecclesiastical authority to a permanently constituted court. The history of the application of law for a thousand years has led lawyers generally to agree in regarding a permanent court, or some permanent body of men experienced in litigation, as necessary to hear and determine causes. Lay justice is almost necessarily lacking in the qualities of judicial poise, even-handed justice, and the absence of personal bias. The justice of a wise ruler who is neither lawyer nor judge may in certain cases be excellent, but it can never satisfy the parties that they have had even-handed justice from a judge

CALL TO YOUNG PEOPLE

A GAIN the call goes to the young people of our Church to make together their corporate act of Communion on the morning of Whitsunday. For many it will be an anniversary of their Confirmation and of their First Communion; for all it will be an occasion for the renewal of their vows of Baptism and Confirmation. It will bring them into His presence who promised, "Lo, I am with you alway, even unto the end of the world." It will be for them the realization of the gifts bestowed upon them in the laying on of hands, the knowledge and understanding and power which come from Christ alone. May the young people in our dioceses and missionary districts throughout the world accept this opportunity to strengthen the bonds which unite them in the fellowship of the Holy Spirit.

(Signed) JAMES DEWOLF PERRY,
Presiding Bishop.

who knows the questions at issue and appreciates the argument.

"It is submitted that a regular court with a permanent judge, or judges, appointed to hear the questions of the sort that will arise under Sections V and VII, will greatly further the objects of this canon and will build up a body of precedent which will be a security to litigants.

"The purpose of Section VII is to do away with any general penalty upon the marriage of divorced persons, and to make each case depend upon its own circumstances. It is well known that the real causes for divorce are often not those stated or found by the court in a petition for divorce. It is the purpose of this section to look into the real causes in each case and to permit remarriage when it can be done consistently with morality and religion.

"Nevertheless, it is thought incongruous to remarry by the regular service, which contemplates the union of one man with one woman for life, persons who have already made a wreck of their former marriage. No matter where the blame lies, the fact remains that the vows of the first marriage to remain together until death do them part have been broken. The existence of a real cause for breaking these vows is granted, but the case which the Church is dealing with in its marriage service is hardly existent where a party to a proposed marriage has already been married to another and been divorced.

"It is therefore provided that the regular Church service shall not be used in remarriage nor shall the clergy act as ministers of the Church in celebrating such a marriage. The section does not forbid the clergy to act as civil magistrates if it is so provided in the law of their state, but they must perform the marriage in some other way than that provided by the Church. No minister need marry a divorced person under this section. He may refuse to have any part in the remarriage, or he may bless a marriage made by a civil magistrate, but if he has the power of a civil magistrate he may, if he will, exercise that magistracy."

A S HAS already been said, the Commission is anxious to receive criticisms of the proposed canon as soon as possible, especially in regard to:

1. Section V on nullity.
2. Section VII on remarriage.
3. The proposal to allow no minister of this Church to solemnize a marriage unless the parties thereto have been married first by a civil magistrate.
4. The desirability of creating special ecclesiastical courts to judge marital cases or of leaving them in the hands of the Bishop to act with the advice of some learned lawyer.

ALL CRITICISMS and communications should be sent to the Rt. Rev. Herman Page, D.D., Chairman, 63 East Hancock avenue, Detroit, Mich.

LIEUTENANT PARRY'S appointment as commander of the Arctic Expedition was the result of his love of heroic adventure. He had written to a friend expressing a great desire to take part in a party about to be formed for exploring the River Congo. As he concluded it his eye fell upon a paragraph in one of the current newspapers stating that the government were about to attempt the North-West Passage. He reopened his letter, mentioned the fact to his friend, and concluded it with these words: "Hot or cold is all one to me—Africa or the Pole." This letter was shown to the Secretary of the Admiralty, and within a week Lieutenant Parry received the offer of the command which has since made him famous.

—Selected.

THE CATHOLICK APOSTOLICKS

BY THE REV. DESMOND MORSE-BOYCOTT

ATENTION has lately been drawn to a religious body known as the Catholick Apostolicks, more often, although incorrectly, called the Irvingites, who, it would appear (if rumor is correct), have a huge central fund, computed to be two million pounds, which is lying idle, and may never be used.

The membership of this body, which has congregations in different parts of the world, is said to number half a million, but that is probably an exaggeration. The crisis in which it is involved is simply this, that its ministry is likely to expire at any moment, and its rules preclude it from ordaining new clergy.

The history of the Catholick Apostolick body is unique. It was founded a century ago to awake Christendom to a consciousness of the imminent coming of Christ. That coming was expected before the death of twelve apostles, of whom one was the politician Henry Drummond, who had for a long time gathered around himself, at his beautiful home in Albury, Surrey, adherents of different denominations who were interested in prophecy. These, with the members of the national Scotch church in London who sympathized with Edward Irving, their minister, when he was excommunicated by his Church for divergence from its tenets, formed the nucleus of the Catholick Apostolick body which, in its imposing Gothic church in Gordon square, London, is still wistfully waiting the coming of the Master and, expecting it before its last minister dies, is making no provision for the future.

The curious thing about this dying religious body—which was once so strong—is that it was an offshoot of Presbyterianism, and its main features at the start were speaking with tongues, prophecy, and an earnest looking for the Second Coming. It was felt by its founders that the great need of divided Christendom was the restoration of the order of apostles. Bishops had succeeded the apostles, but they were not sufficient. Everything seemed to point to the Advent. Unrest was over the whole of Europe. Religion was at its lowest ebb in England.

The Tractarian Movement was destined to save the Church of England. The Irvingite Movement was a sort of "Oxford Movement" over the border. The former was the main-stream. The latter a small romantic parallel. Both appealed back to primitive Christianity. Both saw a vision of the Catholic and Apostolic Church in her pristine beauty. The Irvingites, to call them inevitably by a name which they themselves repudiate, claimed to be, not a sect, but a *guild* within the Catholic Church.

They have been true to this principle. In their liturgy they pray for the Anglican communion. They do not (now) proselytize. They encourage their adherents to worship in the Church of England when bereft of their own spiritual privileges.

The apostles of our Lord were not ordained by the laying on of hands, as are bishops, priests, and deacons, but received their apostolate from on high; and, in a like manner, the twelve apostles of this religious body, according to its belief, were commissioned. They were men of virtue and integrity. But the task was too great for them. They had not the capacity to "carry" the office of "apostle." They went, it is true, throughout the world, visiting the Pope and addressing the princes of Europe; they were not too opinionated to learn from their travels, for they brought back to their Church many Catholic customs—hence their beautiful ritual. They were able to compose liturgy with fine skill, and one of their documents, a long exhortation to the kings of the world, is among the most wonderful and lovely ever promulgated by a religious body. But they failed, after an amazing start. The tongues became silent. The apostles died. The lamps before their altar were dimmed. The incense ceased to be offered. They awaited the Lord, and He did not come. They still await Him. They do not strive nor cry, neither is their voice heard in the religious streets of Christendom.

Edward Irving, who had been the assistant of Chalmers in Glasgow and from whom they gained the name of Irvingites, worked in London at the national Scotch church, was expelled from the Presbyterian body, as I have said, and became one of the founders of the Catholick Apostolicks. Space forbids me to enlarge upon his history. He was a great man—

perhaps the greatest preacher London has ever known—a beautiful character. He became more and more engrossed in the study and exposition of prophecy. He was amazingly successful in his ministry, being able, when he desired, to draw a congregation of a thousand to hear him preach at six o'clock on a week-day morning. Carlyle considered him a victim of his own talents for oratory. He says: "Nothing is clearer to me than that Irving was driven half mad and finally killed by what once seemed his enviable fortune." He died in 1834 at the age of 42. (Irving, by the way, was the lover of Jane Welsh who married Thomas Carlyle, but did not marry her because he had a prior engagement with Isabella Martin, who became a devoted wife.) In the new religious body he exercised only the subordinate office of angel, or bishop.

There has always been a close connection between it and the Dukes of Northumberland. The late Duke is believed to have been a communicant, and Lord Eustace Percy worships both at Albury and in one of the smaller churches of the communion in London. The Northumberland family came into the movement by marriage into the Drummond family.

There have often been rumors that the Catholick Apostolick body would submit, ultimately, to the Roman Catholic Church, but its tradition points, rather, to an entry into the Church of England, when all is over, and the last of the few priests left (who cannot ordain others) dies.

GOD IS LOVE

IN A SMALL TOWN in Italy which, eighteen hundred years since, an eruption of Mount Vesuvius buried beneath a flood of lava, some ancient manuscripts, so scorched as to resemble cinders more nearly than books, have been discovered, and, by an ingenious process, slowly and with difficulty unrolled. Let us imagine that one of these scrolls of Herculaneum contained a copy, and the only one in the world, of the epistle from which the text is taken, and that, having come to the fourth chapter and eighth verse, they had just deciphered these two words, "*God is,*" and were as yet ignorant of what should follow.

What suspense! That which philosophers have so ardently and vainly sought—that of which the wisest among them have abandoned the pursuit—a definition of God! Here it is, and given by the Spirit of God Himself, "*God is!*"—What is He about to tell us? What is God, "who dwelleth in the light whereunto no man can approach, whom no man hath seen, nor can see"—whom we "feel after, if haply we may find Him, though He is not far from any one of us"—who constrains us to cry out with Job, "Oh, that I knew where I might find Him! If I go forward, He is not there; backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him." What is He, that all-powerful God, whose word hath created, and whose word could annihilate, everything which exists—"in whom we live, and move, and have our being"—who holds us each moment under His hand, and who can dispose as He will of our existence, our situation, our abode, our circle of friends, our body, and our soul even? What, in short, is this holy God, "who is of purer eyes than to behold iniquity," and whom our conscience accuses us of having offended; of whose displeasure nature has conveyed to us some vague impression, but of whose pardon neither conscience nor nature has given us any intimation—this just Judge into whose hands we are about to fall—it may be tomorrow, it may be today—ignorant of the sentence which awaits us, and knowing only that we deserve the worst—*What is He?* Our *repose*, our *salvation*, our *eternal destiny*—*all* is at stake; and methinks I see all the creatures of God bending over the sacred record in silent and solemn expectation of what is about to be revealed concerning this question of questions.

At length the momentous word—*Love*—appears. Who could desire a better? What could be conceived comparable to it, by the boldest and loftiest imagination? This hidden God, this powerful God, this holy God—He is love. What need we more? God loves us. Do I say He loves us? *All* in God is love. Love is His very essence.

—*Adolphe Monod.*

To be *out* of harmony with the things, acts, and events which God in His providence has seen fit to array around us—that is to say, not to meet them in a humble, believing and thankful spirit—is to turn from God. And, on the other hand, to see in them the developments of God's presence and of the divine will, and to accept that will, is to turn in the opposite direction and to be in union with Him.

—*Thomas Cogswell Upham.*

Do We Make the Best Use of Our Clergy?

From a Paper Read Before the Church Congress

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

THE thesis is comprehensive, to say the least! Let us define our terms.

"We" means the Church; baptized and confirmed Christians, each and every one of us.

"Our clergy" has reference to bishops, priests, and deacons.

"Make the best use of" is suggestive of results, material and spiritual.

To cover the subject, even cursorily, let us ask and seek to answer the following pertinent questions:

(1) Does the Church owe an ordained man a living?

(2) Has the Bishop any right to interfere with the selection of a rector?

(3) Which is the more likely to produce the best results—the system of appointing bishops, as in England, or our American method of electing bishops by popular vote?

(1) DOES THE CHURCH OWE AN ORDAINED MAN A LIVING?

THERE is the acceptance of a man as a postulant by the Bishop, after satisfactory consultation with his pastor and upon the certificated advice of a qualified medical practitioner. There is the acceptance of a postulant as a candidate for Holy Orders, after examination by the Bishop's chaplains, and on the recommendation of the standing committee of a diocese, or the council of advice of a missionary district, to the Bishop, with the requisite certificate of the vestry of the parish to which the applicant belongs.

It is superficially apparent that no man will be accepted as a candidate for Holy Orders unless there is ascertained and prospective work for the man to undertake when ordained to the ministry. It is also canonically obvious that the Church in its representative capacity has set its approval and seal upon a man's desire to proceed to Holy Orders before he undergoes deacon's or priest's examinations. The final test comes when the candidate passes or fails to pass his examinations for Holy Orders.

On the face of it, then, the Church recognizes its responsibility in the initial stages of a man's ambition to enter the Sacred Ministry to sift the wheat of his purpose from the chaff of his incompetency, and, all being well, to secure at least temporarily a living for the man who has been ordained.

The point is: Does the Church always owe a man a living? If the bishop or priest or deacon proves himself to be unworthy and incapable, or incorrigibly insubordinate, does the Church continue to owe a man a living?

Personally, I believe that the answer is in the negative. A business concern accepts a man as an employe. He is given a certain salary to perform, and to perform acceptably certain prescribed duties. If his services, as time goes on, fail to advance the interests of the organization to which he owes allegiance, the man's employers feel justified in dispensing with his services. From the point of view of efficiency, should it be different with the Church? The ministry, you say, is indelible in its character. Once a minister of Christ, always a minister of Christ. The Church of the Living God, you say, cannot be expected to act with the same utilitarian ruthlessness as a secular establishment. Ethically, perhaps, you are right. But, candidly, is the Body of Christ to suffer because one of its accredited representatives is an injury, a drawback, and a detriment to the well-being of the Body of Christ? Surely not. The Church is the most vitally important institution in the world, and the Church, more than any other institution, more so in proportion to the Gospel Goods which the Church has to proclaim, is interested in worthwhile results, and the Church has the legitimate right to discontinue the employment of any ordained man who is a handicap, rather than an asset to its continuing welfare and progress. . . .

It seems to me that there are three types of ministers of Christ, even as there are three types of men in every walk of

life. There is the man who looks upon his position with sole reference to his personal gain. What can I get out of this? he asks. His position is an orange to be squeezed into his own cup. There is the man who looks upon his position as a static something, to be taken for granted as it is. Such and such are its routine obligations, and he will go through with them and be done with them. Then, there is a man who does not look upon his position in relation to his own personal aggrandisement. He does not regard it as something to be accepted upon its present merits. He sizes up the situation in all its implications and complications, immediate and remote, and appreciating its immeasurable possibilities of promotion, he works with might and main, in season and out of season, to give it the power to become all that it might well become with the progress of the years. The Church does not owe a living to either of the first two types of men. The Church, in fact, would be better off were she deprived of the advocacy of either or both. The Church does owe a living to the last type of man, for the last type of man is making a living for the Church.

At the present time, there are some twelve hundred men, about one-fifth of our clerical constituency, out of work in the Episcopal Church. No doubt there are many reasons for this unfortunate state of affairs. It may be that we are overpopulated with clergy in relation to existing organized opportunities of service. And this, despite the fact that the cry is for more men, and the unusual number of students in our seminaries would seem to preclude in the premises such an explanation. It may be that the deficiency of our Church members in supporting the missionary work of the Church, at home and abroad, has some bearing upon the matter. The strong supposition is, however, that many of our clergy are temporarily or permanently deprived of a living because they have not sold their personal wares to the parishes and missions with which they have been associated at some time or other in their ministerial careers. Unquestionably, the faults have not all been on the side of the clergy themselves. The demands of the laity are oftentimes inhumanly excessive and impossible of fulfilment. The truth is, however, that the clergymen themselves are sometimes unsatisfactory, and they are out of work because they have not measured up to legitimate requirements. . . .

(2) HAS THE BISHOP ANY RIGHT TO INTERFERE WITH THE SELECTION OF A RECTOR?

AS THE canonical proviso stands at the present time, the vestry of a parish are supposed to take the Bishop into their confidence, to consummate "a gentleman's agreement," as to who shall be called to be rector of the parish; but after thirty days, if there is a difference of opinion between the Bishop and vestry, the vestry may call any man whom they choose, provided that he is a minister in good standing in the diocese, or in the Church at large.

What does this mean? It means that the vestry can call from within the diocese itself any priest whom they desire to call, against the expressed wish and will of the Bishop, and it means that the vestry can call any priest outside the diocese whose letter dimissory will be provided by the ecclesiastical authority of the diocese of which the priest has been an enrolled member in good standing. And this, again, if needs be, against the personal preference of the Bishop of the diocese.

Is this fair? Suppose the vestry of a parish were privileged to call a curate, or assistant minister, against the expressed wish and will of the rector of a parish; how would the rector of a parish appreciate the anomalous situation? He would be highly incensed, and rightly so. The rector of a parish is interested in the work of the parish. The Bishop of a diocese is likewise interested in the work of the diocese. His diocesan charge is at least as precious to him as a parochial charge is to the priest. Moreover: the rector is supposed to know bet-

ter than anybody else the kind of man who is needed to serve as curate or assistant in the parish, in relation to the work of the parish and in relation to the rector of the parish himself; and the Bishop is presumably supposed to know better than anybody else the kind of man who is needed to serve any of the parishes of his diocese, in relation to the work of the particular parish and in relation to the Bishop himself.

It is right here that the want of authority of a bishop in the Episcopal Church is focused, so that he who runs may read. Lacking the confidence, or the good will, or the affection, of the laity of any parochial constituency, and a bishop may lack all three without any necessary reflection upon his consecrated efficiency, the Bishop is powerless in the appointment of a rector of a parish within his diocese. . . .

I submit, and in all humility, for I am speaking with the thought of the good of the Church uppermost in my mind, that one of the alarming weaknesses of the Episcopal Church is that the bishops are not given something approaching veto power in the selection of a rector. Deacons and priests come and go. The only permanent factors in a diocese are the Bishop and the laity. And the Bishop, presumably a specialist in his vocation and office, and with extraordinary opportunity to familiarize himself with the personnel of the clergy of the Church, is helpless in the selection of a rector unless he carries the vestry of the parish along with him in his expressed approval or disapproval of the nomination of a man for the filling of a vacant charge. I am not pleading for the exclusive right of the Bishop to appoint rectors; but I do believe, and most strongly, that the Bishop should have the right of rejection in any particular case where he is convinced that the calling of a certain man would be a drawback, rather than a help, to the work of the parish, or of the diocese at large. Until this much needed reform in our canons is affected, we are bound to suffer from the vices of our virtues, a democracy of intention and actuality carried to the extremes of absurdity and criminal inefficiency. We may be out of sympathy with the custom of the Anglican Church in all other parts of the world in this connection, and with the seemingly autocratic practices of the Church of Rome; but surely there is a happy medium in all things, and a bishop, as a bishop, should have more power in the selection of the priests who are to serve within the borders of his accredited ecclesiastical jurisdiction. . . .

(3) WHICH IS THE MORE LIKELY TO PRODUCE THE BEST RESULTS—THE SYSTEM OF APPOINTING BISHOPS, AS IN ENGLAND, OR OUR AMERICAN METHOD OF ELECTING BISHOPS BY POPULAR VOTE?

ON THE face of it, nothing could be more impossible than the system of appointing bishops as in England. The Privy Council, at any given time, may be, and oftentimes is, preponderatingly agnostic or non-conformist in its composition, and, yet, the Privy Council, with the consent of the Throne, appoints bishops on the nomination of the Prime Minister. That is to say, men not even nominally interested in Christianity, or even directly antagonistic to the Church of England, may compose the powers behind the Throne in the selection and appointment of bishops. In theory, such a system of appointment is a monstrous thing; autocratic in the extreme; and in marked contrast to the practice of the early Christian centuries, when even the community had a voice in the election of bishops; but, in reality and in practice, the system works surprisingly well, and the results as a general thing are all that could best be desired by the Church and Nation. The secret of the success of such a system is undoubtedly to be found in the fact that partizan animus and personal jealousy are largely removed; and a man is chosen for bishop in relation to his personal merits and qualifications and the record of his ministerial career, without fear or favor, save, perhaps, the political affiliations of the party in power.

In America our method of election to the episcopate is thoroughly democratic and in accordance with the customs of the Church from primitive and apostolic times. Every section of the Church, the bishops, the clergy, and laity, have their individual and corporate parts in the transactions, and the voting, and the confirmation of the results of the voting, are representative of the entire Churchly constituency. In theory, the practice is as nearly ideal as anything human could possibly be, and, yet, in reality and in practice, we have more mis-

fits among our bishops in the Episcopal Church than there are misfits among the bishops in the Church of England.

What is the explanation? Simply this: the personal animus and jealousy, eliminated in the Church of England, are rampant, and of very necessity, under the American method. The compromise candidate flourishes like a green bay tree, and in many cases he is clothed in the episcopal purple. Our best men are not always, in fact rather infrequently, made bishops, and the result is that the Church languishes in her leadership to the borders of mediocrity and beyond. Here, again, we are suffering from the vices of our virtues, and, although no sensible person, perhaps, would advocate a radical change in the method of election, we all might well pray for a larger measure of that charity that envieth not, neither is puffed up—that the superior qualities of our brethren in the ministry might be more generally recognized by the brotherhood than they ordinarily appear to be. The Church, as a Church, should more uniformly appreciate unusual merit wherever it is to be discovered, and place her imprimatur upon those men who are best qualified to lead her through fire and through water, into a wealthy place.

Moreover, another consideration, and, I believe, a vital one: It is an unwritten law in the Episcopal Church that bishops, apart from missionary bishops, who may be translated after a period of five years, should be wedded to their sees for life. It is a pernicious requirement. Not only may the wrong man become a bishop in our Church; but the right kind of man as bishop may be compelled to live his mortal life in the wrong kind of environment. We can only hope and pray that the injustice and inefficiency of it all may so appeal to the House of Bishops and the House of Deputies in General Convention, that sooner or later, let us hope sooner rather than later, the matter may be acted upon in common sense, and the unwritten law become a written law pointing in the opposite direction.

I know all the arguments capable of being marshalled for the continuance of this iniquitous custom, and I appreciate their strength and significance; but I am firmly convinced that the arguments on the other side of the question are even stronger and more significant. In the final analysis, we are looking for efficiency in the episcopate, and it is obviously apparent that a man under one set of circumstances and conditions may accomplish a better work than he could accomplish under another set of circumstances and conditions. As bishop of one diocese, a man may eat out his heart, and look forward to easeful death as a blessed relief from an impossible situation; whereas, the same man as bishop of another diocese might find himself in his spiritual and administrative element, and pray eagerly for a prolongation of life to accomplish the congenial work that is set before him. Every bishop is a new bishop before he is an old bishop; an inexperienced bishop before he becomes an experienced bishop; and it is quite possible for a new and inexperienced bishop to create antagonisms and to engender misunderstandings that may hamper his future usefulness to the end of the diocesan chapter. It is, also, a dangerous thing to say to a man of any age, however consecrated he may happen to be, "your course is run. You have come thus far, and you cannot expect to proceed any farther. For weal or for woe, you are hedged about, that you cannot get out." It is calculated to vitiate a man's ambition, and to make him old and prosy before his time. Then, what about the diocese itself? This is the sphere of the long-suffering patience of the laity in many instances. They are to back up the wrong bishop in the wrong diocese, and, it may be, for a generation to come!

Every man, a bishop as well as any other man, has his Rehoboth, the place where he is in correspondence with his environment, where he is the round peg in the round hole, and no man, no aggregation of men, no organization of Christian believers, has any right to deprive a man of his Columbus rights in this connection.

Are we making the best use of our bishops? I doubt it, and seriously. The Church of England is wiser in this matter than we are, for the translation of bishops from one see to another see is almost the rule, rather than the exception, in our historic Mother Church. . . .

In conclusion, and with direct, rather than indirect, bearing upon the matter at issue, allow me to suggest the following thoughts for your amplification. If the Church does owe an ordained man a living, in contradiction of my contention that

the Church only owes an ordained man a living when the ordained man makes a living for the Church, then, the Church must be very careful as to the men whom she admits into her ministry. The Bishop, the vestry of the interested parish, the examining chaplains, and the standing committees, or councils of advice, must exercise the strictest vision and supervision over all applicants for Holy Orders. It is here that the leak occurs that threatens at times to flood the Church with the wrong kind of men as ministers of the Church. . . .

More care and harder requirements as related to the men to be admitted to the sacred offices of the ministry would go far towards solving the problem which we are discussing at its source. We must "lay hands suddenly on no man."

Another suggestion: There is something amiss today in the methods pursued in the placement of the clergy. Many priests today are in the wrong places, and many priests today are in no places at all, because there is erroneous functioning between the law of supply and demand. A Commission of General Convention is studying this whole difficult subject, and it would be presumptuous of me to make any pronouncement upon the matter; but I do want to hint at two things in this connection: bishops should study their clergy more circumspectly than they sometimes do, and relate the particular clergyman to the appropriate job. There are country clergymen who should be city clergymen, and vice versa, and there are clergymen in small towns who have served their commendable apprenticeship, and who deserve promotion to outstanding positions. Men grow or the reverse, and the clerical laborer is worthy of advancement or demotion. Bishops may possess little legal authority in the translation of clergymen; but their moral influence, expressed outspokenly on behalf of their clerical family, sometimes carries appreciable weight with the laity of a parish, and frequently results in a change beneficial to all the parties concerned. When once the clergy begin to feel that their bishop is looking within, instead of without, the diocesan fold for the manning of the more important diocesan posts, the effect is salutary upon the energy and activities of the average clergyman. It is natural and human for a bishop to desire, perhaps unconsciously, an equilibrium of situation within his diocese to retain the same men indefinitely in the same places; but it is unfair to the clergy of the diocese, and it is apt to eventuate in a stagnation prejudicial to the development of the work within the diocese. It is just here that some bishops are not making the best use of their clergy. Then, again, and I have already indicated this, the laity are altogether unreasonable in the demands which they make upon the clergy. . . .

Do we make the best use of our clergy? It is time, high time, that the Church took this vitally important matter under conscientious advisement, that the whole problem, fundamental to the Church's welfare, might be satisfactorily solved, to the happiness of one and all and to the added glory of Almighty God. Only so, in the premises of the contention, may we doubt our doubts and believe our beliefs, instead of believing our doubts and doubting our beliefs. For, as things stand today, there is unquestionably much to be said on either side, which goes to prove that "there is something rotten in the State of Denmark." Only so may we anticipate better things in the days to come, and look forward to the time when "the gleanings of the grapes of Ephraim shall be better than the whole vintage of Abiezer."

IN MEMORY OF A PRIEST

WE knew him as a shepherd of His choice
 Who said, "And if you love Me, feed My sheep."
 The years bear witness that he gave his life
 For those whom God had given him to keep:
 The world upon his breast lay like a friend
 For whom he tarried, till his journey's end.
 LILLA VASS SHEPHERD.

IT MAY BE, in spite of many years of Church going, and numerous acts of Church activity, we have yet to experience the first significant thinking on the significance of our Lord's own Service—the only one He appointed for all time. Such thinking is not primarily a thing of intellect, but it is a matter of placing our minds under the sway of God's Spirit.

—Rev. G. E. J. Milner.

RELIGIOUS "BEST SELLERS"

April, 1931

CHURCH PUBLISHING
 HOUSE
 Chicago

E. S. GORHAM,
 INC.
 New York

General Books

1. The Atonement—*Burton*. Philosophy of a Good Life—*Gore*.
2. Adventure of Paul of Tarsus—*Mackay*. Verses—*Shipman*.
3. What a Churchman Ought to Know—*Wilson*. Body, Mind, and Spirit—*Worcester*.
4. Six Altars—*Stewart*. Adventure of Paul of Tarsus—*Mackay*.
5. Prayer and Some of Its Difficulties—*Carey*. Episcopal Church—*Atwater*.

Devotional Manuals

1. God's Bcard. In God's Presence—*Gilman*.
2. Pilgrim's Path. Manual of Devotion—*Gailor*.
3. In God's Presence—*Gilman*. Manual of the Holy Eucharist—*Mackenzie*.

THE RELIGIOUS QUESTION IN BRAZIL

(Continued from page 6)

faith among the soldiers, and that the Cardinal himself was influential in the surrender of the ex-President, was in the opinion of the Bishop an unworthy exploitation of the enthusiasm of the moment.

"Our Church, as well as the Roman," he said, "would have the people accept the salvation which the crucified and risen Christ freely offers. The cross is the symbol of our faith. Christ crucified, however, will never win the heart of either pupil or judge, by a simple contemplation by them of the crucifix.

"We wish sincerely that schools and other institutions might function under the influence of the teachings of Christ. Much better would it be were every teacher a fervent believer and a practising Christian. We would, too, that all statesmen and all politicians were professed disciples of Jesus, our Redeemer, and that all their acts were in agreement with the purest Christian ethics. We would, further, that the pupils of all institutions of learning in the country might work in a religious atmosphere, that their faith might be thus conserved and strengthened.

"The constitution guarantees religious liberty; the proposed changes will destroy it by practically, if not in theory, obliging parents to have their children taught the Roman catechism and doctrine. The protestations of a friendly regard for other religious bodies, and the request that they be placed on a footing of perfect equality with the Roman Church, though they be sincere and based on a new, but not Roman, orientation, do not inspire confidence in the result."

TO "ALUMNI" OF ST. MARY'S, MOTT HAVEN

To the Editor of The Living Church:

SOME THREE YEARS ago when the account of the paying off the mortgage on this church appeared in THE LIVING CHURCH many of our old parishioners sent us a kindly word. It shows that St. Mary's in the past raised readers of Church papers. Now we are about to celebrate our seventy-fifth anniversary on this coming Ascension Day, beginning with a week of services the first of which is to be taken by the Rev. Harry F. Auld on the 7th of May. The annual parish festival service will be on the evening of Ascension Day. It may be that more of our old people are now reading Church papers and, if so, I would like to appeal to them to send us in their present addresses so we can invite them to be with us. Will you kindly allow space in THE LIVING CHURCH for this request?

St. Mary's Church,
 340 Alexander Ave.,
 New York City.

(Rev.) FRANK R. JONES.

WHEN YOU are called out to any work which will stand you in extraordinary labor and toil, you must be so far from shrinking and drawing your neck out of the yoke, that you must look upon it as a special price that is put in your hand and singular advantage and opportunity for the increase of your comforts.

—Richard Baxter.

Social Programs

III. Dawn of a New Social Conscience

By Clinton Rogers Woodruff

THE dawn of a new social conscience was described by a writer in *America* some years ago as a favorite catchword that had been so overworked as to have become little more than a cant phrase. Nevertheless he felt that its use was justified, observing that our social conscience will never be more than a shibboleth unless the individual's conscience be aroused and set right on the problems we must face in America today and tomorrow. To anyone reading the Report of the First (Roman) Catholic Conference on Industrial Problems, held in Milwaukee on June 27 and 28, 1930, he said that "it was quite clear that we were witnessing the dawn of a new day." For more than a quarter of a century, he went on to say, "We have admired and praised Pope Leo's encyclical *On the Conditions of the Working Classes*, but there was an almost unanimous conviction, however, that the conditions described therein did not obtain with us. Consequently the active remedies suggested in the papal document did not call for general application in our land. Our problems were not acute. There was not that relentless oppression, there was not that abject poverty, there was not that down-trodden and exasperated class of laborers among us, ready to foment revolution and aiming at the overthrow of society, that was unmistakably the fore in Europe. We could perceive no immediate danger on the horizon. We saw no reason to grow alarmed and to busy ourselves averting imaginary perils."

This encyclical, however, has come to be the basis of Roman Catholic thinking and writing on the subject of social justice both here and abroad and may truly be said to be their fundamental social program.

During the generation since its pronouncement new and far-reaching problems have sprung up; vague symptoms have turned into real diseases. During a century of wilderness conquest and development, individualism had full sway and gave us many of our most prominent men whom we came to describe as "typically American." These great builders and captains of industry, whom we extolled because they were so conspicuously successful, were as this same writer pointed out "almost entirely non-Catholics, little disposed to listen to anything emanating from a Catholic pontiff."

New problems, however, forced themselves on the attention of their successors as much as on that of Roman Catholics. "They are national problems," he said, "that we must work out together in a spirit of mutual forbearance and cooperation. That task will take years. Another generation will realize what a fortunate beginning was made by the (Roman) Catholic Conference on Industrial Problems."

This new social conscience has developed rapidly in the Roman communion and is manifesting itself in many directions. The National Catholic Welfare Council was established by the hierarchy of the United States (bishops and archbishops) in September, 1919. It succeeded the National Catholic War Council and covers in a national way all fields of Roman Catholic activity. Its aim is "to direct our strength in unity; to make plainer our national responsibilities and our opportunities as a united body of Catholics, clerical and lay."

The main propositions expounded and defended in the papers and documents are: "The moral aspect of industrial relations; the necessity and limitations of private property; the indestructible right of labor to the means and conditions of decent living; the duty of the state to remove industrial evils that can be abolished in no other way; and the right of labor to organize."

Fr. McGowan, the assistant director of the National Catholic Welfare Conference, writing in the *Annals of the American Academy of Political and Social Science*, describes the labor program of the council as based upon the program of social reconstruction, issued by the bishops who administered the National Catholic War Council, and upon the section entitled *Industrial Relations in the Pastoral Letter of the Ameri-*

can Hierarchy. The first of these has come to be known as the "bishops' program." The pastoral letter contains fewer details than the bishops' program, but the salient principles of both are the same. Both insist upon a family living wage which includes, "not merely decent maintenance for the present, but also a reasonable provision for such future needs as sickness, invalidity, and old age." The bishops' program says that "the laborers' right to a living wage is the first moral charge upon industry," and that while the employer has a right to get a reasonable living out of his business, "he has no right to interest until his employees have obtained at least living wages." The bishops' program emphasizes that this is only the minimum of justice. It urges that the general level of wages reached at the end of the war should not be lowered; first, because before the war a considerable majority were not making living wages; second, because wages did not increase faster than the cost of living; third, because a living wage is not the full measure of justice; and fourth, because it is economically sounder and humanly fairer to pay better than living wages in a country as rich as ours.

As regards women workers, the bishops' program says that "those women who are engaged at the same tasks as men should receive equal pay for equal amounts and qualities of work." It adds that the proportion of women in industry should be reduced to the smallest practicable limits.

ISSUED shortly after the armistice, the bishops' program urged that the War Labor Board be retained as an instrument for securing a measure of industrial peace. Its principles, methods, and results constituted, "a definite and far-reaching gain for social justice." The pastoral letter insists especially upon industrial arbitration. "A dispute," it reads, "that cannot be adjusted by direct negotiation between the parties concerned should always be submitted to arbitration." As a means of establishing greater peace between employers and employees the pastoral letter recommends that labor unions should be supplemented "by associations or conferences, composed jointly of employers and employees, which will place emphasis upon the common interests rather than the divergent aims of the two parties, upon coöperation rather than conflict." The common ground upon which they can unite is declared to be those matters of industrial management which directly concern the employee and about which he possesses helpful knowledge. The bishops' program brings forward the same recommendation.

While the pastoral letter includes legislation as one of the methods of righting social wrongs, it does not advocate any particular piece of legislation. The bishops' program, on the other hand, recommends a far-reaching program of social legislation, including minimum-wage laws, social insurance, federal employment bureaus, municipal housing, etc.

A social code, prepared by the International Union of Social Studies, an organization of European Catholics concerned about social questions, is being circulated by the Department of Social Action. The union is composed of leading Roman Catholic economists, sociologists, and officials of social organizations in western Europe. The first part of the code deals with man and society. While having all of the limitations of statements of formal principles, it is important as a representative document approved by numerous Catholic scholars. Here are some of the principles enunciated:

"Just as individualism exaggerates the rights of man, other systems reverse the error and exaggerate the rights of society. While individualism defies the individual, socialism defies the state, and positivist sociology defies society. Avoiding . . . these fallacies, Catholic thought holds tight both to the exalted worthiness of man and to the necessity of society for man's full development. . . ."

Dr. Edward T. Devine is the chairman of a committee of

the Federal Council of Churches, of which committee our own Bishop Gilbert is a member, that has sent out for consideration and criticism a provisional draft of a statement of New Social Ideals of the Churches. In its opening paragraph "the Christian ideal is declared to be one of a good life, satisfying, progressive, and socially useful—a life of happiness in work as in leisure. Deadening and injurious occupations and conditions of work are inconsistent with it; so also are stultifying, stupid, and injurious indulgences in time of leisure." High standards of living, indicated by increasing ability to choose the higher and better forms of enjoyment; wholesome recreation; appreciation of values as determined by critical intelligence and experience; total abolition of poverty in the sense of lack of the necessities of life; the development of rationally planned and beautiful communities—are parts of any ideal worthy of acceptance by Christian churches, which have a definite obligation to promote such ideals, both by social and educational activities of their own and by fruitful coöperation with one another and with voluntary or governmental agencies created for the purpose, such as schools, libraries, museums, welfare societies, and health centers. From this point of view the death rate is of religious concern; the prevention of disease, and every form of social evil, a religious obligation.

Our social life, the statement declares, is becoming ever more complex and it offers ever enlarging areas for coöperation. The religious passion of love meets the challenge of these new demands by calling to its aid increasingly the techniques of science which aid in the analysis of the factors involved. "It demands that our developing resources shall be so organized as to minister to the life of all people and to brotherly relations among them; that a world organization shall be built which will not only renounce war but make for increasing fellowship among the peoples of all nations and races; and that our educational forces shall be so conceived and used as to train human beings for participation in a world increasingly complex and increasingly rich in opportunity for coöperative enterprise." The churches have an obligation to prepare their members for world citizenship both by increasing their knowledge and by developing the necessary changes of attitude.

Human beings are not like natural resources or machines, and are not to be so treated. Neither legal ownership of an industrial plant nor responsibility for its management, the statement finely points out, warrants using the labor employed in it merely in such a way as to get the most out of it at the lowest cost. Our obligation to our fellows is to work with them, to share equitably with them, and to understand them. Coercing them, overworking them, overreaching them, underpaying them, contemptuous indifference to them, are all incompatible with Christian ideals. Our industrial wage system as a whole, in each of its integral parts, such as factory labor, farm labor, office labor, labor in mines, on railroads, at sea, in lumber camps, or in the professions, should be constantly scrutinized to determine whether in practice it accepts or repudiates these fundamental ideals; and there should be no compromise with practices, old or new, which do not square with them.

This draft¹ deals with economic relations, industrial relations, sex relations, race relations, international relations, and winds up with a discussion of the method by which the Christian ideal is to be realized in the course of which it says: "Hardly less important than our ideals, however, is the spirit in which our ideals are cherished, the methods by which goals are to be attained, the procedure to be followed in attaining any clearly desirable end. Even a desirable end may be sought in a belligerent, truculent spirit wholly alien to the Christian attitude.

OUR own Church has been a pioneer in attempting to formulate programs as is shown so effectively in Miller and Fletcher's *The Church and Industry*.²

Methodists, Presbyterians, Congregationalists, and Baptists have issued various programs that are interesting in their way, but are not so thorough-going nor so comprehensive as those that have just been described.

There is a central conference of American rabbis that maintains a very useful and progressive commission on social justice. Its publications are carefully prepared and merit at-

tention and study. Here is a condensation of its program of social justice:

Every worthy member of society must have an intelligent attitude toward social and industrial problems. Investors, in particular, must concern themselves regarding the ethical administration of the industries from which they derive dividends.

Unbridled monopoly and unrestricted material exploitation must be prevented.

Dictatorship of any class in industry is autocracy. Worker, employer, and investor must share their inalienable rights in a finer industrial democracy.

Our machine age must not lose sight of the paramount spiritual dignity of the individual. Machinery and industry exist for man and not man for them.

Arbitration and not conflict is the ethical method of settling industrial disputes. Moral responsibility for evils of industrial conflict rests with the group failing to observe this principle.

No business can attempt to maintain or further itself by beating down standards of living.

Present-day economic ills make the unemployment problem exceedingly vital. We endorse plans for national interlocking employment agencies, unemployment reserve funds, stabilization of employment in periods of depression by part-time work, and unemployment insurance, as essential steps in alleviating the physical and moral distress of this evil.

We urge adoption and expansion of old age pensions, mothers' pensions, workers' health and accident insurance, and state-directed rehabilitation of industrial cripples.

Society's right to self-protection implies society's moral obligation to remove, wherever possible, causes of crime and to make punishment corrective in its spirit rather than retributive.

We believe that nations ought to outlaw war. We oppose economic imperialism, especially interference by force of arms with the autonomy of other nations to further claims of foreign investors in those lands. We condemn foreign investors who refuse to abide by the laws of the land in which the investment is made. We believe a popular referendum with absolutely free speech and press ought to precede any declaration of war. We advocate an international conference to prevent private manufacture of arms. We oppose compulsory military training in schools and colleges. We advocate for our educational system the extollation of the virtues of peace rather than of those of war.³

In one of the early pamphlets put out by the Roman Catholic War Council it was pointed out that a Christian social program must, in the last analysis, be based on three important elements in human life: the development of human personality, acknowledgment of men's social rights and responsibilities, and recognition of religion as a supreme factor underlying all individual and social relations. Social reform programs will be of little avail without proper attention to the development of character. The purpose of reform is to give all individuals a greater opportunity for self-development, to place them in a position to develop to the full their physical, mental, and moral powers. It, therefore, pre-supposes initiative, self-control, and the development of habits of thrift. In general, it presupposes everything that is intended in the development of character.

³ The secretary of the commission is Rabbi Edward L. Israel, Har Sinai Temple, Baltimore, Md.

HYMN OF PRAISE

○ MY SOUL, praise God for the day—for the glory and warmth of the sun, for the message of sunrise and sunset, for the stir of life, for the Power above and beneath and within!

Praise God for the Day.

○ my soul, praise God for the earth—for the mystic process of growth, for the vastness of mountain and forest, for the purpose of meadows and fields, for the presence of verdure and flowers and creatures!

Praise God for the Earth!

○ my soul, praise God for the air—for the sky and its carrier clouds, for the breeze, the wind, and the gale, for the atmosphere vibrant with music, for the currents of action and rest!

Praise God for the Air!

● my soul, praise God for the sea—for the refreshing virtue of water, for the blessing of simple rain, for the motive of streamlet and river and lake, for the cleansing pureness of water!

Praise God for the Sea!

—Williston Merrick Ford.

¹ Copies can be had at the Federal Council, 105 East 22d street, New York City at 5 cts. each.

² New York: Longmans, Green & Co. \$2.00.

CORRESPONDENCE

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

ADULT EDUCATION

To the Editor of *The Living Church*:

AN ARTICLE by the Rev. G. D. Christian in your issue of April 11th stirs me to say that "adult education" in the Church is not quite as hopeless as Mr. Christian thinks it is. For three years, week-end conferences for laymen have been held during Advent and Lent under the auspices of the College of Preachers in Washington with very striking educational results. They are led by laymen and, thus far, have brought together more than 250 laymen of the Church in groups averaging about twelve each week. These men are of all ages from twenty to seventy—lawyers, bankers, doctors, business men, college and graduate students, teachers. They meet from Friday evening to Sunday afternoon at the College of Preachers where they have the advantage of conferring, worshipping, eating, and sleeping under one roof and in a most normal and congenial atmosphere.

The discussion is carried on in six periods of two hours each, and heretofore has followed a consecutive course based on what the Church is, what she teaches, for what purpose she is in the world, and how the individual layman can further that purpose within and beyond his own community. It has been amazing to note how little we laymen have been taught to think, clearly and conclusively, along such lines, and for this reason the discussion is led along intellectual lines rather than emotional. The testimony of even experienced Churchmen who have attended these conferences is repeatedly to the effect that the experience was unique and that the added knowledge acquired through the discussion has aroused them to renewed and more intelligent coöperation in the work of their respective parishes. No less striking is the eagerness which these men, coming from every walk in life, have shown in their thirst for light on the purely spiritual side. Few parish priests, I think, have any idea of how ardent is this desire on the part of the average layman of today—the kind of man whom he usually sees in church on a Sunday morning, but who would be utterly at a loss for an answer if asked the reason for the existence of his parish church, or what is the real basis of his worship, and its objective. It is to *set men thinking* along such lines, that the Washington conferences are established.

But if this were all, it would be no more than a hint that adult education is feasible in the Church. As a matter of fact, it has been proved that laymen do not have to be brought to Washington in order to be given a similar experience. On several occasions a conference leader in Washington has been asked to visit some other conference center or some parish at a distance, and there conduct a similar laymen's conference. In one case he spent two weeks in a Louisiana parish and, for five evenings in each week, met twenty exceedingly busy men for two hours merely to discuss with them the meaning and content of the spiritual life, and the responsibilities and opportunities of their professed membership in the Church. Incidentally two groups of twenty women each met similarly every morning and afternoon. Thus, in a single parish, a certain amount of mutual religious education was received by forty men and eighty women. That it was willingly received is indicated by the fact that, of the forty men, only two were absent for a single evening, and this by reason of unavoidable business engagements out of town. That it was needed was made quite evident by the frank acknowledgment of the men themselves that the process of thinking and discussion had exposed whole areas of conceptions quite new to them; and yet they were all Churchmen, and most of the topics discussed—especially on the sacramental side—were of the most elementary kind. This same conference method has also been successfully tried in small suburban parishes and at various diocesan gatherings of laymen.

What Mr. Christian is doing in Wisconsin to solve the disturbing Church school problem is a most valuable contribution to the cause of religious education. He is perfectly right in stating emphatically the need of "catching 'em young"; but if a parish priest ever feels that it is impossible to do anything to change his adult parishioners or to arouse in his laymen a desire for religious education such as will seize any opportunity presented, the experience of the College of Preach-

ers in establishing the conference method for laymen of all ages and conditions and even willing to pay their own expenses in getting to Washington may be taken as proof that there is no cause for doubt as to the feasibility of "adult education" whether in Washington or elsewhere. There is many a parish priest, and still more of my fellow laymen, who can bear me out in this statement.

WILLIAM C. STURGES.

Annisquam, Mass.

CANON 23

To the Editor of *The Living Church*:

MY COMMENT upon your editorial of April 18th in regard to the proposed memorial from the diocese of Michigan at the next General Convention?

Contrary to your suggestion, the proposed memorial with reference to Canon 23 is not directly to "liberalize" that canon. Indeed, it may perhaps be faulted for failing in the process of liberalization. The immediate reason for the proposed memorial is, as you suggest, to emphasize clearly the protection of a given congregation rather than the church edifice. That matter is made very clear in the report of our committee bearing upon the proposed change.

The present wording of Canon 23, in spite of its evident tenor, has led to unfortunate controversies in the Church, and it is hoped that an amendment to the last clause of the proviso in Canon 23 may prove acceptable to the Convention. Furthermore, the memorial connects Canon 23 with Canon 21 in which it is clearly the law of the Church that, "The control of the worship and the spiritual jurisdiction of the Parish are vested in the Rector, subject to the Rubrics of the Prayer Book, the Canons of the Church, and the godly counsel of the Bishop." And "For the purposes of his office and for the full and free discharge of all functions and duties pertaining thereto, the Rector shall, at all times, be entitled to the use and control of the Church and Parish building."

The purpose of this proposed memorial is not merely, therefore, to provide courtesy to some religious body deprived of its church edifice by fire or some other special emergency. It goes deeper and broader than that. It involves the canonical rights of the rector to the use and control of the church edifice.

Thus Canon 21 in connection with the proposed change in Canon 23 should be taken together, and it is hoped, therefore, that the proposed memorial from the diocese of Michigan will have a proper consideration from the members of the Convention.

(Rev.) WM. T. MAXON.

Christ Church, Detroit.

ERRORS IN PRAYER BOOK

To the Editor of *The Living Church*:

WOULD General Convention be willing to authorize the correction of a few slight errors in the Prayer Book? Perhaps if they were listed and published in the Church papers we should all signify assent, so it could easily be done. No question of Churchmanship is in any way involved. For example, here is one glaring mistake that needs correction: Under "The Order how the rest of the Holy Scripture is appointed to be read" the fourth paragraph no longer has any meaning.

Would it be too drastic a thing to ask General Convention to pass a motion stating that for the lessons at either Morning or Evening Prayer the minister is at liberty to use any lectionary authorized in any branch of the Anglican communion? Our present lectionary is an exceedingly poor and amateurish thing, greatly disliked by many, whereas much better lectionaries are provided by the Church of England and the Scottish Episcopal Church.

(Rev.) CHARLES E. HILL.

Ballston Spa, N. Y.

[The first error pointed out by our correspondent has already been corrected by the editors of the Standard Prayer Book, so that in subsequent editions of the Prayer Book, the second and fourth paragraphs under the Order How, etc., page x, will read:

"The Lessons to be read every day are to be found in the following Table of Lessons for the Christian Year; except only those for the Immovable Holy Days, the Proper Lessons for all which days are to be found in the Table of Lessons for the Fixed Holy Days."

"At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for any day of the week, in place of the Second Lesson for the Sunday."—EDITOR, L. C.]

THE AMERICAN MISSAL.

To the Editor of *The Living Church*:

I WISH to tell you something of my satisfaction with *The American Missal*. It is a remarkably fine piece of work, I think. Many things I like about it: the strong binding, the dignified size, the good clear type, the substantial paper, the very beautiful two color printing in red and black.

In content, I like particularly the results of the painstaking labor done upon the secret prayers and the post-communions. These have, to my mind, considerable literary merit. I am glad to notice that the harsh literalness of former translations has been changed to a smoother reading and a more easily understood sense.

I like also the conciliatory spirit displayed by the editors—their gentle words of introduction; and their evident desire to have produced a book that can be of devotional value to Virginia as well as to Fond du Lac. I count among my admired acquaintances some priests of the former Churchmanship, and, of course, being of Fond du Lac I know our priests too, and I think that all could and will come to find in this missal many real and immediate treasures for the practice of what course of spiritual discipline they follow.

It would weary you at last to have me recite in detail all of the noteworthy qualities I find in the missal. I must, nevertheless, speak of two more details.

First (and without doubt I but make articulate the same feeling among many of our priests) my own pride in the missal being "American." I have been using other complete missals, each one a product of our English brother Churchmen. I do not disparage them: they have ministered excellently to the devotional needs of many priests and people for decades. But I do rejoice that we here in America now have this production of our own ethos—it is, I feel, a grand achievement—conceived in charitableness, labored over in humility, published in beauty and dignity of workmanship, and bearing witness to an inspiring loyalty to the Faith.

Second, one adverse criticism. (Could it be expected that 6,000 priests of our 6,000 priests be of one mind in all details of so voluminous a work? Then bear with me while I ask, "Don't you think . . .?" meaning "I do think that . . .") A perhaps unnecessary stiffness in logical adherence to a stated principle appears in the Easter-Even Blessing of the Font. I think that the sprinkling of the Holy Oils and the breathing upon the waters might well have been retained. These ceremonies are very ancient, full of easily-grasped symbolism, and attest to the essential oneness of the Church through the ages. The Prayer Book blessing could have been retained also to serve as the final, inclusive, and conclusive blessing. The whole service would have been somewhat lengthened; but two additional minutes in so long a ceremony would have been trifling.

Still that is not too heavy a criticism for so staunch a book to carry. In all else I am completely satisfied with it.

I think it fitting that our priests tell the editors of *The American Missal*, and the publishers, of our thankfulness for these labors. For myself, I am happy to bear this witness of my own appreciation, rather than to remain silent and simply send in my check in payment.

Marinette, Wis.

(Rev.) EDWARD POTTER SABIN.

To the Editor of *The Living Church*:

I HAVE read with deep interest the article of Bishop Ivins, which struck me as singularly unconvincing, and the advertisement of the proposed *American Missal* in *THE LIVING CHURCH*, together with the syllabus sent to the clergy.

The question of its legality and advisability will probably be hotly discussed in the Church papers, etc., on the floor of the General Convention, and in the House of Bishops. In the event of its being condemned by either or both of these bodies, what is the canonical position of the priest or congregation continuing to use it?

How are we to reconcile its publication with our Constitution and Canons—Canon 46, Para. 5: "No copy or edition of the Book of Common Prayer shall be made, printed, or used as of authority in this Church, unless it contains the authorization of the Custodian of the Book of Common Prayer, etc.," and of Canon 47: "Provided further, that no Bishop shall license any form of service until he shall first have been satisfied that the same is in accordance with the doctrine and worship of this Church?"

I am not questioning any of the statements in the syllabus, but suppose for the sake of argument that a bishop or priest is presented for trial for using the Missal, under Canon 28, Para. 1. Sections (b), (c), and the latter part of section (g). Will he have any defence?

If any diocesan authority definitely prohibits the use of the *American Missal*, and from my conversations with various

bishops a large number will, what are the users going to do about it? Are we going to have a crop of American Father Tooths?

How long has the pure Roman usage been the "common tradition of Western Catholic Christendom"?

Lastly, whatever we priests think about the beauty or necessity of the book, how many laymen will stand for it? I have as sound a Catholic parish as there is in this country, and I know mine will not.

With the possible exception of the ten commandments, what is the matter with our liturgy anyhow?

This letter is not carping criticism but practical enquiries from a Catholic priest.

Seaford, Dela.

(Rev.) JOHN R. CROSBY.

MISSIONARY NEEDS.

To the Editor of *The Living Church*:

IN THE course of a rather intimate experience of some portions of the missionary work of our Church, in both the domestic and the foreign fields, the great difficulty of obtaining the services of the younger clergy to offer themselves for work in the missionary field, after leaving the seminary, has become more and more evident. I believe this unwillingness plays a very serious part in the present life of our Church, and of its future extension, and it would seem to me that the time has come for a very definite change of method in our presentation to these students of the whole subject of missionary vocation. May I state briefly what I have in mind?

If in addition to the various plans now used, the services of distinguished missionaries were systematically employed to speak to the students of the opportunity, the difficulty and the value of the missionary life at a time when their minds are not made up as to the choice of immediate work in parishes at home, the response from the best type of men would be, I believe, far larger than it is; provided the demands of this vocation were made sufficiently uncompromising. Human nature being what it is, this is always the case. Let me illustrate. About twenty-five years ago, a young man just graduating from General Seminary had accepted a call as assistant to one of the largest and wealthiest of our New York City churches. He listened to an appeal from a missionary who had come to beg for men to help him in the mountains of the South. The young priest felt called to respond. In the years that have followed, his work has always been given to the poorest of our people, and more especially to the colored race. After the war, in one of our island possessions with a huge parish on his hands, he carried on (without an assistant) what I suppose is one of the most remarkable and heroic pieces of work ever accomplished in our Church, breaking down at the end of five years. He is still working under the Church of England among the colored people.

About the time of graduation, I would plan a very direct method of introduction from the seminary to the Department of Missions, so that no time might be lost for the young deacon or priest. After he has qualified for the work physically, I would allow him to express one desire only, whether for a cold or a warm climate. Other than this, let him offer himself *unconditionally* to the Church for a period of at least three years with the pledge of no family ties, or choice of locality, but leaving himself to be used freely, perhaps moved about as most needed by the missionary bishop to whom he is assigned. At the end of this period, he may renew his promise, or he may honorably return to work at home.

But what a different man would result from these years of missionary effort! He will have really sacrificed something for the Church. He will have been under definite discipline and he will bring to the Church at home, knowledge of at least some small portion of the missionary work of the Church, and his interest in the aims of the Presiding Bishop and Council will not be the half-hearted interest it too often now is, and presumably he, himself, will be a wiser, finer man, because of these years of training and self sacrifice.

It seems to me that if some such plan were instituted we should have, after a few years, a body of tested men, free to be used as occasion requires, and to be moved from place to place—a sort of small Flying Squadron of missionary endeavor, whose members would, above everything else, care for the extension of the Church and desire a part in her life of Sacrifice.

I have spoken so far only of the spiritual benefits of singleness of interest and purpose, but in an age when everyone is considering financial difficulties, could any plan be more extravagant, more short-sighted, than to try to evangelize the world by a group of married clergy, with in some cases large families who must be educated, clothed, and fed at the expense of the Missionary Department? We have grown up using this method, an inheritance from the past, but I feel sure that if

this plan were presented now for the first time, its lack of economy, to mention no other reason, would be instantly apparent. In the case of such needs in the present-day world, can we not dare to demand a change to something wiser?

Such a change of method would mean the strengthening of missionary life everywhere. It would make less apparent that eagerness to minister to the needs of the Atlantic seaboard, which is now so painfully evident in many of our clergy, and would make impossible the following sentence written by a bishop in a letter received this week, "Of course Father A. should have an assistant, but after your correspondence with Father W. and your efforts to find others to go to Father A.'s assistance, I am sure you can appreciate how difficult it is for the Department of Missions to find anyone to go as assistant. I know several clergy who would go as rectors, but the position of an assistant is far more difficult to fill. We are short-handed here, and I can send no one to Father A.'s rescue."

Sir, these words fill me with confusion and sorrow. Are the clergy in earnest in their profession, or do they simply look upon the Church as one of several forms of livelihood? My mind is weighed down by the needs of this missionary bishop. This elderly, exhausted priest, who for more than four years has been without an assistant—are there no young men eager, anxious to go to his support?

New York City.

HELEN FAIRCHILD WHEATON.

DR. HEILER ON THE EPISCOPATE

To the Editor of *The Living Church*:

YOU have done a good work in publishing Dr. Heiler's papers on the Episcopate. It is well and interesting for us to get the German point of view. One wonders of what possible use such a sentence as this is: "The Anglican Church, however, like many other Protestant Churches, in its *Prayerbook* as in its *Thirty-nine Articles*, has rejected the belief in the Real Presence of Christ, and in the sacrificial character of the Eucharist (in the *Thirty-nine Articles* also the sacramental character of the *ordo*) . . ." Truly, Homer nods, the professor of theology does not know theology.

Some more: "*Nevertheless, there is an incontrovertible modicum of truth for Roman reasons for rejection of Anglican Orders . . . perfect orders and complete Apostolic Succession can only exist in a Church in which the Mystery of the Eucharistic Sacrifice is celebrated.*" (!) Strange how the Papist and the Protestant continually get together against the Catholic! The one very large flaw in Leo XIII's argument that the Anglican Church did not bestow, and did not intend to bestow, the priesthood was that he never attempted to show that the Mass which the Anglican Church gives her priests to celebrate was an invalid Mass. I believe that, to establish his point, Dr. Heiler, likewise, will have to show that the Anglican Mass is not valid. We shall not lose any sleep while he is trying to do it.

One more. "And if the order of priest and bishop, as even Jerome believed, were originally one and the same—an order or office, which in the course of later development was differentiated and divided into two separate and distinct orders. . . . First point right; second point wrong. There is no doubt whatever that in the New Testament elder or overseer (presbyter or bishop), were one and the same thing, and their office was plain enough, the college of elders or overseers were the rulers of the local Church. Acts 20:17, 28. And this continued in many places well into the second century. Thus, in the so-called letter of Clement, apparently early in the second century neither Rome nor Corinth had a bishop in the modern sense. This, by the way, is a heavy blow at "Petrine claims."

But the modern bishops are the continuation and successors of the Apostolic order. The relation of Apostles to elders or bishops (overseers) (New Testament sense) is also fairly clear. Apostles had the power to ordain and govern, the same as modern Bishops (Apostles). See Acts 14:23, 20:17; Titus 1:5-9; I Timothy 3:1-15 and 5:1, 17, 19; and elsewhere. A change of names should not confuse any historian; but it is strange how often Protestants are misled by such. There are many examples. A bishop in the first century meant the second or presbyterial order, in later centuries it means the first or Apostolic order. For several centuries priest meant the first or Apostolic order, now it means the second or presbyterial order. The Lord's Supper originally meant the love feast, now universally discontinued; now the Lord's Supper means the Eucharist. And so on. A historian should look beneath the surface.

Dr. Heiler devotes considerable attention to the degree of sanctity that lies behind the various orders, etc.; but I fear this is a matter that we shall have to leave to "the Judge of all the earth." I fear we are not competent to enter into it. Our only concern is to maintain the tradition of the Church

as we have received it from the earliest times. *Prayerbook*, page 540, middle.

We are, however, very glad to read Dr. Heiler's articles; and may the Holy Spirit lead us still more into unity.

Duluth, Minn.

(Rev.) EDWIN D. WEED.

AN OLDER LITURGY

To the Editor of *The Living Church*:

HAVING JUST given a series of talks to my congregation on the origin and contents of the Book of Common Prayer, it has occurred to me that we might well borrow the custom from the Eastern Church of celebrating with an older liturgy on occasions for purposes of instruction and possibly of edification.

The liturgy of St. Chrysostom has come to prevail over all others throughout the East as the Roman liturgy did in the West from the ninth century onward. But the Easterns do not readily forget their past; and the liturgy of St. James is still used once a year in Syria, and that of St. Basil on certain days in the Orthodox churches. What an excellent means of instruction it would be for us to use now and then—and the freshness might make for edification as well—the first English liturgy (with the necessary changes in respect to King and State) which most of us look upon as the best liturgical effort the Anglican communion ever made, and which has been the goal of all revisers since the Elizabethan "settlement." Can anyone say whether we have the canonical liberty in this respect that is enjoyed by the Easterns?

Cynthiana, Ky.

(Rev.) H. G. PURCHASE.

CORRECTION OR PUNISHMENT

To the Editor of *The Living Church*:

THE REAL contribution which the late Dr. Lathrop made in the matter of awakening the opinion of the Church on the subject of prison methods should be visible in many phases of the Church's life. One of these, perhaps not the most important, is in the realm of her liturgy.

For many years churches of the Anglican communion have been praying for the punishment of wickedness and vice. Just what that means literally probably no one can tell. Wickedness and vice are rather abstract things, not punishable. The prayer can really mean only the punishment of persons given to wickedness and vice.

Surely the enlightened conscience of the Church has passed beyond the sadism of these words. We have become so accustomed, however, to the sound of the words, that most of our people say the *Amen* without a waver. For my own part, I have been a priest for more than sixteen years, and have celebrated almost daily, but have never said these words without either a shudder of horror or a mental reservation.

To reopen *Prayer Book* revision at this date for the altering of a single phrase is, of course, quite out of the question. But could not the *jus liturgicum* of our bishops come to the rescue even now, and allow the celebrant to substitute the word "correction" for "punishment"?

Who wants wicked people to be punished? To be sure, strict methods may be necessary, and sometimes discipline will require the use of force in dealing with criminals, but such punishment should be a means only and not an end. There is still much of the "revenge of society" in our penal standards, but can the Church ally herself with that?

Let our Fathers in God help us out, and make our prayers really express our best desires.

Sound Beach, Conn.

(Rev.) H. B. LIEBLER.

"PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

RECENTLY a copy of *THE LIVING CHURCH* for January 3, 1931, was loaned me. In it were two fine letters—one by Clarence Lindsay, the other by J. B. Blanchet. The word "Protestant" certainly does us untold harm. Outsiders cannot understand how we are "Catholic" when the *Prayer Book* says we are "Protestant." Small wonder they fail to understand! I join with Mr. Lindsay in sincerely trusting the General Convention will take steps to eliminate the misleading word. And, I speak for many. . . .

Cleveland, Ohio.

OLIVE KENNEDY.

ARE WE NOT short-sighted when we dismiss the subject of China, as so many do, with some such remarks as, "Oh, the names of your generals are so confusing; I give up!" It is this lack of the will to understand which is at the root of so much misunderstanding between peoples.—T. Z. KOO.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

THE AMERICAN MISSAL.

THE AMERICAN MISSAL. Being the Liturgy from the Book of Common Prayer according to the Use of the Church in the United States of America, with Introits, Graduals, and other Devotions proper to the Same, together with Propers for additional Holy Days and Saints' Days, and for Requiem and Votive Masses. Milwaukee: Morehouse Publishing Co. Style A, sheets, \$25; Style B, red Buckram, gilt edges, in box, \$30; Style C, red genuine Morocco, gilt edges, in box, \$45; Style X, red genuine Levant, solid gold edges, in box, \$65.

THIS book represents an attempt to guide and reduce to the printed page the liturgical development which has been going on among Anglo-Catholics in this country. A liturgy which is not set forth by authority could secure acceptance only on one of two grounds: either it must have outstanding inherent merits which in themselves compel attraction, or else it must represent in print a use which has previously been adopted though never conveniently published in book form. *The People's Missal* contains a liturgy whose compiler evidently hoped, but failed, to appeal to the former principle. *The American Missal* quite obviously looks to achieving success in accordance with the latter principle. To criticize a book of this kind, therefore, it is necessary to examine the history of the use which, for good or ill, has become more or less established among the clergy to whom the book makes its appeal.

Rattray's *The Ancient Liturgy of the Church of Jerusalem* was published in Scotland in 1744; it is the parent of all that long line of controversial literature on the *epiclesis* in our liturgy. Twenty years later *The Scottish Communion Office*, largely inspired by Rattray's book, was set forth by two Scottish bishops. It was this liturgy, with some additions and alterations, which Bishop Seabury recommended to his diocese in 1786. It was favorably received; and when the old English Prayer Book was revised by the General Convention of 1789 the substance of his canon was included in the liturgy. This liturgy is the parent of our present one, and it was substantially this liturgy which the American clergy were using when some of them first became interested in the Oxford Movement.

In England things had gone differently. The book of 1662 had remained unaltered. No interpolation to conform to ancient models had been made in its canon, and in the parish churches of the country it succeeded the Latin office upon which it was largely based. It was therefore only natural in England, when additions began to be made by clergy who favored more elaborate services, that these should come from Latin sources. The 1662 book was readily susceptible of such treatment.

The American clergy learned their Anglo-Catholicism largely from English sources, even though there had been moves in that direction in the United States before the Oxford Movement began. The result was that the liturgical and ceremonial tradition of the Oxford Movement came to be superimposed upon the American Prayer Book, which, with the Oriental nature of its canon, was but ill-adapted to the purpose. However, adjustments of one kind and another were made until in 1921 a London firm published *The Anglican Missal* containing the canons of various Masses, in all—the English of 1549 and 1662, the Roman (in Latin and English), the Scottish, American, and South African. This publication stabilized in print a good deal of floating tradition; it was widely adopted among the more "advanced" clergy, and since then the general trend of liturgical and ceremonial development has never been in serious doubt among Anglo-Catholics in this country.

This brings us now to the publication of the present book. The task we set ourselves was to see how well it represented an *already existing use*, and to what extent it attempted to guide or develop that use. This use we have now seen to be a conflation of Eastern elements, derived through Bishop Sea-

bury's book, and Western elements derived both directly and indirectly from the English book of 1662, together with certain material derived from the Roman Missal through the Oxford Movement. All this is to be found in the present book, and considering the complexity of the material, the divergences of custom, and the unscrupulousness of the editors of *The Anglican Missal*, it has been assembled with commendable discretion. The wording and order of the prayers from the Prayer Book remain entirely unaltered. In the only place where one of the Roman *secretæ* ("O Lord Jesus Christ, who saidst to thine Apostles . . .") could have been found in the Prayer Book it has been inserted in that form in the canon.

OF THE additional material there could be endless discussion. A few present users of *The Anglican Missal* and *The English Missal* may be expected to regret the absence of certain Roman touches; but probably a far greater number will welcome a book which adopts a critical attitude (albeit rather slight) toward the Roman material. The editors, for example, have omitted the wearisome and unintelligible rite for blessing the font on Holy Saturday; there is in its place a brief, simple ceremony based on Prayer Book models. The Prayer Book litany has been substituted for the Litany of the Saints on the same day. Otherwise the rites of the Sacred Triduum remain about the same. They are sadly in need of reform; but here the editors were obviously guided by present use, and one hopes that the reforms which in a small way they have begun may be continued.

The book is not a competitor of the Book of Common Prayer, but rather of the various other missals now in use on our altars. In many churches its introduction will in fact mean the removal of books which contain the full text of the Roman canon. By contrast to these other books, it has quite clearly been conceived in a spirit of loyalty to the Episcopal Church.

The printing out in full of collects, secrets, and post-communions is a great advantage; but it is regrettable to see how little advance has been made in the quality of the translations from the Latin, which still often suggest the literalness of a college exercise book.

The musical notation far surpasses anything which this reviewer has ever seen in any English missal, and the editors deserve to be warmly congratulated on this part of their work. Careless proofreading, represented by an error in the Introit for the First Sunday in Lent and an incorrect page reference on p. 278 is inexcusable in a book at this price.

CHARLES R. FEILDING.

AMERICANS who are going to visit England during the summer will do well to obtain from the Rev. W. S. Pakenham-Walsh, vicar of Sulgrave, a copy of his *Fifty Miles Round Sulgrave*. The ancestral home of the Washington family, Sulgrave Manor, is a well known place of pilgrimage. It is not always realized that within fifty miles are such places as Abingdon, Olney, Lutterworth, Wantage, Oxford, and Stratford-on-Avon. Mr. Pakenham-Walsh writes of the men and women whose lives have made these places (and as many more) famous—of Cowper at Olney, and Wycliffe at Lutterworth, and Bunyan at Bedford. As one who has lived for many years within Mr. Pakenham-Walsh's radius, I have found his book intensely interesting, and commend it to others. It is obtainable from the author. The price is approximately \$1.00 including postage and the address Sulgrave Vicarage, Banbury, England. I would suggest that the simplest method of ordering from this country is to enclose a dollar bill in a letter asking Mr. Pakenham-Walsh to enclose with *Fifty Miles Round Sulgrave* copies of his pamphlets on *The Washington Ancestry* and *The Church of St. James*, Sulgrave; and to keep the change for the work of his parish.

L. H.

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Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



MAY

- 3. Fourth Sunday after Easter.
- 10. Fifth (Rogation) Sunday after Easter.
- 11, 12, 13. Rogation Days.
- 14. Thursday, Ascension Day.
- 17. Sunday after Ascension.
- 24. Whitsunday.
- 27, 29, 30. Ember Days.
- 31. Trinity Sunday.

CALENDAR OF COMING EVENTS

- 3. Conference on the Ministry, Bexley Hall, Gambier, Ohio.
- 5. Conventions of Albany, Central New York, North Carolina, Pennsylvania, and Vermont.
- 6. Synod of Eighth Province, Trinity Cathedral, Phoenix, Ariz.
- 10. Convention of Montana.
- 12. Conventions of Bethlehem, Delaware, New York, and West Missouri.
- 13. Conventions of West Texas and West Virginia.
- 16. Fourth Annual Business Meeting and Conference of Y. P. F., diocese of Erie, Ridgway, Pa.
- 17. Convocation of North Dakota.
- 18. Conventions of Long Island and Western New York.
- 19. Conventions of Connecticut, Erie, Fond du Lac, Maine, Newark, New Hampshire, Rhode Island, and Southwestern Virginia.

CATHOLIC CONGRESS CYCLE OF PRAYER

MAY

- 4. Christ Church, Elizabeth, N. J.
- 5. House of Prayer, Newark, N. J.
- 6. St. Anthony's, Hackensack, N. J.
- 7. St. Mark's, Jersey City, N. J.
- 8. All Saints', Oakville, Conn.
- 9. St. Barnabas', Apponaug, R. I.

APPOINTMENTS ACCEPTED

BUSSINGHAM, Rev. ALFRED C., rector of St. Peter's Church, Roanoke, Va. (Sw. Va.); to be priest-in-charge of Trinity Church, Winner, S. D.

DERR, Rev. MORRIS W., formerly rector of St. Luke's parish, Bladensburg, Md. (W.); has become rector of St. Mary's Church, Keyport, N. J. Address, 40 Church St., Keyport.

GIBBONEY, Rev. J. HALLER, retired; to be rector of South Farnham parish, diocese of Virginia. He will also be chaplain and instructor at St. Margaret's School, Tappahannock, Va. Address, Tappahannock, Va. June 15th.

GILL, Rev. ANDREW S., formerly rector of St. Matthias' Church, Detroit; has become rector of Emmanuel Church, Cleveland. Address, office, 8614 Euclid Ave.; residence, 2489 Overlook Rd., Cleveland.

GIRARDET, Rev. GUSTAVE S., formerly of Bethlehem, N. H.; to be priest-in-charge of St. Stephen's Church, Pittsfield, N. H.

HARRISON, Rev. E. R., priest of the Church of England; to be priest-in-charge of the Akita district in the missionary district of Tohoku.

HITCHCOCK, Rev. MARCUS B., formerly assistant at St. Mark's Church, Toledo, Ohio; to be priest-in-charge of St. George's Church, Dundalk, Md. Address, St. George's Church, Dunker Rd., Dundalk.

HOUGHTON, Rev. FREDERICK P., formerly rector of St. John's Church, Lancaster, Pa. (Har.); to be general secretary of Field Department of National Council. Address, 112 Race Ave., Lancaster, Pa.

JOHNSON, Rev. ELMER E., formerly in charge of St. Stephen's Church, Paynesville, Minn. (Dul.); to be rector of Holy Trinity Church, International Falls, Minn. (Dul.)

KELL, Rev. THOMAS S., formerly priest-in-charge of St. George's Mission, Louisville, Ky.; to be priest-in-charge of St. Peter's Mission, Fort Atkinson, Wis. (Mil.) Address, 329 Maple St., Ft. Atkinson.

KELLEY, Rev. HAROLD H., former superintendent and chaplain of Church Seamen's Institute, Los Angeles; to be headmaster of Harvard School for Boys, Los Angeles. Address, 1601 S. Western Ave., Los Angeles.

LIDLAW, Rev. GILBERT W., formerly rector of St. Andrew's Church, Algonac, Mich.; has become rector of St. Paul's Church, Saginaw, Mich. Address, 1109 Fitzhugh St., Saginaw.

LYNCH, Rev. FRANCIS F., formerly curate; to be priest-in-charge of St. Paul's Cathedral, Buffalo (W.N.Y.). May 1st.

PATERSON-SMYTH, Rev. CHARLES, formerly rector of St. John's Church, Prescott, Ont., Canada; to be rector of Grace Church, Syracuse, N. Y. (C.N.Y.) Address, 1006 Harrison St., Syracuse. May 15th.

OSSMAN, Rev. GEORGE, formerly vicar of Grace Chapel, New York City; to be rector of Monumental Church, Richmond, Va. June 1st.

SANBORN, Rev. FRANCIS A., rector of Church of the Good Shepherd, New York City; to be vicar of Grace Chapel, New York City. Effective June 1st.

SWEZY, Rev. HERALD C., formerly rector of St. Martin's Church, Omaha, Neb.; to be rector of Church of the Holy Communion, Rock Springs, Wyo.

RESIGNATIONS

CLARK, Rev. GEORGE, as vicar of Trinity Mission, Ashland, and St. Luke's, Grant's Pass, Ore. New address, 1717 West 48th St., Los Angeles.

HOWELL, Rev. NORMAN S., as missionary in the district of Tohoku, and is returning to the United States, hoping to further a special work in Pastoral Theology. Mr. Howell and family sailed April 10th via Europe, stopping enroute for a short visit to the Holy Land.

NEW ADDRESSES

DUMOULIN, Rt. Rev. FRANK, D.D., LL.D., formerly of Philadelphia; The Rectory, Locust Valley, L. I., N. Y.

HALL, Rev. WILLIAM H. A., priest-in-charge of Church of the Annunciation, Glendale, New York, formerly 73-61 79th Place; 71-69 71st St., Glendale, Brooklyn, L. I., N. Y.

TEMPORARY ADDRESS

WHITEHILL, Rev. WALTER M., rector of St. Andrew's Church, Hanover, Mass.; care of Higginson et Cie, 10 Rue Volney, Paris, for three months.

NOTICE

The address of the Church Pension Fund, the Church Life Insurance Corporation, and the Church Hymnal Corporation is changed from 14 Wall St. to 20 Exchange Place, New York City, and the Church Properties Fire Insurance Corporation will be located at 22 William St., New York City. Effective May 1st.

ORDINATIONS

DEACONS

CHICAGO—In the presence of a congregation which filled St. Mark's Church, the Rt. Rev. George C. Stewart, D.D., Bishop of Chicago, ordained WILLIAM D. MCLEAN, Jr., to the diaconate on Saturday morning, April 25th. The candidate was presented by his father, the Rev. William D. McLean, Sr., rector of St. Mark's, and the sermon was preached by the Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's Church.

WESTERN NEW YORK—On April 9th the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, ordained HERBERT HILLMAN HILL to the diaconate in St. Andrew's Church, Rochester, N. Y. The candidate was presented by the Rev. Frederick C. Lee, rector of St. Andrew's, who also preached the sermon.

The Rev. Mr. Hill is a student of the General Theological Seminary and will travel in England and Europe for three months prior to taking up his duties in a parish in Western New York upon his return to this country in September.

WESTERN NORTH CAROLINA—On April 20th the Rt. Rev. Junius M. Horner, D.D., Bishop of Western North Carolina, ordained GEORGE LEMUEL GRANGER to the diaconate in St. Mark's Church, Gastonia. The candidate was presented by his brother-in-law, the Rev. Phillips S. Gilman, rector of St. Mark's Church, who also preached the sermon.

The Rev. Mr. Granger will return at once to the DuBose School, Monteagle, Tenn., for the completion of his course. On September 1st he will take charge of St. Andrew's Church, Canton.

DEACON AND PRIEST

LEXINGTON—On Tuesday, April 28th, Bishop Abbott ordained to the diaconate WILLIAM BANKS, and advanced to the priesthood the Rev. JOSEPH H. CHILLINGTON, Jr., in St. Thomas' Church, Beattyville. The candidates were presented by the Rev. William H. Langley, Jr., of Corbin, and the sermon was preached by the Very Rev. Christopher P. Sparling, dean of Christ Church Cathedral, Lexington. The Rev. Mr. Banks will serve at the Church of the Epiphany, Maysville, and the Rev. Mr. Chillington will serve as rector of the Church of the Good Shepherd, Lexington.

IN MEMORIAM

Clarence Hardcastle

In loving memory of CLARENCE R. HARDCASTLE, who entered into Paradise, April 24, 1930, at Portland, Ore.
"Grant him, O Lord, eternal rest. Let light perpetual shine upon him."

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CLERGYMAN'S DAUGHTER, COLLEGE training, desires position as tutor or traveling companion for July and August. Experienced driver. Reply, R-569, care of **LIVING CHURCH**, Milwaukee, Wis.

FORMER ROMAN PRIEST, UNIVERSITY graduate, experienced, inspiring preacher, organist, choirmaster, now communicant of the Protestant Episcopal Church, with best references from two bishops, desires parish or position as assistant priest and organist. Will go anywhere. Reply, R-545, care of **LIVING CHURCH**, Milwaukee, Wis.

IN RETURN FOR SERVICES DURING JULY and August simple living quarters by the sea (or mountain) are asked by rector, wife, and two children. Conscientious work promised. Box B-565, care of **LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, IN PRIME, GOOD preacher and reader, well recommended, wishes parish or mission, warmer climate preferred. \$1,500 and rectory. Please address Box A-563, care of **LIVING CHURCH**, Milwaukee, Wis.

MARRIED PRIEST, 38, BUSINESS TRAINING, wide pastoral experience, desires permanent change. Not urgent. Box G-500, **LIVING CHURCH**, Milwaukee, Wis.

OUT-IN-OUT CATHOLIC PRIEST, UNhappy in Protestant parish, unmarried, no strings, hard worker, good preacher, desires Catholic vacation work during August, preferably at shore or mountains. Will also take Catholic urban work, especially with a view to possible future permanency in parish or on parish staff. Apply to Box No. E-536, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINGLE, WANTS PARISH OR curacy. Permanent or temporary. Good pastor and preacher. References. Address, M-500, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, RELIABLE AND ABLE, WANTS summer supply work accessible to New York City. Reply, G-544, care of **LIVING CHURCH**, Milwaukee, Wis.

RECTOR, BORN CHURCHMAN, HARD worker, constant visitor, most successful. Highest references, personal interview if possible. Box C-567, care of **LIVING CHURCH**, Milwaukee, Wis.

SINGLE PRIEST WANTS CURACY IN CITY parish. Preferably New York or vicinity. Available after June 1st. Reply, H-566, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

DIRECTRESS OF INSTITUTION POSITION wanted by Churchwoman. Kindly, helpful, efficient, successful. Experienced in modern methods. References. Address, L-547, care **THE LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED ORGANIST-CHOIRMASTER, bookkeeper wishes position in church which desires music of greatest possible beauty. Churchman. Recitalist. Excellent references. Graduate, Oberlin Conservatory. Student, LaSalle Extension University. Address, Box G-533, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST WISHES A POSITION. Twenty-five years' experience. Understands voice culture and can sing. Anglo-Catholic experience. Box G-497, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST—HIGH CLASS ORGANIST and choir director desires change. Highest credentials. Protestant. Address, B-541, **THE LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CATHEDRAL trained, of International record and experience, desires position with Church of progressive ideals. Brilliant player. Trainer and director of outstanding ability. Churchman. Highest recommendations. Address, CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

OUTSTANDING ORGANIST-CHOIRMASTER with best of references, desires change. Box S-535, care of **LIVING CHURCH**, Milwaukee, Wis.

SEMINARY STUDENT, LEHIGH UNIVERSITY B.A. degree, desires tutoring position with people who will be in Europe this summer. References. Address, Box H-562, care of **LIVING CHURCH**, Milwaukee, Wis.

WANTED—POSITION AS ORGANIST AND choirmaster. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, **LIVING CHURCH**, Milwaukee, Wis.

YOUNG MAN, EXPERIENCED TEACHER, desires a position which will pay his expenses while completing his college education. Prefers to tutor, but will do any kind of work. Address, D-559, **LIVING CHURCH**, Milwaukee, Wis.

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Church Services

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St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HE mlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. LaSalle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confession: Saturday, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; 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 Even-
song and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New Jersey

Grace Church, Newark
Broad and Walnut Streets
REV. CHARLES L. GOMPH, Rector
Sunday Masses, 7:30, 9:30, and 11:00 A.M.;
Evensong, 8:00 P.M.
Week-day Mass, 7:30 A.M.; Fridays and Holy
Days, 9:30 A.M., also.
Confessions: Fridays, 8:00 P.M.; Saturdays,
5:00-6:00 and 7:30 P.M.

New York

Holy Cross Church, Kingston, N. Y.
Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5, 7 to 8 P.M.
Telephone: Kingston 1265.

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00
P.M.

CHURCH SERVICES—Continued

New York

Holy Cross Church, New York
Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

Church of St. Mary the Virgin, New York
46th Street between 6th and 7th Avenues
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Noonday Services Daily 12:20.

**St. Mark's Church in-the-Bouwerie,
New York City**
10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
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Other services: 11 A.M., 4 P.M., 8 P.M.

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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.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vespers and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8. Saturday,
11-12; 3-5; 7-9.
Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
SUNDAYS:
Mass for Communion, 8:00 and 9:00.
Solemn High Mass and Sermon, 11:00.
Evensong and Sermon, 4:00.
DAILY:
Low Mass, 7:00 and 7:45.
Matins, 9:00.
Holy Days and Thursdays, 9:30.
Intercessions, 12:30.
Evensong, 5:00.
CONFESSIONS:
Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Ave. & N. Marshall Street
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles, Christ Church. The Rev. D. J.
Williams, every Sunday at 11:00 A.M., Moun-
tain Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
cycles (225.4). Cathedral of St. John the
Evangelist. Evening service every Sunday from
8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sunday at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:30 A.M., C. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. Morning service, first and third Sun-
day, 11:00 A.M., P. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
cycles (492). Church of the Holy Trinity.
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
(384.4 meters). Grace Church. Every Sun-
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
cycles (204). Church of the Good Shep-
herd. Morning service every Sunday at 9:30,
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
(238 meters). Christ Church. Every
Wednesday, 12 noon to 12:30 P.M., E. S. Time.
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
cycles (475.9). Washington Cathedral, the
Bethlehem Chapel or the Peace Cross every
Sunday. People's Evensong and Sermon (usu-
ally by the Bishop of Washington) at 4:00
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
cycles (272.6). St. James' Church, every
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures by Rev. Philip Davidson, rector of St.
James' Church, every Sunday at 4:00 P.M.,
C. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:15 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
cycles (225.4). Service from Christ Church
Cathedral, Eau Claire, second and fourth Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES
(384.4). Christ Church every Sunday and
Festivals, 11:00 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

The Century Co. 353 Fourth Ave., New York City.
*A Children's Service Book for the Sundays
of the Church Year and Special Occasions.*
Compiled by the Rev. Elwood L. Haines.
\$1.25.

The Christopher Publishing House. 1140 Columbus
Ave., Boston, Mass.

A New Sir Galahad. By the Rev. James L.
Smiley. \$2.00.

Rae D. Henkle. 381 Fourth Ave., New York City.
The Story of the Church. By John Clover
Monsma. \$3.00.

The Macmillan Co. 60 Fifth Ave., New York City.
*America's Way Out. A Program for Democ-
racy.* By Norman Thomas. \$2.50.

Richard R. Smith, Inc. 12 East 41st St., New York
City.

Fifty Stories for the Bedtime Hour. By Mar-
garet W. Eggleston. A Book of Purposive
Bedtime Stories for Children Up to Ten
Years of Age. \$1.50.

It Shall Not Be Again. Thomas Curtis Clark.
\$1.00.

PAMPHLETS

Chas. Norman Fay. Radnor Hall, Cambridge, Mass.
*Radicalism and Politics in the Episcopal
Church.*

Wetzel Publishing Co., Inc. 336 South Broadway,
Los Angeles, Calif.

World Peace and War Debts. Uncle Sam or
Uncle Shylock? By Max Hentschke. Single
copies, 10 cts.; 100 copies, \$6.00, C. O. D.;
500 copies, \$28.00.

I AM ENCLOSING five dollars. Do not
acknowledge it as my husband does not
approve of missions.

I feel we do not do enough to support
our foreign missions. We are only poor
people, yet not many of us too poor to go
to the movies or afford other little lux-
uries; the money for same if sent to mis-
sionaries would soon count up.—*Letter re-
ceived by the National Council.*

Conventions and Convocations

ARKANSAS

Bishop Winchester Resigns

LITTLE ROCK, ARK.—The resignation of the Rt. Rev. James R. Winchester, D.D., as Bishop of Arkansas, was announced at the annual convention of the diocese which met in Trinity Cathedral, April 22d and 23d. The convention accepted with regret the Bishop's resignation, which he submitted because of ill health, and issued a call for a special diocesan meeting next October 14th to select a successor. A tribute to his leadership was adopted by the convention. The House of Bishops has yet to approve the resignation and is expected to do so at General Convention, meeting



ANNOUNCES RESIGNATION
Rt. Rev. James R. Winchester, D.D.
Bishop of Arkansas.

in Denver in September. The convention voted to retire Bishop Winchester on a pension of \$3,000 a year.

Bishop Winchester, who is 79 years old, has been Bishop of the Arkansas diocese twenty years. A throat infection which developed about two years ago and has kept him from actively administering the affairs of his office for much of the time, brought on his decision to retire.

Bishop Winchester is a graduate of the Episcopal Theological Seminary, Alexandria, Va., being ordained deacon in 1877 and priest the following year by Bishop Whittle.

After his graduation from the seminary, he served as assistant at St. James' Church, Richmond, Va., 1877-78; rector, Uniontown, Ala., 1878-80; Wytheville, Va., 1880-82; Christ Church, Macon, Ga., 1882-90; Christ Church, Nashville, Tenn., 1890-98; Church of Ascension, St. Louis, 1898-1906; Calvary Church, Memphis, 1906-1911.

Following his election as Bishop Coadjutor of Arkansas, he was consecrated September 29, 1911, by Bishops G. H. Kinsolving, Gray, Tuttle, Weed, Bratton, Brook, Tucker, and Gailor. In 1912 he became diocesan bishop, succeeding Bishop W. M. Brown.

Recommendations in the Bishop's address dealt with selection of delegates to General Convention, endorsement of the

Negro Church work in the southwest, a call for support of the Helen Dunlap School and the Young People's Service League, and the *Arkansas Churchman*, diocesan publication. All were approved by the convention.

Preceding the opening of the fifty-ninth annual diocesan convention in the Cathedral and the annual meeting of the Woman's Auxiliary in the parish house, Holy Communion for both groups was celebrated in the Cathedral at 9:30 A.M. by the Rt. Rev. E. W. Saphoré, D.D., Suffragan Bishop of Arkansas, assisted by the Rt. Rev. E. W. Demby, D.D., Suffragan Bishop of Negro work in the seventh province, the Rev. W. P. Witsell of Little Rock, the Rev. C. C. Burke of Marianna, the Rev. H. A. Stowell of Pine Bluff, and the Very Rev. John Williamson, dean of the Cathedral. The Rev. E. W. Mellichamp, Helena, preached the sermon.

Following the services the convention and the Auxiliary assembled in separate sessions for appointment of committees and miscellaneous business.

Speakers before the convention for the afternoon session were Bishop Saphoré, Bishop Demby, Dr. Simpson-Atmore, president of Helen Dunlap School at Winslow, and the Rev. S. H. Rainey of Fayetteville. Bishop Saphoré presided at a service in the Cathedral at night.

Officers and committees were generally reelected.

Delegates elected to General Convention were as follows: *Clerical*, the Rev. H. A. Stowell, Pine Bluff; the Very Rev. John Williamson, Little Rock; the Rev. C. C. Burke, Marianna; and the Rev. C. F. Collins, Hot Springs. Alternates, the Rev. W. P. Witsell, Little Rock; the Rev. E. W. Mellichamp, Helena; the Rev. C. D. Lathrop, Fort Smith; and the Rev. E. Tartt, Jr., Batesville.

Lay, Col. C. D. James, Eureka Springs; John Barlow, Hope; F. W. Wallin, Camden; and E. Fitzhugh, Batesville. Alternates, C. E. Maxwell, Van Buren; Deadrick Cantrell, Little Rock; Humes Hamilton, Fort Smith; F. Smythe, Fort Smith.

MASSACHUSETTS

Bishop Sherrill Presides Over First Convention

BOSTON—The 146th meeting of the diocesan convention of Massachusetts, April 21st and 22d was pleasantly enlivening and kept interest at such a high pitch that it almost established a precedent. A new feature of this first convention to be presided over by the Rt. Rev. Henry Knox Sherrill, D.D., as Bishop was the great service in Trinity Church on the eve of the day of actual business. Both Bishop Sherrill and Bishop Babcock, Suffragan, gave their annual addresses at this meeting on Tuesday evening, April 21st. The program of Wednesday, April 22d, began with an early service of Holy Communion in St. Paul's Cathedral; breakfast for clergy and the lay delegates followed; at 10 A.M. the morning session opened in Ford Hall and continued with noonday prayer and an address by Bishop Lawrence before adjournment for luncheon. The afternoon session began at 2:00 P.M. and continued, due to the necessity for the taking of several ballots on the elections of deputies to the General Convention, until 6 P.M. When it is considered that Wednesday evening closed with the

customary convention dinner given by the Episcopalian Club and that interest and enthusiasm were still at high tide, the spirit and vim of the gathering may be gauged.

Bishop Lawrence's midday address covered two subjects: the Church Pension Fund and Prohibition. He was given a tremendous ovation by the assembled members of the convention.

The Rev. B. H. Reinheimer of the National Field Department made a fifteen-minute address on the finances of the Church and its advance work.

An important amendment to Article 8 of the diocesan constitution received its final approval and went into enactment at this convention. Its two main points are rotation in office of members of the diocesan standing committee and ineligibility for reelection of members before the elapse of one year. Hereafter one clerical and one lay member of the standing committee will be elected at each diocesan convention. To start the new system, the election of four clerical and four lay members were for the periods of four, three, two, and one year, in the order named:

Clerical, the Rev. Frederic W. Fitts, the Rev. Henry B. Washburn, the Rev. Edward T. Sullivan, and the Very Rev. Philemon F. Sturges. *Lay*, Messrs. Joseph H. Beale, Philip S. Parker, Paul M. Hubbard, and Robert Amory.

Elected to represent the diocese at the General Convention were: *Clerical*, the Rev. Henry B. Washburn, the Very Rev. Philemon F. Sturges, the Rev. Frederic W. Fitts, and the Rev. John M. Groton. *Lay*, Messrs. Joseph H. Beale, Philip S. Parker, the Hon. F. W. Dalling, and Charles E. Mason.

Alternates: *Clerical*, the Rev. Francis E. Webster, the Ven. Ernest J. Dennen, the Rev. B. M. Washburn, and the Rev. Henry McF. B. Ogilby. *Lay*, Messrs. Ralph Adams Cram, J. Q. Adams, B. Preston Clark, and J. Grafton Minot.

Other officers and committees were generally reelected.

Provision was made for the choice by the Bishop with the advice of the standing committee of a chancellor of the diocese for one convention year without change in the canons.

A committee of five clerical and five lay members was authorized to consider the relation of the convention to the Massachusetts Federation of Churches and to report thereon at the next convention.

Parishes admitted to union with the convention were Christ Church, Needham, and St. George's, Maynard.

With regard to providing relief for the Bishop from undue pressure of cares of office, no action was taken but suggestions were offered that every clergyman should do his part by replying fully and promptly to communications; that requests for visitations be made in ample time and not be changed without unavoidable necessity; that parishes combine for confirmation services when possible and be willing to accept weekday visitations.

The Rev. Norman B. Nash, chairman of the diocesan department of social service, reported on the unemployment situation and aroused interesting discussion from the floor. In connection with the moral perils of idle time to the potential worker, the Rev. Julian D. Hamlin of the Church of the Advent stated that the

Church must start educating people to the right use of idle time, since over-production and lessened need of man power will eventually reduce the worker to a working week of half the present length.

The Rev. Malcolm Taylor, executive secretary of the first province, reported on the Placement of the Clergy. The plan outlined by Mr. Taylor's commission provided for two things: (1) a record of facts covering birth, education, and service of every clergyman so that such record may be available for reference by all parishes seeking a rector; (2) the appointment of a diocesan committee with the purpose of having the Bishop of the diocese and such committee make nominations of rectors to vacant parishes but leaving the power of choice with the parishes. These two recommendations are to be submitted to General Convention. A third provision giving the Bishop and special committee power to transfer a rector from one parish to another within a diocese as may be deemed for the best good of all has met with such general opposition that it will not be presented to the General Convention. Of the two proposals submitted by the Rev. Malcolm Taylor in behalf of his commission, the one calling for a complete record of the clergy was alone given complete approval.

The Rev. Gardner G. Monks, headmaster of the Lenox School in the Berkshires, gave a short address on this school which is "militantly Christian, unashamedly Episcopalian," and offers to boys splendid training at a moderate cost.

The Church Home Society was given one Sunday in each year on which to present its cause to the parishes with the proviso that special appeals for contributions on that day are not to be made. The day is to be regarded as an educational factor.

SOUTH CAROLINA

Reorganize Financial System

SUMMERVILLE, S. C.—Reorganization of its financial system so as to make a clearer distinction between money contributed for parochial and diocesan support and that intended for works of charity and for the support of the worldwide mission of the Church, and adoption of a resolution strongly condemning efforts now being made in the legislature to legalize the use of pari mutuel gambling machines in connection with horse-racing in this state, were the most interesting features of the 141st annual convention of South Carolina, which was held in St. Paul's Church, April 21st and 22d.

The Bishop's address dealt chiefly with matters of diocesan interest and with the findings of the 1930 Lambeth Conference.

In formal resolution, the convention expressed its regret caused by the resignation of John P. Thomas as secretary-treasurer of the trustees of the diocese after a faithful service of thirty-two years.

A memorial to the General Convention was adopted requesting a change in Canon 44 so as to entitle baptized members as well as communicants to receive letters of transfer when removing from one parish to another.

A similar memorial requesting the General Convention to change Canon 43, Sec. III, by deleting the *proviso*, thus making the canon consistent with the marriage service in the Prayer Book and with traditional practice of the rest of the Anglican communion, seemed to have a general endorsement in the convention, but was not finally acted upon, being crowded out by press of business at the end of the session.

Visiting speakers were the Rev. David R. Covell, associate of the National Field Department, whose subject was The World Work of the Church, and Miss Mela Royall, alumnae secretary, who spoke on conditions and plans at St. Mary's School, Raleigh, N. C.

The report of the treasurer indicated the most serious financial problem the diocese has faced in many years, with a deficit of \$1,800 carried over from 1930 only partially liquidated, and pledged subscriptions for 1931 some \$12,000 less than the already reduced budget prepared by the executive council. It was further reported that only \$1,500 had been received to date toward the advanced work project of \$5,000 which the diocese undertook to secure before the meeting of General Convention. Plans were adopted for a further campaign for the advanced work project, culminating in a diocesan-wide offering on Whitsunday.

The committee on the purchase of an episcopal residence and the committee on the Bishop Guerry Memorial Scholarship Fund reported inability to make progress during the past year on account of the financial depression.

Officers and committees were generally reelected.

Deputies to General Convention: *Clerical*, the Rev. Messrs. S. C. Beckwith, Charleston; Homer W. Starr, D.D., Charleston; F. W. Ambler, Summerville; and H. D. Bull, Georgetown. *Lay*, O. T. Waring, Charleston; Dr. William Egleston, Hartsville; E. E. Lengnick, Beaufort; and J. D. Lee, Sumter.

Alternates: *Clerical*, the Rev. Messrs. W. S. Poyner, Florence; O. T. Porcher, Bennettsville; William Way, D.D., Charleston; and Harold Thomas, Charleston. *Lay*, J. S. Whaley, Little Edisto Island; H. L. Tilghman, Marion; J. W. Howard, Florence; and James S. Simmons, Charleston.

SOUTHERN BRAZIL

Gratifying Growth Along All Lines Revealed

PELOTAS, BRAZIL—The thirty-third council of the Church in Brazil met from February 27th to March 3d in the Church of the Redeemer, Pelotas.

The largest number of clergy ever present at any of the councils met on this occasion. There were twenty-seven including the Bishop.

Statistical reports revealed a gratifying growth along all lines. Contributions in *mîtréis* had fallen off slightly on account of general financial conditions and the revolution of October. However, it was noted with pleasure that the quota for missions had been met in full and that the Woman's Auxiliary had exceeded their previous year's record.

Among the outstanding events of the year was the revision and printing of the Prayer Book. This is the first edition to be printed in Brazil. Within four months after printing, some 2,000 copies had been sold. A musical version of the chants is now being prepared. This is a big undertaking in itself and requires much talent, taste, and money.

A definite attempt was made during the year to reach some of the Indian tribes with the Gospel message. These tribes are tenacious of their superstitions, have an aversion to civilization as such, and are suspicious of the motives of the white man. They live on reservations and enjoy a special protection from the government. This protection is not always easy to apply, as the white man lives near the Indian and is ever ready to explore him, as the Indian himself is at once indolent and easily tempted. They have crude notions of Christianity; they take off their hats at the name of Jesus, and baptize

their children. The baptism is celebrated usually by the *cacique* or head of the tribe.

A plan was presented by the Bishop looking forward to a progressive method of paying the salaries of the national clergy. This was well received and is already being adopted by some of the congregations. The plan is that each congregation shall contribute a portion of its income to the support of the clergy, the amount gradually increasing in proportion to receipts and expenses until it is sufficient to meet its rector's salary. It is expected that by next year the Brazilian Church will be contributing toward salaries three times as much as now.

The so-called "religious question" was considered at length. An hour was set aside, at special request, for its discussion. The Bishop devoted a part of his report to it, as one of the vital questions of the day in Brazilian life.

DEDICATE PARISH HOUSE AT WILKINSBURG, PA.

WILKINSBURG, PA.—The new parish house of St. Stephen's Church was dedicated on Friday evening, April 17th. The Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., officiated, assisted by the rector, the Rev. Dr. William Porkess, and the Rev. Dr. Charles J. Whitlatch, vice-president of the Wilkesburg Council of Churches.

The cost of the new building, consisting of three floors, and of stone, was \$100,000. It is architecturally, as is its interior design for religious education and social service, one of the finest that can be seen. The very first contribution to this large sum was a tithe, and the cornerstone of the parish house bears a tithing inscription, and, perhaps, the first to have this distinction in the National Church. The pledges made cover a period of five years, 1930-34, and an unusually large number of parishioners have obligated themselves.

The dedication of this splendid parish house follows upon the completion of one of the finest rectories in the Church. While St. Stephen's has enhanced its property it has met and overmet its quota to the diocese and the National Church.

WELLESLEY AND THE MODERN CONSCIENCE

BOSTON, MASS.—Last year the School for Christian Social Ethics was established as a part of the conference for Church work, which has been held annually for many summers in the buildings of Wellesley College, Wellesley. Miss Vida D. Scudder, L.H.D., professor emerita of literature at Wellesley, as dean of the school presented a group of courses which had so great an appeal that more than one-third of the total membership of the conference was enrolled for one or more of them. In response to this clear indication of the eager social conscience of our generation the school will be continued under Miss Scudder's direction. This year she will herself lead a series of discussions on the social awakening of the Churches between 1850 and 1930. The Rev. Norman B. Nash, of the Episcopal Theological School, Cambridge, is to have a course on the social teachings of our Lord. The Rev. William B. Spofford, editor of *The Witness* and executive secretary of the Church League for Industrial Democracy, will present a series of lectures on modern problems in the light of Christianity, in which he will be assisted by such lecturers as the Rev. Spence Burton, S.S.J.E., on prisons; William Nunn, N.Y.U. professor of economics, on civic liberties; Miss Mary Gilson, on unemployment.

Change Entire System of Clerical Education in Church of Greece

New College to Be Situated on Mount Athos—Syrian Patriarch Goes to South India

L. C. European Correspondence
Wells, Somerset, England, March 18, 1931

THE AUTHORITIES OF THE CHURCH OF Hellas have felt for some time past that the whole system of clerical education in the Church of their country stood in need of an overhaul, and the recent changes in the law as regards the monasteries of the country have brought the whole matter into practical politics rather abruptly. The idea of adapting to educational purposes some of the great monastic buildings that are now likely to stand vacant is too obvious a one to be overlooked.

One of the new colleges that are now to be started for the purpose is to be situated on Mount Athos. The idea of having clerical seminaries there is not a new one. As long ago as 1750, an Orthodox benefactor of the day, named Eugenius Bulgaris (would he have been counted as Greek today, one wonders?), built a magnificent college on the "Holy Mountain," close to the great monastery of Vatopedi. It had to fight against all the force of monastic prejudice, however, the monks declaring that their holy meditations were disturbed by the noise the boys made at a distance of about a mile from them, and it came to an end. The ruins of it exist to this day. The new school is to be put in the "skete" or priory of St. Andrew, sometimes called "the serai" because the ground was anciently known as "seraglio." The history of the place is instructive. It was originally no more than a hermit's cell, like hundreds more upon the mountain, and was the property of the monastery of Vatopedi. During all the nineteenth century, Russia was very anxious to get a strong position on Mount Athos, partly for Church reasons, and partly, men said, because the peninsula is such a convenient base for an attack on Constantinople. They succeeded in getting hold of one of the "great monasteries" (that of St. Eleemon, now known as the Russiko), and then, when the monastery of Vatopedi happened to be in need of money, they offered them a very long price for the little cell or seraglio. The monastery accepted the offer, only putting a clause into the deed to the effect that the cell should come back to their hands automatically if ever the Russians should vacate it.

When once the Russians had bought this "cell" with its accommodation for perhaps three men, they could not be denied the right to enlarge it a bit, wherefore they built the priory of St. Andrew, which is a foundation that could accommodate a university roomily, and has a church that would serve as a Cathedral anywhere. The magnificent group of buildings is built of Mount Athos granite, which its owners have (rather barbarously to our thinking) felt it needful to whitewash, partly because that is the Russian custom with their churches, when they do not paint them, partly perhaps to make the great monument conspicuous. That last it certainly is. When the writer visited it first in 1923 the huge place had just five poor monks in it, and generally gave one an

idea of what Tintern or Fountains must have looked like in the days of Edward VI.

Now, according to the terms of the sale, it reverts to its original owners and they have given permission for its use as a theological college. The new school will be modeled on that of Khalki, near Constantinople (one really cannot remember the Turkish name it now bears), and like it will have a course of eight years' duration. The curriculum, however, is more extended and eminently practical, for as well as the ordinary school and theological course the students are to learn agriculture, bee-keeping, and forestry. Mount Athos is one of the few places in Greece where the last science can be studied easily.

It is to be noted—for the fact surprises a Western—that most, if not all, of the professors in this theological college will be laymen. That is quite common in Greek colleges of this kind, as those who had the privilege of meeting "Komnenos of Khalki" will remember. No Western school could have wished for a more charming or learned professor, and the custom is one that our own colleges need not be afraid to imitate.

The college will open in the coming autumn with forty pupils, though there is provision made for eighty so far as furniture goes, and for eight hundred at least if all the rooms are to be occupied. Many of the novices in the various monasteries of the peninsula are to be sent there for schooling, and other lads will come from outside.

The authorities of this school will at least be free from one complication that the motor car has made a burden to the British schoolmaster. No over-anxious mamma can come to Mount Athos to inquire after the welfare of her young hopeful, for the rule about the non-admission of females to that sacred soil still holds. Lately there was a problem raised about the admission of hens, and the matter got as far as the cabinet of the country, which ruled that hens are not females within the meaning of the act, so the students may possibly be allowed an occasional egg to their meals.

When the writer was last upon the Holy Mountain, he detected a scandal in one of the monasteries, for there was no denying that the monastery cat was a lady cat, for she had kittens. The abbot, when appealed to in the matter, looked at the scandal with becoming gravity, and asked if his guest would suggest a way of enforcing the law of celibacy on the mice. So the matter was left at that.

OTHER CHANGES IN SYSTEMS OF EDUCATION

Other branches of the Orthodox Church are also reforming their systems of clerical education. The clergy schools in Serbia have been overhauled, for instance. There the course of strictly clerical education is to be six years in future, instead of the five that have been thought enough till now; as these six years in the seminary only begin at the end of at least three years in the ordinary "gymnasium," it will be seen that education is to last for nine years in all. The course is now to include the Old Slavonic language as of course—for that corresponds to what Latin would be in the West—and also Russian, Greek, German, and Latin. When will our

schools put in Slav as one of their needful tongues? Pupils are also to be taught farming, and as the Serb village priest has usually to farm his own glebe, there is good common sense in the ruling. Most of our country clergy have to look after a garden, but few if any of our theological colleges—the Society of the Sacred Mission may be an exception—make the students learn how to work in the garden that has to supply vegetables to the college.

In Poland, reforms are also under way. There a system of the exchange of teachers has been set up so that the various clerical schools of Poland send members of their staff to colleges in Constantinople, Greece, Serbia, Roumania, and Bulgaria, and draw "exchanged men" from thence in return. Again, it is a thing that our own colleges might do with advantage. Incidentally, the fact that Poland finds no difficulty in allowing dons to come from Bulgaria to her colleges, would seem to be evidence that she at any rate does not regard Bulgaria as being either heretical or schismatical.

Greece, too, apart from the college on Mount Athos, feels that steady teaching is needed in her schools to counteract the influence of propaganda from two opposite directions, Rome and "Seventh Day Adventism," which in Greece is known as Chiliasm. There is a demand, both there and in Jerusalem, not only for sounder teaching from the pulpit but also for lay theologians with a university degree who can act as lay preachers. It is one of several points where the Anglican and the Orthodox find themselves facing the same difficulties and in need of mutual help.

THE ARCHBISHOP'S VISIT TO JERUSALEM

The visit of the Archbishop of Canterbury to Jerusalem, which was postponed two years ago by reason of his Grace's health, has now been arranged for the Easter of this year, and all the Orthodox and the various national Churches that are represented there look forward to it with much interest.

When the visit was postponed two years ago, irresponsible "Latin" publicists explained that the real reason was, that the Pope had forbidden it! Now the same—or like—writers tell us that the Holy Father has graciously given his permission. One need hardly say that Roman Catholic authorities regard these statements pretty much as Anglicans do.

SYRIAN PATRIARCH GOES TO SOUTH INDIA

The Patriarch of the "Jacobite" or Syrian Church, Ignatios Elias III, is now on his way to Malabar, South India. There are old-standing troubles among the "Christians of St. Thomas" in that land, which the Patriarch hopes to appease by his coming. It is interesting to be able to add that the suggestion that the Patriarch should make this journey was made by the Viceroy, Lord Irwin. His Excellency has an interest in, and knowledge of, the religious problems of the East that has not always distinguished those who hold his great office.

W. A. WIGRAM.

MORE THAN \$100,000 has been expended in Cuba in recent times for material improvements, new machinery, better means of production, etc., says Bishop Hulse, while in the same period of time some of the mission boards have not received any funds for advance, and the total amount spent on all spiritual enterprises combined, for the promotion of religious influences of any kind, is \$10,000.

Anglicans Join With Russian Orthodox In Observing Holy Week and Easter

Oxford Conference of Evangelicals Opens—Pilgrimage Made to Croyland Abbey

The Living Church News Bureau
London, April 17, 1931

THE RUSSIAN ORTHODOX EASTER BEING a week later than ours, it was possible for some English Catholics to join with their Eastern brethren in London in their observance of Holy Week and Easter. It is a privilege to worship with the exiled Russians just now, remembering as we do the terrible and prolonged persecution that their Church has endured, and a very fair number of English sympathizers met on Friday last, in the Church of St. Philip, Buckingham Palace road, when the Vespers of Great Friday were recited by Bishop Nicholas, the Russian Orthodox Bishop for London. The solemn chanting of Vespers, without organ accompaniment, and the disciplined and severe harmonies all tended to banish worldly thought. This was followed by the Procession of the Winding Sheet, borne from the sanctuary by the priests into the open church and reverently laid on the tomb which had been prepared. After the triple censing of the sheet and the censing of the church and people, the Bishop, priests, and people approached to kneel before and venerate the Lord's tomb.

The Easter ceremonies began at midnight on Saturday, when the holy doors were thrown open, and the Bishop and clergy, arrayed in gorgeous vestments, came out in solemn splendor. In front of the Bishop was carried the Book of the Holy Gospels, and the holy ikons, with banners and lights. The people followed in procession, and, leaving by the north door, the choir singing the while, they passed round the church and came to the main entrance, where the doors were closed. Standing in the road, the people responded again and again to the versicle sung by the choir. The people were censed, and, the doors opening once more, the procession passed triumphantly within. It was nearly 3 o'clock before the solemnity of the Easter liturgy was brought to a close.

ANCIENT CUSTOM OBSERVED

An ancient custom was observed at Christ Church, Greyfriars, in Newgate street, London, on Wednesday afternoon, when the Lord Mayor and aldermen of the city of London attended in state to hear the Spital sermon, which was preached this year by the Bishop of Bristol. Accompanying the civic authorities were the governors of Christ's Hospital, the bridewell, and Bethlehem Hospital, St. Thomas' Hospital, and St. Bartholomew's Hospital.

John Stow, the city's historian, described the antiquity of this custom as "time out of minde," and refers to a proclamation by Richard II which was "read and pronounced at Paules Cross and St. Marie Spittle in the sermons before all the people." Preaching at Paul's Cross ceased about the middle of the seventeenth century. Afterwards the Spital sermon was preached first at St. Bride, Fleet street, and since 1797 at Christ Church, Newgate street. Its object is to inculcate charity, as exemplified by the foresight

and benevolence of past generations of citizens, without which these old hospitals would neither have been founded nor maintained.

OXFORD CONFERENCE OPENS

The annual Oxford conference of Evangelical Churchmen opened this week at St. Peter's Hall.

The principal of St. Peter's Hall (the Rev. C. M. Chavasse) presided, and said this was the third year their discussions had centered round reunion, and it indicated the paramount place which reunion held today in the thought of Christendom. It also revealed that theories regarding reunion were giving place to practical steps toward reunion, which demanded their eager and anxious attention.

The second day of the conference was remarkable for a spirited defense of the Thirty-nine Articles, which was made by the Rev. C. S. Carter, principal of the Bible Churchmen's Missionary College, Bristol. In the course of his paper, Principal Carter said that the articles, by their charity and breadth, had, ever since their compilation, appealed to many types of mind. The most conspicuous evidence of the catholicity of the articles was their constant appeal to the Bible as the sole rule of faith. Even though it was declared

that the Church had power to decree rites and ceremonies, its authority was strictly subordinated to that of Scripture.

PILGRIMAGE TO CROYLAND ABBEY

On Saturday last, a great number of people made pilgrimage to the Church of St. Guthlac, better known as Croyland Abbey, near Peterborough. This is probably the first time since the Reformation that a pilgrimage to Croyland has taken place, and those who made it on this occasion were drawn from all parts of England by the same motive, and fired with the same enthusiasm.

Bishop O'Rorke, formerly Bishop of the Gold Coast, was the celebrant at the sung Mass in the ruined nave. The rough stone altar was decked in festival array and the whole scene of rich color was open to the sky. Some benches had been set in the midst of the ruin, and either by these, or on the green grass, the congregation found space to kneel and join in the Eucharist.

For the procession back to the clergy house, after the Mass, *For All the Saints* was sung. The village people who were not at the service stood at their cottage doors, and there was a natural and friendly spirit shown to the pilgrims.

In the afternoon, a recitation of Francis Thompson's *The Hound of Heaven* was given by the rector of Croyland, the Rev. G. D. K. Clowes, the organizer of the pilgrimage. Mr. Clowes also gave the pilgrims a brief account of the history of the famous abbey.

GEORGE PARSONS.

The Rev. Francis A. Sanborn to Become Vicar of Grace Chapel, New York

Dr. Herbert M. Denslow to Retire from General Seminary—Church Club for Women

The Living Church News Bureau
New York, April 25, 1931

A CLERICAL CHANGE OF MUCH INTEREST and much importance takes place on June 1st when the Rev. Francis A. Sanborn, for the past seventeen years rector of the Church of the Good Shepherd, East 238th street, leaves that work to become the vicar of Grace Chapel in East 14th street. He will succeed there the Rev. George Ossman, who has resigned to accept the rectorship of Monumental Church, Richmond, Va.

Grace Chapel is the east side work of Grace parish, of which the Rev. Dr. W. Russell Bowie is the rector. In 14th street, near First avenue, a beautiful and fully equipped group of buildings house a considerable number of activities, ministering to the people of that neighborhood. The property extends through the block. Facing 14th street are the chapel and Grace Hospital; on 13th street are the parish house, clergy house, club house, and vicarage. Work among the Italian and Polish people of the vicinity, especially with the mothers and children, is an outstanding feature. The vicar is assisted by an American, an Italian, and a Polish priest in these ministrations.

The Rev. Mr. Sanborn in his long ministry at the Good Shepherd, Wakefield, has built up a strong and influential work. He comes down to his new work at Grace Chapel with the cordial good wishes of all who know him. As the present president of the Churchmen's Association, Mr.

Sanborn is one of the best known and one of the best liked priests in the city. It seems a wise and happy choice that he is to be the new vicar of Grace Chapel.

The Rev. Mr. Ossman is leaving a work over which he has had direction for the past six years. Desirous of having his own parish he has accepted election to one of the older parishes in Richmond, a post he will assume on September 1st.

DR. DENSLAW RETIRES FROM SEMINARY STAFF

Many of the alumni of the General Theological Seminary will be conscious of a marked and regrettable impending change in the faculty of that institution in reading of the retirement of the Rev. Dr. Herbert M. Denslow, announced as effective at the end of the present term, on May 27th.

Dr. Denslow came to Chelsea square in 1902. He has, therefore, been in close contact with the men of the classes of 1903 through 1933. In addition to his professorship in the chair of pastoral theology, Dr. Denslow has been sub-dean of the seminary since April, 1907. During the year prior to the coming of Dean Fosbroke, he was acting dean of the institution. Throughout these years of service Dr. Denslow has exerted a much appreciated influence upon a very considerable number of young men students. That his friendship for them was reciprocated has often been evident in the choice of him to act as preacher or presenter at times of ordination. While his retirement from the seminary staff is something every alumnus will regret, it is good to know that Dr. Denslow has no thought of retiring from the active ministry at this time. With the vigor and enthusiasm of a

priest of half his years Dr. Denslow announces his present consideration of several opportunities. In that his host of friends will wish him a congenial choice. On the evening of Monday, May 25th, he will be the preacher of the baccalaureate sermon in the seminary chapel.

UNEMPLOYMENT

Because of the lack of adequate funds the City Mission Society has been obliged, during the past week, to discharge from their temporary jobs 186 men who are heads of families. To help them and those dependent upon them, the society is now asking aid to enable it to distribute at least \$7,000 per week in relief and wages. Since last November 1st, the City Mission Society has paid out, through its headquarters at 38 Bleecker street, a total of \$70,000 for wages alone. Dr. Sunderland now suggests that each \$15 contributed will fill a pay envelope for one week for some man with a family.

ANNIVERSARY

From the *Herald-Tribune*:

"Twenty Years Ago Today; April 20, 1911. The choir of the Cathedral of St. John the Divine, the great heart of what will be the fourth largest Cathedral in the world, was consecrated yesterday. Bishop Greer preached the sermon, and one of the largest gatherings of clergy of many denominations ever held in this country attended. Andrew Carnegie, Governor Dix, General Porter, and Levi P. Morton were among those present."

DEFENDER OF THE FAITH

In his Easter sermon the Rev. Dr. Norwood of St. Bartholomew's declared, "If the fact of the Resurrection is not truth—why do anything?" Reply to this was later made by Dr. Harry Elmer Barnes, and in this manner:

"We are on this planet, and we have got to make the best of it. Therefore, we ought to be kind to one another, we ought to be interested in feeding the poor, we ought to have codes of honor and ethics."

Dr. Norwood took notice of Dr. Barnes' statement in his sermon last Sunday morning, and, in that connection, said in part:

"But we argue back that the very moment you begin to deal with man as a divinity, you must go further and deal with the universe as divine. The Church at this hour must not be apologetic. Stand before everybody. Speak out with conviction. We know whom we have believed. We know why we ought to be kind to one another, why we ought to wrestle and fight a good fight of faith and lay hold on eternal life. We know why it is a shame for us to be guilty of our second best—because we have seen our first best in Jesus. It is this sense of divinity in man, given to us by a resurrected Christ, that sends us forward, still continuing in the apostles' doctrine and fellowship, in the breaking of bread and prayers."

CHURCH CLUB FOR WOMEN

The annual election of the National Church Club for Women was held on April 22d with the following results:

Reflection of Mrs. Samuel Seabury as president; Mrs. W. Willis Reese as first vice-president; Mrs. C. R. Stetson, second vice-president; Miss Marguerite E. Valentine, treasurer; Mrs. Arthur R. Gray, recording secretary; and Mrs. F. deLancey Robinson as corresponding secretary.

The membership of this club, the headquarters of which are at 130 East 57th street, is open to all Churchwomen.

During the winter needy women have been engaged to do sewing and the articles made, amounting to over 900 pieces, have been given to Church institutions.

Service of Worship and Inspiration Opens Diocesan Convention in Boston

Bishop Sherrill Discusses Salaries and Clergy Placement—Bishop Babcock Outlines Past Events

The Living Church News Bureau
Boston, April 25, 1931

A THROUNG OF 2,000 PERSONS SAW A REPRESENTATION of the activities and institutions of the diocese at the service of worship and inspiration last Tuesday evening in Trinity Church when the first service of the diocesan convention was held. As the imposing procession wound its way around the outside of the church in order to enter by the west door, there were to be seen in line: representatives of the Church schools, organizations for young people, eight different guilds and societies, six organizations for women, three organizations for men, officers of the Church Service League, Church institutions and social agencies to the number of nine, and, under the last of those, seven activities of the Episcopal City Mission, wardens of parishes and delegates to the convention, representatives of the diocesan house staff and of seven departments of the diocesan council, and the secretary to the Bishop, the sisterhoods, deaconesses, faculty and students of the Episcopal Theological School, the clergy, diocesan council, Cathedral chapter, treasurer and registrar of the convention, secretary of the convention and archdeacon of Boston, the standing committee, dean of St. Paul's Cathedral and rector of Trinity Church, and the bishops.

The service itself, an hour and a half in length, gave the occasion for the annual address by Bishop Sherrill and for that of Bishop Babcock, Suffragan. Dean Sturges read the sentences, Fr. Fitts the lesson, and Dean Washburn the prayers. Bishop Sherrill's address after a review of the changes and accomplishments of the past year came to a matter which has more than diocesan significance: the salaries of the clergy. After stating that the minimum for a married man should be at least \$2,500 and rectory, with this minimum as the exception rather than the rule, the Bishop added:

"It is interesting to note that this is the average salary throughout the whole Church including missionary districts. Too

PERSONAL

The Rev. Dr. Frederic S. Fleming, vicar of Intercession Chapel, Trinity parish, was the preacher last Sunday evening in the Church of the Epiphany, Washington, at the diocesan United Thank Offering service.

The Rev. Dr. Joseph Fort Newton of St. James' Church, Philadelphia, was the preacher last Sunday afternoon at the Church of the Heavenly Rest at the annual service of the Sons of the American Revolution.

The Rev. Henry Scott Miller, rector at Skaneateles, N. Y., is the noonday preacher this week at Trinity Church.

The Rev. Canon Killian A. Stimpson, American rector at Florence, Italy, is now in residence at the Church of the Transfiguration rectory, and will be the morning preacher at "the Little Church" for eight Sundays, beginning tomorrow.

HARRISON ROCKWELL.

many of our clergy are so burdened by financial strain that they cannot do their best work. Many salaries have remained the same for years. I thoroughly believe that an immediate increase of ten per cent in the salaries of those receiving less than \$3,000 a year would mean a great forward step for the diocese. Again, I need not be told that these are difficult times. But where there's a will, there's a way. I earnestly request every vestry to consider very carefully an increase in salary. The laymen, not the clergymen, must take the lead. I shall be grateful to hear from those parishes which have taken positive action."

DISCUSSES CLERGY PLACEMENT

Tying up the matter of salary with the problem of the placement of the clergy, Bishop Sherrill said that in his opinion the latter is the most pressing question before the Church.

"Vestries find it difficult to raise salaries where there is dissatisfaction with the rector; and where the salary is insufficient, rectors are bound to feel acutely the need of a change. More important, the spiritual progress of the parish is retarded. That there is a great unrest among many clergy and parishes is not a matter of theory but of fact. . . . Always there are transfers which should be made because of good square men being placed in round holes. But the difficulty is that no man can be moved, unless there is a parish which he may be given; and there is the real difficulty before which a bishop, even with the best of intentions, is helpless."

Bishop Sherrill's address continued with references to two greatly discussed questions, the first of which is the liquor traffic. The second social question referred to in the Bishop's address was the matter of unemployment, wherein he emphasized that we cannot witness suffering without the responsibility of doing something to remedy conditions.

Bishop Sherrill's address ended with a reference to Church unity; the fact that the contribution of every part is needed to bring us to the truth of God; the fact that we are united by things infinitely greater than those on which there is difference of opinion. With a call to put first things first "that the kingdom of this world may become the kingdom of God and of His Christ," Bishop Sherrill committed the diocese to another year of worship and of work.

Bishop Babcock's address which followed gave an outline of the events, including the time when he was the ecclesiastical authority from the day of the previous diocesan convention to the day of Bishop Sherrill's consecration, including the period of his attendance at the Lambeth Conference; and the second period when, as Suffragan Bishop, he had under his care the multitudinous missionary activities, in particular those of the two archdeaconries, Lowell and New Bedford.

The two speakers at the convention dinner of the Episcopalian Club on Wednesday evening were Prof. Joseph H. Beale of the Harvard Law School and the Rt. Rev. Alfred A. Gilman, S.T.D., Suffragan Bishop of Hankow, China. Both addresses were exceptionally interesting.

ETHEL M. ROBERTS.

THE FRUIT OF righteousness is sown in peace for them that make peace.

—St. James.

Bishop Stewart Dedicates New Group of Buildings at Christ Church, Winnetka, Ill.

Plan Church Club Dinner to Be Held May 13th—Launch Advance Work Program

The Living Church News Bureau
Chicago, April 25, 1931

IN THE PRESENCE OF A CONGREGATION which completely filled the new auditorium, Bishop Stewart last Sunday afternoon dedicated the beautiful new \$450,000 group of buildings at Christ Church, Winnetka. It is probably the largest building project which will be completed in the diocese this year and has been generally declared to be one of the finest plants of its kind in the middle west.

"We dedicate these buildings to youth," said Bishop Stewart in his address. "And I hope they will help make the young people of Winnetka not only better Churchmen, but better citizens of Winnetka; better citizens of Chicago and of the nation; better citizens of the world, and better citizens of the kingdom of God."

The Bishop paid tribute to the Rev. E. Ashley Gerhard, rector of Christ Church, and parishioners for carrying to completion such a plant during such a trying period as the past two years. He said he brought greetings and congratulations of the diocese and the whole Church.

After the dedication service, held in the auditorium to accommodate a larger congregation, the choir and procession of some fifteen clergy proceeded to various sections of the structures while the Bishop dedicated memorials. The procession ended in the gothic chapel which is the central feature of the group, the Diocesan pronouncing its dedication.

The dedicatory exercises closed Monday night with a parish dinner and housewarming, the Bishop again speaking, together with Dr. Samuel Harkness, pastor of the Winnetka Congregational Church, C. D. Dallas, and William B. McIlvaine. The Rev. Mr. Gerhard acted as toastmaster.

The group includes the chapel, parish house, and ten-room rectory. The chapel will seat approximately 175 and is intended for special occasions, the Church school, and smaller services. The church is located on Sheridan road, some six blocks distant from the new group. The parish house provides accommodations for approximately 600 Church school pupils and represents the latest equipment for religious educational work. A remarkable feature of the whole program is the fact that the campaign for funds was launched on the eve of the stock market crash in November, 1929, and that in spite of heavy losses to individual fortunes, the laymen of the parish carried through the campaign and raised some \$325,000.

CHURCH CLUB DINNER, MAY 13TH

New clergy in the diocese and others who have made parochial changes in recent months will be introduced to Church people as an unusual feature of the forty-first annual meeting of the Church Club of Chicago at the Hotel Sherman, Wednesday evening, May 13th, according to announcement by John D. Allen, president. The day is the first anniversary of Bishop Stewart's election to the episcopate and tribute will be paid to him at that time.

Bishop Stewart, the Rev. Dr. Stephen

E. Keeler, rector of St. Chrysostom's and Bishop Coadjutor-elect of Minnesota, the Rev. Dr. Charles E. McAllister, new rector of St. Luke's, Evanston, and the Rev. Dr. Duncan H. Browne, rector of St. James', are on the program. Election of officers of the club and induction into office will take place. The Bishop will present the new archdeacons—the Ven. W. H. Ziegler and the Ven. F. G. Deis—to the diocese for the first time since they have taken up their new duties.

LAUNCH ADVANCE WORK PROGRAM

"The way is difficult; but in spite of difficulties—go forward."

That was Bishop Stewart's challenge to 100 clergy and laity of the diocese at the University Club on Tuesday, when plans for raising Chicago's share of \$70,000 in the advance work program of the national Church was launched. As a result of the meeting, a committee of fifteen was appointed. The Bishop announced his intention of organizing 100 laymen of the diocese in what he terms the "Bishop's Associates," saying he would call the group together occasionally to consider the work of the diocese. Many prominent business men of the diocese were present.

CATHEDRAL BENEFIT, MAY 8TH

The diocesan Young People's Association has completed plans for holding their sixth annual Cathedral benefit ball, at the Drake Hotel, Friday evening, May 8th. This affair is always one of the outstanding social functions of the year in Church circles.

Already the young people have raised more than \$15,000 through past affairs of this kind. The fund is being left to accumulate, to be used eventually for a bay or section of a Chicago Cathedral. Desiring to be of immediate assistance in some way, the group voted recently to give the interest on the fund to the Bishop for missionary purposes.

DIVINE HEALING SPREADING

Divine healing is rapidly spreading through non-Roman Catholic communions of this country, the Rev. Dr. Franklin C. Sherman, president of the American Guild of Health and rector of Grace Church, Cleveland, said today upon his arrival in Chicago. He is preaching tomorrow morning at St. James' Church.

Dr. Sherman pointedly asserted that divine healing is not on the same basis as mob psychology. "Without religion, there can be no complete adjustment," he declared. "The sick need religious education in regard to their bodies, which means freedom from sin, doubt, and fears, and a true appraisal of eternal values."

The main work of the American Guild of Health is prevention of sickness rather than cure. Dr. Sherman said.

ST. PETER'S CHOIR CELEBRATES

The fortieth anniversary of the founding of St. Peter's (Chicago) vested choir, was celebrated last Sunday. A choir reunion and special musical services were features on the program.

The early days of the choir were recalled by Kilmer Fox Thomas, founder, who was present at the celebration. Many former choirmasters were present.

NEWS NOTES

The Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter, presented

TO CONDUCT SPECIAL COURSE AT BROTHERHOOD CONVENTION

SEWANEE, TENN.—Intellectual Difficulties and Evangelism will be the subject of a special course of lectures and conferences to be given by the Rev. Dr. H. H. Lumpkin, rector of Grace Church, Madison, Wis., at the national convention and summer school of the Brotherhood of St. Andrew, Sewanee, August 27th to September 3d.

While a course of this sort is somewhat out of the ordinary for Brotherhood conventions, it is believed that it will be especially popular and helpful at this time. The convention itself will be essentially a summer school for training in personal evangelism, and Brotherhood leaders are



TO LECTURE AT SEWANEE

The Rev. H. H. Lumpkin, rector of Grace Church, Madison, Wis., who will lecture at the Summer School of the Brotherhood of St. Andrew at Sewanee, Tenn.

recognizing the fact that in these days, especially among men, intellectual difficulties constitute a real and perhaps increasingly serious problem.

The provisional program for the convention has been prepared and copies may be secured from the general secretary, Leon C. Palmer, 202 South 19th street, Philadelphia, to whom registrations for the convention should be sent. While conducted by the Brotherhood of St. Andrew, the convention is planned for all men and boys of the Church, regardless of Brotherhood membership.

fifty-four candidates for confirmation and four to be received from the Roman Church to Bishop Stewart recently. This is the largest class in the history of the Shelter.

The Rev. Samuel J. Martin, priest-in-charge of St. Edmund's Church, and his bride returned this week from a wedding trip through Michigan and Canada. They were married by Bishop Stewart at St. Edmund's recently.

Bishop Sumner of Oregon, formerly of Chicago, has been in the city this week, visiting old friends. He preached at the Shelter last Sunday morning to a congregation which filled the Sumner Chapel, named in his honor.

The Rev. Harry R. Hale, former rector of St. James' Church, Cheboygan, Mich., and Trinity Church, Mackinac Island, has become superintendent of the Godair Home, a million-dollar establishment recently opened at Hinsdale.

Memorial Service for Bishop Garland Held In Greek Orthodox Church, Philadelphia

Service for Boy Scouts Held at Valley Forge—Children to Present Lenten Offerings

The Living Church News Bureau
Philadelphia, April 25, 1931

IN RECOGNITION OF THE SERVICES RENDERED by the Rt. Rev. Thomas J. Garland, late Bishop of Pennsylvania, in helping to establish the existing friendly relations between the Anglican communion and the Greek Orthodox Church, a service in his memory will be held in this city tomorrow afternoon at 1:30, under the auspices of the Greek Orthodox Church in the United States.

The service will be held in St. George's Greek Catholic Church, Eighth and Spruce streets. This building, now owned by the Greeks, was formerly St. Andrew's, one of our churches, which was built in 1823

the memorial sermon. More than a score of Orthodox priests will assist.

Just before the service, at noon, the Archbishop will officiate at the rededication of St. George's Church, which has been partially rebuilt and refurnished following a fire several months ago.

SERVICE FOR SCOUTS AT VALLEY FORGE

Three thousand youngsters attended the nineteenth annual service of the Boy Scouts of Delaware and Montgomery counties, which was held two weeks ago in the Washington Memorial Chapel at Valley Forge.

The scouts, in full regalia, marched into the chapel to the strains of the United States Navy Band. A special service was afterwards conducted in the open by the Rev. Dr. Herbert Burk, rector of the chapel, in order to include those who could not get into the chapel. The scout



SCOUTS ATTEND SERVICE

Boy Scouts of Pennsylvania marching into Washington Memorial Chapel at Valley Forge for their nineteenth annual service.

(Photo courtesy Philadelphia Inquirer)

and was an active parish for nearly one hundred years. When the new collegiate chapel of St. Andrew was built at the Philadelphia Divinity School as its successor in 1924, the old St. Andrew's Church was sold to the Greeks, who now occupy the old neighborhood.

The call for the memorial service was promulgated by Archbishop Athenagoras of New York, head of the Greek Orthodox Church in North America. Clergy and congregations of all the Greek Catholic churches in Philadelphia and vicinity, including Russian, Rumanian, and Albanian branches of the Greek Catholic Church, will unite in the service. In addition, official representatives of the Greek Church from other cities in the eastern part of the United States will be present.

The Rev. Dr. William C. Emhardt, secretary of the committee on Ecclesiastical Relations of the National Council, who for years has represented the Church in its relations to the Eastern Churches, will represent the general Church. The diocese of Pennsylvania will be represented by the Rev. Allen R. Van Meter, executive secretary of the diocese; the Ven. James F. Bullitt, archdeacon in charge of work among the foreign-born; the Hon. Roland S. Morris, chancellor of the diocese; and Edward H. Bonsall, member of the standing committee.

The service will open with a procession of the clergy and representatives of a number of Greek societies. Archbishop Athenagoras will officiate, and will preach

oath was administered by John Lewis Evans, president of the scout council, who is a warden of St. Mary's Church, Ardmore.

CHILDREN TO PRESENT LENTEN OFFERINGS

Beginning tomorrow afternoon and continuing on the following Sunday, May 3d, services will be held in different parts of the diocese for the presentation of the children's Lenten offerings.

The schedule of the services and preachers follows:

APRIL 26TH

Germantown Convocation: Christ Church, Bishop Taitt and the Rev. Dr. Arthur M. Sherman, secretary of Missionary Education, National Council.

North Philadelphia Convocation: St. Simeon's Church, the Rt. Rev. Alfred A. Gilman, Bishop Suffragan of Hankow, China.

South Philadelphia Convocation: Church of the Holy Apostles, Bishop Taitt and Bishop Gilman.

West Philadelphia Convocation: Church of the Epiphany, Dr. Sherman.

MAY 3RD

Chester Convocation: Church of the Redeemer, Bryn Mawr, Bishop Taitt and the Rev. Charles H. Collett, general secretary, Field Department of the National Council.

Norristown Convocation: Trinity Church, Ambler, the Rev. C. H. Collett.

Germantown Convocation (Bucks County): St. James' Church, Bristol, Bishop Gilman.

ANNIVERSARY OF DR. JEFFERYS

The Rev. Dr. Edward M. Jefferys observed the twenty-fifth anniversary of his rectorship of old St. Peter's Church on Sunday, April 12th. Dr. Jefferys became

rector of the parish on March 1, 1906, but as this date always falls in Lent, he usually celebrates the day on the Sunday after Easter. Of the twelve men who have been rectors of this church, five have been made bishops, namely Bishop White, Bishop DeLancey, Bishop Odenheimer, Bishop Davies, and Bishop Nelson.

DIOCESAN CONVENTION

The 147th convention of the diocese will meet on Tuesday, May 5th, at 9:30 in Holy Trinity Church. Some of the subjects to be taken up will be the Cathedral program, plans for attending the General Convention, election of deputies and alternate deputies, inactive communicants, and changing some of the methods in missionary work.

MISSIONARY TO SPEAK TO AUXILIARY

The Rev. J. Alvin Russell, principal of St. Paul's Normal and Industrial School at Lawrenceville, Va., will be the speaker at the May meeting of the colored committee of the Woman's Auxiliary, which will be held in St. James' guild house on May 6th, at 10:30.

ELEANOR ROBERTS HOWES.

ST. ANDREW'S CHURCH, ALBANY, DEDICATED

ALBANY, N. Y.—A congregation of parishioners and friends thronged the new St. Andrew's Church, filling the aisles, at the dedication service on Sunday evening, April 19th. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, read the dedication prayers and made a brief address. The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico, and a former rector of St. Andrew's, under whose leadership the land for the new church was procured and the building fund started, preached the sermon. The rector of the parish, the Rev. C. W. Findlay, said the opening sentences; the rector of St. Paul's, the Rev. A. R. McKinstry, read the lesson; and the dean of the Cathedral, the Very Rev. George L. Richardson, D.D., read the prayers. The Ven. Guy H. Purdy, chaplain to the Bishop, and the following of the city clergy were also in the chancel: the rector of Holy Innocents', the Rev. C. W. Crydenwise, and the canon and assistant at the Cathedral, the Rev. Messrs. J. L. Roney and William F. Brooks.

St. Andrew's Church was begun as a chapel of St. Paul's in 1867, and the congregation worshipped in various rooms and halls until St. Andrew's Day, 1897, when the first service was held in St. Andrew's Chapel. The last service, a celebration of the Holy Communion, was held in the old church on the day of the dedication of the new church. On Whitsunday, 1930, ground for the present church was broken, the cornerstone was laid on St. Andrew's Day following, and on April 19, 1931, the first service was held in this building at 11 o'clock, with Bishop Creighton as celebrant at the Eucharist and the rector of the parish as preacher.

The building is thirteenth century English gothic, the exterior walls being granite, with limestone trim, simply carved. The church is cruciform, with high nave and deep chancel. The choir stalls and clergy seats, credence, pulpit, lectern, and a small chapel are memorial gifts; other furnishings necessary to the church fabric, as well as bells for the tower and stained glass for the traceried windows, will be provided in time and afford opportunity for memorials. The seating capacity of the church is 500, and it is located in a thriving residential section of the city.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, April 23, 1931

APAGEANT DEPICTING THE PROGRESS OF the American Negro since emancipation was capably presented last Thursday evening in the Brooklyn Academy of Music by a cast of some four hundred colored people from our eight colored congregations, under the general leadership of Archdeacon Boyd. Bishop Stires spoke a commendatory and sympathetic foreword. Archdeacon Boyd, who has been a patient in St. John's Hospital, was present in a box, but unable to take any active direction of the production.

The proceeds were devoted to the support of the work for colored people in the diocese.

LITTLE HELPERS' ANNUAL SERVICE

The annual service of the Little Helpers in Long Island was held at St. Bartholomew's Church, Brooklyn, last Sunday afternoon, with an attendance of several hundred, representing a great proportion of the Brooklyn and Queens parishes. The vested choir of St. Bartholomew's was augmented by a blue-robed choir of girls from Christ Chapel. The rector of the parish, the Rev. Dr. Townley, presided, and several other clergy were in the chancel. Bishop Stires made a most appropriate address. At the conclusion of the service, the roll of branches was called, and the tiny tots representing each parish came forward to the chancel steps with their offerings. At the recessional the congregation followed the choir into the parish hall, where, on a table ranged all around the wall, were set miniature exhibits representing the various destinations of the yearly offerings sent out by these Little Helpers. The exhibit, as well as all else connected with the organization and the service, is due to the devotion of Miss Josephine B. Kroger of Christ Church.

VARIOUS ITEMS

The Brooklyn *Daily Eagle* announces that the Rev. Howard Frederick Dunn, for the past two years curate at St. Ann's Church, Brooklyn, will become rector of St. George's, Lee, Massachusetts, June 1st.

St. John's, Flushing, has lately received a legacy of \$15,000 from the estate of the late Mrs. Sarah H. Smith. Half of it will be set aside to begin an endowment fund for the parish.

There is a considerable colony of Newfoundlanders in Brooklyn, many of them in the vicinity of the Church of the Atonement. Knowing this, the rector of that parish, the Rev. Dr. Jennings, arranged a special service in memory of the victims of the *Viking* disaster, as two-thirds of the congregation were Newfoundlanders.

CHAS. HENRY WEBB.

COMPLETES TWENTY YEARS AS RECTOR IN NEW ORLEANS

NEW ORLEANS, LA.—Completion of twenty years as rector of Trinity Church was observed on Sunday, April 26th, by the Rev. Dr. Robert S. Coupland. Since 1911 he has been at Trinity Church uninterrupted except for thirteen months spent as a World War chaplain in France. When he became rector at Trinity Church the old pew system was in force and the parish income for 1911 was \$16,000 a year. Dr. Coupland abolished the pew system and substituted the weekly envelope plan. The income has almost doubled, for in 1930 it was \$30,000. The membership has

grown from 1,100 to 1,451 in his twenty years as pastor. There are now twelve parish organizations with a combined income of \$2,942 which is separate from the parish income.

Once he was elected Bishop, once Bishop Coadjutor, and once more there was talk of bringing up his name for a vacant diocese. But he declined the elections and on the third occasion said it would be of no use to consider him, for he would not consider the office.

BISHOP CREIGHTON ADDRESSES CHURCH CLUB IN PROVIDENCE

PROVIDENCE, R. I.—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico and secretary in charge of the missions of the Church, told the Churchmen's Club of Rhode Island at its annual meeting on Wednesday, April 22d, that Nicaragua never had an honest election until the United States government supervised the voting. He said also that the former policy of the United States in regard to the protection of its citizens would not be reversed under Secretary Stimson. Such protection as was possible would still be provided. "Whatever our relationships are with our neighboring republic," the Bishop maintained, "we should convince the natives of our unselfishness and of our Christian principles. We should prove to them that the Church does not, as so many believe, pave the way for industry and trade and political domination."

Speaking about Mexico, the Bishop continued: "On August 1, 1926, the Roman Church withdrew when the provisions of the Constitution were put into effect, but we registered under the law and stayed. We believe that this was what we should do. As guests, we should be patient while the nation was working out its policies."

During his recent trip into forty-one states, the Bishop visited the Indian missions. Of the Indian he said: "It is remarkable that after all the injustice we have done him that he will even speak to the white man." During this tour, the Bishop also visited thirty-seven cities of over 100,000 inhabitants.

The Most Rev. James DeWolf Perry, D.D., also spoke. His theme was the attitude of the Church in the present time of business depression.

SHOW MOTION PICTURES OF WORK OF ALTAR GUILD

PROVIDENCE, R. I.—The diocesan altar guild of Rhode Island at their spring meeting, held in St. John's Cathedral parish house recently, surprised and interested the 200 members present with moving pictures of the work of an altar guild, taken by Marshall Cannell, and interpreted by Mrs. Elisha H. Howard, diocesan directress. The efficiency and reverence of the members of St. Martin's Church altar guild in Providence have made it the chosen model for the rest of the diocese, so they were selected to carry out the plans for the moving pictures which the diocesan committee wished to have taken.

The reel gives an excellent example of the work of a guild, and next winter will be available, at a nominal charge, for the use of any guild in illustrating a talk on altar guild work. Printed explanations will be sent with it which may be used as a short lecture.

At this spring meeting of the Rhode Island guild, the treasurer gave a very encouraging report of the sale of the Altar Guild Manual compiled by Mrs. Edith Weir Perry.

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MEMORIAL TABLET UNVEILED AT WASHINGTON CATHEDRAL

WASHINGTON—A marble tablet, placed in the crypt of Washington Cathedral by the National Society of the Dames of the Loyal Legion as a memorial to Lieut. Gen. Nelson A. Miles, commander of the United States forces in the War with Spain, was unveiled on April 16th at a special service conducted by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington.

Lieut. Miles Reber, grandson of General Miles, unveiled the memorial following its presentation by Mrs. Mary Logan Tucker of Washington, daughter of the late Maj. Gen. John A. Logan and national first vice-president of the Dames of the Loyal Legion. The British Am-

the War with Spain. Commander in Chief Military Order of the Loyal Legion. This tablet is erected by the Dames of the Loyal Legion."

In the address which followed the unveiling of the tablet Bishop Freeman paid tribute to the many achievements in the life of General Miles.

HONOR RECTOR AT SAN BENITO, TEX.

SAN BENITO, TEX.—A surprise reception for the Rev. W. Everett Johnson, rector of All Saints' Church, in honor of his 74th birthday, was given by the Women's Guild of the Church on Easter Monday night, April 6th, at the Stonewall Jackson Hotel in San Benito. Guests included the Rev. R. O. Mackintosh, rector of the



MEMORIAL TABLET

Tablet in memory of Lieut. Gen. Nelson A. Miles, commander of the American army in the War with Spain, placed in the crypt of Washington Cathedral by the National Society of Dames of the Loyal Legion.

bassador, Sir Ronald Lindsay; the Secretary of State and Mrs. Henry L. Stimson; the Secretary of War and Mrs. Patrick Hurley; Brig. Gen. Albert J. Bowley, representing the Chief of Staff; Maj. Gen. William M. Black; Maj. Gen. John L. Chamberlain; and Maj. Gen. Samuel D. Sturgis witnessed the ceremony. President Hoover was represented by his military aide, Col. Campbell Hodges.

The Dames of the Loyal Legion is an organization composed of wives, daughters, and grand-daughters of members of the Military Order of the Loyal Legion, of which General Miles was once commander-in-chief, or of officers who served with distinction in the Civil War.

The tablet, designed by Miss Frances Grimes of New York, contains a bas-relief profile portrait of General Miles and is regarded as a work of sculptural distinction. On it is inscribed: "Patriot. Soldier. In Memory of Nelson Appleton Miles, Lieutenant General United States Army. Conqueror and Conciliator of the Army in

Church of the Advent. Brownsville, who acted as master of ceremonies; the Rev. J. Scott Budlong, rector of Trinity Church, Pharr; the Rev. Hugh Robertson, pastor of the Presbyterian Church, representing the Ministerial Association of San Benito, founded by Fr. Johnson; Dr. C. M. Cash, Mayor of San Benito, Dr. W. E. Spivey, director of the Cameron County Health Unit, and many other prominent leaders in public affairs.

Mayor Cash paid particular homage to Fr. Johnson for the work he has done for the poor, the hungry, and the needy throughout his more than ten years residence in San Benito, and the work he has accomplished for the betterment of the poverty-stricken Mexican population.

A feature of the program was the presentation of a beautifully bound book of remembrance containing letters of congratulation from a host of Fr. Johnson's friends, both clerical and lay, from all over the country.

Although Mrs. Johnson had requested that no purse or other substantial gift be presented, a basket containing seventy-



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four silver dollars was handed him, and also another containing numerous small gifts.

Fr. Johnson's brothers, the Bishop of Colorado, and the Rev. Dr. Edward C. Johnson, of Greeley, Colo., were unable to be present. The Bishop of the diocese, the Rt. Rev. William T. Capers, D.D., was detained by illness and had to content himself by sending his felicitations by letter.

IN INTEREST OF NEGRO HOSPITAL AT NEW BERN, N. C.

NEW BERN, N. C.—At a special meeting of the Steering committee of the Good Shepherd Hospital and Training School called by Bishop Darst, to meet at Christ Church parish house, on Thursday, April 16th, the Rev. W. R. Noe, executive secretary of the diocese, was unanimously chosen to fill the vacancy in the chairmanship caused by the removal from the diocese of the Rev. G. H. Madara. A complete review of the work done in the interest of the hospital was made. The hospital, an institution for Negroes, is being promoted by the diocese of East Carolina with the assistance of the Duke Endowment of the Carolinas, the Rosenswald Fund of Chicago, and the advance work program of the diocese of Pennsylvania. An interesting development at the meeting was the presentation by the new chairman of a plan to raise funds for the institution. He and his brother, the Rev. A. C. D. Noe, having made an invention for which a substantial commercial offer on a royalty basis has been received, have decided to dedicate it to the Negro Hospital and offer it to parish organizations throughout the Church as a means of raising funds for their organizations and the hospital. Mr. Noe appointed a committee to write a pageant depicting the work of the Church among Negroes and the need of hospitals as that need is felt today throughout the country and especially in East Carolina with its population of 300,000 Negroes. The pageant will be available for use in those parishes and missions desiring to use the plan.

ANNUAL CONFERENCE OF Y. P. F. IN MINNESOTA

MINNEAPOLIS, MINN.—The annual convention of the Y. P. F. of Minnesota opened with a dinner meeting in St. Mark's parish house, on Friday, April 17th. An address by the retiring president opened the meeting, after which Bishop McElwain delivered his charge to the young people.

The Very Rev. F. V. Hoag, dean of Christ Church Cathedral, Eau Claire, delivered the annual address. This was followed by a service of preparation for the corporate Communion conducted by the Rev. D. H. Atwill, rector of St. Clement's Church, St. Paul. The Rev. Charles B. Scovil, rector of Holy Trinity Church, Minneapolis, and chaplain of the Episcopal Unit at the University of Minnesota, brought a message to the young people from the national commission on young people's work, of which he is a member, announcing a national corporate Communion for all young people on Whitsunday.

On Saturday morning the convention met at St. Paul's Church for its corporate Communion, Bishop McElwain being the celebrant, assisted by the Rev. Dr. A. E. Knickerbocker, rector of the parish.

After the Communion service the meetings of the convention were continued during the morning, and in the afternoon the Rev. Earle B. Jewell, rector of Christ

Church, Red Wing, held a conference on the subject of Personal Religion.

The convention sermon was preached in St. John's Church by the Rev. E. Croft Gear, rector of St. John's, this service closing a most interesting and successful convention.

GREEK AND ANGLICAN SERVICE HELD IN CHARLESTON, S. C.

CHARLESTON, S. C.—What is thought to have been the first service in Charleston in which the Greek Orthodox Church officially participated was held in the Church of the Holy Communion on the afternoon of April 19th. About seven hundred people attended the service, about evenly divided between Greeks and members of the Episcopal parishes of Charleston. Brief addresses of welcome were made by the rector, the Rev. Dr. Homer W. Starr, and by Bishop Thomas. The Greek priest, the Rev. Paraskevas Theofrastou, made a most cordial response in his own language, which was interpreted for him by one of his laymen, W. J. Logothetis. Fr. Theofrastou spoke feelingly of the sympathetic friendship shown to his Church by Anglicans in the East and in America, of the official recognition given to Anglican orders by several of their patriarchs, and of the encouraging progress that is being made toward a complete intercommunion between the two Churches.

The principal address was delivered by C. A. Wallace (Ouallas) of the University of Indianapolis and a nationally known leader among the Greeks, especially in connection with the founding and development of the Greek fraternal and benevolent order known as GAPA (Greek-American Progressive Association). Mr. Wallace spoke on The History and Present Status in America of the Holy Orthodox Eastern Church.

The service was wholly choral, sung by the rector and choir of the Church of the Holy Communion; but in place of the usual chants the choir of the Greek Orthodox Church sang after the first lesson, *Christos Anaste*—Christ is Risen! and after the second, *Se Hymnoumen*—We praise Thee, O God. Following the offertory, Fr. Theofrastou intoned the Seven-fold Thanksgiving in Greek, closing with the *Doxologioia* sung by the Greek choir. The final benediction was pronounced by Bishop Thomas.

A number of the other clergy of Charleston were vested and in the chancel, the first lesson being read by the Rev. Conrad H. Goodwin, rector of St. Michael's Church; the second lesson, by the Rev. Harold Thomas, rector of St. Luke's Church; and the psalter by the Rev. John C. Seagle, rector of St. John's Church.

PLAN KANUGA CONFERENCES

HENDERSONVILLE, N. C.—The dates for the Kanuga conferences, in which several of the Carolina dioceses take part, are: Y. P. S. L., June 13th to 26th; junior boys and girls, June 27th to July 10th; adults July 11th to 24th; and clergy, July 13th to 24th. The Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, is again president of the conferences, and the Rev. A. Rufus Morgan, of Columbia, S. C., is again secretary and treasurer. The Rt. Rev. Theodore D. Bratton, Bishop of Mississippi, is to be director of the clergy conference.

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**WEST TEXAS PLANS
SUMMER CONFERENCE**

KERRVILLE, TEX.—The seventh summer conference of West Texas will be held at Kerrville, on the grounds of the Westminster Presbyterian Encampment, June 1st to 5th inclusive.

An exceptionally interesting program is in preparation with well known leaders in every department.

Miss Mabel Lee Cooper, secretary for teacher training, Department of Religious Education of the National Council, will conduct two courses on Creative Teaching, and Church School Curriculum.

The Rev. David R. Covell, of the Field Department, National Council, will also have two courses on The Evolution of the Kingdom of God, and Our Expanding Church.

Miss Dorothy May Fischer, secretary of the Y. P. S. L. in the province of the Southwest, and the Rev. Everett H. Jones, rector of St. Paul's Church, Waco, will have charge of the Young People's work and activities.

The religious and devotional side of the conference will be in the hands of the Bishop of the diocese as chaplain, and the Rev. Henry N. Herndon as assistant chaplain.

Mrs. J. C. Tolman, of Houston, provincial president of the Woman's Auxiliary, will lend her presence and aid to the conference as the Auxiliary leader. The Rev. L. B. Richards, secretary of the diocese, will give an evening course of lectures on Church History, illustrated with stereopticon slides.

A special feature will be the "week-end program," designed for those who can attend only on Saturday and Sunday, and for this Walter Dunham, organist and choirmaster of St. Mark's Church, San Antonio, is planning to bring his whole choir and present a splendid program of sacred music.

**COMMENCEMENT AT
CHURCH HOME, BALTIMORE**

BALTIMORE—The school for nurses at the Church Home and Infirmary had twenty graduates this year and Bishop Helfenstein awarded diplomas to them on Wednesday evening, April 29th.

The address was made by Frederick J. Singley, and the Rev. Dr. Arthur C. Powell, president of the board of trustees of the Church Home and Infirmary, also made an address.

The William Topping Watson Fund awards were given to the students in the school who had shown marked improvement in "the art of nursing." A special award, given every year to the three students in the graduating class who have attained the highest average in both theory and practice, was given.

After the commencement, refreshments were served and there was dancing.

**NEW HEADMASTER OF HARVARD
SCHOOL, LOS ANGELES**

LOS ANGELES—Bishop Stevens has announced the appointment of the Rev. Harold Hitchcock Kelley to the post of headmaster of Harvard School for Boys, made vacant by the elevation to the episcopate of the Rt. Rev. Robert B. Gooden who has directed the affairs of the school since its acquisition by the diocese twenty years ago. For nearly a year past Bishop Gooden has added the administration of the school to his duties as Suffragan Bishop pending the appointment of his successor.

The Rev. Mr. Kelley is a native Californian, being a son of the late Rev. D. O. Kelley, pioneer priest of California, to whose notable ministrations is due the planting of the Church in almost the entire territory known as the missionary district of San Joaquin. The new headmaster is a graduate of the State University at Berkeley. He is at present superintendent and chaplain of the Seamen's Church Institute of Los Angeles which he has developed to a position of great importance in this field of work. The Rev. Mr. Kelley's appointment becomes effective on May 1st.

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**CATHEDRAL PARISH HOUSE
OPENED AT PHOENIX, ARIZ.**

PHOENIX, ARIZ.—The new Cathedral parish house has at last been completed and was opened on Sunday, April 19th, for the first time. The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, a former dean of Trinity Cathedral, Phoenix, preached as well as welcoming the large groups of scholars to their new quarters.

The new building is called the Atwood House in honor of the former Bishop of Arizona who did so much to bring the Church in Phoenix as rector, dean, and Bishop, to its present high state of efficiency.

Another noteworthy accomplishment is the removal of the primary building from the Cathedral grounds, now that it has been supplanted by the new building, to the Golden Gate Mission just outside the city limits where it will be used for a new work which is growing very rapidly among the Latin Americans.

The Very Rev. E. S. Lane is the present dean of the Cathedral.



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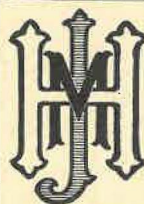
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BALTIMORE CHURCHMEN'S CLUB IN ANNUAL MEETING

BALTIMORE—Count Alfred Niezychowski was the speaker at the thirty-third annual meeting of the Churchmen's Club of the diocese of Maryland, held on Wednesday evening, April 22d, at the Emerson Hotel.

The Count was second in command of a German raider *Crown Prinz von Wilhelm* during the World War. He is now an American citizen.

Frederick A. Savage, chairman of the committee on the Every Member Canvass, which is to be held next fall, gave an address on Diocesan Work.

Bishop Helfenstein carried out the usual custom of shaking hands with every man present.

ADVANCE WORK IN RHODE ISLAND

PROVIDENCE, R. I.—On Sunday, May 3d, the churches and missions of Rhode Island will receive a special offering from the men in aid of advance work. An interesting and effective campaign of publicity has been carried on to make certain that the diocese will maintain its position among the leaders in the general work of the Church.

The sum of \$10,000 is the minimum asked for the completion of the Church at Bontoc, Philippine Islands, and the operation of St. Faith's School, Santa Fé, N. M. It is hoped that there will be sufficient surplus to help build St. Martin's Church, Pawtucket.

REOPEN WORK AT JACKSONPORT, WIS.

JACKSONPORT, WIS.—The Rev. Joseph Jameson, who pumped the organ at the service at which the Rt. Rev. John Henry Hobart Brown was consecrated first Bishop of Fond du Lac, and who later became one of the pioneer missionaries of the diocese, retired about five years ago on account of old age after having been vicar of the Church of the Holy Nativity, Jacksonport, since 1889. He went to live in Green Bay and rendered invaluable help to the clergy of that city and the vicinity. Meantime the work at Jacksonport was neglected and finally practically abandoned. A short time ago the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor, reappointed Fr. Jameson honorary vicar of his old congregation without stipend. He reopened his old church on Easter Day, with an attendance of sixty and twenty Communion were made. All quotas and assessments for 1931 have been guaranteed.

NEW PARISH HOUSE DEDICATED AT BRIDGEPORT, CONN.

BRIDGEPORT, CONN.—The rector, wardens, and vestrymen of St. John's Church invited many of the clergy and prominent laymen of the diocese to the ceremonies in connection with the opening of the new parish house on Monday, April 27th. The Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut, officiated.

A vestry dinner in honor of Bishop Brewster was held in the guild hall. The service in the church, including the unveiling of a memorial organ tablet, was held at 8:15. Bishop Brewster gave the address. At 8:45 the procession to the new parish house started. A reception to Bishop Brewster was held and the building inspected. The parish house dedication

marked the first step in a plan of the parish to improve its property. The building is Unit No. 1 in the plan. Unit No. 2 will be a large recreational building to the north of the present structure.

IOWA PLANS SUMMER CAMPS AND CONFERENCES

MASON CITY, IA.—The Bishop and council have rented for the month of June a camp site on Clear Lake, near Mason City. The annual clergy and laymen's conferences will be held there June 8th to 11th, and following this date, from the 14th to 21st, the diocesan Girls' Friendly camp will be held. The camp for boys, Camp Morrison, will occupy the site from June 22d to July 1st. For the latter extensive preparations have been made and it is expected that about 150 boys will be in attendance.

The diocese has an option on the site at Clear Lake with the possibility of buying it at some future date. There is splendid physical equipment on the property and if the project can be financed it would be a real contribution to the life of the diocese of Iowa.

AT THE HOUSE OF HOPE, NOPALA, MEX.

THERE IS a curious contrast in the beautiful work which for many years has been done for the Church by Mrs. Samuel Salinas of Nopala, Mex. She writes up-to-date reports for the Woman's Auxiliary of Mexico, of which she is president, and at the same time she takes care of the primitive superstitious country people who bring their ills and injuries to the House of Hope, her little dispensary at Nopala.

One of her recent patients is a boy who first suffered from exposure while watching the crops on cold nights and then, falling ill, was believed to be bewitched and was treated by an ignorant woman, "to heal the witchcraft." The result was a serious infection, and only by three months of patient care was Mrs. Salinas able to save him. Voluntary contributions of interested friends in the United States make her work possible, on a small scale.

Writing to the Mexican branches of the Woman's Auxiliary, about the United Thank Offering, Mrs. Salinas says (in translation):

"Our contribution to this offering is indeed very small, but it is important because it signifies that we share in the whole effect of unwearied labors which, with good will and with an ever growing interest, make an effective Auxiliary for the accomplishment of the divine purpose of bringing in the Kingdom of God and the evangelization of the world.

"Let us then maintain our share in this important commission of the Church. If we fully appreciate the worth of this great privilege, how we shall strive to fulfill the small obligations which we have voluntarily accepted!

"And if it is true that there is always a need for every branch of the Auxiliary to contribute its share, the need is even greater at a time like the present when we have suffered a distressing economic crisis. Only the loyalty, courage, and good will of the faithful will make it possible for the Church this year to meet its obligations. The women of the Church have their part in this important work."

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The Rev. Charles Carroll Edmunds, D.D., Editor

MAY, 1931

Vol. XXIX, No. 5

EDITORIAL COMMENT

We must Labor for Peace—St. Martin of Tours—"Some Doubted"—Again—The Holy Sacrifice—*Ultra Vires*—A Lack of Comity—Who is Guilty?—Invocation of Saints.

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FRANK E. BISSELL, PRIEST

ROCHESTER, N. Y.—After an illness of some weeks, the Rev. Frank E. Bissell, curate of Christ Church for twenty years, died on Thursday, April 23d, at Strong Memorial Hospital. As Mr. Bissell had seemed somewhat improved in health, and had telephoned to the church office earlier in the day, his passing was a shock to relatives and many friends.

The funeral service was conducted Saturday morning by the Rev. David Ferris, D.D., Bishop of Western New York, and the Rev. C. W. Carver, rector of the parish. Burial was at Tyrone, Schuyler County, where his parents are buried.

Mr. Bissell was born in New York City, October 24, 1864, receiving his education at Hobart College and at Nashotah House. He was ordained deacon in 1897 and priest later in the year by Bishop Nicholson. He served parishes in South River, N. J.; Mauch Chunk, Pa.; Bayonne, N. J.; Columbus, Ga.; St. Mary the Virgin, New York; and Church of the Advent, Boston. He was also for a time in Washington. As long as he was at Christ Church, Mr. Bissell was chaplain of the Episcopal Church Home.

Mr. Bissell, one of the most widely known clergymen of the Church in this city, leaves a large circle of friends by no means confined to his communion. Preaching only on occasion, Mr. Bissell's ministry was chiefly one to individuals and to families.

OTIS ALLAN GLAZEBROOK, PRIEST

NEW YORK—The Rev. Dr. Otis Allan Glazebrook, of Elizabeth, N. J., died at sea on Sunday, April 26th. He was on board the Red Star liner *Belgenland* which completed a round-the-world cruise on Tuesday morning. He was 85 years old.

Dr. Glazebrook was born in Richmond, Va., October 14, 1845. He received his education at Randolph-Macon College, the Virginia Military Institute, and the Episcopal Theological Seminary. Ordained deacon in 1868 he was advanced to the priesthood in 1869 by Bishop Jones. The first seven years of his ministry he served in the missionary fields of Virginia, then came four years as a rector in Holy Trinity Church, Baltimore, three years at Christ Church, Macon, Ga., and then began his twenty-seven years as rector of St. John's Church, Elizabeth, N. J., from 1885 to 1912.

At the age of 69, Dr. Glazebrook in 1914 entered the consular service as the American representative at Jerusalem, where he remained until 1920, and despite his age and the exceptionally hard work he continued in the service, going from Jerusalem to the consulate at Nice in 1920. He retired in March, 1929.

The distribution of Jewish relief funds in the Holy City in the trying conditions of the World War was in charge of Dr. Glazebrook. His performance of the difficult task, in which he was aided by his wife, brought him high praise from Jewish leaders in this country.

In the Spanish-American War, Dr. Glazebrook was chaplain of the Third New Jersey Regiment, and at other times in his long career had been chaplain of several

lodges and organizations. He was a delegate to six General Conventions.

Mrs. Glazebrook died in Nice about a year ago. A son, Otis A. Glazebrook, Jr., was on the cruise with Dr. Glazebrook when he died.

HORACE W. STOWELL, PRIEST

GLENBURN, PA.—The Rev. Horace W. Stowell, rector of the Church of the Epiphany, died of pleuro-pneumonia early on Thursday morning, April 23d, in the rectory. Funeral services were held by the Bishop on Saturday in the Church of the Epiphany. Interment took place in the cemetery at Waverly.

The Rev. Mr. Stowell was born in Wellsboro, Pa., June 19, 1876. He was ordained deacon in 1903 and priest in 1904 by Bishop Talbot.

The Rev. Mr. Stowell was rector of the Church of the Transfiguration, Blue Ridge Summit, Pa., 1904 to 1905; assistant at Christ Church, Baltimore, Md., 1907; rector of St. James' Church, Westenport, Md., 1910; Port Tobacco Parish, Charles Co., Md., 1914; vicar of the Church of the Transfiguration, Washington, D. C., 1917 to 1923; rector of St. John's Church, East Mauch Chunk, 1923 to 1925; and general missionary 1925 to 1928. In 1928 he was called to assist the rector of Epiphany Church. After the rector's death he was elected rector.

The Rev. Mr. Stowell is survived by his widow and two children.

LOUIS HERMANN PAMMEL

AMES, IA.—By the death on March 23d of Prof. Louis Hermann Pammel, Ph.D., of Ames, the Church has lost a valuable layman. Through his constant effort, the Church in its General Convention was made aware of its distinctive student problem. As a result the National Student Council was formed, and Dr. Pammel

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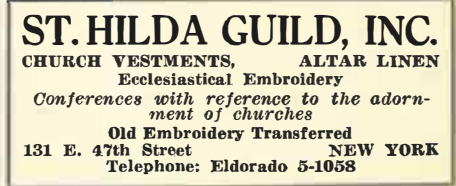
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 —(John Ruskin: "Sesame and Lilies.")

Literature gladly sent or donations gratefully acknowledged by the Sec'y, Holy Family Homes, Central Office, Church House, Dean's Yard, London, S. W. 1, England

served for several years on its executive committee. An inquiry into the religious life of the students of the Church was launched by the Rev. Paul Micou, and carried out by an inquirer in each province. Because of Dr. Pammel's interest in this work, an inquiry station was established under the Rev. LeRoy S. Burroughs at Iowa State College in Ames. During the time that this work was going on, the local parish strengthened itself, and the diocese of Iowa determined to build a beautiful chapel and student center. These buildings were dedicated just a year ago this May and the parish is now called St. John's by the Campus.

Besides being the prime mover in all these ventures, Dr. Pammel was for many years senior warden of the parish, an active lay reader, and a loyal and devout communicant. He was well known throughout the world for his scientific work in the field of botany, for his lectures, and for his writings. He also headed the state board of conservation, which established numerous state parks throughout Iowa.

MRS. MERCEDES MONTEJO SHERMAN

CAMAGUEY, CUBA—The oldest member of the Church in Camaguey died April 20th, and according to Cuban custom was buried the same day. The service was read at the house and at the grave by Archdeacon Townsend, who had ministered to Mrs. Sherman in the last months of her illness, assisted by Fr. Pablo Muñoz, rector of the parish.

Mercedes Montejo, *viuda de* Sherman, was born in Camaguey June 10, 1844, but became an American citizen at her marriage to the late Samuel Sherman, a former judge in New York City. They made their home for many years in Brookfield, Conn. After Mr. Sherman's death she made her home with Josephine Betancourt Connolly, a niece, whom she brought up, and wife of the manager of the Royal Bank of Canada in Camaguey.

Mrs. Sherman was a devout communicant and supporter of the Church and received much consolation from her frequent communions during her long illness which kept her in bed several years.

STUDENT SUMMER PLANS

AN IMPORTANT business corporation will not employ a man without a satisfactory answer to the question, "How have you spent the last three summers?" Student summer conferences have often proven the climactic experience to the year's work. Many outstanding leaders will be present at the following conferences:

FOR MEN :		June
Seabeck, Wash.	6-13	
Northfield, Mass.	10-18	
Geneva, Wis.	12-19	
Blue Ridge, N. C.	15-25	
Blairstown, N. J.	18-26	
FOR WOMEN :		
Blue Ridge, N. C.	6-15	
Seabeck, Wash.	15-25	
Asilomar, Calif.	16-26	
Maqua, Me.	17-27	
Silver Bay, N. Y.	18-26	
Geneva, Wis.	20-29	
FOR MEN AND WOMEN :		
Estes Park, Colo.	5-15	
Hollister, Mo.	5-15	
Forest Park, Pa.	10-20	

AMONG THE records for long continued faithfulness is a Church Periodical Club donor who has been sending the weekly magazine, *Life*, to an unknown friend for thirty years.

NEWS IN BRIEF

BETHLEHEM—The Rev. John H. Dickinson, rector of St. Peter's Church, Hazleton, who has been seriously ill with pneumonia in the State Hospital at Hazleton, is now recuperating in Richmond, Va., and hopes to be able to resume his work the first Sunday in May.—The Church school of the Church of the Mediator, Allentown, rendered the play, *He Liveth*, on Easter evening. The young people did so well that many requests were made to have it repeated. This was done on the First Sunday after Easter. Requests have come in that it be repeated a third time.—Miss Annie Lott, eldest daughter of Bishop and Mrs. Sterrett, was married to James Catchings Baird, Jr., at Pelham, N. Y. Mr. Baird is an engineer and works in New York City.

CENTRAL NEW YORK—The Rev. Edwin Wood, rector of St. Mark's Church, has been elected president of the Athletic Association of the village of Clark Mills.—New seat cushions have been placed in Grace Church, Copenhagen; St. Paul's Church, Antwerp; and St. Andrew's Church, Evans Mills; the three churches combining the work in one contract.—Daughters of the King of All Saints' Church, Syracuse, and the Girls' Friendly Society branches of Calvary and Trinity Churches in Syracuse joined in a box of furnishings for the San Juan Indian Mission Hospital in Farmington, N. Mex.—St. Luke's Home and Hospital, Utica, will receive \$4,000 from the estate of the late Dr. Willis E. Ford, who also left \$2,000 to the Girls' Friendly Society of the diocese.—Christ Church, Binghamton, has made thorough renovation and repairs to its parish house.—A follow-up day for the mission study classes of the Woman's Auxillary of the second district was held in Grace Church, Utica, on April 16th.

CONNECTICUT—Wooster School is giving a tablet to the city of Danbury in memory of General David Wooster, after whom the school was named.—Calvary Church, Stonington, has dedicated new lace altar hangings in memory of the Loper family of the parish.—On May 15th the new gates at the old cemetery of Christ Church, Stratford, the gift of Columbia University, will be dedicated.—At the annual dinner of the Women's Church Union of New Haven on the evening of April 24th the Rev. Canon Davey of Liverpool Cathedral, and for this term lecturer at Berkeley Divinity School, was one of the speakers.—A neighborhood meeting of the Young People's Fellowship was held at Immanuel Church, Ansonia, on Sunday afternoon and evening, April 26th. A conference was held in the afternoon, each branch telling of its work and methods. The Rev. Thomas L. Sinclair, who has been a missionary in China and now on his sabbatical year, gave an inspiring talk on China. In the evening a special service was held in the church at which the Rev. Hamilton Kellogg, rector of St. James' Church, Danbury, preached the sermon.—The spring archdeaconry dinner and meeting of New Haven archdeaconry was held at Woodford Memorial Hall of Trinity parish, Seymour, on Tuesday evening, April 28th.

FOND DU LAC—The largest and most enthusiastic Church school rally in the history of the diocese was held at Christ Church, Green Bay, the afternoon of Sunday, April 19th. Over 450 children and adults from twelve parishes and missions attended. Bishop Sturtevant addressed the children and awarded the diocesan banner for the largest per capita Lenten offering to St. Mark's Church School, Oconto. The total Lenten offering to date is \$1,115, which is considerably more than was received up to the same time a year ago.—The senior chapter of the Brotherhood of St. Andrew in Grace Church, Sheboygan, has reorganized and secured its original charter number 37. Sixteen men of the parish have joined, and plan an intensive piece of local evangelism. On the evening of April 21st they gave a dinner to the adults of the parish at which the Rt. Rev. and Mrs. Harwood Sturtevant were guests of honor.—The Rt. Rev. R. H. Weller, D.D., Bishop of the diocese, returned to the diocese on April 27th after spending the winter in Wakefield, La.

GEORGIA—On the first Sunday after Easter, Bishop Reese confirmed a class of fifteen, preached and celebrated the Holy Communion at St. Paul's Church, Savannah. On the following Sunday the class made their First Communion at the 8 o'clock service.—Bishop Reese confirmed a class of eleven and preached at St. Paul's Church, Augusta, at the midday service on the Second Sunday after Easter and in the evening confirmed thirteen and preached at Christ Church. This mission is in the mill district and under the direction of the Rev. J. H. Harris, rector of the Church of the Atonement, and Deaconess Byllesby.

LEXINGTON—Major General George B. Duncan of Lexington has been elected executive

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secretary of the field department of the diocese, in place of John Marston, Jr., resigned, after twelve years of invaluable service to the diocese.

LOS ANGELES—With an attendance of seventy-five "Los Siervos," an informal organization of social workers of Los Angeles and vicinity belonging to this Church, held their quarterly meeting at the Cathedral house on the evening of April 20th. The speaker was John S. Bradway, secretary of the American Association of Legal Clinics and director of the Legal Clinic of the University of Southern California. The Rev. B. L. Ancell, D.D., of Yangchow, China, accompanied by Mrs. Ancell, spent Eastertide in and about Los Angeles, having just arrived in this country on furlough. The Rev. Penrose Hirst, student chaplain at the University of California, has been giving two weeks to this diocese in promoting the project of the erection of the Bishop Johnson Memorial Chapel upon property already acquired adjacent to the campus of the University of California at Los Angeles. The sum of \$46,000 is needed for the first unit of the memorial. A strong effort is being made to raise this amount within the next few months.

MARYLAND—The annual convention of the Daughters of the King was held in the Church of the Holy Trinity, Baltimore, on Saturday, April 25th. Bishop Helfenstein celebrated the Holy Communion. The Rev. Dr. Noble C. Powell, rector of Emmanuel Church, Baltimore, addressed the convention in the afternoon.

MARYLAND—The Woman's Auxiliary of the diocese has selected its delegates to the General Convention, to be held in Denver in September. They are Mrs. Samuel M. Shoemaker, Miss Rebekah Harrison, Mrs. Alexander Murdoch Norris, Mrs. Beverly Ober, and Mrs. Roger A. Walke. Alternates are Mrs. John M. Nelson, Mrs. Hartman K. Harrison, and Mrs. W. Stuart Symington.

MISSOURI—Thomas C. Walsh of Boston, Mass., one of the national leaders of the younger element of the Brotherhood of St. Andrew, conducted several meetings while in St. Louis recently. He spoke at a dinner meeting for young men and boys at Emmanuel Church, Webster Groves, and also at a diocesan meeting in the Bishop Tuttle Memorial. The speaker discussed the work of the Brotherhood of St. Andrew, and particularly the national convention to be held at Sewanee, Tenn., next August.—Dr. G. Sherwood Eddy, former Asiatic secretary of the Y. M. C. A., noted world traveler, author, and religious leader, preached in Christ Church Cathedral, St. Louis, on a recent Sunday morning on Gandhi and His Message. Dr. Eddy spoke from personal experience, as he had spent a week with Mahatma Gandhi at the time of the crisis in the winter of 1929-30.

MONTANA—A confirmation class consisting of twelve candidates was presented to the Rt. Rev. William F. Faber, D.D., Bishop of Montana, on Easter Day, by the Rev. Reginald P. Skinner, priest-in-charge of St. John's Church, Townsend. This is the largest class that has ever been presented for confirmation in this mission since the building of the church nearly thirty years ago.—On the previous Monday in Holy Week, the Rev. Mr. Skinner presented the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor, with a class of five candidates for confirmation at the mission of St. Barnabas in Logan. This was the first class that has been presented in this mission since its establishment twenty odd years ago.—Miss Elizabeth L. Baker, field secretary of the Woman's Auxiliary, is at present visiting Montana. For two weeks she was visiting the Townsend field. During her stay here she addressed three guild meetings, two mission rallies, Sunday school, and made addresses at five services, one in each mission.

NEWARK—The capacity of the children's ward at the Hospital of St. Barnabas, Newark, has been increased from twelve to sixteen. An observation room adjoining has been equipped with a window looking out upon the ward, the nurse in charge of which can thus have within view the patients in the observation room.—St. Mary's Church, Haledon, was host to the Paterson clericus at its meeting on April 13th. Two outside speakers addressed those present. The topic of Dr. William Weintraub of Valley View Sanatorium was the detection of tuberculosis in the early stages, and the ways in which the clergy may be of service in this regard. Psychiatry and Religion was the subject of an address by the Rev. Joseph H. Titus, rector of Grace Church, Jamaica, L. I.—There were nineteen baptisms at St. Andrew's Church, South Orange, on Easter Eve. Bishop Stearly confirmed forty-seven candidates on Easter Day, four of these coming from Grace Church, Nutley, one from Grace Church, Orange, and the others from St.

Andrew's.—The Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, will sail for Europe on June 6th, having been designated the delegate of the Ridgewood Rotary Club at the International Conference of that organization which will gather at Vienna from June 22d to 26th.—The current *Message* of the Hospital of St. Barnabas, Newark, notes the following bequests which have been made to that institution: \$3,000 from the estate of Jane Rutan, Nutley, N. J., received in January; \$475 through a provision in the will of the Hon. Samuel Kalisch, received in February; and \$2,500 which will come as a legacy from Wallace M. Scudder, a trustee of the hospital.—Speaking at a service beginning Inter-racial Week at the Market St. M. E. Church on April 19th were the following: The Rev. Charles E. Scudder, pastor of the church; a Jewish rabbi, Dr. Max Raisin of the Barnert Memorial Temple, Paterson; a Negro clergyman, the Rev. B. C. Robeson of the A. M. E. Zion Church; and a Chinese religious worker, Joseph Wing, a local preacher of the Methodist Church, having charge of weekly Chinese services at the Market St. church.—Through the generosity of a friend of the parish, who presented to Christ Church, Ridgewood, a check for \$800, the rector, wardens, and vestrymen have been enabled to reduce two of the financial obligations of the parish.

PITTSBURGH—The Rev. Louis L. Perkins, rector of St. Paul's Church, Kittanning, was the guest preacher at the morning service in Trinity Cathedral, Pittsburgh, on April 19th.—A class of thirty was presented to Bishop Mann for confirmation at Trinity Cathedral on Sunday evening, April 19th.—The Church schools of the Monongahela Valley met at Trinity parish house, Monessen, April 20th. The Rev. Dr. Robert N. Meade addressed the representatives upon The Service Program of the Church School.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, has been honored by election as an alumni member of the Kappa Lambda Epsilon Fraternity, affiliated with Temple University, Philadelphia. Dr. Jung received the degree of S.T.D. from Temple University last June.

RHODE ISLAND—Arthur Henius, a leading resident of Providence who was recently confirmed at the Church of the Epiphany, was recently given the honor of presiding at a national conference of Red Cross leaders at the White House, in recognition of the fact that Rhode Island was the first to complete its quota for the drought sufferers. Mr. Henius was also chosen head of the Rhode Island chapter.—The standing committee of the diocese has taken a firm stand on the question of careful training of candidates for the ministry. The members have publicly stated that they feel it their duty as much to discourage certain men from entering as to encourage others. They advocate a full college course and attendance upon a regular seminary.

SOUTH CAROLINA—The Rev. L. G. Wood has been supplying occasional services for the churches in Hampton, Barnwell, and Allendale during a vacancy in the rectorship.—The entire congregation of St. Matthew's Church, Ft. Motte, gathered on February 27th and again on March 20th under the leadership of their rector, the Rev. E. C. Burnz, for the purpose of cleaning up the site and furnishing the burial plots which surround the church. A considerable amount of shrubbery was set out, the stumps of twenty trees blown down in the hurricane of two years ago were pulled out by a tractor, and the entire plot re-graded.—Extensive repairs have been made to the organ in the Church of the Redeemer, Orangeburg, and a portion of the roof over the organ chamber has been rebuilt in order to correct a serious leakage trouble of several years' standing. The entire woodwork of the church has also been painted and varnished and its appearance greatly improved.—All Saints', Waccamaw, has had installed a system of indirect electric lighting, with its own power plant. This has made evening services possible in this mission, which were held every Thursday night during Lent. The new community trained nurse, Miss Ervin, of Rutherfordton, N. C., is not only doing excellent work among the sick of the community, but is playing the organ and training the choir.—The seventh annual convention of the Young People's Service League of the diocese will be held in Charleston, May 1st to 3d. The keynote of the convention will be Preparation, and the convention sermon will be preached by the Rev. Henry D. Phillips, rector of Trinity Church, Columbia.

SOUTHWESTERN VIRGINIA—The convocation of New River had an interesting session April 20th and 21st at Christ Church, Blacksburg. The Rev. Alfred C. Bussingham of St. Peter's Church, Roanoke, was the preacher at the opening service on Monday evening. On Tuesday the quiet hour was led by the Rev. H. H.

Young of Bluefield, dean of the associate missions. The Rev. Roland Moncure of St. Paul's Church, Salem, preached the sermon.—In the absence of the Rev. J. J. Ambler of Dante, who was unable to be present, the Rev. James A. Figg read an essay prepared by Mr. Ambler on The Use and Rationale of the New Prayer Book.—At the missionary service Tuesday evening, which closed the convocation, the Rev. Edward W. Hughes gave a most interesting talk on Reminiscences of a Missionary in the Associate Missions Field.

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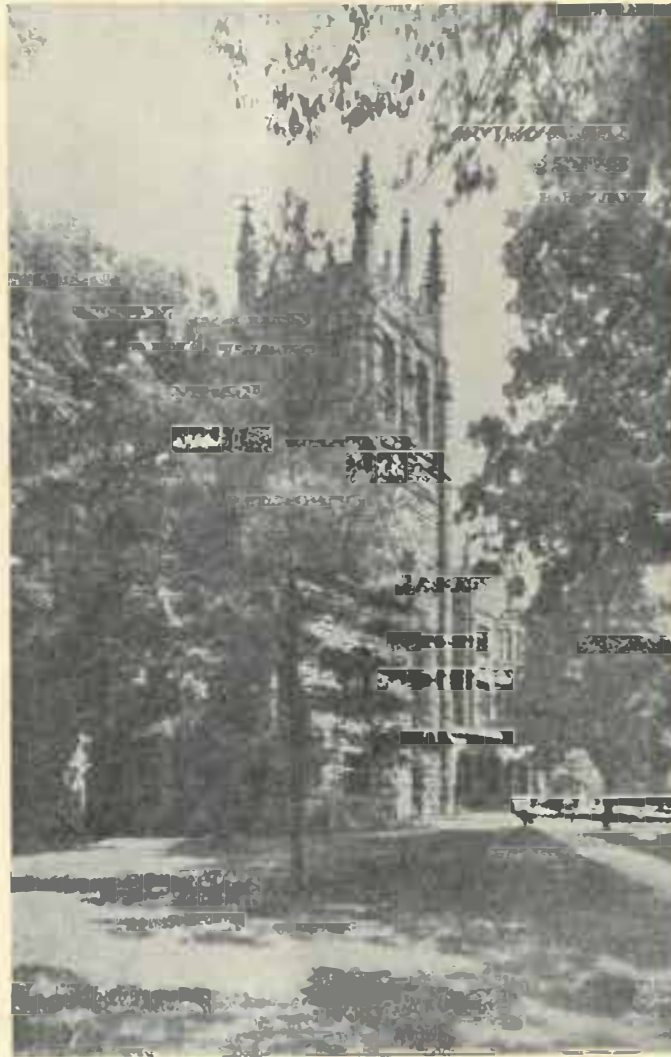
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